



The African Episcopal Church of St. Thomas
Philadelphia, Pennsylvania

Friday and Saturday, October 3 – 4, 2008

Brothers and Sisters in Christ:

The Most Reverend Katharine Jefferts Schori

Prayerfully invites you to attend A Two-Day Solemn Observance

October 3 – 4, 2008

The Episcopal Church, in accordance with General Convention Resolution A123, will publicly apologize for its involvement in the institution of Transatlantic Slavery. An historic and contemporary exploration of slavery and its effects on the church and society and Diocesan responses to Resolution A123 will culminate with A Service of Repentance.

Historic Presentations and Displays

1:00 – 5:00 PM, Friday, October 3, 2008

Opening Prayer

Master of Ceremonies

The Very Rev. Lloyd Casson

Interim Dean, Philadelphia Cathedral

Opening Reflection

Dr. Bonnie Anderson

President, House of Deputies

Revisiting the Past

The Rev Dr. Harold Lewis

Rector, Calvary Episcopal Church, Pittsburgh, PA

Author, *Yet With a Steady Beat*

Taking Action in the Present: Diocesan Initiatives Across the Church

Moderators:

The Rt. Rev. Chip Marble

Assisting Bishop, Diocese of North Carolina

Bishop of Mississippi, Retired

and

Dr. Anita George, Chairperson

Anti-Racism Committee of Executive Council

Charting a Course for the Future

The Honorable Byron Rushing

Member of the Massachusetts State Legislature

Former Director of the African American Historical Museum

Boston, Massachusetts

A Welcome from the Planning Committee

Welcome to the Day of Repentance two-day event. On behalf of the Planning Committee for the Day of Repentance, I thank you for attending this historic and momentous event in the life of the Episcopal Church. In all of our planning, we were guided by the statement of General Convention Resolution A123 which stated that “the institution of slavery was and is a sin and a fundamental betrayal of the humanity of all persons...and that the Episcopal Church acknowledges its history of participation in this sin.” We have sought a solemn and holy way to state our deep and heartfelt repentance to show that we repent both the timidity of our spirits and our unfaithfulness to the Gospel of Christ.

It is our desire to come to this place where people who were oppressed by both a society that did not value their humanity and a church that neither embraced them nor opposed their oppressors, now worship at the sanctuary established by a former slave.

We welcome all members of the Episcopal Church and members of the family of God whose faithfulness to the Baptismal Covenant drives them to denounce oppression in all of its forms.

Thank you for your presence here. Please join with us as we chart a new course for the future, not only of this church but of this nation.

Wishing you God’s continued blessings,

The Rev. Jayne J. Oasin
Program Officer for Anti-Racism
And Gender Equality

Members of the Planning Committee

John Vanderstar, Esq., Diocese of Washington
Dr. Anita George, Diocese of Mississippi
Ms. Barbara Culmer-Ilaw, Diocese of Atlanta
The Rev. William ‘Chip’ Stokes, Diocese of S. E. Florida
The Rev. Cn. Charles Robertson, Canon to the Presiding Bishop
Mr. Mark Duffy, Director of Episcopal Archives
Ms. Neva Rae Fox, Communications Department
Ms. Daphne Mack, Communications Consultant



**A statement by the Most Rev. Katherine Jefferts-Schori
Presiding Bishop of the Episcopal Church:**

Re-examining the myths that underlie our nation's history is challenging, for they contribute a significant part of our identity. Our gathering in Philadelphia, long seen as a "city of brotherly love" and "cradle of liberty," will give us an expansive opportunity to expose ourselves to the truth behind those myths. If we begin to see more accurately, to understand the ways in which those myths have kept many in bondage, and confess the ways in which The Episcopal Church has been partner to those myths, we will indeed begin again to know that "the truth will set you free." That truth can set our faces in a new direction and lead us to seek a healed and reconciled life for all – the true meaning of *repentance*, and the dream of God.



**A Statement from Bonnie Anderson
President of the House of Deputies**

Each time we renew our Baptismal Covenant, we make promises to God and to the Christian Community among whom we recommit to the covenant. It is not possible to keep the promises we make to love our neighbors as ourselves, to “strive for justice and peace among all people and respect the dignity of every human being”, if the chains of the shared legacy left to us by the Transatlantic Slave Trade are not broken by our acknowledgment of deep regret, public apology and repentance. By the grace of God, may we be able to walk forward together in an unobstructed pastoral and prophetic relationship based upon our respect for each other and a true understanding of our shared history. Kyrie Eleison.

“The church’s pastoral and prophetic roles in the contemporary period are obstructed by its voluntary amnesia about its past corporate sin and silence regarding the past - as well as regarding the present - responsibility to bring justice to those still suffering from the legacy of the Transatlantic Trade in Africans and cultural imperialism.”

*Ecumenical Conference, World Council of Churches, December, 2007.
Peace, Bonnie Anderson, D.D., President, The House of Deputies*

Schedule for the Day of Repentance

Friday, October 3, 2008

- | | |
|-------------|--|
| 10:00AM | Registration Opens |
| 12:00PM | Exhibit Area Opens |
| 1:00 – 5:00 | Presentations
Revisiting the Past
The Rev. Dr. Harold Lewis

Taking Action in the Present
Dioceses Report Action on Resolution A123

Charting a Course for the Future
The Hon. Byron Rushing |
| 1:00PM | Opening Prayer - The Very Rev. Lloyd Casson, Moderator |
| 1:10 | Opening Remarks – Dr. Bonnie Anderson |
| 1:20 | Revisiting the Past – The Rev. Dr. Harold Lewis |
| 2:00 | Questions and Answer Period |
| 2:20 | Break for refreshments and Exhibits and Networking |
| 2:40 | Taking Action in the Present
Moderators: The Rt. Rev. Chip Marble
Dr. Anita George |
| 3:30 | Questions and Answers |
| 4:00 | Break |

- 4:20 Charting a Course for the Future
 The Hon. Byron Rushing
- 4:45 Questions and Answers
- 5:00 Closing Remarks and Weaving the Themes
 The Rev. Cn. Ed Rodman
- 5:15 – 7:00 Reception

Saturday, October 4, 2008

10:30 A.M. Service of Repentance

Coffee Hour

A Service of Repentance

Prelude

A gong sounds and the congregation rises to greet the procession, in silence, of the ministers.

A Litany of Offense and Apology

The Presiding Bishop addresses the people.

Dear Sisters and Brothers in Christ, we are gathered here to express our most profound regret that the Episcopal Church lent the institution of slavery its support and justification based on scripture, and after slavery was formally abolished, continued for at least a century to support de jure and de facto segregation and discrimination. We gather to repent, to apologize for our complicity in and the injury done by the institution of slavery and its aftermath and to amend our lives, to commit ourselves to opposing the sin of racism in personal and public life, and to create communities of liberation and justice.

Therefore, I invite you to join me in recalling the lamentable events that scar our past, and the wounds that continue in the present. Let us seek God's forgiveness that we may be transformed more fully into the Body of Christ witnessing to God's abundant love.

Litanist O God, be with us, Your Church, today. Remembering its past record of a callous and impervious response to slavery and associated sins, the Church now stands before You in vulnerability and pain. By reciting the numerous and unconcealed acts perpetrated by the Church that aided the continual presence of the diabolical system of slavery and the related evils of segregation, isolation, and the varied forms of discrimination, the Church earnestly desires to receive redemption and reconciliation for its previous conduct. The Church acknowledges that its record of

People racism, weakness, subjugation, neglect, complicity, arrogance and complacency

Litanist in conforming to both slavery and associated evils is an affront to the teachings of Christ, and for these sins and failings, the Church ardently seeks forgiveness. O God, may the reciting of these sins and shortcomings

help to release and expiate the transgressions and shroud of this history and open a new and unending period of true acceptance and community for and in all the Church.

People Amen.

People The arc of the moral universe is long, but it bends toward justice.

Litanist The Church,

People to forsake the eloquence that we shall all be united under one Creator, to pare into compounds and targets of isolation the grand diversity,

Litanist did not support the slave's cry for freedom and equal treatment. Indeed, Church members of the Continental Congress permitted slaves to be counted merely as three-fifths of a person, and the Church frequently disallowed African-Americans from even entering a house of God to worship.

People O God, forgive the Church for racism and endow it with a vision and voice for justice renewed in each generation.



People The arc of the moral universe is long, but it bends toward justice.

Litanist The Church,

People to dismiss the captivity of Hebrews under the Egyptians and Babylonians,
to condone by weakness the brutal and evil forces of prevailing office,

Litanist has not been an agent for social change and has repeatedly violated Paul's
admonition not to be conformed, but to be transformed. With slavery and
those numerous forms of segregation and discrimination, the Church has too
often been distracted and weakened by popular and institutional concerns, led
away from the instructions of scripture and from the life and words of our
Savior.

People O God, forgive the Church for weakness and endow it with a vision
and voice for justice renewed in each generation.



Setting: Jane Emery © 2004 Jane Emery.
Used by permission. All rights reserved.

People The arc of the moral universe is long, but it bends toward justice.

Litanist The Church,

People to accept the favors and economic plunder of subjugation,
to pretend sanction was conveniently borne upon every blow,

Litanist does acknowledge that clergy and dioceses had owned slaves and had benefited from the many monetary rewards of physical and financial oppression. Subjugation comes in countless and subtle forms, and for much of the Church's history, blacks could not be admitted or ordained as priests, but if they were, they could not find employment in churches. Even today, African-American priests have frequently been deployed into depressed and resource-barren areas.

People O God, forgive the Church for subjugation and endow it with a vision and voice for justice renewed in each generation.

The musical score is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and repetitive, with lyrics written below the notes. The lyrics are: "Lord, have mer - cy. Lord, have mer - cy. Christ, have mer - cy. Christ, have mer - cy. Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy." The score ends with a double bar line.

Setting: Jane Emery © 2004 Jane Emery.
Used by permission. All rights reserved.

People The arc of the moral universe is long, but it bends toward justice.

Litanist The Church,

People to approve neglect of those enchained and mockingly apart,
to desert prophetic calls to make free and embolden the captive,

Litanist has deserved the indictment: "What witness then has been borne by the Church against this almost universal sin?" The Church has thus not adhered to the baptismal covenant in which there is that promise to "seek and serve Christ in all persons. . .strive for justice and peace among all people, and respect the dignity of every human being."

People O God, forgive the Church for neglect and endow it with a vision and voice for justice renewed in each generation.

Lord, have mer - cy.

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

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

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

Setting: Jane Emery © 2004 Jane Emery.
Used by permission. All rights reserved.

People The arc of the moral universe is long, but it bends toward justice.

Litanist The Church,

People to comply with cohorts against the oppressed and desperate,
to side with legions for identity, preservation and accord,

Litanist does acknowledge that for centuries, blacks were not afforded the dignity of being treated as actual members of the Church, and even as Bishop White agreed to ordain Absalom Jones, it was established that neither Father Jones nor his church, this very church, St. Thomas, would participate fully in diocesan matters. Nor has the Church insisted that parishes and dioceses integrate.

People O God, forgive the Church for complicity and endow it with a vision and voice for justice renewed in each generation.



Setting: Jane Emery © 2004 Jane Emery.
Used by permission. All rights reserved.

People The arc of the moral universe is long, but it bends toward justice.

Litanist The Church,

People to elevate the imperfect to imitate the pure,
to designate mere practice to constitute the truth,

Litanist exerted authority to separate God's children in order to enhance whites over blacks, leading to arrogance for whites and degradation for blacks, so that, even after the legal cessation of slavery, the segregation of blacks was seen as a normal part of both community and Church life. Officials and members of the Church have been routinely susceptible to the same aggrandizement that existed in secular circles for the advantaged from the establishment and continuity of slavery and segregation.

People O God, forgive the Church for arrogance and endow it with a vision and voice for justice renewed in each generation.



Setting: Jane Emery © 2004 Jane Emery.
Used by permission. All rights reserved.

People The arc of the moral universe is long, but it bends toward justice.

Litanist The Church,

People to place the terrors of others behind the daily pattern,
to retreat from storms and yawn at the winds for others,

Litanist accepted that slavery was integral to colonial existence, and so, the Church did not actively nor energetically oppose slavery as an example of God's desire for all to be free, but rather the Church succumbed to the imposition of Christianity upon blacks as another constituent part of control over slaves. After the end of slavery, the Church did not pursue a plan to integrate, and even today, the Church is rife with largely segregated houses of worship.

People O God, forgive the Church for complacency and endow it with a vision and voice for justice renewed in each generation.



Setting: Jane Emery © 2004 Jane Emery.
Used by permission. All rights reserved.

Litanist O God, may we, the Church, by acknowledging manifold sinfulness in the support of slavery and its associated evils, hereby pledge to adopt a new spirit and application for freedom and respect, leading to redemption and reconciliation, and may we, the Church, henceforth and ever, value and love others as we do ourselves.

O God, may You forgive the past and enliven the Church with a transformed and invigorated heart, constant courage, and purposeful wisdom to effect Your enduring will.

People Amen.

Unison or harmony

1 In Christ there is no East or West, in
2 Join hands, dis - ci - ples of the faith, what -
3 In Christ now meet both East and West, in

him no South or North, but one great fel - low -
e'er your race may be! Who serves my Fa - ther
him meet South and North, all Christ - ly souls are

ship of love through - out the whole wide earth.
as his child is sure - ly kin to me.
one in him, through - out the whole wide earth.

Music: McKee, Afro-American spiritual; adapt. and harm. Harry T. Burleigh (1866-1949)

Copyright: Words: Reprinted by permission of The American Tract Society, Garland, Texas. Music: Copyright © 1940, Henry T. Burleigh. Used by permission of the Estate of Henry T. Burleigh. Used by permission.

The Collect of the Day

The Celebrant says to the people

The Lord be with you.

People And also with you.

Celebrant Let us pray.

Celebrant Set us free, heavenly Father, from every bond of prejudice and fear; that, honoring the steadfast courage of your servant Absalom Jones, we may show forth in our lives the reconciling love and true freedom of the children of God, which you have given us in your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

People Amen.

The Lessons

A Reading from Isaiah

The spirit of the Lord is upon me,
because the Lord has anointed me;
he has sent me to bring good news to the oppressed,
to bind up the brokenhearted,
to proclaim liberty to the captives,
and release to the prisoners;
to proclaim the year of the Lord's favor,
and the day of vengeance of our God;
to comfort all who mourn;
to provide for those who mourn;
to provide for those who mourn in Zion—
to give them a garland instead of ashes,
the oil of gladness instead of mourning,
the mantle of praise instead of a faint spirit.
They will be called oaks of righteousness,
the planting of the Lord, to display his glory.
They shall build up the ancient ruins,
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.

Strangers shall stand and feed your flocks,
foreigners shall till your land and dress your vines;
but you shall be called priests of the Lord,
you shall be named ministers of our God;
you shall enjoy the wealth of the nations,
and in their riches you shall glory.
Because their shame was double,
and dishonor was proclaimed as their lot,
therefore they shall possess a double portion;
everlasting joy shall be theirs.

For I the Lord love justice,
I hate robbery and wrongdoing;
I will faithfully give them their recompense,
and I will make an everlasting covenant with them.
Their descendants shall be known among the nations,
and their offspring among the peoples;
all who see them shall acknowledge
that they are a people whom the Lord has blessed.
I will greatly rejoice in the Lord,
my whole being shall exult in my God;

for he has clothed me with the garments of salvation,
he has covered me with the robe of righteousness,
as a bridegroom decks himself with a garland,
and as a bride adorns herself with her jewels.
For as the earth brings forth its shoots,
and as a garden causes what is sown in it to spring up,
so the Lord God will cause righteousness and praise
to spring up before all the nations.

Isaiah 61

The Word of the Lord.

People Thanks be to God.

Psalm 5: 1-8

- 1 Give ear to my words, O LORD;*
consider my meditation.
- 2 Harken to my cry for help, my King and my God,*
for I make my prayer to you.
- 3 In the morning, LORD, you hear my voice;*
early in the morning I make my appeal and watch for you.
- 4 For you are not a God who takes pleasure in wickedness,*
and evil cannot dwell with you.
- 5 Braggarts cannot stand in your sight;*
you hate all those who work wickedness.
- 6 You destroy those who speak lies;*
the bloodthirsty and deceitful, O LORD, you abhor.
- 7 But as for me, through the greatness of your mercy I will go into your house;*
I will bow down toward your holy temple in awe of you.
- 8 Lead me, O LORD, in your righteousness,
because of those who lie in wait for me;*
make your way straight before me.

A Reading from Paul's Second Letter to the Church at Corinth

For we do not proclaim ourselves, we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus so that the life of Jesus may also be made visible in our mortal flesh. So death is at work in us, but life in you.

But just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke"—we also believe, and the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen, for what can be seen is temporary, but what cannot be seen is eternal.

2 Corinthians 4: 5-18

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ
according to Luke.

People Glory to you, Lord Christ.

When Jesus came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

"The Spirit of the Lord is upon me,
because he has anointed me to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord's favor."

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

Luke 4: 16-21

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

Homily

The Prayers of the People

Intercessor Let us pray for the establishment of justice,
peace and equality for all.

People O God, may it please you to
Intercessor grant that the church's mission of unity through Christ for all, include
all of God's creation.

People O God, may it please you to
Intercessor grant that our souls and spirits may be filled with the knowledge that
your divine presence strengthens and sustains us in this justice-
making work.

People O God, may it please you to
Intercessor guide the leaders of the world to dedicate their lives to creating
communities of justice.

People O God, may it please you to
Intercessor guide this nation and all of its communities to put the needs of the
oppressed before any self centered wants and desires.

People O God, may it please you to
Intercessor help us to openly acknowledge our sinful past in using slave labor to
construct our churches; and to admit our sinful present in seeking to
hide that past from others.

People O God, may it please you to
Intercessor transform the evil intent of profiteering through slavery into the holy
work of standing against all oppression.

People O God, may it please you to
Intercessor help us to create equal opportunity for all children to be loved, fed, nurtured, and educated.

People O God, may it please you to
Intercessor strengthen us as we create institutional structures which welcome, and do not bar, black, brown, yellow and red people who reflect the rich diversity of God's creation.

People O God, may it please you to
Intercessor cleanse our hearts of feelings of superiority over those whose despair we caused and whose recovery we hinder.

People O God, may it please you to
Intercessor give us solidarity with justice and human rights struggles and with those who live in the isolated ghettos and barrios of this nation and the world.

People O God, may it please you to
Intercessor help us to embrace those whose lived experiences of despair and isolation cause them to turn to the church for comfort and solace,

People O God, may it please you to
Intercessor help us to become agents of hope and restoration.

People O God, may it please you to
Intercessor grant that in this, our journey, we may be joined with so great a cloud of those witnesses who have struggled mightily against oppression and gone to the eternal life of hope and reconciliation.

People O God, your will be done.

The Peace

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People And also with you.

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

The Holy Communion

1. Oh, let the Son of God en - fold you, with His
 2. Oh, come and sing this song with glad - ness, as your

1. Spir - it and His love, Let Him fill your heart and
 2. hearts are filled with joy, Lift your hands in sweet sur -

1. sat - is - fy your soul. Oh, let Him
 2. ren - der to His name. Oh, give Him

1. have the things that hold you, and His Spir - it like a
 2. all your tears and sad - ness, give Him all your years of

1. dove, Will de - scend up - on your life, and make you
 2. pain, And you'll en - ter in - to life in Je - sus'

Words: John Wimber
 Music: John Wimber
 Copyright: © Mercy Publishing c/o Vineyard Ministries. Permission Requested. Used by permission

1. whole. _____
2. name. _____

Je - sus. Oh,

Je - sus, come and

fill your lambs. _____

Je - sus. Oh, Je - sus,

come and fill your lambs. _____

Then 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.

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 Francis, Absalom, Thomas and 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.*

As our Savior Christ has taught us, we now pray,

People and Celebrant

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as it is 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 for ever. Amen.

Lamb of God you take a - way the sins of the

7 world. Have _____ mer - cy u - pon_ us Lamb of God, you

13 take a - way the sins of the world. Have _____ mer - cy u - pon_ us.

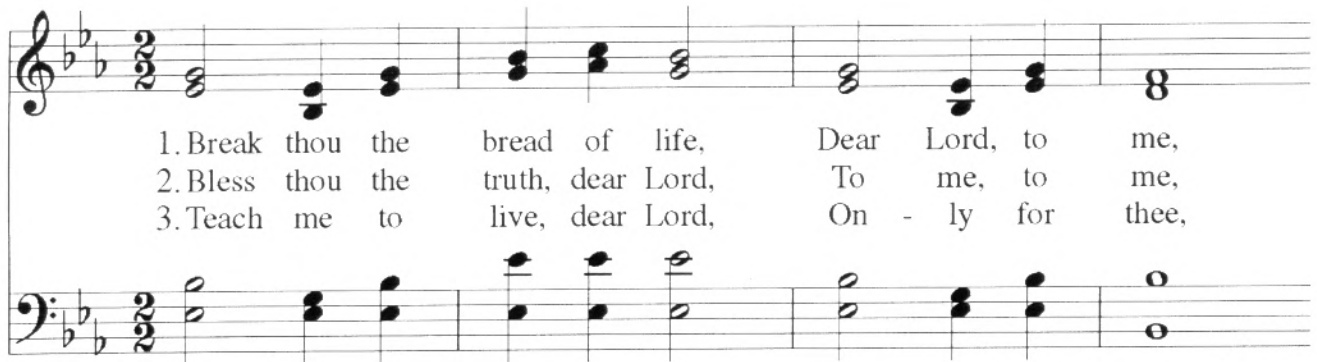
19 Lamb of God, you take a - way the sins___ of the

23 world. Grant _____ us thy peace.

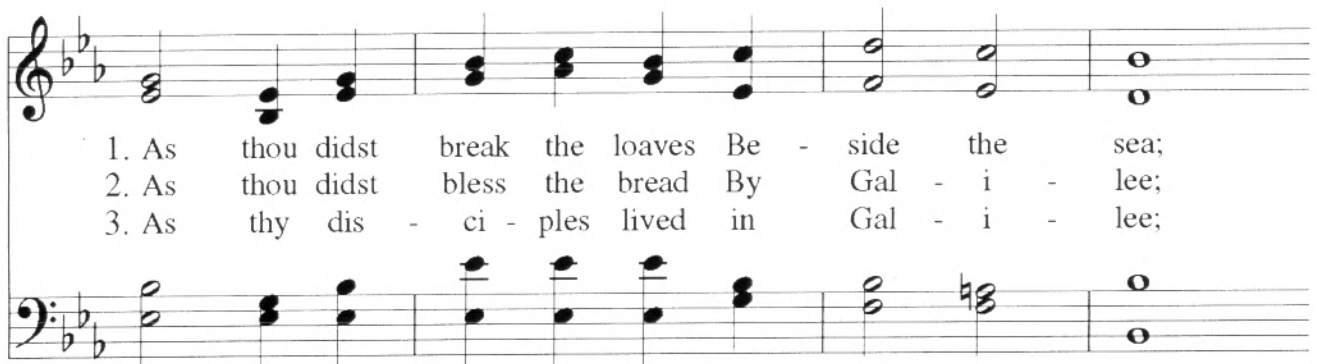
Setting: Jay Fluellen © 2008 Jay Fluellen
 Used by permission. All rights reserved.

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

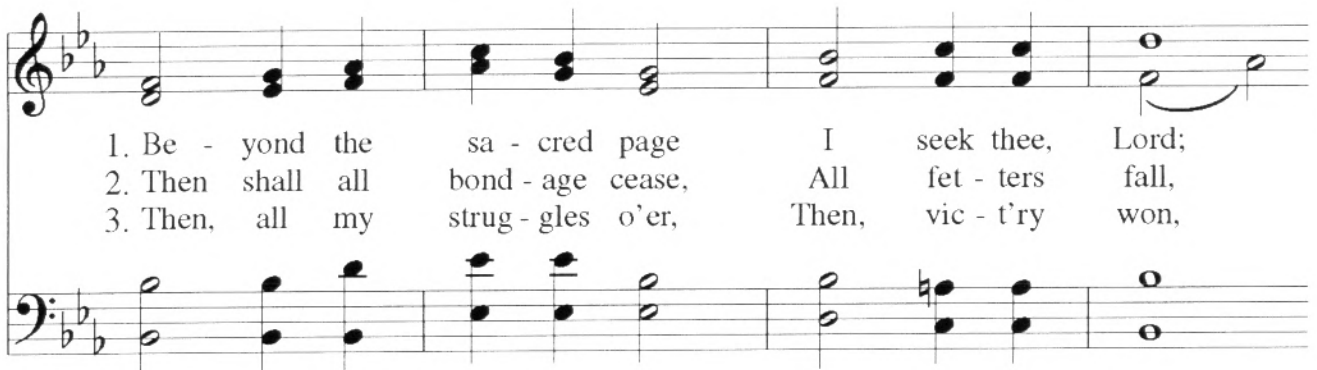
During Communion, the people sing



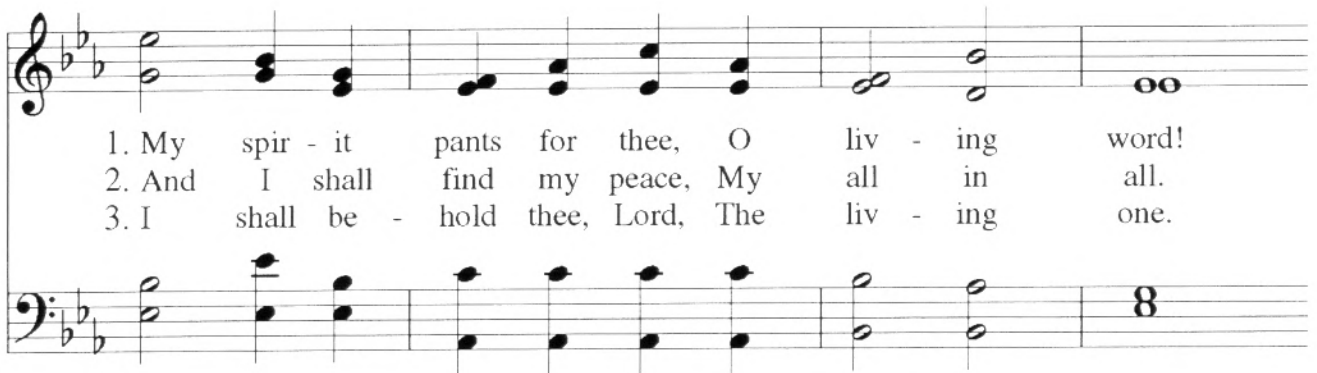
1. Break thou the bread of life, Dear Lord, to me,
2. Bless thou the truth, dear Lord, To me, to me,
3. Teach me to live, dear Lord, On - ly for thee,



1. As thou didst break the loaves Be - side the sea;
2. As thou didst bless the bread By Gal - i - lee;
3. As thy dis - ci - ples lived in Gal - i - lee;



1. Be - yond the sa - cred page I seek thee, Lord;
2. Then shall all bond - age cease, All fet - ters fall,
3. Then, all my strug - gles o'er, Then, vic - t'ry won,



1. My spir - it pants for thee, O liv - ing word!
2. And I shall find my peace, My all in all.
3. I shall be - hold thee, Lord, The liv - ing one.

1. I'm a-going to eat at the wel - come ta - ble,
 2. I'm a-going to feast on milk and hon - ey,
 3. I'm a-going to fly all a - round in heav - en,
 4. I'm a-going to wade cross Jor - dan's riv - er,

1. I'm a-going to eat at the wel - come ta - ble, some of these days.—
 2. I'm a-going to feast on milk and hon - ey, some of these days.—
 3. I'm a-going to fly all a - round in heav - en, some of these days.—
 4. I'm a-going to wade cross Jor - dan's riv - er, some of these days.—

1. I'm a-going to eat at the wel - come ta - ble, I'm going to
 2. I'm a-going to feast on milk and hon - ey, I'm going to
 3. I'm a-going to fly all a - round in heav - en, I'm going to
 4. I'm a-going to wade cross Jor - dan's riv - er, I'm going to

1. eat at the wel - come ta - ble, some of these days.
 2. feast on milk and hon - ey, some of these days.
 3. fly all a - round in heav - en, some of these days.
 4. wade cross Jor - dan's riv - er, some of these days.

Words: Traditional

Music: Negro Spiritual; arr. Carl Diton (1886-1969), from *36 South Carolina Spirituals*

Copyright: Arr. © 1930 (Renewed) G. Schirmer, Inc. International Copyright Secured. All Rights Reserved. Used by Permission.

After Communion, the Celebrant says

The love of God in Christ Jesus has the power to set all people free. In this power, let us commit ourselves to work for the transformation of our communities.

Celebrant and People

Eternal God, giver of life, in sharing the body and blood of Christ our Savior, you give us a foretaste of what it truly means to be sisters and brothers, reconciled one to another in your Kingdom.

Lift us beyond the burdens of pain and guilt as we now turn from the wrong-doings of our past. Give us the vision of a new creation as we commit to dismantling racism in personal and public life. Send us forth into the world as repairers of the breach, and strengthen us to act for justice and human dignity, as we strive for the liberation of all your people; through Christ our Lord. Amen.

The Presiding Bishop blesses the people.

The Deacon dismisses them with these words

Deacon

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

People

Thanks be to God.

1. Oh, _____ free - dom! _____ Oh, _____
 2. No mo' moan - in', _____ no mo'

1. free - dom, _____ Oh, _____ free - dom o - ver me! _____
 2. moan - in', _____ no mo' moan - in' o - ver me! _____

1. _ An' be fo' I'd be a slave I'll be bur - ied in my
 2. _ An' be fo' I'd be a slave I'll be bur - ied in my

1. grave, An' go home to my Lord an' be free.
 2. grave, An' go home to my Lord an' be free.

- 3. No mo' weepin'...
- 4. There'll be singin'...
- 5. There'll be shoutin'...
- 6. There'll be prayin'...

Service Participants

Celebrant and Preacher	The Most Rev. Katharine Jefferts Schori
Con-Celebrants	The Rt. Rev. Barbara C. Harris The Rt. Rev. Arthur Williams The Rt. Rev. Franklin D. Turner The Rt. Rev. Eugene Sutton
Bishop's Chaplin	William Burke
Rector of St. Thomas	The Rev. Fr. Martini Shaw
Assisting Bishop of Pennsylvania	The Rt. Rev. Allen Bartlett
Masters of Ceremony	The Rev. Ledlie Laughlin The Rev. Helen Harper
Verger	Stephen Hannum
Deacons	The Rev. Diedre Whitfield, Deacon The Rev. James Ley, Deacon
Old Testament Reader	John Vanderstar, Esq.
Epistler	The Rev. Angela Ifill
Gospeller	The Rev. Diedre Whitfield, Deacon
Acolytes	Acolytes from St. Thomas, St. Peter's and Holy Apostles and the Mediator
Litanist	The Rev. Ledlie Laughlin
Eucharistic Ministers	
Thurifer	
Oblations Bearers	

Musicians Dr. Jay Fluellen, Minister of Music and Choir Director; African Episcopal Church of St. Thomas Chancel Choir
David Shunskis Choir Director; Trinity Urban Center
Jim Smith Choir Director; Trinity Swarthmore
Waltier Blocker Choir Director; African Episcopal Church of St. Thomas Gospel Choir
Nate Jordan Keyboard
Jerry Thompson Keyboard
Ron Burrell Bass
Robert Myers Conga
Bruce Frazier Trumpet

Ushers Lead Ushers, Ronald Marshall, Arlene Singletary,
and Ushers from St. Thomas' Church

The Planning Committee wishes to thank:

The Rector and Staff of the African Episcopal Church of St. Thomas
The Rev. Dr. Martini Shaw, Rector
The Rev. Fr. Isaac Bonney, Assistant Rector
Ginger duBrey, Administrative Assistant to the Rector

The Rev. Helen Harper, Holy Apostles and the Mediator
The Rev. Ledlie Laughlin, St. Peter's Church, Philadelphia

St. Thomas Historical Society Chairperson, Arthur K. Sudler

The Director and Staff of The Episcopal Archives
Mark Duffy, Director
David Hales, Administrative Deputy

The African American Episcopal Historical Collection at Virginia Seminary
Julia Randle, Director

Acolytes and Eucharistic Ministers

Videography and technical assistance: Henry Carnes

Episcopal Church Center Staff: The Rev. Dr. Clayton L. Morris, Scott Rands, Gary Williams, Altonia Lynch

Logo Designer: Eric Elley