

ALL SOULS EPISCOPAL PARISH  
2220 Cedar Street, Berkeley California



TRINITY SUNDAY  
SUNG EUCHARIST  
May 30th, 2021 ~ 11:15 am

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

**Prelude**      *Improvisation on Gloria tibi, Trinitas (Glory to you, Trinity)*

Plainsong, Mode I

**Hymn 370, *I bind unto myself today (verses 1–2, 7)***

ST. PATRICK'S BREASTPLATE

I bind unto myself today the strong Name of the Trinity,  
by invocation of the same, the Three-in-One, and One-in-Three.

I bind this day to me for ever, by power of faith, Christ's Incarnation;  
his baptism in the Jordan river; his death on cross for my salvation;  
his bursting from the spiced tomb; his riding up the heavenly way;  
his coming at the day of doom [i.e. judgment]: I bind unto myself today.

I bind unto myself the Name, the strong Name of the Trinity,  
by invocation of the same, the Three-in-One, and One-in-Three,  
of whom all nature hath creation, the great Creator, Spirit, Word:  
praise to the Lord of my salvation, salvation is of Christ the Lord.

—Att. St. Patrick (372-466); tr. Cecil Frances Alexander (1818-1895), alt.

**Acclamation**

*Presider*      Blessed be God: Lover, Beloved, and Love itself.

*People*      **And blessed be God's kingdom, now and for ever. Amen.**

**The Collect of the Day**

*Presider*      May God be with you.

*People*      **And also with you.**

Let us pray.

Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. **Amen.**

**A Reading from the Book of Isaiah—Isaiah 6:1–8**

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!" Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: "Now that this has touched

your lips, your guilt has departed and your sin is blotted out.” Then I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” And I said, “Here am I; send me!”

*after the Lesson:*

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

*People* **Thanks be to God.**

### At the Gradual, Psalm 29

Jamie Apgar (b. 1986)

Ascribe to God, you heavenly beings, ascribe to God glory and strength.  
Ascribe due honor to God’s holy Name; worship the Most High in the beauty of holiness.  
The voice of God is upon the waters; the God of glory thunders; God is upon the mighty waters.  
The voice of God is a powerful voice; the voice of God is a voice of splendor.  
The voice of God breaks the cedar trees; God breaks the cedars of Lebanon;  
God makes Lebanon skip like a calf and Mount Hermon like a young wild ox.  
The voice of God splits the flames of fire; the voice of God shakes the wilderness;  
God shakes the wilderness of Kadesh.  
The voice of God makes the oak trees writhe and strips the forests bare.  
And in the temple of the Holy One, all are crying, “Glory!”  
God sits enthroned above the flood, enthroned as Sovereign for evermore.  
God shall give strength to the people; God shall give the people the blessing of peace.

### A Reading from the Letter to the Romans—Romans 8:12–17

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh-- for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ-- if, in fact, we suffer with him so that we may also be glorified with him.

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

Glo-ry to God; Praise to the Son; Love to the Spi-rit; Three and yet One.

Glo-ry to God; Praise to the Son; Love to the Three and yet One.

*The cantor sings the verse appointed for the day:*

Praise to the holy and undivided Trinity, one God; who is, and who was, and who is to come.

*All repeat the acclamation three more times.*

### The Holy Gospel —John 3:1–17

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

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

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know

where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things? “Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. “Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

*after the Gospel:*

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

## The Sermon

The Rev. 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

*Intercessor*    Holy One, we pray for your church, and all who serve in it;

*All*                **That the church may be an icon of your boundless love for all that you have created.**

We ask for guidance for the leaders of this and every nation;

**That they may be inspired by the Spirit to uphold the justice and love that align with your will for all of creation.**

We pray for the Earth and all who live in it;

**That you bring leaves of healing to the nations, and flowing waters to all who thirst.**

We pray for the people of our own communities;

**That they may feel your presence and the abundance of your grace.**

We call out to you on behalf of all those who suffer in body, mind, or spirit; remembering especially especially those impacted by COVID-19 and communities targeted by racist violence, for the Braid Mission Foster Youth Mentorship Team, Zach and Jen, Sonia Hernandez and Family, Andie Krawczyk, Kate Murphy, Mardie Becker, Joan Blair, Betty Trotter, Marie Claire Robinson, Teagan and Piper Brostrom and the whole Brostrom family, Marsha Thomas-Thompson, Desray Cochran, Tyler Rachal, the 8th and Harrison RV camp, Scott Johnston and Family, James Reager, Phil Holbert, Annie Boutelle, Ron Sullivan, Robert Hass, Henry Reed Jr., George Arterberry, the Kyakamena nursing home residents and staff, Mara Alexander, Dani Gabriel, and all those we now name. *(Please add your own petitions.)*

That they experience relief from their pain and anxiety,

**and know the lasting peace that only comes from you.**

Lord, bring all the dead into your eternal realm,

**and be with those who mourn.**

We give you thanks for all the many saints who have gone before us in this earthly pilgrimage, especially Ruby Stroman, Clifton Rhodehouse, Richard Burke, Veda Casesells-Jones, Sylvia Robinson, Myrtle Cooke, Pauline Johnson, Rosali Thomas, Thelma Thomas-Truitt, and Burton Altura. *(Please add your own petitions.)*

**May we honor their memory as we look forward to feasting with them at the table you have set before us.**

*Presider* Holy One, you know our hearts and our deepest desires more truly than we know them ourselves. Look with compassion on us, and on all who cry out to you for help, that we may see the world through your eyes and ask only what aligns with your dream for creation. **Amen.**

### Confession of Sin

*Asst. Min.* Let us confess our sins against God and our neighbor.

*All may remain standing or kneel. After a pause for silent reflection, the Assisting Minister continues:*

Most merciful God,

*All* **we confess that we have sinned against you in thought, word, and deed,  
by what we have done, and by what we have left undone.**

**We have not loved you with our whole heart;**

**we have not loved our neighbors as ourselves.**

**We are truly sorry and we humbly repent.**

**For the sake of your Son Jesus Christ, have mercy on us and forgive us;**

**that we may delight in your will, and walk in your ways,**

**to the glory of your Name. Amen.**

*Presider* Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

### The Peace

*Presider* May the peace of Christ be always with you.

*People* **And also with you.**

*Please take a moment in prayer to extend Christ's peace to the people in your life.*

### Welcome and Announcements

### Thanksgivings of the Community

*At this time, as we gather for the Great Thanksgiving around Christ's table, we invite any here this morning to share thanks 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* Walk in love as Christ loved us and gave himself for us, an offering and sacrifice to God.—Eph. 5:2

At the Offertory, *Here am I*

Traditional

*Here am I (here am I) Lord send me (Lord send me),  
Here am I (here am I) Lord send me (Lord send me),  
Here am I (here am I) Lord send me (Lord send me),  
Here am I, Oh Lord send me.*

Can't you hear your Savior calling? Will you go and work today?  
Yes, the fields are ripe and the harvest waiting: who will bear the sheaves away? *Here am I...*

If you cannot cross the ocean and the distant lands explore,  
Well you can serve the people near you, you can help them at your door. *Here am I...*

If you cannot speak like angels, if you cannot preach like Paul,  
Well you can tell the love of Jesus: you can say He died for all. *Here am I...*

**The Great Thanksgiving** (*The Eucharistic Prayer is Prayer B from the Book of Common Prayer, page 367.*)

*Presider* May God be with you.

*All* **And also with you.**

*Presider* Lift up your hearts.

*All* **We lift them up to the Lord.**

*Presider* Let us give thanks to the Lord our God.

*All* **It is right to give thanks and praise.**

*Presider* It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. 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 we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

*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* We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, according to his command, O Father:

*All* **We remember his death;  
We proclaim his resurrection;  
We await his coming in glory.**

*Presider* 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 Holy Spirit, to you be honor, glory, and praise, forever. **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.**

## At the Fraction, *Take, O take me as I am*

Iona Community

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

Take, O take me as I am; sum-mon out what I shall be;  
set your seal up - on my heart and live in me.

The musical score is written for voice and piano. It consists of two systems of music. The first system has two staves: a treble clef staff with a key signature of one sharp (F#) and a 4/4 time signature, and a bass clef staff with a key signature of one sharp (F#). The lyrics are written below the treble staff. The second system also has two staves with the same key signature and time signature. The lyrics continue below the treble staff.

*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.*

## Music At Communion

### Anthem, *John 3:16*

B.E. Boykin

For God so loved the world that he gave his only-begotten Son,  
that whosoever believeth in Him should not perish but have everlasting life. —John 3:16 (from today's Gospel)

### Chant, *Glorious God*

Words: Amy Jo Schoonover; Music: Alice Parker (b. 1925)

Glo-rious God, re-ceive us; lov-ing Christ, re-store us; heal-ing Spi-rit, re - new us.

The musical score is written for voice on a single treble clef staff with a key signature of one sharp (F#) and a 3/4 time signature. The lyrics are written below the staff. There are three numbered boxes (1, 2, 3) above the staff, indicating different parts of the chant.

### Antiphon, *Laus Trinitati*

St. Hildegard (1098–1179)

*Sung in Latin:*

Praise to the Trinity, the sound and life and creativity of all within their life, the praise of the angelic host and wondrous, brilliant splendor hid, unknown to human minds, it is, and life within all things.

—translation by Nathaniel M. Campbell

## Post-Communion Prayer

*Presider* Let us pray.

**All** Almighty and everliving God,  
**we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.**

Hymn 449, *O love, how deep, how broad, how high*

DEO GRACIAS



1 O love, how deep, how broad, how high, how pas - sing  
2 For us bap - tized, for us he bore his ho - ly  
3 For us he prayed; for us he taught; for us his  
4 For us to wick - ed hands be - trayed, scourged, mocked, in  
5 For us he rose from death a - gain; for us he  
6 All glo - ry to our Lord and God for love so  
thought and fan - ta - sy, that God, the Son of  
fast and hun - gered sore; for us temp - ta - tions  
dai - ly works he wrought: by words and signs and  
pur - ple robe ar - rayed, he bore the shame - ful  
went on high to reign; for us he sent his  
deep, so high, so broad; the Tri - ni - ty whom  
God, should take our mor - tal form for mor - tals' sake.  
sharp he knew; for us the temp - ter o - ver threw.  
ac - tions, thus still seek - ing not him - self, but us.  
cross and death; for us gave up his dy - ing breath.  
Spi - rit here to guide, to strength - en, and to cheer.  
we a - dore for ev - er and for ev - er more.

## Dismissal

*Asst. Min.* Go forth into the world to love and serve the Lord.

*All* Thanks be to God.

Postlude *Toccata on DEO GRACIAS*

Jamie Apgar (b. 1986)

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## COMPOSER OF THE WEEK

**B.E. Boykin** (b. 1989) is Assistant Director of the Spelman College Glee Club; Director of the Treble Choir at the Georgia Institute of Technology; newly appointed Interim Director of Choral Activities at Agnes Scott College, and a Ph.D. candidate at Georgia State University, with an emphasis in Music Education.

Boykin was a prize-winning pianist in her youth. She continued this success during her undergraduate study at Spelman College (B.A., 2011), placing first in the 2009 James A. Hefner HBCU Piano Competition at Tennessee State University. At the same time, she began to cultivate an interest in choral composition, writing settings of *Go down, Moses* and *Ave Maria* that were performed and recorded by the Spelman Glee Club. This soon led her to Westminster Choir College (M.M. in Sacred Music, 2013), where she won the R & R Young Composition Prize. Since completing her degrees, she has continued to grow her reputation as a composer and teach in higher education institutions, and has collaborated with soprano Jayme Alilaw and the Atlanta Opera to create *Tapestry*, an interactive educational workshop through which students learn about African American spirituals (and even compose their own).

Under Klavia Press, her own label, Boykin publishes a catalog weighted toward sacred texts, about half unaccompanied. While her piano accompaniments are particularly striking (not surprising given her background), today's communion anthem, an unaccompanied treatment of John 3:16, is no less distinctive, particularly because it is a rare example of a setting of this text in a minor key (Bob Chilcott's is perhaps the only other widely known example). She consistently keeps the sopranos and altos (and tenors to a lesser extent) in the lower part of their vocal ranges, and makes liberal use of chords with added (dissonant) tones, chiefly seventh chords. In D minor throughout, the piece ends with a lone D major sonority, but the low pitch of the voices and slow-moving harmonies make this closing gesture feel no less smoky than the rest of the setting.

This is the final Composer of the Week column. The initial impetus was a desire to know more about the women and the composers of color in whose music we have made a dedicated effort to invest these last two years. It has also allowed us to connect composers' lives not only to the many contexts in which they lived and worked but to the ethical demands that such histories place upon us as consumers, citizens, and Christians. Hopefully these accounts will have contributed to conversations that will continue in our various communities, as in the wider world. Thank you for reading.

—Jamie Apgar, *Associate for Music*



## PARTICIPATING TODAY

### 11:15 SERVICE

<i>Presiding</i>	The Rev. Phil Brochard
<i>Preaching &amp; Assisting</i>	The Rev. Maggie Foote
<i>Ushers</i>	Toni Borgfeldt, Jill Churchman, Cathy Goshorn, Kim Wong
<i>Lectors</i>	Scott MacDougall
<i>Intercessor</i>	Toni Martinez Borgfeldt
<i>Camera</i>	Jim Feeley
<i>Sound</i>	Emily Hansen Curran
<i>Digital Liaison</i>	Calvin Payne-Taylor
<i>Musicians</i>	All Souls Choir and Angel Band Jamie Apgar, <i>organist, pianist, and choir director</i> Ed Hofmann, <i>Angel Band leader</i> Sarita Cannon, <i>soprano</i> Justin Smith, <i>trumpet</i>

