

11	9	11
3	12	11
5	12	11
11	12	11
2	14	11
2	11	11
3	11	11
112	8	110

1 trout and 9 - 2 walking basses 3/  
 1 old English Bible 12/- 1 large cornet d. 24/  
 1 old Negro Woman by the Name of Nell 38 Years old  
 1 Negro Girl (Rose) about 9 Years old }  
     free by Law at 25 Years old  
 1 Case with 2 Razors 4/6 1 pocket Case w. 2 Razors 6/6

Carried Over

# Observance of the 175th Anniversary of the Abolition of Slavery in Connecticut



EPISCOPAL CHURCH  
 IN CONNECTICUT  
 PARTICIPATING IN GOD'S MISSION

**SUNDAY, JANUARY 14TH, 2024**

**3:00 P.M.**

**CHRIST CHURCH CATHEDRAL, HARTFORD**

Dear Episcopal Church in Connecticut,

**G**race and peace to you in the name of our Lord and Savior Jesus Christ. As we reflect on a significant milestone in our diocesan history—the 175th anniversary of the abolition of slavery in Connecticut—we are filled with both gratitude for the progress we have made and a deep sense of responsibility for the work that lies ahead.

This anniversary is a poignant moment for us to reflect on the sins of our past and the ways in which our faith calls us to seek justice, reconciliation, and repair. As we commemorate the abolition of slavery in our state, we cannot ignore the fact that our forebears were complicit in a system that perpetuated grave injustice and suffering. It is a moment for us to repent and to recommit ourselves to the Gospel call of love, justice, and equality.

In our liturgical observance of this anniversary, let us create a sacred space for lamentation, confession, and healing. Let us remember those who suffered under the shackles of slavery and those who fought tirelessly for its abolition. Through prayers, hymns, and reflections, let us seek God's guidance as we examine our own hearts and the collective heart of our diocesan community.

Today, we celebrate the actions of our recent Convention as we mark the beginning of an intentional journey to take concrete steps towards reparations. Reparations are not merely a financial transaction; they are a tangible expression of our commitment to lament and make amends for the historical and ongoing impact of slavery. It is a call to address the systemic inequalities that persist in our society.

Let us approach this work with humility, recognizing that true repentance requires both a turning away from past wrongs and a turning towards a more just and equitable future. May the Holy Spirit continue to guide us in this sacred work, and may our actions be a testament to the transformative power of God's love.

In this booklet you will find everything you need for our corporate worship today. We are thankful for the participation of Salt and Pepper Gospel Singers and our Cathedral choirs to lead us in music. May today's worship lift up our spirits and serve as a catalyst to empower us for the work that lies ahead.

This liturgy is a symbol of the beginning of a journey. It is designed in three sessions, calling our attention to Lamentation, Healing, and Celebration. This service does not mean to suggest that we have achieved a goal, but that we strive to seek visible and concrete ways to make amends with our history and our people.

In Christ's service,

The Right Reverend Jeffrey W. Mello, Bishop Diocesan  
The Rt. Reverend Laura J. Ahrens, Bishop Suffragan



## EPISCOPAL WELCOME

**Gathering Music**

*Keep your lamps trimmed and burning*

*Salt and Pepper Gospel Singers  
Mr. Ron Pollard, director*

OPENING RITE & PRAYERS OF LAMENT

Entrance Hymn

Wade in the water

Lift Every Voice and Sing II, 143

Wade in the wa - ter, wade in the wa - ter, chil - dren,

Wade in the wa - ter, God's a-gon-na trou-ble the wa - ter.

**Fine**

1. See that host all dressed in white,  
 2. See that band all dressed in red,  
 3. Look o - ver yon-der, what do I see? God's a-gon-na trou-ble the  
 4. If you don't be-lieve I've been re - deemed,

wa - ter.

1. The lead - er looks like the Is - ra - elite,  
 2. Looks like the band that Mo - ses led,  
 3. The Ho - ly Ghost a - com - ing on me,  
 4. Just fol - low me down to Jor - dan's stream,

God's a - gon - na trou - ble the wa - ter.

**D.C.**

“God is Spirit, and those who worship must worship in spirit and in truth. “

—John 4:24

## Opening Versicle

*Officiant* Blessed be the God of our salvation:  
*People* **Who bears our burdens and forgives our sins.**

## The Confession

*Enriching Our Worship I, 56*

*Officiant* Let us confess our sins to God.

*Silence may be kept.*

*Officiant* God of all mercy,  
*People* **we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. Amen.**

## Absolution

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

## LITURGY OF THE WORD

### Light of the World

*Phos hilaron*

**L**ight of the world, in grace and beauty,  
mirror of God’s eternal face,  
transparent flame of love’s free duty,  
You bring salvation to the human race.

Now, as we see the lights of evening,  
We raise our voices in hymns of praise;  
Worthy are you of endless blessing,  
Sun of our night, lamp of our days.

**Psalm 13** *Usquequo, Domine?*

from *The Saint Helena Psalter*

Ms. Karen J. Hatcher

How long, O God? Will you forget me for ever; \*  
how long will you hide your face from me?

How long shall I have perplexity in my mind  
and grief in my heart, day after day; \*  
how long shall my enemy triumph over me?

Look upon me and answer me, O God, my God; \*  
give light to my eyes, lest I sleep in death;

Lest my enemies say they have prevailed over me, \*  
and my foes rejoice that I have fallen.

But I put my trust in your mercy; \*  
my heart is joyful because of your saving help.

I will sing to the Holy One, who has dealt with me richly; \*  
I will praise the Name of God Most High.

**A Song of Lamentation**

*Lamentations* 1:12,16; 3:19,22–24,26

The Rev. Jessie Akerson

Is it nothing to you,  
all you who pass by? \*

Look and see if there is any sorrow like my sorrow which was brought upon me, \*  
inflicted by God's fierce anger.

For these things I weep; my eyes flow with tears, \*  
for a comforter is far from me, one to revive my courage.

Remember my affliction and my bitterness, \*  
wormwood and gall!

The steadfast love of God never ceases, \*  
God's mercies never end.

They are new every morning; \*  
great is your faithfulness.

"God is my portion," says my soul, \*  
"therefore I will hope in God."

It is good that we should wait quietly  
for the coming of God's salvation.

**Anthem**

*Standing in the need of prayer*

*Lift Every Voice and Sing II, 177*  
*Sung by the Gospel Choir*

*Samuel Seabury (November 30, 1729—February 25, 1796) was the first American Episcopal Bishop, the second Presiding Bishop of the Episcopal Church, and the first Bishop of Connecticut.*

**T**he place where Seabury worked and lived for most of his life, the Connecticut Colony (and then the State of Connecticut), featured a robust maritime trade with intimate ties to the transatlantic slave economy. As one historian notes, “when the great city of Hartford was little more than a raw fort, a ship from Wethersfield was already ferrying onions and a horse down to Barbados, where African slaves worked the sugar plantations.” The sugar cane produced by enslaved men and women in the West Indies was brought to Connecticut, where some 21 distilleries in Hartford County alone turned it into rum. The wealth of many early British colonists in Connecticut was tied to slave labor.

Human slavery in the Connecticut Colony was legal and, by the time of the American Revolution, Connecticut had the most enslaved individuals (about 5,100) in all New England. Slaves represented about 3% of the colony’s population in the eighteenth century, but in larger towns like New Haven, Middletown, and New London, slaves made up nearly 10%. Most Connecticut slave owners, except for those on a few plantations in the eastern part of the colony, enslaved one or two, and at times up to six, individuals.

Samuel Seabury grew up in a colony and family shaped by the slave economies and human enslavement. Seabury’s father owned at least one slave, named Newport, whose existence is marked in his father’s will. Two weeks before Seabury married Mary Hicks on October 12, 1756, his eventual father-in-law gifted Mary the slave who had served and would continue to serve as her personal servant. The Seabury-Hicks marriage, therefore, meant that yet again Samuel Seabury lived—and this time managed—a household bound to human enslavement.

There is no record that Seabury supported anti-racist or even antislavery principles. Indeed, at some point in a 1760s legal dispute over money with father-in-law Edward Hicks, Seabury obtained ownership of four enslaved men. These men moved into Seabury’s home, as did his father-in-law. After Edward Hicks died, as part of the ongoing financial disagreement, Seabury transferred ownership of three of these men back to the Hicks estate while continuing to claim a man named Charles as property. Comfortable dealing with human collateral, Seabury disrupted the lives of the enslaved in untold ways as he and members of the Hicks family shuffled around roughly £200 of bonded humans.

Seabury’s ownership and contact with enslaved individuals did not stop in the 1760s. According to the 1790 census, Samuel Seabury in New London County, Connecticut, had 3 enslaved persons in his household. Two of the three slaves documented in the census are likely the ones named in the probate inventory from Seabury’s estate on his 1796 death. This document names among Seabury’s property the 38-year-old Nell and the 9-year-old Rose. Lastly, Seabury’s journal states that his daughter, Maria, lived with him in the parsonage house supplied by St. James’s Church in New London. The Seaburys occupied this property from 1785 until Seabury’s death. Here, Maria directed the household, which included one servant and the enslaved woman Nell.

1. Near - er, my God, to Thee, Near - er to Thee!  
 2. Though like the wan - der - er, The sun goes down,  
 3. There let the way ap - pear, Steps un - to heav'n;  
 4. Then, with my wak - ing thoughts, Bright with Thy praise,  
 5. Or if on joy - ful wing, Cleav - ing the sky,

1. E'en though it be a cross That rais - eth me;  
 2. Dark - ness be o - ver me, My rest a stone;  
 3. All that Thou send - est me, In mer - cy giv'n;  
 4. Out of my ston - y griefs, Beth - el I'll raise;  
 5. Sun, moon and stars for - got, Up - wards I fly,

1. Still all my song would be  
 2. Yet in my dreams I'd be  
 3. An - gels to beck - on me Near - er, my God, to Thee,  
 4. So by my woes to be  
 5. Still all my song shall be

Near - er my God, to Thee, Near - er to Thee.

## **An Excerpt of a Sermon preached by the late Rev. Canon Harold Lewis at the Celebration of the 150<sup>th</sup> Anniversary of the founding of St. Luke's Episcopal Church in June 1994**

Ms. Valarie Stanley, Ms. Lucile Bruce, and Mr. Robert Windom

My brothers and sisters in Christ, God brought the people of St. Luke's out of their own Egypt, out of the Egypt of slavery, the Egypt of oppression. They may not have arrived at the Promised Land quite yet, flowing with milk and honey. All is not at ease in Zion. Yet fully understand that there is no short-cut to grace, no instant salvation; they know the meaning "no cross, no crown." They know that there is no trickery – no enchantment against Jacob, or any divination against Israel. As they reach this milestone, they can ill afford the luxury of sitting on their haunches, reveling in the past glories and achievement. It is time that they rise up as a great lion.

As a great lion, we will be heard when we let out a great roar, and not dismissed because it was only a timid meow. We must tell New Haven that God is in Christ, reconciling the WHOLE world to himself. We must not allow ourselves to become a club, ministering only to one select group or another, be they the black elite, or those whose forebears hail from the sun-drenched isles of the Caribbean. We must continue to minister to those whom Jesus called "the least of these my brethren" – the despised and rejected, the flotsam of society who need to hear the Gospel preached to them, but who so often only know of the church from the outside looking in, and even then their view is distorted by the beautiful but opaque panes of Tiffany stained glass.

As a great lion in the community we will do all in our power to eradicate the sin of racism wherever it exists, but especially in the bosom of the church. As the House of Bishops recently admonished us, in words that speak, perhaps, to the historic relationship between our two parishes:

God's response to human sin is to establish a covenant in Christ Jesus that overcomes division and isolation by binding human beings to God and each other in a new way. For Episcopalians, the implications of this new community in Christ are spelled out in the baptismal covenant. Our ability to live into that covenant, personally and in our life together in the church, witnesses to the power of Jesus Christ, with whom we have died to sin through baptism and risen to a new life of joyful obedience.

This means that often we must reach across the racial divide, in a spirit of cooperation and harmony, true to the words of that great missionary hymn, "In Christ all races meet, their ancient feuds forgetting."

And we must never cease to do what we do so well – to worship the Lord in the beauty of holiness, so that our liturgy, in its joy and solemnity may be outward and visible signs of an inward and spiritual grace – that it may always provide for the sin-sick soul a glimpse, a vision of that heavenly Jerusalem, so that we may know that there is indeed a balm in Gilead. May it continue to lift the human spirit to that place where there is no sorrow, nor pain, but life everlasting. May we never cease to stand in awe of him who made us and sent his Son to redeem us; may we always be able to be still and know that he is God.



## Kyrie

*Kyrie eleison*

Richard Proulx  
Sung by the Choir and Congregation

*Cantor or Choir*      *All*      *Cantor or Choir*

Lord, have mer - cy. Lord, have mer - cy. Christ, have mer - cy.

*All*      *Cantor or Choir*      *All*

Christ, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.

## Meditation

The Rev. D Littlepage, *ECCT Canon for Advocacy, Racial Justice, and Reconciliation*

*All rise, as able, for the prayers.*

## The Prayers

*Leader*      God be with you.

*People*      **And also with you.**

*Leader*      Let us pray.

### *A Prayer for An End to Slavery*

Mr. Conrad Sienkiewicz

O God of liberty and justice: we live in a nation in which the institution of human bondage was once a legal and accepted practice. We give thanks for those who worked and fought, at great personal sacrifice, to bring about an end to that cruel and oppressive system in our own land, and we pray that governments and authorities everywhere in the world might be led to make a quick end to the enslavement of any human being, throughout the Earth. **Amen.**

### *A Collect For the Human Family*

Ms. Gail Bindley-Taylor

*The Book of Common Prayer (1979), 815*

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 arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. **Amen.**

1. Pre - cious Lord, take my hand, Lead me on, let me  
 2. When my way grows— drear, pre - cious Lord, lin - ger  
 3. When the dark - ness ap - pears and the night draws—

1. stand, I am tired, I am weak, I am worn;  
 2. near, When my life is al - most gone;  
 3. near, And the day is past and gone;

1. — Through the storm, through the night, Lead me on to the  
 2. — Hear my cry, hear my call, Hold my hand, lest I  
 3. — At the riv - er I stand, Guide my feet, hold my

1. light, Take my hand, pre-cious Lord, Lead me on.  
 2. fall, Take my hand, pre-cious Lord, Lead me on.  
 3. hand, Take my hand, pre-cious Lord, Lead me on.

*Please be seated. Silence is observed.*

*During the offering of the Bell Choir, the service transitions to its second phase.*

## PRAYERS OF HEALING AND RECONCILIATION

*Please stand as you are able.*

### Prayer and response

The Rev. Margie Baker

*Seeing the Face of God in Each Other*

*Leader* We come into this space, as people blessed by the touch of God; as people enriched by cultures born into and discovered; as people wounded by racism; as people yearning for healing; as people working for the Kingdom.

*People* **God, be with us.**

*Leader* We come into this space, with anticipation of the work before us; with an openness to discovery; with a commitment to working for reconciliation; with a willingness to challenge and be challenged; with anticipation of discovery.

*People* **Christ, come near us.**

*Leader* We come into this space, to spend time with the Scriptures; to learn about prejudice; to become aware of privilege; to explore cultures; to encourage each other to action.

*People* **Holy Spirit, bless our time together. Amen**

### Psalm 30 *Exaltabo te, Domine*

*Sung by the Cathedral Choir*

*David Hurd*

I will exalt you, O Lord, because you have lifted me up \*  
and have not let my enemies triumph over me.

O Lord my God, I cried out to you, \*  
and you restored me to health.

You brought me up, O Lord, from the dead; \*  
you restored my life as I was going down to the grave.

Sing to the Lord, you servants of his; \*  
give thanks for the remembrance of his holiness.

For his wrath endures but the twinkling of an eye, \*  
his favor for a lifetime.

Weeping may spend the night, \*  
but joy comes in the morning.

While I felt secure, I said, "I shall never be disturbed. \*  
You, Lord, with your favor, made me as strong as the mountains."

Then you hid your face, \*  
and I was filled with fear.

I cried to you, O Lord; \*  
I pleaded with the Lord, saying,

"What profit is there in my blood, if I go down to the Pit? \*  
will the dust praise you or declare your faithfulness?"

Hear, O Lord, and have mercy upon me; \*  
O Lord, be my helper."

You have turned my wailing into dancing; \*  
you have put off my sack-cloth and clothed me with joy.

Therefore my heart sings to you without ceasing; \*  
O Lord my God, I will give you thanks for ever.

# A Song of Christ's Goodness

Anselm of Canterbury (d. 1109)

Mr. Bob Giolitto

Jesus, as a mother you gather your people to you; \*  
you are gentle with us as a mother with her children.

Often you weep over our sins and our pride, \*  
tenderly you draw us from hatred and judgment.

You comfort us in sorrow and bind up our wounds, \*  
in sickness you nurse us and with pure milk you feed us.

Jesus, by your dying, we are born to new life; \*  
by your anguish and labor we come forth in joy.

Despair turns to hope through your sweet goodness; \*  
through your gentleness, we find comfort in fear.

Your warmth gives life to the dead, \*  
your touch makes sinners righteous.

Lord Jesus, in your mercy, heal us; \*  
in your love and tenderness, remake us.

In your compassion, bring grace and forgiveness, \*  
for the beauty of heaven, may your love prepare us.

## Anthem

*O how I love Jesus*

*Lift Every Voice and Sing II, 95*

*Led by the Gospel Choir with congregational singing*

The musical score is written for a choir and congregation. It features a treble clef and a bass clef, both in 6/8 time. The key signature has three flats (B-flat, E-flat, A-flat). The melody is primarily in the treble clef, with a supporting bass line in the bass clef. The lyrics are arranged in four lines, each corresponding to a line of music. The lyrics are:

1. There is a name\_ I love to hear, I love to sing\_ its worth;\_

2. It tells me of\_ a Sav - ior's love, Who died to set\_ me free;\_

3. It tells me what\_ my Fa - ther hath In store for ev - 'ry day,\_

4. It tells of one\_ whose lov - ing heart Can feel my deep - est woe,\_

1. It sounds like mu - sic in mine ear, The sweet - est name on earth.\_

2. It tells me of\_ His pre - cious blood, The sin - ner's per - fect plea.\_

3. And though I tread\_ a dark - some path, Yields sun - shine all the way.\_

4. Who in each sor - row bears a part, That none\_ can bear be - low.\_

O how I love Je - sus, O how I love Je - sus, —

O how I love Je - sus, Be - cause — He first loved me! —

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is three flats (B-flat, E-flat, A-flat), and the time signature is 4/4. The lyrics are: 'O how I love Je - sus, O how I love Je - sus, —' and 'O how I love Je - sus, Be - cause — He first loved me! —'. The piano accompaniment features a steady bass line and chords that support the vocal melody.

**Reading** An excerpt from *Jesus and the Disinherited*  
Howard Thurman (1949)

The Rev. Pat Jackson

*It is believed that Martin Luther King, Jr. often carried a copy of this book in his pocket as he travelled and likely had the essence of its pages "etched on his heart."*

**F**ear is one of the persistent hounds of hell that dog the footsteps of the poor, the dispossessed, the disinherited. There is nothing new or recent about fear—it is doubtless as old as the life of man and woman on the planet. Fears are of many kinds—fear of objects, fear of people, fear of the future, fear of nature, fear of the unknown, fear of old age, fear of disease, and fear of life itself. Then there is fear which has to do with the aspects of experience and detailed states of mind. Our homes, institutions, prisons, churches, are crowded with people who are hounded by day and harrowed by night because of some fear that lurks ready to spring into action as soon as one is alone, or as soon as the lights go out, or as soon as one's social defenses are temporarily removed. The ever-present fear that besets the vast poor, the economically and socially insecure, is a fear of still a different breed. It is a climate closing in; it is like the fog in San Francisco or in London. It is nowhere in particular yet everywhere.... It has its roots deep in the heart of the relations between the weak and the strong, between the controllers of environment and those who are controlled by it.

**TESTIMONIAL: Witness Stones Project**

Mr. Jim Myslik, St. John's, Essex

There is a balm in Gil-e-ad to make the wound-ed

whole; There is a balm in Gil-e-ad to heal the sin-sick soul. **Fine**

1. Some - times I feel dis - cour-aged, And\_ think my work's in vain, But\_  
 2. If you can - not preach like Pet - er, If you can - not preach like Paul, You can  
 3. Don't\_ ev - er be dis - cour-aged For\_ Je - sus is your friend, And\_

1. then the ho - ly spir - it Re - vives my soul a - gain.  
 2. tell the love of Je - sus, And say He died for all.  
 3. if you lack for know - ledge, He'll ne'er re - fuse to lend. **D.C.**

Meditation

The Very Rev. Rowena Kemp, *Co-Convener of Title IV Task Force;*  
*Rector, Grace Church, Hartford;*  
*North Central Regional Dean;*  
*& Chaplain to St. Luke's/ Trinity Reconciliation Journey*

# The Prayers

Mr. Tom Rouse

Leader God be with you.  
 People And also with you.  
 Leader Let us pray.

## A prayer for Humankind

**G**od of all humanity: You call us to bring about healing and wholeness for the whole world – for women and men of all races and cultures and creeds. Help us to respond to a world that is groaning under the weight of injustice and broken relationships. Remind us that differences are a gift, And interdependence a strength from the same creative God. Strengthen us to resist the forces that encourage polarization and competition rather than understanding and cooperation. We know that your reign is not built on injustice and oppression, but on the transformation of hearts – new life, not just reordered life. Teach us forgiveness, O God. Bring us reconciliation. Give us hope for the future. We pray in Jesus’ love. **Amen.**

Anthem *Amazing grace! how sweet the sound*

*Lift Every Voice and Sing II, 181*

*Sung by the Gospel Choir with congregational singing*

1. A - maz - ing grace!\_ how sweet the sound, That  
 2. 'Twas grace that taught\_ my heart to fear, And  
 3. The Lord has prom - ised good to me, His  
 4. Through man - y dan - gers, toils, and snares, I  
 5. When we've been there\_ ten thou - sand years, Bright

1. saved a wretch like me!\_\_\_\_\_ I once was lost, but  
 2. grace my fears re - lieved;\_\_\_\_\_ How pre - cious did that  
 3. word my hope se - cures;\_\_\_\_\_ He will my shield and  
 4. have al - read - y come;\_\_\_\_\_ 'Tis grace that brought me  
 5. shin - ing as the sun,\_\_\_\_\_ We've no less days to

1. now am found, Was blind, but now\_ I see.\_\_\_\_\_  
 2. grace ap - pear The hour I first\_ be - lieved!\_\_\_\_\_  
 3. por - tion be As long as life\_ en - dures.\_\_\_\_\_  
 4. safe thus far, And grace will lead\_ me home.\_\_\_\_\_  
 5. sing God's praise Than when we'd first\_ be - gun.\_\_\_\_\_

*Please be seated. Silence is observed.*

*During the offering of the Bell Choir, the service transitions to its third and final phase.*

## PRAYERS OF COMMITMENT AND CELEBRATION

*Officiant* This is the day the Lord has made!

*People* **Let us rejoice and be glad in it!**

*Officiant* The Episcopal Church in Connecticut marks the beginning of a season of truth telling, reconciliation, and reparations.

*People* **We commit to speak truth with love, to challenge systemic oppression and to strive to repair the harm done on behalf of our church. We commit to celebrate our unity in diversity and to foster equality and justice in our diocese.**

*Officiant* May God give us strength.

*People* **May God give us grace.**

### **Psalm 96** *Cantate Domino*

Ms. Claudia Dixon

Sing to the Lord a new song; \*  
sing to the Lord, all the whole earth.

Sing to the Lord and bless his Name; \*  
proclaim the good news of his salvation from day to day.

Declare his glory among the nations \*  
and his wonders among all peoples.

For great is the Lord and greatly to be praised; \*  
he is more to be feared than all gods.

As for all the gods of the nations, they are but idols; \*  
but it is the Lord who made the heavens.

Oh, the majesty and magnificence of his presence! \*  
Oh, the power and the splendor of his sanctuary!

Ascribe to the Lord, you families of the peoples; \*  
ascribe to the Lord honor and power.

Ascribe to the Lord the honor due his Name; \*  
bring offerings and come into his courts.

Worship the Lord in the beauty of holiness; \*  
let the whole earth tremble before him.

Tell it out among the nations: "The Lord is King! \*  
he has made the world so firm that it cannot be moved; he will judge the peoples with equity."

Let the heavens rejoice, and let the earth be glad; let the sea thunder and all that is in it; \*  
let the field be joyful and all that is therein.

Then shall all the trees of the wood shout for joy before the Lord when he comes, \*  
when he comes to judge the earth.

He will judge the world with righteousness \*  
and the peoples with his truth.



**Anthem***Freedom's Plow**Text by Langston Hughes, music by Rollo Dilworth  
Sung by the Cathedral Choir***Reading***Jericho Road*

The Rev. Don Hamer

The Rev. Dr. Martin Luther King, Jr.

**A** true revolution of values will soon cause us to question the fairness and justice of many of our past and present policies. We are called to play the Good Samaritan on life's road side, but that will be only an initial act. One day we must come to see that the whole Jericho road must be transformed so that men and women will not be constantly beaten and robbed as they make their journey on life's highway. True compassion is more than flinging a coin to a beggar; it is not haphazard and superficial. Compassion sees that an edifice that produces beggars needs restructuring. A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth.

**Anthem***This little light of mine**Lift Every Voice and Sing II, 221  
Led by the Gospel Choir with congregational singing*

1. This little light of mine,  
I'm gonna let it shine,  
This little light of mine,  
I'm gonna let it shine;  
This little light of mine,  
I'm gonna let it shine,  
Let it shine, let it shine, let it shine.
2. Ev'rywhere I go,  
I'm gonna let it shine,  
Ev'rywhere I go,  
I'm gonna let it shine;  
Ev'rywhere I go,  
I'm gonna let it shine,  
Let it shine, let it shine, let it shine.
3. Jesus gave it to me,  
I'm gonna let it shine,  
Jesus gave it to me,  
I'm gonna let it shine;  
Jesus gave it to me,  
I'm gonna let it shine,  
Let it shine, let it shine, let it shine.

**J**[esus said,] "But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

"If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful."

### Meditation

The Rt. Rev. Jeffrey W. Mello, *Bishop Diocesan*

### Anthem

*When Israel was in Egypt's land*

*Traditional Spiritual, arr. Andrew Henderson  
Sung by the Cathedral Choir*

### Praying the Baptismal Covenant

*Officiant* Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

*People* **Our God, I know I was not meant to go it alone because you created the church to be a supportive family for your children. And I know the church is made up of people like me so it isn't perfect! Help me to play my part in the church, so I can learn from the teaching, be encouraged by the fellowship, be renewed in the Eucharist, and find strength for living each day through prayer.**

*Officiant* Will you persevere in resisting evil, and whenever you fall into sin, repent and return to the Lord?

*People* **Our God, you understand that sometimes I do things I never intended to do. My sorrow doesn't make it all right and neither can I use my weakness as an excuse. Help me to begin anew, to experience your forgiveness and to walk again in Jesus' way.**

*Officiant* Will you proclaim by word and example the Good News of God in Christ?

*People* **Our God, help me to live the way Jesus called me to live. May my actions speak louder than my words of your love and of new life in Jesus. At the same time, help me rise above my own stumbling speech and give me the words to express what I believe. Let me be a witness to the truth.**

*Officiant* Will you seek and serve Christ in all persons, loving your neighbor as yourself?

*People* **Our God, all too often I have looked at people in a very superficial way. Help me begin to see them with your eyes, knowing that every person is created in your image, as your child. If Jesus died for that person, how can I despise them? Give me a new love that reaches out to everyone because Jesus died for all.**

*Officiant* Will you strive for justice and peace among all people, and respect the dignity of every human being?

*People* **Our God, I don't want my attitudes to be shaped by the injustices that mar society, by the discrimination, greed, and lust that spoil relationships. In Jesus: color does not count, wealth carries no weight, and gender is not important. Help me to live in Jesus, to see people through his eyes, and work for the harmony that reflects your kingdom. Amen.**

## The Prayers

The Rev. Linda Spiers

*Leader* God be with you.

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

*Leader* Let us pray.

Ever present God, you called us to be in relationship with one another and promised to dwell wherever two or three are gathered. In our community, we are many different people; we come from many different places, have many different cultures. Open our hearts that we may be bold in finding the riches of inclusion and the treasures of diversity among us. We pray in faith. *(Rev. Dr. Martin Luther King, Jr.)*

## A Prayer of Thanksgiving

Dr. Suzy Burke and the Very Rev. Miguelina Howell

Almighty God of Moses and Hagar, Creator and Redeemer of us All:

We come to you in thanksgiving for your liberating promise of justice where all your children will one day be free;

We offer thanks for the ratification of the Thirteenth Amendment which brought an end of *chattel* slavery in this land;

We offer thanks for the work of those abolitionists who fought tirelessly to end the sin of chattel slavery remembering especially the too often overlooked Black abolitionists such as Frances Ellen Watkins Harper, Henry Highland Garnet, Sarah Parker Redmond, William Still, and Frederick Douglass;

Grant us, Loving God, forgiveness for our complicity with white supremacy and anti-blackness that gave rise to chattel slavery and continues its legacy in other forms.

Grant us, Liberating God, the moral wisdom, moral leadership, and moral courage to continue the work of freedom, until our world and society becomes a place free from the sins of white supremacy, anti-blackness or anything that would betray the justice that you promise all of your children.

Help us, O God of the disinherited, to be church and thus to lead the way to a world free from the pleas for black lives to matter, because they will matter.

Help us to never be content until that time when heaven has come to earth and all of your children are free to live into the fullness of their created potential. **Amen.**

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 pres - ent 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 Blessing

**Officiant** Let us bless the Lord.

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

**Officiant** Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to God from generation to generation in the Church, and in Christ Jesus for ever and ever. Amen.

*Ephesians 3:20,21*

## Postlude

*Ride on, King Jesus*

*Salt and Pepper Gospel Singers*  
*Mr. Ron Pollard, director*

## SOURCES

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