

ALL SOULS EPISCOPAL PARISH
2220 Cedar Street, Berkeley California



The Fourth Sunday After the Epiphany
SUNG EUCHARIST
January 31, 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 *Two Arias*

G.F. Handel (1685–1759)

Hymn 698 *Eternal Spirit of the living Christ*

FLENTGE

1 E - ter - nal Spi - rit of the liv - ing Christ, I know not how to
2 Come, pray in me the prayer I need this day; help me to see your
3 Come with the vi - sion and the strength I need to serve my God, and

ask or what to say; I on - ly know my need, as deep as life,
pur - pose and your will— where I have failed, what I have done a - miss;
all hu - man - i - ty; ful - fill - ment of my life in love out - poured—

and on - ly you can teach me how to pray.
held in for - giv - ing love, let me be still.
my life in you, O Christ, your love in me.

Acclamation

Presider
People

Blessed be God: Father, Son, and Holy Spirit.
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, *Gloria in excelsis*

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

Cantor: Glo - ry to God in the high - est, *All:* 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.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; 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 Deuteronomy —Deuteronomy 18:15–20

Moses said: The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: "If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die." Then the Lord replied to me: "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words

in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak—that prophet shall die.”

after the Lesson:

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

People **Thanks be to God.**

At the Gradual, *The Song of Zechariah (Benedictus Dominus Deus)*

Christopher Putnam (1967–2018)

Refrain, sung by a cantor and repeated by all:



In the ten-der com-pas-sion of our God the dawn from on high shall break up on us.

Verses, sung by a cantor:

Blessed are you, O Lord our God:

you have come to your people and set them free.

You have raised up for us a mighty Savior,

born of the house of your servant David. **Refrain**

Through the voices of your holy prophets, you have promised since the world began that you would save us from our enemies, and from the hand of all who hate us.

You promised to show mercy to our forebears,

and to remember your holy covenant. **Refrain**

This was the oath

sworn to our father Abraham that you would give us:

To set us free from the hands of our enemies, free to worship you without fear;

holy and righteous in your sight all the days of our life. **Refrain**

And you, child, shall be called the prophet of the Most High:

for you will go before the face of the Lord to prepare the way,

to give God’s people knowledge of salvation

through the forgiveness of their sins. **Refrain**

In the tender compassion of our God,

the dawn from on high shall break upon us.

To shine on those who dwell in darkness, and in the shadow of death.

and to guide our feet into the way of peace. **Refrain**

—as given in *The Book of Common Prayer* (from Luke 1:68–79)

A Reading from the First Letter to the Corinthians — Corinthians 8:1–13

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him. Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

after the Lesson:

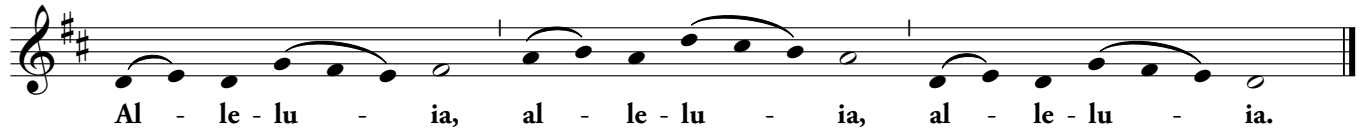
Lector Hear what the Spirit is saying to God’s people.

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:

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 — Mark 1:21–28

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

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

Jesus and his disciples went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” But Jesus rebuked him, saying, “Be silent, and come out of him!” And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, “What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him.” At once his fame began to spread throughout the surrounding region of Galilee.

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 Dorothy Meyers, Rein Saral, Malcom Plant, Tara McCulloch, Sandra, Robert, AC, and Isabella, Jeanette Owen, James Harbor, Marilyn Speaks, Pamela M., Kerry R., Will Hartley, the Johnston Family, John Heisner, Carol DeCatur, Elvis Jones, Phil Holbert, Dick Jackson, Emmanuel Thomas Reed, Bryan Miller, Gaile Nirvana Nuñez, Annie Boutelle, Ron Sullivan, Mara Alexander, James Reager, for all first responders, for the Kyakameena skilled nursing facility staff and residents, and those we now name. *(Silence)*

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 Susan Byers Plant, Bill Horton, Angelo, Adam Bundy, Nigel Renton, and those we now name. *(Silence)*

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

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:

All Most merciful God,
**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

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

Make me a channel of your peace. Where there is hatred, let me bring your love, where there is injury, your pardon, Lord, and where there's doubt, true faith in you.


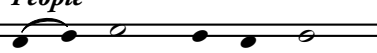
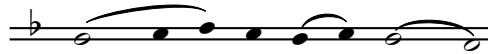


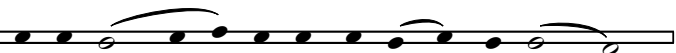
Make me a channel of your peace. Where there's despair in life, let me bring hope, where there is darkness, only light, and where there's sadness, ever joy.

O Master, grant that I may never seek so much to be consoled as to console, to be understood as to understand, to be loved as to love with all my soul.

Make me a channel of your peace. It is in pardoning that we are pardoned, in giving of ourselves that we receive, and in dying that we're born to eternal life.

—“Prayer of St. Francis,” adapt. Sebastian Temple

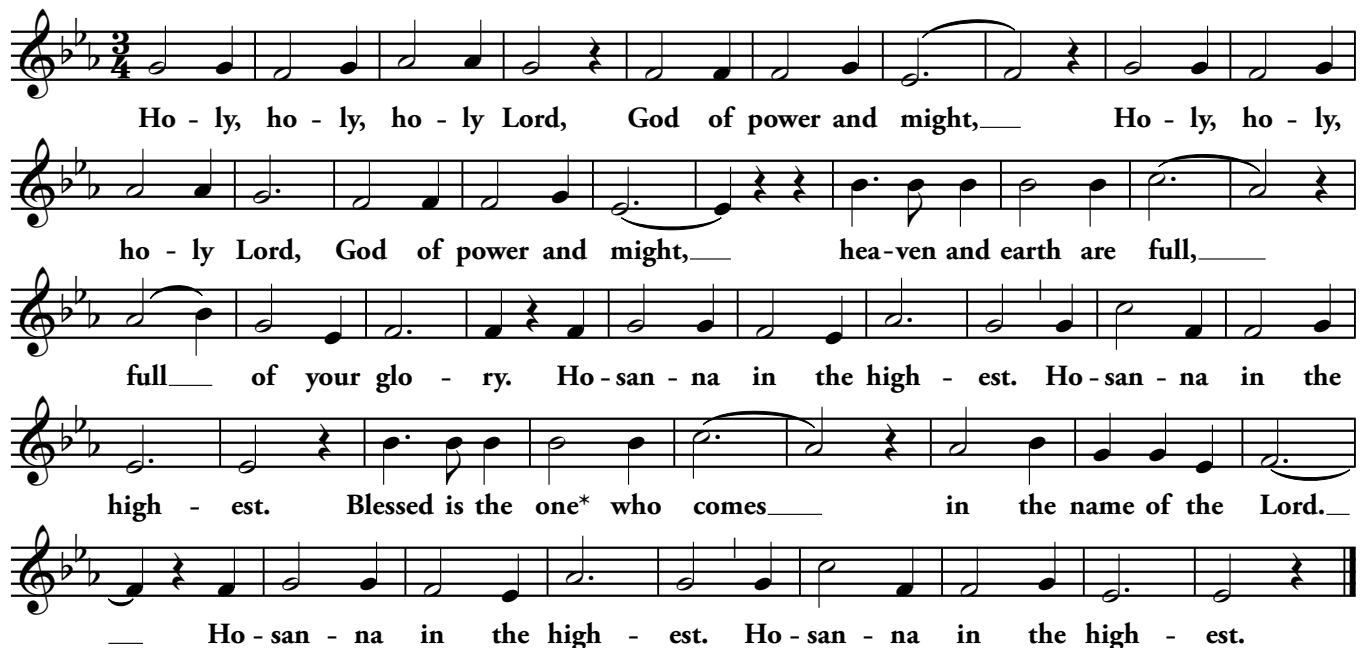
The Great Thanksgiving (*The Eucharistic Prayer is Prayer A from The Book of Common Prayer*)

<i>Presider</i>	<i>People</i>
	
May_ God be_ with_ you.	And_ al - so 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._____	

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.

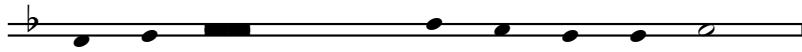
Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and 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.

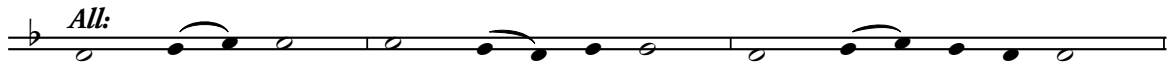
On the night he was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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:



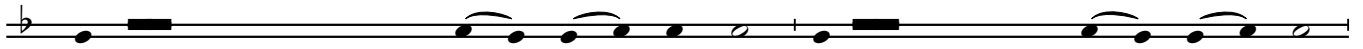
There-fore we proclaim the mys - te - ry of faith:



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.

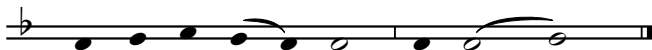
Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.



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,

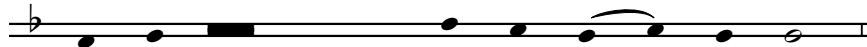


now and for ev - er. **A - men.**_

The Lord's Prayer

Nicolai Rimsky-Korsakov (1844–1908)

Presider



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

Cantor



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, Hymn 469, *There's a wideness in God's mercy*

ST. HELENA

1 There's a wide-ness in God's mer - cy like the wide-ness of the__ sea;
2 There is no place where earth's sor - rows are more felt than up in__ heaven;
3 For the love of God is broad - er than the mea - sure of the__ mind;

there's a kind-ness in his jus - tice, which is more than lib - er - ty.
there is no place where earth's fail - ings have such kind - ly judg - ment given.
and the heart of the E - ter - nal is most won - der - ful - ly__ kind.

There is wel - come for the sin - ner, and more gra - ces for the good;
There is plen - ti - ful re - demp - tion in the blood that has been shed;
If our love were but more faith - ful, we should take him at his word;

there is mer - cy with the Sa - vior; there is heal - ing in his blood.
there is joy for all the mem - bers in the sor - rows of the Head.
and our life would be thanks - giv - ing for the good - ness of the Lord.

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.

Hymn 344 *Lord, dismiss us with thy blessing*

SICILIAN MARINERS

1 Lord, dis - miss us with thy bless - ing; fill our hearts with joy and peace;
2 Thanks we give, and a - dor - a - tion for thy Gos - pel's joy - ful sound:
3 so that when thy love shall call us, Sa - vior, from the world a - way,
let us each, thy love pos - sess - ing, tri - umph in re - deem - ing grace:
may the fruits of thy sal - va - tion in our hearts and lives a - bound:
fear of death shall not ap - pall us, glad thy sum - mons to o - bey.
O re - fresh us, O re - fresh us trav - eling through this wil - der - ness.
ev - er faith - ful, ev - er faith - ful to thy truth may we be found;
May we ev - er, may we ev - er reign with thee in end - less day.

Dismissal

Asst. Min. Go in peace, to love and serve the Lord.
People **Thanks be to God!**

COMPOSER OF THE WEEK

G. F. Handel (1685–1759) was an investor in the transatlantic slave trade. In 1715 he bought shares in Britain's South Sea Company, which two years earlier had been granted the right to supply enslaved Africans to South America and islands in the South Pacific. Recent research by David Hunter, Librarian Emeritus at the University of Texas, Austin, has turned up Handel's name on a 1720 list of "adventurers" in the Royal African Company, one of the most prolific slave-trading outfits in modern history, as well as several investment orders bearing Handel's signature.

Handel was also a composer, and remains near the top of today's art music canon. His investments require us to grapple with what Hunter has called "the auditory trace" of slavery and its proceeds. Of course, such a situation is hardly unique to Handel. Numerous investors and subscribers to the Royal Academy of Music owned shares in the Royal African Company, including the Duke of Chandos, the composer's former patron, for whom Handel had written his oratorio *Esther* in 1718. Music-lovers must acknowledge that slavery was a major driver of the economies that supported artistic production, and that it provided a set of pathways along which European musicians, musical objects, and musical practices could move around the world. Music became a tool of slavery and colonization, particularly in the hands of European powers aiming to extend or tighten their imperial tentacles. From the Dutch in Indonesia to the Portuguese in Brazil, colonists often entertained themselves by creating choirs and orchestras composed of enslaved indigenous musicians. Carl Pachelbel, son of the composer Johann, lived twenty years in Charleston, SC, where he held two enslaved Africans and probably taught the families of plantation owners. Thomas Jefferson, one of the period's most famous slaveholders, loved European art music (although his favorite composers are virtual unknowns now), while his daughter became an accomplished harpsichordist. He installed plate glass windows at Monticello to insulate himself from the music and other sounds made by the people he held captive. In *Notes on the State of Virginia*, Jefferson even applied his racist ideas about intelligence to music, expressing doubt whether descendants of African people had the intellectual capacity to compose an "extensive run of melody, or of complicated harmony" (the cruel irony here is that he felt he could speculate about the musical abilities of people whose sounds he designed his house to silence).

Such historical truth-telling is particularly important because details like these have been not only forgotten but willfully omitted, downplayed, or excused. Some of Handel's earlier biographers, for instance, took active steps to conceal the nature of the South Sea Company's activities. The point is not necessarily to stop enjoying Handel's music. The policy of the music ministry at All Souls has been to cease using the music of composers engaged in unacceptable conduct only if they are living, both to avoid directly lining their pockets with royalties and to avoid re-traumatizing survivors of crimes: last year we joined numerous organizations in silencing the music of David Haas, whom 44 women have accused of sexual and spiritual abuse. Dead composers like Handel, however, can offer us a different opportunity: to take what good we can from the music and, instead of leaving the bad (as the saying would have it), to bring the bad to light, and attempt to learn something from it.

PARTICIPATING TODAY

11:15 SERVICE

<i>Presiding</i>	The Rev. Maggie Foote
<i>Preaching & Assisting</i>	The Rev. Phil Brochard
<i>Lectors</i>	Deirdre Nurre, Jess Powell
<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>