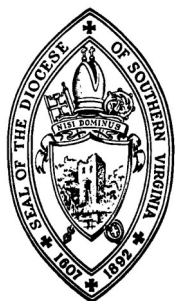


Service of Repentance, Reconciliation & Healing



Episcopal Diocese of Southern Virginia
November 2, 2013 at 11:00 a.m.
Christ & St. Luke's Episcopal Church, Norfolk, Virginia

Assisting in Today's Liturgy

Celebrant	The Rt. Rev. Herman Hollerith IV
Preacher	The Rev. Canon Stephanie Spellers
Priests	The Rev. Canon Win Lewis The Rev. Willis Foster The Very Rev. Charles Robinson The Rev. Cameron Randle The Rev. Dale Custer The Rev. Dr. J. Derek Harbin The Rev. Grant Stokes
Deacons	The Venerable William O. Jones The Rev. Marguerite Alley
Lectors	Ms Ramona Frazier Ms Caroline McFadden Ms Deborah Austin Dr. J. Michael Utzinger
Litanists	Ms Veronica Fountain Mr. Rick Bishop
Acolytes	Members of Grace Church, Norfolk and Christ and St. Luke's, Norfolk
Music	Mr. Kevin Kwan and the inter-parish diocesan choir

The Word of God

The people standing, the Celebrant says from the rear of the church

Blessed be God: Father, Son, and Holy Spirit.

People **And blessed be God's kingdom, now and for ever. Amen.**

Processional Song of Praise

Wonder, Love and Praise, 782

1. Gra - cious Spir - it, give your ser - vants joy to set sin's
 2. Word made flesh, who gave up glo - ry to be - come our
 3. Lov - ing God, who birthed cre - a - tion from the noth - ing -
 4. Tri - une God, e - ter - nal Be - ing, nev - er end - ing,

cap - tives free, hope to heal the bro - ken - heart - ed,
 great high priest, tak - ing on our hu - man na - ture
 ness of space, kin - dling life where all was emp - ty,
 un - be - gun, bound - less grace and per - fect jus - tice,

peace to share love's li - ber - ty. Through us bring your balm of
 to re - deem the last and least: let your cour - age and com -
 turn - ing cha - os in - to grace: when we feel con - fused and
 right - eous and for - giv - ing One: so en - fold us in you

glad - ness to the wound - ed and op - pressed; help us claim and
 pas - sion shape and guide our min - is - tries; as our Sav - ior
 fruit - less, dawn up - on our rest - less night; give us faith's im -
 mer - cy that our wills and yours u - nite; through us may the

show God's fa - vor as a peo - ple called and blessed.
 and our Shep - herd, lead us to the truth that frees.
 ag - i - na - tion, hope's re - new - ing, love's de - light.
 world be - hold you, find your love, your truth, your light.

The Collect

The Celebrant says to the people

The Lord 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.

People **Amen.**

A Reading from the Prophet Isaiah

Is not this the fast that I choose: to loose the bonds of wickedness, 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 him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry, and he will say, Here I am.

If you take away from the midst of you the yoke, the pointing of the finger, and speaking wickedness, if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. And the Lord will guide you continually, and satisfy your desire with good things, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters fail not. And 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 dwell in. (*Isaiah 58:6-12*)

Reader The Word of the Lord.

People **Thanks be to God.**

A story from the Colony of Virginia

In the 17th Century, the Virginia General Assembly enacted a series of legislative acts to protect and codify the institution of slavery, including decreeing that all children born of slave mothers would forever remain slaves and that masters could not be held accountable for the death of slaves resulting from harsh discipline.

At the same time, the Bishop of London was encouraging the baptism of enslaved people in the Virginia colony. Fearful that the sacrament of baptism might free their slaves, owners were reluctant to heed the bishop's words. So in September of 1667, the Jamestown legislature "solved" this impasse with the following words:

It is enacted and declared by this grand assembly, and the authority thereof, that the conferring of baptism does not alter the condition of the person as to his bondage or freedom. Freed from this doubt, (masters) may (now) more carefully endeavor the propagation of Christianity by permitting children (of) slaves to (be) admitted to that sacrament.

Reader Holy God, Holy and Mighty, Holy Immortal One,
People **Have mercy upon us.**

A Reading from Paul's Letter to the Galatians

In Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise. (*Galatians 3:26-28*)

Reader The Word of the Lord.
People **Thanks be to God.**

A story from the Commonwealth of Virginia

In 1959, Prince Edward County joined segregationists in Norfolk, Charlottesville, Front Royal, Arlington and other cities around Virginia by closing its public schools for five years to avoid integration. During this time, segregated, white schools were housed in churches supported by vouchers from county coffers. Johns Memorial Episcopal Church in Farmville participated in this segregated school system.

By the summer of 1963, African-American students began a series of protests, picketing businesses in downtown Farmville. In July, those students attempted a kneel-in at four white churches. The students were barred from entrance in some cases and even arrested. At Johns Memorial, Gordon Moss, the Dean of Longwood College and treasurer of the church, intercepted the students and directed them to sit and kneel in prayer with him in his pew. The vestry fired Dean Moss as treasurer of the parish the next day. Dr. Moss summarized the situation aptly:

"During the last decade, and more, we have seen in this community guilt, even though unacknowledged, produce fear. That fear has bred hatred. And the inevitable product of hatred is

death. The only hope for Prince Edward County is to replace the sense of guilt with the reality of love. Then love will produce concerned action, even sacrifice. Such sacrificial love will flower into justice for all mankind. Only on our knees – in fervent and reverent prayer – will we of this community find pardon and freedom and justice for all men.”

Dean Moss’ courage gained an ally in Suffragan Bishop David Rose, whose challenges to the parish led to its integration two years later. This year, the vestry of John’s Memorial issued an apology for their participation in the complex webs of racism in which the parish participated:

In our baptismal covenant we commit to strive for justice and peace among all people, and respect the dignity of every human being. We pray for the strength and courage to live out our baptism in this community. The Bible suggests that the sins of the father are visited to the third and fourth generation. Since the school closings (and the kneel-in we are commemorating today), we now have great grandchildren being born in this church. They are our future. We offer our hope that our children and our children’s children will understand what all of us are trying to do here today. We hope they might build what is now a dream: that one day this community might be truly reconciled, and together we all might contribute positively to its future.

Reader Holy God, Holy and Mighty, Holy Immortal One,
 People **Have mercy upon us.**

Gospel Hymn

Wonder, Love and Praise, 754

1. When from bond - age
 2. When our God names
 3. Through all stag - es
 4. We must not lose
 5. See the prize our

we are sum - moned out of dark - ness in - to light, we must
 us a peo - ple, Je - sus leads us by the hand through a
 of the jour - ney Christ is with us, night and day, with com -
 sight of Je - sus, who ac - cept - ed pain and loss, who, for
 God has prom - ised: end - less life with Christ our Lord. Now we

go in hope and pa - tience, walk by faith and not by sight.
 lone - ly, bar - ren de - sert to a great and glo - rious land.
 pas - sion for our weak - ness ev' - ry step a - long the way. Let us
 joy of love un - meas - ured, dared em - brace the shame - ful cross.
 fix our eyes on Je - sus, walk by faith in Je - sus' word.

throw off all that hin - ders; let us run the race to win! Let us

has - ten to our home - land and, re - joic - ing, en - ter in. in.

The Holy Gospel of our Lord Jesus Christ according to John

People **Glory to you, Lord Christ.**

Then Jesus said to the Jews who had believed in him, 'If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free.' They answered him, 'We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, "You will be made free"? Jesus answered them, 'Very truly, I tell you, everyone who commits sin is a slave to sin. The slave does not have a permanent place in the household; the son has a place there for ever. So if the Son makes you free, you will be free indeed. (*John 8:31-36*)

After the Gospel, the Reader says

The Gospel of the Lord.

People **Praise to you, Lord Christ.**

Formal Apology on behalf of the Diocese of Southern Virginia

The Rt. Rev. Herman Hollerith IV

Rite of Healing & Forgiveness

The celebrant begins the rite of healing with this prayer

God of mercy, we are your people. You show us your love in Christ Jesus and want us to live lives filled with the power of the Holy Spirit. We come here to acknowledge that for generations we have fallen short of your designs for us. We recognize and repent of our church's responsibility in the injury done by slavery and its reverberations. Keeping in mind your goodness, we acknowledge our sins so that we may receive your merciful forgiveness.

The litanist continues

God almighty, we acknowledge that our church stood by when African-American brothers and sisters were treated as less than human, both as fellow citizens of the world and as the beloved of God. Our church ignored the cries of the innocent.

Lord in your mercy

Forgive us our sins

Our church stood by when families were forcibly separated and segregated, when God's children were treated as property.

Lord in your mercy

Forgive us our sins

The Church accepted the favors and economic benefits of the subjugation of African-Americans. In shame, the Church acknowledges that clergy and dioceses owned slaves. In shame, the Diocese of Southern Virginia benefitted from the monetary rewards of physical and financial oppression.

Lord in your mercy

Forgive us our sins

For much of the Church's history, African-Americans were refused admission to Episcopal seminaries; circumvented as candidates for ordination to the priesthood; denied employment in white churches; and frequently deployed to depressed and resource-barren parishes.

Lord in your mercy

Forgive us our sins

Crosses were burned, neighbors were killed, and children were denied equal access to the resources of our society. Instead of caring for others, our church answered in the words of Cain, "Am I my brother's keeper?"

Lord in your mercy

Forgive us our sins

We have failed to seek and serve Christ in all persons. We have not "strived for justice and peace among all people. We have not respected the dignity of every human being.

Lord in your mercy

Forgive us our sins

Kyrie

Lift Every Voice and Sing, 235

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

mer - cy. Christ have mer - cy,

Christ have mer - cy, Christ have mer - cy. *D.C.*

Incense is placed in the brazier and the litanist continues

May our prayers be as incense before you, O Lord.
Hear us and cleanse the stains of our souls.

Purify us so that your Word may find a clean abode in us.

Hear us, Lord.

Burn down the walls of division among us and drive out the demons of our past.

Hear us, Lord.

Inspire us with courage to embrace the truth and banish fear from our hearts.

Hear us, Lord.

Fill us with love and empower our feeble faith so that we are not found wanting.

Hear us, Lord.

Light our path, rekindle our fervor, and set our hearts aflame.

Hear us, Lord.

Bishop

Brothers and sisters, we have been given opportunity today to let go of the sins of the past and walk freely into the future. May 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.**

The Peace

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People **And also with you.**

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

Offertory Anthem

Keep Your Lamps!, Traditional Spiritual, arr. Andre Thomas

1 From all that dwell be - low the skies let
2 E - ter - nal are thy mer - cies, Lord, and
*3 Praise God, from whom all bless - ings flow; praise
the Cre - a - tor's praise a - rise! Let the Re - deem - er's
truth e - ter - nal is thy word: thy praise shall sound from
him, all crea - tures here be - low; praise him a - bove, ye
Name be sung through ev - ery land, by ev - ery tongue!
shore to shore till suns shall rise and set no more.
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711)
Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?)

The Great Thanksgiving

The people remain standing.

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 to the Lord our God.

People **It is right to give God thanks and praise.**

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

Sanctus

Lift Every Voice and Sing, 255

Ho - ly, ho - ly, ho - ly, ho - ly

ho - ly Lord God of hosts.

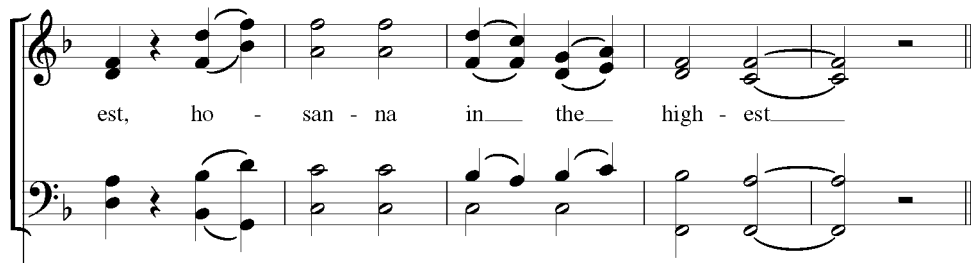
Heav - en and earth are filled with your glo -

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

Bless - ed is He who comes in the name

of the Lord, of the Lord.

Ho - san - na in the high -



The people stand or kneel.

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

Celebrant and People

**We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.**

The Celebrant continues

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

And grant that we may find our inheritance with all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and for ever. **AMEN.**

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 Breaking of the Bread

The Celebrant breaks the consecrated Bread. A period of silence is kept.

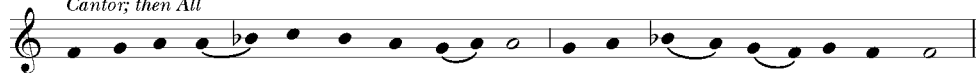
Fraction Anthem

The Hymnal 1982, S167

This setting is not used in Lent.

Antiphon

Cantor; then All



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

Cantor



1. The bread which we break, al - le - lu - ia,



is the com - mun - ion of the bo - dy of Christ. [Ant.]

Cantor



2. One bo - dy are we, al - le - lu - ia,



for though man - y we share one bread. [Ant.]

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

Communion Anthem - This Little Light O' Mine

This little light o' mine, I'm goin' to let it shine.
Ev'rywhere I go, I'm goin' to let it shine.
All through the night, I'm goin' to let it shine.

Words: Traditional Spiritual

Music: arr. John Work

Hymns during Communion

The Hymnal 1982, 676

Refrain

There is a balm in Gil - e - ad, to make the wound - ed
 whole, there is a balm in Gil - e - ad, to
 heal the sin - sick soul. 1 2

1 Some - times I feel dis - cour - aged, and
 2 If you can - not preach like Pe - ter, if you
 think my work's in vain, but then the Ho - ly
 can - not pray like Paul, you can tell the love of

Repeat Refrain

Spi - rit re - vives my soul a - gain.
 Je - sus, and say, "He died for all."

Words: Afro-American spiritual
 Music: *Balm in Gilead*, Afro-American spiritual; acc. David Hurd (b. 1950) Copyright ©1982, David Hurd. All rights reserved. Used with permission.

Wonder, Love and Praise, 800

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

stand, I am tired, I am weak, I am worn;
 near, when my life is al - most gone;
 near, and the day is past and gone;

— through the storm, through the night, lead me on to the
 — hear my cry, hear my call, hold my hand, lest I
 — at the riv - er I stand, guide my feet, hold my

light, take my hand, pre-cious Lord, lead me on. _____
 fall, take my hand, pre-cious Lord, lead me on. _____
 hand, take my hand, pre-cious Lord, lead me on. _____

After Communion, the Celebrant says

Let us pray together

Lord God of all, we thank you for leading us this day to the intersection of things done and left undone and for feeding us with spiritual food of Christ's Body and Blood. Remembering our broken past and the healing power of your holy and life-giving Spirit, give us grace to transform our reflection into resolve. Send us forth in your presence to love and serve all who bear your image; through Christ our Lord. **Amen.**

The Bishop shall bless the people.

Hymn

The Hymnal 1982, 529

Unison or harmony

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

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

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

Dismissal

The Deacon dismisses them with these words

Let us go forth in the name of Christ.

People **Thanks be to God.**

Postlude

Improvisation on "We Shall Overcome", Carl Haywood

We wish to thank

The Rev. Canon Stephanie Spellers for her willingness to be here today to underscore the importance of this occasion. Spellers is the Canon for Missional Vitality in the Diocese of Long Island and the Chaplain to the Episcopal House of Bishops. She is the author of “Radical Welcome: Embracing God, the Other and the Spirit of Transformation” and is the Consulting Editor for Emergent Resources at Church Publishing Inc. Canon Spellers is the founding priest for The Crossing Community, an emergent congregation based at the Cathedral Church of St. Paul in Boston.

The Clergy, Staff, Ushers, Altar Guild, and Congregation of Christ and St. Luke’s Church for the use of this facility and for their gracious hospitality.

Mr. Kevin Kwan and members of the inter-parish Diocesan choir

The Rev. Dr. Derek Harbin, Chair, Diocesan Liturgical Commission

Mrs. Gail Bernick who organized the reception following this service

Repairers of the Breach Task Force:

Canon Caroline Black, The Rev. Dale Custer, The Rev. Willis Foster, Ms Veronica Fountain, Ms Ramona Frazier, The Rev. Cameron Randle, The Very Rev. Charles Robinson, Ms Anne Willis

Today’s Offering will be used to establish a new fund to encourage and support the development of minority clergy in this diocese.

A Reception will follow this service in Lloyd Hall. Everyone is cordially invited.

Gracious Spirit, give your servants. Words: Carl P. Daw, Jr. (B. 1944) Music: Abbot’s Leigh, Cyril Vincent Taylor (1907-1991). *When from bondage we are summoned.* Words: Delores Dufner, OSB (b. 1939) Music: *Haywood’s Home*, Carl Haywood (b. 1949), from *Tunes for Grace*. *Kyrie.* Music: Lena McLin, *Eucharist of the Soul*. *From all that dwell below the skies.* Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711) Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?). *Sanctus.* Music: Grayson Warren Brown (b. 1948), *A Mass for a Soulful People*. *Fraction.* Music: Mode 6 melody; adapt. Mason Martens (1933-1991). *Sometimes I feel discouraged.* Words: African-American spiritual Music: *Balm in Gilead*, Afro-American spiritual; acc. David Hurd (b. 1950). *Precious Lord, take my hand.* Words: Thomas A. Dorsey (1899-1993) Music: Thomas A. Dorsey; arr. Horace Clarence Boyer (b. 1935). *In Christ there is no east or west.* Words: John Oxenham (1852-1941), alt. Music: *McKee*, Afro-American spiritual; adapt. and harm. Harry T. Burleigh (1866-1949). Reprinted under CCLI #886199.

On the cover:
The MPATAPO is a West African symbol of reconciliation.



Episcopal Diocese of Southern Virginia
600 Talbot Hall Road
Norfolk, VA 23505
757-423-8287
www.diosova.org