

# twelvebaskets



## ALL SAINTS SUNDAY C

A complete Sunday service ready to use  
for worship and inspire ideas in your church

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**All Saints Sunday - Year C**  
**2nd November 2025**



## **Order of Service**

Call to worship

**Hymn:**

**47 STF – Faithful God, faithful God OR**

**595 STF – Lord, we have come at your own invitation**

Opening Prayers

The Lord's Prayer

All Age Talk

**Hymn:**

**361 STF – Man of sorrows! What a name OR**

**43 STF – Come let us praise the Lord**

Readings: Daniel 7:1-3, 15-18; Psalm 149; Ephesians 1:11-23; Luke 6:20-31

**Hymn:**

**629 STF – God of my faith, I offer you my doubt OR**

**185 STF – Sing we the King who is coming to reign**

Reflections on the readings

**Hymn:**

**255 STF – The kingdom of God is justice and joy OR**

**611 STF – Brother, sister, let me serve you**

Intercessions

Offering / collection

Blessing the offering

**Hymn:**

**397 STF – The Spirit lives to set us free OR**

**676 STF – Christ, from whom all blessings flow**

Blessing

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The Vine Services are compiled and produced by twelvebaskets.

**Many more resources and inspiration for this week's lectionary, leading worship and other church use are available on [www.theworshipcloud.com](http://www.theworshipcloud.com).**

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## **Call to worship**

Into your presence we come, living, loving Lord,  
Into this time of worship.  
Help me, help each of us, to notice your presence, over the next few minutes,  
And throughout our whole lives.  
In Jesus' name we pray,  
Amen.<sup>1</sup>

## **Hymn:**

47 STF – Faithful God, faithful God OR

595 STF – Lord, we have come at your own invitation

## **Opening Prayers**

Almighty One,  
we gather to praise you with dancing and singing and glad hearts.

Glory be to you, the Ancient of Days, who is bigger than nations and kingdoms, yet knows and loves each one of us intimately.

We sing this song of praise to you. We gather with thankful hearts, eager to acknowledge the blessings you have poured out to us and grateful to celebrate those who have been good and faithful servants.

Loving God, we ask that you soften our hearts, quiet our minds and ready our eyes to be enlightened once again to know the riches of your glorious inheritance.

Let us come to you as whole people, laying our sins at your feet, as we prepare to worship and know you.

Bless us and this holy place as we gather in your wonderful name,

Amen.<sup>2</sup>

## **We say together the Lord's Prayer**

## **All Age Talk**

Have you had any strange dreams ever? Dreams that have seemed very odd? Does anyone ever write their dreams down and wonder afterwards what they mean? Some people keep a book at the side of the bed to write down what they have dreamt about.

In one of the Bible stories we will hear later in our service, we'll hear about Daniel.

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<sup>1</sup> Call to worship written by Tim Baker

<sup>2</sup> Opening prayers written by Phoebe Parkin

Daniel dreamt of four beasts, thrones of flaming fire, rivers of fire, lions with wings of eagles. Daniel found this really disturbing, so he asked someone to interpret his dream for him.

What do you do if you have a bad dream? Who do you tell?

Dreams are stories that our brains make up, they're a selection of images, emotions and sensations. But dreams can be a really useful way to help us work through things that are going on in life, it's a mechanism that God has given us to help us through things. In a way it's part of God's promise that things won't always be difficult, and that seasons in life change and situations change.

Have you noticed sometimes that when you wake up you feel better about yesterday's problems? God has built a 'working through' system into our brains. What a wonderful thing for us to give thanks for. Sometimes God speaks to us through dreams, we can read in other parts of the Bible about God sending people messages through their dreams.

Sometimes, like with Daniel we might wake up and still be quite confused, perhaps this is the time when we might share our problem with someone else? Dreams are not the only way to work through problems, but it is one of the many different ways that God has equipped us for the life that we lead, and it's a reminder that God is always with us.

Amen.<sup>3</sup>

#### **Hymn:**

361 STF – Man of sorrows! What a name OR

43 STF – Come let us praise the Lord

**Readings:** Daniel 7:1-3, 15-18; Psalm 149; Ephesians 1:11-23; Luke 6:20-31

#### **Hymn:**

629 STF – God of my faith, I offer you my doubt OR

185 STF – Sing we the King who is coming to reign

#### **Reflections on the readings**

Today's reflection is being written by Alex Clare-Young from the Joint Public Issues Team, let's listen to his words now:

Today is All Saints Day. As a Scot, with a lot of time for stories, music, and art, this day, and its eve, have long fascinated me. All Saints Day is deeply intertwined with the ancient Celtic festival of *Samhain* in Scotland and *Día de los Muertos* – or day of the dead – in Mexico.

Far from being anti-Christian, these festivals are an inseparable part of our roots. *Samhain* was marked by early evangelists in the islands and highlands of Scotland and transformed into what we know today as All Saints Day. As Catholicism spread across the Americas,

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<sup>3</sup> All Age Talk written by Pippa Lupton

the intersections between All Saints Day and the veneration of ancestors developed into *día de los muertos*.

Throughout Europe this mix of traditions developed into the art of *memento mori* – which, in turn, inspired the skulls that we often see on modern jewellery or in tattoos. I, myself, wear a replica of a Victorian Christian *memento mori* seal as a pendant. Its translation from French is ‘As you are, I once was’.

The crosses many Christians wear are a form of *memento mori*, inspired by the inextricable intertwinement of life, death, and new life. Friedrich Schleiermacher – a foundational theologian who weaves theology through the atoms of science writes about time in a way that speaks to the ongoing relevance of *memento mori*. He says that God speaks to us from eternity, and we hear God’s voice in time – in the now. Nothing is new, and everything is new.

All of this is to say that All Saints Day is both ancient and new, both holy and ordinary, both about some, and about all. It is an opportunity to worship in solidarity with our Christian ancestors and to recognise the role of Christianity in contemporary culture; to celebrate extraordinary people and the vulnerable fleshiness of us all; to remember the people who have made a difference to us and to seek out our own place in community with Christians throughout the ages.

I wonder who the saints are that you remember today...

Memory is a tightrope stretching over a tumultuous sea. Daniel 7 opens with chaos. Beasts rise from the sea – seeming to symbolise empire and domination. This isn’t a comforting image – just as All Saints Day isn’t straightforwardly about comforting those who mourn. Rather, Daniel is disturbed, reflecting honestly on the violence of the world.

God speaks to us from eternity, and we hear God's voice in time. Nothing is new, and everything is new.

Perhaps you, too, are balancing awkwardly on the tightrope of hope, trying not to look down. Or perhaps you find yourself right in the midst of the crashing waves, trying to keep your head above water.

After all, we live at a time where justice and peace are far from a reality. Our economy does not enable the flourishing of all life. Those who experience poverty and marginalisation are pushed further and further out to the edges of society. Peace feels like a distant ideal. We seem to be hastening the decay of the earth. Strangers are increasingly made to feel unwelcome and our politics is often cruel and unrelenting.

And yet, Daniel remains on the tightrope of hope. He reflects that ‘the holy ones of the most high shall receive the kingdom’. To put it another way – justice begins with truth-telling, moves through action, and is enacted by God’s people and perfected by the Name above all Names.

Hope whispers as analysts explain the hard truths of the unjust economy and scientists point the way to environmental renewal. Hope grows as those with lived experiences of marginalisation are heard and people protest against the sales of arms. Hope marches as banners bid refugees welcome and politicians are greeted with gratitude and care.

In her book ‘Imaging Otherwise’, Lola Olufemi reflects powerfully that balancing on that tightrope of hope is about living into the future we desperately want to exist here and now. God speaks to us from eternity, and we hear God's voice in time. Nothing is new, and everything is new.

But to whom is God speaking? In Luke’s vision of a radical reversal, Jesus speaks directly to those who experience poverty, hunger, grief, and hatred - not as victims, or as the

potential beneficiaries of aid, but as blessed. The Beatitudes are not platitudes - they are political and prophetic, turning the world upside down.

And what about the woes? Do they suggest that God is not for those of us who are relatively rich? Of course not. Rather, they challenge our comfort and complacency. They invite us to be in solidarity with those on the margins and to explore our own privilege and power. This is not about guilt – rather, God calls us into transformation in community with our intertwined webs of power and powerlessness.

As a disabled person living in constant pain who, nevertheless, holds exceptional privilege, these woes are precisely why I wear a *memento mori*. ‘As you are, I once was’. Owning our privilege is not about suggesting that we never experience pain or sorrow. It is not a marker of an easy life. Rather, it points to our need of a reminder that all power, all oppression, will turn to dust in the end.

The Gospel is not, in my reading, about who we are. Rather, it is about what we do, together, with all that we have and have not. It’s easier to talk about the blessings, but perhaps it is also in the woes that we can find authentic hope.

God speaks to us from eternity, and we hear God's voice in time. Nothing is new, and everything is new. These readings, and the faith of those who have gone before us, remind us that faith is political – not in terms of party allegiance – but in terms of values and actions. We are in good company.

In the 17<sup>th</sup> century, Saint Teresa Chikaba was born into African nobility, kidnapped as a child, and sold into slavery in Spain. Her religious vocation was initially denied because of her race. As a nun, Teresa devoted her life in service to the sick and the poor and her writings are peppered with insights born out of her lifelong resistance to injustice.

Blessed Alberto Hurtado, a Jesuit priest and lawyer in the 20<sup>th</sup> century, was a fierce advocate for workers’ rights and economic justice. He wrote extensively on the structural causes of poverty and developed a legacy which encourages us to see Christ in the worker.

Sojourner Truth, born in 1797 and becoming a Methodist in 1843 was a fierce abolitionist who became the first Black woman to win a case against a white man in the USA - the case that freed her son from slavery. Her God-given name reflected her mission – to journey, and to speak truth.

God speaks to us from eternity, and we hear God's voice in time. Nothing is new, and everything is new.

Daniel’s vision is not one of violence but one of continuing to balance on the tightrope of hope, with hands open wide to receive and give the blessings of community. Jesus’s blessings and woes are not a simple set of affirmations and condemnations but an invitation to a more human, enfleshed, relational way of life. All Saints Day is not a memorial to perfection but, rather, a call to be prophetic, peaceful and persistent.

May we have the courage to live justly.

Questions for reflection, in small groups or as a whole congregation:

- Who are you remembering today?
- Are there any Saints (official or unofficial) who inspire your journey as a Christian?
- What justice-seeking activities is God calling you to?<sup>4</sup>

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<sup>4</sup> Reflection written by Alex Clare-Young, JPIT

To hear more about campaigns for justice and peace, sign up to the JPIT newsletter [here](#). To read about the topics explored on the [Public Issues Calendar](#), [click here](#). To be part of a network of churches building good relationships with politicians, join the [Constituency Action Network](#). To meet with others who are longing for justice, come to the JPIT [conference](#) on November 8<sup>th</sup>.

## Hymn:

255 STF – The kingdom of God is justice and joy OR

611 STF – Brother, sister, let me serve you

## Prayers of intercession

Nothing is new and everything is new,

**Keep us on the tightrope of hope.**

We remember those people who have travelled before us...

*Silence*

Nothing is new and everything is new,

**Keep us on the tightrope of hope.**

We remember those who are experiencing poverty, marginalisation, war and injustice...

*Silence*

Nothing is new and everything is new,

**Keep us on the tightrope of hope.**

We remember those called to rule and to govern...

*Silence*

Nothing is new and everything is new,

**Keep us on the tightrope of hope.**

We remember the earth we travel on, the air we breathe, and the non-human creatures we live alongside...

*Silence*

Nothing is new and everything is new,

**Keep us on the tightrope of hope.**

We remember our own needs and those of the people we care about...

*Silence*

Nothing is new and everything is new,

**Keep us on the tightrope of hope.**

Amen.<sup>5</sup>

**We will now take up the offering.**

To you, O Lord, we give you our thanks and praise, this day.

Come, bless these gifts, and bless each one of us,

As we seek to be a source of grace, peace, hope and love in this community and around the world.

Come, by your Spirit, we pray,

Amen.<sup>6</sup>

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<sup>5</sup> Prayers of intercession written by Alex Clare-Young

<sup>6</sup> Additional prayers by Tim Baker

**Hymn:**

397 STF – The Spirit lives to set us free OR

676 STF – Christ, from whom all blessings flow

**Blessing**

God of all grace,  
Today and this week,  
May your presence be known to us,  
Your love close to us,  
Your hope in our hearts,  
Your grace in our conversations.

We go, to find you, already ahead of us

Amen.<sup>7</sup>

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<sup>7</sup> Additional prayers by Tim Baker