



Saturday April 2, 2022

9:30 AM Visiting with Racial Equity Advocacy Groups in Chapter House

10:30 AM Worship

Christ Church Cathedral  
Mobile, Alabama

*Hosted by the Episcopal Diocese of the Central Gulf Coast  
Commission on Racial Justice and Reconciliation*

# *The Gathering of God's People*

## Words of Welcome, Intent & Hope

Bishop Kendrick

### Musical Prelude

I've been Changed, Healed, Freed, Delivered  
I've found Joy, Peace, Grace, and Favor  
I've been Changed (I've been changed)  
In the presence of the Lord, I've been (Healed) Freed (freed),  
Delivered (delivered)  
In your presence Lord (I've found joy) (Peace) Grace (grace)  
And Favor (and favor)  
And right now (right now is the moment)  
Today (today is the day)  
I've been Changed (I've been changed)  
I've been Changed (I've been changed)  
And I have Waited (I have waited for this moment to come)  
So we say...I won't go back, can't go back, to the way it used  
to be Before Your presence came and changed me  
Say, I won't...I won't go back, I can't go back, to the way it  
used to be  
Before Your presence came and Changed me (All my shame)  
They've been Forgiven (forgiven)  
No more chains...Fear...My past (my past) is over (is over)  
Say, right now (right now is the moment)  
Today (today is the day)  
I've been Changed (I've been changed)  
Come on someone declare that, I've been Changed  
(I've been changed)

### I Won't Go Back by William McDowell

And I have waited (I have waited for this moment)  
This moment right here, I have waited all my life (to come)  
(And I won't let it pass me by)  
So we say...I won't go back, can't go back, to the way it used  
to be Before Your presence came and changed me  
I need somebody, lift up your voices and declare  
I won't (I won't go back, can't go back, to the way it used to be)  
Before Your presence came and changed me  
I won't go back, I can't go back, to the way it used to be  
Before your presence came and changed me  
Somebody say... I won't go back, I won't go back, I can't go  
back, to the way it used to be  
Before Your presence came and changed me  
Would you lift your voice and say I won't (I won't go back, I  
can't go back, to the way it used to be)  
Before Your presence came and changed me  
Come on, somebody, lift your voice and declare it and say  
I won't go back, I can't go back, to the way it used to be  
Before Your presence came and changed me  
Somebody say... I won't go back, say I won't go back, I can't go  
back, to the way it used to be  
Before Your presence came and changed me  
Come on just one more time  
I won't (I won't go back, can't go back, to the way it used to be)

### Path to Peace Choir

## A Reading by Ashley Jones Poet Laureate for the State of Alabama

**Manifest Destiny** *"Manifest Destiny" from Reparations Now, Author Ashley M. Jones, Alabama's Poet Laureate 2022-2026, Hub City Press  
copyright 2021, reprinted here by permission for the Service of Repentance April 2, 2022, at Christ Church Cathedral, Mobile, AL.*

and so he learned that the land could be called a name so he called it *mine*.  
and so he learned it could be bordered with blood and so he called it conquest.  
and he learned that the land was willing to give fruit and flower and he called it profit.  
and so he saw some other folk planting and praising and he called them enemy.  
and so he saw there were armies to guard those flowering folk and he called them prey.  
and so he saw the ocean, and what was it but a highway to make more borders?  
and so he saw the bright and peaceful sea and he littered it with trade—  
the bodies stacked next to the crops, the textiles and the rot of disease.  
and so he ground hope and God into dust and called it *rights*.  
and so he heard the wind blowing joy over its people and he sliced it up with law.  
and so he kept slicing for five hundred years.  
and so he built his things around him, and so his coffers never emptied,  
and so he took wives and made children. and so he gave them, too, a price.  
and so he saw each blade of grass and counted it as currency.  
and so his blood was transfused with gold.  
and so he built a wall around himself to keep his many riches in. the walls encased with bone.  
even his heart, a fortress of muscle and money.  
listen, now, your past and future generations:  
your hoarded haul will spoil where you stand.

*As able, the congregation stands.*

Dear friends in Christ, we are gathered to set forth God's praise; to hear God's holy word; to confess to God and to one another our sins and failures; to open to ourselves and to each other the broken nature of our lives; to give voice to our hopes and dreams; and, by God's grace and mercy, to receive forgiveness and healing so we may become more and more the people God calls us to be.

We are gathered to acknowledge and confess our ancestors', our Churches', and our own personal complicity in the horrific institutions of slavery and segregation; to acknowledge and apologize for the ways we as individuals and as a Church continue to participate in the ongoing sin of racism through our attitudes, institutional structures, and the conduct of daily lives. Here we seek God's forgiveness and, if possible, the forgiveness of those whom we have wounded. And, as a sign of our amendment of life, to pledge ourselves and our Church to the task of building a Church and a world free of racism and discrimination.

We are gathered to thank God for preserving our people through the hard days of slavery and segregation; for sustaining us in times of rejection, persecution, and patronization; for providing us with faithful and persevering forebears on whose shoulders we proudly, yet humbly, stand; and for giving us hope, strength, and courage for the living of our lives in the days ahead.

We are gathered here to express our humble gratitude to our African-American brothers and sisters who have remained in this Church; who refused to leave even in the face of persistent prejudice, segregation, and second class treatment; who have blessed our lives and enriched our Church with the gift of their presence, their faith, their cultural heritage; and who have faithfully insisted that this Church remain a catholic and inclusive Church whose mission it is to restore all people to unity with God and each other in Christ.

We are gathered to acknowledge and thank our white brothers and sisters who spoke out against slavery and segregation; who have stood in solidarity with us in our on-going struggle for freedom and equality; who through acknowledging their own racial power and privilege seek to dismantle the structures and attitudes of racism that still exist; and who continue to pray and work for a Church where all are welcomed as equal, honored, and valued members.

**All We are gathered as brothers and sisters in Christ seeking healing, liberation, and forgiveness for ourselves, for each other, for our Church, for our nation, and for our world. For without these we will not move forward into God's kingdom on earth as it is in heaven. May God have mercy on us.**

*Celebrant* Let us bless God who bears our burdens

*People* **and forgives our sins.**

*Celebrant:* God be with you

*People:* **and also with you.**

*Celebrant* Let us pray.

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.**

# The Liturgy of the Word

## The First Lesson

Isaiah 58: 6-12

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rearguard. Then you shall call, and the Lord will answer; you shall cry for help, and he will say, "Here I am." If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.

*Reader* Hear what the Spirit is saying to God's people.

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

## The Second Lesson

Ephesians 2: 13-22

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling-place for God.

*Reader* Hear what the Spirit is saying to God's people.

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

*The congregation is invited to stand and sing.*

## HYMN God of Freedom, God of Justice

Lyrics: Shirley Erena Murray      Tune: Picardy

God of freedom, God of justice,  
you whose love is strong as death,  
you who saw the dark of prison,  
you who knew the price of faith:  
touch our world of sad oppression  
with your Spirit's healing breath.

Make in us a captive conscience  
quick to hear, to act, to plead;  
make us truly sisters, brothers  
of whatever race or creed:  
teach us to be fully human,  
open to each other's need.

Rid the earth of torture's terror,  
you whose hands were nailed to wood;  
hear the cries of pain and protest,  
you who shed the tears and blood:  
move in us the power of pity  
restless for the common good.

*Please remain standing for the reading of the Gospel*



## The Gospel

### Luke 4: 14-21

The Holy Gospel of our Savior Jesus Christ according to Luke

*People*

***Glory to you Lord Christ.***

Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone. When he 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.”

Gospeller      The Gospel of the Lord

*People*

***Praise to you Lord Christ.***

## A Dialogue      Bishop Roaf and Bishop Kendrick

**Litany of Repentance** *Text: Adapted from A Service of Repentance (2008) and prayers from the Sacred Ground curriculum.*

Dear people of God, our history is marred by oppression, by the enslavement of those who differ from us, and by the forces of racism that attack human dignity. The sin of racism is woven into our lives and our cultures, in small and great ways, in things done and things left undone.

We are gathered here to confess our profound regret that the Episcopal Diocese of the Central Gulf Coast, then once portions of the Diocese of Alabama and the Diocese of Florida, lent the institution of slavery its support and justification, and, after slavery was abolished, continued to support segregation and discrimination. We gather here to repent of our complicity in systems of slavery and oppression, to commit ourselves to opposing the sin of racism in our personal and public lives, and to strive for the creation of the beloved community.

As followers of Christ, we reject racism and the oppression of other human beings. In building Christ’s beloved community, we must strive to love all people, respect all people, and work for the good of all people. We must stand alongside God’s children of every race, language, and culture, and work together as agents of justice, peace, and reconciliation.

Therefore, I invite you to join me in confessing those sins that scar our past and continue to wound our present. Let us ask God’s forgiveness that we may be transformed more fully into the Body of Christ. And in the assurance of forgiveness, let us kneel before God and humbly confess our sins: our participation in racism, our privilege based on racism, and our perpetuation of racism.

*A time of silence is kept.*

*The following litany comes from the Standing Ground Curriculum and the Episcopal Diocese of Western North Carolina.*

God the Father, you freed your people from slavery in Egypt, yet the legacy of slavery deforms our lives today.

***Lord have mercy.***

God the Son, you prayed that all would be united in your love and service, yet the divisions among us rend your body.

***Lord have mercy.***

God the Holy Spirit, you inspire us to live peaceably with all, yet the stain of genocide and internment mars our striving for justice.

***Lord have mercy.***

We the Church confess our complicity in the sin of Slavery. We confess that the Episcopal Church in our part of Alabama and Florida was built by the labor of enslaved persons.

***Lord have mercy.***

We repent and ask the forgiveness of the descendants of those enslaved people who have been uniquely affected by this sin.

***Lord have mercy.***

We have harmed one another and the earth through negligence, greed, and self-interest.

***Lord have mercy.***

We have failed to condemn discrimination that leads to unrest.

***Lord have mercy.***

We have decried violence, while overlooking the inequity and frustration from which it rises.

***Lord have mercy.***

We have practiced injustice for economic gain and have oppressed others to make a false peace.

***Lord have mercy.***

We have sought comfort in advantage for ourselves at the cost of injustice for others.

***Lord have mercy.***

We have grasped for this world's goods and been arrogant toward those who have little.

***Lord have mercy.***

We have not shared the good things we have been given and blamed the poor for their poverty.

***Lord have mercy.***

We have been fearful and distrustful of those who are different from us.

***Lord have mercy.***

We have divided ourselves from others and refused to listen to or believe their experience.

***Lord have mercy.***

We have been indifferent to the pain and suffering of our siblings.

***Lord have mercy.***

We have held in contempt those who need our help and not loved them with our whole heart.

***Lord have mercy.***

We have been self-satisfied in our privilege and denied our oppression of others.

***Lord have mercy.***

We have preferred the status quo over justice and serenity over the struggle for peace.

***Lord have mercy.***

We have quietly held good intentions and kept silent the message of reconciliation.

***Lord have mercy.***

We have failed to act with courage for the sake of love.

***Lord have mercy.***

To you today, gracious God of love and mercy, we confess and lament the sin of slavery. Some of our ancestors were oppressors who stole your children from the cradle of their African homeland, bound them in slavery, and profited from the sale of their dignity. On their behalf we repent and ask your forgiveness

Some of our ancestors were those who were forcibly enslaved and transported to a strange and cruel new world where oppression was measured in whip stripes, shackles, and death. We lament their suffering and death and ask your grace to forgive.

***Hear us, Gracious God.***

This nation was made prosperous by the work of slaves and even our own Church profited from their servitude, in buildings built and fields tended with slave labor. Still today our church benefits unjustly from accumulated wealth created on the backs of our brothers and sisters in those awful days. For this, we lament and ask your mercy.

This nation was made prosperous by the work of our enslaved ancestors but not all enjoyed that prosperity. Our people were denied the profit of their own hands and were refused a share in the abundance they created. Still today unjust governmental policy and corporate greed robs us of our fair share in the goods of this republic. We are still contributing to the welfare of the nation without receiving all its benefits. For this we lament and call on you for justice.

***Hear us, Gracious God.***

Still today some of us enjoy a privilege of preference based not on the content of our character or our ability but on the color of our skin. We confess that we benefit from old patterns of discrimination and have not done all we could to break these chains.

Still today some of us are not judged on the content of our character or our ability but on the sinful assumption that the color of our skin makes us inferior. We lament this assumption and claim as beautiful our skin and our heritage.

***Hear us, Gracious God.***

God, whom our Lord called Father, we bring before you our families. In the grim days of slavery, you saw parents' dreams for a united family vanish as their children were sold at the auction block. Injustice in employment and housing also often worked against the peace and stability of our homes. Yet, our families and homes remained foundations of strength for us and still today provide us support and nurture. We give thanks for our families and pray your blessings to strengthen them more and more.

God, whom our Lord called Father, we bring before you our families. You have heard the words of racism pass from generation to generation in our homes and churches, you have seen acts of hatred and exclusion pass from parent to child; the passing on of willful blindness to the realities of racism. Our families are weakened by the evil that remains in us. Restore us in holiness, O God, let our families be places where your acceptance of all persons is taught and learned.

***Hear us, Gracious God.***

Our journey toward freedom did not begin without your guidance nor without the brave and courageous witness of brothers and sisters whose hearts blazed with the demand for freedom, equality, and justice. For those who stood up and those who sat down. For those who walked and those who rode. We give you thanks and praise and pray for the grace to follow their examples.

Our journey toward freedom began when people of our own race realized that none of us are free unless all are free. We give you thanks for the courageous witness of our brothers and sisters who risked rejection from their own people to stand for what was right and good. We give you thanks and praise and pray for the grace to follow their examples.

***Give us grace to follow.***

And so, now, we come before you today, asking you to lift from us all the burdens of our past.

To forgive us our sins, to heal in us all the wounds and division of our present that we may find wholeness and peace as your reconciled people.

**Hear us, Gracious God.**

*All people*

**We pray that you would disrupt and dispel the destructive patterns of racism  
which have been passed down from generation to generation,  
that being freed from their power,  
we may become the Beloved Community you have called us to be.**

**Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love and serve only your will.**

**Anoint us anew with your Holy Spirit,  
that we may be healed and transformed.**

**Surround us with your love,  
that we may be strengthened and comforted. Amen.**

May Almighty God have mercy on us, grant us courage and conviction, and strengthen us to love others who are unlike us. May God, the Holy and Undivided Trinity, make us compassionate in our actions and courageous in our works, that we may see Christ's Beloved Community in our own day. **Amen.**

*The congregation stands.*

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

*Please meet your neighbors with the same greeting.*

*The Offering collected today is for the ministry of Episcopal Relief and Development extended to the people of Ukraine.  
In solidarity with the people of Ukraine, the flowers at the altar are sunflowers, the national flower of the Ukraine.*

**OFFERTORY ANTHEM    We Labor Unto Glory      Path to Peace Choir**

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My God, my God, where e'er I go, Glo-o-ory  
Where I reap and where I sow, Glo-o-ory  
When my hands they grip the thorn, Glo-o-ory  
In the still and in the storm, Glo-o-ory, glo-o-ory

Oh, we labor unto glory, Till heaven and earth are one  
Oh, we labor unto glory, Until God's kingdom comes

The sun it shines and then goes down, Glo-o-ory  
Rain, it pours and beats the ground, Glo-o-ory  
Dust, it blows and ends my days, Glo-o-ory  
Hearts they burn beneath Your gaze, Glo-o-ory, glo-o-ory

Oh, we labor unto glory, Till heaven and earth are one  
Oh, we labor unto glory, Until God's kingdom comes

My heart, my hands, they're kingdom bound, Glo-o-ory  
Where thorns no longer curse the ground, Glo-o-ory  
Trim the wick, ignite the flame, Glo-o-ory  
My work, it will not be in vain, Glo-o-ory, glo-o-ory

Oh, we labor unto glory, Till heaven and earth are one  
Oh, we labor unto glory, Until God's kingdom comes  
Oh, we labor unto glory, Till heaven and earth are one

Oh, we labor unto glory, Until God's kingdom comes,  
Until God's kingdom comes, Until God's kingdom comes



## The Great Thanksgiving

### Eucharistic Prayer B The 1979 Book of common Prayer

*Celebrant:* The Lord be with you.

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

*Celebrant:* Lift up your hearts.

*People:* **We lift them to the Lord.**

*Celebrant:* Let us give thanks unto our Lord God.

*People:* **It is right to give him thanks and praise.**

*The Celebrant continues:*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

**Holy, holy, holy Lord, God of power and might,**

**Heaven and earth are full of your glory.**

**Hosanna in the highest. Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord. Hosanna in the highest. Hosanna in the highest.**

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 all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

### The Lord's Prayer

**Our Father, who art in heaven, hallowed be thy Name,**

**thy kingdom come, thy will be done, on earth as it is in heaven.**

**Give us this day our daily bread.**

**And forgive us our trespasses, as we forgive those who trespass against us.**

**And lead us not into temptation, but deliver us from evil.**

**For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

## The Breaking of the Bread

*Celebrant:* Christ our Passover is sacrificed for us.

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

*The congregation is seated until directed to come forward for communion. All are invited to participate. When you approach the ministers, open your hands to receive a piece of the bread. You may then either take a sip of wine from the chalice, or slightly dip your piece of bread into the wine before consumption. And if you prefer to not receive the bread and wine, you may still come forward and cross your arms for a blessing by the Bishop.*

**Music at Communion** [*Hymns referenced are found in The 1982 Hymnal*] *The congregation remains seated while singing.*

### Let Us Break Bread Together H-325

Let us break bread together on our knees;

let us break bread together on our knees;

*Refrain:*

When I fall on my knees with my face to the rising sun,

O Lord, have mercy on me.

Let us drink wine together on our knees;

let us drink wine together on our knees; *Refrain*

Let us praise God together on our knees;

let us praise God together on our knees; *Refrain*

### There is a balm in Gilead H-676

*Refrain:*

There is a balm in Gilead, to make the wounded whole,  
there is a balm in Gilead, to heal the sin-sick soul.

Sometimes I feel discouraged, and think my work's in vain,  
but then the Holy Spirit revives my soul again. *Refrain*

If you cannot preach like Peter,

if you cannot pray like Paul,

you can tell the love of Jesus, and say, "He died for all."

*Refrain*

### In Christ There is No East or West H-529

In Christ there is no east or west,

in him no south or north,

but one great fellowship of love  
throughout the whole wide earth.

In Christ now meet both east and west,

in him meet south and north.

All Christly souls are one as him  
throughout the whole wide earth.

Join hands, disciples of the faith,

whate'er your race may be.

Whoever serves my Father as his child is surely kin to me.

## The Post Communion Prayer

*Celebrant:* 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 and renewal of our communities.

*Celebrant and People*

**Eternal God, giver of life, in sharing the body and blood of Christ our Savior,**

**you have given us a foretaste of what it truly means**

**to be sisters and brothers united, reconciled to one another in your Love;**

**and you have fed us with the spiritual food we need for the journey which still lies before us.**

**Lift us beyond the burdens of our past pain and guilt**

**and renew in us the vision of your new creation.**

**Assist us in our efforts to dismantle the structures of racism in every aspect of our lives**

**and to build in their place communities of justice, freedom, dignity and equality.**

**Send us forth into the world as repairers of the breach,**

**and make us instruments of your peace; through Christ our Lord. Amen.**

## THE BLESSING

## THE DISMISSAL

Let us go forth in the name of Christ.

**People**      **Thanks be to God**

## MUSICAL ANTHEM      **We All Bleed the Same** by Bill Withers and Mandisa      **Path to Peace Choir**

Sometimes in our lives

We all have pain

We all have sorrow

But if we are wise

We know that there's always tomorrow

You just call on me brother when you need a hand

We all need somebody to lean on

I just might have a problem that you'd understand

We all need somebody to lean on

We all bleed the same (2x)

We're more beautiful when we come together

We all bleed the same

So tell me why, tell me why

We're divided

If we're gonna fight

Let's fight for each other

If we're gonna shout

Let love be the cry

We all bleed the same

So tell me why, tell me why

We're divided

If we're gonna fight

Let's fight for each other

If we're gonna shout

Let love be the cry

We all bleed the same

So tell me why, tell me why

We're divided

We all bleed the same

We're more beautiful when we come together

We all bleed the same

So tell me why, tell me why

We're divided

We all bleed the same

We're more beautiful when we come together

We all bleed the same

So tell me why, tell me why

We're divided

## THE POSTLUDE

**Tocatta in E Minor**

**Johann Pachelbel**

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## MINISTERS OF THE SERVICE

Celebrant        The Right Reverend Russell Kendrick, Bishop of The Diocese of the Central Gulf Coast  
Assisting Clergy   The Right Reverend Phoebe Roaf, Bishop of the Diocese of West Tennessee  
                      The Very Reverend Beverly Gibson, Dean of Christ Church Cathedral

Call to Worship   Valerie Mitchell, Dr. Carl Cunningham, Jr.

Readers         The Reverend Dr. Tommie Watkins, Jr., Kate Flukinger

Gospeller        The Reverend LeBaron Taylor

Intercessors     Joe McDaniel, Gary Moore

Greeters/Ushers   Members of the Mobile Kappa League

Musicians        Elizabeth Bemis, Organist and Music Director, Christ Church Cathedral  
                      Devin Burton, Cantor  
                      The Path to Peace Choir, co-directed by Minister Dorothy Johnson, New Jerusalem Pentecostal Holiness  
                      Church Bay Minette, AL and Jason Pears, Christian Valley Missionary Baptist Church, Fairhope, AL



**Ashley M. Jones** is Poet Laureate of the state of Alabama (2022-2026). She holds an MFA in Poetry from Florida International University, and she is the author of *Magic City Gospel* (Hub City Press 2017), *dark / / thing* (Pleiades Press 2019), and *REPARATIONS NOW!* (Hub City Press 2021). Her poetry has earned several awards, including the Rona Jaffe Foundation Writers Award, the Silver Medal in the Independent Publishers Book Awards, the Lena-Miles Wever Todd Prize for Poetry, a Literature Fellowship from the Alabama State Council on the Arts, the Lucille Clifton Poetry Prize, and the Lucille Clifton Legacy Award. She was a finalist for the Ruth Lily Dorothy Sargent Rosenberg Fellowship in 2020, and her collection, *REPARATIONS NOW!* was on the longlist for the 2022 PEN/Voelcker Award for Poetry. Her poems and essays appear in or are forthcoming at CNN, POETRY, The Oxford American, Origins Journal, The Quarry by Split This Rock, Obsidian, and many others. She teaches Creative Writing at the Alabama School of Fine Arts and in the Low Residency MFA at Converse University. Jones co-directs PEN Birmingham, and she is the founding director of the Magic City Poetry Festival. She recently served as a guest editor for Poetry Magazine.

## ADVOCACY GROUPS HOSTED IN CHAPTER HOUSE

*Representatives of these agencies will be available at 9:30 AM and following the worship in the Chapter House which is accessible by the doors and steps at the right of the church.*

*An accessible ramp that also leads to the Chapter House is located on the exterior of the church.*

*We are grateful for the energy, effort and commitment of the people associated with these organizations.*

### **ALABAMA ARISE** [www.alarise.org](http://www.alarise.org) Office 334.832.9060

Attending: Presdaline (Pres) Harris, Organizing Director

Alabama Arise is a statewide, member-led organization advancing public policies to improve the lives of Alabamians who are marginalized by poverty. Our membership includes faith-based, community, nonprofit and civic groups, grassroots leaders and individuals from across Alabama. We cannot eliminate poverty in Alabama and its effects without public policy solutions. And we cannot change public policy without engaging people in the policy making process. Meeting needs through direct services is not enough to reverse the impact of existing harmful policies.

### **ALABAMA APPLESEED CENTER FOR LAW & JUSTICE** [www.AlabamaAppleseed.org](http://www.AlabamaAppleseed.org) Office: 334.416.8401

Attending: Catherine Alexander-Wright, Social Worker

Alabama Appleseed Center for Law & Justice is a nonprofit based in Montgomery working at the intersection of poverty, racial justice, and the criminal justice system. Appleseed engages in research, coalition building, legislative advocacy and direct legal services to confront Alabama's over reliance on prisons and punishment and create a brighter way forward for all Alabamians.

### **ALABAMA COALITION FOR IMMIGRANT JUSTICE** [www.acij.org](http://www.acij.org) Office: 205.945.0777

Attending: Frank Barragan, Coastal Region Organizer

The Alabama Coalition for Immigrant Justice is a grassroots, statewide network of individuals and organizations that works to advance and defend the rights of immigrants in Alabama. Our coalition consists of six non-profit organizations, and hundreds of individual members. Our coalition is leading our state to a more equitable and just multi-ethnic, multi-lingual future – building a better Alabama for everyone, from the ground up. We seek to do this in the following ways:

1. Developing grassroots immigrant leadership;
2. Building transformative alliances with African American communities, people of faith, LGBTQ movements, and organized labor;
3. Organizing for comprehensive immigration reform and stopping family separation through deportation;
4. Encouraging civic participation and voter engagement;
5. Transforming Alabama county by county – building alliances and accountability with elected officials, police, service providers and businesses;
6. Advocating for just policies on local, state, and national levels.

### **ALABAMA INSTITUTE FOR SOCIAL JUSTICE** Office: 334.279.3746

Attending: Lenice C. Emanuel, MLA, Executive Director & Rev. Roderick Frye

The Alabama Institute for Social Justice is dedicated to advocating for social justice and racial reconciliation by centering the empowerment of women, minorities, and children through the platform areas of child care advocacy, voter engagement, gender equity, and environmental justice.

### **AMERICAN CIVIL LIBERTIES UNION** [www.aclualabama.org](http://www.aclualabama.org) Office: 334.420.1746

Attending: Dr. Kenneth Hudson

The ACLU is a private, non-profit membership organization focused on advancing civil liberties in the state legislature, protecting civil rights in the courtroom, and activating communities through public education across the state. The ACLU of Alabama covers a wide range of social advocacy issues including voting rights, gender justice and criminal legal reform.

Attending: Alpha Phi Alpha Fraternity members

Black Voters Matter goal is to increase power in marginalized, predominantly Black communities. Effective voting allows a community to determine its own destiny. We agree with the words of Dr. Martin Luther King, Jr. when he said, “Power at its best is love implementing the demands of justice, and justice at its best is power correcting everything that stands against love.” We seek to achieve our goals with the following 5 core beliefs in mind:

- The key to effective civic engagement and community power is understanding, respecting, and supporting local infrastructure.
- Black Voters Matter not only on election day, but on the 364 days between election days as well. This means we must support individuals and organizations that are striving to obtain social justice throughout the year.
- Black Voters Matter \*everywhere\*, including rural counties and smaller cities/towns that are often ignored by candidates, elected officials, political parties, and the media.
- In order for Black voters to matter, we must utilize authentic messaging which speaks to our issues, connects with our hopes, and affirms our humanity.
- The leadership, talent, and commitment demonstrated by Black women, in particular, must receive recognition and, more importantly, \*investment\* in order to flourish and multiply..

**Center for Fair Housing, Inc.** [www.sacfh.org](http://www.sacfh.org) 251-479-1532

Attendees: Danita Washington and Lisa Jenkins

The Center is a nonprofit civil rights organization. We provide education on fair housing rights and accept complaints of housing discrimination. We also promote the work of building more healthy and inclusive communities.

**COMMISSION ON PRISON MINISTRY** [www.diocgc.org/prison-ministry](http://www.diocgc.org/prison-ministry)

Episcopal Diocese of the Central Gulf Coast

It is our Vision to be guided, governed, encouraged, and inspired by the words of Jesus in Matthew 25: “...when I was in prison, you came and visited me...in as much as you do it to one of the least of these, you did it unto me.” We will also be governed by our Baptismal vows, which we have taken as members of the Episcopal Church. Guided by this vision, we will endeavor to:

- Empower the church families of the Diocese of the Central Gulf Coast and the larger Church to share the love and hope of Christ with those who are in prison, and with their families.
- Enable our churches to support and assist inmates upon their release, and to help them become productive members of society.
- Inform our members of the inequities and injustices within our nation's criminal justice system, and to call upon them to be a compassionate and effective voice for meaningful change.

**COMMISSION ON RACIAL JUSTICE AND RECONCILIATION** [www.diocgc.org/racial-justice-and-reconciliation](http://www.diocgc.org/racial-justice-and-reconciliation)

Episcopal Diocese of the Central Gulf Coast [racialjusticeandreconciliation@gmail.com](mailto:racialjusticeandreconciliation@gmail.com)

As members of the Jesus Movement, our mission is to dismantle individual and institutional racism by sharing resources and creating opportunities that inspire and empower faith communities and the larger community, resulting in reconciliation and restoration of all God's People.

**COMMUNITY REMEMBRANCE PROJECT of the EQUAL JUSTICE INITIATIVE** [www.eji.org](http://www.eji.org)

Attending: John Brooks and Mary Mullins Redditt

The Equal Justice Initiative collaborates with communities to memorialize documented victims of racial violence and foster meaningful dialogue about race and justice.

**DORA FRANKLIN FINLEY AFRICAN-AMERICAN HERITAGE TRAIL** <https://www.dffaht.org> Tours:

251.725.2236 Attending: Dr. Cheryl Franklin, Vice President and Eric Finley, Tour Director

To educate, preserve and mark the historic contributions of African-Americans from Mobile's ethnically diverse community.



**FAITH IN ACTION ALABAMA** <https://www.faithinactionalabama.org>

Attending: The Rev. Fredrick Thompson

Mobile Hub: The Rev Marvin C. Lue, Jr Community Organizer for Faith in Action Alabama-Mobile Hub  
(Lead Pastor and Proclaimer, Stewart Memorial CME Church, Mobile)

Our mission is to honor God by dismantling systemic racism to create pathways of opportunity for all Alabamians.

**FREEDOM SCHOOL PENSACOLA** [www.cgcfreeschools.org](http://www.cgcfreeschools.org) Office:850.696.5833

Central Gulf Coast CDF Freedom Schools, Inc.

Attending: The Reverend Kammy Young and Dr. Karen Evans, Executive Director

Central Gulf Coast CDF Freedom Schools provide a six-week long summer literacy and multicultural enrichment program which empowers children from low-income families to excel and believe in their ability to make a difference in themselves, their families, communities, country and world with hope, education and action through a research-based model that supports scholars and their families through five essential components.

**J.U.S.T. Pensacola** [www.justpensacola.org](http://www.justpensacola.org)

Kaeli Williams, Executive Director

Justice United Seeking Transformation in Pensacola, or J.U.S.T. Pensacola, is an interfaith organization of 19 faith communities. It actively seeks to uncover injustice and mobilize the community through the power of organized people to create and win just, fair, and effective solutions.

**Mobile Area Interfaith Conference (MAIC)** [www.mobileareainterfaith.org](http://www.mobileareainterfaith.org) 251.308.8725

Attending: Dr. Demetrius P. Semien

Currently, MAIC operates three programs focused on reentry (of former offenders) efforts: Metro Chaplaincy Program at Metro Jail, The Neighbor Center, and the Academy for Career Development. It is a collaboration of faith-based organizations and religious congregations on mission to encourage development of community resources to address unmet human needs with a focus on serving marginalized citizens. MAIC has helped with food bank and with homeless prevention efforts.

**NAACP Mobile County, AL** <https://www.naacp.org>

Robert Clopton, Sr. and Alec Barnett

Our Mission is to ensure the Political, Educational, Social and Economic equality of rights of all people and eliminate race base discrimination. We're committed to dismantling racism and disrupting inequality to create a society where all people can truly be free. Our work includes civic engagement, systemically building racial equity, and supporting policies and institutions that prioritize the urgent needs of all people but especially Black people and people of color., who are most impacted by race-based discrimination. From city halls to the Supreme Court, using advocacy and litigation, we will secure civil rights for everyone.

**PATH TO PEACE (Baldwin County)** a program of Ecumenical Ministries—All Congregations Together

Attending: Michelle Kurtz

The Path to Peace movement facilitates personal friendships across racial boundaries through engaging community events and connect groups. It is non-partisan, Bible-based, Christ-centered and strives to expose and eradicate racism of the heart in Baldwin County, AL. Connect Groups are its primary tool. In these, individuals form small, intentionally multi-race groups around interests such as gardening, photography, reading, sports and so on. These meet regularly, integrating members' personal social networks as they pursue their common interests. The Path to Peace Choir is one such Connect Group, organized around singing.

**POOR PEOPLE'S CAMPAIGN: A NATIONAL CALL FOR MORAL REVIVAL** [www.poorpeoplescampaign.org](http://www.poorpeoplescampaign.org)

Over fifty years ago, the Rev. Dr. Martin Luther King, Jr. and many other leaders launched a Poor People's Campaign to tackle the pervasive problems of systemic racism, poverty, and militarism. By many measures, these interrelated problems are worse today than they were back in 1968. And if you add in climate change and ecological devastation, the urgency is even greater. This 1968 movement was relaunched in 2018 by Rev. Dr. William J. Barber and Rev. Dr. Liz Theoharis. The Alabama and Florida Poor People's Campaigns are part of 45 states that has connected the poor, low wage workers, religious leaders, community leaders, grassroots groups and allies to demand justice to issues of systematic injustice and to give voice to the disenfranchised. The Episcopal Church is a Faith Partner of the PPC to mobilize Episcopalians across the country.

**Thanksgiving for the lives and ministry  
of the Diocesan Commission on Racial Justice and Reconciliation**

Joe McDaniel, Jr., Christ Church Episcopal Church, Pensacola, Florida, Co-Chair  
Gary Moore, St. Paul's Episcopal Chapel, Magnolia Springs, Alabama, Co-Chair  
Nancy Bolton Beck, St. Paul's Episcopal Church, Daphne, Alabama,  
Sarah Bolt Christ Church, Pensacola, Florida  
The Rev. David Chatel, St. Stephens Episcopal Church, Brewton, Alabama  
Jill Showers Chow, Christ Church Episcopal Cathedral, Mobile, Alabama  
Ozie Christian, Christ Episcopal Church, Pensacola, Florida  
The Rev. Jim Flowers, All Saints Episcopal Church, Mobile, Alabama  
Michael Foote, St. Paul's Episcopal Chapel, Magnolia Springs, Alabama  
The Rev. John George, Church of the Good Shepherd Episcopal Church, Mobile, Alabama  
Andrew Howard, Church of the Good Shepherd Episcopal Church, Mobile, Alabama  
The Rev. Lydia Knizley Johnson, Bishop's Staff, Pensacola, Florida  
The Rev. Clyde Jones, Macedonia Missionary Baptist Church, Daphne, Alabama  
Nichelle Jones, Macedonia Missionary Baptist Church, Daphne, Alabama  
Susan Miller, St. Stephen's Episcopal Church, Brewton, Alabama  
Valerie Mitchell, All Saints Episcopal Church, Mobile, Alabama, Executive Committee  
Dent Neilson, St. Thomas Episcopal Church, Greenville, Alabama  
Mary Mullins Redditt, St. James Episcopal Church, Fairhope, Alabama  
Robbie Runderson, Church of the Good Shepherd Episcopal Church, Mobile, Alabama  
Ken Thomas, Nativity Episcopal Church, Dothan, Alabama