

ALL SOULS EPISCOPAL PARISH
2220 Cedar Street, Berkeley California



The Second Sunday in Lent
February 28, 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.

Prelude *Petit Canon, from Trois Improvisations*

Nadia Boulanger (1887–1979)

A PENITENTIAL ORDER

Chant *Bless the Lord, my soul*

Taizé Community

Bless the Lord my soul, and bless God's ho - ly name.

Bless the Lord my soul, Who leads me in - to life.

Acclamation, Penitential Anthem, and Confession of Sin

Presider Blessed be the God of our salvation.

People **Who bears our burdens and forgives our sins.**

Presider Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." —Mark 12:29–31

Ast. Min. Let us confess our sins, and the sins of our society, in the misuse of God's creation.

After a moment of silence, the Assisting Minister continues:

All God our Creator,
in your mercy, forgive us and help us.
We are sorry for the times when we have used your gifts carelessly, and acted ungratefully.
We enjoy the fruits of the harvest, but sometimes forget that you have given them to us.
We belong to a people who are full and satisfied, but ignore the cry of the hungry.
We are thoughtless, and do not care enough for the world you have made.
We store up goods for ourselves alone, as if there were no God and no heaven.
**In your mercy, forgive us and help us to see the whole world as your beloved creation,
and to walk the path of love shown in the life of Jesus, your Son. Amen.**

Presider Almighty God, our heavenly Father, who in great mercy has promised forgiveness of sins to all those who with heartfelt repentance and true faith turn to the path of new life: Have mercy on you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

Song of Praise, *Trisagion*

Alexander Archangelsky (1856–1924)

Sung three times by all, with "Holy God" intoned by a cantor the first time only:

Ho - ly God, Ho - ly and Migh - ty, Ho - ly, Im - mor - tal One, have mer - cy up - on us.

The Collect of the Day

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

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

THE LITURGY OF THE WORD

A Reading from the Book of Genesis — Genesis 17:1–7, 15–16

When Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, “I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous.” Then Abram fell on his face; and God said to him, “As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. God said to Abraham, “As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.”

after the Lesson:

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



Cantor
All

May all who fear you, O / God, give praise;
may the offspring of Israel stand in awe, and all of Ja/cob's line give glory.
For you do not despise nor abhor the poor in their poverty, neither do you / hide your face from them,
but when they cry / to you, you hear them.
My praise is of you in the / great assembly;
I will perform my vows in the presence / of those who worship you.
The poor shall eat and be satisfied, and those who seek / you shall praise you:
"May your / heart live for ever!"
All the ends of the earth shall remem/ber and turn to you,
and all the families of the nations / shall bow before you.
For yours is a / royal pow'r, O God;
you rule / over the nations.
To you alone all who sleep in the earth bow / down in worship;
all who go down to the / dust fall before you.
My soul shall live for you; my descend/ants shall serve you;
They shall be known / as yours for ever.
They shall come and make known to a people / yet unborn
the saving / deeds that you have done.

A Reading from the Letter to the Romans — Romans 4:13–25

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith "was reckoned to him as righteousness." Now the words, "it was reckoned to him," were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

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:



The cantor sings the verse appointed for the day:

If anyone would come after me, let them take up their cross and follow me. —Mark 8:34

All repeat the acclamation.

The Holy Gospel — Mark 8:31–38

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

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

Jesus began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.” He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

after the Gospel:

Gospeller The Gospel of the Lord.

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

The Sermon

Emily Hansen Curran

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 for the Church and for the world.

Intercessor Grant, Merciful God, that no small gesture in Your name will go to waste, as we seek to practice kindness and repentance in this season of Lent. *(Silence)*

Lord, in your mercy

All **Hear our prayer.**

Walk with Michael, our Presiding Bishop, Marc our Bishop, and all ministers, that they might be directed toward your will. *(Silence)*

Lord, in your mercy

Hear our prayer.

Guide the leaders and people of this nation, and of all the nations, in the ways of justice and peace; that we may honor the dignity of all people and work together for justice. *(Silence)*

Lord, in your mercy

Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may protect it and use its resources wisely. *(Silence)*

Lord, in your mercy

Hear our prayer.

Help us recognize that all lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us. *(Silence)*

Lord, in your mercy

Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit, especially the Willoughby family, Dr. Frank Pavel, George P, Rein Saral, the Johnston Family, Amanda Randles, James Reager, Phil Holbert, Dorothy Gates, Dick Jackson, Emmanuel Thomas Reed, Gaile Nirvana Nuñez, Annie Boutelle, Ron Sullivan, and Mara Alexander. Give them courage and hope, and remind them of joy even in the midst of pain. *(Silence)*

Lord, in your mercy

Hear our prayer.

We commend to your mercy all who have died, especially Jane Weidman, Marlene Julian, John Lee, Sophie Willoughby, and Michael Downing; that they may rest in your love, with all your saints in your eternal kingdom. *(Silence)*

Lord, in your mercy

Hear our prayer.

Presider Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **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

An offering is collected during the music in support of the work of All Souls Parish in our community and in the wider world.

Presider If you are offering your gift at the altar, and there remember that your sister or brother has something against you, leave your gift there before the altar and go; first be reconciled to your sister or brother, and then come and offer your gift. —Matthew 5:23, 24

At the Offertory, *What Would You Give?*

J.H. Carr, 1912

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

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

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

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

—F.J. Berry, 1912

The Great Thanksgiving (*The Eucharistic Prayer is from the Anglican Church of Southern Africa*)

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 him thanks and praise.

Presider Almighty God, good Father to us all, your face is ever turned towards your world. In love you created us in your own image, yet in disobedience we continue to distort that image. In love you gave us Jesus your Son to rescue us from sin and death, yet in disobedience we continue to try to earn our salvation. In love you poured out your Spirit to empower a community of faith, yet in disobedience we continue to live selfishly in our own strength. Into the darkness, Jesus came as your light. With signs of faith and words of hope he touched untouchables with love and washed the guilty clean.

He accepted the way of the cross,

People **That we might know the way of salvation.**

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.

He accepted the way of the cross,

People **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."

He accepted the way of the cross,

People **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.

He accepted the way of the cross,

People **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.

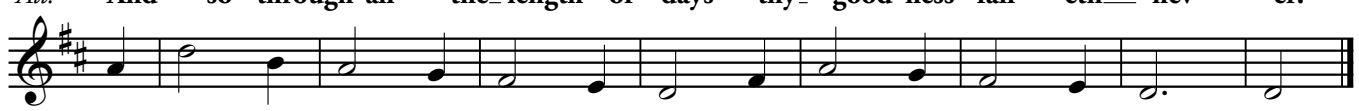
Adapted from *A Prayer Book for the Armed Services* 2008, page 147

At Communion, Hymn 645, *The king of love my shepherd is*

ST. COLUMBA, arr. Jamie Apgar (b. 1986)



All: The King of love my shep - herd is, whose good-ness fail - eth ne - ver;
High: Where streams of liv - ing wa - ter flow, my ran - somed soul he lead - eth,
All: Per - verse and fool - ish oft I strayed, but yet in love he sought me,
Low: In death's dark vale I fear no ill with thee, dear Lord, be - side me;
All: Thou spread'st a ta - ble in my sight; thy unc - tion grace be - stow - eth;
All: And so through all the length of days thy good-ness fail - eth nev - er:



I noth - ing lack if I am his, and he is mine for ev - er.
and where the ver - dant pas - tures grow, with food ce - les - tial feed - eth.
and on his shoul - der gent - ly laid, and home, re - joic - ing, brought me.
thy rod and staff my com - fort still, thy cross be - fore to guide me.
and oh, what trans - port of de - light from thy pure chal - ice flow - eth!
Good Shep - herd, may I sing thy praise with - in thy house for ev - er.

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.
May we who share Christ's body live his risen life;
we who drink his cup bring life to others;
we whom the Spirit lights give light to the world.
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.**

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

BOURBON



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



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

Dismissal

Asst. Min. Our God is merciful: go in search of their justice.

People Thanks be to God!

COMPOSER OF THE WEEK

Nadia Boulanger (1887–1979) was a composer, performer, and pedagogue who had a significant impact on twentieth-century musical life. Often praised for her successes in the deeply sexist world of modern Classical music, she has come under more critical scrutiny in recent years.

Nadia (her first name is used to distinguish her from her sister Lili) trained at the Paris Conservatoire under the leading French organist-composers of the day. In 1908, at age 21, she finished second in the finals of the prestigious Prix de Rome composition competition. In the early 1920s, however, she stopped composing, a decision that has provoked rival scholarly interpretations, both connected to Nadia's prodigious younger sister Lili, who in 1913 became the first woman to actually win the Prix de Rome but then died five years later at the age of 24. Traditionally, Lili's death has been cast as devastating enough to drive Nadia away from composition; a more recent proposal suggests that Nadia feared she would always be outshined by the memory of a sister who, in addition to being extremely talented, had died so young. Whatever her reason for giving up composition, Nadia became a legendary teacher, helping establish the American Conservatory at Fontainebleau in 1921 and coaching the likes of Leonard Bernstein, Elliott Carter, and Aaron Copland. She also maintained careers as an organist, conductor, and lecturer, touring frequently around the United States.

These accomplishments, however, should not distract from the profound harm that she caused to some of those for whom she was supposed to care. Recent research by musicologist Kendra Preston Leonard has shown that some of Nadia's students recalled their teacher as emotionally abusive—someone who attempted to control where they lived, what they ate, what they wore, and whom they kept as friends. She was also deeply anti-Semitic, believing that, in the words of one biographer, “each individual Jew was morally responsible for the crucifixion of Jesus.” She limited the number of Jewish students in her studio and was cruel to the few she kept: her enthusiasm for Copland diminished as he began exploring Jewish materials, and she flat-out refused to play his *Vitebsk* (*Study on a Jewish Theme*). Her bigotry fractured her relationship with her goddaughter Louise Talma (also a composer), who saw it as antithetical to the Gospel.

Nadia also reproduced the gendered barriers that she is often portrayed as breaking. She believed that women should focus on marrying male musicians and breeding the next generation of male stars. Susan Weiss, a Professor at Peabody who attended the American Conservatory, has said that “the young women [at the Conservatory] were not treated as serious candidates for professional careers in music, particularly by Mlle. Boulanger.” Another student noted that, after announcing her own engagement, private lessons with Nadia mostly focused on the duties of “a good wife.”

The legacy of Nadia Boulanger highlights the importance of recognizing the larger systemic forces that shape the behavior of historical actors while simultaneously holding them accountable for their actions. The fact that Christian anti-Semitism is an old and wide historical problem—often something learned from a young age—does not absolve her of treating her Jewish students poorly. Similarly, she was brought up in and forced to navigate a misogynistic world, yet she must be ascribed some agency in reproducing the misogynistic assumptions and practices that harmed her women students. To see figures like Nadia in their full complexity is ultimately to see them as human.

PARTICIPATING TODAY

11:15 SERVICE

<i>Presiding</i>	The Rev. Maggie Foote
<i>Assisting</i>	The Rev. Dani Gabriel
<i>Preaching</i>	Emily Hansen Curran
<i>Lectors</i>	Ed Hoffman, Kaki Logan
<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>