



COLLECT, READINGS AND REFLECTION
SUNDAY 9 NOVEMBER 2025 – Remembrance

COLLECT

Almighty Father,
whose will is to restore all things
in your beloved Son, the King of all:
govern the hearts and minds of those in authority,
and bring the families of the nations,
divided and torn apart by the ravages of sin,
to be subject to his just and gentle rule;
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Psalm 17. 1-9

1 Hear my just cause, O Lord; consider my complaint; ♦
listen to my prayer, which comes not from lying lips.
2 Let my vindication come forth from your presence; ♦
let your eyes behold what is right.
3 Weigh my heart, examine me by night, ♦
refine me, and you will find no impurity in me.
4 My mouth does not trespass for earthly rewards; ♦
I have heeded the words of your lips.
5 My footsteps hold fast in the ways of your commandments; ♦
my feet have not stumbled in your paths.
6 I call upon you, O God, for you will answer me; ♦
incline your ear to me, and listen to my words.
7 Show me your marvellous loving-kindness, ♦
O Saviour of those who take refuge at your right hand
from those who rise up against them.
8 Keep me as the apple of your eye; ♦
hide me under the shadow of your wings,
9 From the wicked who assault me, ♦
from my enemies who surround me to take away my life.

A reading from the second letter to the Thessalonians, chapter 2, verses 1-5 and 13-17.

As to the coming of our Lord Jesus Christ and our being gathered together to him, we beg you, brothers and sisters, not to be quickly shaken in mind or alarmed, either by spirit or by word or by letter, as though from us, to the effect that the day of the Lord is already here. Let no one deceive you in any way; for that day will not come unless the rebellion comes first and the lawless one is revealed, the one destined for destruction. He opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, declaring himself to be God. Do you not remember that I told you these things when I was still with you?

But we must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth. For this purpose he called you through our proclamation of the good news, so that you may obtain the glory of our Lord Jesus Christ. So then, brothers and sisters, stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter.

Now may our Lord Jesus Christ himself and God our Father, who loved us and through grace gave us eternal comfort and good hope, comfort your hearts and strengthen them in every good work and word.

This is the word of the Lord.

Thanks be to God.

At Morning Prayer, the Gospel is simply the second reading, people sit to hear it and is introduced in the same way as the first:

The second reading is from Luke, chapter 20, verses 27-38.

and then at the end:

For the word of the Lord

Thanks be to God.

For Eucharists/ Communion people stand to hear the Gospel. Everywhere except Fitz introduces it with an Acclamation (the blue bit), and then we all use the introduction and ending (the green bit):

Alleluia. **Alleluia.**

Jesus Christ is the firstborn from the dead: to him be glory and power for ever and ever.

Alleluia.

Hear the Gospel of our Lord Jesus Christ, according to Luke, chapter 20, verses 27-38.

Glory to you, O Lord

And then at the end:

This is the Gospel of the Lord.

Praise to you, O Christ.

Some Sadducees, those who say there is no resurrection, came to him and asked him a question, 'Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother. Now there were seven brothers; the first married, and died childless; then the second and the third married her, and so in the same way all seven died childless. Finally the woman also died. In the resurrection, therefore, whose wife will the woman be? For the seven had married her.'

Jesus said to them, 'Those who belong to this age marry and are given in marriage; but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. Indeed they cannot die any more, because they are like angels and are children of God, being children of the resurrection. And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. Now he is God not of the dead, but of the living; for to him all of them are alive.'

A Reflection from Hannah

Well, the Gospel reading sounds like a playground riddle, doesn't it? Do you remember those- some of them required unwieldy mental gymnastics, like 'As I was going to St Ives, I met a man with seven wives... how many were going to St Ives'; whereas others were a simple trick- 'Supercalifragilisticexpialidocious. Spell it.' Remember that one?!

Well a trick, or rather a trap, is exactly what was being laid by the Sadducees in our Gospel reading. In their question to Jesus about whose wife a seven-times married woman would be in the resurrection, they wanted to catch him out, to show him up as a false teacher, whose authority was not to be trusted. There were many theoretical problems bandied about in Jesus' time- scenarios that would engender lively debate amongst rabbis and would stretch the imagination. This question about the woman with many husbands was just one of them.

These conundrums- about the relationship between our lives on earth and our lives in heaven- are all really about the nature of eternity. And that's something we rightly bring to Remembrance Sunday. When we consider the horror of war, in its nuance and complexity, our mind often lingers on that question of what happens to this person or that person in eternity. We might wish the worst for some of them. But we also have lingering questions because the concept of 'goodie' and 'baddie' is much more murky than many an action film would have us believe. I remember with poignancy the year my Austrian father-in-law bought a new house, and we cleared out a top-floor flat that had been owned by an elderly spinster who had died many years earlier. Nobody had gathered her stuff- it was frozen in time. Amongst her things were photos of a boyfriend- a Nazi soldier (who presumably had perished)- and a suicide gun. This was the lonely life she had led, in the wake of war. What of her? What of that boy (who looked so young in the picture- did he *really* understand what he was fighting for)?

In his response to the Sadducees, Jesus reminds us that God's ways are not our ways. As he says of God's perspective on the (still growing) timeline of folk who have lived and died one way or another, 'He is God not of the dead, but of the living, for to him all of them are alive'. God knows each of us, and holds each of us- in life, in death and beyond. The fact that it is incomprehensible to us is part of the mystery, the 'unknowing' and the unanswered questions that we acknowledge, year on year, when we gather for Remembrance Sunday. We recognise that whatever we may think or feel, God holds all people- loves our enemies as well as our allies, and God is God... not us. For that, we give thanks.