

ALL SOULS EPISCOPAL PARISH  
2220 Cedar Street, Berkeley California



The Second Sunday After the Epiphany

SUNG EUCHARIST

January 17, 2021 ~ 11:15 am

*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 *Prelude on We Shall Overcome*

Adolphus Hailstork (b. 1941)

Hymn 607 *O God of every nation (verses 1, 3, and 4)*

LLANGLOFFAN

1 O God of ev - ery na - tion, of ev - ery race and land,  
3 Lord, strength - en all who la - bor that we may find re - lease  
4 Keep bright in us the vi - sion of days when war shall cease,  
re - deem the whole cre - a - tion with your al - might - y hand;  
from fear of rat - tling sa - ber, from dread of war's in - crease;  
when ha - tred and di - vi - sion give way to love and peace,  
where hate and fear di - vide us and bit - ter threats are hurled,  
when hope and cour - age fal - ter, your still small voice be heard;  
till dawns the morn - ing glo - rious when truth and jus - tice reign  
in love and mer - cy guide us and heal our strife - torn world.  
with faith that none can al - ter, your ser - vants un - der - gird.  
and Christ shall rule vic - to - rious o'er all the world's do - main.

## Acclamation

*Presider* Blessed be God: Father, Son, and Holy Spirit.  
*People* **And blessed be his 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, *Gloria in excelsis*

St. Hildegard (1098–1179), adapt. Jamie Apgar (b. 1986)

*Cantor:* *All:*

Glo - ry to God in the high - est, and peace to God's peo - ple on earth.  
Lord God, heav'n - 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 Spi - rit, in the glo - ry of God the Fa - ther. A - men.

## THE LITURGY OF THE WORD

### The Collect of the Day

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

O God, you made us in your own image and redeemed us through Jesus your son. Look now with compassion on the entire human family; and particularly this part of the family, in the United States, and those in our nation's capital; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. **Amen.**

Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. **Amen.**

**A Reading from the Book of Samuel — Samuel 3:1–20**

Now the boy Samuel was ministering to the Lord under Eli. The word of the Lord was rare in those days; visions were not widespread. At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was. Then the Lord called, "Samuel! Samuel!" and he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down. The Lord called again, "Samuel!" Samuel got up and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again." Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him. The Lord called Samuel again, a third time. And he got up and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, Lord, for your servant is listening.'" So Samuel went and lay down in his place. Now the Lord came and stood there, calling as before, "Samuel! Samuel!" And Samuel said, "Speak, for your servant is listening." Then the Lord said to Samuel, "See, I am about to do something in Israel that will make both ears of anyone who hears of it tingle. On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end. For I have told him that I am about to punish his house forever, for the iniquity that he knew, because his sons were blaspheming God, and he did not restrain them. Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering forever." Samuel lay there until morning; then he opened the doors of the house of the Lord. Samuel was afraid to tell the vision to Eli. But Eli called Samuel and said, "Samuel, my son." He said, "Here I am." Eli said, "What was it that he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you." So Samuel told him everything and hid nothing from him. Then he said, "It is the Lord; let him do what seems good to him." As Samuel grew up, the Lord was with him and let none of his words fall to the ground. And all Israel from Dan to Beer-sheba knew that Samuel was a trustworthy prophet of the Lord.

*after the Lesson:*

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

*People* **Thanks be to God.**

**At the Gradual, Psalm 139:1–11**

THE EIGHTH TUNE

**1** **2** **3** **4**

*All:* Lord, thou hast searched me and dost know where - e'er I rest, wher - e'er I go;  
*SA:* My words from thee I can - not hide; I feel thy pow'r on ev - ery side;  
*TB:* Where can I go a - part from thee, or whith - er from thy pres - ence flee?  
*All:* If I the wings of morn - ing take, and far a - way my dwell - ing make,  
*Canon:* If deep - est dark - ness cov - er me, the dark - ness hid - eth not from thee;

thou know - est all that I have planned, and all my ways are in thy hand.  
 oh, won - drous know - ledge, aw - ful might, un - fath - omed depth, un - mea - sured height!  
 In heav'n? It is thy dwell - ing fair; in death's a - bode? Lo, thou art there.  
 the hand that lead - eth me is thine, and my sup - port thy pow'r di - vine.  
 to thee both night and day are bright, the dark - ness shin - eth as the light.

**A Reading from the First Letter to the Corinthians — Corinthians 6:12–20**

"All things are lawful for me," but not all things are beneficial. "All things are lawful for me," but I will not be dominated by anything. "Food is meant for the stomach and the stomach for food," and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, "The two shall be one flesh." But anyone united to the Lord becomes one spirit with him. Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body.

*after the Lesson:*

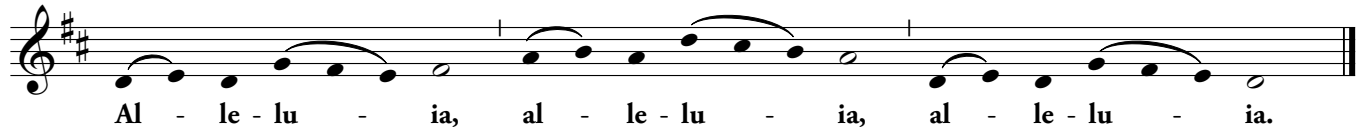
**Lector** Hear what the Spirit is saying to God's people.

**People** **Thanks be to God.**

## Gospel Acclamation

St. Hildegard (1098–1179), adapt. Jamie Apgar (b. 1986)

*The alleluia is sung by a cantor and repeated by all:*



*A cantor sings the verse appointed for the day:*

Speak, O Lord, your servant is listening: you have the words of everlasting life. —1 Sam 3:9; John 6:68

*All repeat the alleluia.*

## The Holy Gospel — John 1:43–51

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

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

Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.” Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, “We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.” Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” When Jesus saw Nathanael coming toward him, he said of him, “Here is truly an Israelite in whom there is no deceit!” Nathanael asked him, “Where did you get to know me?” Jesus answered, “I saw you under the fig tree before Philip called you.” Nathanael replied, “Rabbi, you are the Son of God! You are the King of Israel!” Jesus answered, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.” And he said to him, “Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

*after the Gospel:*

**Gospeller** The Gospel of the Lord.

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

## The Sermon

The Reverend Phil Brochard, *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.**

## The Prayers of the People

*Asst. Min.* Let us pray to Jesus our Savior.

*Intercessor* For Michael, our Presiding Bishop, for Marc, our Bishop, for all ministers, and for this gathering.  
Pray for the Church. *(Silence)*

For all those in authority, that they might be conscious of their privilege, and govern in the spirit of justice and peace.

Pray for all in government. *(Silence)*

For the world beginning to crack the edge of winter and for our will to care for her.

Pray for the Earth. *(Silence)*

For our neighbors without shelter, for those facing potential upcoming evictions, and for those who profit off of unaffordable housing prices.

Pray for our community. *(Silence)*

For anyone struggling to see possibility in their life this morning, for everyone facing challenges from COVID-19, and for anyone weighed down by burden. We especially pray for Tara McCulloch, Sandra, Robert, AC, and Isabella, Jeanette Owen, James Harbor, Marilyn Speaks, Pamela M., Kerry R., Will Hartley, the Johnston Family, Amanda Randles, the people of Haines, Alaska, Lisa Berndt, Sister Marie Hunkler, Mark Anderson, Jill Anderson, Carl Anderson, John Heisner, Carol DeCatur, The Kobrinsky Clan of Fargo, together with Raul Gomez, Rosemary Nelson, Alan Davis, Elvis Jones, Phil Holbert, Dorothy Gates, Dick Jackson, Emmanuel Thomas Reed, Bryan Miller, Gaile Nirvana Nuñez, Annie Boutelle, Ron Sullivan, Mara Alexander, James Reager, for all first responders, and for the Kyakameena skilled nursing facility staff and residents.

*(Silence)* You may add your own petitions.

Pray for those in need or trouble. *(Silence)*

For all of those we have lost, who we long to see again, and for their families and friends. We especially pray for Bill Horton, Angelo, Adam Bundy, Nigel Renton, Sojun Mel Weitsman, Bryan Miller and Nadeem Farooqi.

*(Silence)* You may add your own petitions.

Pray for the departed and their loved ones. *(Silence)*

*Presider* Lord Jesus Christ, you are a living reminder to care for all our siblings. Give to us the peace and unity of that heavenly City, where with our Guardian and the Holy Spirit you live and reign, now and forever. **Amen.**

## Confession of Sin

*Asst. Min.* Let us confess our sins to God.

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

God of all mercy,

***All* We confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. Amen.**

*Presider* Almighty God have mercy on you, forgive you all your sins through the grace of 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

## Thanksgivings 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* In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.—Matthew 5:16

### At the Offertory, *The Lord is my Shepherd*

Natalie Sleeth (1930–1992)

Sarita Cannon, *soprano*

The Lord is my Shepherd, no want shall I know. In pastures of green where the gentle winds blow,  
Beside the still waters, wherever I go, the Lord is my Shepherd, no want shall I know.

The Lord is my Shepherd by night and by day, restoring my spirit in doubt or dismay,  
And leading me onward in righteousness' way, the Lord is my Shepherd by night and by day.

Yea, though I walk through the valley, naught in my heart will I fear;  
Safe in the arms of my Shepherd, comfort and love will be near.

The Lord is my Shepherd, content will I be, for goodness and mercy shall wait upon me,  
Till fin'ly the household of heaven I see. The Lord is my Shepherd, O blessed shall I be!

—Natalie Sleeth, paraphrasing Psalm 23; © 1979 Broadman Press (Admin. by Music Services, Inc.); CCLI #1844245

### The Great Thanksgiving (*The Eucharistic Prayer is Prayer A from The Book of Common Prayer*)

<i>Presider</i>	<i>People</i>
Musical notation for the Presider's part: a single staff in bass clef with a key signature of one flat (Bb) and a 4/4 time signature. The melody consists of quarter notes and half notes.	Musical notation for the People's part: a single staff in bass clef with a key signature of one flat (Bb) and a 4/4 time signature. The melody consists of quarter notes and half notes.
May_ God be_ with_ you.	And_ al - so with you.
Musical notation for the Presider's part: a single staff in bass clef with a key signature of one flat (Bb) and a 4/4 time signature. The melody consists of quarter notes and half notes.	Musical notation for the People's part: a single staff in bass clef with a key signature of one flat (Bb) and a 4/4 time signature. The melody consists of quarter notes and half notes.
Lift_____ up your_ hearts._	We lift_____ them to_ the Lord._
Musical notation for the Presider's part: a single staff in bass clef with a key signature of one flat (Bb) and a 4/4 time signature. The melody consists of quarter notes and half notes.	Musical notation for the People's part: a single staff in bass clef with a key signature of one flat (Bb) and a 4/4 time signature. The melody consists of quarter notes and half notes.
Let us give thanks_____ to the Lord our God.	It is right_____ to give our thanks and praise._

*Presider* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus and Benedictus

Franz Schubert (1797-1828), arr. Richard Proulx (1937-2010)

Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly, ho - ly,  
 ho - ly Lord, God of power and might, hea - ven and earth are full,  
 full of your glo - ry. Ho - san - na in the high - est. Ho - san - na in the  
 high - est. Blessed 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.

\*Altered by permission of the publisher.

Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker and of all. Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

The Presider continues, saying in the midst of the prayer:

There - fore we proclaim the mys - te - ry of faith:  
*All:*  
 Christ has died. Christ is ri - sen. Christ will come a - gain.

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ.

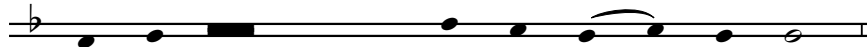
Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Je - sus Christ. By him and with him and in him,  
 in the unity of the Ho - ly Spi - rit all ho - nor and glory is yours, Al - might - y Fa - ther,  
 now and for ev - er. A - men.

# The Lord's Prayer

Nicolai Rimsky-Korsakov (1844–1908)

*Presider*



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



Our Fa - ther in heaven,

Hal - lored be your Name. Your king - dom come. Your will be done on earth as in heav'n.

Give us to - day our dai - ly bread. For - give us our sins as we for - give those who

sin a - gainst us. Save us from the time of trial, and de - li - ver us from e - vil.

For the king - dom, the pow'r, and the glo - ry are yours, now and for ev - er. A - men.

# The Fraction

*Modal Mass*, Christopher Putnam (1967-2018)

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

Je - sus, Lamb of God, have mer - cy on us. Je - sus, bear - er of our sins, have

mer - cy on us. Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace, give us your peace.



## 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, *Shepherd me, O God* (Psalm 23)

Marty Haugen (b. 1950)

*Refrain, sung by members of the Choir and repeated by all:*



Shep-herd me, O God, be-yond my wants, be-yond my fears, from death in-to life.

*Verses, sung by members of the Choir:*

God is my shepherd, so nothing shall I want; I rest in the meadows of faithfulness and love;  
I walk by the quiet waters of peace. **Refrain**

Gently you raise me and heal my weary soul; you lead me by pathways of righteousness and truth,  
my spirit shall sing the music of your name. **Refrain**

Though I should wander the valley of death, I fear no evil, for you are at my side,  
your rod and your staff my comfort and hope. **Refrain**

You have set me a banquet of love in the face of hatred,  
crowning me with love beyond my power to hold. **Refrain**

Surely your kindness and mercy follow me all the days of my life;  
I will dwell in the house of my God for evermore. **Refrain**

### Post-Communion Prayer

*Presider* Let us pray. *All stand.*

*All* Eternal God, heavenly Father,  
**you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.**

### The Blessing

*Presider* May God, who in Christ gives us a spring of water welling up to eternal life, fulfill in you the image of their glory; and the blessing of God, Almighty, Merciful and Everliving be with you and remain with you always.  
**Amen.**

1 Lift ev-ery voice and sing 'til earth and hea - ven ring, ring with the har - mon -  
 2 Sto - ny the road we trod, bit - ter the chas - tening rod, felt in the days when  
 3 God of our wea - ry years, God of our si - lent tears, thou who hast brought us

ies of lib - er - ty, Let our re - joi - cing rise high as the  
 hope un - born had died; yet, with a stead - y beat, have not our  
 thus far on the way; thou who hast by thy might led us in -

lis - t'ning skies; let it re - sound loud as the rol - ling sea.  
 wea - ry feet come to the place for which our par - ents sighed?  
 to the light; keep us for ev - er in the path, we pray.

Sing a song full of the faith that the dark past has taught us; sing a song  
 We have come o - ver a way that with tears has been wa - tered; we have come,  
 Lest our feet stray from the pla - ces, our God, where we met thee; lest, our hearts

full of the hope that the pre - sent has brought us; fac - ing the ris - ing  
 tread - ing our path through the blood of the slaugh - tered, out from the gloom - y  
 drunk with the wine of the world, we for - get thee; sha - dowed be - neath thy

sun of our new day be - gun, let us march on, 'til vic - to - ry is won.  
 past, till now we stand at last where the white gleam of our bright star is cast.  
 hand may we for ev - er stand, true to our God, true to our na - tive land.

## Dismissal

*Ast. Min.* Go in peace, to love and serve the Lord.

*People* Thanks be to God!

## COMPOSER OF THE WEEK

**James Weldon Johnson (1871–1938)** was an activist, educator, poet, journalist, diplomat, and lawyer. He wrote the poem “Lift Ev’ry Voice and Sing” for a celebration of the birthday of Abraham Lincoln on February 12, 1900, at the Stanton School in Jacksonville, FL (where he was serving as principal while maintaining a law practice). The poem, set to music by his brother J. Rosamond Johnson, was reportedly sung at the event by a chorus of 500 children! After moving with his brother to New York to pursue musical theater (their seven-year run in the business yielded over 200 songs), James Weldon became more active in Republican politics, leading to successive appointments as U.S. consul at Venezuela (1906) and Nicaragua (1909). He returned to New York in 1912, becoming an influential commentator for the *New York Age* and later joining the staff of the NAACP. By 1920 he had risen to the role of NAACP executive secretary. It was around this time that the organization officially adopted “Lift,” and apparently when the designation “Negro national anthem” was first applied to it. While the exact timing and some of the details of the move remain unclear, a major factor in the NAACP’s adoption of “Lift” was the influence that the anthem had already achieved in the South, where the association had little foothold but hoped to expand: this was thanks largely to the efforts of southern teachers—mostly women—who had been using “Lift” in local schools for years (more on this history may be found in Imani Perry’s *May We Forever Stand* and Shana L. Redmond’s *Anthem*).

What does it mean for All Souls to sing “Lift” in 2021? It’s a complex question for many reasons, not least the ways in which racial identities are enacted in, through, and around the piece. In the words of musicologist Shana L. Redmond, “Lift” can be characterized as “a living document of Black experience.” James Weldon himself offered an even bolder interpretation: asked for guidance on how to sing the final stanza, he gave very specific performance instructions—start softly, begin building at “Lest our feet,” and close fortissimo—which were supposed to manifest his belief that, in this musical moment, “the American Negro was, historically and spiritually, immanent.” All Souls is a community of individuals holding many different (racial) identities, but most of us do not identify as Black. The obvious question, as formulated by writer Janelle Harris Dixon, is, “Should a song that threads the black experience be communal domain?”

Those who answer “yes” to this question tend to emphasize how musical performance can be a site for empathy, solidarity, and transformation. Rep. James Clyburn, Democrat of South Carolina, recently announced plans to put forth a measure that would make “Lift” the nation’s national hymn, placing it alongside “The Star-Spangled Banner,” currently the national anthem. Clyburn argued this would send a message to Black Americans that “Lift” is not “separate,” but is simply “the country’s national hymn.” “The gesture itself,” he contended, “would be an act of healing,” since “everybody can identify with that song.” Theologies of congregational singing often lean toward a similar hope for unity: much as forging, deepening, and healing relationships is supposed to enable a worshiping community to become “one body,” singing together has been theorized as making “one voice” out of many individual voices—with differences not erased but unified into a new whole that is indeed greater than the sum of its parts.

Those who answer “no” to Dixon’s question tend to be more skeptical of such possibilities. After all, the United States has a long track record of delivering symbolic progress even as social and material conditions regress. Michael K. Fauntroy, associate professor of political science at Howard University, agrees that honoring “Lift” would be “symbolically notable for Black people,” but stresses that it “isn’t going to put food on people’s table, it’s not going to increase people’s pay.” The understandable fear is that many who sing about Black experience without living it will be content with simply paying lip-service.

Music has always contributed toward both outcomes. Sometimes it helps people engage with each other in ways that change relationships for the better; sometimes it helps people embrace fantasies that cause harm. If we are to believe in a hopeful both/and, we must remember that sharing a song is no substitute for justice.

## PARTICIPATING TODAY

### 11:15 SERVICE

<i>Presiding</i>	The Rev. Maggie Foote
<i>Preaching</i>	The Rev. Phil Brochard
<i>Assisting</i>	The Rev. Dani Gabriel
<i>Lectors</i>	Ed Hoffman, Caroline McCall
<i>Intercessor</i>	Toni Martinez Borgfeldt
<i>Camera</i>	Jim Feeley
<i>Sound</i>	Emily Hansen Curran
<i>Digital Liaison</i>	Calvin Payne-Taylor
<i>Musicians</i>	Dr. Jamie Apgar, <i>cantor, organist, and pianist</i>
	Sarita Cannon, <i>soprano</i>
	Deidre Nurre, <i>alto</i>
	Ed Hofmann, <i>Angel Band leader</i>