

**The Episcopal Parish of Saint Paul
Celebration of
Dr. Martin Luther King, Jr.
The Second Sunday after the Epiphany**

January 17, 2021

10:30am ~ Liturgy of the Word with Amazing Grace! ~



~From wherever you have come, with whatever you bring, you are welcome here.~

1135 Walnut Street, Newton Highlands, MA 02461

617-527-6642 office@parishofstpaul.org www.parishofstpaul.org

SERVICE MINISTERS

LEM Officiant: John McDargh (*Statement of Faith & Prayers of the People & Dismissal*)
Preacher: Rabbi Jessica Goldberg, Chaplain for Jewish Life,
Bucknell University
Accompanist: Brenda Carter
Readers: Mandi Rice (*reading 1 & Psalm*), Chris Gruener (*Psalm & reading 2*),
Margaret Hummel (*response leader*)
Service Welcome: David Montgomery
Announcements: Bernice Cramer
Attendance: Amy McGregor-Radin

SERVICE ANNOUNCEMENTS:

Happy Birthday to Hongyu Zhang – January 17th!

IN OUR DIOCESAN CYCLE OF PRAYER:

For the Episcopal Church USA: Michael Curry, our Presiding Bishop; Alan Gates and Gayle Harris, our Bishops, Emmanuel Church, Boston, Trinity Church, Boston, B-SAFE, B-PEACE for Jorge, and Hospitality Homes.

PARISH PRAYER LIST - PRAYERS REQUESTED FOR:

January 2021: James Clark, Jeanne Balcom, Casey Nichols, Esther, Susanna and David Lee, Alice Kast, Margaret Lewis, Michelle Zlomek, Albert Mueller, Elise Ware, Lynda Winkowski, Kathy Brothets, Ed Winkowski, Roger Blake, Sebastian Coyle, Maureen Bruce, Hanna Johnson, Joan Musial, Tommy Foley, John Yuskas, Mary Miller, Tom Melideo, Keith Hatfield, Constance Williams, Tori Simmons, Amy Rader Olsson and Sara Radin.

STAFF

Parish Administrator Carolyn Hoogendoorn – office@parishofstpaul.org

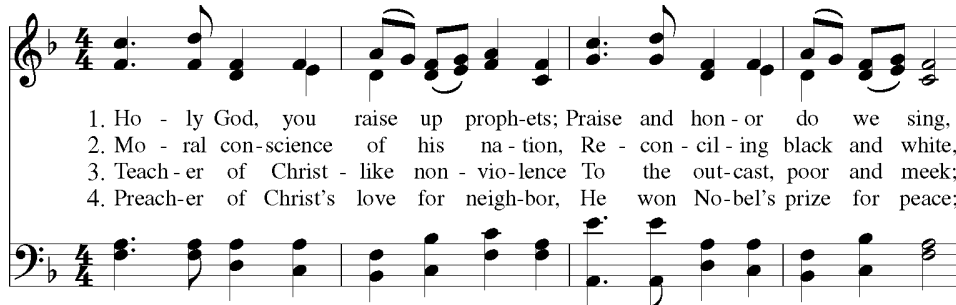
The Second Sunday after the Epiphany
10:30am ~ The Liturgy of the Word with Amazing Grace ~

PRELUDE

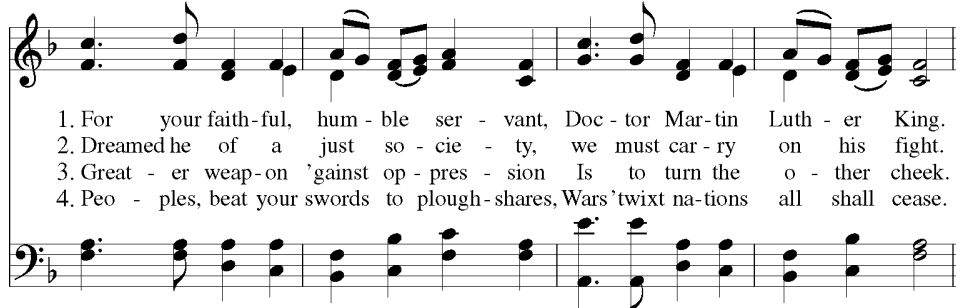
Brenda Carter

OPENING HYMN

Blessed Martin, Pastor, Prophet

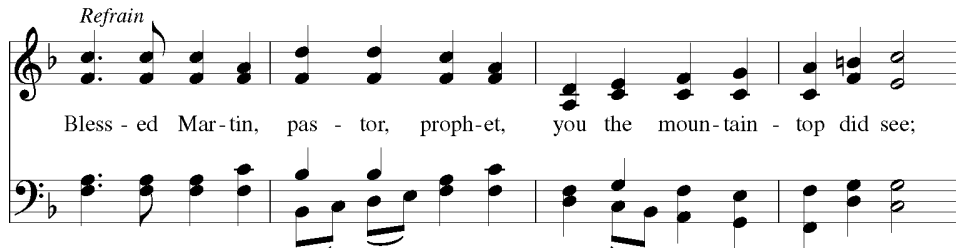


1. Ho - ly God, you raise up proph-ets; Praise and hon - or do we sing,
 2. Mo - ral con-science of his na - tion, Re - con - cil - ing black and white,
 3. Teach - er of Christ - like non - vio - lence To the out - cast, poor and meek;
 4. Preach - er of Christ's love for neigh - bor, He won No - bel's prize for peace;

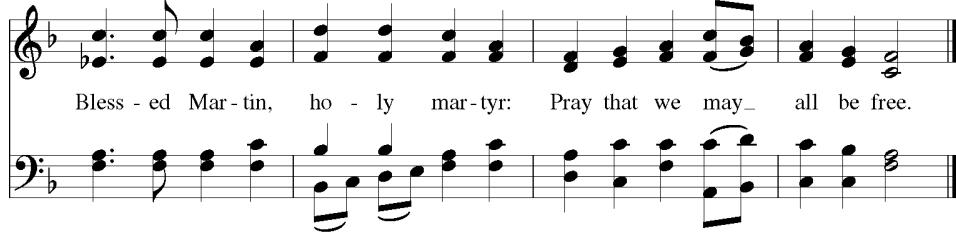


1. For your faith - ful, hum - ble ser - vant, Doc - tor Mar - tin Luth - er King.
 2. Dreamed he of a just so - cie - ty, we must car - ry on his fight.
 3. Great - er weap - on 'gainst op - pres - sion Is to turn the o - ther cheek.
 4. Peo - ples, beat your swords to plough - shares, Wars 'twixt na - tions all shall cease.

Refrain



Bless - ed Mar - tin, pas - tor, proph - et, you the moun - tain - top did see;



Bless - ed Mar - tin, ho - ly mar - tyr: Pray that we may - all be free.

- | | |
|---|---|
| <p>5. Champion of oppressed humanity Suff'ring throughout all the world; He offered pride and dignity Let Christ's banner be unfurled! <i>Refrain</i></p> | <p>6. So, when felled by sniper's bullet, Under heavens overcast, He could cry, "Thank God Almighty, I am free, I'm free at last!" <i>Refrain</i></p> |
|---|---|

Section: Black Saints Title: Blessed Martin, Pastor, Prophet (January 15 or April 4) Words: Harold T. Lewis (b. 1947) Music: Martin's Song by Carl Haywood (b. 1949), from *Songs of Praise*. All rights reserved Reprinted under Onelicense.net. #A-714071.

LEM Officiant: From the fragmented world of our everyday lives.

We gather together in search of wholeness.

By many cares and preoccupations.

By diverse and separate aims.

Are we separated from one another.

And divided even within ourselves.

Yet we know that no branch is utterly severed.

From the Tree of Life that sustains us all.

All:

Amen.

Alternate Text in Red

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. —

(Continued)

God's

Glo-ry to God in the high-est, and peace to His peo - ple on earth.

One

Au-thor

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.

(Continued)

child Au-thor

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. -

(Continued)

— You take a - way the sin of the world: have

mer - cy on us; you are seat - ed at the right hand of the

Au - thor

Fa - ther: re - ceive our prayer. For you a - lone are the

(Continued)

Ho - ly One, You a - lone are the Lord,

you a - lone are the Most High, Je - sus Christ, with the

Au-thor

Ho - ly Spir - it, In the glo - ry of the Fa - ther. Glo - ry,

(Continued)

Descant

Lord, Lord we praise you

Glo-ry, hal-le-lu-jah, Lord we praise your Ho-ly name, Glo-ry,

The first system of the musical score. It consists of three staves. The top staff is a vocal line with a descant, starting with a long note on 'Lord,' followed by a melodic line for 'Lord we praise you'. The second staff is another vocal line with lyrics 'Glo-ry, hal-le-lu-jah, Lord we praise your Ho-ly name, Glo-ry,'. The third staff is a piano accompaniment with chords and moving lines in both hands.

Descant

Lord, Lord hal-le-lu-jah.

Women

Glo-ry hal-le-lu-jah, Lord we Praise your Ho-ly

Men

Glo-ry hal-le-lu-jah, Lord we Praise your Ho-ly

The second system of the musical score. It consists of four staves. The top staff is a vocal line with a descant, starting with a long note on 'Lord,' followed by a melodic line for 'Lord hal-le-lu-jah.'. The second staff is a vocal line for 'Women' with lyrics 'Glo-ry hal-le-lu-jah, Lord we Praise your Ho-ly'. The third staff is a vocal line for 'Men' with lyrics 'Glo-ry hal-le-lu-jah, Lord we Praise your Ho-ly'. The fourth staff is a piano accompaniment with chords and moving lines in both hands.

(Continued)

Section: Service Music: Gloria Title: Glory to God Music: Carl Haywood (b. 1949) from Mass for Grace Copyright:© 1992 Carl Haywood Reprinted under Onelicense.net. #A-714071.

LITURGY OF THE WORD

THE COLLECT

LEM Officiant: God is with you.
All: **And also with you.**
LEM Officiant: Let us pray together.

All: **O God against whom we often struggle, you speak with the voice of the persecuted and call the oppressor to turn to you. Confront in us the violence that we enact or consent to, that our strength may be made perfect in weakness, and we may put our trust in you, through Jesus Christ. Amen.**

THE LESSONS

THE PSALM

Psalm 139: 1-5, 12-17

1. God, you have searched me out and known me;
you know my sitting down and my rising up;
you discern my thoughts from afar.
2. You trace my journeys and my resting-places
and are acquainted with all my ways.
3. Indeed, there is not a word on my lips,
but you, O God, know it altogether.
4. You press upon me behind and before
and lay your hand upon me.
5. Such knowledge is too wonderful for me;
it is so high that I cannot attain to it.
12. For you yourself created my inmost parts;
you knit me together in my mother's womb.
13. I will thank you because I am marvelously made;
your works are wonderful, and I know it well.
14. My body was not hidden from you,
while I was being made in secret
and woven in the depths of the earth.
15. Your eyes beheld my limbs, yet unfinished in the womb;
all of them were written in your book;
they were fashioned day by day,
when as yet there was none of them.
16. How deep I find your thoughts, O God;
how great is the sum of them!
17. If I were to count them, they would be more in number than the sand;
to count them all, my life span would need to be like yours.

THE READING**Excerpts from Dr. Martin Luther King**

Reader: Excerpts from Dr. Martin Luther King's "Letter from a Birmingham Jail"

Reader 1

Letter from a Birmingham Jail

16 April 1963

My Dear Fellow Clergymen:

While confined here in the Birmingham city jail, I came across your recent statement calling my present activities "unwise and untimely." Seldom do I pause to answer criticism of my work and ideas. If I sought to answer all the criticisms that cross my desk, my secretaries would have little time for anything other than such correspondence in the course of the day, and I would have no time for constructive work....

But I think I should indicate why I am here in Birmingham, since you have been influenced by the view which argues against "outsiders coming in."

Reader 2

...I am in Birmingham because injustice is here. Just as the prophets of the eighth century B.C. left their villages and carried their "thus saith the Lord" far beyond the boundaries of their home towns, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco Roman world, so am I compelled to carry the gospel of freedom beyond my own home town. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.

Reader 1

One of the basic points in your statement is that the action that I and my associates have taken in Birmingham is untimely.

...Lamentably, it is an historical fact that privileged groups seldom give up their privileges voluntarily.

...We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct-action campaign that was "well timed" in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with piercing familiarity. This "Wait" has almost always meant "Never." We must come to see, with one of our distinguished jurists, that "justice too long delayed is justice denied."

We have waited for more than 340 years for our constitutional and God given rights....

Reader 2

One may well ask: "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that "an unjust law is no law at all."

Now, what is the difference between the two? How does one determine whether a law is just or unjust? A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust.

Reader 1

Of course, there is nothing new about this kind of civil disobedience. It was evidenced sublimely in the refusal of Shadrach, Meshach and Abednego to obey the laws of Nebuchadnezzar, on the ground that a higher moral law was at stake. It was practiced superbly by the early Christians, who were willing to face hungry lions and the excruciating pain of chopping blocks rather than submit to certain unjust laws of the Roman Empire. To a degree, academic freedom is a reality today because Socrates practiced civil disobedience. In our own nation, the Boston Tea Party represented a massive act of civil disobedience.

We should never forget that everything Adolf Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal." It was "illegal" to aid and comfort a Jew in Hitler's Germany. Even so, I am sure that, had I lived in Germany at the time, I would have aided and comforted my Jewish brothers....

Reader 2

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Council or the Ku Klux Klanner, but the white moderate, who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: "I agree with you in the goal you seek, but I cannot agree with your methods of direct action"; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will.

But, oppressed people cannot remain oppressed forever....

Reader 1

I was initially disappointed at being categorized as an extremist, as I continued to think about the matter I gradually gained a measure of satisfaction from the label. Was not Jesus an extremist for love: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Was not Amos an extremist for justice: "Let justice roll down like waters and righteousness like an ever flowing stream." Was not Paul an extremist for the Christian gospel: "I bear in my body the marks of the Lord Jesus." Was not Martin Luther an extremist: "Here I stand; I cannot do otherwise, so help me God." And John Bunyan: "I will stay in jail to the end of my days before I make a butchery of my conscience." And Abraham Lincoln: "This nation cannot survive half slave and half free." And Thomas Jefferson: "We hold these truths to be self evident, that all men are created equal . . ." So, the question is not whether we will be extremists, but what kind of extremists we will be. Will we be extremists for hate or for love? Will we be extremists for the preservation of injustice or for the extension of justice?

Reader 2

...I must honestly reiterate that I have been disappointed with the church. I do not say this as one of those negative critics who can always find something wrong with the church. I say this as a minister of the gospel, who loves the church; who was nurtured in its bosom; who has been sustained by its spiritual blessings and who will remain true to it as long as the cord of life shall lengthen.

I have heard numerous southern religious leaders admonish their worshipers to comply with a desegregation decision because it is the law, but I have longed to hear white ministers declare: "Follow this decree because integration is morally right and because the Negro is your brother."

Reader 1

Perhaps I have once again been too optimistic. Is organized religion too inextricably bound to the status quo to save our nation and the world? Perhaps I must turn my faith to the inner spiritual church, the church within the church, as the true *ekklesia* and the hope of the world. But again, I am thankful to God that some noble souls from the ranks of organized religion have broken loose from the paralyzing chains of conformity and joined us as active partners in the struggle for freedom. They have left their secure congregations and walked the streets of Albany, Georgia, with us. They have gone down the highways of the South on tortuous rides for freedom. Yes, they have gone to jail with us. Some have been dismissed from their churches, have lost the support of their bishops and fellow ministers. But they have acted in the faith that right defeated is stronger than evil triumphant. Their witness has been the spiritual salt that has preserved the true meaning of the gospel in these troubled times.... As T. S. Eliot has

said: "The last temptation is the greatest treason: To do the right deed for the wrong reason."

Reader 2

...Never before have I written so long a letter. I'm afraid it is much too long to take your precious time. I can assure you that it would have been much shorter if I had been writing from a comfortable desk, but what else can one do when he is alone in a narrow jail cell, other than write long letters, think long thoughts and pray long prayers?

...I hope that circumstances will soon make it possible for me to meet each of you, not as an integrationist or a civil-rights leader but as a fellow clergyman and a Christian brother. Let us all hope that the dark clouds of racial prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear drenched communities, and in some not-too-distant tomorrow the radiant stars of love and brotherhood will shine over our great nation with all their scintillating beauty.

Yours for the cause of Peace and Brotherhood,
Martin Luther King, Jr.

Hear what the Spirit is saying to God's people

All: Thanks be to God

Yah-weh, I know You are near, stand-ing

The first system of music is in 4/4 time with a key signature of one sharp (F#). The vocal line begins with a half note 'Yah-weh', followed by quarter notes 'I' and 'know'. The piano accompaniment features a steady bass line with chords in the right hand. The lyrics 'You are near, stand-ing' are spread across the final two measures of the system.

al - ways at my side. You

The second system continues the melody. The vocal line has a half note 'al - ways', followed by quarter notes 'at', 'my', and 'side.'. The piano accompaniment maintains its harmonic support. The lyrics 'You' are placed at the end of the system.

guard me from the foe. And You lead me in

The third system concludes the phrase. The vocal line has quarter notes 'guard me', 'from the foe.', and 'And You', followed by a half note 'lead me' and a quarter note 'in'. The piano accompaniment provides a final harmonic resolution.

(Continued)

Fine

ways e - ver - last - ing.

1. Lord, You have searched my heart, and You
2. Where can I run from Your love? If I
3. You know my heart and its ways, You who
4. Mar - vel - ous to me are Your works; how pro -

1. know when I sit and when I stand. Your
2. climb to the heav - ens You are there; If I
3. formed me be - fore I was born, In the
4. found are Your thoughts, my Lord. E - ven

(Continued)

1. hand is up - on me pro - tect - ing me from death,
 2. fly to the sun - rise or sail be - yond the sea,
 3. se - cret of dark - ness be - fore I saw the sun
 4. if I could count them, they num - ber as the stars,

1. keep - ing me from harm.
 2. still I'd find You there.
 3. in my moth - er's womb.
 4. You would still be there.

D.C.

Section: Advent Title: You Are Near Words: Psalm 139, Dan Schutte, SJ Music: Dan Schutte, SJ; harm. Theophane Hytrek OSF
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THE HOLY GOSPEL

John 1:43-51

LEM Officiant: The Holy Gospel of our Savior Jesus Christ according to John.

All: Glory to you, O Christ.

The next day Jesus decided to go to Galilee. He found Philip and said to him, 'Follow me.' Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, 'We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.' Nathanael said to him, 'Can anything good come out of Nazareth?' Philip said to him, 'Come and see.' When Jesus saw Nathanael coming towards him, he said of him, 'Here is truly an Israelite in whom there is no deceit!' Nathanael asked him, 'Where did you come to know me?' Jesus answered, 'I saw you under the fig tree before Philip called you.' Nathanael replied, 'Rabbi, you are the Son of God! You are the King of Israel!' Jesus answered, 'Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.' And he said to him, 'Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.'

LEM Officiant: The Gospel of Christ.

All: Praise to you, O Christ.

PRAYERS OF THE PEOPLE *(read out loud by the LEM Officiant)*

LEM Officiant: God of many names: Jehovah, Yahweh, Allah, The One, Great Spirit, come to us as we gather here today in the spirit of broadest faith. We call you by name *(people offer up personal names for God)*. You are both our sanctuary and our liberation. Help us to strengthen a sense of your presence in our lives. Be present in your churches, your synagogues and your mosques and all sacred spaces and communities as together we work to live into the eternal values that we share on your good earth: life, kindness, justice, liberty and peace. Move in us as we work and care for each other on this mortal coil of many faiths.

All: **God of many names, hear our prayer.**

LEM Officiant: God of peace and justice and truth, we pray for our nation and for your world this weekend as we celebrate the radical solidarity and justice-loving life of the Rev'd. Dr. Martin Luther King, Jr., even as we continue to struggle to make sense of recent events in our nation's capital. We pray for the spirit of mutual interest and concern between all people regardless of color, faith tradition, culture, creed, or any other categorical characteristic. Today we pray especially that you will heal the deep divisions and wounds that have been born of a long history of racism, oppression, and domination. We pray that you will soften and reconcile the hearts of all who have inflicted abuse and open the way for conversion to a life committed to justice and peace.

All: **God of peace and justice and truth, hear our prayer.**

LEM Officiant: God of togetherness, help us to rejoice in the multitude of ways in which we invoke your presence within and among ourselves and our communities. Engender in us a vision of the oneness of the human family, and an affinity for the web of creation in which we are blessed to reside. Remind us that we share this island home, our planet earth, with all of your children and all of your glorious creation. Remind us that we are one.

All: **God of togetherness, hear our prayer.**

LEM Officiant: God of healing and wholeness and hope, we pray for all who suffer from any form of pain or trouble. We pray for all who are lonely, disheartened, frightened, depressed, angry, lost, in despair, or afflicted with any illness or burden that dampens the spirit and hardens the heart. We pray especially for all those seeking to build a path forward for our nation that bends toward justice. And we pray for those on our Parish Prayer List (*read the names*), and also for those listed in our Community Prayer Book (*read the prayers*). We pray for those who have passed into God's arms, including all whom we have lost during this pandemic but whose bright lights are not forgotten. Let your everlasting spirit shine on them. We give thanks for all the blessings of this life, especially for all those at St. Paul's who have been working so hard for our church during a most unusual and challenging year.

All: God of healing and wholeness and hope, hear our prayer.

THE CONFESSION AND ABSOLUTION

Officiant: Let us confess our sins against God, our neighbors and ourselves.

All: O God, we bring you our failure, our hunger, our disappointment, our despair, our greed, our arrogance, and our fear. We have not loved you with our whole hearts. We have not truly loved our neighbors or ourselves. We are sorry, we are humbled, and we pray that you will strengthen us with your grace. We turn to you, O God. We renounce evil, we claim love, we choose to be made whole. Forgive us and renew us now.

Officiant: Almighty God, have mercy on us, forgive us every trespass through our Savior Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life.

All: Amen.

THE PEACE

LEM Officiant: The peace of God be always with you.

All: And also with you.

THE LORD'S PRAYER

(We invite you to say whatever version of The Lord's Prayer is most meaningful for you.)

LEM Officiant: As Jesus taught us we now pray:

All: Our Creator in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. And 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 forever. Amen.

CLOSING PRAYER

LEM Officiant: Let us pray together.

All: O God, you made us in your own image and redeemed us through Jesus your Son. Look with compassion on the whole human family. Take away the fears that infect our hearts. Break down the walls that separate us. Unite us in the bonds of love and work through our struggle and confusion to accomplish your purposes on earth. In your good time, O God, let all nations and peoples live in harmony and find that new and resurrected life promised through Christ Jesus. Amen.

BLESSING¹

LEM Officiant: Tender God, touch us.

Be touched by us;
Make us lovers of humanity,
Compassionate friends of all creation.
Gracious God, hear us into speech;
Speak us into acting;
And through us, recreate the world.

All: Amen.

¹ Carter Hayward in *Celebrating Women*, p 196.

CLOSING HYMN *(recording)*

Lift Every Voice and Sing

DISMISSAL

LEM: Let us live in peace and love each other in the name of the risen Christ.
Alleluia, alleluia!

All: **Thanks be to God. Alleluia, alleluia!**



If you have any questions, comments, or concerns, please feel free to reach out to our Vestry!

Co-Warden
Co-Warden
Treasurer
Clerk

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