

**From Repentance to Hope:
A Service of Remembrance, Celebration and Witness
In Commemoration of the 150th Anniversary of
The Emancipation Proclamation
February 16, 2013
St. George's Episcopal Church + Fredericksburg, Virginia**

Prelude

Stolen Moments
Bahia
Peace

Selections

Spiritual: *Watch and Pray*

St. George's Jazz Ensemble

Oliver Nelson

Ary Barroso/Mango Santamaria

Horace Silver

Drum Circles

Ellyn Lomack Crawford, Soprano

Procession with Drums

Drum Circles: Holy Comforter, Richmond + Trinity, Arlington

About the Red Flag in the Procession

From the Illustrated London News (February 16, 1861), vol. 38.p.139 (Copy in Special Collections Department, University of Virginia Library)

"The auction rooms for the sale of Negroes are situated in the main streets, and are generally the ground floors of the building, the entrance-door open straight into the street, and the sale room is similar to any other auction room . . . plackards, advertisements, and notices as to the business carried on are dispensed with, the only indication of the trade being a small red flag hanging from the front door post, and a piece of paper upon which is written . . . this simple announcement – 'Negroes for sale at auction' . . .

The Presiding Bishop Bless the Lord who forgives all our sins.

People God's mercy endures forever.

A Litany of Offense and Apology

The Bishop of Virginia addresses the people

Dear people of God: descendants of slaves, descendants of slave masters, and all who have benefited from the systems of slavery and structures of racism, we stand together to express our most profound acknowledgement and regret that the Episcopal Church lent the institution of slavery its support and justification based on scripture, and after slavery was formally abolished, continued for at least a century to benefit from and to support de jure and de facto segregation, discrimination, and racism. The Diocese of Virginia gathers to apologize for its complicity in the institution of slavery and to repent of the injuries done in its aftermath. With God's grace we will amend our lives, committing ourselves to opposing the sin of racism in personal and public life. We will seek to create a community of liberation and justice.

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

Right side O God, be with us, Your Church in the Diocese of Virginia, today. Remembering our past record of a callous and impervious response to slavery and its associated sins, this diocese now stands before You in vulnerability and pain. We are reciting the numerous and unconcealed acts that aided the continual presence of the diabolical system of slavery and the related evils of segregation, isolation, the varied forms of discrimination, and racism. This diocese earnestly desires to receive redemption and reconciliation for our previous conduct.

Left side Conforming to both slavery and its associated evils is an affront to the teachings of Christ, and for these sins and failings, the Diocese of Virginia ardently seeks forgiveness. O God, may the reciting of these sins and shortcomings help to expiate these transgressions and cast off the shroud of this history, opening a new and unending period of true acceptance and community for all in the Church.

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

Right side This diocese did not support the slave's cry for freedom and equal treatment, counting slaves as merely three-fifths of a person and frequently disallowing Blacks from even entering a house of God to worship.

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

Left side This Diocese accepted that slavery was integral to the established order, and so, the Church did not oppose slavery, placing us in opposition to God's desire for all to be free. Rather the Diocese imposed interpretations of scripture upon Blacks as another constituent part of control over slaves. After the end of slavery, the Diocese did not pursue a plan to integrate, and even today, our churches struggle with the fact of largely segregated houses of worship.

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

Right side This Diocese does acknowledge that our clergy and laity owned slaves and benefited from many monetary rewards of physical and financial oppression. Subjugation comes in countless and subtle forms, and for much of our Church's history, both lay and ordained Blacks were not permitted full participation in the life and councils of the Church.

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

Left side The Diocese of Virginia was not an agent for social change and repeatedly violated St. Paul's admonition not to be conformed to this world but to be transformed. With slavery and those numerous forms of segregation, discrimination, and racism, we have too often been distracted and weakened by popular and institutional concerns, led away from the instructions of scripture and from the life and words of our Savior.

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

Right side This Diocese exerted authority to separate God's children in order to enhance Whites over Blacks, leading to arrogance in Whites and degradation for Blacks, so that, even after the legal cessation of slavery, the segregation of Blacks was seen as a normal part of both civic and Church life. Officials and dignitaries of the diocese routinely enjoyed the same privilege that existed in secular circles for the advantaged.

Virginia Bishops The arc of the moral universe is long, but it bends toward justice

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

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

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

Hymn 599: "Lift every voice and sing" (stanza 1)

Lift Every Voice

Collect for Social Justice, BCP page 823

The Lesson **Jeremiah 31:31-34**, Ms. Mareea Wilson, Lector

Psalm 126 (all sing, seated)

Azmon

1 Freedom was like a dream to us
When God set Zion free;
We laughed, we sang, our voices rang
With shouts of liberty.

3 Restore our fortunes now, O Lord,
Like Negev's waterways,
And grant that those who sow in tears
May reap with hymns of praise

2 The heathen nations round us said,
"God's gifts to them are good;"
Yes, God has done great things for us,
We praise him as we should.

4 Let those who weep as they go out
And take with them good seed,
Bring back in joy such harvest sheaves
As may fulfill their need.

The Reading of the Emancipation Proclamation

Mr. Joseph Royster, Ms. Marion Spraggins

Reflections

The Rev. Kim Coleman

The Rev. Daniel Robayo

The Rev. Linda Wofford Hawkins

Hymn 583: "O holy city, seen of John"

Morning Song

The Holy Gospel **Luke 4:14-21** The Rev. Edna Shelton, Deacon

The Homily The Most Rev. Katharine Jefferts Schori

Questions from The Baptismal Covenant, BCP page 304

Ms. Gladys Lewis, The Rev. Barbara Marques

A Litany in Celebration of Hope

Led by Bishop Katharine

O God, the heavens are yours and the earth is yours. All our life belongs to you.

Make us your messengers of peace and justice.

May your kingdom come and your will be done on earth, as in heaven.

Make us your messengers of peace and justice.

May all injustice, violence, and oppression give way to fairness, mercy, and goodwill.

Make us your messengers of peace and justice.

Teach us to use the manifold resources of the earth so that none may waste and none may want.

Make us your messengers of peace and justice.

In all our labors, may cooperation triumph over conflict; may all people find their reward in work that serves the good of all.

Make us your messengers of peace and justice.

Keep alive the holy fire within the hearts of all who dare to be the voices of unwelcome wisdom. Make us willing to hear hard demands.

Make us your messengers of peace and justice.

Fill us with a passion for righteousness and a zeal to serve where there is need. Fill us with a purpose that is holy and right and just. Help us to love the noblest and best.

Make us your messengers of peace and justice.

Unto you, O God, be all might and majesty, dominion and power, both now and evermore. **Amen.**

Dance: Great Day + O Happy Day

Dance Choreography by Lisa Girdy
Musical Arrangement by John Vreeland

The Peace

Welcome and Announcements

At the Offertory

Musical Offering

Choirs of Shiloh (New Site) Baptist Church, Fredericksburg
Ronald Monroe, Director

Today's monetary offering will be equally divided between the Women to Women Partnership of the Diocese of Virginia and the Anglican Diocese of Bukavu in the Democratic Republic of the Congo and the Scholarship Fund of Anna Julia Cooper School in Richmond.

Presentation Hymn WLP 787: "We are marching in the light of God"

Siyahamba, South African

The Great Thanksgiving (Prayer A), BCP page 361

Sanctus: "Holy, holy, holy" (all sing, see page 5)

At the Breaking of the Bread (all sing)

**Taste and see. Taste and see the goodness of the Lord.
O taste and see. Taste and see the goodness of the Lord, of the Lord.**

Hymns During Communion

"It is well with my soul" (see page 5)

Hymn WLP 806: "If you believe and I believe"

Hymn 529: "In Christ there is no east or west"

Hymn 324: "Let all mortal flesh keep silence"

Traditional, Zimbabwe
*McKee
Picardy*

Post-communion Prayer, BCP page 366

The Presiding Bishop's Blessing

The Dismissal

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

People: **Thanks be to God.**

Procession: Witness Walk to Slave Auction Block and New Sculpture

Led by Mayor Mary Katherine Greenlaw and former Mayor, the Rev. Lawrence Davies
Pastor Emeritus, Shiloh (Old Site) Baptist Church

Memorial Dedication of Sculpture commemorating the 150th Anniversary

Artist: Ayokunle Odeleye

Spiritual: Oh, Freedom (all sing)

Ministers of the Liturgy

Acolytes: Hannah Cannon, Rebecca Bryant, Madison Stroud

Ushers: St. George's Ushers; Tommy Thompson, Coordinator

Bearer of the Red Flag: Mr. Maurice Spraggins

Eucharistic Ministers: The Rev. Benjamin Campbell, The Rev. Kim Coleman, The Rev. Linda Wofford Hawkins, The Rev. Barbara Marques,
The Rev. David Niemeyer, The Rev. Alonzo Pruitt, The Rev. Gay Rahn, The Rev. Phoebe Roaf, The Rev. Daniel Robayo,
The Rev. Edna Shelton, The Rev. Andrew Terry

Presiding Bishop's Chaplain: Carey Chirico

We are grateful for the work of the Diocese of Virginia Committee on Race & Reconciliation

Ms. Elyn Crawford & The Rev. J. David Niemeyer, Co-chairs; John Chilton, Malinda Collier, Gladys Lewis, The Rev. Barbara Marques, Jeannie Palin,
Joseph Royster, Marion Spraggins, Maurice Spraggins, Buck Blanchard, Staff, Mary Anne Bryant, Staff Associate

We are grateful for the work of the Diocese of Virginia Committee on Liturgy and Music

The Rev. Richard Lord & Ms. Ellen Johnston, Co-chairs

Holy, Holy, Holy

Grayson Warren Brown
Mass for a Soulful People

Ho - ly, ho - ly, ho - ly ho - ly, ho - ly Lord God of
 hosts. Heav - en 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 of the Lord. Ho - san - na in the
 high - est, ho - san - na in the high - est.

It Is Well with My Soul

Horatio G. Spafford, 1873

VILLE DU HAVRE

Philip P. Bliss, 1876

1. When peace, like a riv - er at - tend - eth my way, When sor - rows like
 2. Though Sa - tan should buf - fet, tho' tri - als should come, Let this blest as -
 3. My sin - O the bliss of this glo - ri - ous thought, My sin - not in
 4. And, Lord, haste the day when the faith shall be sight, The clouds be rolled
 sea - bil - lows roll; What - ev - er my lot, Thou hast taught me to say, "It is
 sur - ance con - trol, That Christ has re - gard - ed my help - less es - state, And hath
 part but the whole, Is nailed to the cross and I bear it no more, Praise the
 back as a scroll, The trump shall re - sound and the Lord shall de - scend, "E - ven
 well, it is well with my soul."
 shed His own blood for my soul. It is well with my
 Lord, praise the Lord, O my soul! It is well
 so" - It is well with my soul.
 soul, with my soul, It is well, it is well with my soul.

Reflections: "What is the significance of the Emancipation Proclamation today?"

As we gather today to remember and celebrate the issuing of the Emancipation Proclamation, it makes sense to ask about the significance the document holds for us today. It is a monument to our colonial and 19th-century the past, a marker of event in our recent history, and a call to action in the future.

It is a monument of the past in a double sense—a reminder of what this nation did that was wrong and a memento of what it did that was right. What we did wrong is evident enough: we as a nation accepted the previously existing institution of slavery and made it worse, establishing it on a racial basis that kept people in perpetual servitude for generations and shaping an economy and a political system that assumed its existence. Despite claims to being a nation guided by God and embodying God-given rights, we failed to find a peaceful way to bring the institution to an end. One notable failure was here in this very commonwealth in 1832. In that year the legislature failed by a narrow vote to follow the earlier examples of Pennsylvania, New York, and Rhode Island in adopting a gradual system of abolition.

The Emancipation Proclamation is also a reminder of what we did right. To be sure, the pre-Civil War Episcopal Church never took an official position against (or for) slavery, in part because of the opposition of high-church Episcopalians to any political involvement.[1] Nevertheless, there were a number of individual Episcopalians who spoke out and worked through the political system to eliminate slavery. African American clergy Absalom Jones and Peter Williams, Jr. made their opposition clear. As governor of New York, Episcopal layman John Jay signed the act in 1799 for the gradual abolition of slavery in that state. Ohio Bishop Charles P. McIlvaine, and Senator and Lincoln cabinet member Salmon P. Chase (nephew of McIlvaine's predecessor as Bishop of Ohio) both lobbied Lincoln to act for emancipation. There are some good stories to tell.

The Emancipation Proclamation is also a declaration that played a role in our recent past. Many forget that Dr. Martin Luther King, Jr.'s "I had a Dream" speech was a commentary on the Emancipation Proclamation and a call for further presidential action in the same vein.

The proclamation is a challenge to us for the future as well, for slavery has not disappeared from the earth, though the institution is no longer as blatant or open as it once was. There is still work to be done.

[1] Most high-church Episcopalians had backed the British in the American Revolution and that had not gone well; high-leaders like John Henry Hobart responded to that experience by making a virtue of non-involvement.

The Rev. Dr. Robert W. Prichard

There is but one way to commemorate the Emancipation Proclamation. That is to make its declarations of freedom real; to reach back to the origins of our nation when our message of equality electrified an unfree world, and reaffirm democracy by deeds as bold and daring as the issuance of the Emancipation Proclamation. — Dr. Martin Luther King, Jr., September 12, 1962

March 31, 1968 Dr. King climbed the steps of the pulpit at the National Cathedral and delivered his last Sunday sermon. Less than a week later he was gunned down by an assassin. From the pulpit of the National Cathedral King had this to say of the Emancipation Proclamation:

In 1863 the Negro was told that he was free as a result of the Emancipation Proclamation being signed by Abraham Lincoln. It was something like keeping a person in prison for a number of years and suddenly discovering that that person is not guilty of the crime for which he was convicted. And you just go up to him and say, "Now you are free," but you don't give him any bus fare to get to town. You don't give him any money to get some clothes to put on his back or to get on his feet again in life.

King said the nation had yet to make its declarations of freedom real, and the cause was racism:

It is an unhappy truth that racism is a way of life for the vast majority of white Americans, spoken and unspoken, acknowledged and denied, subtle and sometimes not so subtle—the disease of racism permeates and poisons a whole body politic.

In his sermon Dr. King drew on the American classic Washington Irving's Rip Van Winkle.

When Rip Van Winkle went up into the mountain, the sign had a picture of King George.... When he came down twenty years later the sign had a picture of George Washington, the first president of the United States. When Rip Van Winkle looked up at the picture of George Washington—and looking at the picture he was amazed—he was completely lost. He knew not who he was.

Today the sign would have a picture of Barack Obama, the first president of African descent. And yet there has been no transforming revolution. In too many ways we remain who we were in 1968, two Americas, challenged by the dream expressed by Dr. King in 1963:

And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

Like Bishop Meade (Virginia diocesan bishop, 1841-1862), Lincoln imagined the solution to the race problem was colonization; that if it was made sufficiently attractive blacks would self-emigrate. Lincoln's preliminary draft of the proclamation included the clause "the effort to colonize persons of African descent, with their consent, ... will be continued." Promoting self-emigration, he told a hand-picked group of free blacks "Your race are suffering ... the greatest wrong inflicted on any people. But even when you cease to be slaves, you are yet far removed from being placed on an equality with the white race.... It is better for us both, therefore, to be separated.... Go where you are treated the best...."

A cynic would say Meade and Lincoln were right. Look at the resegregation of schools, the growth in gated communities, the disproportionate rates of African Americans in prison, of children growing up in poverty, of adults in menial jobs or no jobs. White privilege lives. The experiment in living together has failed.

But God's plan is for us "to reach back to the origins of our nation when our message of equality electrified an unfree world, and reaffirm democracy by deeds as bold and daring as the issuance of the Emancipation Proclamation." The one way to commemorate the Emancipation Proclamation is to acknowledge we have work to do to make Dr. King's dream a reality.

John B. Chilton

Reflections, continued

The Emancipation Proclamation was, of course, a paradigm shifting and immensely courageous act by our nation's 16th President, but it was no less, a down payment on the redemption of the soul of America.

Many have long reflected that slavery might be considered this country's "original sin", and the idea has painful merit. For it is not only true that 400 years of unpaid labor provided the basis for the evolution of much of the economic wealth that is inequitably distributed today, leading to a consumption oriented lifestyle on which arteries and all manner are choking, it is too little recalled that slavery made disoriented victims of the enslaved and heartless monsters of their oppressors. It saddled African Americans with doubt and self hatred, and it poisoned the dominant culture with an obliviousness to suffering and an ability to justify inhuman cruelty.

The decline of the Black family did not begin with the "welfare state" but more with the thinking that allowed Supreme Court Chief Justice Roger Taney to declare in March, 1857, that "the Negro has no rights which the White man is bound to respect." Separating families, abusing women, emasculating men, and violating children were all aspects of what one writer called the "peculiar institution", and it should therefore be no surprise that many of the descendants of those so ravaged continue to struggle.

Blacks will have to live in America another 98 years, almost five generations, before the most directly descended sons and daughters of Mother Africa will spend as much time in this country free as their forebears did in bondage, and perhaps it will take every bit of that time for the human family to achieve its work to "love one another as Christ loves us."

The Emancipation Proclamation did not eliminate the American appetite for savagery, as the near extermination of the Native People of this land, the denial of the basic rights of citizenship to women until the early days of the 19th century, the internment of Japanese Americans during World War II, the lynching of Blacks well into the 20th century, the decision to inject African American soldiers with syphilis, and the continued abuse and mistreatment of gay and lesbian people today, make clear. Nonetheless the Proclamation did and does identify that good can work to overcome evil and that the mistakes of the past need not be repeated in the future.

Why, for example, should the conclusions of a relatively few, White, property owning men who lived more than two centuries ago, and who are not likely to have foreseen the advent of assault weapons or high capacity magazines, allow our children to be at risk when they attend school or church or sleep in their beds? The battle today is to continue to proclaim a regard for all people and to realize that, as James Russell Lowell wrote, "new occasions teach new duties, time makes ancient good uncouth, they must upward still and onward, who would keep abreast of truth".

I am both humbled by, and proud of, today's commemoration, for just as the ancestor of the Episcopal Church was the first to baptize Blacks in these United States, how blessed we are to have a Presiding Bishop and bishops in the Old Dominion, no less, who have committed themselves to seeing and celebrating "the dignity of every human being", and to leading the Church and the world into the same.

The Proclamation itself, this commemoration, and courageous leadership, all remind us that we are capable of even difficult changes, that whatever some might think, what God intends is mightier still, and the good must still be active, to witness and support the light overcoming the darkness.

The Rev. Canon (Colonel) Alonzo C. Pruitt, TSSF, D. Min., D.D.

The Emancipation Proclamation is a truly prophetic statement: it displays the driving power of the unencumbered Word.

The power of the Word is the power of the truth of God. The truth of God enshrined in the Emancipation Proclamation is exactly the truth of the Holy Spirit that Jesus said would guide us when he departed this earth. Nothing could be clearer.

What makes this proclamation stand out is its Truth accompanied by its earthly Powerlessness. The Emancipation Proclamation had no power. It did not have the force of law in the Union, and it was an offensive absurdity to the Slave Dictatorships of the South. Here in Virginia among the slave counties of Stafford, Caroline, King George, and Spotsylvania, and the slave city of Fredericksburg, where major battles had just been fought, it was light to African Virginians but an offense to much of the white population.

The proclamation did not apply to these counties and this city because the ruling race would not countenance it. President Lincoln had no power here. But the Proclamation also specifically excluded other Virginia counties -- Berkeley, Accomac, Northampton, Elizabeth City, York, Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth. They were excluded not because they had no slaves -- they did. They were excluded because they were under Northern control. President Lincoln's proclamation had no legal power there either.

Powerless at its inception, the Emancipation Proclamation stands out today as an eternal sign of the inexorable intention of God to bring about his kingdom on earth, and the power of his Word to bring it to pass.

The Emancipation Proclamation spoke the truth of God, before it was respected, before it was empowered, before it was legislated. It was itself predicated on another statement of the Word whose power had not been fully manifested: It came 87 years after a Virginian had declared that all men were created equal. That Word was true. It infected hearts of Americans, even while African Virginians lived in an increasingly desperate police state.

But the Word of God was not finished. Even after the passage of the 13th and 14th Amendments giving secular power to the Word, segregation jumped on the Emancipation Proclamation to choke it. Another century passed, culminating in the Word proclaimed by the Supreme Court of the U.S.

The Word of God attacked the very foundational structures of sin, eroding its power, uncovering its lies. But the Word is still active, for evil is active yet. In Virginia, and in the nation, the artifacts of slavery, segregation, and racial discrimination still oppress millions, hiding under deceptive practices, deceiving the just, masquerading as virtue, corrupting the truth.

God's prophetic Word is never powerless. It shall not return empty, but it shall accomplish what God purposes, and succeed in the thing for which God sent it... 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. It knows what is unfair, what is unjust, what is not of God. It addresses the ancient injustices of our tumultuous tribes. They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. (Isaiah 55:11; Hebrews 4:12; Isaiah 61:4)

The Rev. Benjamin P. Campbell