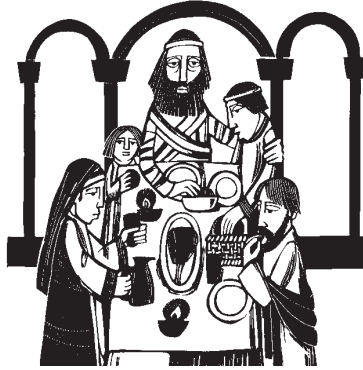


ALL SOULS EPISCOPAL PARISH
2220 Cedar Street, Berkeley California



The Nineteenth Sunday after Pentecost
October 11th, 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* DICKINSON COLLEGE

Hymn 649, *O Jesus, joy of loving hearts*

DICKINSON COLLEGE

1 O Je - sus, joy of lov - ing hearts, the fount of life and our true light,
2 We taste in you our liv - ing bread, and long to feast up - on you still;
3 For you our rest - less spi - rits yearn wher - e'er our chang - ing lot is cast;
4 O Je - sus, ev - er with us stay; make all our mo - ments calm and bright;

we seek the peace your love im - parts, and stand re - joic - ing in your sight.
we drink of you, the foun - tain - head, our thirst - ing souls to quench and fill.
glad, when your pres - ence we dis - cern, blest, when our faith can hold you fast.
oh, chase the night of sin a - way, shed o'er the world your ho - ly light.

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.

Almighty God,

All **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.**

Song of Praise, *The Lord is my song*

Taizé Community

The musical score is written for two staves, Treble and Bass clef, in a key signature of one sharp (F#). The melody is simple and hymn-like. The lyrics are: "The Lord is my song, the Lord is my praise: All my hope comes from God." and "The Lord is my song, the Lord is my praise: God, the well-spring of life." The score ends with a double bar line and a fermata over the final note.

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, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

A Reading from the Book of Exodus— Exodus 32:1–14

When the people saw that Moses delayed to come down from the mountain, the people gathered around Aaron, and said to him, "Come, make gods for us, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." Aaron said to them, "Take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me." So all the people took off the gold rings from their ears, and brought them to Aaron. He took the gold from them, formed it in a mold, and cast an image of a calf; and they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" When Aaron saw this, he built an altar before it; and Aaron made proclamation and said, "Tomorrow shall be a festival to the Lord." They rose early the next day, and offered burnt offerings and brought sacrifices of well-being; and the people sat down to eat and drink, and rose up to revel. The Lord said to Moses, "Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshiped it and sacrificed to it, and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'" The Lord said to Moses, "I have seen this people, how stiff-necked they are. Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation." But Moses implored the Lord his God, and said, "O Lord, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, 'It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth'? Turn from your fierce wrath; change your mind and do not bring disaster on your people. Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, 'I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.'" And the Lord changed his mind about the disaster that he planned to bring on his people.

after the Lesson:

Lector Hear what the Spirit is saying to God's people.

People Thanks be to God.

At the Gradual, Canticle, *The Song of Mary (Magnificat)*

MORNING SONG



1 My soul gives glo - ry___ to my___ God, My heart pours out its praise.
 2 My God has done great_ things for___ me, yes, ho - ly is this name.
 3 From age to age, to___ all who___ fear, such mer - cy love im - parts,
 4 Love casts the might - y___ from their_ thrones, pro - motes the in - se - cure,
 5 Praise God, whose lov - ing___ cov - e - nant sup - ports those in dis - tress,



God_ lift - ed___ up my low - li - ness in man - y mar - velous ways.
 All___ peo - ple___ will de - clare me_ blessed, and bless - ings they_ shall claim.
 dis - pen - sing_ jus - tice far and_ near, dis - miss - ing self - ish hearts.
 leaves hun - gry_ spi - rits sat - is - fied, the rich seem sud - denly poor.
 re - mem - ber - ing past prom - is - es with pres - ent faith - ful - ness.

A Reading from Philippians — Philippians 4:1-9

My brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

after the Lesson:

Lector Hear what the Spirit is saying to God's people.

People Thanks be to God.

Hymn 487, *Come, my way, my truth, my life*

THE CALL



1 Come, my Way, my Truth, my Life: such a way as gives us breath; such a
 2 Come, my Light, my Feast, my Strength: such a light as shows a feast; such a
 3 Come, my Joy, my Love, my Heart: such a joy as none can move; such a



truth as ends all strife; such a life as kill - - - eth death.
 feast as mends in length; such a strength as makes _____ his guest.
 love as none can part; such a heart as joys _____ in love.

The Holy Gospel — Matthew 22:1–14

Gospeller The Holy Gospel of our Lord Jesus Christ according to Matthew.
People **Glory to you, Lord Christ.**

Once more Jesus spoke to the people in parables, saying: “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, ‘Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.’ But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, ‘The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. “But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, ‘Friend, how did you get in here without a wedding robe?’ And he was speechless. Then the king said to the attendants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ For many are called, but few are chosen.”

after the Gospel:

Gospeller The Gospel of the Lord.
People **Praise to you, Lord Christ.**

The Sermon

The Rev. Maggie Foote, *Associate Rector*

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

(Adapted from Form V and informed by the life and words of Elijah McClain)

Deacon In peace, let us pray to the Lord, saying, “Kyrie eleison,” which means “Lord, have mercy.”

Intercessor For Michael our Presiding Bishop, for Marc our own Bishop, and for all other ministers, that they may seek space for the oppressed to breathe free.

We pray to you, O Lord.

People **Kyrie eleison.**

For all who fear God and believe in you, Lord Christ, that all may be one even as we are different.

We pray to you, O Lord.

Kyrie eleison.

For the peace of the world, and for the cherishing of Black lives, that a spirit of respect and forbearance may grow among nations and peoples.

We pray to you, O Lord.

Kyrie eleison.

For those in positions of public trust, especially Donald our President and Gavin our Governor, that they may serve justice, and promote the dignity and well-being of every person.

We pray to you, O Lord.

Kyrie eleison.

For all who live and work in this community that they make their way home each evening safely.

We pray to you, O Lord.

Kyrie eleison.

For this congregation, especially in this time when we cannot gather, that we may know the love and care of this community.

We pray to you, O Lord.

Kyrie eleison.

For ourselves; for the courage to fix all that we can and to pray for grace for that which we cannot fix.

We pray to you, O Lord.

Kyrie eleison.

For our Sacred Ground groups, confronting racism with education, dialogue, and action.

We pray to you, O Lord.

Kyrie eleison.

For all who have commended themselves to our prayers; We pray especially for Dick Jackson, Tricia Smith, Jennifer Boehler, Alvin Adderly, Todd Meyers, Martha Purdue, Robin Silver, the Hara family, the Colbert family, Terese Delgado Crisostomo, Scott Johnston, Madeline Hunkler Gross and Pius Gross, Betty Svenson, the Johnston family, Annie Boutelle, Mara Alexander, Elinor Holland, Phil Holbert and Family, Katherine Crawford, Bryan Miller, Marta Ubillus, the Madison family, Penny Schubert, Mollie Edgar, Cal Hicks, Jonah and Maddie, Emmanuel Thomas Reed, the Kyakameena skilled nursing facility staff and residents, for all those evacuated by the fires and at fear of losing their homes and communities, for the Bishop's Ranch, for our families, friends, and neighbors; that being freed from anxiety and all oppression, they may live in joy, peace, and health.

We pray to you, O Lord.

Kyrie eleison.

For Elijah McClain, Ellen Nesbitt, Elaine Pinguilo, Pilar Pagés Delaplaine, Cynthia Madison, Keith (Brother of Sheryl Fullerton), and Ruth Bader Ginsburg. For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal. *(A period of silence)*

We pray to you, O Lord.

Kyrie eleison.

Presider Creator, Redeemer, and Sustainer: accept these prayers we offer this day; may your dream of unity be our guide, for yours is the kingdom and the power and the glory, now and for ever. **Amen.**

Confession of Sin

Ast. Min. Let us confess our sins against God and our neighbor.

All may remain standing or kneel. After a pause for silent reflection, the Assisting Minister continues:

Most merciful God,

All we confess that we have sinned against you in thought, word, and deed,
by what we have done, and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ, have mercy on us and forgive us;

that we may delight in your will, and walk in your ways,

to the glory of your Name. Amen.

Presider Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

Presider May the peace of Christ be always with you.

People **And also with you.**

Please take a moment in prayer to extend Christ's peace to the people in your life.

Welcome and Announcements

Thanksgiving of the Community

At this time, as we gather for the Great Thanksgiving around Christ's table, we invite any here this morning to share thanks (via the comments section on the livestream) for the movement of God's Spirit in your own life: thanks for a birthday, an anniversary, a new job, an unexpected act of compassion, or other grace-filled change in your life.



Thank you, Lord; Thank you, Lord; Thank you, Lord.— We just want to thank you, Lord.

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, *Come, ye disconsolate*

Music: Samuel Webbe (1740–1816)

The Angel Band sings the first two verses:

Come, ye disconsolate, where'er ye languish, Come to the mercy seat, fervently kneel.
Here bring your wounded hearts, here tell your anguish; Earth has no sorrow that heav'n cannot heal.

Joy of the desolate, light of the straying, Hope of the penitent, fadeless and pure!
Here speaks the Comforter, tenderly saying, "Earth has no sorrow that heav'n cannot cure."

All sing the final verse:

Here see the bread of life, see wa - ters flow - ing Forth from the
throne of God, pure from a - bove. Come to the feast of love; come, ev - er—
know - ing Earth has no sor - row but heav'n can re - move.

—Words: Stanzas 1–2, Thomas Moore (1779–1853); Stanza 3, Thomas Hasting (1784–1872)

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

Grayson Warren Brown (b. 1948), arr. Val Parker

The musical score is written for a single voice part in 6/8 time. It consists of five staves of music with lyrics underneath. The lyrics are: "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! Ho - san - na in the high - est. Bless-ed is he who comes in the name of the Lord. Ho - san - na! Ho - san - na in the high - est." The music features a mix of eighth and quarter notes, with some phrases being held over from the previous staff.

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.

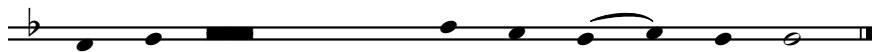
Glory to you for ever and ever.

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:

hallowed 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:

U-bi ca-ri - tas et a - mor, u - bi ca-ri - tas, De-us i - bi est.

Where charity and love are, God is there.

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, *I want Jesus to walk with me*

Spiritual, arr. Edward Boatner (1898–1981)

Sarita Cannon, *soprano*

I want Jesus to walk with me. I want Jesus to walk with me.

All along my pilgrim's journey, Lord, I want Jesus to walk with me.

In my trials, Lord, walk with me. In my trials, Lord, walk with me.

When my heart is almost breaking, Lord, I want Jesus to walk with me.

When I'm in trouble, Lord, walk with me. When I'm in trouble, Lord, walk with me.

When my head is bowed in sorrow, Lord, I want Jesus to walk with me.

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 the Almighty be with you now and forever. **Amen.**

Introduction

1 O day of peace that dim - ly shines through all our hopes and prayers and
 2 Then shall the wolf dwell with the lamb, nor shall the fierce de - vour the



dreams, guide us to jus - tice, truth, and love, de - liv - ered from our self - ish
 small; as beasts and cat - tle calm - ly graze, a lit - tle child shall lead them



schemes. May swords of hate fall from our hands, our hearts from en - vy find re -
 all. Then en - e - mies shall learn to love, all crea - tures find their true ac -



lease, till by God's grace our war - ring world shall see Christ's prom - ised reign of
 cord; the hope of peace shall be ful - filled, for all the earth shall know the



1. peace.
(Lord).

2. Ending
Lord.

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

Edward Boatner (1898–1981) was a composer, singer, choral director, playwright, and pedagogue. His work in all these areas was animated by a personal conviction that, in his words, “although there have been many Afro-American contributions to the forms, styles and trends of American music, the original and most beautiful remains the spiritual.” This interest formed in childhood, as he accompanied his father, an itinerant Methodist minister, from church to church; it developed further as he trained under and collaborated with Roland Hayes (one of the first African Americans allowed to sing non-vaudeville repertoire on a commercial recording) and R. Nathaniel Dett (whose *O holy Savior!* we sang in August). All told, Boatner published nearly 300 spirituals, arranged for everything from choirs with orchestra to solo voice with piano; the latter were sung by a who’s who of vocal legends, including Paul Robeson, Leontyne Price, and Marian Anderson (dedicatee of the piece Sarita is singing this morning, *I want Jesus to walk with me*). Many of these arrangements appeared as part of two larger works: the *Freedom Suite* (premiered 1967) and the multi-media play *The Life of Christ* (1971; later renamed *The Man from Nazareth*). The premiere performance of the latter composition at the Cathedral of St. John the Divine in New York City prompted one reviewer to conclude, “If *Jesus Christ Superstar* is where it’s at, then *The Life of Christ* is where it ought to be.”

Boatner’s pedagogical consciousness merits special mention here, for it responded to systemic inequities that block access to music education. Racial and economic injustice had affected his own life. He auditioned for the University of Missouri’s vocal program only to be told by its voice teacher that he could not be admitted on account of the school’s racial policies. After being advised by Hayes to seek further vocal training in Boston, Boatner had to work several summers at a packing company and mount a recital at his church just to earn the railway fare. He reportedly arrived in Boston with just five dollars in his pocket, and had to subsist on a range of odd jobs. When Boatner wrote his own music textbooks later in life (most of which remain unpublished), he described them as designed “for all people who desire fundamental teaching in music, but are without necessary funds to attend music schools, conservatories, or to be taught by expensive music instructors.” At age 81 he reflected, “I give more than 85 lessons a week, to interested children, youth and adults...because of the lack of financial support, many gifted young people and children must suffer defeat and are not able to continue a career.”

PARTICIPATING TODAY

10:30 SERVICE

<i>Presiding</i>	The Rev. Phil Brochard
<i>Preaching & Assisting</i>	The Rev. Maggie Foote
<i>Lector</i>	Ed Hoffman
<i>Intercessor</i>	Toni Martinez Borgfeldt
<i>Camera</i>	Jim Feeley
<i>Sound</i>	Emily Hansen Curran
<i>Digital Liaisons</i>	Whitney Wilson & 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>
<i>All Souls After Hours</i>	Regathering Plan Q&A w/Phil