

ALL SOULS EPISCOPAL PARISH
2220 Cedar Street, Berkeley California



THE THIRD SUNDAY OF EASTER
SUNG EUCHARIST
April 18, 2021 ~ 11:15 am

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

Prelude *By the Still Waters*

Amy Beach (1867–1944)

Hymn 193 *That Easter day with joy was bright*

PUER NOBIS



1 That Eas - ter day with joy was bright, the sun shone out with fair - er light,
2 His ris - en flesh with ra - diance glowed; his wound - ed hands and feet he showed;
3 O Je - sus, King of gen - tle - ness, do thou thy - self our hearts pos - sess
4 O Lord of all, with us a - bide in this our joy - ful Eas - ter - tide;
5 All praise, O ris - en Lord, we give to thee, who, dead, a - gain dost live;



when, to their long - ing eyes re - stored, the a - pos - tles saw their ris - en Lord.
those scars their sol - emn wit - ness gave that Christ was ris - en from the grave.
that we may give thee all our days the will - ing tri - bute of our praise.
from ev - ery wea - pon death can weild thine own re - deemed for ev - er shield.
to God the Fa - ther e - qual praise, and God the Ho - ly Ghost, we raise.

Acclamation

Presider Alleluia. Christ is risen!

People Christ is risen indeed. Alleluia!

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.

Glo-ry, Glo-ry, hal-le-lu - jah, Lord we
 praise your Ho - ly name, Glo-ry, Glo-ry hal-le-lu - jah, Lord we praise your Ho - ly name.
 Glo-ry to God in the high-est, and peace to His peo-ple on earth. Lord God, heav-en-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.
 Glo-ry, Glo-ry, hal-le-lu - jah, Lord we praise your Ho - ly name, Glo-ry, Glo-ry hal-le-lu
 - jah, Lord we praise your Ho - ly name. 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 Spir-it, in the glo - ry of the Fa - ther.
 Glo-ry, Glo-ry, hal-le-lu - jah, Lord we praise your Ho - ly name, Glo-ry, Glo-ry
 hal-le-lu - jah, Lord we praise your Ho - ly name. A - - - men.

The Collect of the Day

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

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

A Reading from the Acts of the Apostles —Acts 3:12–19

Peter addressed the people, “You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses. And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you. “And now, friends, I know that you acted in ignorance, as did also your rulers. In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. Repent therefore, and turn to God so that your sins may be wiped out.”

after the Lesson:

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

At the Gradual, Psalm 4

Anglican Chant: Matthew Camidge (1764–1844)

Sung by all:



Answer me when I call, O God, de | fender of my | cause; *
you set me free when I am hard-pressed; have mercy on | me and | hear my | prayer.

“You mortals, how long will you dis | honor my | glory; *
how long will you worship dumb idols and run | after | false | gods?”

Know that God does | wonders for the | faithful; *
when I | call, | God will | hear me.

Tremble, then, and | do not | sin; *
speak to your heart in | silence up | on your | bed.



Offer the ap | pointed | sacrifices *
and | put your | trust in the | Most High.

Many are saying, “Oh, that we might see | better | times!” *
Lift up the light of your | countenance up | on us, O | God.

You have put | gladness in my | heart, *
more than when grain and | wine and | oil in | crease.

I lie down in peace; at once I | fall a | sleep; *
for only you, God, | make me | dwell in | safety.

A Reading from the First Letter of John —1 John 3:1–7

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure. Everyone who commits sin is guilty of lawlessness; sin is lawlessness. You know that he was revealed to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has either seen him or known him. Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous.

after the Lesson:

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

Gospel Acclamation

Plainsong, Tone VI

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



The cantor sings the verse appointed for the day:

Open our minds, O Lord, to understand the Scriptures;
make our hearts burn within us when you speak. —Luke 24:32

The Alleluia is sung by all three more times.

The Holy Gospel —Luke 24:36b–48

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

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

Jesus himself stood among the disciples and said to them, “Peace be with you.” They were startled and terrified, and thought that they were seeing a ghost. He said to them, “Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.” And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, “Have you anything here to eat?” They gave him a piece of broiled fish, and he took it and ate in their presence. Then he said to them, “These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.” Then he opened their minds to understand the scriptures, and he said to them, “Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.

after the Gospel:

Gospeller The Gospel of the Lord.

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

The Sermon

The Reverend Maggie Foote, *Associate 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.

Prayers of the People (based on *Form III* and collects in the *Book of Common Prayer*)

Intercessor Full of gratitude and grace we pray: Source of life, we pray for your church throughout the world on this day of resurrection;

All **That we all may be one.**

Grant that every member of your church act in witness to your redeeming love;

That your new realm might emerge.

We pray for Michael, our Presiding Bishop, Marc, our Bishop, and all priests and deacons;

That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in our city, our state, our nation, and around the world;

That they might seek justice and peace in all their actions.

We pray for our community, those we love and those we would rather walk past, ignoring;

That we find ways to lighten each other's burdens.

We give thanks for the ways we see God's hope manifested in our own lives and communities. *Please add your thanksgivings.*

Thanks be to God. Alleluia, alleluia!

We cry out to you on behalf of those struggling today, especially those impacted by COVID-19 and communities targeted by racist violence, Braid Mission Foster Youth Mentorship Team, Sonia Hernandez and Family, Mardie Becker, Joan Blaire, Betty Trotter, Marie Claire Robinson, Teagan Brostrom and the whole Brostrom family, Marsha Thomas-Thompson, Desray Cochran, Tyler Rachal, the 8th and Harrison RV camp, Ethan Roerhich, Andrea Thomas, Mr. Hilton, Dr. Frank Pavel, George P., 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. Please add your own petitions.

Lord, comfort all your people in this time of uncertainty,

and bring us together as one family.

We commend to your mercy all those who have died, especially: Plinio Hernandez, Geoff Chin, Peter Brostrom, Neil Nolan, Ellie Petridis, Raymond Miller, Thomas Schultz, and Joseph DeVittorio. *Please add your own petitions.*

Lord, bring all the dead into your eternal realm,

and be with those who mourn.

Presider Lord Christ, we come to you today with great hope and joy that survives in the midst of turbulence and pain. Help us to manifest the Kingdom where no one is hungry, where no one is lonely, where no one is suffering from unequal treatment, following the spirit of your victory and in your name. **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 On this day God has acted; Jesus Christ is risen!

At the Offertory, *Most glorious Lord of life*

W.H. Harris (1883–1973)

Most glorious Lord of life, that on this day didst make thy triumph over death and sin,
and having harrowed hell, didst bring away captivity thence captive, us to win:

This joyous day, dear Lord, with joy begin, and grant that we for whom thou diddest die,
being with thy dear blood clean washed from sin, may live for ever in felicity:

And that thy love we weighing worthily, may likewise love thee for the same again;
and for thy sake that all like dear didst buy, with love may one another entertain;

So let us love, dear Love, like as we ought; love is the lesson which the Lord us taught.

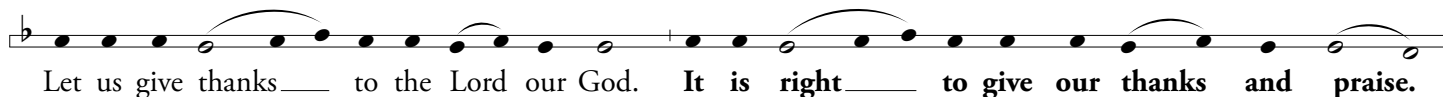
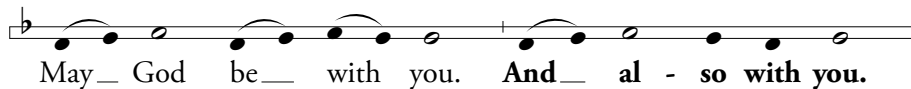
—Edmund Spenser (c1552–1599)

The Great Thanksgiving (*The Eucharistic Prayer is Prayer 1 from Enriching Our Worship*)

Please stand.

Presider

All



Presider It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Sanctus & Benedictus

Grayson Warren Brown (b. 1948), *Mass for a Soulful People*

Ho-ly, ho - ly, ho - ly,
 ho - ly, ho - ly Lord God of hosts. Heav-en and
 earth are filled with your glo - ry. Ho - san - na in the
 high - est. Bless-ed is He who comes in the name of the
 Lord, of the Lord. Ho - san - na in the
 high - est, ho - san - na in the high - est.

Presider

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said:

“Take, eat: This is my Body which is given for you. Do this for the remembrance of me.”

As supper was ending, 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

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

All:

Christ has died. Christ is ri - sen. Christ will come a - gain.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with Mary the God-bearer, and all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Ho-ly Spi - rit,
to you be hon-or, glo - ry, and praise, for ev - er and 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-losed 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.

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

Al - le - lu - ia! Christ our Pass - ov -
er has been sac - ri - ficed for us; there - fore let us keep the feast.
Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia!

Presider The gifts of God for the people of God.

THE COMMUNION OF THE PEOPLE

Based on diocesan, state, and federal guidelines, we will be sharing Eucharist together. Eucharistic ministers will walk among the congregation administering the bread and wine and grape juice. Please have your cup ready to receive the Blood of Christ. If you would like a blessing instead of the Eucharist, please cross your arms over your chest.

At Communion, *Deep, Settled Peace*

Kate Peters Sturgill

I found no rest for my soul 'til I heard the story told
Now I'm in the Shepherd's fold and have a deep settled peace in my soul.

*There's a deep settled peace in my soul; I've been redeemed and made whole,
I've been washed in the blood of the Lamb and I know I'll understand that deep settled peace in my soul.*

Let not your heart be troubled so if to Jesus you will go,
And in him you learn to know that deep settled peace in your soul. *There's a deep settled peace...*

And when death within you lies, you must cross the great divide;
If you have Jesus on your side there'll be a deep settled peace in your soul. *There's a deep settled peace...*

Post-Communion Prayer

Presider Let us pray. *All stand.*

All God of abundance,
**you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever
in the risen life of Christ our Savior. Amen.**

Solemn Blessing for Eastertide

Presider May Almighty God, who has redeemed us
and made us her children through the resurrection of her Son our Lord,
bestow upon you the riches of her blessing. **Amen.**

May God, who through the water of baptism
has raised us from sin into newness of life,
make you holy and worthy to be united with Christ for ever. **Amen.**

May God, who has brought us out of bondage
to sin into true and lasting freedom in the Redeemer,
bring you to your eternal inheritance. **Amen.**

And the blessing of God Almighty,
the Father, the Son, and the Holy Spirit,
be upon you and remain with you for ever. **Amen.**

Hymn, *Gracious Spirit, give your servants*

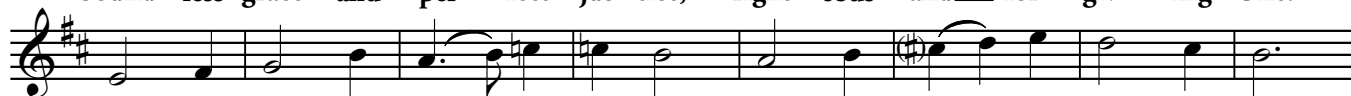
ABBOT'S LEIGH



1 Gra - cious Spi - rit, give your ser - vants joy to set sin's cap - tives free,
2 Word made flesh, who gave up glo - ry to be - come our great high priest,
3 Lov - ing God, who birthed cre - a - tion from the noth - ing - ness of space,
4 Tri - une God, e - ter - nal Be - ing, nev - er - end - ing, un - be - gun,



hope to heal the bro - ken - heart - ed, peace to share love's li - ber - ty.
tak - ing on our hu - man na - ture to re - deem the last and least:
kin - dling life where all was emp - ty, turn - ing cha - os in - to grace:
bound - less grace and per - fect jus - tice, right - eous and for - giv - ing One:



Through us bring your balm of glad - ness to the wound - ed and op - pressed;
let your cour - age and com - pas - sion shape and guide our min - is - tries;
when we feel con - fused and fruit - less, dawn up - on our rest - less night;
so en - fold us in your mer - cy that our wills and yours u - nite;



help us claim and show God's fa - vor as a peo - ple called and blessed.
as our Sav - ior and our Shep - herd, lead us to the truth that frees.
give us faith's im - ag - i - na - tion, hope's re - new - ing, love's de - light.
through us may the world be - hold you, find your love, your truth, your light.

Dismissal

Asst. Min. Let us go forth in the name of the risen Christ. Alleluia, Alleluia!

All Thanks be to God. Alleluia, Alleluia!

PERMISSIONS:

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COMPOSER OF THE WEEK

Amy Beach (1867–1944) was a prodigy. By age two she could improvise alto harmonies against her mother's soprano; by four she was playing four-part hymns by ear and composing piano pieces in her head. She continued to develop as a pianist under the supervision of a circle of upper-class Bostonians that included Henry Wadsworth Longfellow, Oliver Wendell Holmes, and Henry Harris Aubrey Beach, whom she married at age 18. Unlike some contemporary women, Beach did not entirely give up performance after marriage, but, at her husband's urging, she did shift her focus to composition.

As musicologist Laurie K. Blunsom has discussed, gender sat the nexus of the socio-cultural forces that shaped the careers and reception of Boston's leading upper-class women composers. In this period, women musicians were put in a variety of impossible positions by prevailing assumptions about genre and aesthetic value. Women were accepted as composers of domestic music, particularly parlor songs, because the "separate sphere" ideology that governed nineteenth-century life assigned them to the home. Public discourse generally assumed that women were not capable of harnessing their emotions to compose in larger musical forms (such as the symphony or concerto), which were considered more "scientific," difficult, and transcendent, and therefore more prestigious. Yet, since parlor music was increasingly viewed as mere entertainment—in contrast to the larger genres that belonged to an emerging category of "high art"—women who confined themselves to its small forms risked being viewed as dilettantes. These logics routinely led musical accomplishments by women to be regarded as inferior to those of men, and explain the concentration of songs within the output of Beach and her friends Clara Rogers, Helen Hopekirk, Margaret Lang, and Mabel Daniels. Crucially, misogyny in aesthetic judgment was reinforced by the sexist systems that undergirded everyday life. Segregation of social spaces by gender, for example, severely limited the access that women composers had to many of the men who controlled Boston's cultural activity; the heads of key musical institutions as well as important critics and composers frequented male-only social clubs where musical performances rarely included works by women.

Beach achieved much under these conditions, composing across a wide variety of genres and disseminating her work across the US and Europe. Later in life she became de facto composer-in-residence at St. Bartholomew's Episcopal Church in New York City, and took on leadership roles in the Music Teachers National Association, the Music Educators National Conference, and the Society of American Women Composers. But her successes simultaneously underscore how women in general have been marginalized throughout music history. In 1896, a colleague wrote glowingly to her about the premiere of her "Gaelic Symphony," Op. 32: "I always feel a thrill of pride myself whenever I hear a fine new work by any one of us, and as such you will have to be counted in, whether you will or not—one of the boys" (a reference to the so-called "Second New England School"). Praising Beach's inclusion into an otherwise male-only club, the sexist phrase "one of the boys" centers men as the normative compositional gender, rendering women exceptions. Until recently, she was often the only woman included in historical accounts of this period of American music, sometimes relegated to an entirely separate category of "women composers." Among the causes for such gendered biases in music historiography is a belief in the superiority of large-scale works, rather like categorically valuing novels over poems in a history of literature. As we have just seen, larger genres like the symphony were typically assumed to be the domain of men; small surprise, then, that a narrative favoring those genres would be male-dominated. Indeed, Beach's comparative success in that domain account for her presence in histories that bypass contributions of other women, including her friends Rogers, Hopekirk, Lang, and Daniels. This morning's prelude, *By the Still Water*, shows Beach at work on a smaller scale. While it may not feature in many textbooks, it is beautiful and evocative, with undulating lines of 8th notes cresting and falling in the right hand as slower notes proceed in the left.

PARTICIPATING TODAY

————— 11:15 SERVICE —————

<i>Presiding and Preaching</i>	The Rev. Maggie Foote
<i>Assisting</i>	The Rev. Dani Gabriel
<i>Intercessor</i>	Toni Martinez Borgfeldt
<i>Lector</i>	Sarita Cannon & Caroline McCall
<i>Musicians</i>	Jamie Apgar, <i>cantor, organist, and pianist</i> Deirdre Nurre, <i>alto</i> Sarita Cannon, <i>soprano</i> Ed Hofmann, <i>Angel Band leader</i>
<i>Zoom Host</i>	Calvin Payne-Taylor
<i>Camera</i>	Scott Garriott
<i>Sound</i>	The Rev. Will Bryant
<i>Tech Support</i>	Calvin Payne-Taylor

