



With 

Trumpet Sound



A SERVICE FOR ALL SAINTS

- The **Old Testament Reading**, Joshua 6:1-7, 15-16, 20, is spoken by the pastor or other worship leader:

P Now Jericho was shut up inside and outside because of the people of Israel. None went out, and none came in. And the LORD said to Joshua, “See, I have given Jericho into your hand, with its king and mighty men of valor. You shall march around the city, all the men of war going around the city once. Thus shall you do for six days. Seven priests shall bear seven trumpets of rams’ horns before the ark. On the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. And when they make a long blast with the ram’s horn, when you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat, and the people shall go up, everyone straight before him.” So Joshua the son of Nun called the priests and said to them, “Take up the ark of the covenant and let seven priests bear seven trumpets of rams’ horns before the ark of the LORD.” And he said to the people, “Go forward. March around the city and let the armed men pass on before the ark of the Lord.”...On the seventh day they rose early, at the dawn of day, and marched around the city in the same manner seven times. It was only on that day that they marched around the city seven times. And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, “Shout, for the LORD has given you the city...So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people shouted a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they captured the city.

- The **Epistle Reading**, 1 Thessalonians 4:13-18, is spoken by the pastor or other worship leader:

P But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words.

- The **Gospel Reading**, John 14:1-7, is spoken by the pastor or other worship leader:

P [Jesus said,] “Let not your hearts be troubled. Believe in God; believe also in me. In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way to where I am going.”

Thomas said to him, “Lord, we do not know where you are going. How can we know the way?”
Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on you do know him and have seen him.”

- The **Sermon Hymn** is sung by the congregation to the tune Sine Nomine 10 10 and alleluias, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead. (Trumpet fanfare and/or flourishes could be added, if desired.):

For all the saints who from their labors rest,
Who thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.
Alleluia! Alleluia!

Thou wast their rock, their fortress, and their might;
Thou, Lord, their captain in the well-fought fight;
Thou, in the darkness drear, their one true light.
Alleluia! Alleluia!

Oh, may thy soldiers, faithful, true, and bold
Fight as the saints who nobly fought of old
And win with them the victor's crown of gold.
Alleluia! Alleluia!

Oh, blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in thee, for all are thine.
Alleluia! Alleluia!

And when the fight is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again and arms are strong.
Alleluia! Alleluia!

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of paradise the blest.
Alleluia! Alleluia!

But, lo, there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of Glory passes on his way.
Alleluia! Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son and Holy Ghost,
Alleluia! Alleluia!

- The **Sermon** is delivered by the pastor:

P Grace, mercy and peace be with you on this celebration of All Saints. At the coronation of Prince Charles in Great Britain on May 6, 2023, state trumpeters heralded the new King from the balcony above Friary Court at St. James' Palace, as the Principal Proclamation of Charles III was read by The Garter King of Arms. This was a moment most worthy of trumpet fanfare. When a trumpet sounds, it usually indicates something very important or meaningful is about to happen or has already happened.

We focus today on the trumpet sound mentioned in Scripture that will accompany the entrance of Jesus into the world on the Last Day. We don't know when that day will be, of course, or if it will be in our lifetimes. But if it is, we do know that the trumpet call on that glorious day will mark the end of the earth as we know it and the beginning of our new life in heaven. We are now the saints of earth, but then we will be the saints of heaven, along with all those who have already tasted death and been raised to life eternal with our Lord. No longer will we be a people separated by the bounds of earth, but we will be one body of Christ, residing only in heaven.

It will be a day when we will see for the first time all those who went before and whom we honor and remember on this All Saints Day. This day in the Church Year is one way for us to get a glimpse of what is to come for all God's people even as we remember the good times and the happy moments and love we shared with family and friends who are no longer with us.

All Saints Day is a special time to trumpet, if just for a little while, the goodness of God shown in the lives of our loved ones now gone from our lives for a time. We remember conversations we had, meals we had, weddings, births, birthdays, vacations, lazy Sunday afternoons with those now departed. We miss them and love them even now. And yet, we thank God for the love they showed, the kindness they shared, the memories they made, the relationships they built, the projects they completed, the talents and abilities they displayed by God's grace and favor. We were also blessed by their encouragement and support, their stamina and strength in hard times. We were graced by their forgiveness and acceptance, their welcoming demeanor and their shoulder to cry on. We do not know if we would be the people we are today, if not for them. And for all of that, we give God thanks this day. Only through the mercy and guidance

of God were we even friends, neighbors, siblings, spouses, classmates, workmates, fellow church members and more.

But in a remarkable way, All Saints Day takes us outside of ourselves and beyond the lives of our loved ones here on earth. All Saints Day loudly trumpets to everyone that life in Christ is bigger than anything we could even ask, think, feel or imagine on our own. Life is so much more than our day-to-day triumphs and struggles. Our bonds with each other and with God go much deeper, and we will only realize how deep when we see Christ face-to-face on the Last Day. That is for certain.

The trumpet will sound, and our connection to Christ will be assured. The trumpet will sound, and our future days will be secured forever. The trumpet will sound, and our tears will be wiped away. The trumpet will sound, and our joy will be complete.

How is this possible? And how did all of this happen? Only through the death and resurrection of Christ. It was on the cross that Jesus said in a very loud voice: “My God, my God, why have you forsaken me?” It must have sounded like a blood-curdling shriek or an emergency siren. Christ became sin for us in that moment. He became nothing for us so that we might have everything through his sacrifice. Christ died so that grace, mercy and peace would abound for us, and so that we would never ever be cut off from God again because of our sinfulness. As forgiven and free people of the cross, we know that the sting of death has been removed. Death is no longer a dead end but a passage through to a life where grief and sorrow are no more and only praise and thanksgiving come forth from our mouths. We cannot even comprehend of a place where only unconditional love resides and no one is left out in the cold.

The concept of a trumpet call brings home to us that we will be notified quite clearly when the Last Day comes, that Jesus is making his presence known to all the world at the same time in a most dramatic way. His reign as king over heaven and earth will be acknowledged and felt throughout every hill and valley, mountain and plain. Everyone will hear the call of the trumpet, and no one will want to turn away from its sound. Our ears will perk up to listen to the Lord and come to him, where he is, to be blessed and restored and embraced by his care.

When Jesus was baptized and then when he was transfigured, the voice of God called out from heaven: “This is my beloved Son, with whom I am well pleased; listen to him!” (Matthew 17:5). I suspect that is the kind of booming, yet loving, voice that we will hear on that Last Day. And we will not be afraid. But we will just want to listen to Jesus and learn from him. We have already listened to Jesus say through his word:

Come to me, all who labor and are heavy laden, and I will give you rest (Matthew 11:28).

I am with you always, to the end of the age (Matthew 28:20).

In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? (John 14:2).

Tune.....Grosser Gott 78 78 77

First system of musical notation (measures 1-6). The key signature is one sharp (F#) and the time signature is 3/4. The melody in the treble clef begins with a quarter note G4, followed by quarter notes A4, B4, and C5, then a half note B4, and a quarter note A4. The bass line in the bass clef begins with a quarter note G3, followed by quarter notes A3, B3, and C4, then a half note B3, and a quarter note A3. Measure numbers 1 and 7 are indicated at the start of the treble and bass staves respectively.

Second system of musical notation (measures 7-12). The melody continues with a quarter note G4, followed by quarter notes A4, B4, and C5, then a half note B4, and a quarter note A4. The bass line continues with a quarter note G3, followed by quarter notes A3, B3, and C4, then a half note B3, and a quarter note A3. Measure numbers 7 and 13 are indicated at the start of the treble and bass staves respectively.

Third system of musical notation (measures 13-18). The melody continues with a quarter note G4, followed by quarter notes A4, B4, and C5, then a half note B4, and a quarter note A4. The bass line continues with a quarter note G3, followed by quarter notes A3, B3, and C4, then a half note B3, and a quarter note A3. Measure numbers 13 and 19 are indicated at the start of the treble and bass staves respectively.

Fourth system of musical notation (measures 19-24). The melody continues with a quarter note G4, followed by quarter notes A4, B4, and C5, then a half note B4, and a quarter note A4. The bass line continues with a quarter note G3, followed by quarter notes A3, B3, and C4, then a half note B3, and a quarter note A3. Measure numbers 19 and 25 are indicated at the start of the treble and bass staves respectively.

- The **Hymn of Response** is sung by the congregation to the tune Grosser Gott 78 78 77, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead. (Trumpet fanfare and/or flourishes could be added, if desired.):

Holy God, we praise thy name! Lord of all, we bow before thee!
All on earth thy scepter claim, all in heav'n above adore thee;
Infinite thy vast domain, everlasting is thy reign.

Hark! The glad celestial hymn angel choirs above are raising!
Cherubim and seraphim, in unceasing chorus praising,
Fill the heav'ns with sweet accord; holy, holy, holy, Lord!

Lo! The apostolic train join thy sacred name to hallow!
Prophets swell the glad refrain, and the white-robed martyrs follow,
And from morn to set of sun, through the Church the song goes on.

Thou art King of Glory, Christ! Son of God, yet born of Mary;
For us sinners sacrificed, as to death a tributary;
First to break the bars of death, thou hast opened heav'n to faith.