



Celtic Evensong

Epiphany II: Peace and Justice

16 January 2022 4:00 pm

We are so happy you are here.

*We come from many places to be together for a little while.
Each of us brings our own experience and traditions to this gathering.
So here in this place, let us take time together to encounter the holy.*

Please remember to silence all devices

*Every Monday evening, Iona's worship service focuses on our part in the injustices of the world.
We believe God's mercy can change situations and people, and so we come to be changed,
so that we can go out and enact change in the world.*

Information about our music today is found on the last page

Opening Musical Meditation

Ubi caritas

Plainsong

Opening

To the home of peace
to the field of love
to the land where forgiveness and right relationship meet
we look, O God,
with longing for earth's children
with compassion for the creatures
with hearts breaking for the nations and people we love.

Open us to visions we have never known
strengthen us for self-givings we have never made
delight us with a oneness we could never have imagined
that we may truly be born of You
makers of peace.

-John Philip Newell, Praying with the Earth

Confession

**O God, you are always true to us in love
and we are left wanting to say sorry
for our faithlessness to you and one another,
for our forgetting of the poor and the broken,
for our failure to cherish creation.**

**Give us life, O God, to change
and enable us to change, that we may live. Amen.**

The Invitatory and Psalm

Arise, shine, for your light has come.

And the glory of the Lord has dawned upon you.

Wisdom knows and understands all things,

And guides us in our actions.

Psalm 139:1-5, 12-17

1 Lord, 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 Lord, 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.

Glory to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now and ever shall be, world without end. Amen

The Lessons

An Epistle of Martin's to the Church

The First Reading

A Letter from a Birmingham Jail

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. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.

In any nonviolent campaign there are four basic steps: collection of the facts to determine whether injustices exist; negotiation; self-purification; and direct action. We have gone through an these steps in Birmingham. There can be

no gainsaying the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of brutality is widely known. Negroes have experienced grossly unjust treatment in the courts. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any other city in the nation. These are the hard, brutal facts of the case. On the basis of these conditions, Negro leaders sought to negotiate with the city fathers. But the latter consistently refused to engage in good-faith negotiation.

Then, last September, came the opportunity to talk with leaders of Birmingham's economic community. In the course of the negotiations, certain promises were made by the merchants. On the basis of these promises, the Reverend Fred Shuttlesworth and the leaders of the Alabama Christian Movement for Human Rights agreed to a moratorium on all demonstrations. As the weeks and months went by, we realized that we were the victims of a broken promise. A few signs, briefly removed, returned; the others remained.

As in so many past experiences, our hopes had been blasted, and the shadow of deep disappointment settled upon us. We had no alternative except to prepare for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and the national community. Mindful of the difficulties involved, we decided to undertake a process of self-purification. We began a series of workshops on nonviolence, and we repeatedly asked ourselves: "Are you able to accept blows without retaliating?" "Are you able to endure the ordeal of jail?" We decided to schedule our direct-action program for the Easter season, realizing that except for Christmas, this is the main shopping period of the year. Knowing that a strong economic withdrawal program would be the by-product of direct action, we felt that this would be the best time to bring pressure to bear on the merchants for the needed change.

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."

I hope the church as a whole will meet the challenge of this decisive hour. But even if the church does not come to the aid of justice, I have no despair about the future. I have no fear about the outcome of our struggle in Birmingham, even if our motives are at present misunderstood. We will reach the goal of freedom in Birmingham, and all over the nation, because the goal of America is freedom. Abused and scorned though we may be, our destiny is tied up with America's destiny. Before the pilgrims landed at Plymouth, we were here. Before the pen of Jefferson etched the majestic words of the Declaration of Independence across the pages of history, we were here. For more than two centuries our forebears labored in this country without wages; they made cotton king; they built the homes of their masters while suffering gross injustice and shameful humiliation-and yet out of a bottomless vitality they continued to thrive and develop. If the inexpressible cruelties of slavery could not stop us, the opposition we now face will surely fail. We will win our freedom because the sacred heritage of our nation and the eternal will of God are embodied in our echoing demands.

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

Musical Response

Eamonn an Chroic

The Second Reading

John 2:1-

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.

Lector For the Word of God in Scripture, for the Word of God among us,
and for the Word of God within us,

People **Thanks be to God.**

Reflection

Marianne Cannon

Music for Meditation

Skibbereen

The Prayers

The Lord's Prayer

Evening Prayer

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.**

Suffrages

- V. Breath of God, inspire us with your guidance,
R. Come to us, Holy Spirit, and be present with us.
V. Wisdom of God, guide us to works of goodness and mercy,
R. Come to us, Holy Spirit, and be present with us.
V. Spirit of God, teach us to be faithful,
R. Come to us, Holy Spirit, and be present with us.

We raise up to you these prayers of our hearts.
You may now offer your prayers in whatever fashion you feel comfortable.

Light Prayers

During the playing of the music, please continue to offer your prayers

Music during Prayers

The Foggy Dew

Hymn during the Prayers

This Little Light of Mine

1. This lit - tle light of mine, — I'm goin' - a let it shine, —
this lit - tle light of mine, — I'm goin' - a let it shine, —
this lit - tle light of mine, — I'm goin' - a let it shine,
let it shine, let it shine, let it shine. (let it shine).

2. Everywhere I go... 3. All through the night...

Words and Music: Richard Gillard Used with permission RiteSong

Final Meditation

I refuse to accept the view
that mankind is so tragically bound
to the starless midnight of racism and war
that the bright daybreak
of peace and brotherhood
can never become a reality...
I believe that unarmed truth
and unconditional love
will have the final word.

-Martin Luther King Jr.

Concluding Canticle *from the Order of St. Helena*

You, O Christ, are the One: *
the might and goodness of fatherhood.
You are the One:*
the wisdom and kindness of motherhood.
You, O Christ, are the One: the light and grace of all blessed love; *
you are Trinity; you are Unity.
You, O Christ, are the One; *
the high sovereign goodness of all manner of things.
You are the One who makes us to love;*
you are the One who makes us to long.
You, O Christ, are the One: *
the endless fulfilling of all our true desires.

The Concluding Prayer

Gracious God, give us deeper reverence for the truth and such wisdom in the use of knowledge that your kingdom may be advanced and your name be glorified, through Jesus Christ. Amen.

Concluding Blessing

Officiant

May the stillness of God be yours this night, that you may sleep in peace.
May the awareness of the angels be yours this night, that you may be alert to unseen mysteries.
And may the life of Christ be yours this night, that you may be truly alive and kindled to love.
And the blessing of the Holy Trinity be with you now and evermore. Amen.

Dismissal

Officiant

The Lord almighty grant us a peaceful night and a perfect end.

All

Thanks be to God.

Concluding Musical Meditation

Boollavogue

Worship Leaders

The Reverend Debbie Phillips
Ryan Patten, Eric Wagner, Debbie Phillips
Paul Massari, Jane Stewart
Marianne Canon

Officiant
Musicians
Assisting
Reflector

Permissions for livestreaming

Permission to podcast / stream the music in this service obtained from ONE LICENSE with license A-401113, from St James Music Press with license number 7273, and from RiteSong. All other music used in this service is in the Public Domain.

Our Music This Evening

“Ubi caritas” (where charity and love are, God himself is there) is a chant long used at the washing of feet on Maundy Thursday as a sign of servanthood.

“Eamonn an Chnoic” (Ned of the Hill) about Edmund O’Ryan, an Irish aristocrat who lived in County Tipperary from 1670–1724 and led a rapparee gang. The background to Ryan’s career was the confiscation of Irish Catholic land in the Act of Settlement 1652 after the Cromwellian conquest of Ireland when many dispossessed landowners became outlaws, known as “tories” or “rapparees”. It is said that Ryan became a rapparee after shooting a tax collector dead during a quarrel over the confiscation of a poor woman’s cow. Various other stories are told in which Ó Riain plays the role of the rebel hero who battles authority in the mode of Robin Hood and countless others.

“Skibbereen” is an Irish folk song, in the form of a dialogue wherein a father tells his son about the Irish famine, being evicted from their home, and the need to flee as a result of the Young Irelander Rebellion of 1848. It begins with the son describing how his father often talks about Ireland and its rugged beauty – a place “in which a prince might dwell”. The son then asks his father the obvious question: if it was so beautiful, why did you abandon it to go and live abroad? The father’s answers in the following verses relate to momentous events that took place in Ireland in the 1840s. There was famine, mass evictions of the Irish poor, a failed rebellion and forced emigration. The stories of millions of Irish people in the mid 19th century are personified in the character of the father in Skibbereen.

“The Foggy Dew” was written by Canon Charles O’Neill (1887-1963), a parish priest of Kilcoo and later Newcastle, County Down, sometime after 1919. This song chronicles the Easter Uprising of 1916, and encourages Irishmen to fight for the cause of Ireland, rather than for the British, as so many young men were doing in World War I. Two verses from the song follow:

As down the glen one Easter morn to a city fair rode I
There Armed lines of marching men in squadrons passed me by
No pipe did hum, no battle drum did sound its loud tattoo
But the Angelus Bell o'er the Liffey's swell rang out in the foggy dew

As back through the glen I rode again and my heart with grief was sore
For I parted then with valiant men whom I never shall see more
But to and fro in my dreams I go and I kneel and pray for you,
For slavery fled, O glorious dead, when you fell in the foggy dew.

“This Little Light of Mine” is a gospel song that came to be an anthem of the civil rights movement in the 1950’s and 60’s. Often mistakenly believed to have been sung on plantations during slavery, it was originally written by Harry Dixon Loes around 1920 as a children’s song. During the Civil Rights Movement, Zilphia Horton adapted the song and taught it to Pete Seeger. The song is famously tied to Civil Rights leader, Fannie Lou Hamer. While being detained by police on her way back from attempting to register to vote with other members of her community, she began singing this song.

“Boo-lavogue” speaks of Father Murphy. Murphy was a priest who at first tried to persuade people not to take part in the rebellion. He changed his opinion and became a reluctant rebel leader after soldiers burned down the homes of his parishioners whom they suspected of rebellion.

Parish Prayer List

Ariana Ortega, The Kamp Family, Max Joyce, Inga and Todd and Family, Linnae Peterson, Jono Gray, Gardner Gray, Mel, Melissa Glassman, Corey MacNeil, Cliff Cutler, Helen Phillips, John Gourley, Martin Ryan, Kristin Gourley, Scott Tucker, Zan Duffy, Dianne, Sarah Colvin Duffy, Michael Towey, Stacia, Bob Peterson, Brian Peterson, Jenny, Loretta and Kris, Deb Papps, Derek Fuller and Family, the people of Palestine, Afghanistan, and Haiti, and the Salem Public Schools. For an end to racism, gun violence and oppression. If you have prayer requests, please email regathering@gracechurchsalem.org by Tuesday at noon for publication in that week's e-news.

***Please continue to check our website
for any changes in COVID protocols
or cancellation of in-person services***

Miracles Everywhere!

Next Sunday, our Gospel reading relates the story of the miracle at the wedding in Cana. At this special feast we learn that, at the direction of his mother Mary, Jesus was able to turn an impending problem into a beautiful experience. Jesus not only responded to the need for more wine, it took the common, the everyday water and made it an exquisite gift.

Our culture doesn't pay much attention to miracles (maybe being a Boston sports fan is the exception). But we, as followers of Jesus, know that he intercedes on our behalf in the midst of the mundane.

To remind us of that fact, we will be sharing stories of times of miracles in our own lives. Beginning next week, these reflections will replace the epistle in our service at 10:00 am, and be the focus of our reflections during the Celtic service as well.

If you would like to tell us of a time when you experienced a miracle, please let Debbie know by emailing her at gcs1@verizon.net. It need only be a 2-3 minute story. Help us learn to seek the miraculous in the every day business of living.

“The Perfect Gift” Annual Meeting: February 5

Join us on Saturday 5 February via Zoom for our Annual Meeting from 10:00 - 11:30 am. We will hear some brief reflections on the theme by parishioners, celebrate the past year, and look forward to the next year with the passing of the budget and election of Vestry. Everyone is welcome to attend and if your 2022 pledge has been received, you may vote.

WARRANT FOR ANNUAL PARISH MEETING

The ANNUAL PARISH MEETING OF GRACE CHURCH IN SALEM will be called to order on Saturday 5 February 2022 at 10:00 am via Zoom

1. To receive the annual reports of the officers and committees of the Parish.
2. To present a budget for 2022.
3. To elect the following officers of the Parish:
 - Two Wardens (1 year)
 - Two Vestry persons (3 years)
 - Treasurer (1 year) Clerk (1 year)
 - 2 Delegates of Convention (1 year)
 - Alternate Delegate (1 year)
 - Five Delegates to North Shore Deanery (1 year)

This meeting will be held via Zoom. The link will be posted in Gracenotes and on the website by February 1st. Anyone who regularly attends worship and financially supports the parish has voice and vote.

Attest,

Ryan Patten, Sr. Warden

LOVING LIBERATING LIFE GIVING *the Jesus Movement*

— Grace Episcopal Church —

A parish in the Episcopal Diocese of Massachusetts

The Most Reverend Michael B. Curry
The Right Reverend Alan M. Gates
The Right Reverend Gayle E. Harris
The Reverend Deborah A. Phillips
Larry Kamp
Tom and Karen Tucker
Hugh MacKay and Joanne Moar

*Presiding Bishop
Bishop Diocesan
Bishop Suffragan
Rector
Director of Music
Property Stewards
Vergers*

— Vestry —

Ryan Patten
Peggy Carter
Ryan Patten
Joanne Moar

*Senior Warden
Junior Warden
Clerk
Treasurer*

Laura Beasley-Topliffe, Andrew Bishop
Lisa Duffy, Katie LaBonte,
Angela Williams

Members of Vestry