

ALL SOULS EPISCOPAL PARISH
2220 Cedar Street, Berkeley California



The Sunday of the Passion: Palm Sunday
March 28, 2021 ~ 11:15 am (LIVESTREAM AND ZOOM)

THE LITURGY OF THE PALMS

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

Please ground yourselves and prepare for worship.

As we prepare for the procession of Jesus, please clip some branches of foliage near your house (with the permission of whoever is responsible for that foliage). Have it ready for when we process during "All glory, laud, and honor."

Gathering Music, sung by members of the Choir

Spiritual, arr. Hezekiah Brinson, Jr. (b. 1958)

Ride on, King Jesus, No man can a-hinder me.

King Jesus rides a milk-white horse, No man works like him;
The river Jordan he did cross, No man works like him. *Ride on...*

Opening Acclamation

Presider Blessed is the King who comes in the name of the Lord.

People Peace in heaven and glory in the highest.

Presider Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

The Gospel of the Palms — Mark 11:1–11

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!" Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

THE BLESSING OF THE PALMS

Presider May God be with you.

People **And also with you.**

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Presider It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

THE PROCESSION

Asst. Min. Let us process in peace.

People **In the name of Christ. Amen.**

Hymn 154, *All glory, laud, and honor (verses 1, 4, and 5)*

VALET WILL ICH DIR GEBEN

Refrain



All glo - ry, laud, and ho - nor to thee, Re - deem - er, King!
To whom the lips of chil - dren made sweet Ho - san - nas ring!

Verses



1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 Thou didst ac - cept their prai - ses; ac - cept the prayers we bring,
Who in the Lord's name com - est, the King and Bles - sed One.
To thee, now high ex - al - ted, our me - lo - dy we raise.
Who in all good de - light - est, thou good and gra - cious King.

The Collect of the Day

Presider May God be with you.

People **And also with you.**

Let us pray.

After a period of silence, the Presider continues:

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility. Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

THE LITURGY OF THE WORD

A Reading from the Book of the Prophet Isaiah — Isaiah 50:4–9a

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty? All of them will wear out like a garment; the moth will eat them up.

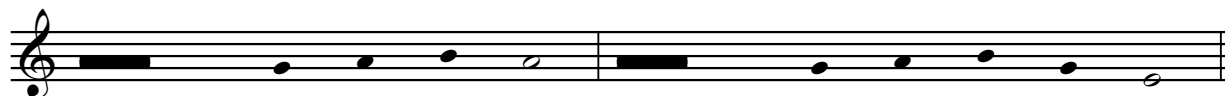
after the Lesson:

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

People **Thanks be to God.**

At the Gradual, Psalm 31:9-16

Plainsong, Tone IV



Cantor Have mercy on me, O God, for I am in trouble;

All **my eye is consumed with sorrow, and also my / throat and my belly.**

For my life is wasted with grief and my / years with sighing;

my strength fails me because of affliction, and / my bones are consumed.

I have become a reproach to all my enemies and even to my neighbors, a dismay to those of / my acquaintance;

when they see me in the / street they avoid me

I am forgotten like the dead, / out of mind;

I am as use/less as a broken pot.

For I have heard the whispering of the crowd; fear is / all around;

they put their heads together against me; / they plot to take my life.

But as for me, I have trust/ed in you, O God.

I / have said, "You are my God.

My times are / in your hand;

rescue me from the hand of my enemies and from those / who persecute me.

Make your face to shine up/on your servant,

and in your lov/ing-kindness, save me.

A Reading from the Letter of Paul to the Philippians — Philippians 2:5–11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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 RUFTE ICH, adapt. Jamie Appgar (b. 1986)

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

Verse: Plainsong, Tone I



Praise to you, Lord Je - sus Christ, King of end - less glo - ry!

The cantor sings the verse appointed for the day:

Christ for us became obedient unto death, even death on a cross;

therefore God has highly exalted him and bestowed on him the name which is above every name. —Philippians 2:8,9

The acclamation is sung twice more by all, the second time with an added harmony.

The Gospel of the Passion — Mark 14:1–15:47

Narrator Hear the Passion of our Lord Jesus Christ according to Mark.

The People are seated, and take the part of Jesus.

Narrator It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said,

Priests Not during the festival, or there may be a riot among the people!

Narrator While Jesus was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger,

Disciples Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.

Narrator And they scolded her. But Jesus said,

***Jesus* Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.**

Narrator Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him. On the first day of Unleavened Bread, when the Passover lamb is sacrificed, Jesus's disciples said to him,

Disciples Where do you want us to go and make the preparations for you to eat the Passover?

Narrator So he sent two of his disciples, saying to them,

***Jesus* Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there.**

Narrator So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal. When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said,

***Jesus* Truly I tell you, one of you will betray me, one who is eating with me.**

Narrator They began to be distressed and say to one another,

Disciples Surely, not I?

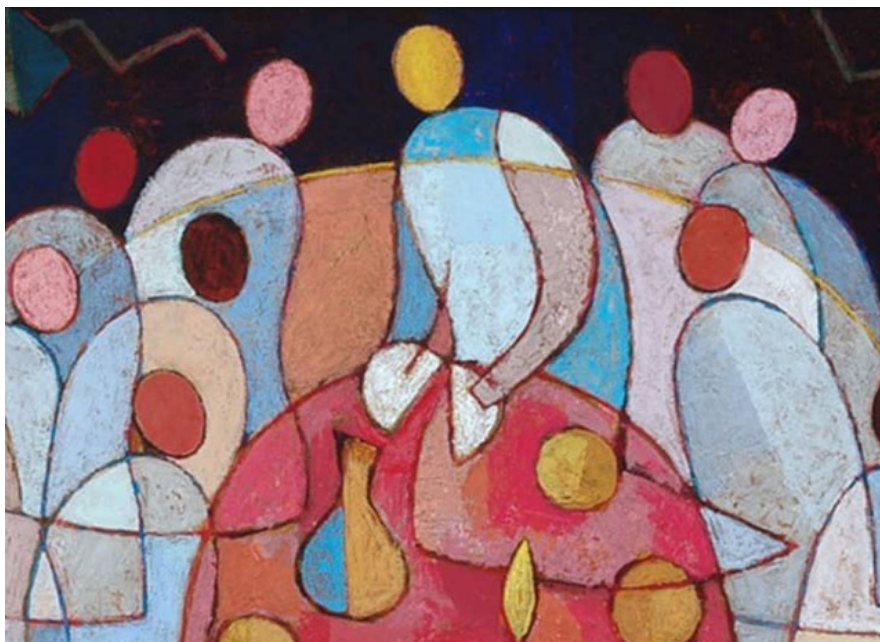
***Jesus* It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.**

Narrator While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

***Jesus* Take; this is my body.**

Narrator Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them,

***Jesus* This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.**



Narrator When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

Jesus **You will all become deserters; for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ But after I am raised up, I will go before you to Galilee.**

Narrator Peter said to him,

Peter Even though all become deserters, I will not.

Narrator Jesus said to him,

Jesus **Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.**

Narrator But he said vehemently,

Peter Even though I must die with you, I will not deny you!

Narrator And all of them said the same. They went to a place called Gethsemane; and Jesus said to his disciples,

Jesus **Sit here while I pray.**

Narrator He took with him Peter and James and John, and began to be distressed and agitated. And he said to them,

Jesus **I am deeply grieved, even to death; remain here, and keep awake.**

Narrator And going a little farther, he threw himself on the ground and prayed that, if possible, the hour might pass from him. He said,

Jesus **Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.**

Narrator He came and found them sleeping; and he said to Peter,

Jesus **Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.**

Narrator And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them,

Jesus **Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.**

Narrator Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying,

Judas The one I will kiss is the man; arrest him and lead him away under guard.

Narrator So when he came, he went up to Jesus at once and said,

Judas Rabbi!

Narrator and kissed him. The soldiers lay hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them,

Jesus **Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.**

Narrator All of them deserted him and fled. A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked. They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying,

Accusers We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.

Narrator But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

High Priest Have you no answer? What is it that they testify against you?

Narrator But he was silent and did not answer. Again the high priest asked him,

High Priest Are you the Messiah, the Son of the Blessed One?

Narrator Jesus said,

Jesus **I am; and 'you will see the Son of Man seated at the right hand of the Power,' and 'coming with the clouds of heaven.'**

High Priest Why do we still need witnesses? You have heard his blasphemy! What is your decision?

Narrator All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

Accusers Prophecy!

Narrator The guards also took him over and beat him. While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said,

Servant You also were with Jesus, the man from Nazareth.

Narrator But he denied it, saying,

Peter I do not know or understand what you are talking about.

Narrator And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders,

Servant This man is one of them.

Narrator But again he denied it. Then after a little while the bystanders again said to Peter,

Bystanders Certainly you are one of them; for you are a Galilean.

Peter I do not know this man you are talking about!

Narrator At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him,

Jesus **"Before the cock crows twice, you will deny me three times."**



Narrator And he broke down and wept. As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,

Pilate Are you the King of the Jews?

Jesus **You say so.**

Narrator Then the chief priests accused him of many things. Pilate asked him again,

Pilate Have you no answer? See how many charges they bring against you.

Narrator But Jesus made no further reply, so that Pilate was amazed. Now at the festival Pilate used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them,

Pilate Do you want me to release for you the King of the Jews?

Narrator For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

Pilate Then what do you wish me to do with the man you call the King of the Jews?

Narrator They shouted back,

Crowd Crucify him!!

Narrator Pilate asked them,

Pilate Why, what evil has he done?



Narrator But they shouted all the more,

Crowd Crucify him!!

Narrator So Pilate, wishing to satisfy the crowd, released Barabbas for them. After flogging Jesus, he handed him over to be crucified. Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters; and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

Soldiers "Hail, King of the Jews!"

Narrator They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

All stand.



Narrator They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

Bystanders Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!"

Narrator In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

Priests He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.

Narrator Those who were crucified with him also taunted him. When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice,

Jesus **Eloi, Eloi, lema sabachthani?**

Narrator Which means,

Jesus **My God, my God, why have you forsaken me?**

Narrator When some of the bystanders heard it, they said,

Bystanders Listen, he is calling for Elijah.

Narrator And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

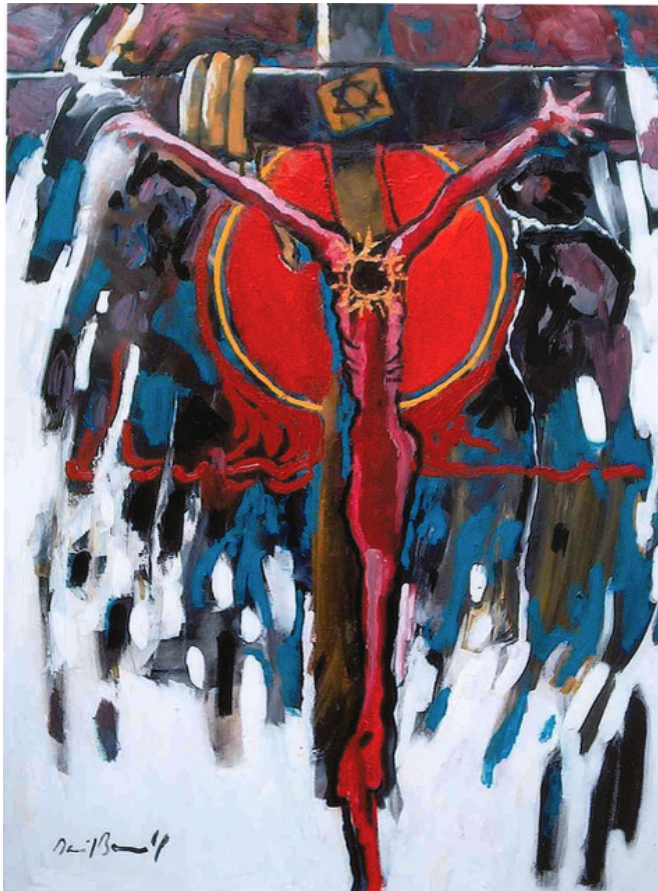
Bystanders Wait, let us see whether Elijah will come to take him down.

Narrator Then Jesus gave a loud cry and breathed his last.

A silence is observed.

Narrator And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

Centurion Truly this man was God's Son!



Narrator There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem. When evening had come, and since it was the day of Preparation, that is, the day before the Sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

All are seated.



The Sermon

The Rev. Dani Gabriel, *Deacon*

A silence for reflection follows the sermon.

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.

Be with those who are preparing for baptism this Easter, especially Drusie, Guru, Emily, and Robin; that they may be aware of your presence and of this community who holds them.

Lord, in your mercy

Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit, especially Desray Cochran, Tyler Rachal, the 8th and Harrison RV camp, Ethan Roerhich, Andrea Thomas, Mr. Hilton, Dr. Frank Pavel, George P., Rein Saral, the Johnston Family, Amanda Randles, James Reager, Phil Holbert, Dick Jackson, Emmanuel Thomas Reed, Gaile Nirvana Nuñez, Annie Boutelle, Ron Sullivan, the Kyakamena nursing home residents and staff, 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 Thomas Schultz, Joseph DeVittorio, Alvis Ward, Rachel Ward, Gwen Gaynor, and Evelyn Scott; 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

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 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, Hymn 439, *What wondrous love is this*

WONDROUS LOVE



1 What won-drous love is this, O my soul, O my soul! What
2 To God and to the Lamb, I will sing, I will sing, to
3 And when from death I'm free, I'll sing on, I'll sing on, and



won-drous love is this, O my soul! What won-drous love is
God and to the Lamb I will sing. To God and to the
when from death I'm free, I'll sing on. And when from death I'm



this that caused the Lord of bliss to lay a - side his crown for my
Lamb who is the great I AM, while mill-ions join the theme, I will
free I'll sing and joy - ful be, and through e - ter - ni - ty I'll sing



soul, for my soul, to lay a - side his crown for my soul.
sing, I will sing, while mill-ions join the theme I will sing.
on, I'll sing on, and through e - ter - ni - ty I'll sing on.

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 our 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.

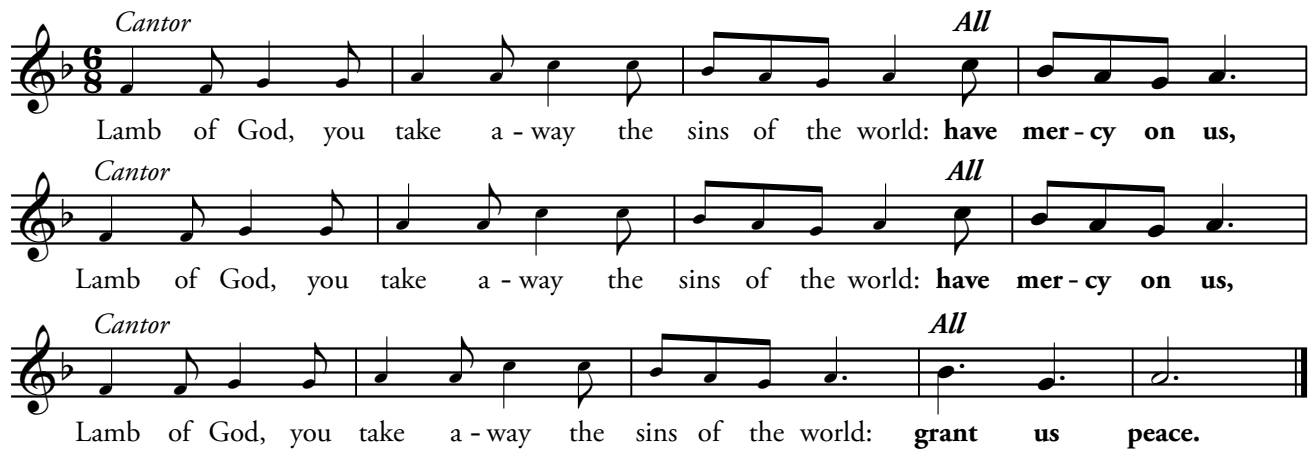
The Breaking of the Bread

After the Presider breaks the bread for us to share, a moment of prayerful silence is kept.

Presider We adore you, O Christ, and we bless you:

People **Because by your holy Cross you have redeemed the world.**

Presider The Body and Blood of our Savior Jesus Christ, given for you. Feed on Christ in your heart, by faith, with thanksgiving.



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, *O sacred head, sore wounded (verses 1–3)*

David Hurd (b. 1950)

Sung by members of the Choir:

O sacred head, sore wounded, defiled and put to scorn;
 O kingly head, surrounded with mocking crown of thorn;
 What sorrow mars thy grandeur? Can death thy bloom deflower?
 O countenance whose splendor the hosts of heav'n adore!

Thy beauty, long-desired, hath vanished from our sight;
 Thy power is all expired, and quenched the light of light.
 Ah me! for whom thou diest, hide not so far thy grace,
 Show me, O Love most highest, the brightness of thy face.

In thy most bitter passion my heart to share doth cry,
 With thee for my salvation upon the cross to die.
 Ah, keep my heart thus moved to stand thy cross beneath,
 To mourn thee, well beloved, yet thank thee for thy death.

—Paul Gerhardt (1607-1676); tr. Robert Seymour Bridges (1844-1930)

Post-Communion Prayer

Presider Let us pray.

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.

Prayer over the People

Presider Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. **Amen.**

Hymn 474 *When I survey the wondrous cross*

ROCKINGHAM

1 When I sur - vey the won - drous cross where the young
2 For - bid it, Lord, that I should boast, save in the
3 See, from his head, his hands, his feet, sor - row and
4 Were the whole realm of na - ture mine, that were an
Prince of Glo - ry died, my rich - est gain I
cross of Christ, my God: all the vain things that
love flow min - gled down! Did e'er such love and
of - fering far too small; love so a - maz - ing,
count but loss, and pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.
sor - row meet, or thorns com - pose so rich a crown?
so di - vine, de mands my soul, my life, my all.

Dismissal

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

People **Thanks be to God!**

PERMISSIONS:

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COMPOSER OF THE WEEK

“Spiritual” is a designation that, in American contexts, is most commonly applied to a tradition of religious song that emerged from the musical practices of African-American Christians. Scholars have drawn a useful distinction between “folk” spirituals and “concert” spirituals.

“Folk” spirituals took shape through the first half of the nineteenth century, especially at the camp meetings of the Second Great Awakening. A leader would sing a line—perhaps improvised, or perhaps taken from a well-known European-American hymn—and others would respond, sometimes ornamenting the melody or swapping in bits from other hymns. Songs were often repetitive, and thus easily picked up by anyone, but were also treated with spontaneity and flexibility, mixing words by recent hymn-writers with whatever expressions of faith came to mind. Practices like clapping and stomping were probably used, but instruments typically were not. (Black people’s use of drums in particular had been outlawed by European and American regimes stretching back to France’s Code Noir of 1685).

Alongside this still-living tradition of the “folk” spiritual developed the “concert” spiritual. This approach evolved throughout the late nineteenth and early twentieth centuries as Black musicians navigated historically white spaces. After the Civil War, some African Americans felt the best way to deal with racism was through assimilation. Ella Shepherd, a founding member of the Fisk Jubilee Singers of what is now Fisk University, recalled that spirituals “were associated with slavery and the dark past, and represented the things to be forgotten.” On their first tour in 1871, the Singers sang “only ‘white’ songs,” according to Fisk’s then-dean. The following year they decided to add spirituals, which quickly became the group’s hallmark. The “concert” arrangements they created retained some of the rhythmic features, particularly off-beat syncopations, of the “folk” versions that African Americans had long sung in worship. But they were set into four-part harmony and performed with musical precision, smoothness, and close adherence to printed notation—qualities expected of ensembles singing European choral music. In other words, these characteristics conformed to the listening practices of white audiences (and remain the basis for many of the spiritual arrangements found in modern hymnals). As the appeal of spirituals grew, composers like Harry T. Burleigh began creating arrangements for solo voice and piano in the vein of the European art song tradition (Sarita and I did several of these last summer). In later generations, composers such as Florence Price and Margaret Bonds began incorporating the melodies of spirituals into instrumental works, just as European composers had previously done with European folk musics.

As often happens with practices of assimilation, or with the blending of artistic-cultural traditions, the phenomenon of the “concert” spiritual has not been spared criticism. Zora Neale Hurston called them “neo-spirituals.” To her, although groups like the Jubilee Singers had spread across Europe and America, “there has not been one genuine spiritual presented...Negro spirituals are not solo or quartette material. The jagged harmony is what makes it, and it ceases to be what it was when this is absent. Neither can any group be trained to reproduce it. Its truth dies under training like flowers under hot water.” While discourses of authenticity are ever the minefield, Hurston is right to observe that the two forms derive their affective force from distinct musical and embodied logics. And all of us should be attuned not merely to the difference between the two but to the larger role that music plays in the politics of assimilation.

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>Lector</i>	Ed Hoffman, Paul Mathew
<i>Intercessor</i>	Toni Martinez Borgfeldt
<i>Camera</i>	Jim Feeley
<i>Sound</i>	Emily Hansen Curran
<i>Zoom Host</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>
	Deirdre Nurre, <i>alto</i>
	Ed Hofmann, <i>Angel Band leader</i>