

## About the Readings on November 3, 2024

All Saints Sunday

\*\*\**Click on the links for the Bible Verse(s)*

The Readings on This Day

All Saints Day

The custom of commemorating on a single day all the saints of the church, especially the many unknown martyrs, originated in the fourth century. By the eighth century, the festival commemorating all saints had been moved in England and Ireland to November 1 in order to Christianize the Celtic harvest festival of Samhain, which marked the beginning of winter and communal attention to the dead. In current Christian use, the day is dedicated to thanksgiving for all the unnamed who have died in the Lord. In many assemblies, the names of those who have died over the previous twelve months are read aloud, a practice originally associated with All Souls Day on November 2. The conflation of the two emphases fits with the Protestant belief that the all the Christian dead are saints and none needs release from purgatory.



### [Isaiah 25:6-9](#)

The Isaiah passage is chosen for today because its poetry provides another genre to parallel the narrative of the raising of Lazarus: the very shroud of Lazarus is cast off, and also Christ's tears are wiped away. At holy communion today, we join one another in God's feast for all the world.

### [The Psalm for the Day](#)

Having heard Isaiah's vision of the final banquet, we respond by joining in [Psalm 24](#), which describes the people as ascending onto the mountain of God because they have received righteousness from God. The poem's original use as a processional song welcoming the presence of God in the temple becomes for Christians praise to Christ, present among us at worship. The title "Lord of hosts" probably derives from praising YHWH as either the director of all the heavenly bodies or the commander of angelic or Israelite armies.

### [Revelation 21:1-6a](#)

The Revelation passage offers yet more metaphors for our hope in God's victory over death. Although we will indeed die, we trust in God's glorious end after our own end. The imagery stresses communal fulfillment—a new earth, a city, a marriage, a people—rather than an individualist understanding of salvation.

### [John 11:32-44](#)

Through the story of the raising of Lazarus, we experience Jesus accompanying us in our sorrow, and we believe that in Christ the power of death will be defeated. The synoptic gospels tell of two other resuscitation stories—the daughter of Jairus and the widow's only son—but true to form, John's story is most detailed as a proclamation of the power of Christ over death. Christians can trust that the mercy of God will prevail over their own death and that of those they love.