Commemoration of Blessed Absalom Jones
in the Episcopal Diocese of New York
Saturday, 20 February 2021
Online via Zoom

10:30 AM  Morning Prayer

The Right Reverend Andrew ML Dietsche, Officiant
   Bishop of New York

The Honorable Byron Douglas Rushing, Preacher
   Vice President of the House of Deputies of The Episcopal Church

Diocesan Festival Choir
Jeannine Otis, Co-Director
William E. Randolph, Jr., Co-Director

INSTRUMENTAL PRELUDE
God Will Guide/Worship God in Spirit, Truth, and Love Medley
Original Composition by Jay Clinton Hoggard, Vibraphone
OPENING HYMN

In Christ There Is No East or West
Words: John Oxenham (1852-1941), Music: African-American Spiritual: adapted and harmonized by Harry T. Burleigh (1866-1949)

Larry Marshall, Soloist

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 shall true hearts everywhere
their high communion find;
his service is the golden cord
close binding humankind.

Join hands, companions in the faith,
whate'er your race may be!
Who loves and serves the one in him,
throughout the whole wide earth.

In Christ now meet both east and west;
in him meet south and north,
all Christly souls are one in him
throughout the whole wide earth.

OPENING WORDS OF SCRIPTURE

Bishop
Rend your hearts and not your garments.
Return to the Lord your God,
who is gracious and merciful,
slow to anger and abounding in steadfast love,
and repents of evil.

Joel 2:13
CONFESSION AND ABSOLUTION
Written by youth members of Grace Church/La Gracia, White Plains: Eric Woodberry, Priya Kumar, Sebastian Maldonado, Anna Kristina O’Hanlon, Vika O’Hanlon, Gabby Parkinson; under the guidance of Lauren Reid and Ashley Elliott.

Bishop
Let us confess our sins against God and our neighbor.

Reader
Almighty God,
We acknowledge how we have sinned against you
and willfully turned away from you.
We apologize for those acts we have done in vain.
We are sorry for sinning against you,
in what we think, what we say, and what we do.
We’re sorry for those times when we have seen something wrong,
and haven’t done anything to make it right.
We come to you humbly;
Please forgive us, for Jesus’s sake, for our sins and the ungood we have done.
We promise to be better in the future,
and to treat everybody the way we want to be treated, regardless of their differences.
Please forgive us so that we may move on
and be the people you want us to be;
through Jesus Christ our Lord and Savior. Amen.

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

PSALM 126
Prayed responsively by half verse

Antiphon
The Lord is full of compassion and mercy: Come let us adore him.

When the Lord restored the fortunes of Zion, *
  then were we like those who dream.
Then was our mouth filled with laughter, *
  and our tongue with shouts of joy.
Then they said among the nations, *
  "The Lord has done great things for them."
The Lord has done great things for us, *
  and we are glad indeed.
Restore our fortunes, O Lord, *
  like the watercourses of the Negev.
Those who sowed with tears *

will reap with songs of joy.

Those who go out weeping, carrying the seed, *

will come again with joy, shouldering their sheaves.

Antiphon

The Lord is full of compassion and mercy: Come let us adore him.

FIRST LESSON

Isaiah 42:5-9

Reader

A reading from the prophecy of Isaiah.

Thus says God, the LORD,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people upon it
and spirit to those who walk in it:

I am the LORD, I have called you in righteousness,
I have taken you by the hand and kept you;
I have given you as a covenant to the people,
a light to the nations,
to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.

I am the LORD, that is my name;
my glory I give to no other,
nor my praise to idols.

See, the former things have come to pass,
and new things I now declare;
before they spring forth,
I tell you of them.

Reader

Hear what the Spirit is saying to God’s people.

All

Thanks be to God.
PSALM 23
Words and Music: Bobby McFerrin

Dorian Lake, Soloist

The Lord is my shepherd, I have all I need.
She makes me lie down in green meadows.
Beside the still waters, She will lead.

She restores my soul, She rights my wrongs.
She leads me in a path of good things,
And fills my heart with song.

Even though I walk through a dark and dreary land,
There is nothing that can shake me,
She has said She won’t forsake me,
I’m in her hand.

She sets a table before me in the presence of my foes.
She anoints my head with oil, and my cup overflows.

Surely, surely goodness and kindness will follow me
All the days of my life,
and I will live in her house
Forever, forever and ever.

Glory be to our Mother, and Daughter,
and to the Holy of Holies
As it was in the beginning, is now and ever shall be,
world without end. Amen.
Do not abandon the idea of Common Ground
an estuary where the mind meets the heart
we are not Zangwill’s melting pot - one blend
we reside in the universe in a bowl that holds us all
we are like soup or salad
where the carrot is just as important as the pea for flavor

Do not abandon the idea of Common Ground
and build barb wired fences to protect our fears
making our lives impenetrable for human connection
entangled in a war of words which become daggers thrown
and spirits are cut down rather than lifted up

Do not abandon the idea of Common Ground
or get lost to guile
when there exists a reality of our capabilities
and choices
to respect different voices

Do not abandon the idea of Common Ground
as we walk upon the shared dirt beneath our feet
inhaling the same oxygen to breathe
We Exist. We Be.

Do not abandon the idea of Common Ground
the place where hope speaks
and holds our better selves
where we are both vulnerable and brave
and indifference has left the room

Do not abandon the idea of Common Ground
for our children are seeing
our children are listening
our children are reacting
and what we do
they will repeat, repeat, repeat, repeat
So, let us reach
meet and extend a hand
leading to Common Ground

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SECOND LESSON
John 15:12-15

Reader
A reading from the Gospel of John.

Jesus said, "This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father."

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

All
Thanks be to God.

ANTHEM
If I Can Help Somebody
Composed by Alma B. Androzzo

Tina Fabrique, Soloist

SERMON
The Honorable Byron Douglas Rushing
Vice President of the House of Deputies of The Episcopal Church

MUSICAL OFFERING
Make Them Hear You, from the Broadway musical Ragtime.
Lyrics: Lynn Ahrens, Music: Stephen Flaherty

Michael James Leslie, Soloist

Go out and tell our story
Let it echo far and wide
Make them hear you
Make them hear you
How justice was our battle
And how justice was denied
Make them hear you
Make them hear you
And say to those who blame us
For the way we chose to fight,
That sometimes there are battles
That are more than black or white

And I could not put down my sword
When justice was my right
Make them hear you
Go out and tell our story
to your daughters and your sons
Make them hear you
Make them hear you
And tell them, "In our struggle,
We were not the only ones"
Make them hear you
Make them hear you

Your sword could be a sermon
Or the power of the pen
Teach every child to raise his voice
And then my brothers, then

Will justice be demanded
by ten million righteous men
Make them hear you -
When they hear you, I'll be near you
Again
THE APOSTLES' CREED

The Bishop leads the People in saying
I believe in God, the Father almighty,
    creator of heaven and earth;
I believe in Jesus Christ, his only Son, our Lord.
    He was conceived by the power of the Holy Spirit
    and born of the Virgin Mary.
    He suffered under Pontius Pilate,
    was crucified, died, and was buried.
    He descended to the dead.
    On the third day he rose again.
    He ascended into heaven,
    and is seated at the right hand of the Father.
    He will come again to judge the living and the dead.
I believe in the Holy Spirit,
    the holy catholic Church,
    the communion of saints,
    the forgiveness of sins,
    the resurrection of the body,
    and the life everlasting. Amen.

THE LORD'S PRAYER

Music: Albert Hay Mallotte

Bishop  The Lord be with you.
People  And also with you.
Bishop  Let us pray.

Sung by the Diocesan Festival Choir

Our Father, which art in heaven,
    hallowed be thy Name,
    thy kingdom come,
    thy will be done,
    on earth as it is in heaven.
And lead us not into temptation,
    but deliver us from evil.
For thine is the kingdom, and the power,
    and the glory, for ever. Amen.

Give us this day our daily bread.
And forgive us our debts,
    as we forgive our debtors.
THE LITANY

Musical Introduction
Lord, Listen to Your Children Praying
Composed by Ken Medema
Germaine and Danny Trapp, Soloists

Prayers

Leader (English)
To the Creator of all races and peoples, who loves each of us for our uniqueness, we offer our prayers of petition, saying
“Lord of all nations, hear our prayer.”

Leader (English)
We pray for the Church: that it will strive to promote the true dignity of every human being and be a witness and sign of
unity among all peoples. We pray especially for Michael, our Presiding Bishop; for Andrew, Allen, and Mary, our Bishops;
and all priests, ministers and members of this Diocese.
Leader Lord of all nations,
People Hear our prayer.

Leader (Spanish)
We pray for the nations of the world and those who govern them, especially for our own nation in these continuing days of
transition: for Joseph, President of the United States and Andrew, Governor of New York; for the mayors of our cities; and
for the members of the United States Congress and Supreme Court.
Leader Lord of all nations,
People Hear our prayer.

Leader (Igbo)
We pray for an end to discrimination in all its forms, that each person may be respected and valued as a child of God. And
we pray that each of us may acknowledge and repent of our part in sins of discrimination.
Leader Lord of all nations,
People Hear our prayer.

Leader (Cantonese)
We pray for the conversion of hearts and minds of those limited by hatred, fear and ignorance. We pray especially for
victims and perpetrators of police brutality, global terrorism, and human trafficking.
Leader Lord of all nations,
People Hear our prayer.

Leader (Haitian Creole)
We pray for a spirit of forgiveness and reconciliation among peoples who share a history of mutual mistrust, hatred, or
aggression. We pray especially that victims of racial prejudice may know justice, and their persecutors a change of heart.
Leader Lord of all nations,
People Hear our prayer.
Leader (American Sign Language)
We pray that we may work for decent working conditions, adequate income, housing, education, and health care for all people, that all may be afforded the opportunity to thrive in this land of plenty.
Leader  Lord of all nations,
People  Hear our prayer.

Leader (Garifuna)
We pray for all those deprived of home or country, who risk their lives in search of refuge, that they may be brought to safety. And for all immigrants, that they may find peace, prosperity, and welcome in this country, without fear of discrimination.
Leader  Lord of all nations,
People  Hear our prayer.

Leader (Korean)
We pray for those who have struggled and continue to struggle for civil rights and economic justice. We pray for those killed doing this work, especially Blessed Martin Luther King, Jr., Blessed Jonathan Daniels, Blessed Oscar Romero, Blessed Dorothy Stang, Blessed Dorothy Kazel, Blessed Maura Clarke, and Blessed Ita Ford.
Leader  Lord of all nations,
People  Hear our prayer.

Leader (English)
We pray for those who have died this year as victims of hatred, mistrust, and broken systems.
Leader  Lord of all nations,
People  Hear our prayer.

Leader (Spanish)
We pray that we may commit ourselves to abolishing social structures which inhibit economic, educational, and social advancement of the vulnerable. May we follow the righteous examples of Blessed Ememagbebowh, Blessed Florence Li Tim-Oi, Blessed Pauli Murray, and Blessed Absalom Jones, as we honor their lives and witness this day.
Leader  Lord of all nations,
People  Hear our prayer.

The Bishop concludes the Prayers with this Collect
Almighty God, source of our life, we acknowledge you as Creator of all people of every race, language and way of life. Help us to see each other as you see us: your sons and daughters loved into being and sustained by your parental care. Keep watch over our hearts so that the evil of racism will find no home with us. Direct our spirits to work for justice and peace so that all barriers to your grace which oppress our brothers and sisters will be removed. In Jesus’ name we pray. Amen.

Musical Conclusion
Lord, Listen to Your Children Praying
Composed by Ken Medema

Germaine and Danny Trapp, Soloists
THE COLLECTS

Collect of the Day

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.

Collect for Diversity

From the Episcopal Diocese of West Virginia

Creator of all people, in our amazing diversity of size, shape, color, and giftedness: guide us, by your grace, to recognize the beauty and fitness of all whom you have made in your own image. Give us gifts of humility and generosity of spirit to recognize in all people, the face of our Savior, Jesus, and to practice his commandment to “love one another,” toward the end of bringing harmony and peace among persons of all colors, origins, and abilities, for the sake of your Kingdom. Amen.

Collect in the Midst of the COVID-19 Pandemic

By Juan Oliver

Loving God, hope of the poor and source of all health: Look with compassion upon your creatures who suffer under the weight of this pandemic. Fill us with love toward our neighbor; deliver us from partisan motives as we strive for the common good; and strengthen those who labor for our health. We ask this through the healer of your creation, Jesus Christ, our health and our salvation. Amen.

A Prayer for Mission

By the Rev. James Alexander Forbes, Jr.

O God of Love, Power and Justice, who wills the freedom and fulfillment of all your children, we thank you for the constancy of your loving kindness and tender mercies toward us. We know that you are rebuilding the network of compassion around new visionaries whom you have assembled for this hour. Surprise us with the discovery of how much power we have to make a difference in our day, a difference in the way we meet, greet, respect, and protect the rights of each other; a difference in the breadth of our vision of what is possible; a difference in the way government, business, and labor can work together for justice and social enrichment. Strengthen us to face reality with compassion and the spirit of sacrifice and to withstand the rigor of tough times in the anticipation of a bright side beyond the struggle. Inspire, empower, and sustain us until we reach the mountaintop and see that future for which our hearts yearn; through Jesus Christ our Savior. Amen.
HYMN
Lift Every Voice and Sing
Words: James Weldon Johnson, Music: J. Rosamond Johnson
Tara Nachtigall, Naomi White Randolph, Soloists

Lift every voice and sing
Till earth and heaven ring
Ring with the harmonies of Liberty
Let our rejoicing rise
High as the listening skies
Let it resound loud as the rolling sea

Sing a song full of the faith that the dark past has taught us
Sing a song full of the hope that the present has brought us
Facing the rising sun of our new day begun
Let us march on till victory is won

Stony the road we trod
Bitter the chastening rod
Felt in the days when hope unborn had died
Yet with a steady beat
Have not our weary feet
Come to the place for which our fathers sighed?

We have come over a way that with tears has been watered
We have come, treading our path through the blood of the slaughtered
Out from the gloomy past
Till now we stand at last
Where the white gleam of our bright star is cast

God of our weary years
God of our silent tears
Thou who has brought us thus far on the way
Thou who has by Thy might Led us into the light
Keep us forever in the path, we pray

Lest our feet stray from the places, our God, where we met Thee
Lest, our hearts drunk with the wine of the world, we forget Thee
Shadowed beneath Thy hand
May we forever stand
True to our God
True to our native land
EPISCOPAL BLESSING

CONCLUDING HYMN
Marching in the Light of God
Words: South African; Spanish words, Bernardo Murray (b. 1965), Music: Siyahamba, South African

We are marching in the light of God, we are marching in the light of God.
Siyahamb’ ekukhanyen’ kwenhos’, Siyahamb’ ekukhanyen’ kwenhos’.
Marcharemos en la luz de Dios, Marcharemos en la luz de Dios.
We are marching in the light of God, we are marching in the light of God.

ABOUT THE PREACHER: THE HONORABLE BYRON DOUGLAS RUSHING


Byron Rushing served in the Massachusetts House of Representatives from 1983 to 2018, where his priorities were human and civil rights; local economic and housing development; and housing and health care for all.

From 1972 to 1985, he was President of the Museum of Afro-American History, when the Museum purchased and began the restoration of the African Meeting House, the oldest extant black church building in the United States. In 1979, Byron oversaw the lobbying effort in Congress to establish the Boston African American National Historical Site, a component of the National Park Service.

During the 1960s, he was active in the civil rights movement, working for CORE (Congress of Racial Equality) and for the Northern Student Movement. He directed a group of organizers, Roxbury Associates, who helped to found the Lower Roxbury Community Corporation, one of the first CDCs in the nation.

Byron was first elected a lay deputy to General Convention in 1973. In 1994, he became the chaplain to its House of Deputies—the first layperson to hold this position. He now serves as Vice-President of the House of Deputies.

During all his career, Byron has worked for and with community-based organizations—for greater political participation and against neighborhood debilitation. In his retirement, he continues his work to increase the understanding of the history of poor and working class people, and of people of color in The Episcopal Church.

OFFERINGS IN SUPPORT OF BLACK HIGHER EDUCATION
As part of the 2021 Celebration of Blessed Absalom Jones in the Diocese of New York, gifts made in his honor will be donated to Voorhees College in Denmark, South Carolina, a member of the Historically Black Colleges and Universities. The college has a longstanding affiliation with the Episcopal Church.

Check Donations
Payable to: Union of Black Episcopalians
Memo: Absalom Jones
Mail to:
Mabel Wernham, Treasurer
2040 Bruckner Blvd. Apt 14A
Bronx, NY 10473

Online Donations
https://www.dioceseny.org/ednyevent/absalom-jones-2021/
ABSALOM JONES, PRIEST (1746–1818)

ABSALOM JONES was born enslaved to Abraham Wynkoop, a wealthy Anglican planter, in 1746 in Delaware. He was working in the fields when Abraham recognized that he was an intelligent child and ordered that he be trained to work in the house. Absalom eagerly accepted instruction in reading. He also saved money he was given and bought books (among them a primer, a spelling book, and a bible). Abraham Wynkoop died in 1753 and by 1755 his younger son Benjamin had inherited the plantation. When Absalom was sixteen, Benjamin Wynkoop sold the plantation and Absalom’s mother, sister, and five brothers. Wynkoop brought Absalom to Philadelphia, where he opened a store and joined St. Peter’s Church. In Philadelphia, Wynkoop permitted Absalom to attend a night school for black people operated by Quakers, following the tradition established by abolitionist teacher Anthony Benezet.

At twenty, with the permission of their masters, Absalom married Mary Thomas, who was enslaved to Sarah King, who like Wynkoop worshipped at St. Peter’s. The Rev. Jacob Duche performed the wedding at Christ Church. Absalom and his father-in-law, John Thomas, used their savings and sought donations and loans primarily from prominent Quakers in order to purchase Mary’s freedom. Absalom and Mary worked very hard to repay the money borrowed to buy her freedom. They also saved enough money to buy property and Absalom’s freedom. Yet Wynkoop repeatedly refused Absalom’s request to buy his freedom. Absalom persisted, however, because as long as Absalom was enslaved, Wynkoop could take his property and money. Finally, in 1784, Wynkoop relented and freed Absalom by granting him a manumission. Absalom continued to work in Wynkoop’s store as a paid employee.

Absalom left St. Peter’s Church and began worshipping at St. George’s Methodist Episcopal Church. He met Richard Allen who had been engaged to preach at St. George’s and the two became lifelong friends. Together, in 1787, they founded the Free African Society, a mutual aid benevolent organization that was the first of its kind organized by and for black people. Members of the Society paid monthly dues for the benefit of those in need. At St George’s, Absalom and Richard served as lay ministers for the black membership. The active evangelism of Jones and Allen greatly increased black membership at St George’s. The black members worked hard to help raise money to build an upstairs gallery intended to enlarge the church. The church leadership decided to segregate the black worshippers in the gallery, without notifying them. During a Sunday morning service, a dispute arose over the seats black members had been instructed to take in the gallery and ushers attempted to physically remove them by first accosting Absalom Jones. Most of the black members present indignantly walked out of St. George’s in a body.

Prior to the incident at St. George’s, the Free African Society had initiated religious services. Some of these services were presided over by The Rev. Joseph Pilmore, an assistant at St. Peter’s Episcopal Church. The Society established communication with similar black groups in other cities. In 1792, the Society began to build the African Church of Philadelphia. The church membership took a denominational vote and decided to affiliate with the Episcopal Church. Richard Allen withdrew from the effort as he favored affiliation with the Methodist Church. Absalom Jones was asked to provide pastoral leadership and after prayer and reflection he accepted the call.

The African Church was dedicated on July 17, 1794. The Rev. Dr. Samuel Magaw, rector of St. Paul’s Church, preached the dedicatory address. Dr. Magaw was assisted at the service by The Rev. James Abercrombie, assistant minister at Christ Church. Soon thereafter, the congregation applied for membership in the Episcopal Diocese of Pennsylvania on the following conditions: 1) that they be received as an organized body; 2) that they have control over their own local affairs; and 3) that Absalom Jones be licensed as lay reader, and, if qualified, ordained as minister. In October 1794, the congregation was admitted as the African Episcopal Church of St. Thomas. The church was incorporated under the laws of the Commonwealth of Pennsylvania in 1796. Bishop William White ordained Jones as deacon in 1795 and as priest on September 21, 1802.

Jones was an earnest preacher. He denounced slavery and warned oppressors to “clean their hands of slaves.” To him, God was the Father, who always acted on “behalf of the oppressed and distressed.” But it was his constant visiting and mild manner that made him beloved by his congregation and by the community. St. Thomas Church grew to over 500 members during its first year. The congregants formed a day school and were active in moral uplift, self-empowerment, and anti-slavery activities. Known as “the Black Bishop of the Episcopal Church,” Jones was an example of persistent faith in God and in the Church as God’s instrument. Jones died on this day in 1818.
Today we also remember

ENMEGAHBOWH (JOHN JOHNSON), PRIEST (c. 1813–1902)

An American Indian priest and missionary, he was born on the north shore of Rice Lake, Ontario, Canada, and was a member of the Chippewa (Ojibwe) Nation. His name means “one-who-stands-before-his-people.” After he was baptized by a Methodist preacher, he took the name John Johnson. Sometime before 1850, he was given a Book of Common Prayer. Through the influence of James Lloyd Breck, he became a candidate for ordination in the Episcopal Church.

He was ordained deacon on July 3, 1859, and as the first American Indian Episcopal priest on June 2, 1867. Enmegahbowh and Bishop Henry Benjamin Whipple of Minnesota worked together among the Indians until Enmegahbowh’s death at White Earth, Minnesota.

FLORENCE TIM-OI, PRIEST (1907–1992)

The Reverend Florence Li Tim-Oi was made a priest in the Diocese of Hong Kong and South China on January 25, 1944, almost thirty years before any other woman would be ordained in the Anglican Communion.

It was the church’s need that led to her ordination. During the Sino-Japanese war, people could not easily travel through occupied Japanese territory, and the parish she served was isolated. As a deacon and the only clergy person in her community she was already performing most of the duties of a priest. Then her bishop, the Rt. Rev. R. O. Hall of Hong Kong, went beyond a simple recognition of this fact to an understanding that Tim-Oi was, at heart, a priest. He compared the ordination to the priesthood of Tim-Oi with the baptism by St. Peter of the first Gentile, Cornelius. He said that in the same way St. Peter saw that Cornelius had already, at God’s hand, received the baptismal gift of the Spirit, he perceived that Florence Li Tim-Oi had already received the gift of priestly ministry.

Tim-Oi listened to her heart and to God as she discerned her call to the ordained ministry of the church. Bishop Hall did similarly. Both reached beyond the mindset of their culture to hear God’s dream and make it a reality.

PAULI MURRAY, PRIEST (1910–1985)

A writer, lawyer and educator, Pauli Murray became the first African American woman ordained to the priesthood in the Episcopal Church. Born Anna Pauline Murray in Baltimore, she was an early civil rights activist, committed to dismantling barriers of both race and gender.

A graduate of Hunter College in 1933, Murray went on to graduate first in her class from Howard University Law School. She earned a Masters of Law at University of California Berkeley and passed the California bar in 1945. Having been rejected based on her race and gender from University of North Carolina and Harvard University, respectively, in the 1940s, she became the first African American to be awarded a Doctor of Juridical Science from Yale University Law School in 1965. Murray served on the President’s Commission on the Status of Women and the Equality Committee of the ACLU and was a founding member of the National Organization for Women. As an educator, she was Vice President at Benedict College in South Carolina and taught at the Ghana School of Law in Accra and later at Brandeis University. In 1973, after the death of her beloved friend Renee Barlow, Murray felt compelled to dedicate the remainder of her life to the church.

She completed her Master of Divinity at General Theological Seminary in 1976 and was ordained at the National Cathedral in 1977. She served at Church of the Atonement in Washington, D.C. from 1979 to 1981 and at Holy Nativity Church in Baltimore until her death in 1985. Murray was a prolific writer. Her extensive bibliography includes writings on law and civil rights, a volume of poetry, and two memoirs, including Proud Shoes: The Story of an American Family.
OFFICIANT
The Right Reverend Andrew ML Dietsche
XVI Bishop of New York

PREACHER
The Honorable Byron Douglas Rushing
Vice President of the Episcopal House of Deputies

BISHOPS
The Right Reverend Allen K. Shin
Bishop Suffragan
The Right Reverend Mary D. Glasspool
Bishop Assistant

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Jeannine Otis, Co-Director
Music Director St. Mark’s Church-in-the-Bowery, Manhattan
William E. Randolph, Jr., Co-Director
Music Director Church of the Intercession, Manhattan &
Assisting Organist at the Cathedral Church of Saint John the Divine
Jana Ballard, Director, Community Youth Choir of Christ Church New
Brighton, Staten Island,
Dorian Lake, Recording Supervisor
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The Rev. Anne Marie Witchger, Robert Zalaznick

VIBROPHONE
Jay Clinton Hoggard, Professor of Music and African-American Studies, Wesleyan University.

MUSICAL SOLOISTS
Tina Fabrique, Broadway Performer
Dorian Lake, St. Mark’s Church-in-the-Bowery, Manhattan
Michael James Leslie, Broadway Performer
Larry Marshall, St. Mark’s Church-in-the-Bowery, Manhattan
Tara Nachtigall, Christ Church Riverdale, Bronx
Naomi White Randolph, Christ Church Riverdale, Bronx
Danny Trapp, Christ Church New Brighton, Staten Island
Germaine Trapp, Christ Church New Brighton, Staten Island

AMERICAN SIGN LANGUAGE INTERPRETERS
Patrice Harrington
Lisa Lockley

SPANISH LANGUAGE INTERPRETER
Félix E. Gardón Rivera, Coqui Interpretations

TECHNICAL DIRECTOR
Thomas Haggerty

SPOKEN WORD ARTIST
Poet Gold (Bettina Wilkerson), Poet Laureate, Dutchess County, New York (2017-2018)

LEADERS OF THE CONFESSION
Anna Kristina O’Hanlon, Grace Church/La Gracia, White Plains
Eric Woodberry, Grace Church/La Gracia, White Plains

READERS OF THE SCRIPTURES
In Order of the Psalm and Readings
Melissa Daley and Cason Daley, St. Andrew’s Church, Manhattan
Steven McCrimmon, St. John’s Church, Staten Island
Austin Sealy, St. Francis & St. Martha’s Church, White Plains

LEADERS OF THE LITANY
In Order of the Intercessions
English, The Rev. Dr. Allison Moore, St. Andrew’s Church, New Paltz,
SUNY New Paltz, SUNY Ulster
English, Angela Lindsay, Christ Church New Brighton, Staten Island
Spanish, Angelica Leal Pintón, Misión del Buen Pastor/Good Shepherd,
Newburgh
Igbo, Obi Nnamudi, Christ Church Riverdale, Bronx
Cantonese, Elis Lui, Christ Church, Bronxville
Haitian Creole, Chnidor Fortune, Haitian Congregation of the Good Samaritan, Bronx
American Sign Language, Evelyn Shafer, St. Ann’s Church for the Deaf,
Manhattan
Garrifuna, Irma Machado, Misión del Buen Pastor/Good Shepherd, Newburgh
Korean, Yun Jeong Seol, Trinity Church Wall Street, Manhattan
English, Amanda Hubert, St. Philip’s Church, Manhattan
Spanish, Angelica Leal Pintón, Misión del Buen Pastor/Good Shepherd,
Newburgh

READERS OF THE COLLECTS
In Order of the Collects
Louise Hannibal Boyce, President, Union of Black Episcopalians – Diocese of New York Chapter
Cynthia Copeland, Co-Chair, Diocese of New York Reparations Committee
Roslyn T. Hall, Member, Trinity Church Wall Street Task Force Against Racism
Lauren Reid, Member, Diocese of New York Anti-Racism Committee

Sources for The Collects
The collect from the Episcopal Diocese of West Virginia, may be found at https://socialjusticeresourcecenter.org/prayers/racism/
The collect by Juan Oliver is available at https://episcopalchurch.org/files/prayers_and_liturgies_for_the_covid-19_pandemic.pdf

The prayer Of God of Love, Power and Justice by the Rev. James Alexander Forbes, Jr., may be found in Conversations with God: Two Centuries of Prayers by African-Americans, James Melvin Washington, ed.
(Harpercollins, November 1, 1994).
CONGREGATIONS & GROUPS BEARING BANNERS
Christ Church, Poughkeepsie
Christ Church New Brighton, Staten Island
Christ Church Riverdale, Bronx
The Church of the Ascension, Manhattan
The Church of the Crucifixion, Manhattan
The Church of the Heavenly Rest, Manhattan
The Church of the Holy Innocents, Highland Falls
The Church of the Holy Trinity, Manhattan
The Church of the Heavenly Rest, Manhattan
The Church of the Holy Innocents, Highland Falls
The Church of the Holy Trinity, Manhattan
The Congregation of St. Saviour at the Cathedral Church of Saint John the Divine, Manhattan
Grace Church/La Gracia, White Plains
La Iglesia del Buen Pastor/Good Shepherd, Newburgh
The Parish of Christ the Redeemer, Pelham
St. Alban’s Church, Staten Island
St. Andrew’s Church, Manhattan
St. Andrew’s Church, New Paltz
St. David’s Church, Bronx
St. John’s Church, Cornwall
St. Joseph’s Episcopal Church, Bronx
St. Luke’s Church, Bronx
St. Mark’s Church-in-the-Bowery, Manhattan
St. Mary’s Church (Manhattanville), Manhattan
St. Michael’s Church, Manhattan
St. Paul’s Church, Spring Valley
St. Peter’s Church, Peekskill
St. Philip’s Church, Manhattan
St. Simeon’s Church, Bronx
St. Stephen’s Church, Armonk
Trinity St. Paul’s Church, New Rochelle
Trinity Church Wall Street, Manhattan
Union of Black Episcopalians – Diocese of New York Chapter

SPONSORS

The Diocese of New York Antiracism Committee
The Diocese’s Antiracism Committee is grounded in the belief that we are all one race, the human race, created in the image of God. We recognize that the sin of racism stands in the way of fully living the life of Christ. It is our mission to name racism where it occurs and oppose it on all levels, whether in individuals, government, church or in economic systems.

Our Committee’s diocesan antiracist initiatives include regularly offering antiracism workshops which help raise awareness of how the sin of racism impacts all our lives, and how we consciously and unconsciously participate in racist systems. The workshops are required for clergy of the diocese and those running for diocesan office. It is highly recommended for all lay leaders. We also recommend antiracist resources, conduct a speaker series, and sponsor book discussions and other antiracist activities. Please see our webpage at: https://dioceseny.org/mission-and-outreach/social-concerns/antiracism/.

ABSALOM JONES CELEBRATION COMMITTEE
Carla Burns, Chair, Church of the Holy Innocents, Highland Falls
Tivuan Cooper, Trinity Church Wall Street, Manhattan
Peter Ennis, The Cathedral Church of Saint John the Divine
Earl K.D. Francis, St. Andrew’s Church, Manhattan
Louise Hannibal-Boyce, St. Philip’s Church, Manhattan
Harry Johnson, The Congregation of St. Saviour at the Cathedral Church of Saint John the Divine
Myra Langford, St. Andrew’s Church, Manhattan
Louise Lewis, St. Philip’s Church, Manhattan
Isaac Lopez, Cathedral Church of Saint John the Divine
Christian Mardones, Cathedral Church of Saint John the Divine
The Rev. Dr. Allison Moore, St. Andrew’s Church, New Paltz, SUNY New Paltz, SUNY Ulster
Yvonne O’Neal, The Church of the Holy Trinity, Manhattan
Jeanine Otis, St. Mark’s Church-in-the-Bowery, Manhattan
The Rev. Canon K. Jeanne Person, Bishop’s Staff
Diane Pollard, The Church of the Crucifixion, Manhattan
William E. Randolph, Jr., The Church of the Intercession, Manhattan
Jean Ballard Terepka, St. Michael’s Church, Manhattan
Roberta Todd, Christ Church Riverdale, Bronx
Kyoko Toyama, Metropolitan Japanese Ministry & The Congregation of St. Saviour at the Cathedral Church of Saint John the Divine
Mabel Wernham, St. Philip’s Church, Manhattan
The Diocese of New York Reparations Committee
The Diocese's Reparations Committee was created by the 330th Diocesan Convention in response to three 2006 General Convention resolutions calling on dioceses to respond to the Transatlantic Slave Trade and its aftermath of segregation and discrimination.

Our definition of Reparations: Reparations is the process to remember, repair, restore, reconcile and make amends for wrongs that can never be singularly reducible to monetary terms. The process of reparations is "an historical reckoning involving acknowledgement that an offense against humanity was committed and that the victims have not received justice" (Quote by Bernice Powell Jackson, Executive Minister for Justice Ministry, The United Church of Christ).

Trinity Church Wall Street Task Force Against Racism
The Task Force Against Racism is a congregational committee that has been actively promoting social justice since 1984. It addresses issues of racial justice in the Church, our communities, and our society and serves as a forum for education, service, advocacy, and prayer. We encourage all people to live the Gospel in unity.

Union of Black Episcopalians – Diocese of New York Chapter
The Union of Black Episcopalians (UBE) exists to serve as an instrument to eliminate and neutralize racism as a causative agent of “dividedness”—estrangement and separation among and between the children of God. Its goals are to reform the practices, policies, procedures and systems that impede the effective participation of Black Episcopalians, and all Episcopalians of color, within the Episcopal Church. The mission of UBE is to seek transformation for all members of our Church as we move away from “dividedness” toward “togetherness” with the corporate and spiritual body of Christ.