

ALL SOULS EPISCOPAL PARISH
2220 Cedar Street, Berkeley California



The Thirteenth Sunday after Pentecost
August 30th, 2020 ~ 10:30 am
SUNG EUCHARIST (LIVESTREAM)

*No matter who you are or where you are in your spiritual journey,
you are welcome here.*

Those of us participating in the livestream at the church are observing the physical distance and mask-wearing guidelines required by our diocese. These practices have been created in consultation with local public health officials. Given the nature of this pandemic, these practices may be changing from week to week as the situation develops.

Prelude *Improvisation on BOURBON*

Hymn 675, *Take up your cross (verses 1-2, 4-5)*

BOURBON

1 Take up your cross, the Sa-vior said, if you would my dis - ci - ple be;
2 Take up your cross, let not its weight fill your weak spi - rit with al - arm;
4 Take up your cross, then, in his strength, and calm - ly ev - ery dan - ger brave:
5 Take up your cross, and fol - low Christ, nor think till death to lay it down;

take up your cross with wil - ling heart, and hum - bly fol - low af - ter me.
his strength shall bear your spi - rit up, and brace your heart, and nerve your arm.
it guides you to a - bun - dant life and leads to vic - tory o'er the grave.
for on - ly those who bear the cross may hope to wear the glo - rious crown.

Acclamation

Presider Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be God's kingdom, now and for ever. Amen.**

Collect for Purity

Presider Let us pray together.

All Almighty God,
to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

1 Let all cre - a - tion bless the Lord, till heav'n with praise is ring - ing,
 2 All liv - ing things up - on the earth, green fer - tile hills and moun - tains,
 3 O men and wo - men ev - ery - where, lift up a hymn of glo - ry;
 Sun, moon, and stars, peal out a chord, stir up the an - gels' sing - ing,
 sing to the God who gave you birth; be joy - ful, springs and foun - tains,
 let all who know God's stead - fast care tell our sal - va - tion's sto - ry.
 Sing, wind and rain! Sing, snow and sleet! Make mu - sic, day, night, cold and heat:
 Lithe wa - ter life, bright air - borne birds, wild rov - ing beast, tame flocks and herds:
 No tongue be - si - lent; sing your part, you hum - ble souls and meek of heart:
 ex - alt the God who made you.

THE LITURGY OF THE WORD

The Collect of the Day

Presider May God be with you.
People **And also with you.**
 Let us pray.

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God for ever and ever. **Amen.**

A Reading from the Book of Exodus — Exodus 3:1–15

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain." But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I AM WHO I AM." He said further, "Thus you shall say to the Israelites, 'I AM has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': This is my name forever, and this my title for all generations.

after the Lesson:

Lector Hear what the Spirit is saying to God's people.
People **Thanks be to God.**



Cantor We give you thanks, O God, and call upon your / Name;
All we make known your deeds a/mong the peoples.
 We sing to you; we sing your / praise *
 and speak of / all your marvelous works.
 We glory in your holy / Name; *
 let the hearts of those who / seek you rejoice.
 We search for you and your / strength; *
 we conti-/ nue to seek your face.
 We remember the marvels you have / done, *
 the wonders and the / judgments of your mouth,
 We, the offspring of Abraham, your / servant, *
 we, the children of Ja-/ cob, the chosen ones.
 Israel came into / Egypt, *
 and Jacob became a sojourner / in the land of Ham.
 You made your people exceedingly / fruitful; *
 you made them stronger / than their enemies,
 Whose hearts you turned, so that they hated your / people *
 and dealt unjustly / with your servants.
 You sent Moses your / servant, *
 and Aaron whom you had chosen. / Alleluia!

A Reading from the Letter to the Romans — Romans 12:9–21

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, “Vengeance is mine, I will repay, says the Lord.” No, “if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.” Do not be overcome by evil, but overcome evil with good.

after the Lesson:

Lector Hear what the Spirit is saying to God’s people.
People **Thanks be to God.**

Gospel Acclamation

The Alleluia is sung by a cantor, and repeated by all:



Plainsong, Tone VI

A cantor sings the verse:

Show me your ways, O Lord; lead me in your truth and teach me. —Psalm 25: 3,4

All repeat the Alleluia.

The Holy Gospel — Matthew 16:21–28

Gospeller The Holy Gospel of our Lord Jesus Christ according to Matthew.

People **Glorify to you, Lord Christ.**

Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, “God forbid it, Lord! This must never happen to you.” But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things.” Then Jesus told his disciples, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life? “For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.”

after the Gospel:

Gospeller The Gospel of the Lord.

People **Praise to you, Lord Christ.**

The Sermon

The Rev. Dani Gabriel

A silence for reflection follows the sermon.

The Nicene Creed

**We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father, through him all things were made.**

For us and for our salvation

he came down from heaven,

was incarnate of the Holy Spirit and the Virgin Mary, and became truly human.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures;

he ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father,

who with the Father and the Son is worshiped and glorified, who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayers of the People

(Based on Form II from the Book of Common Prayer. In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.)

Deacon In peace, let us pray to the Lord.

Intercessor I ask your prayers for God’s people throughout the world; for our Presiding Bishop Michael, our Bishop Marc, for this gathering; and for all ministers and people.

Pray for the Church.

People (Silence)

I ask your prayers for justice in this nation and the world, and for the well-being of all people.

Pray for justice and peace.

(Silence)

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.

Pray for those in any need or trouble.

(Silence)

I ask your prayers for the departed, especially Carmel Hara, Jim Jackson, and Charles Pierre Rochelle. For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all

THE LITURGY OF THE TABLE

Please consider giving to support the work of All Souls in our community and in the wider world via the links on our website or via a check to the office.

Presider Walk in love as Christ loved us and gave himself for us, an offering and sacrifice to God. (Eph. 5:2)

At the Offertory, *What Would You Give?*

J.H. Carr, 1912

Brother afar from the Savior today,
Risking your soul for the things that decay,
Oh, if today God should call you away,
What would you give in exchange for your soul?

*What would you give (in exchange)?
What would you give (in exchange)?
What would you give in exchange for your soul?
Oh, if today God should call you away,
What would you give in exchange for your soul?*

Mercy is calling, won't you give heed?
Must the dear Savior still tenderly plead?
Risk not your soul; it is precious indeed.
What would you give in exchange for your soul?
What would you give...

More than the silver and gold of this earth,
More than all jewels thy spirit is worth;
God the Creator has given it birth.
What would you give in exchange for your soul?
What would you give...

—F.J. Berry, 1912

The Great Thanksgiving

The Eucharistic Prayer is Prayer C from The Book of Common Prayer (page 369), adapted in the Book of Alternative Services (Anglican Church of Canada).

Presider May God be with you.

People **And also 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.

It is right to give you thanks and praise, O Lord, our God, sustainer of the universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home; by your will they were created and have their being.

Glory to you for ever and ever.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill; you made us the stewards of creation.

Glory to you for ever and ever.

But we turn against you, and betray your trust; and we turn against one another. Again and again you call us to return. Through the prophets and sages you reveal your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Savior. He was wounded for our transgressions, and bruised for our iniquities. By his death he opened to us the way of freedom and peace.

Glory to you for ever and ever.

Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Sanctus and Benedictus

Christopher Putnam (1967–2018), adapt. Jamie Apgar (b. 1986)

Ho - ly, ho - ly, ho - ly Lord, God of power and might, —
hea-ven and earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is the one who comes in the name of the Lord. —
Ho - san - na in the high - est. Ho - san - na in the high - est.

The Presider continues:

Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, gave it to his friends, and said, “Take this, and eat it: this is my body which is given for you. Do this for the remembrance of me.”

People

Glory to you for ever and ever.

In the same way, after supper, he took the cup of wine; he gave you thanks, and said, “Drink this, all of you: this is my blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Glory to you for ever and ever.

Gracious God, we recall the death of your Son Jesus Christ, we proclaim his resurrection and ascension, and we look with expectation for his coming as Lord of all the nations. We who have been redeemed by him, and made a new people by water and the Spirit, now bring you these gifts. Send your Holy Spirit upon us and upon this offering of your Church, that we who eat and drink at this holy table may share the divine life of Christ our Lord.

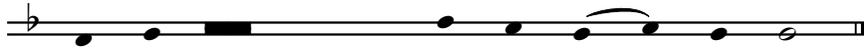
Glory to you for ever and ever.

Pour out your Spirit upon the whole earth and make it your new creation. Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised. Through Christ, with Christ, and in Christ, all honor and glory are yours, creator of all.

People

Glory to you for ever and ever. Amen.

The Lord's Prayer



As our Savior Christ has taught us, we now pray:

Cantor:

Our Fa-ther in heaven,

All:

halloved be your Name. Your kingdom come. Your will be done on earth as in heaven.

Give us to-day our dai-ly bread. For-give us our sins as we forgive those who sin a - gainst us. Save us from the time of

trial, and de-liv-er us from ev - il. For the kingdom, the power, and the glo-ry are yours, now and for ev-er. A - men.

The Breaking of the Bread

After the Presider breaks the bread for us to share, a moment of prayerful silence is kept. We then sing:

Take, O take me as I am; sum-mon out what I shall be;

set your seal up - on my heart and live in me.

Presider The gifts of God for the People of God.

THE COMMUNION OF THE PEOPLE

Since the celebration of Resurrection on that first Sunday, Christians have been remembering Christ's presence in bread and wine. We will be keeping this practice week by week with different members of All Souls receiving for the community.

For centuries the Church has also come to trust in the presence of Christ with us even when we cannot partake in the bread and wine, what is often known as spiritual communion. As the bread and wine are being shared at the altar at All Souls, we invite you to pray this prayer and ask Christ to be present with you.

In union, O Lord, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, I offer you praise and thanksgiving. Since I cannot receive you this day in the Sacrament of your Body and Blood, I ask you to be present spiritually in my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

Adapted from *A Prayer Book for the Armed Services* 2008, page 147

At Communion, O Holy Savior!

Ulysses Elam; arr. R. Nathaniel Dett (1882–1943)

Sung by members of the Choir:

O holy Savior! friend unseen, Since on thine arm thou bid'st me lean,
Help me, throughout life's changing scene, By faith to cling to thee.

What though the world deceitful prove, And earthly friends and joys remove?
With patient uncomplaining love, Still I would cling to thee.

Though faith and hope awhile be tried, I ask not, need not aught beside:
How safe, how calm, how satisfied, The souls that cling to thee.

—Charlotte Elliot (1789–1871)

Post-Communion Prayer

Presider Let us pray.

Almighty and everliving God,
**we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

The Blessing

Presider May the outrageous welcome of the Father accept us for who we are;
may the incarnation of the Word touch us and hold us close;
may the wandering of the Spirit help us risk ourselves for love;
and the blessing of God...**Amen.**

Hymn, *I can hear my Savior calling* (verses 1 and 4)

John S. Norris (1844–1907)

Verses

1 I can hear my Sav - ior call-ing, I can hear my Sav - ior call-ing,
 4 He will give me grace and glo-ry, He will give me grace and glo-ry,

I can hear my Sav - ior call-ing, "Take thy cross and fol-low, fol - low me."
 He will give me grace and glo-ry, And go with me, with me all the way.

Refrain

Where He leads me I will fol-low, Where He leads me I will fol-low,
 Where He leads me I will fol-low, I'll go with Him, with Him all the way.

Dismissal

Presider Go in peace, to love and serve the Lord.
All Thanks be to God.

PERMISSIONS:

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COMPOSER OF THE WEEK

R. Nathaniel Dett (1882–1943) demonstrated musical acumen early in life, publishing his first composition at age 19. After graduating from Oberlin College and teaching for shorter stints at Lane College (Tennessee) and the Lincoln Institute (Missouri), he settled into a long tenure at the Hampton Institute (now Hampton University) in Virginia. Dett's efforts made these decades astoundingly productive for both himself and the school: he continued to compose and arrange, won prizes, served as president of the National Association of Negro Musicians, and founded several new musical organizations. One of these was the Institute's Choir, which went on to perform at Library of Congress (1926), Carnegie Hall (1928), and Boston's Symphony Hall (1929), and even toured Europe (1930).

Dett was one among a number of twentieth-century Black composers who integrated into their works elements from what he called "this wonderful store of folk music—the melodies of an enslaved people." He based his oratorio *The Ordering of Moses* on "Go down, Moses." In this, Dett had the same nationalist impulse as European composers, who in this period were incorporating elements of folk musics from their own countries into their own high art music; in 1918 he wrote that "our musical architects" needed to "take the rough timber of Negro themes and fashion music which will prove that we, too, have national feelings and characteristics, as have the European peoples whose forms we have zealously followed for so long."

Such projects echoed the politics of "uplift" as championed by some Black leaders, spokespeople, and activists beginning in the late nineteenth century, mainly in the American South. The ascendancy of Jim Crow had fueled and been fueled by racist ideas and representations of Black inferiority. Some Black leaders believed this required a campaign of counter-representation that emphasized education and morality. According to historian Kevin K. Gaines, uplift came to mean different things to different people, including "self-help, racial solidarity, temperance, thrift, chastity, social purity, patriarchal authority, and the accumulation of wealth." At the same time, Gaines has argued, the "orientation toward self-help implicitly faulted African Americans for their lowly status." More recently, Ibram X. Kendi has described a longer history of what he terms "uplift suasion," which "was based on the idea that White people could be persuaded away from their racist ideas if they saw Black people improving their behavior." Kendi argues that this is a failed strategy because, in his larger theory of racism, racist ideas only exist to justify racist systems and policies, so that the former will always find ways to adapt as long as the latter survive. Yet, taking Kendi's work seriously does not involve some sort of historical blame game, faulting people like Dett for a desire to (as he saw it) elevate his folk music. Rather, we must appreciate that his choices were responses to very specific historical conditions. First is the Romantic investment in aesthetic hierarchies that create distinctions between "folk" and "art" music, and that relegate the former to a lower status. Second is the assumption in the Classical music world that European art music set a standard to which all other musics should aspire. Third is the larger complex of racist policies and ideas that created the need for solutions like "uplift" in the first place.

PARTICIPATING TODAY

10:30 SERVICE

<i>Presiding</i>	The Rt. Rev. Nedi Rivera
<i>Preaching & Assisting</i>	The Rev. Dani Gabriel
<i>Lector</i>	Jocelyn Bergen
<i>Intercessor</i>	Toni Martinez Borgfeldt
<i>Camera</i>	Jim Feeley
<i>Sound</i>	Emily Hansen Curran
<i>Digital Liasons</i>	Whitney Wilson and Calvin Payne-Taylor
<i>Musicians</i>	Dr. Jamie Apgar, <i>cantor, organist, and pianist</i> Sarita Cannon, <i>soprano</i> Ed Hofmann, <i>Angel Band leader</i> Jocelyn Bergen, <i>alto</i>
<i>All Souls After Hours</i>	Rally Sunday Formation Hour