

Liturgy for Pilgrims

Sunday, November 1, 2026 | The Feast of All Saints



We Gather Together

Ringing of the Bell to Center the Community

Bringing the Light and Censing the Gathering

Blessed is the beloved community of God's peace.
And blessed are those who follow the ways of love.

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. And he will destroy on this mountain the shroud that is cast over all peoples, the covering that is spread over all nations; 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.

(from the book of Isaiah)

(sung) **Come, dear friends, let's feast together,**
stories share and fears release.
Christ is opening wide the circle.
may this house shine bright with peace.

We gather to remember who God is:
The One who remains as rulers rise and fall.
The One whose love sets free.
The One who creates life where empire intends death.
Among us, within us, despite us, Love endures forever.

Singing



We Share Our Stories

God, whose love is the source of all life, whose love enfolds the helpless, the needy, and those who mourn, give us strength in the example of Jesus and all our siblings to be instruments of your compassion to those who are desolate or wounded by life. **Amen.**

A reading from the New Testament Letter to the Hebrews:

Faith is the assurance of things you have hoped for, the absolute conviction that there are realities you've never seen. It was by faith that our forebears were approved. Through faith we understand that the universe was created by the word of God; everything we now see was fashioned from that which is invisible.

By faith Abel presented to God a sacrifice more acceptable than *his brother* Cain's. *By faith* Abel learned he was righteous, as God Himself testified by approving his offering. And by faith he still speaks, although his voice was silenced by death.

By faith Enoch was carried up *into heaven* so that he did not see death; no one could find him because God had taken him. Before he was taken up, it was said of him that he had pleased God. Without faith no one can please God because the one coming to God must believe He exists, and He rewards those who come seeking.

By faith Noah respected God's warning regarding *the flood—the likes of* which no one had ever seen—and built an ark that saved his family. In this he condemned the world and inherited the righteousness that comes by faith.

By faith Abraham heard God's call to travel to a place he would one day receive as an inheritance; and he obeyed, not knowing where God's call would take him. By faith he journeyed to the land of the promise as a foreigner; he lived in tents, as did Isaac and Jacob, his fellow heirs to the promise because Abraham looked ahead to a city with foundations, a city laid out and built by God.

By faith *Abraham's wife* Sarah became fertile long after menopause because she believed God would be faithful to His promise. So from this man, who was almost at death's door, God brought forth descendants, as many as the stars in the sky and as impossible to count as the sands of the shore.

All these I have mentioned died in faith without receiving the full promises, although they saw the fulfillment as though from a distance. These people accepted and confessed that they were strangers and foreigners on this earth because people who speak like this make it plain that they are still seeking a homeland. If this was only a bit of nostalgia for a time and place they left behind, then certainly they might have turned around and returned. But such saints as these look forward to a far better place, a heavenly country. So God is not ashamed to be called their God because He has prepared a *heavenly* city for them.

By faith Abraham, when he endured God's testing, offered *his beloved son* Isaac *as a sacrifice*. The one who had received God's promise was willing to offer his only son; God had told him, "It is through Isaac that your descendants will bear your name," and

he concluded that God was capable of raising him from the dead, which, figuratively, is indeed what happened.

By faith Isaac spoke blessings upon his sons, Jacob and Esau, concerning things yet to come.

By faith Jacob, when he was dying, blessed the sons of *his son* Joseph, bowing in worship as he leaned upon his staff.

By faith Joseph, at his life's end, predicted that the children of Israel would make an exodus from Egypt; and he gave instructions that his bones *be buried in the land they would someday reach*.

By faith Moses' parents hid him for three months after he was born because they saw that he was handsome; and they did not fear Pharaoh's directive *that all male Hebrew children were to be slain*.

By faith Moses, when he was grown, refused to be identified solely as the son of Pharaoh's daughter and chose instead to share the sufferings of the people of God, not just living in sin and ease for a time. He considered the abuse *that he and the people of God had* suffered in anticipation of the Anointed One more valuable than all the riches of Egypt because he looked ahead to the coming reward.

By faith Moses left Egypt, unafraid of Pharaoh's wrath and moving forward as though he could see the invisible God. Through faith, he instituted the Passover and the sprinkling of blood *on the doorposts among the Hebrews* so that the destroyer of the firstborn would pass over their homes without harming them. By faith the people crossed through the Red Sea as if they were walking on dry land, although the pursuing Egyptian *soldiers* were drowned when they tried to follow.

By faith the walls of Jericho toppled after the people had circled them for seven days.

By faith the prostitute Rahab welcomed the *Hebrew* spies *into her home* so that she did not perish with the unbelievers.

I could speak more *of faith*; I could talk until time itself ran out. If I continued, I could speak *of the examples* of Gideon, Barak, Samson, and Jephthah, of David and Samuel and all the prophets. *I could give accounts of* people alive with faith who conquered kingdoms, brought justice, obtained promises, and closed the mouths of hungry lions. *I could tell you how people of faith* doused raging fires, escaped the edge of the sword, made the weak strong, and—stoking great valor among the champions of God—sent opposing armies into panicked flight.

I could speak of faith bringing women their loved ones back from death and how the faithful accepted torture instead of earthly deliverance because they believed they would obtain a better *life in the* resurrection. Others suffered mockery and whippings; they were placed in chains and in prisons. The faithful were stoned, sawn in two, killed by the sword, clothed only in sheepskins and goatskins; they were penniless, afflicted, and tormented. The world was not worthy of these saints. They wandered across deserts, crossed mountains, and lived in the caves, cracks, and crevasses of the earth.

These, though commended by God for their great faith, did not receive what was promised. That promise has awaited us, who receive the better thing that God has provided *in these last days*, so that with us, our forebears might finally see the promise completed.

So since we stand surrounded by *all those who have gone before,* an enormous cloud of witnesses, let us drop every extra weight, every sin that clings to us *and slackens our pace,* and let us run with endurance the long race set before us.

Holy Wisdom, Holy Word. **Thanks be to God.**

Psalter – from Psalm 136 (see Psalm sheet)

Reading from the Gospel in the tradition of Luke:

Blessed are you who are poor, for yours is the kingdom of God.

Blessed are you who are hungry now, for you will be filled.

Blessed are you who weep now, for you will laugh.

Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man.

Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

But woe to you who are rich, for you have received your consolation.

Woe to you who are full now, for you will be hungry.

Woe to you who are laughing now, for you will mourn and weep.

Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you.

If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt.

Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again.

Do to others as you would have them do to you.

Teaching from our brother, Jesus. **Thanks be to God.**

A Midrash

A statement of faith from our allies and friends in the Progressive Christian Alliance:

We believe in God, whose love is the source of all life and the desire of our lives; whose love was given a human face in Jesus of Nazareth; whose love was crucified by the evil that waits to enslave us all; and, whose love, defeating even death, is our glorious promise of freedom. Therefore, though we are sometimes fearful and full of doubt, we trust that love. And in the name of Jesus Christ, we commit ourselves in the service of others: to seek justice and to live in peace; to care for the earth and to share the commonwealth of God's goodness; to live in the freedom of forgiveness and in the power of the Spirit of Love; and in the company of all the faithful – past, present, and yet to come – so to be the Church, for the glory of God. **Amen.**

The Eternal One has compassion for those forced to leave their homes, those displaced, those among rising prices with paychecks that will never be enough. The Holy upholds those yearning for belonging, those whose children have died, those whose communities have let them down. Let us be expressions of divine love by upholding one another; by offering each other belonging and home.

We share our stories, expose our world's failings, and pledge to work for peace.

Eternal One, in the name of him who gave bread to the hungry, we remember all who through humanity's greed and love of power, are condemned to live in want. Help us build a community of solidarity and equity, and bless the efforts of those who work to overcome poverty and hunger, that sufficient means may be found for all.

(Silence is held.)

Jesus brings the liberation of God's commonwealth, and shatters our complicity. We are released, with eyes and ears and mouths and eyes and hearts open, sent forth to dismantle the powers of death and embody love. **Those in power do not hold our future. Thanks be to God.**



We Feast at the Table

The peace of Jesus be always with you. **And also with you!**

We share signs of peace and present the gifts.

> **Praise God, the source of life and breath.**
> **Praise Christ, the one who conquers death.**
> **Praise Holy Spirit, wind and flame.**
> **The One and Holy Triune Name. Amen.**

The Holy One be with you.
And also with you.
Lift up your hearts.
We lift them up in hope.
Let us give thanks for life and breath.
It is right to give our thanks and praise.

It is a good and joyful thing, always and everywhere to give our thank and praise for your commonwealth of goodness, and for the whole company of saints who walk alongside us! For though we are often lured away into empire's promise of security, we are still witnesses of your holy community that is bound together with bread in defiance of untruth.

So, at this table of remembrance and thanksgiving, for the many ways in which you have demonstrated your love, and with the whole company of saints who have feasted around your ever-expanding table from the beginning of time, we sing praise:

> **Holy, holy, holy, God of love and strength. All creation is full of your imagination. Hosanna in the highest! Blessed is the One who comes in your name.**

Holy are you and, and blessed is our brother, Jesus. He said, "Blessed are you who are poor, for yours is the commonwealth of God's goodness; woe to you who are rich, for you have already received your consolation."

On the night he was betrayed by one of his friends, he kept a meal, a feast of your people's freedom from Pharaoh. He took bread, the fruit of the earth and of human hands. He gave you thanks, broke it, and gave it to his friends, and said, "Take, eat. This is my body given for you. Do this and remember me."

After supper he took the cup. Again, he gave thanks, gave it to his friends, and said, "Drink this, all of you. This is a new pledge of God's love for you: do this and remember me."

For as often as we eat this bread and drink this cup, we are one with Jesus and with the whole company of saints that walks alongside us. So we proclaim a mystery of faith:

Christ lives. Christ dies. Christ rises again and again.

Pour out your Spirit on these gifts that through them we may be people of justice and compassion. May we be better able to embody your hope, look beyond the obstacles in our path and see new visions, dream new dreams and become your Beloved Community. **Amen.**

We pray the prayer Jesus taught

(sung) **O lamb of God, who takes away the shame of the world,**
show mercy in us.
O lamb of God, who takes away the shame of the world,
grant us peace.

Until the day when justice is no longer imagined but lived, when peace is not enforced but shared, when every table is crowded and everybody is welcomed—we will gather, we will give thanks, we will break bread, and we will practice the future. **Amen.**

We share in our communion of solidarity.

Singing

We Go to be Peace

The pastor's commendation

(sung) **Go, dear friends, bring liberation: stories share and fears release.**
Christ has opened wide the circle. May your lives shine bright with peace.

Let us bless the Lord. **Thanks be to God.**
Alleluia! Alleluia! Alleluia!