

Seeking Christ in All People: A Service of Commitment to Racial Healing, Justice, and Reconciliation



**Saturday, January 18, 2014
11:00 AM**

**The Most Reverend Katharine Jefferts Schori,
The Right Reverend Morris K. Thompson, Jr.,
Leaders of the Episcopal Diocese of Louisiana**

**Christ Church Cathedral
New Orleans, Louisiana**

Seeking Christ in all People: A Service of Commitment to Racial Healing, Justice, and Reconciliation

This service of commitment to racial healing, justice, and reconciliation marks a milestone along the pilgrimage of grace that is our diocesan journey to the Kingdom of God. It began as an answer to the invitation of the 75th General Convention of the Episcopal Church that every diocese, in the words of resolution A123, “name a Day of Repentance, and on that day to hold a Service of Repentance.” It has evolved since that first inspiration into a narrative and rehearsal of our diocese and its people’s progress in this holy ministry, and acts as our shared commitment to see this ministry through to its end. In that sense it is an inauguration of this work.

A liturgy is a “work of the people.” It is an act of worship of God in a way that manifests and confesses the state we exist in today, it is our prayer for God’s providence to bring us to the New Jerusalem where we are all perfected in God’s Grace, and it is our celebration and faith in God’s sure promises. It is in this work that this liturgy takes its form. This service is based on the Book of Common Prayer’s Celebration of a New Ministry, envisioning the work of racial healing, justice, and reconciliation as having already begun; but the dedication of our diocese, and our commitment as a response to the calling of the Gospel, our Bishop, and of General Convention requires our intentionally coming together and seeking God’s Word and Grace in this work.

The Liturgy begins with a statement of dedication, an institution, bringing voices of our diocese together to state our intention to “inaugurate a healing dialogue, asking God’s help to understand race and racism in our past and present, and to commit ourselves to building an anti-racist future in our Church.”

The Litany of Confession is taken from the Litany of Reconciliation used by the Community of the Cross of Nails centered at Coventry Cathedral. Started as a body to bring together former enemies into peace and affinity, the Litany uses the words of Christ on the Cross as the response of the congregation, “Father, forgive.” It sees all parties in dispute as being in need of giving and receiving forgiveness.

The Liturgy of the Word gives narratives of the Old and New Testament revealing grace and forgiveness between God’s people and between God and all humanity. It tells of Joseph’s reconciliation with his brothers who sold him into slavery, of God’s mercy in the person of Jesus Christ, who knows our weaknesses and failings and gives us forgiveness, and of His ultimate act of grace in His death on the cross, thereby redeeming and reconciling creation with God.

In the Inauguration of New Ministry, there are two steps to a change of life, a metanoia (Greek for “repentance,” or a “turning around”): There is truth telling, reciting the state and direction of our lives followed by a promise and commitment to a new direction. The two steps of our metanoia are recited by various voices representing the diverse composition of our community articulating our past sins and failures. These are given over to God in confession by our Bishop. Next a dedication to a new path is given, and it too is given over to God by our Bishop as a prayer of dedication and petition for God’s grace and support in that work.

This new life and direction together is sealed in the Peace of God and in the celebration of the Holy Eucharist of Christ’s heavenly banquet of love and unity. The canon of the Eucharist is drawn from the great flexibility of our 1979 Book of Common Prayer, and speaks to the unity and grace found in the cross and at the altar, harkening to our Baptismal Covenant of service and honor of all God’s creation, and to our further commitment to reconciliation and healing through God’s grace and help.

The Holy Eucharist

January 18, 2014 11:00 AM

Celebrant & Preacher - The Most Reverend Katharine Jefferts Schori
Bishop - The Right Reverend Morris K. Thompson, Jr.
Deacon - The Venerable Priscilla G. Maumus
Deacon Gospeler - The Reverend Deacon Joyce Eskamire-Jackson



It is the tradition of the Episcopal Church to maintain silence in the worship area so that people may pray. Please help us preserve an atmosphere of quiet reverence before worship begins, remembering to turn pagers and cell phones off; let the music of the opening voluntary quiet your thoughts as you prepare for worship.

OPENING VOLUNTARY

INTROIT

- 1 Amazing grace, how sweet the sound 2 T'was grace that aught my heart to fear,
that saved a wretch like me. and grace my fear relieved,
I once was lost but now I'm found; How precious did that grace appear,
was blind, but now I see. the hour I first believed.

- 3 When we've been there ten thousand years,
bright shining as the sun
we've no less days to sing God's praise
than when we first begun.

Oboist: Maria Elliott

Words: John Newton

Music: Traditional Melody arranged by Stephen Hatfield

The Word of God

ENTRANCE HYMN #390 - Praise to the Lord, the Almighty..... *Lobe den Herren*

THE DECLARATION OF COMMITMENT

The Ordained and Lay Leaders of the Diocese, standing before the Bishop and Presiding Bishop, say
Bishop Thompson, we have come together today to inaugurate a healing dialogue, asking God's help to understand race and racism in our past and present, and to commit ourselves to building an anti-racist future in our Church.

The Bishop then says

Will you, in the presence of God and God's people, commit yourselves to this trust and responsibility?

The Leaders We will.

The Bishop then addresses the congregation

Will you who witness this beginning, support, uphold and join in this reconciling ministry by repentance and amendment of life?

People We will.

The Bishop says

Let us then offer to God our prayers of repentance and commitment to new life.

THE LITANY OF CONFESSION

All have sinned and fallen short of the glory of God. Invoking the words of our Savior from the cross, let us pray to the Lord saying, "Father Forgive."

The hatred which divides community from community, race from race, class from class,
Father Forgive.

The covetous desires of people and communities to possess what is not their own,
Father Forgive.

The greed which exploits the work of human hands and lays waste the earth,
Father Forgive.

Our envy of the welfare, happiness, and privileges of others,
Father Forgive.

Our indifference to the plight of the imprisoned, the homeless, and the refugee,
Father Forgive.

The lust which dishonors the bodies of men, women and children,
Father Forgive.

The pride which leads us to trust in ourselves and our idols, and not in God,
Father Forgive.

Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave us.

The Presiding Bishop says

The Lord be with you.

People And also with you.

Bishop Let us pray.

God of compassion, you have reconciled us in Jesus Christ who is our peace: Enable us to live as Jesus lived, breaking down walls of hostility and healing enmity. Give us grace to make peace with those from whom we are divided, that, forgiven and forgiving, we may ever be one in Christ; who with you and the Holy Spirit reigns for ever, one holy and undivided Trinity. *Amen.*

THE FIRST READING ~ Genesis 45:1-15

Then Joseph could no longer control himself before all those who stood by him, and he cried out, "Send everyone away from me." So no one stayed with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer him, so dismayed were they at his presence. Then Joseph said to his brothers, "Come closer to me." And they came closer. He said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, "Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children's children, as well as your flocks, your herds, and all that you have. I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.' And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. You must tell my father how greatly I am honored in Egypt, and all that you have seen. Hurry and bring my father down here." Then he fell upon his brother Benjamin's neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

PSALM 51:1-13 *Please join in singing the refrain*



- 1 Have mercy on me, O God, according to your loving-kindness; *
in your great compassion blot out my offenses.
- 2 Wash me through and through from my wickedness *
and cleanse me from my sin. [*Refrain*]
- 3 For I know my transgressions, *
and my sin is ever before me.

- 4 Against you only have I sinned *
and done what is evil in your sight. [*Refrain*]
- 5 And so you are justified when you speak *
and upright in your judgment.
- 6 Indeed, I have been wicked from my birth, *
a sinner from my mother's womb. [*Refrain*]
- 7 For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.
- 8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed. [*Refrain*]
- 9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.
- 10 Hide your face from my sins *
and blot out all my iniquities. [*Refrain*]
- 11 Create in me a clean heart, O God, *
and renew a right spirit within me.
- 12 Cast me not away from your presence *
and take not your holy Spirit from me.
- 13 Give me the joy of your saving help again *
and sustain me with your bountiful Spirit. [*Refrain*]

THE SECOND READING ~ Hebrews 4:12-16

The word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account. Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

HYMN #676 ~ There is a balm in Gilead.....*Balm in Gilead*

THE GOSPEL ~ Luke 23:32-43

Deacon The Holy Gospel of our Lord Jesus Christ according to Luke.
People Glory to you, Lord Christ.

Two others also, who were criminals, were led away to be put to death with Jesus. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. The people stood by, watching Jesus on the cross; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

Deacon The Gospel of the Lord.
People Praise to you, Lord Christ.

THE SERMON ~ The Presiding Bishop

ANTHEM:

*My God is so high you can't get over Him,
He's so low you can't get under Him,
He's so wide you can't get 'round Him,
you must come in by and through the lamb.*

1 One day as I was a walkin' along the heavenly road,
My Savior spoke unto me and He filled my heart with His love.

2 I'll take my gospel trumpet and I'll begin to blow,
And if my Savior helps me I'll blow wherever I'll go.

Soloist: Tyrone Chambers

Music: Negro Spiritual arranged by Moses Hogan (1957-2003)

THE INAUGURATION OF NEW MINISTRY

Members representing our unified community recite this dialogue of racial truth telling and reconciliation.

Brothers and sisters in Christ, we know it to be true that the arc of history is long and that it bends toward justice. Though laws are passed and milestones reached we still have far to go to realize God's beloved community in our midst. We live in the bend of that arc.

Gracious and merciful God, look on us today and see your children, with ancestors of different races and languages, descended from many families, yet bound into one by the Spirit who yet lives in and among us and by whose grace we find the strength to say the words we say today.

To you today, All Merciful and Compassionate One, 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.

This nation was made prosperous by the work of slaves and 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 are ashamed 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 many of us of our fair share in the goods of this republic. Many still contribute to the welfare of the nation without receiving all its benefits. For this we lament and call on you for judgment.

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.

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.

Bishop Thompson, as the chief priest and pastor of our Diocese, prays

O Lord God, we are not worthy to have you come under our roof; yet you have called your servants to stand in your house to serve as agents of your Love.

We confess our complicity in the sins of slavery and segregation. We confess that the Episcopal Diocese of Louisiana was built upon the backs of enslaved persons, in both wealth and property; that our diocese supported the institution of slavery; and that when freedom came to the enslaved we did nothing to prevent their re-enslavement by Jim Crow. We, aware of these things done and left undone, do most heartily repent and ask your forgiveness, and the forgiveness of the

descendents of those enslaved people who have been uniquely affected by our sins.

As a unified community, all say

We acknowledge one Lord, one faith, one baptism, one God and Father of all.

We acknowledge the image of God in each individual within our Church and the wider community.

We acknowledge the ongoing problem of racism in Louisiana, and we seek to bring healing to this wound.

We pledge to all who have been affected by these grievous actions our love and commitment to repentance of the time of slavery and segregation, and our diligent work in cleansing our hearts of racism.

Bishop Thompson says

O Lord our God, we devote ourselves, body, soul, and spirit, to the ongoing work of reconciliation. Fill our memories with the record of your mighty works; enlighten our understanding your Holy Spirit; and may all the desires of our hearts and wills center in what you would have us do. Make us instruments of your salvation, of peace and reconciliation in your world. Be always with us in carrying out the duties of this ministry. In prayer, quicken our devotion; in praises, heighten our love and gratitude; and grant that, by the clearness and brightness of your holy Word, all the world may be drawn into your blessed kingdom. All this we ask for the sake of your Son our Savior Jesus Christ. *Amen.*

THE PEACE

The Presiding Bishop then says to the people

The peace of the Lord be always with you.

People And also with you.

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

The Liturgy of the Table

Today's monetary offering is designated to the work of the Racial Reconciliation Committee.

THE OFFERTORY SENTENCE

“If you are offering your gift at the altar, and there remember that your sister or brother has something against you, leave your gift there before the altar and go; first be reconciled to your sister or brother, and then come and offer your gift.”
Matthew 5:23-24

OFFERTORY HYMN #599 - Lift Every Voice and Sing *Lift Every Voice*

THE GREAT THANKSGIVING

SURSUM CORDA

Presiding Bishop The Lord be with you.

People And also with you.

Presiding Bishop Lift up your hearts.

People We lift them to the Lord.

Presiding Bishop Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

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 by the cross of our Lord Jesus Christ you have reconciled all things to yourself, not counting our sins against us and renewing our hearts to forgive as we have been forgiven.

And so we join the saints and angels in proclaiming your glory, as we sing,

SANCTUS & BENEDICTUS

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, heaven and earth are full of your glo - ry. Ho -

san - na in the high - est. * Bless - ed is he who comes

in the name of the Lord. Ho - san - na in the

high - est. Ho - san - na in the high - est.

Then the Presiding Bishop continues

You are indeed Holy, O Lord, and from the world's beginning are ceaselessly at work, so that the human race may become holy, just as you yourself are holy.

Indeed, though we once were lost and could not approach you, you loved us with the greatest love: for your Son, who alone is just, handed himself over to death, and did not disdain to be nailed for our sake to the wood of the Cross.

But before his arms were outstretched between heaven and earth, to become the lasting sign of your covenant, he desired to celebrate the Passover with his disciples.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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."

Recalling now his suffering and death, and celebrating his resurrection and ascension, we await his coming in glory.

Presiding Bishop and People

Accept, O Lord, our sacrifice of praise, this memorial of our redemption.

The Presiding Bishop continues

Send your Holy Spirit upon these gifts. Let them be for us the Body and Blood of your Son. And grant that we who eat this bread and drink this cup may be filled with your life and goodness.

As you have gathered us now at the table of your Son, so also gather us together with the ever-blessed Virgin Mary, with the blessed apostles, with blessed Frances Joseph Gaudet, and with our sisters and brothers of every race and tongue who have died in your friendship. Bring us to share with them in the unending banquet of unity in the new heaven and the new earth, where the fullness of your peace will shine forth.

All this we ask through your Son Jesus Christ. 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

And now, as our Savior Christ has taught us, we are bold to say,

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 FRACTION ANTHEM

Antiphon
Cantor, then all

The dis - ci - ples knew the Lord - Je - sus in the break - ing

Fine *Verses*
— of the bread. 1. The bread which we break, Al - le - lu -
2. One bo - dy are we, Al - le - lu -

All repeat Antiphon
ia, is the com - mun - ion of the Bod - y of Christ.
ia, for though ma - ny we share one bread.

THE INVITATION TO AND DISTRIBUTION OF HOLY COMMUNION

All persons are welcome at the Lord's table; to receive Holy Communion or a Blessing. Baptized Christians of all ages and denomination may receive the elements. To receive a blessing rather than the elements, cross your arms over your chest as you kneel at the altar rail. To receive communion please hold out your crossed hands, open palms up, for the bread, and then help guide the chalice to your lips to receive the wine; cross your arms over your chest if you do not wish to receive the wine. Please blot lipstick before drinking from the chalice. You may also allow the chalice minister to dip the bread into the wine and place it on your tongue and it is permissible to receive only the bread if you like.

SOLO - His Eye is on the Sparrow
Erica Flowers, *Soloist*

ANTHEM

Draw us in the Spirit's tether; For when humbly, in thy name,
Two or three are met together, Thou art in the midst of them:
Alleluya! Alleluya! Touch we now thy garment's hem.

As the brethren used to gather in the name of Christ to sup,
Then with thanks to God the Father break the bread and bless the cup,
Alleluya! Alleluya! So knit Thou our friendship up.

All our meals and all our living make as sacraments of thee,
That by caring, helping, giving, we may true disciples be.
Alleluya! Alleluya! We will serve thee faithfully.

Words: Percy Dearmer (1867-1936)
Music: Harold Friedell (1905-1958)

HYMN #325 - Let Us Break Bread Together *Let Us Break Bread*

Please join in saying

THE POSTCOMMUNION PRAYER

Almighty Father, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for giving us the ministry of reconciliation, and for inspiring us to seek Christ in all persons, loving our neighbors as ourselves, and to respect the dignity of every human being. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world, committing ourselves to racial healing, justice, and reconciliation; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

THE PRIMATE'S BLESSING

HYMN #460 - Alleluia, Sing to Jesus *Hyfrydol*

THE DISMISSAL

Deacon Let us go forth into the world rejoicing in the power of the Spirit.
People Thanks be to God.

THE RETIRING PROCESSION - Improvisation - Mr. Kientz

Please join our community in Stuart Hall for a reception.

COPYRIGHTS

Psalm: From *The Portland Psalter* © 2006, by Robert A. Hawthorne. Church Publishing Incorporated. All rights reserved.
Sanctus: American folk melody; arr. Marcia Pruner; harm. Annabel Morris Buchanan (1889-1983) © Church Pension Fund.
Reprinted from *Wonder, Love, and Praise* under OneLicense.net #712212.
The disciples knew: Jack Warren Burnam (b. 1946) © 1986 Jack Warren Burnam.
Reprinted from *Wonder, Love, and Praise* under OneLicense.net #712212.

Additional Liturgical Ministers

Organist: Jarrett Follette
Canon Precentor, Christ Church Cathedral

Choir Director: Caroline Carson
Director of Music, St. Paul's Episcopal Church

Pianist: Victor Atkins

Young Artist in Residence: Thomas Kientz

Cantor: Amanda McCarthy

Vergers: Steve Smith

Presiding Bishop's Chaplain: The Reverend Deacon Joyce Eskamire Jackson

Bishop's Chaplain: The Reverend Deacon Cindy Obier

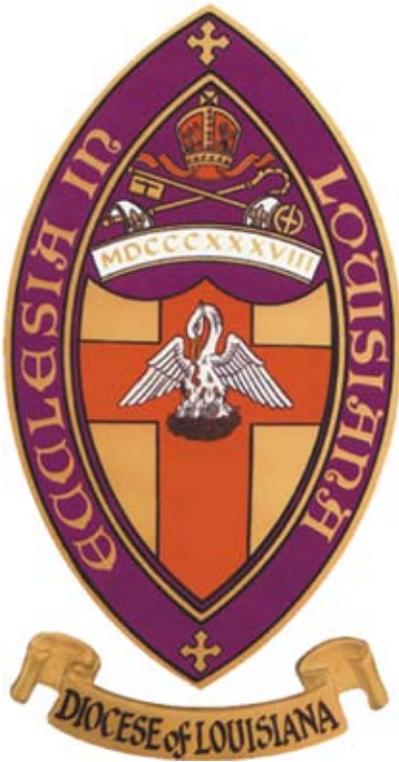
Oblationers: The Reverend Deacon Maggie Dawson and The Reverend Edgar Cage

Lectors: Rosanne Adderley & Trevor-David Bryan

Acolytes, Ushers, and Greeters from Christ Church Cathedral

A special thanks go to the individuals who gave of their time and talent
to sing in the choir today.

Cathedral Clergy:
The Very Reverend David A. duPlantier, Dean
The Reverend Canon Steven M. Roberts



The Racial Reconciliation Committee

Rosanne Adderley

Lauren Anderson

Orissa Arend

Amelia Arthur

Nell Bolton

Trevor-David Bryan

Edgar Cage

Tyrone Chambers

Al Corderman

Patricia Corderman

Rob Courtney

Lee Crean, *Chair*

Lynn Crean

Maggie Dawson

Patrick Edwards

Dan Krutz

Jerry Phillips

Richard Saxer

Susan Spillman

Tia Vice