



# ALL SAINTS SUNDAY

Sunday, November 7, 2021  
11:00 A.M.

WELCOME TO WORSHIP AT ST. MARK'S LUTHERAN CHURCH!

Plain text indicates a part of the liturgy led by a worship leader.  
**Bold text indicates the congregational response.**

Hymn numbers refer to their corresponding pages in the back of the  
cranberry-colored *Evangelical Lutheran Worship* hymnal.

Welcome

Prayer Requests

Prelude

*In Heaven Above*

arr. Aaron David Miller

## ENTRANCE RITE

*We stand as we are able.*

Hymn 422

*For All the Saints*

Greeting

**P** The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

**C** **And also with you.**

*Standing is the posture of the resurrection. We stand when we sing hymns and for other parts of the service as an expression of resurrection joy. It is a way of proclaiming that Jesus is powerfully alive! Colossians 3:14-18*

*The Gloria  
("Glory to  
God...") is a con-  
tinuation of resur-  
rection praise.  
With the angels  
we sing God's  
glory revealed in  
Je-sus Christ.  
(Luke 2:14).*

## Gloria



Glo - ry to God in the high -  
est, and peace to God's peo - ple on earth.  
Lord God, heav - en - ly King, al - might - y God and  
Fa - ther, we wor - ship you, we give you thanks, we  
praise you for your glo - ry. Lord Je - sus  
Christ, on - ly Son of the Fa - ther,  
Lord God, Lamb of God, you take a - way the sin of the  
world: have mer - cy on us; you are seat - ed at the  
right hand of the Fa - ther: re - ceive our prayer.

For you a - lone are the Ho - ly One, you a - lone are the Lord, you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it, in the glo - ry of God the Fa - ther. A - men. Glo - ry to God in the high - est, and peace to God's peo - ple on earth.

*The Prayer of the Day is tied to the overall theme of the scripture lessons or, sometimes, to the theme of day if it is a special occasion in the church calendar.*

### Thanksgiving for Departed Saints

**P** Let us remember all the saints before God.

We praise and bless you, O holy Trinity. You have taught your church that it is an ageless communion of saints. We thank you for gathering those who faithfully waited in hope for the redemption you promised, and now for adding us who celebrate the love of Christ for the redemption of the world. Prepare a place for us among those who are already with you. Help us remember them as an encouragement to saintly living, exciting us to love, in anticipation of an eternal reunion. With them we praise and bless you, O holy Trinity.

**C Amen**

**P** Jesus says, Take my yoke upon you, and learn from me; for I am gentle and humble in heart,  
**C and you will find rest for your souls.**

**P** For my yoke is easy, and my burden is light.  
**C And you will find rest for your souls.**

*On All Saints Sunday we celebrate the victory won for all the faithful dead, but we grieve for our beloved dead as well, knowing that God honors our tears.*

P O God, we remember with thanksgiving those who have loved and served you on earth, who now rest from their labors:

**Dorothy Jean Young Armstrong  
Guy Leon Deel  
Aliene Elliot Walker**

Keep us in union with all your saints, and bring us with them to the joyous feast of heaven; through Jesus Christ our Lord.

C **Amen**

*We are seated.*



## LITURGY OF THE WORD

*The tradition of reading sacred scripture in worship is a tie to our roots in Judaism. 1 Timothy 4:13 reminds us of the importance of this practice.*

*The first lesson is normally from the Old Testament.*

First Lesson: Isaiah 25:6-9

L A reading from Isaiah.

<sup>6</sup>On this mountain the LORD of hosts will make for all peoples  
a feast of rich food, a feast of well-aged wines,  
of rich food filled with marrow, of well-aged wines strained clear.

<sup>7</sup>And he will destroy on this mountain  
the shroud that is cast over all peoples,  
the sheet that is spread over all nations;

<sup>8</sup>he will swallow up death forever.

Then the Lord GOD will wipe away the tears from all faces,  
and the disgrace of his people he will take away from all the earth,  
for the LORD has spoken.

<sup>9</sup>It will be said on that day,  
Lo, this is our God; we have waited for him, so that he might save us.  
This is the LORD for whom we have waited;  
let us be glad and rejoice in his salvation.

L The word of the Lord.

C **Thanks be to God.**

Psalm 24:1-6, 9-10

*We chant the Psalm responsively, with the congregation singing the **bold** verses..*

<sup>1</sup>The earth is the LORD's and all <sup>1</sup>that is in it,  
the world and those who <sup>1</sup>dwell therein.

<sup>2</sup>**For the LORD has founded it up- <sup>1</sup> on the seas  
and established it up- <sup>1</sup> on the rivers.**

<sup>3</sup>Who may ascend the mountain <sup>1</sup> of the LORD,  
and who may stand in God's <sup>1</sup> holy place?

<sup>4</sup>**Those of innocent hands and puri- <sup>1</sup> ty of heart,  
who do not swear on God's being, nor do they pledge by <sup>1</sup> what is false.**

*A Psalm is spoken or sung as a meditation on the first lesson and as a response to it.*

<sup>5</sup>They shall receive blessing<sup>1</sup> from the LORD  
and righteousness from the God of<sup>1</sup> their salvation.  
<sup>6</sup>**Such is the generation of those who seek<sup>1</sup> you, O LORD,  
of those who seek your face, O<sup>1</sup> God of Jacob.**

<sup>9</sup>Lift up your heads, O gates; and be lifted up, O ever-<sup>1</sup> lasting doors,  
that the King of glory<sup>1</sup> may come in.

<sup>10</sup>**Who is this<sup>1</sup> King of glory?  
Truly, the LORD of hosts is the<sup>1</sup> King of glory.**

*The second reading, usually from the New Testament letters, bears the witness of the early church.*

**Second Lesson: Revelation 21:1-6a**

**L** A reading from Revelation.

<sup>1</sup>I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. <sup>2</sup>And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup>And I heard a loud voice from the throne saying,

“See, the home of God is among mortals.

He will dwell with them;  
they will be his peoples,  
and God himself will be with them;

<sup>4</sup>he will wipe every tear from their eyes.

Death will be no more;  
mourning and crying and pain will be no more,  
for the first things have passed away.”

<sup>5</sup>And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.” <sup>6a</sup>Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end.”

**L** The word of the Lord.

**C** **Thanks be to God.**

*We stand.*

*Alleluia comes from the Hebrew, “hallelu yah,” meaning “All of you praise the Lord.”*

**Alleluia**

Al - le - lu - ia, al - le - lu - ia,  
al - le - lu - ia, al - le - lu - ia.

*The Gospel Acclamation is the congregation's response to the announcement and reading of the Holy Gospel. It gives special focus to the Gospel, the principal and climactic biblical reading in the liturgy.*

*The Liturgy of the Word culminates in the reading of the gospel and the sermon by which Christ comes among his people and speaks to us in our own context. Because of this we stand to listen to the good news of our Lord.*

*This hymn complements the day's scripture readings and sermon.*

*The Apostles' Creed (which begins, "I believe...") is traditionally attributed to the first apostles, working under the inspiration of the Holy Spirit. It has been known to the church since at least the fourth century.*

The Gospel: John 11:32-44

P The Holy Gospel according to St. John, the 11<sup>th</sup> chapter.

**C Glory to you, O Lord.**

<sup>32</sup>When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." <sup>33</sup>When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. <sup>34</sup>He said, "Where have you laid him?" They said to him, "Lord, come and see." <sup>35</sup>Jesus began to weep. <sup>36</sup>So the Jews said, "See how he loved him!" <sup>37</sup>But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

<sup>38</sup>Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. <sup>39</sup>Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." <sup>40</sup>Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" <sup>41</sup>So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. <sup>42</sup>I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." <sup>43</sup>When he had said this, he cried with a loud voice, "Lazarus, come out!" <sup>44</sup>The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

P The Gospel of the Lord.

**C Praise to you, O Christ.**

*We sit.*

Sermon

Pastor James Armentrout

*We stand as we are able and sing the hymn.*

Hymn 630

*In Heaven Above*

The Apostles' Creed

P Living together in trust and hope we confess our faith.

**C I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen**

*We join our hearts in prayer as we pray for the Church, for the well-being of creation, for peace and justice, for those in need. 1 Timothy 2:1-2*

**The Prayers**



*Each petition concludes:*

**P** Lord, in your mercy,  
**C** hear our prayer.

*Much more than a pleasant greeting—we do this to proclaim God’s promise of peace. 2 Corinthians 13:11*

**The Peace**

**P** The peace of the Lord be with you always.  
**C** **And also with you.**

*We greet one another from our pews, saying “Peace be with you.”*



**THE EUCHARISTIC LITURGY**

**The Offering**

*Our gifts are received and dedicated to our Lord’s service. These offerings support the ministries of this congregation, the Virginia Synod, ELCA, and our global mission partners.*

**Anthem**

*In Our Day of Thanksgiving*

In our day of thanksgiving one psalm let us offer for the saints who before us received the reward; when the shadow of death fell upon them, we sorrowed, but now we rejoice that they rest in the Lord.

These stones that have echoed their praises are holy, and dear is the ground where their feet have once trod; yet here they confessed they were strangers and pilgrims, and still they were seeking the city of God.

In the morning of life, and at noon, and at evening, they were gathered to heav'n from our worship below; but not till God's love, at the font and the altar, had clothed them with grace for the way they should go.

Sing praise, then, and thanks that God's love here has found them, whose journey is ended, whose perils are past; they believed in the light; and its glory is round them, where the clouds of earth's sorrow are lifted at last.

- text by William Henry Draper

*As our gifts of offerings and tithes are brought forward we sing a canticle of thanksgiving for God’s generous goodness.*

**Offertory**

*God, Whose Giving Knows No Ending*

God, whose giv-ing knows no end-ing, from your rich and end-less store:  
na-ture's won-der, Je-sus' wis-dom, cost-ly cross, grave's shat-tered door,  
gift-ed by you, we turn to you, of-fring up our-selves in praise;  
thank-ful song shall rise for-ev-er, gra-cious do-nor of our days.

*Our prayer is modeled after the Jewish prayer of thanksgiving and dedicates the giver to a stewardship of all life.*

### Offertory Prayer

**P** Let us pray. God of abundance,  
**C** you cause streams to break forth in the desert  
and manna to rain from the heavens.  
Accept the gifts you have first given us.  
Unite them with the offering of our lives  
to nourish the world you love so dearly;  
through Jesus Christ, our Savior and Lord. Amen

*The Thanksgiving Dialogue begins the part of our worship called the Great Thanksgiving.*

### Thanksgiving Dialogue

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

*The dialogue and the Proper Preface are ancient parts of the worship which proclaim our thanks for the gifts of God in the meal.*

### The Proper Preface

*The presiding minister continues:* "It is indeed right ..."

*The proper preface concludes:* "we praise your name and join their unending hymn."



*The Sanctus echoes the angels' cry in Isaiah 6:3 and the crowds of Mark 11:9 as Jesus entered Jerusalem. This reminds us that we are in the presence of a God identified both by holiness and humility.*

## Sanctus

Ho - ly, ho - ly, ho - ly Lord, God of  
 pow-er and might, heav-en and earth are full of your glo - ry. Ho -  
 san - na in the high-est. Blessed is he who comes in the  
 name of the Lord. Ho - san - na in the high - est.

## Eucharistic Prayer

**P** Holy, mighty, and merciful Lord,  
 heaven and earth are full of your glory.  
 In great love you sent to us Jesus, your Son,  
 who reached out to heal the sick and suffering,  
 who preached good news to the poor,  
 and who, on the cross, opened his arms to all.

In the night in which he was betrayed,  
 our Lord Jesus took bread, and gave thanks;  
 broke it, and gave it to his disciples, saying:  
 Take and eat; this is my body, given for you.  
 Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,  
 and gave it for all to drink, saying:  
 This cup is the new covenant in my blood,  
 shed for you and for all people for the forgiveness of sin.  
 Do this for the remembrance of me.

Remembering, therefore, his death, resurrection, and ascension,  
 we await his coming in glory.

Pour out upon us the Spirit of your love, O Lord,  
 and unite the wills of all who share this heavenly food,  
 the body and blood of Jesus Christ, our Lord;  
 to whom, with you and the Holy Spirit,  
 be all honor and glory, now and forever.

**C Amen**

*The Eucharistic Prayer recalls God's saving acts throughout history and, particularly, the words and actions, the commands and promises of Jesus at the last supper with his disciples as recorded in scripture.*

*The Lord's Prayer brings the Great Thanksgiving to a conclusion. Prayed here, this familiar and beloved prayer becomes the table-prayer of the congregation. Luke 11:1-13; Matthew 6:5-15*

### The Lord's Prayer

**P** Lord remember us in your kingdom and teach us to pray:

**C** **Our Father, who art in heaven, hallowed be thy name,  
thy kingdom come, thy will be done, on earth as it is in heaven.**

**Give us this day our daily bread;**

**and forgive us our trespasses,**

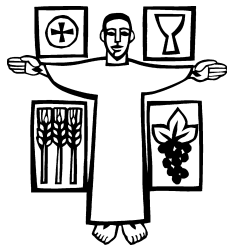
**as we forgive those who trespass against us;**

**and lead us not into temptation, but deliver us from evil.**

**For thine is the kingdom, and the power, and the glory, forever and ever.**

**Amen.**

*We are seated.*



**COMMUNION WITH OUR RISEN LORD  
WELCOME TO CHRIST'S TABLE**

## **COMMUNION DISTRIBUTION**

We come forward by way of the center aisle, forming two lines to receive communion in front of the chancel steps. We return to our pews by way of the side aisles.



*Once we have all received the sacrament and returned to our seats, we celebrate the personal encounter with the risen Christ through blessing, prayer, and singing.*

### Post-Communion Blessing

**P** The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

**C** **Amen**

### Post-Communion Prayer

**P** Let us pray. Jesus, Lord of life,,

**C** **in the gift of your body and blood  
you turn the crumbs of our faith into a feast of salvation.**

**Send us forth into the world with shouts of joy,**

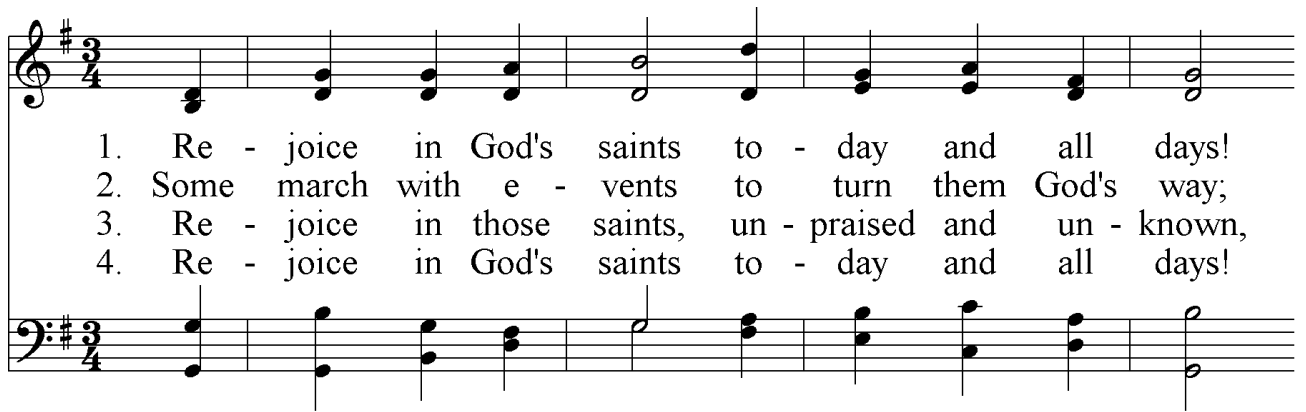
**bearing witness to the abundance of your love**

**in Jesus Christ, our Savior and Lord. Amen**

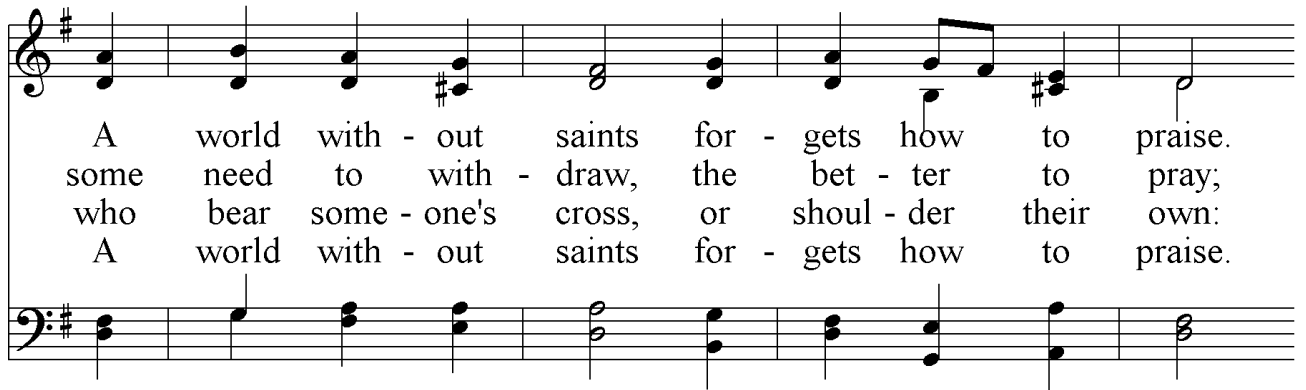
### Blessing

**P** Almighty God, Father, + Son, and Holy Spirit bless you now and forever.

**C** **Amen**



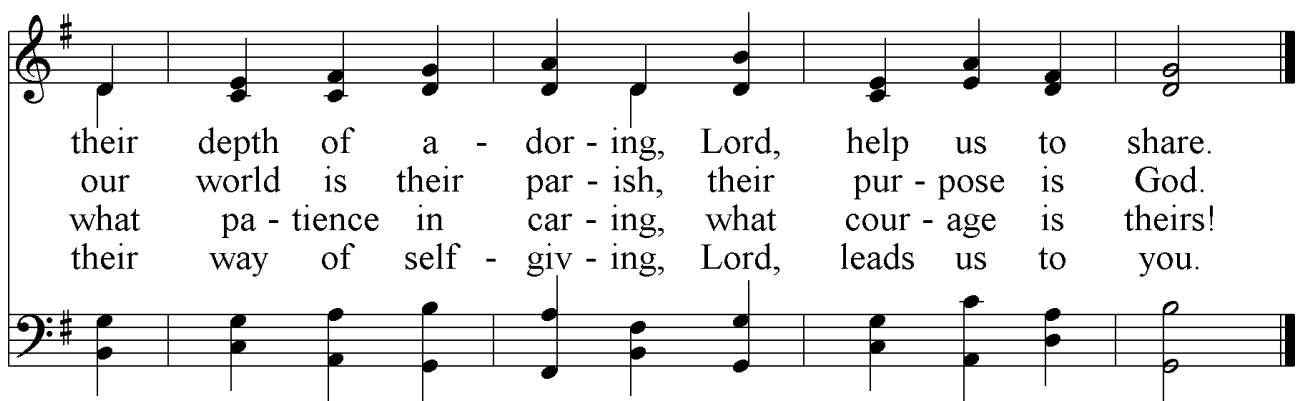
1. Re - jice in God's saints to - day and all days!  
 2. Some march with e - vents to turn them God's way;  
 3. Re - jice in those saints, un - praised and un - known,  
 4. Re - jice in God's saints to - day and all days!



A world with - out saints for - gets how to praise.  
 some need to with - draw, the bet - ter to pray;  
 who bear some - one's cross, or shoul - der their own:  
 A world with - out saints for - gets how to praise.



Their faith in ac - quir - ing the hab - it of prayer,  
 some car - ry the gos - pel through fire and through flood:  
 they share our com - plain - ing, our com - forts, our cares:  
 In lov - ing, in liv - ing, they prove it is true:



their depth of a - dor - ing, Lord, help us to share.  
 our world is their par - ish, their pur - pose is God.  
 what pa - tience in car - ing, what cour - age is theirs!  
 their way of self - giv - ing, Lord, leads us to you.

*We are dismissed from worship knowing that our service does not end. Rather, having been in the presence of the risen Lord, we leave so that our service may truly begin.*

Dismissal

**P** Go in peace, loving God and loving your neighbor.

**C** **Thanks be to God.**

Postlude

*For All the Saints*

arr. Arthur Hutchings



**Ministers and Staff**

*Ministers:* Congregation of St. Mark's Lutheran Church

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*Organist / Choir Director:* Jacob Gordon

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