

All Saints Day November 3, 2019

Or 21th Sunday after Pentecost, Proper 26(31) or 20th Sunday after Trinity

Lutheran Living the ^ Lectionary

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

Available on line at:

- ✦ www.bethlehelutheranchurchparma.com/biblestudies
- ✦ Through www.Facebook.com at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
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Gather and be blessed:

- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104
- ✦ **Tuesdays at 12:00 Noon (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<https://pixabay.com/illustrations/all-saints-christian-holy-faith-2887463/>

Hymn of the Day

Lutheran Service Book (LSB) 677 The Lutheran Hymnal (TLH) 463

“For all the saints who from their labors rest”

“Bishop William W. How wrote the text ... in 1864, for use in the Anglican church liturgy commemorating All Saints Day. It was originally titled “Saints Day Hymn - Cloud of Witnesses-Hebrews 12:1”.”

- Amazing Grace, 366 Inspiring Hymn Stories for Daily Devotions, by Kenneth W. Osbeck, 1990, Kregel Publications, Pg 334

“**William W. How** ... served various congregations and became Suffragan Bishop in east London in 1879 and Bishop of Wakefield in 1888. Called both the "poor man's bishop" and "the children's bishop," How was known for his work among the destitute in the London slums and among the factory workers in west Yorkshire. He wrote a number of theological works about controversies surrounding the Oxford Movement and attempted to reconcile biblical creation with the theory of evolution...” *Bert Polman*

- https://hymnary.org/person/How_William
- <https://www.youtube.com/watch?v=pLB0493y6cU> Hello folks. You know it's November when you hear the hymn tune "Sine Nomine" sung in churches across the world. [Sean Jackson - Christian Music](#)
- <https://www.youtube.com/watch?v=1OaBgaMcOvM> A recording of the great Vaughan Williams tune (SINE NOMINE) by the Choir of King's College, Cambridge... Sometimes I wonder if this would mean more to me personally if I was more religious, but I doubt it. Even so, I have long been struck by this hymn's majestic tune and verses. I think it beautifully expresses a very natural longing and continuity with tradition...” [Jacob Lupfer](#)
- <https://www.youtube.com/watch?v=5P9trYEVe2c> performed at funeral service of George Herbert Walker Bush at Washington National Cathedral.

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001
by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

O.T.– ““Who are these, clothed in white robes, and from where have they come?””

Psalm – “Sing to the LORD a new song, his praise in the assembly *of the godly!*”

Epistle – “a great multitude...from **every nation, from all tribes and peoples and languages**”

Gospel – “**Blessed are... Blessed are... Blessed are... Blessed are... Blessed are...**”

All Saints Day, Revelation 7:(2-8) 9-17; Revised Common Lectionary (RCL), Daniel 7:1-3, 15-18 or observed as 21st Sunday, after Pentecost, Proper 26(31), since the date of All Saints is November 1 (Next week: Exodus 3:1-15; RCL, Haggai 1:15b-2:9 or Job:19:23-27a)

“...few Bible passages are as radiant with hope as Revelation 7 itself. Having begun the chapter with a curious gathering of 144,000 people representing 12,000 from each of the original tribes of Israel, John then tells us he sees a far vaster multitude—beyond the counting of it in fact—that fulfills what God promised to Abram way back in Genesis 12: through Abram’s offspring (Israel), ALL nations would be saved. And indeed, John sees before him every ethnicity ever known. People of every shape and color, of every language and nationality form one gargantuan choir. Diverse though the choir is, their purpose is singular and unified: they are there to sing praises to the one true God and to the Lamb of God seated on the throne (and who John first spied in chapter 5). The accolades are heaped up higher and higher and on a constant basis.

Next up we discover just who these people are. They are the faithful of God who have passed through all the sufferings of life and all the persecutions the world could dish out. They have known hunger and want, pain and suffering, fear and death. History has seen the mighty river formed by their tears.

But no more! They will not know such things again, John is assured, because God has wiped every tear from every eye and those former things are over and done with, once and for all...”

➤ https://cep.calvinseminary.edu/sermon-starters/easter-4c/?type=lectionary_epistle Scott Hoezee

The 144,000 of Israel Sealed

7 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or against any tree. ² Then I saw another angel ascending from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, ³ saying, “Do not harm the earth or the sea or the trees, until we have sealed the servants of our God on their foreheads.” ⁴ And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel:

⁵ 12,000 from the tribe of Judah were sealed,

12,000 from the tribe of Reuben,

12,000 from the tribe of Gad,

⁶ 12,000 from the tribe of Asher,

12,000 from the tribe of Naphtali,

12,000 from the tribe of Manasseh,

⁷ 12,000 from the tribe of Simeon,

12,000 from the tribe of Levi,

12,000 from the tribe of Issachar,

⁸ *12,000 from the tribe of Zebulun,
12,000 from the tribe of Joseph,
12,000 from the tribe of Benjamin were sealed.*

A Great Multitude from Every Nation

⁹ After this I looked, and behold, a great multitude that no one could number, from **every nation, from all tribes and peoples and languages**, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!” ¹¹ And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, ¹² saying, “Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.”*

¹³ Then one of the elders addressed me, saying, “Who are these, clothed in white robes, and from where have they come?” ¹⁴ I said to him, “Sir, you know.” And he said to me, “These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.

¹⁵ “Therefore they are before the throne of God,
and serve him day and night in his temple;
and he who sits on the throne will shelter them with his presence.

¹⁶ They shall hunger no more, neither thirst anymore;
the sun shall not strike them,
nor any scorching heat.

¹⁷ For the Lamb in the midst of the throne will be their shepherd,
and he will guide them to springs of living water,
and God will wipe away every tear from their eyes.”

“Revelation 7:9-17 is a passage with broad implications. In contrast to the first eight verses in this chapter which depict a specific number of worshipers (144,000), Revelation 7:9 casts a larger and more general vision for those who are able to worship around the throne of the Lamb. Beginning with verse 9, the writer describes a great multitude that is countless, numbering those from every tribe and people, and language. There is no limit to the scope of this multitude, be it geographic, ethnic, numeric, linguistic, economic, and on and on the list goes. This multitude is a blow-your-mind kind of multitude that no one can fully grasp. (verses 9-10).

Moreover, this multitude is seen *and* heard (verse 9). The multitude is clad in white, it is waving palm branches, and it is crying hymns of praise in a loud voice. While much of this imagery parallels the Triumphal Entry scene as depicted in the gospels, it should be noted that this multitude certifiably pledges itself to the Lamb. Unlike the multitude in the Triumphal Entry scene that later turns its back on the Messiah, this multitude will remain faithful to the Lamb “forever and ever.”¹

Not only is this particular multitude to be known for its loyalty, this multitude is to be known as an active group. This group is comprised of individuals who have washed their robes. They are not passive, but active. They do not wait to be served by God, but they actively seek to serve God regularly. It is John who paints a clear picture of this group living out their vocation of worship and praise.

When asked by one in power, John describes not only their current actions but the results of their actions. They remain loyal to the Lamb, they wash their robes, and they worship in the temple (verses 13-15). As a result, they are sheltered, they are fed, they are quenched, they are protected (verses 15-17). Summed up, it might be said that this multitude has found freedom in the One they worship. Herein, the prophecy of Isaiah 25 is fulfilled..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=2182 [Eric Mathis](#) Assistant Professor of Music and Worship, Samford University, Birmingham, AL

*Georg Friedrich Händel/George Frideric Handel(1685-1759) Oratorio Messiah, HWV 56 Part III Scene 4: The acclamation of the Messiah.

- <https://www.youtube.com/watch?v=Ew8ig612NQc> The Brandenburg Consort and The Choir of King's College Cambridge conducted by Stephen Cleobury

Psalm 149; RCL, the same reading (Psalm 148; RCL, Psalm 145:1-5, 17-21 or Psalm 17:1-9)

"Presumably, Psalm 149 was chosen as the lectionary psalm for All Saints Day because the "saints" show up three times in this psalm (verses 1, 5, 9 NIV).

Indeed, no other psalm has such a "triple play" of saintliness. In NRSV, these are the "faithful"; more significantly, in Hebrew, they are the hasidim (though this is not yet the eighteenth-century movement of mystical Judaism that now shares that name)..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=1825 [Fred Gaiser](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

Sing to the LORD a New Song

149 Praise the LORD!

Sing to the LORD a new song,

his praise in the assembly *of the godly!*

² Let Israel be glad in his Maker;

let the children of Zion rejoice in their King!

³ Let them praise his name with dancing,

making melody to him with tambourine and lyre!

⁴ For the LORD takes pleasure in his people;

he adorns the humble with salvation.

⁵ *Let the godly* exult in glory;

let them sing for joy on their beds.

⁶ Let the high praises of God be in their throats
 and two-edged swords in their hands,
⁷ to execute vengeance on the nations
 and punishments on the peoples,
⁸ to bind their kings with chains
 and their nobles with fetters of iron,
⁹ to execute on them the judgment written!
 This is honor for all *his godly ones*.

Praise the LORD!

“At the center of Psalm 149 is the people of God, identified at the beginning (v.1), the middle (v. 5), and the end (v. 9) as “the faithful” or “faithful ones.” - (“of the godly” – NIV)- The Hebrew word in all three contexts is *hasidim*, which is sometimes translated as “saints” (NIV).

In Psalm 149, these faithful persons are the ones who assemble for worship (v.1); they’re invited to rejoice in their worship (v. 5), and they are promised that one day they shall live in splendor or glory (v. 9).

These “faithful ones,” these “saints,” are at the center of the psalm, quite literally. Verse 5 reads, “Let the faithful exult in glory; let them sing for joy on their couches.” This is the central verse of the psalm, with four verses on either side. Even more interesting, the expression “faithful in glory” is precisely at the center of the Hebrew original of the psalm: there twenty-six words leading up to it and twenty-six words that follow...”

- Psalms, Westminster Bible Companion, James Limburg, Westminster John Knox Press, copyright 2000, pages 502-3

1 John 3:1-3; RCL, Ephesians 1:11-23 (2 Thessalonians 2:1-8, 13-17; RCL, 2 Thessalonians 2:1-5, 13-17)

Today as we observe All Saints’ Day, we look back and remember with thanksgiving the saints who have gone before us, who now rest from their labors and are with the Lord. We look around us, and even though we cannot see them, we know that we are surrounded by so great a cloud of witnesses to the faith, all of us united in the one great communion of saints, the whole church on earth and in heaven. And we look ahead, we look forward with hopefulness to the day when our Lord Jesus Christ returns and raises our bodies and restores his creation to a glory that we cannot even imagine.

And so there is this “now but not yet” aspect to our readings on this day—and really, throughout the month of November, as we come toward the close of the church year. In November our thoughts turn to the last things, to the end times, to this earth as we know it coming to a close and Christ coming again to bring in the everlasting age to come. And in the midst of this, our forward look gives us hope—and calls us to holiness—even now.

This “now and not yet” dual emphasis is perfectly encapsulated in one of our readings for today, the Epistle from 1 John 3. Listen, for example, to this verse: “Beloved, we are God’s children now, and what we will be has not yet appeared.” And so our theme this morning: “Who We Are and What We Will Be.”...

- <https://steadfastlutherans.org/2013/11/who-we-are-and-what-we-will-be-sermon-on-1-john-31-3-by-pr-charles-henrickson/> Rev. Charles Henrickson, St Matthew Luth. Church in Bonne Terre, Missouri

3 See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him.² Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears^[a] we shall be like him, because we shall see him as he is.³ And everyone who thus hopes in him purifies himself as he is pure.

a. [1 John 3:2](#) Or *when it appears*

In the overture (John 1:1-51) of the symphonic Fourth Gospel, a clear chord is struck that emphasizes the welcoming and adoption of those who embrace Jesus Christ, Son of God: "But to all who received him, who believed in his name, he gave power to become children of God who were born, not of blood or of the will of the flesh or of the will of man, but of God" (John 1:12-13).

The gracious inclusion of believers-in-Jesus is in contrast here to those who refused and rejected him (John 1:11). Ironically, and tragically, those who turned Jesus away are called (by John) Jesus' "own people" (John 1:11).

Seven chapters later in the Gospel of John this theme reappears, this time in a conversation between Jesus and some of his disputants. Jesus speaks of freedom for those who follow his teachings. The Jews immediately deny needing freedom and establish their security as progeny of Abraham. Jesus offers to them a startling analogy: "everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it forever. So if the son sets you free, you are free indeed" (John 8:34-36).

No doubt 1 John draws from the same pool of images, or -- to continue a music analogy -- plays the song of redemption in the same key. The focus of 1 John 3:1-7 is on adoption and the hospitality of God -- *See what love the Father has given us, that we should be called children of God; and that is what we are* (1 John 3:1)! ...we have some clues in the text that certain dissenters were trying to lead the ...community astray (see 1 John 2:26). And perhaps these dissenters were trying to get them to turn their attention away from Jesus and to safeguard their identity in something or someone else, even to the point of forsaking Jesus (see 1 John 2:28). But, as is clear in both the Gospel of John and 1 John, there is no safer place to be than in the family of God, and there is no other way to enter this family than through Christ the Son.

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2430 [Nijay Gupta](#) Assistant Professor of New Testament, George Fox Evangelical Seminary, Portland, Ore.

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“See!” Perhaps better translated *Look at!*, the first word of the passage suggests that the love given by God is something that people can actually see. It is not a fuzzy, feel-good sensation, but a concrete and visible reality that has already been bestowed on the community that follows Christ. Readers of the Gospel of John would readily hear the echoes from its prologue: “But to all who received him, who believed in his name, he gave power to become children of God (John 1:12; see also 1 John 3:2, 10; 5:2). Here, in 1 John, the status as God’s children is not simply a sign of the past or a future eschatological hope, but a present reality: “For that is what we are ... ” (1 John 3:1). Lest we miss that point, the author repeats it, along with another reminder of the believers’ beloved status: “Beloved, we are God’s children *now!* (1 John 3:1-2).

This is good news indeed! In the midst of separation and disagreement it is not uncommon for a community (or individuals within it) to lose confidence in its ability to move faithfully into an unknown future. It is too easy to get bogged down in questions of *what if* and fears about *what might be?* ... point out to the congregation what it looks like in their context to be God’s children now, already, in their particular time and place. How is this church community already manifesting God’s love in its identity? ... On this day of All Saints, what can the congregation learn from the testimony of the saints of this place who have walked before them?...

The church need not gaze wistfully for a “someday” to come in order to possess the fullness of its identity. There is no need to wait until there are more members, or more resources, or more of whatever we might believe is necessary to be a good, or faithful, or missional (choose your favorite adjective!) church...

They are children of God. Already. Today. Now”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=3474 *Audrey West* Adjunct Professor of New Testament, Lutheran School of Theology, Chicago, IL

Matthew 5:1-12; RCL, Luke 6:20-31 (Luke 20:27-40; RCL, Luke 20:27-38)

“Christ does not begin his Sermon on the Mount as the Law was delivered on the mount, with commands and threatenings, the trumpet sounding, the fire flaming, the earth quaking, and the hearts of the Israelites too for fear; but our Saviour (whose lips 'dropped as the honeycomb') begins with promises and blessings. So sweet and ravishing was the doctrine of this heavenly Orpheus that, like music, it was able to charm the most savage natures, yea, to draw hearts of stone to him...”

- <http://www.iclnet.org/pub/resources/text/jpb-e/epl-10/web/watson-beatitudes.html#Toc411063729> Thomas Watson, “(c. 1620 – 1686) was an English, Nonconformist, Puritan preacher and author.” – Wikipedia

“The Holy Gospel according to St. Matthew, the 5th Chapter”

The Sermon on the Mount

5 Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.

The Beatitudes

² And he opened his mouth and taught them, saying:

³ *“Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

⁴ *“Blessed are those who mourn, for they shall be comforted.*

⁵ *“Blessed are the meek, for they shall inherit the earth.*

⁶ *“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*

⁷ *“Blessed are the merciful, for they shall receive mercy.*

⁸ *“Blessed are the pure in heart, for they shall see God.*

⁹ *“Blessed are the peacemakers, for they shall be called sons^[a] of God.*

¹⁰ *“Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*

¹¹ *“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.*

a. [Matthew 5:9](#) Greek *huiioi*; see Preface

“This is the Gospel of the Lord” *“Praise to You, O Christ”*

“When Jesus ascends a mountain and begins to address the crowds (verses 1-2), the reader is expected to make the connection to another teacher (Moses), and another mountain (Sinai).

And soon enough, Jesus will complete that picture by offering instruction in righteousness -- the Sermon on the Mount will have plenty to say about what we, as kingdom people, should and should not do.

But that's not how his famous sermon begins. It begins with a list, but not with a list of "thou shalt" and "thou shalt not." Too often, the preacher tries to make the Beatitudes into law. "Be merciful," the preacher exhorts, "and you will receive mercy." That may be true at times, but it is not what Jesus is saying here.

The list we find here is in the indicative mood, not the imperative. It is description, not prescription. Jesus is not insisting that we become people who starve to see justice done (verse 6) -- I suppose you either do or you don't. What he is saying is that such people are blessed of God. God looks upon such people with favor. God's eye is on them; they will be happy in the end. This, says Jesus, is the way things are..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=2203 *Lance Pape* Granville and Erlene Walker Assistant Professor of Homiletics, Brite Divinity School, Fort Worth, Texas

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There is a trap hidden in the Beatitudes that I know I have fallen into countless times, and perhaps you have, too. The trap is as simple as it is subtle: believing that Jesus is setting up the conditions of blessing, rather than actually blessing his hearers.

Do you know what I mean? When I hear the Beatitudes, it's hard for me not to hear Jesus as stating the terms under which I might be blessed. For instance, when I hear "Blessed are the pure in spirit, for theirs is the kingdom of heaven," I tend to think, "Am I pure enough in spirit?" or "I should try to be more pure in spirit." Or, when I hear "blessed are the peacemakers..." I think, "Yes, I really should be more committed to making peace." At least with "blessed are those who mourn, for they will be comforted," I have the assurance of knowing that on those occasions when I am mourning I will be comforted. But, to be perfectly honest -- and if you'll pardon the pun -- that's relatively small comfort because the truth is I don't want to mourn, and hearing this beatitude doesn't make me any more eager for additional mourning. (Ditto for being persecuted!)

But let's be clear -- or at least pay attention to the fact that Matthew is quite clear -- Jesus isn't set up conditions or terms but rather is just plain blessing people. All kinds of people. All kinds of down-and-out, extremely vulnerable, and at the bottom of the ladder people. Why? To proclaim that God regularly shows up in mercy and blessing just where you least expect God to be -- with the poor rather than the rich, those who are mourning rather than celebrating, the meek and the peacemakers rather than the strong and victorious. This is not where citizens of the ancient world look for God and, quite frankly, it's not where citizens of our own world do either. If God shows up here, Jesus is saying, blessing the weak and the vulnerable, then God will be everywhere, showering all creation and its inhabitants with blessing.

When I was in graduate school, one of my teachers, Dr. Cleophus LaRue, would regularly address me as "Dr. Lose." Eventually it made me uncomfortable enough that I said to him, "But Dr. LaRue, I haven't earned my doctorate yet. I don't think you should call me that." "Dr. Lose," he patiently responded, "in the African-American church we are not content to call you what you are, but instead call you what we believe you will be!" Blessing. Unexpected, unsettling, nearly inconceivable, yet blessing nonetheless.

So here's the question I am left with this week, Working Preacher: What would it be like just to bless the congregation. To tell them that God loves and adores them, that God wants the very best for them, that God esteems them worthy of not just God's attention but God's blessing. You may have to say it a couple of times, as we're either so used to hearing the words that we don't really listen or so convinced that we don't merit God's blessing that we have a hard time believing it...

In the middle ages when someone sneezed you said "God bless you" fearing that they may have the plague. The mantra we repeat so regularly developed, that is, as a way to ward off fear of evil, disease, and death. Perhaps in our preaching and worship this week we can help reclaim those three powerful words to signify not fear but joy, not disease but delight, not death but God's new life. In doing so, we may just reclaim not only the beatitudes but an essential element of the Christian life itself: the insight that God is a God who delights to create, bless, and redeem, and the reminder that we are God's own beloved and blessed children.

- <http://www.workingpreacher.org/craft.aspx?post=1542>
David Lose Senior Pastor, Mount Olivet Lutheran Church
Minneapolis, Minn.



- *Agnus Day* appears with the permission of <https://www.agnusday.org/>

“Similarly, we might preach this portion of Jesus’ Sermon on the Mount not as a record of what Jesus said long ago, but rather as words spoken to us now. Notice not only that Jesus blesses all kinds of people, but especially the kinds of people who aren’t normally blessed – the poor in spirit, the meek, those who mourn, and so on. The world typically gives these folk little regard, just as few notice many of our silent losses and grief, and yet Jesus calls them blessed. He doesn’t say, “one day you *will* be blessed,” but “blessed *are...*,” even now, even here. Why? Because blessing isn’t like the flu shot. Blessing doesn’t immunization you from pain or loss, and it’s not a guarantee of safe passage through this life unscathed. Rather, it’s a sense of fullness, of contentment, of joy that is like, but also transcends, ordinary happiness. And like

love and hope and so many other things, it can't simply be mustered into existence but rather is responsive, springing forth in response to the love and promises of another.

And so make some promises this week,...Tell your people that God sees them, that God knows the grief that weighs down their hearts, the depression or addiction that oppresses them, the challenges they are facing and uphill struggles they are contemplating. Tell them that God sees them, honors them, *blesses* them, and accompanies them."

- <http://www.davidlose.net/2014/10/all-saints-a/>
David Lose

"Beloved, we are God's children *now!* (1 John 3:1-2)...Like the readers of 1 John, perhaps the people gathered for worship in today's churches could benefit from an occasional reminder that God has already bestowed upon them the thing that is most important for being the people they are called to be. **They are children of God. Already. Today. Now**"

- https://www.workingpreacher.org/preaching.aspx?commentary_id=3474 *Audrey West* Adjunct Professor of New Testament, Lutheran School of Theology, Chicago, IL

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The rest of year C:

November 10, Twenty-second Sunday after Pentecost, Proper 27

"Alleluia. He is not God of the dead, but of the living, for all live in him. Alleluia.

November 17, Twenty third Sunday after Pentecost, Proper 28

"Alleluia, Straighten up and raise your heads, because your redemption is drawing near. Alleluia."

November 24, Last Sunday of the Church Year (Christ the King), Proper 29

"Alleluia. Truly I say to you, today, you will be with me in Paradise. Alleluia."

Lectionary Year A will begin on

Sunday, December 1 with the First Sunday in Advent.

The featured Gospel is Matthew. Will you be ready for the Matthew Challenge?

Challenge yourself to produce a handwritten copy of the book of Matthew by Christ the King Sunday, November 22, 2020.