

ALL SOULS EPISCOPAL PARISH
2220 Cedar Street, Berkeley California



The First Sunday in Lent
February 21, 2021~ 11:15 am
SUNG EUCHARIST

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

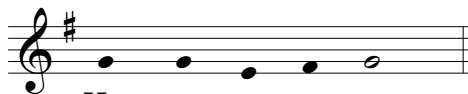
Those of us participating in the livestream at the church are observing the physical distance and mask-wearing guidelines required by our diocese. These practices have been created in consultation with local public health officials. Given the nature of this pandemic, these practices may be changing from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

All stand at the sound of the bell.

THE GREAT LITANY

Leader Holy God, Creator of heaven and earth,

People



Have mer - cy on us.

Holy and Mighty, Redeemer of the world,

Have mercy on us.

Holy Immortal One, Sanctifier of the faithful,

Have mercy on us.

Holy, blessed and glorious Trinity, One God,

Have mercy on us.

From all evil and mischief; from pride, vanity and hypocrisy; from envy, hatred and malice; and from all evil intent,

People



Sa - vior, de - liv - er us.

From sloth, worldliness and love of money; from hardness of heart and contempt for your word and your laws,

Savior deliver us.

From sins of body and mind; from deceits of the world, flesh and he devil,

Savior deliver us.

From famine and disaster; from violence, murder, and dying unprepared,

Savior deliver us.

In all times of sorrow; in all times of joy; in the hour of our death and at the day of judgment,

Savior deliver us.

By the mystery of your holy incarnation; by your birth, childhood and obedience; by your baptism, fasting and temptation,

Savior deliver us.

By your ministry in word and work; by your mighty acts of power; by the preaching of your reign,

Savior deliver us.

By your agony and trial; by your cross and passion; by your precious death and burial,

Savior deliver us.

By your mighty resurrection; by your glorious ascension; and by your sending of the Holy Spirit,

Savior deliver us.

Hear our prayers, O Christ our God.

People



Hear us, O Christ.

Govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will.

Hear us, O Christ.

Give us boldness to preach the gospel in all the world, and to make disciples of all the nations.

Hear us, O Christ.

Enlighten your bishops, priests and deacons with knowledge and understanding, that by their teaching and their lives they may proclaim your word.

Hear us, O Christ.

Give your people grace to witness to your word and bring forth the fruit of your Spirit.

Hear us, O Christ.

Bring into the way of truth all who have erred and are deceived.

Hear us, O Christ.

Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.

Hear us, O Christ.

Guide the leaders of the nations into the ways of peace and justice.

Hear us, O Christ.

Give your wisdom and strength to Joe Biden, the President of the United States, Gavin Newsom, the Governor of this state, and Jesse Arreguín, the Mayor of this city, that in all things they may do your will, for your glory and the common good.

Hear us, O Christ.

Give to the Congress of the United States, the members of the President's Cabinet, those who serve in our state legislature, and all others in authority the grace to walk always in the ways of truth.

Hear us, O Christ.

Bless the justices of the Supreme Court and all those who administer the law, that they may act with integrity and do justice for all your people.

Hear us, O Christ.

Give us the will to use the resources of the earth to your glory and for the good of all.

Hear us, O Christ.

Bless and keep all your people,

Hear us, O Christ.

Comfort and liberate the lonely, the bereaved, especially Malcom Plant, and the oppressed.

Hear us, O Christ.

Keep in safety those who travel and all who are in peril.

Hear us, O Christ.

Heal the sick in body, mind or spirit. especially Dorothy Meyers, Rein Saral, 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, and James Reager, and provide for the homeless, the hungry and the destitute.

Hear us, O Christ.

Guard and protect all children who are in danger.

Hear us, O Christ.

Shower your compassion on prisoners, hostages and refugees, and all who are in trouble.

Hear us, O Christ.

Forgive our enemies, persecutors and slanderers, and turn their hearts.

Hear us, O Christ.

remember me according to your love and for the sake of / your goodness, O God.
Gracious and up/right are you;
therefore you teach / sinners in your way.
You guide the humble in / doing right
and teach your / way to the lowly.
All your paths are / love and faithfulness
to those who keep your covenant and/ your testimonies.

A Reading from the First Letter of Peter — 1 Peter 3:18–22

Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you-- not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

after the Lesson:

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

Gospel Acclamation

Acclamation: AUS DER TIEFE, adapt. Jamie Apgar (b. 1986)
 Verse: Plainsong, Tone I

The acclamation is sung by a cantor and repeated by all:

Praise to you, Lord Jesus Christ, King of endless glory!

The cantor sings the verse appointed for the day:

We shall not live by bread alone, but by every word that proceeds from the mouth of God. —Matthew 4:4

All repeat the acclamation.

The Holy Gospel — Mark 1:9–15

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

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased.” And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him. Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.”

after the Gospel:

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

The Sermon

The Rev. 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;

Father of all, we give you thanks for every gift that comes from heaven. We do not always understand them, we do not always accept them, we cannot always appreciate them. As we stand at the foot of the cross today, we can only wonder at the depth of your love, and bow down and worship, in union with all the hosts of heaven, praising you with their unending song:

All **Holy, holy, holy Lord, God of power and might:
Heaven and earth are full of your glory. Hosanna in the highest.
Blessed is the One who comes in the Name of the Lord.
Hosanna in the highest.**

Presider The crowds came out to see your Son, yet at the end they turned on him. In Gethsemane he asked that you might take this cup from him, yet willingly he surrendered to your will for our sake.

People He accepted the way of the cross,
That we might know the way of salvation.

On the night that he was betrayed he came to table with his friends to celebrate the freedom of your people. Jesus blessed you, Father, for the food; he took bread, gave thanks, broke it and said: "This is my body, given for you all." Jesus then gave thanks for the wine; he took the cup, gave it and said: "This is my blood, shed for you all for the forgiveness of sins. Do this in remembrance of me."

People He accepted the way of the cross,
That we might know the way of salvation.

Therefore, Father, with this bread and this cup we celebrate the cross on which he died to set us free. Defying death he rose again and is alive with you to intercede for us and for all the world. Send your Spirit on us now that by these gifts we may feed on Christ with eyes wide open and hearts on fire.

People He accepted the way of the cross,
That we might know the way of salvation.

May we and all who share this food offer ourselves to live for you and be welcomed at your feast in heaven where all creation worships you, Father, Son and Holy Spirit, now and for ever. **Amen.**

The Lord's Prayer

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

All **Our Father in heaven, hallowed be your Name,
your kingdom come, your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial, and deliver us from evil.
For the Kingdom, the power, and the glory are yours, now and for ever. Amen.**

The Breaking of the Bread

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

Fraction Anthem, *Lamb of God (Agnus Dei)*

Eugene Hancock (1929–1993)

Cantor **All**
Lamb of God, you take a - way the sins of the world: **have mer - cy on us,**

Cantor **All**
Lamb of God, you take a - way the sins of the world: **have mer - cy on us,**

Cantor **All**
Lamb of God, you take a - way the sins of the world: **grant us 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, *Liebster Gott, erbarme dich*, from Cantata 179

J.S. Bach (1685–1750)

Sarita Cannon, *soprano*

Liebster Gott, erbarme dich, laß mir Trost und Gnad erscheinen!
Meine Sünden kränken mich als ein Eiter in Gebeinen;
Liebster Gott, erbarme dich, laß mir Trost und Gnad erscheinen!

*Dear God, have mercy, let your comfort and grace appear to me!
My sins hurt me like pus in my bones;
Dear God, have mercy, let your comfort and grace appear to me!*

Post-Communion Prayer

Presider Let us pray. *All stand.*

God of all,

***All* we give you thanks and praise,
that when we were still far off
you met us in your Son and brought us home.
Dying and living, he declared your love,
gave us grace, and opened the gate of glory.
Keep us firm in the hope you have set before us,
so we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord. Amen.**

A Blessing Over the People

Grant, Almighty God, that your people may recognize their weakness and put their whole trust in your strength, so that they may rejoice for ever in the protection of your loving providence; through Christ our Lord. **Amen.**



1 Lord, who through-out these for - ty days for us didst fast and pray,
 2 As thou with Sa - tan didst con - tend and didst the vic - tory win,
 3 As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,
 4 And through these days of pen - i - tence, and through thy Pas - sion - tide,
 5 A - bide with us, that so, this life of suf - fering o - ver - past,



teach us with thee to mourn our sins, and close by thee to stay.
 O give us strength in thee to fight, in thee to con - quer sin.
 to die to self, and chief - ly live by thy most ho - ly word.
 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
 an Eas - ter of un - end - ing joy we may at - tain at last!

Dismissal

Asst. Min. Our God is merciful: go in search of their justice.
People Thanks be to God!

COMPOSER OF THE WEEK

J.S. Bach (1685–1750) was no international superstar during his lifetime (unlike his contemporary G.F. Handel). As the so-called *galant* style was becoming fashionable, he composed music that one of his contemporaries called “turgid and confused,” unnaturally gnarled by “an excess of art.” Even through the year 1800, the work of “Sebastian Bach”—as he was then called in order to distinguish him from his better-known sons—remained obscure, its circulation largely confined to circles of professional musicians and amateur connoisseurs, particularly in and around Berlin.

So how did “Sebastian Bach” become the deified “Bach” of today? For one thing, those who valued his music promoted it. Laying early groundwork was Sara Levy, a skilled keyboard player, avid music collector, and patron of two of J.S.’s successful sons. She cultivated a “Bach Cult” in the late eighteenth century by hosting musical gatherings called salons; by giving public concerts at Berlin’s *Singakademie*; and by donating her vast music collection to the same institution. She was also the great aunt of composer Felix Mendelssohn, who attended her concerts as well as studied Bach’s choral writing at the *Singakademie* from the very scores she had given to its library. Felix went on to engineer the 1829 performances of the *St. Matthew Passion* that marked a high point in the contemporary Bach Revival. This was one moment within a longer process of using music by German composers to help construct a German national identity (Germany being only a confederation at the time). As the century wore on, German authors deployed analysis, criticism, and historical narrative in strategic ways that would center and lionize those composers and their music. This process fueled continuing interest and investment in disseminating J.S.’s output, and helped establish its core (in some cases peculiar) features—such as complex counterpoint—as criteria for good music.

So, if “Bach” became a thing in part because of German nationalism, why is he still a thing? The largest-scale answer is: the canon. Artistic canons are sets of artworks that are regarded as particularly famous or of high quality. As sets, they are by definition exclusionary: certain composers/works are in, others are out. As sets of prestigious and authoritative things, they define what artists (and wider societies, for that matter) are expected to know and respect, creating ways to signal social status as well as giving the illusion of objectivity in subjective matters. In certain circles, knowledge of “Bach” still functions as a way of signaling that one is educated, cultured, high-class, in-the-know; meanwhile, every musician has had to say things like, “Don’t get me wrong, I love [famous composer’s name], but...” The use of an already exclusionary structure to police social conduct and artistic discourse in these ways means that canons cannot help but reproduce whatever inequities are written into them. That is an especially serious problem because canons do not arise through impersonal forces like “the test of time.” Rather, canons are made and shaped by people and institutions. As such, they encode oppressive structures that result from human inconsistency, inertia, selfishness, and hypocrisy. Think of the names of some classical composers: how many are German men?

Everyone is allowed their own aesthetic opinions. But everyone should know that those opinions have histories. The now-widespread notion that “Bach” was a great composer was made possible through posthumous advocacy and efforts to increase access to his music (Beethoven benefitted from similar campaigns during the nineteenth century). It expanded due in part to the imperatives of nineteenth-century German nationalism. And it continues to depend on criteria of musical quality that were derived from his own music. Ultimately, the cachet of J.S. Bach’s supposed greatness reflects canonic processes of which we have little reason to be proud.

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, Caroline McCall
<i>Intercessor</i>	Toni Martinez Borgfeldt
<i>Camera</i>	Jim Feeley
<i>Sound</i>	The Rev. Will Bryant
<i>Digital Liaison</i>	Calvin Payne-Taylor
<i>Musicians</i>	Dr. Jamie Apgar, <i>cantor, organist and pianist</i>
	Sarita Cannon, <i>soprano</i>
	Deirdre Nurre, <i>alto</i>
	Ed Hofmann, <i>Angel Band leader</i>