

The Second Sunday after Epiphany
The Commemoration of the National Holiday of the Rev. Dr. Martin Luther King, Jr.
16 January 2022
10:15 AM



Statue of kneeling ministers, Kelly Ingram Park, Birmingham, Alabama

ALL SAINTS' CHURCH

16 All Saints' Road, Princeton, New Jersey

The Rev. Dr. Hugh E. Brown III, Rector
Kevin O'Malia, Director of Music & Organist
The Rev. Maddy Patterson, Director of Children & Youth Ministries
Sarah Nickelson, Parish Administrator

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Martin Luther King, Jr., Pastor and Martyr

Martin Luther King, Jr. was born on January 15th, 1929, in Atlanta. As the son and grandson of Baptist preachers, he was steeped in the Black Church tradition. Following graduation from Morehouse College (Atlanta, Georgia) in 1948, King entered Crozer Theological Seminary (Chester, Pennsylvania), having been ordained the previous year into the ministry of the National Baptist Church.

He graduated from Crozer in 1951 and received his doctorate in theology from Boston University in 1955. In 1954, King became pastor of a church in Montgomery, Alabama. There, Black indignation at inhumane treatment on segregated buses culminated in December, 1955, in the arrest of Rosa Parks for refusing to give up her seat to a white man. King was catapulted into national prominence as the leader of the Montgomery bus boycott. He became increasingly the articulate prophet, who could not only rally the Black masses, but could also move the consciences of Whites. King founded the Southern Christian Leadership Conference to spearhead non-violent mass demonstrations against racism.

Many confrontations followed, most notably in Birmingham and Selma, Alabama, and in Chicago. King's campaigns were instrumental to the passage of the Civil Rights Acts of 1964, 1965, and 1968. King then turned his attention to economic empowerment of the poor and to opposition to the Vietnam War, contending that racism, poverty, and militarism were interrelated. He was awarded the Nobel Peace Prize in 1964 for his commitment to non-violent social change.

King lived in constant danger: his home was dynamited, he was almost fatally stabbed, and he was harassed by death threats. He was even jailed 30 times; but through it all he was sustained by his deep faith.

In 1957, he received, late at night, a vicious telephone threat. Alone in his kitchen he wept and prayed.

He relates that he heard the Lord speaking to him and saying, "Martin Luther, stand up for righteousness, stand up for justice," and promising never to leave him alone—"No, never alone." King refers to his vision as his "Mountain-top Experience."

After preaching at Washington Cathedral on March 31st, 1968, King went to Memphis in support of sanitation workers in their struggle for better wages. There, he proclaimed that he had been "to the mountain-top" and had seen "the Promised Land," and that he knew that one day he and his people would be "free at last."

On the following day, April 4th, he was cut down by an assassin's bullet.

(From *Lesser Feasts and Fasts*, 2018, of the Episcopal Church, for the April 4th Commemoration of Dr. King's designated Feast Day in the Church Calendar)

Welcome to All Saints' Church!

Whether you're a new face or an old friend, rich or poor, male or female, black or white, gay or straight, old or young, ill or in good health, cradle Episcopalian or religious skeptic – we're glad you've joined us for worship today! If you want to learn more about us or the Episcopal Church, we invite you to complete the card provided in the pews and return it to an usher following the service – and please introduce yourself to any of our friendly clergy, staff, or parishioners so that we can help to make you feel at home!

If you're a parent trying to balance worship with caring for young children, we know this can be a special challenge! Nursery care is always available down the hall, and we understand if you need to step out of the service for a few minutes to care for restless young ones - but we do encourage you to bring them back in when you can! Our congregation welcomes the young, and we believe that the act of worship is important for everyone, regardless of age or any other consideration. Though we're quite proud of our excellent liturgy, preaching, and music, we view them as acts of communal worship rather than performance, and we understand that a toddler squirming during a sermon, or an infant 'singing along' to a choral anthem, are in fact signs that our congregation is thriving and young people are in our midst!

Our Mission

***We celebrate God's work in the world as a caring Christian community,
valuing traditional Anglican liturgy,
embracing challenging Christian education
and treasuring artistic expression.***

 AllSaintsPrinceton

 AllSaintsPton

 @AllSaintsPton

Holy Eucharist, Rite II

The Prelude

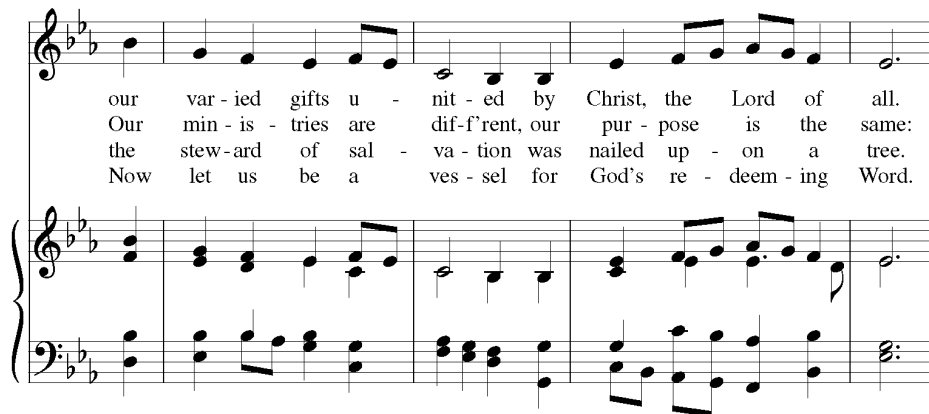
I feel like a Motherless Child (piano solo) - Henry Thacker Burleigh

The Opening Hymn 778 (Wonder, Love and Praise)

Nyland



1. We all are one in mis-sion, we all are one in call,
2. We all are called for ser-vice to wit-ness in God's name.
3. We all be-hold one vi-sion, a stark re-al-i-ty;
4. Now let us be u-nit-ed and let our song be heard.



our var-ied gifts u-nit-ed by Christ, the Lord of all.
Our min-is-tries are dif-f'rent, our pur-pose is the same:
the stew-ard of sal-va-tion was nailed up-on a tree.
Now let us be a ves-sel for God's re-deem-ing Word.



A sin-gle, great com-mis-sion com-pels us from a-bove
to touch the lives of oth-ers by God's sur-pris-ing grace,
Yet res-ur-rect-ed Jus-tice gives rise that we may share
We all are one in mis-sion, we all are one in call,



to plan and work to-geth-er that all may know Christ's love.
so peo-ple of all na-tions may feel God's warm em-brace.
free re-con-cil-i-a-tion and hope a-mid de-spair.
our var-ied gifts u-nit-ed by Christ, the Lord of all.

The Opening Acclamation & Collect for Purity

Celebrant Blessed be God the Father, Son and Holy Spirit
People *And blessed be God's Kingdom, now and for ever. Amen.*

Celebrant Almighty God, 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.

Gloria in excelsis **HYMN 900** (WLP)

GLORIA

Glo-ry to God in the high-est,
— and peace to his peo-ple on earth. Lord God,
heav'n-ly King, al - migh - ty God and Fa - ther, we wor - ship
you, we give you thanks, we praise you for your glo-ry.
Fa - ther,
Lord Je - sus Christ, on - ly Son of the Fa - ther,
Fa - ther,
Fa - ther,
Lord God, Lamb of God, 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
Fa - ther: re - ceive
Fa - ther: re - ceive

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 Spi - rit,
in the glo - ry of God the Fa - ther. A - men.

The Liturgy of the Word

The Collect the Day

Celebrant The Lord be with you.

People *And also with you.*

Celebrant Let us pray.

Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ's glory; that he may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. *Amen*

The congregation is seated for the Lessons and the Psalm.

The First Lesson Isaiah 62:1-5

For Zion's sake I will not keep silent,
 and for Jerusalem's sake I will not rest,
until her vindication shines out like the dawn,
 and her salvation like a burning torch.
The nations shall see your vindication,
 and all the kings your glory;
and you shall be called by a new name
 that the mouth of the Lord will give.
You shall be a crown of beauty in the hand of the Lord,
 and a royal diadem in the hand of your God.
You shall no more be termed Forsaken,
 and your land shall no more be termed Desolate;
but you shall be called My Delight Is in Her,
 and your land Married;
for the Lord delights in you,
 and your land shall be married.
For as a young man marries a young woman,
 so shall your builder marry you,
and as the bridegroom rejoices over the bride,
 so shall your God rejoice over you.

Lector The Word of the Lord.
People *Thanks be to God.*

Psalms 36:5-10 *Dixit injustus*

**Read Responsively at the half-verse*

5 Your love, O Lord, reaches to the heavens, *
 and your faithfulness to the clouds.
6 Your righteousness is like the strong mountains,
 your justice like the great deep; *
 you save both man and beast, O Lord.
7 How priceless is your love, O God! *
 your people take refuge under the shadow of your wings.
8 They feast upon the abundance of your house; *
 you give them drink from the river of your delights.
9 For with you is the well of life, *
 and in your light we see light.
10 Continue your loving-kindness to those who know you, *
 and your favor to those who are true of heart.

The Epistle I Corinthians 12:1-11

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

Lector The Word of the Lord.
People *Thanks be to God.*

Harmony

Ev' - ry time I feel the spir - it, mov - ing

in my heart, I will pray. Ev' - ry time I feel the

spir - it, mov - ing in my heart, I will pray. **Fine**

unison

1. Up - on the moun - tain my Lord spoke, out of his
2. Jor - dan ri - ver chil - ly and cold, chills the

1. mouth came fire and smoke. All a - round me looked so
2. bod - y but not the soul. There ain't but one train runs this

1. fine, asked my Lord if all was mine.
2. track, runs to heav - en and runs right back. **D.C.**

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

The Gospel John 2:1-11

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

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

Sermon

The Rev. Dr. Hugh E. Brown, III

A Litany for the Worship of God:

A Commemoration of the Rev. Dr. King, Jr.- by Ken Meyers

One Voice: We gather for the worship of God. And we thank God on this day for the prophetic life and transformative labor of Martin Luther King, Jr.

Many Voices: Thanks be to God.

One Voice: "Then God said, Let us make humankind in our image, according to our likeness..."

Many Voices: "I look to a day when people will not be judged by the color of their skin, but by the content of their character." [MLK, Jr.]

One Voice: "I will put my law within them, and I will write it on their hearts..."

Many Voices: "Every man must decide whether he will walk in the light of creative altruism or in the darkness of destructive selfishness." [MLK, Jr.]

One Voice: "You have heard that it was said, „You shall love your neighbor and hate your enemy."

Many Voices: "Love is the only force capable of transforming an enemy into friend." [MLK, Jr.]

One Voice: "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets."

Many Voices: "The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at time of challenge and controversy." [MLK, Jr.]

One Voice: May God one day find us faithful toward justice where injustice prevails against the common bond of humanity.

Many Voices: We pray that our hearts are inclined, our minds are enlightened, and our hands are outstretched. May it be so. May it be so.

Closing Collect for Martin Luther King, Jr.

Almighty God, by the hand of Moses your servant you led your people out of slavery, and made them free at last: Grant that your church, following the example of your prophet Martin Luther King, may resist oppression in the name of your love, and may strive to secure for all your children the blessed liberty of the Gospel of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The Confession of Sin and Absolution

The Celebrant or Deacon says

Let us confess our sins against God and our neighbor.

**Most merciful God,
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.**

The Bishop when present, or the Priest, stands and says

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

Celebrant The peace of the Lord be always with you.
People **And also with you.**

The Ministers and People may greet one another in the name of the Lord.

+ *The Holy Communion* **+**

The Offertory Anthem

Deep River - Henry Thacker Burleigh

Sung by All Saints Choral Soloist, Julia Fernandez, *Soprano*

*Deep River, My home is over Jordan.
Deep River, Lord. I want to cross over into campground.
Deep River. my home is over Jordan.
Deep River, Lord, I want to cross over into campground.
Oh, don't you want to go, To the Gospel feast;
That Promised Land, Where all is peace?
Oh, deep River, Lord, I want to cross over into campground.*

Doxology Hymn 135, V.4.

1 Songs of thank-ful - ness and praise, Jes - us, Lord, to thee we raise,
 2 Man - i - fest at Jor - dan's stream, Pro-phet, Priest, and King su - preme;
 3 Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul;
 ★ 4 Man - i - fest on moun - tain height, shin - ing in re - splen - dent light,

man - i - fest - ed by the star to the sa - ges from a - far;
 and at Ca - na, wed - ding - guest, in thy God - head man - i - fest;
 man - i - fest in val - iant fight, quell - ing all the dev - il's might;
 ★ where dis - ci - ples filled with awe thy trans - fi - gured glo - ry saw.

branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;
 man - i - fest in power di - vine, chang - ing wa - ter in - to wine;
 man - i - fest in gra - cious will, ev - er bring - ing good from ill;
 ★ When from there thou led - dest them stead - fast to Je - ru - sa - lem,

an - thems be to thee ad - dressed, God in man made man - i - fest.
 an - thems be to thee ad - dressed, God in man made man - i - fest.
 an - thems be to thee ad - dressed, God in man made man - i - fest.
 ★ cross and Eas - ter Day at - test God in man made man - i - fest.

Words: Sts. 1-3, Christopher Wordsworth (1807-1885); st. 4, F. Bland Tucker (1895-1984)
 Music: *Salzburg*, melody Jakob Hintze (1622-1702); harm. Johann Sebastian Bach (1685-1750)

The Great Thanksgiving

Eucharistic Prayer B

The congregation remains standing. The Celebrant faces them and says

People The Lord be with you.
And also with you.
Celebrant Lift up your hearts.
People ***We lift them up to the Lord.***
Celebrant Let us give thanks to our Lord God.
People ***It is right to give God thanks and praise.***

The Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your son Jesus Christ our Lord. 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:

Sanctus and Benedictus qui venit

S-125 (*The Hymnal 1982*)

Proulx/Community Mass

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

The congregation stands or kneels. The Celebrant continues

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.

At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.
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 and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, according to his command, O Father,
Celebrant and People

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

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

The Lord's Prayer said by all

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

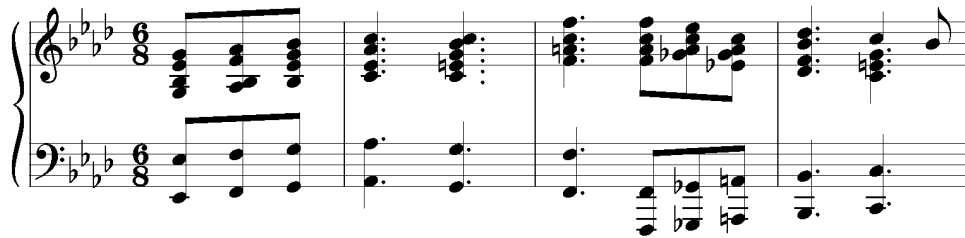
Celebrant Lord, we are not worthy to have you come under our roof
People **but only say the word, and we shall be healed.**

The Breaking of the Bread

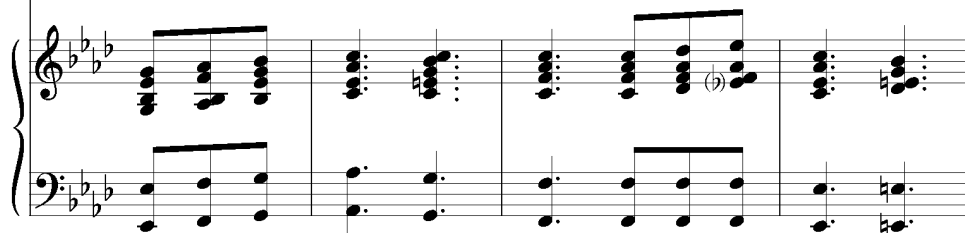
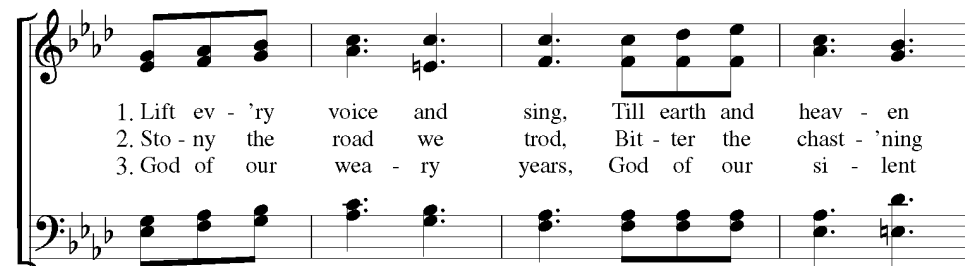
The Celebrant breaks the consecrated Bread. A period of silence is kept.

Celebrant: Alleluia, Christ the Passover is sacrificed for us.

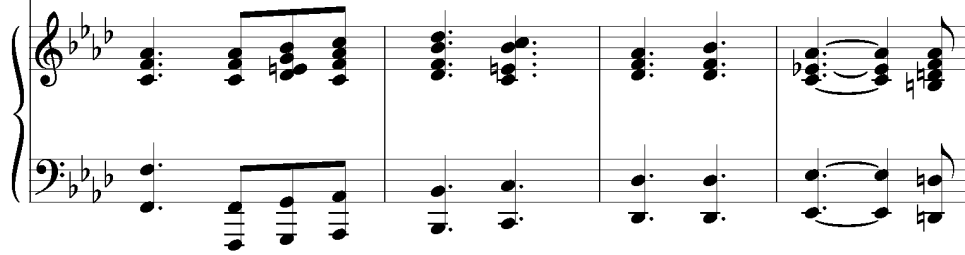

People: **Therefore, let us keep the feast. Alleluia.**



1. Lift ev - 'ry voice and sing, Till earth and heav - en
2. Sto - ny the road we trod, Bit - ter the chast - 'ning
3. God of our wea - ry years, God of our si - lent



1. ring, Ring with the har - mo - nies of lib - er -
2. rod, Felt in the days when hope un - born had
3. tears, Thou who hast brought us thus far on the



1. ty; Let our re - joic - ing rise High as the list - 'ning—
 2. died; Yet with a stead - y beat, Have not our wear - y—
 3. way; Thou who hast by thy might, Led us in - to the—

1. skies, Let it re - sound loud as the roll - ing sea.—
 2. feet Come to the place for which our fa - thers sighed?—
 3. light, Keep us for - ev - er in the path, we pray.—

1. Sing a song full of the faith that the dark past has taught us;
 2. We have come o - ver a - way that with tears has been wa - tered;
 3. Lest our feet stray from the pla - ces, our God, where we met thee;

1. Sing a song full of the hope that the present has
 2. We have come, tread - ing our path through the blood of the
 3. Lest our hearts, drunk with the wine of the world, we for-

1. brought us; Fac - ing the ris - ing sun Of our new
 2. slaugh - tered; Out from the gloom - y past, Till now we
 3. get thee, Shad - owed be - neath Thy hand, May we for -

1. day be - gun, Let us march on till vic - to - ry — is won.
 2. stand at — last Where the white gleam of our bright star — is cast.
 3. ev - er — stand, True to our God, true to our na - tive land.

The Deacon, or the Celebrant, dismisses the People with these words:

Let us go forth into the world, rejoicing in the power of the Spirit. Alleluia! Alleluia!

People Thanks be to God. Alleluia! Alleluia!

The Postlude

Improvisation on "Lift Every Voice and Sing"

SAINT AUGUSTINE'S CORNER: The Music of Henry Thacker Burleigh

(biographical notes from Library of Congress, with forwarding thoughts from our music director)

Today, we embark upon music of social and racial justice, as we sing music for St. Martin Luther King Day, observed this day along with Epiphany 3. The Episcopal Church commemorates this feast day as part of its mission for unity and racial equity, that all God's children have a place at the table, and that all are welcome and ought to have equal opportunity regardless of the color of their skin, but commensurate with the content of their character. Musically, we honor this tradition by the programming of negro spirituals, an oral tradition out of slavery on the plantations in the South. These tunes were passed down through their bondage from generation to generation, and they tell the story of struggle and hope. One feature of black spirituals is the double meaning - both literal and metaphor. Today we hear this in the spiritual Deep River, with double meaning. First, is a scriptural allusion to crossing from death to the river of life (Jordan). This is also taken from the Hebrew Scriptures and the Israelites with Joshua and Aaron crossing into the Promised Land. However, in the African American experience, the river crossed was one towards freedom using the Underground Railroad. Hope, indeed!

We also hear this in the other spirituals featured today, Balm in Gilead, and Motherless Child. Burleigh indeed took the spiritual to an artform, melding these rustic tunes into art song with classical piano accompaniment. This came from his training, which, as you can see, was extensive. In this way, Burleigh was a true pioneer making inroads to the classical music scene, which was largely dominated by white people in the late 19th Century. Here is his biographical information, from an amazing life.

Born in Erie, Pennsylvania, on December 2, 1866, to free-born parents, Burleigh learned plantation melodies from his maternal grandfather, who had been a slave. Working to supplement the family's income, the young Burleigh used his rich baritone to garner a number of singing jobs in local churches before winning a scholarship in 1892 to the National Conservatory of Music in New York, which was then headed by Dvořák.

At the Conservatory, Burleigh sang for the Czech master the spirituals and minstrel songs of the mid-19th century. So moved by his renditions was Dvořák that he urged the young African American to assemble and set down the folk tradition of his slave ancestors. As an editor at Ricordi, Burleigh began to publish these spirituals in 1911. In his 1916 collection, Jubilee Songs of the United States, he arranged the African-American melodies for piano and voice. It became the standard recital fare for the great singers of the day, as well as repertoire for vocal ensembles such as the Fisk Jubilee Singers and the Hampton Singers. It includes Burleigh's well-known arrangement of the spiritual "Deep River." The success of these arrangements created a positive climate for Burleigh's original songs and other choral and chamber compositions—over 200 works in all—including a setting of Walt Whitman's "Ethiopia Saluting the Colors" (1915).

In addition to composing and editing, Burleigh retained the post of baritone soloist at St. George's Episcopal Church in New York from 1894 to 1946; was the first African American chosen as soloist at Temple Emanu-El, a New York synagogue; won acclaim as a recitalist who sometimes accompanied himself on the piano; toured Europe; and gave command performances for royalty. Active until 1946, when he retired to a nursing home in Connecticut, Burleigh died on September 12, 1949 in Stamford, Connecticut.

Burleigh was a beloved and respected artist, and his career and compositions did a great deal to break down color barriers and further the understanding of and appreciation for the role African-American music has played in the larger history of American music. His arrangements brought the spirituals and “sorrow songs” (as W.E.B. Du Bois called them) out of their earlier home, plantation, and minstrel settings and onto the classical concert stage, where they were performed by black and white singers alike. His own songs enriched the repertoire with a deep sensitivity to text and emotion, as well as a singer’s sense of the dramatic, while his career as a performer did a great deal to pave the way for artists like Roland Hayes, Paul Robeson, and Marian Anderson.

WE ARE LOOKING FOR VOLUNTEERS WITHIN OUR PARISH FAMILY! We give thanks to Jim Barringer who will be live-streaming our 10:15 service this Sunday, January 16th. Live-streaming has been such a valuable asset to our church community. Jim and Senior Warden Charles Colagiuri would love to find **2-3 more volunteers** to augment this ministry so that we can continue to offer this service. **WE STILL NEED MANY LAY VOLUNTEERS FOR THE FOLLOWING MINISTRIES: Sound, Altar Guild, and Ushers.**

Throughout the last two years of Pandemic time, the All Saints’ Clergy, Staff, a few lay volunteers, and members of the Vestry have been working hard to be sure that the whole congregation- whether in person or remote- could worship together. As we begin to come back in to our building and get into hosting more folks in our services, we could use your help! These ministries (sound, usher, altar guild) are wonderful ways in which you can augment our hard-working staff and Clergy so we can continue to offer high quality programming. Please do get in contact with Sarah Nickelson, Parish Administrator at parishadmin@allsaint.org if you have time to dedicate to our Sunday Worship Services.

UPDATE ON OUR SUPPORT OF THE AFGHAN RESETTLEMENT PROJECT: We are thrilled to announce that I-Rise-our partnering agency for our Afghan family support and resettlement project, came to All Saints Church to pick up the significant donations of furniture and other supplies given by members of our parish family. The furnishing and supplies will go to assist several of the hundreds of Afghan families being settled in NJ over the past weeks, and in the coming weeks. The families who will receive our gifts will likely be in both the Vineland and Newark areas, both South and North New Jersey. We will continue to partner with I-RISE to assist the Afghan Refugee Resettlement efforts; we have collected almost 8,000 in donations---which will also continue to be used for Refugee Resettlement and Assistance.

This was a huge undertaking and major "Jubilee" project within our parish family. We are Jubilee Center of the Diocese and Episcopal Church which means we offer numerous ministries of social outreach and social witness for both charity and justice. We offer our appreciation to all who have led this project: Jane Kleindienst, Pastor Joy Kulvicki, Joan Jones, Paul and Pat Murphy, Caroline Travers, and Liz Colagiuri. And a special offer of gratitude to all who have offered donations of furniture, supplies, and prayers.

Faithfully, Jane Kleindienst, *Afghan family support project coordinator*; Father Hugh Brown, *Rector*

UPDATES TO OUR MASKING GUIDELINES

I write to inform our parish family that, with the support of the Parish Reopening Committee and our Vestry, we are requiring those attending our 8:00 AM and 10:15AM services to wear a mask/face covering throughout the duration of the service. **This requirement remains for both our 8:00 AM and 10:15AM services.** This requirement will also be asked of all tenants and groups that use our parish space. Our Preschool is already under state license mandates for mask requirement for use of space in the building. In so doing, we are following the recommendations of the CDC and The Diocesan Reopening Committee. **We encourage the use of N-95, KN-95 and/or surgical masks in place of cloth masks, as they are found to be more effective. We have surgical masks readily available for you at the chapel entrance.**

We are moving back to Holy Eucharist in One Kind- bread only- for the next few weeks, as the Omicron Variant continues to prove very contagious.

We can rejoice that we worship as a parish family, while gathering in community together again. We have come this far by faith, trusting in the Lord. Let us continue to trust in our Lord’s goodness, mercy, and

miracles of love in the days ahead.

OPPORTUNITY TO HELP OUR PARTNERS-IN-OUTREACH: HomeFront is looking for a few volunteers- especially young adults and families- to help install window shades in their newly constructed Hamilton homes. HomeFront will be scheduling a date in early August according to interest, so it would be wonderful to drum up some support for this service project. If interested, please contact Father Hugh (rector@allsaint.org), Pastor Maddy (maddypmpat@gmail.com), or Suzanne Thompson (spthompson1994@gmail.com)!

GET INVOLVED!

TUESDAY MORNING MEN’S BIBLE STUDY The men of All Saints’ are invited to join our Men’s Bible Study group, which meets every Tuesday morning, to discuss both the philosophical and practical aspects of our faith. We gather at 7:00 a.m. via Zoom and are currently about half way through Exodus laboring on the priestly details of the tabernacle at al; come join the fun. Our group excels at offbeat, wide-ranging and entertaining discussions. If you have any questions about the group, please contact Alan Dybvig at alandybvig@verizon.net or 609-947-2565, or Peter J. Travers at pjtray@chasefield.com or 908-672-6060. Further, if you want to attend, please let Peter know so he can send you a Zoom invitation.

TUESDAY MORNING BOOK STUDY Immediately following our weekly Bible Study, at 8:05 a.m. or so also on Zoom, there is a book study open to both men and women. However, rather than reading a book, in an exciting seven week departure, starting January 11, one of our seminarians, Wesley Tenney will be presenting a very interesting extended forum which he described as: “See “what the land is like... Is the land fertile or unproductive? Are there trees in it or not?” – Num. 13:18, 20 Have you ever wondered what the land of the Bible is like? Ever been reading your Bible and thought, "Here we go, another long list of places I can't pronounce"? Then this is the study for you! I will be leading an introductory forum on Biblical Geography via zoom every Tuesday morning 8 AM - 9 AM, from January 11th - Feb. 22nd. Whether you've travelled through the land of the Bible a lot during your life, or haven't stepped foot outside of the U.S., you're welcome to join in and take a glance at some of what the physical settings of scripture have to offer. Topics will include weather patterns, geology, ancient roads, toponymy (*i.e., the study of place names*), a survey of key places in the Bible, as well as the implications of geography for Christian hermeneutics and theology. We hope to see you digitally! “ All the Men’s Group agrees with him and “...hope to see you digitally!” Questions regarding these forums may be directed to Alan Dybvig at alandybvig@verizon.net or at 609-947-2565 or Peter J. Travers at pjtray@chasefield.com or 908-672-6060. So, all you have to do to attend is let Peter know so he can send you a Zoom invitation

RECTOR’S WEDNESDAY MORNING VIRTUAL BIBLE STUDY the Rector's Wednesday Bible Study has resumed and is now meeting on most Wednesday mornings at 10:15AM. We are studying the Gospel According to Luke. All are welcome and all theological and spiritual perspectives are included. Join us via Zoom! The credentials will be included in the Rector Communication each week.

Prayers for the Whole State of Christ’s Church and the World

Presiding Bishop Michael Curry offers a prayer for the people of Afghanistan: [Aug. 16, 2021] Eternal God, hear our prayer for the peoples of Afghanistan. There is a profound humanitarian crisis. Countless people, mostly women and children, are now fleeing and vulnerable. The lives of many are now endangered. The hopes of many are forgone. Send your Spirit, Lord, to rally the resolve of the nations of the earth to find pathways to save human lives, protect human rights, and to resolve the hardships of those seeking refuge, asylum, and safety. Hear our prayer for the peoples of Afghanistan. This we pray as followers of Jesus, the Prince of Peace. Amen.

The Most Rev. Michael Bruce Curry
Presiding Bishop and Primate
The Episcopal Church

NOTE: For the many people who have asked how they can support The Episcopal Church's efforts to resettle and provide direct assistance to Afghans seeking special immigrant visas, please visit episcopalmigrationministries.org/give.

A Prayer in Time of Pandemic for COVID-19: This hour we turn to you, O Lord, in full knowledge of our frailty, our vulnerability, and our great need as your mortal creatures. We cry to you, as one human family, unsure of the path ahead, unequal to the unseen forces around us, frightened by the sickness and death that seem all too real to us now. Stir up your strength and visit us, O Lord; be our shield and rock and hiding place! Guide our leaders, our scientists, our nurses and doctors. Give them wisdom and fill their hearts with courage and determination. Make even this hour, O Lord, a season of blessing for us, that in fear we find you mighty to save, and in illness or death, we find the cross to be none other than the way of life. All this we ask in the name of the One who bore all our infirmities, even Jesus Christ our Risen and Victorious Lord. Amen.

For the United Nations and the leaders of the nations of our global humanity; for Joseph our President and Phil, our Governor, for peace and throughout the world, especially in the Middle East, for our service men and women and all diplomats and embassies abroad, for our enemies and adversaries, for the victims of mass gun violence. For our mission partners: Arm In Arm, Homefront, Womanspace, Princeton Community Housing, Crawford House, TASK, The Trenton Rescue Mission, NAMI, Urban Promise, WorldVision, Episcopal Relief and Development, Interfaith Stitchers, Not in Our Town, and The Episcopal Public Policy Network.

For the Church

Anglican Cycle of Prayer: Iglesia Anglicana de Chile
Diocesan cycle of prayer: The Revs: Ann C. Holt, Victoria Pretti

We pray for all bishops, priests, and deacons, especially Justin, the Archbishop of Canterbury, for Michael our Presiding Bishop, for William, our Diocesan Bishop, for Hugh, our Rector, and the clergy of this parish family. Also, for the Revd Megan E. Thomas, Priest in Charge at St. Luke's Episcopal Church in Ewing, NJ, and for the Rev. George Rambow, Episcopal Chaplain at Mississippi State, as Associate Rector of the Church of the Redeemer in Starkville, Mississippi.

For Rachel Douglass, Candidacy for Holy Orders in the Diocese of New Jersey
For Maddy Patterson, Postulant for Holy Orders in the Diocese of New Jersey

PARISH PRAYER LIST

We Pray for the more than 843,000 Americans who have died from COVID; for all who grieve their death; we especially grieve the loss of those within our parish family, lost to COVID; and friends and family within our parish who have endured loss and illness from this terrible pandemic. We also pray for all who put their lives at risk during this Pandemic of COVID-19--especially our health care workers; and those make all the life-giving services possible for the human family.

FOR THOSE CELEBRATING BIRTHDAYS THIS WEEK: (*in order of occurrence*) Jill Lockwood (1/10), Megan Thomas (1/11), Kester Pierson (1/13), Bernadette Wilson (1/15)

PARISHIONERS WITH ONGOING NEEDS: Lewis Barringer, Megumi Barringer, Jack and Sandy Belmont, Priscilla Bostock, Margaret Bushnell, John Collins, Bill Enslin, John Fleming, Mary Haase, Maggie Hill, Olga Kronenberg, Jan Logan, Tony Manning*, Margaret Miller, Adrienne Rodewald Muriel Schmidt, Cathy Stroup

PARISHIONERS WHO ARE ILL, FACING SURGERY, OR RECOVERING FROM ILLNESS OR SURGERY: Leo, John Allen, The Rev. Dr. Hugh E. Brown, III, Josephine Brown, Matt Colagiuri, Mary Daetwyler, Paulette Forbes-Rader, Bud Gough, Julianna Haase, Anne Morrison, The Rev. Maddy Patterson, Jim Varney, Joy Zumbrun

SPECIAL PRAYER REQUESTS Mark Duchesneau, Bob H., Mildred Hegarty, Evan Hunt Johnson, Sally Johnson, Patricia Kalvar, Douglas Kirby*, Joanne Kirby, Eva Kronenberg, Jim Linderman, Jessica Lowe,

Bridget MacGregor*, Susan Masino, Lou Rossi, Ann Schoonover, Doug Soncrant, The Rev. Sonia Waters, Nancy Wilson

FOR ALL THE FAITHFULLY DEPARTED Gordon Beesley, Kelly Belmont, Anne Bottomley, Catharine Brett-Smith, Martin Chooljian, Joseph Drosdick, Teresa Duchesneau, Tink Evans, Lib Flemer, Jeff Goad*, Robert Hinderer, Janice Hollis, Kay Johnson*, Chow-Soon Ju, Janice Kisthardt, Helen Martinson*, Susan O'Malia, Rose Rickert, the Rt. Rev. John Shelby Spong, Jane Swartzentruber, Dick Williams, for all who perished during Hurricane Ida

** These folks are sick and/or have passed from the COVID-19 Pandemic*

PARISH LOVED ONES:

Lynn Atkins: Joseph Atkins

Jim & Meg Barringer: Hisako Satoh

Jack Belmont: Sandy

Howard Bellizio: Jim Bellizio, Paul

Bob & Mary Bostock: Nate L., Tom Drexel, Priscilla

Hugh & Elly Brown: Jody, Mary Van, Heather, Morgan, Garrett

Margaret Bushnell: Patricia Kalvar

Charles & Liz Colagiuri: James Linderman

John Collins: Carol DeGroat, Olga

Mary Daetwyler: Elisabeth, Thomas, Jack, Victoria, John

Alan Dybvig: RJ, Charlie

Cathy Gough: Sue K., George D., Pete L., Larry C., Baby Makenzie*

Randy & Mary Haase: Elmer Haase

Colin and Maggie Hill: Shane Flynn, Elizabeth Bartlett

Amy Johnson: Evan Hunt Johnson, Sally Johnson

Al & Jane Kleindienst: Peter, Kaizer, Sue, Siân, Katherine, Marc, Roger, Wally

Joy Kulvicki: Craig & Jean, Tish & Stewie, Jill & Kit, Ryan, Ginger

Sue Langhans: Susan

Jan Logan: Mary, Alejandro, Abel

Karl & Anne Morrison: Eleanor Herron, Kate, Jim & Barbara Ballard

Pam Muscente: Patrick, Anita, Cindy, Donna

Scott & Jean Ricketts: Neil, Christine

Adrienne Rodewald: Jim, Colleen, Liam and Molly

Muriel Schmidt: Christie Schmidt, Virginia Vrydaghs

Anna Shields: Margaret, Albert, Katherine, and Ian Tareca, Nicholas and Johanna Shields, the Hegarty Family

Judy Soncrant: Doug, Beth, Dave

Cathy Stroup: Adrian

Caroline Travers: Rick, Harper, John, Steve, Tom, Bruce, Holly

Peter Travers: Adam & Stephanie, Alex, Mary Jean & Thomas, Kevin

Alma Williams: Elena

Reed & Bernadette Wilson: Louis Beguin

Joy & Howie Zumbrun: Dan, Dottie, Karin

We Pray for those who protest for equity and justice, and for the Black Lives Matter Movement

Please pray for all persecuted Christians and all others suffering from persecution and human rights violations.

Please pray for Shelly, Ashleigh, Vivek, Barbara, Michelle and all victims of modern day slavery.

Please pray for members of the U.S. Armed Forces on active duty and Reserves: LT Robert M. Bostock, Jr., USN, CPT Ian MacPherson, US Army, Corporal Ricky Barringer, Marines

Participants in this Service

Celebrant & Preacher: *The Rev. Dr. Hugh E. Brown, III*

Assisting Clergy: *The Rev. Dr. Elly Sparks Brown*

Crucifer: *Nicolas Higgins*

Intercessor: *Joan Jones*

Lector: *Bill Jordan*

Director of Music & Organist: *Kevin O' Malia*

Streaming and Sound: *Jim Barringer*

Flowers: *Heide Ratliff*

Usher: *Steve Voorbees*

All Saints' Musician: *Julia Fernandez*