

Service of Repentance, Healing and Reconciliation
Diocese of Western North Carolina
April 9, 2011

The Gathering of God's People

Prelude - *The Welcome Table (sung by the choir)*

Joel Raney

*I'm gonna sit at the welcome table, O Lord,
I'm gonna sit at the welcome table one of these days, Hallelujah!
I'm gonna sit at the welcome table, and we'll break bread together on our knees.*

*I'm gonna feast on the bread of heaven, O Lord,
I'm gonna feast on the bread of heaven one of these days, Hallelujah!
I'm gonna feast on the bread of heaven,
I'm gonna sit at the welcome table one of these days.*

*I'm gonna share my cup with Jesus, O Lord,
I'm gonna share my cup with Jesus one of these days, Hallelujah!
I'm gonna share my cup with Jesus,
I'm gonna sit at the welcome table one of these days.*

*And we'll break bread together on our knees.
Yes! We'll break bread together on our knees.
When I fall on my knees with my face to the rising sun,
O Lord, have mercy on me.*

*I'm gonna sing with the heavenly choir, O Lord,
I'm gonna sing with the heavenly choir one of these days, Hallelujah!
I'm gonna sing with the heavenly choir,
and I'll sit at the welcome table one of these days.*

Give me Jesus (sung by the choir)

arranged by Moses Hogan

Alicia Russell, mezzo-soprano

*I heard my mother say, I heard my mother say,
I heard my mother say, "Give me Jesus."*

*Refrain: Give me Jesus, Give me Jesus,
You may have all this world, Give me Jesus.*

*Dark midnight was my cry, Dark midnight was my cry,
Dark midnight was my cry, "Give me Jesus." Refrain.
Oh, when I come to die, Oh, when I come to die,
Oh, when I come to die, Give me Jesus. Refrain.*

The congregation stands and sings stanzas 1 and 3. Stanza 2 will be improvised by organ and saxophone. As the music is played, all are invited to meditate on the text.

Hymn: Precious Lord, take my hand

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 a time of silence, a reader proclaims:

Hear the word of God from the prophet Joel.

Blow the trumpet in Zion; sound the alarm on my holy mountain! Yet even now, says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the Lord, your God, for God is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Blow the trumpet in Zion; call a solemn assembly; gather the people. Between the vestibule and the altar let the priests, the ministers of the Lord, weep. Let them say, 'Spare your people, O Lord, and do not

All:

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

Presiding Bishop: Let us then bless God who bears our burdens

People: **and forgives our sins.**

Kyrie (Each stanza is sung first by the cantor, and then followed by all.)

1. Ky - ri - e e - le - i - son.
2. Chri - ste e - le - i - son.
3. Ky - ri - e e - le - i - son.

Presiding Bishop: God be with you
People: **and also with you.**

Presiding Bishop: Let us pray.

(silence will be kept)

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, who lives and reigns with you and Holy Spirit, one God, now and forever. **Amen.**

The Liturgy of the Word

From the Hebrew Scriptures: Isaiah 58: 6-12

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

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

People: Thanks be to God.

Canticle: *Canticle of the turning* (standing, if able)



1. My soul cries out with a joy - ful shout that the
2. Though I am small, my God, my all, you
3. From the halls of power to the for - tress tower, not a
4. Though the na - tions rage from age to age, we re -



God of my heart is great, And my spir - it sings of the
work great things in me, And your mer - cy will last from the
stone will be left on stone. Let the king be - ware for your
mem - ber who holds us fast: God's mer - cy must de -



won - drous things that you bring to the ones who wait. You
depths of the past to the end of the age to be. Your
jus - tice tears ev - 'ry ty - rant from his throne. The
liv - er us from the con - quer - or's crush - ing grasp. This



fixed your sight on your ser - vant's plight, and my
ver - y name puts the proud to shame, and to
hun - gry poor shall weep no more, for the
sav - ing word that our fore - bears heard is the



weak - ness you did not spurn, So from east to west shall my
those who would for you yearn, You will show your might, put the
food they can nev - er earn; There are ta - bles spread, ev - 'ry
prom - ise which holds us bound, 'Til the spear and rod can be



name be blest. Could the world be a - bout to turn?
strong to flight, for the world is a - bout to turn.
mouth be fed, for the world is a - bout to turn.
crushed by God, who is turn - ing the world a - round.

Refrain



My heart shall sing of the day you bring, Let the



fires of your jus - tice burn. Wipe a - way all tears, for the



dawn draws near, and the world is a - bout to turn!

From the Epistles: Ephesians 2: 13-22

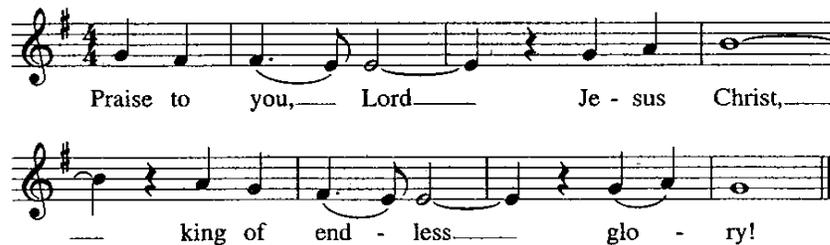
But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances,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

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

People: **Thanks be to God.**

Gospel Acclamation (*standing, if able*):

Following the cantor, the congregation sings the refrain:



Cantor: One does not live on bread alone, but on ev'ry word that comes forth from the mouth of God. *Refrain.*

The Holy Gospel: Luke 4: 14-21

Deacon: The Holy Gospel of our Savior Jesus Christ according to Luke.

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

Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone. When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: 'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor.' And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, 'Today this scripture has been fulfilled in your hearing.'

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

Sermon The Most Reverend Katharine Jefferts Schori

Formal apology on behalf of the Diocese of Western North Carolina
The Right Reverend G. Porter Taylor

Litany

Beloved in the Lord, we know that once a word has been proclaimed the ear must hear and the heart must receive. The Emancipation Proclamation freed the slaves throughout the South on New Year's Day in 1863. But, it was not until a June day two and one half years later that freedom came to slaves in the far reaches of this nation. We live between the speaking and the hearing. We still await our Juneteenth celebration of the end of racism and discrimination.

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 realized God's beloved community in our midst. We live in the bend of that arc.

Let us, then, being mindful of what has passed and what has yet to be accomplished lift our voices in prayer to the God who grants us liberty and in whose perfect love all things have their ending.

Black voice

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.



White voice

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

Black voice

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.

All, singing: **Hear us, gracious God.**

White voice

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

Black voice

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

All, singing: **Hear us, gracious God.**

White voice

Though legal slavery was abolished our ancestors continued to exclude and oppress our brothers and sisters of African parentage. Through laws of segregation and social structures of exclusion and racism, even up to our own day we continue to deny the equality of all your children. We confess the reality of racism in our lives.

Black voice

Though legal slavery was abolished we continue to be excluded from full participation in the life of this nation by the actions of our brothers and sisters of European parentage. In segregated housing and schools, in company stores which charged us double, in government that looked the other way when confronted with our needs we continued to be separate and unequal. We lament the reality that continued racism brings to our lives.

All, singing: **Hear us, gracious God.**

White voice

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.

Black voice

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.

All, singing: **Hear us, gracious God.**

Black voice

God, whom our Lord called Father, we bring before you our families. In the grim days of slavery you saw parents' dreams for a united family vanish as their children were sold at the auction block. Injustice in employment and housing also often worked

against the peace and stability of our homes. Yet, our families and homes remained foundations of strength for us and still today provide us support and nurture. We give thanks for our families and pray your blessings to strengthen them more and more.

White voice

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

All, singing: **Hear us, gracious God.**

Black voice

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

White voice

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

All, singing: **Hear us, gracious God.**

Black voice

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

White voice

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.

All, singing: **Hear us, gracious God.**

Congregation:

We pray that you would disrupt and dispel the destructive patterns of racism
which have been passed down from generation to generation,
that being freed from their power,
we may become the Beloved Community you have called us to be.
Refresh us again, as through the waters of Baptism,
that we may be cleansed and renewed.
Anoint us anew with your Holy Spirit,
that we may be healed and transformed.
Surround us with your love,
that we may be strengthened and comforted.

Presiding Bishop:

There is a balm in Gilead to make the wounded whole. Come, bring your wounds and your burdens to the Lord, and find healing, liberation and strength. May you experience anew today that blessed balm of Gilead given by God "to heal the sin sick soul."

At this time the anointing ministers come forward to receive their own anointing, then proceed to their healing stations. Others who are able and desirous of anointing with prayer and the Laying on of Hands are then invited to go to one of the healing stations located throughout the church - at the altar rail for the presiding clergy and choir; in the front of the nave for those in the front half of the church; in the rear of the nave for those in the back half of the church; and in Tuton Hall for those worshipping there. During the anointing, the following hymns are sung:

There is a balm in Gilead

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. soul.

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."

The image shows musical notation for the hymn 'There is a balm in Gilead'. It consists of three systems of music. The first system is the 'Refrain' and contains three staves of music with lyrics: '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. soul.' The second system contains two staves of music with two verses of lyrics: '1 Some - times I feel dis - cour - aged, and ____' 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'. The third system contains one staff of music with the lyrics: 'Spi - rit re - vives my soul a - gain. Je - sus, and say, "He died for all."' and is labeled 'Repeat Refrain'.

Come, ye disconsolate

1. Come, ye dis - con - so - late, wher - e'er ye lan - guish,
 2. Joy of the des - o - late, light of the stray - ing,
 3. Here see the bread of life; see wa - ters flow - ing

1. Come to the mer - cy - seat, fer - vent - ly kneel:
 2. Hope of the pen - i - tent, fade - less and pure!
 3. Forth from the throne of God, pure from a - bove:

1. Here bring your wound - ed hearts, here tell your an - guish;
 2. Here speaks the com - fort - er, ten - der - ly say - ing,
 3. Come to the feast of love; come, ev - er know - ing

1. Earth has no sor - row that heav'n can - not heal.
 2. "Earth has no sor - row that heav'n can - not cure."
 3. Earth has no sor - row but heav'n can re - move.

Heal me, hands of Jesus

1. Heal me, hands of Je - sus, and search out all my pain: re -
 2. Cleanse me, blood of Je - sus, take bit - ter - ness a - way; let
 3. Know me, mind of Je - sus, and show me all my sin; dis -
 4. Fill me, joy of Je - sus: anx - i - e - ty shall cease and

store my hope, re - move my fear and bring me peace a - gain.
 me for - give as one for - given and bring me peace to - day.
 pel the mem - o - ries of guilt, and bring me peace with - in.
 heaven's se - ren - i - ty be mine, for Je - sus brings me peace!

When all who wish to have been anointed the Presiding Bishop continues:

In the beginning of creation the Spirit of God moved over the face of the waters and brought all things into being. God provided Hagar and Ishmael with saving water in the desert. Through water the children of Israel escaped bondage in Egypt and were refreshed and given drink in the desert when God brought water from the rock. Through the waters of the Jordan God's people passed into the Land of Promise. Through the water of creeks and rivers many slaves in this country fled to freedom. In the water of Baptism we are freed from the bondage of sin and made a new people in Christ Jesus. May this water be to us a sign of a new freedom from the bonds of racism and prejudice and may it refresh us for the journey toward justice that begins anew each day.

The Asperges: As the bishops sprinkle the congregation with the waters of Baptism, it is customary to bow. During the asperges, the congregation sings the refrain:

Wade in the wa - ter, wade in the wa - ter, chil - dren,

Wade in the wa - ter, God's a-gon-na trou-ble the wa - ter. **Fine**

Cantor: See that host all dressed in white, the leader looks like the Israelite,
Refrain

Cantor: See that band all dressed in red, Looks like the band that Moses led,
Refrain

Cantor: Look over yonder, what do I see? The Holy Ghost a coming on me,
Refrain

Cantor: If you don't believe I've been redeemed, just follow me down to Jordan's stream.
Refrain

The Peace

The Liturgy of the Table

Offertory Music: *Lotus*

Billy Strayhorn, arr. Alec Wyton

Today's offering will be equally divided between a new fund to encourage and support the development of minority clergy in this diocese, and funding follow-up efforts to share our diocese's Repairing the Breach experience with the broader Episcopal Church.

Presentation Hymn: *Lift ev'ry voice and sing*

Introduction

1 Lift ev-ery voice and sing till earth and hea-ven ring, ring with the
2 Ston-y the road we trod, bit-ter the chas-tening rod, felt in the
3 God of our wea-ry years, God of our si-lent tears, thou who hast

har-mou-ies of lib-er-ty. Let our re-joic-ing rise
days when hope un-born had died; yet, with a stead-y beat,
brought us thus far on the way; thou who hast by thy might

high as the lis-tening skies; let it re-sound loud as the
have not our wea-ry feet come to the place for which our
led us in-to the light; keep us for ev-er in the

roll - ing sea. Sing a song full of the faith that the dark past has
par - ents sighed? We have come o - ver a way that with tears has been
path, we pray. Lest our feet stray from the pla - ces, our God, where we

taught us; sing a song full of the hope that the pres-ent has
wa - tered; we have come, tread-ing our path through the blood of the
met thee; lest, our hearts drunk with the wine of the world, we for -

brought us; fac - ing the ris - ing sun of our new
slaugh - tered, out from the gloom - y past, till now we
get thee; sha-dowed be - neath thy hand may we for

day be - gun, let us march on, till vic - to - ry is won.
stand at last where the white gleam of our bright star is cast.
ev - er stand, true to our God, true to our na - tive land.

Eucharistic Prayer 1

Presider: The Lord be with you.

People: **And also with you.**

Presider: Lift up your hearts.

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

Presider: Let us give thanks to the Lord our God.

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

Presider: It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Sanctus:

Following the cantor, the congregation sings the refrain:

Ho - ly, ho - ly, Ho - ly, _____
Lord, God of po - wer and might.

Cantor: Heaven and earth are full of your glory. Hosanna in the highest.
Blessed is he who comes in the name of the Lord. Hosanna in the highest!
Refrain.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, 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." As supper was ending, Jesus 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with [_____ and] all your saints, past, present, and yet to come, we may praise your Name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

As our Savior Christ has taught us, we now pray,

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins**

**as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever.
Amen.**

The Breaking of the Bread

Celebrant: Christ our Passover is sacrificed for us.

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

At the direction of the ushers, proceed to the nearest communion station to receive the elements.

Music during Communion:

I received the living God

Following the choir, the congregation sings the refrain:

The image shows four staves of musical notation in G major (one sharp) and 3/4 time. The lyrics are written below the notes. The first staff contains the first line of the hymn: 'I re - ceived the liv - ing'. The second staff contains the second line: 'God, and my heart is full of'. The third staff contains the third line: 'joy. — I re - ceived the liv - ing'. The fourth staff contains the fourth line: 'God, and my heart is full of joy.' The music is written in a simple, accessible style suitable for congregational singing.

Choir: He has said: I am the Bread kneaded long to give you life;
Those who will partake of me need not ever fear to die. **Refrain**

Postcommunion Prayer

Presider:

The love of God in Christ Jesus has the power to set all people free. In this power, let us commit ourselves to work for the transformation and renewal of our communities.

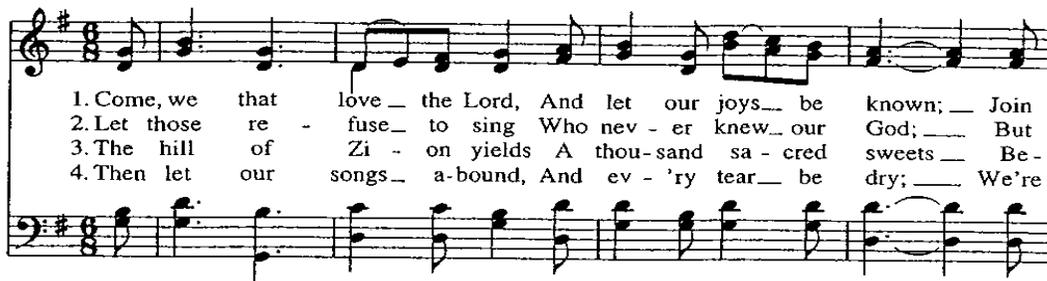
Presider and People:

Eternal God, giver of life, in sharing the body and blood of Christ our Savior, you have given us a foretaste of what it truly means to be sisters and brothers united, reconciled to one another under your gracious Reign; and you have fed us with the spiritual food we need for the journey which still lies before us.

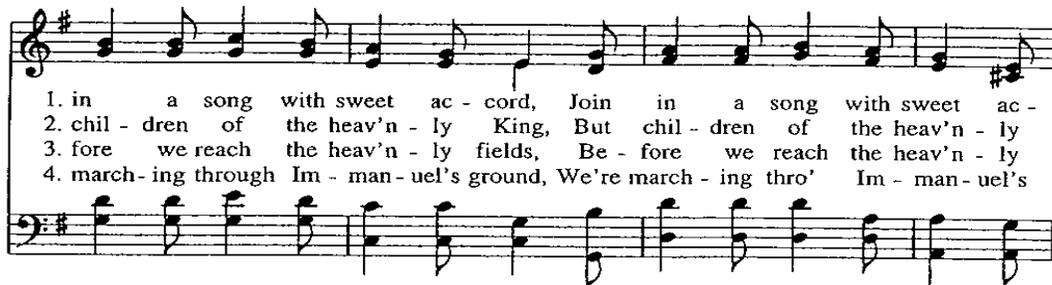
Lift us beyond the burdens of our past pain and guilt, and renew in us the vision of your new creation. Assist us in our efforts to dismantle the structures of racism in every aspect of our lives and to build in their place communities of justice, freedom and equality. Send us forth into the world as repairers of the breach, and make us instruments of your peace; through Christ our Lord. Amen.

The Blessing

Hymn in Procession: *Marching to Zion*



1. Come, we that love the Lord, And let our joys be known; — Join
2. Let those re - fuse to sing Who nev - er knew our God; — But
3. The hill of Zi - on yields A thou - sand sa - cred sweets — Be -
4. Then let our songs a - bound, And ev - 'ry tear be dry; — We're



1. in a song with sweet ac - cord, Join in a song with sweet ac -
2. chil - dren of the heav'n - ly King, But chil - dren of the heav'n - ly
3. fore we reach the heav'n - ly fields, Be - fore we reach the heav'n - ly
4. march - ing through Im - man - uel's ground, We're march - ing thro' Im - man - uel's

1. cord, And thus sur - round the throne, And thus sur-round the throne...
 2. King, May speak their joys a - broad, May speak their joys a - broad...
 3. fields, Or walk the gold - en streets, Or walk the gold - en streets...
 4. ground, To fair - er worlds on high, To fair - er worlds on high...

We're march - ing to Zi - on, Beau - ti-ful, beau - ti-ful
 We're march - ing on to Zi - on,

Zi - on; We're march - ing up - ward to Zi - on,
 Zi - on, Zi - on,

The beau - ti - ful cit - y of God.

The Dismissal

Postlude:

Oh, Freedom!

Adolphus Hailstork

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Assisting in Today's Liturgy

<i>Presider and Preacher</i>	The Most Rev. Katharine Jefferts Schori
<i>Bishop of the Diocese</i>	The Rt. Rev. G. Porter Taylor
<i>Other Bishops</i>	The Rt. Rev. Robert H. Johnson, The Rt. Rev. William H. Folwell, The Rt. Rev. J. Gary Gloster
<i>Deacons</i>	The Rev. Deacon Bobby Lynch, The Rev. Deacon Eugenia Dowdeswell, The Rev. Deacon David Nard
<i>Clergy of Trinity Church</i>	The Rev. George Muir, Interim Rector, The Rev. Carol Hubbard, Associate Rector
<i>Call to Worship Readers</i>	The Rev. Brent Norris, The Most Rev. Katharine Jefferts Schori, The Rt. Rev. G. Porter Taylor, Ms. Glenda McDowell, Mr. John Vanderstar, The Rev. Walter Bryan
<i>Shofar Blower</i>	Mr. Charles McKnight
<i>Hebrew Scripture Reader</i>	Ms. Mary Jane Evans
<i>Epistle Reader</i>	Ms. Keva Miller
<i>Gospel Reader</i>	The Rev. Deacon Bobby Lynch
<i>The Litanists</i>	The Very Rev. Todd Donatelli, Ms. Diane Mance, Ms. Shawna Gilmore, Mr. Bill Mance, the Rev. Jim Curl, Ms. Glenda McDowell, Ms. Molly Walling, Mr. Osondu McPeters
<i>The Musicians</i>	Mr. Kyle Ritter, Mr. Chuck Taft, Ms. Sharon Boone, and Choir members from the Cathedral of All Souls, St. Matthias' Church and Trinity Church
<i>Acolytes</i>	Members of Trinity Church and St. Matthias' Church
<i>Healing Ministers</i>	The Rev. Walter Bryan, Ms. Molly Walling; the Rev. Augusta Anderson, Mr. Forney Happoldt; the Rev. Jim Johnson, Ms. Pam Hemphill; the Rev. Dn. Bobby Lynch, Ms. Lisa Sellers; the Rev. Jim Curl, Ms. Maxine Happoldt; the Rev. Jim Abbott, Ms. Helen Lynch; the Rev. Karla Woggon, Mr. Bill Mance; the Rev. Arlene Lukas, Mr. Osondu McPeters; the Very Rev. Todd Donatelli, Ms. Bernadette Moore; the Rev. Ruth Clausen, Ms. Diane Mance; the Rev. John Rice, Ms. Glenda McDowell; the Rev. David McNair, Ms. Ayne Vaughters

Oblation Bearers

Ms. Shawna Gilmore, Ms. Leigha Dunbar

Distributing Communion:

Patens: The five Bishops, the Rev. Walter Bryan, the Rev. George Muir. Chalices: Ms. Zequoia Jordan, the Rev. Bruce Walker; Mr. Jimmie Camp, the Rev. Dorrie Pratt; Ms Sandra Miller Camp, the Rev. David McNair, Ms. Janeka Moore, the Rev. Mark Butler; Mr. Marcus Miller, the Rev. Beth Lilly; the Rev. Carol Hubbard, the Rev. Francis King; the Rev. Dn. Bobby Lynch, Ms. Alice Myer

Ushers

Ushers from Trinity Church, Asheville

The Reconciliation Banners and Corresponding Chasuble and Stoles

The processional banner, chasuble and stoles used in this service are visual representations of the racial healing and reconciliation we seek and celebrate in this Service of Repentance, Healing and Reconciliation. They were created by textile artist Melissa Richards Bailes of Vineyard Studio in Mills River and a member of the Church of the Holy Family.

The banner was made from swatches of fabric and various words and phrases submitted by parishes all across the diocese. At the top of the banner is an Adinkra symbol from West Africa called "Mpatapo" which represents the bond or knot that binds parties in a dispute to a peaceful, harmonious reconciliation. It is a symbol of peacemaking after strife and is often referred to as the "Knot of Reconciliation."

There are nine patch blocks on the banner representing the broken chains from the past. Interspersed around the banner are the words submitted by the various congregations. Viewed from a distance, one can see the suggestion of mountains, symbolizing our own diocese, which have been created from blocks called "Split Nine" patches that have both dark and light sides. Other geometric patterns echo traditional African fabric designs.

In the lower center of the banner is the logo of the Commission to Dismantle Racism, open black and white hands reaching out. The bottom is trimmed with cowrie shells from Ghana that were once used as currency. The back of the banner has a beautiful representation of black and white human silhouettes submitted by a member of St. Luke's, Boone.

Many of these same elements are present in the Presiding Bishop's chasuble and the reversible clergy stoles. Following the service, the banners will be displayed in the Bishop Henry Center and/or at Lake Logan Episcopal Center.

The Commission to Dismantle Racism wishes to thank:

The Presiding Bishop for her willingness to be here today to underscore the importance of this occasion and to preside and preach at this service

The Clergy, Staff, Ushers, Altar Guild and Congregation of Trinity Church for the use of this facility and for their gracious hospitality

The Rev. Brent Norris, Mr. Kyle Ritter, Mr. Chuck Taft and all those who helped the Repairing the Breach committee put together this liturgy

Members of the inter-parish Choir from the Cathedral of All Souls, St. Matthias' Church, and Trinity Church

Ms. Diane Mance, Ms. Glenda McDowell, Ms. Debbie Cox, and the Women of Trinity Church, who have prepared the Reception which will follow this service

Ms. Melissa Richards Bailes for designing and making the special processional banner, the clergy stoles and the Presiding Bishop's chasuble

Mr. and Mrs. Dain and Constance Perry for helping us launch this Repairing the Breach process and for their on-going love, support, encouragement and consultation all along the way

All the Clergy and "Parish Partners" who attended the Repairing the Breach workshops and helped involve their parishes in this important work; all the people throughout the Diocese who have participated in this process; and all those who are here in attendance today

Members of the Commission to Dismantle Racism: Mr. Bill Mance, Chair; the Rev. Jim Abbott*, the Rev. Augusta Anderson*, the Rev. Walter Bryan*, The Rev. Mark Butler, The Rev. Dn. Laine Calloway, the Rev. Ruth Clausen, the Rev. Jim Curl*, Ms. Kathryn Curl*, the Very Rev. Todd Donatelli*, Ms. Mary Jane Evans, Ms. Shawna Gilmore*, Mr. Forney Happoldt, Ms. Maxine Happoldt, Ms. Pam Hemphill, the Rev. Tim Hoyt, the Rev. Jim Johnson, Ms. Jane Kniffen, Ms. Cheryl Mack, Ms. Diane Mance*, Ms. Glenda McDowell*, Mr. Jess Parmer, Ms. Kathy McPeters, Mr. Osondu McPeters*, Ms. Mary Ann Ransom, the Rev. Austin Rios, Ms. Lisa Sellers*, Ms. Dorothy Semans, Mr. John Vanderstar*, Ms. Fay Walker, Ms. Rita Van Zant**

**Also served on the Repairing the Breach Sub-Committee*

Today's Offering will be equally divided between (1) establishing a new fund to encourage and support the development of minority clergy in this diocese and (2) funding follow-up materials to share our diocese's Repairing the Breach experience with the broader Episcopal Church.

A Commitment Card has been placed in each worship booklet, which participants are urged to fill out and place in the offering basins, along with their monetary offerings.

The jumble of words making up the collage on the inside front cover of this worship booklet reflect the wide variety of feelings expressed by people after viewing the film "Traces of the Trade" at the several Repairing the Breach workshops led by Constance and Dain Perry last year in preparation for this service. The font size of each word is indicative of the number of times that particular feeling was shared in the several workshops.

A Reception will follow this service in Tuton Hall, to which everyone is cordially invited.

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