UNION OF BLACK EPISCOPALIANS
51st Annual
BUSINESS MEETING
and
CONFERENCE

Preparing The Way For Such A Time As This:
Many People, One Lord!!

Lessons & Spirituals
Memorial Eucharist

Tuesday, July 23, 2019
7:00 p.m.

St John's Cathedral
514 West Adams Boulevard
Los Angeles, CA 90007
Lessons & Spirituals
Memorial Eucharist

WELCOME to the Union of Black Episcopalians Lessons and Spirituals Memorial Eucharist. We are delighted that you are here. Please join in the worship by following the liturgy in this bulletin. We also invite you to use the time before worship to pray and invite the presence of the Holy Spirit to keep you centered and focused on what God may be saying to you. After worship, we invite you to pray for God’s strength to help you face and meet the demands of the world from this moment and in the days to come.

During Communion, all who seek God and a deeper relationship with Christ are welcome to receive the bread and wine. To receive communion, come to the altar at the direction of the usher. Open the palm of your hand to receive the bread. Eat the bread and then drink from the cup when it is offered to you. You may also hold the bread and one of the ministers will dip the bread into the wine and give it to you.

For Blessings, if you do not wish to receive Holy Communion, you may come to the altar and place your arms across your chest to receive a blessing.

For Prayers for healing, please inform the clergy or go to the altar following the service.

The sign of the Cross is an expression of Christ’s presence in a moment and place. It also reminds us about loving God with all our heart, soul, mind and strength. Making the sign of the cross is solely a matter of personal spiritual preference; one is not a better Christian for choosing or not choosing to use it. The sign of the cross is made with the right hand by touching the forehead, chest, left then right shoulders.

Worship Leaders

Celebrant
The Rt. Rev. Kym Lucas

Concelebrants
The Rt. Rev. Eugene Taylor Sutton

Preacher
The Most Rev. Julio Murray

Co-Deans of the Cathedral
The Very Rev. Canon Mark Kowalewski
The Very Rev. Canon Daniel Ade

Choir Director
Canon Dr. Chas Cheatham

Co-Chaplains
The Rev. Hershey Mallette-Stephens
The Rev Dcn Guy A. Leemhuis
Our Thanks

The Union of Black Episcopalians [UBE] offers thanks to God with gratitude for St. John’s Cathedral, its co-deans, clergy and staff for hosting this service.

UBE is especially grateful for the ministries of

The Most Rev. Michael B. Curry, Presiding Bishop and Primate, The Episcopal Church
The Rt. Rev. Carl Walter Wright VII, UBE Board Chair
and Bishop for the Armed Forces and Federal Ministries
The Most Rev. Julio Murray, Presiding Bishop and Primate of the Anglican Church of Central America
The Rt. Rev. John Harvey Taylor, Bishop Diocesan, Diocese of Los Angeles
The Rt. Rev. Diane Jardine Bruce, Bishop Suffragan, Diocese of Los Angeles
The Rt. Rev. Kym Lucas, Bishop Diocesan, Diocese of Colorado
The Rt. Rev. Eugene Taylor Sutton, Bishop Diocesan of Maryland
The Very Rev. Canon Mark Kowalewski, Co-Dean of St. John’s Cathedral
The Very Rev. Canon Daniel Ade, Co-Dean of St. John’s Cathedral
The Rev. Deacon Fernando Valdes, St. John’s Cathedral
Canon Dr. Chas Cheatham, Director of The Episcopal Chorale
Canon Annette Buchanan, UBE President

for their prayers and support.

About the Union of Black Episcopalians

"Set us free, O God, from every bond of prejudice and fear...that we may show forth in our lives the reconciling love and true freedom of God..."

The Union of Black Episcopalians stands in the continuing tradition of more than 200 years of Black leadership in the Episcopal Church. Beginning with the establishment of St. Thomas Episcopal Church by Absalom Jones in 1794 in the city of Philadelphia, through the election of Barbara Harris as Suffragan Bishop of Massachusetts, and the election of Michael Curry as the 27th Presiding Bishop of the Episcopal Church, there has always been a strong corps of Black Christians in the Episcopal Church: people like James Holly, Henry Delaney, John Walker, Tollie Caution, Charles Lawrence, Deborah Harmon Hines, and countless others.

Organized in 1968 as the Union of Black Clergy and Laity, the Union is the proud inheritor of the work of these people and earlier organizations, the Convocation of Colored Clergy and the Conference of Church Workers Among Colored People, all dedicated to the ministry of Blacks in the Episcopal Church. The name was changed to the Union of Black Episcopalians in 1971.

The Union of Black Episcopalians is a confederation of more than 55 chapters and interest groups throughout the continental United States and the Caribbean. The Union also has members in Canada, Africa, Great Britain, and Latin America.
Lessons and Spirituals Memorial Eucharist

“Preparing the way for such a time as this: Many people, One Lord!!

The Liturgy of the Presence

Gathering Song: Jesus, Jesus, Jesus

Jesus, Jesus, Jesus
Jesus, Jesus, Jesus
Jesus, Jesus, Jesus
Jesus, Jesus, Jesus

Savior, Savior, Savior
Savior, Savior, Savior
Savior, Savior, Savior
Jesus, Jesus, Jesus

Healer, Healer, Healer
Healer, Healer, Healer
Healer, Healer, Healer
Jesus, Jesus, Jesus

Thank You, thank You, thank You
Thank You, thank You, thank You
Thank You, thank You, thank You
Jesus, Jesus, Jesus

Processional Hymn: Leaning on the Everlasting Arms

What a fellowship, what a joy divine,
leaning on the everlasting arms;
what a blessedness, what a peace is mine,
leaning on the everlasting arms.

Refrain:
Leaning, leaning,
safe and secure from all alarms;
leaning, leaning,
leaning on the everlasting arms.
O how sweet to walk in this pilgrim way,
leaning on the everlasting arms;
O how bright the path grows from day to day,
leaning on the everlasting arms. [Refrain]

What have I to dread, what have I to fear,
leaning on the everlasting arms?
I have blessed peace with my Lord so near,
leaning on the everlasting arms. [Refrain]

Welcome & A Bidding Prayer

Celebrant: "Truth is that transcendent reality, disclosed in the people’s historical struggle for liberation, which enables them to know that their fight for freedom is not futile. The affirmation of truth means that the freedom hoped for will be realized. Indeed the freedom hoped for is already partly realized in our present history, because the realization of hope is the very ground of our present struggle. We do not struggle in despair but in hope, not from doubt but from faith, not out of hatred but out of love for ourselves and for humanity...What does it mean to speak the truth from a black theological perspective, that is, what are the sources and the content of the theology? To explore this question we must begin by exploring the theological function of the black experience" (God of the Oppressed, 16 Cone)

Opening Acclamation

Celebrant: Blessed be God: Creator, Redeemer, Sustainer
All: And blessed be God’s kingdom, now and forever. Amen.

Celebrant: Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name through Christ our Lord. Amen.

The Liturgy of the Word

Collect

Celebrant: Grant O God. that your holy and life-giving Spirit may so move every human heart, that barriers which divide us may crumble, suspicions disappear, and hatred cease; that our divisions being healed, we may live in justice and peace; through Christ our Lord. Amen.
**Spiritual**

**I Gonna Do What the Spirit Says Do**

I'm gonna do what the Spirit says do (2x)
And what the Spirit says do, I'm gonna do, Lord, Lord
I'm gonna do what the Spirit says do

I'm gonna move when the Spirit says move...
I'm gonna pray when the Spirit says pray...

**The Lessons**

**First Lesson**

*We Have Been Believers*  
Margaret Walker

We have been believers believing in the black gods of an old land, believing in the secrets of the seeress and the magic of the charmers and the power of the devil’s evil ones.

And in the white gods of a new land we have been believers believing in the mercy of our masters and the beauty of our brothers, believing in the conjure of the humble and the faithful and the pure.

Neither the slaves' whip nor the lynchers’ rope nor the bayonet could kill our black belief. In our hunger we beheld the welcome table and in our nakedness the glory of a long white robe. We have been believers in the new Jerusalem.

We have been believers feeding greedy grinning gods, like a Moloch demanding our sons and our daughters, our strength and our wills and our spirits of pain. We have been believers, silent and stolid and stubborn and strong.

We have been believers yielding substance for the world. With our hands have we fed a people and out of our strength have they wrung the necessities of a nation. Our song has filled the twilight and our hope has heralded the dawn.
Now we stand ready for the touch of one fiery iron, for the cleansing breath of many molten truths, that the eyes of the blind may see and the ears of the deaf may hear and the tongues of the people be filled with living fire.

Where are our gods that they leave us asleep? Surely the priests and the preachers and the powers will hear. Surely now that our hands are empty and our hearts too full to pray they will understand. Surely the sires of the people will send us a sign.

We have been believers believing in our burdens and our demigods too long. Now the needy no longer weep and pray; the long-suffering arise, and our fists bleed against the bars with a strange insistency.

**Song of Praise:**

**Praise Him**

Praise Him
Praise Him
Praise Him
Praise Him
Jesus, blessed Savior,
He’s worthy to be praised.

From the rising of the sun,
Until the going down of the same;
He’s worthy, Jesus is worthy,
He’s worthy to be praised.

Praise Him
Praise Him
Praise Him
Praise Him
Jesus, blessed Savior,
He’s worthy to be praised.
As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the Lord. They said to Moses, “Was it because there were no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt? Is this not the very thing we told you in Egypt, ‘Let us alone and let us serve the Egyptians’? For it would have been better for us to serve the Egyptians than to die in the wilderness.” But Moses said to the people, “Do not be afraid, stand firm, and see the deliverance that the Lord will accomplish for you today; for the Egyptians whom you see today you shall never see again. The Lord will fight for you, and you have only to keep still.”

Then the Lord said to Moses, “Why do you cry out to me? Tell the Israelites to go forward. But you lift up your staff, and stretch out your hand over the sea and divide it, that the Israelites may go into the sea on dry ground. Then I will harden the hearts of the Egyptians so that they will go in after them; and so I will gain glory for myself over Pharaoh and all his army, his chariots, and his chariot drivers. And the Egyptians shall know that I am the Lord, when I have gained glory for myself over Pharaoh, his chariots, and his chariot drivers.” The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh’s horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He dogged their chariot wheels so that they turned with difficulty. The Egyptians said, “Let us flee from the Israelites, for the Lord is fighting for them against Egypt.” Then the Lord said to Moses, “Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers.” So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground
through the sea, the waters forming a wall for them on their right and on their left. Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

Then Moses and the Israelites sang this song to the Lord: "I will sing to the Lord, for he has triumphed gloriously; horse and rider he has thrown into the sea."

**Hymn We've Come This Far By Faith**

[Chorus] We've come this far by faith, Leaning on the LORD; Trusting in God's Holy Word God never failed me yet O, can't turn around. We've come this far by faith.

(Repeat)

1. Don't be discouraged when troubles is in your life. God will bear your burdens God will remove all our misery and strife.

And that's why…

[Chorus] We've come this far by faith, Leaning on the LORD; Trusting in God's Holy Word God never failed me yet O, can't turn around. We've come this far by faith.

(Repeat)

2. Just the other day I heard a man say He didn't believe in God words; But I can truly say that God had made a way And God has never failed me yet

that's why we've … [Chorus]
The striking similarity between the social position of Jesus in Palestine and that of the vast majority of American Negroes is obvious to anyone who tarries long over the facts. We are dealing here with conditions that produce essentially the same psychology...Living in a climate of deep insecurity Jesus, faced with so narrow a margin of civil guarantees, had to find some other basis upon which to establish a sense of well-being. Deep from within...he projected a dream, the logic of which would give to all the needful security. There would be room for all, and no man would be a threat to his brother. Hatred is destructive to the hated and the hater alike.

The religion of Jesus says to the disinherited: “Love your enemy. Take the initiative in seeking ways by which you can have experiences of a common sharing of mutual worth and value. It may be hazardous, but you must do it.” For the Negro it means that he must see the individual white man in the context of a common humanity. The fact that a particular individual is white, and therefore may be regarded in some overall sense as the racial enemy, must be faced; and opportunity must be provided, found, or created for freeing such an individual from his “white necessity.” From this point on, the relationship becomes like any other primary one. Once an attack is made on the enemy status and the individual emerged, the underprivileged man must himself be status free. It may be argued that his sense of freedom must come first. Here I think the answer may be determined by the one who initiates the activity. But in either case love is possible only between two freed spirits. (90-91)

**Spiritual**

**Give Me Jesus, soloist: Elizabeth Tatum**

**Fourth Lesson**

Saying Yes In A No World (1990)  
Verna Dozier

In strange ways that only the faithful know--and I cannot articulate--faith is not only the decision to risk; it is also the power to make that decision. It is the courage to be to affirm yourself in the face of all that denies you. To be able to say YES to yourself what all the environment is shouting NO and hear what message it is sending from which you can profit -- in my experience, that is certainly beyond the possibility of fragile human beings. That takes a leap of faith. That takes a religious dimension. If I have to say a death-dealing NO to you in order to say YES to myself, you still have power over me. I am still bound by the model you set. There is no freedom in that. I cannot point the way to a new reign of God that way. Living by death of the other, however not only characterizes the relationship between the races; it characterizes the relationship between the sexes.
Women the world over are struggling to find a new definition of themselves and their big handicap in the struggle, as I see it, is we have no model but the male one. Kill or be killed, win or lose, YES to me, NO to you. Western civilization said NO to the black. East and West said NO to women. How often the NO is said to those who look different. You can’t be the same as I. You look so different. From there it is a short step to “You can’t be as good as I. You are inferior.”

In the face of that NO, I, for my soul’s sake must do two things.

I must first affirm myself, affirm the very realities the other denies. Yes, I am black and blackness is good. Yes, I am a woman, and womanhood is good. Yes, I am old and age is good. Ultimately, I can only do that by the power of a Creator who is for me. And that trust brings me to the second thing I affirm in the face of the NO against me. You are white or brown or copper, and any color is good. You are male, and maleness is good. You are young, and youth is good. The creator is for all creation. That is my faith. And that, to me is the new possibility for a new humanity, every man, woman, and child saying YES to themselves and YES to every other human being.

_Hymn_  
**It is Well With My Soul**

*When peace like a river attendeth my way, when sorrows like sea billows roll; whatever my lot, thou hast taught me to say, “It is well, it is well with my soul.”*

_[Refrain] It is well with my soul; it is well, it is well with my soul._

*Though Satan should buffet, though trials should come, let this blest assurance control: that Christ has regarded my helpless estate, and has shed his own blood for my soul._

_[Refrain]_

*My sin oh, the bliss of this glorious thought! my sin, not in part, but the whole, is nailed to the cross, and I bear it no more; praise the Lord, praise the Lord, O my soul!*

_[Refrain]_

*Lord, haste the day when my faith shall be sight, the clouds be rolled back as a scroll; the trump shall resound and the Lord shall descend; even so, it is well with my soul._

_[Refrain]_
Fifth Lesson  

Mark 4:35-41

On that day, when evening had come, he said to them, “Let us go across to the other side.” And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, “Teacher, do you not care that we are perishing?” He woke up and rebuked the wind, and said to the sea, “Peace! Be still!” Then the wind ceased, and there was a dead calm. He said to them, “Why are you afraid? Have you still no faith?” And they were filled with great awe and said to one another, “Who then is this, that even the wind and the sea obey him?”

Sermon - The Most Reverend Julio Murray, Archbishop of IARCA

Choral Response to the Sermon: Let the Church Say Amen

Let The Church Say Amen
Let The Church Say Amen
God has Spoken, so Let the Church say Amen

Libation and Prayers of the People in Honor of Our Ancestors and Elders

At the invitation of the Celebrant all who are able stand.

Celebrant: Dear Sisters and Brothers in the Risen Christ, we have been formed of the earth and made one in Holy Baptism. We come this day to give thanks for our faithful ancestors and to celebrate our elders. There is an African proverb that tells us “people who lack the knowledge of their past are like a tree without roots.” So in the spirit of remembrance and thanksgiving, we pour this libation of water.

We pour to honor the past, so that we may learn from it. We raise our cup to God to show our reverence for the original source of our lives. We use cool water as a symbol of the continuity of life, to purify and to nourish our souls. It is said that through others, we are somebody and so we remember our heritage and recall those who gave us life. Leader We call upon our ancestors—our mothers, grandmothers and great grandmothers, our fathers, grandfathers and our great-grandfathers, uncles, aunts and cousins – the foundations of our families, immortalized in our thoughts.
We call upon our elders, whose wisdom we seek in all endeavors. Our friends, whom we are blessed to have in our lives, our parents who guided us along the road to adulthood. We call upon family who have passed over and could not be here today. We ask that they be with us in our thoughts. As the names are read the persons appointed pour libation into the libation bowl.

**Prayer Response**

*Lector*  On this Day of remembrance and celebration, let us give honor to those who hallowed this earth by their prayers and by the way they walked in the light of God. Let us remember the giants of faith on whose shoulders we stand: Abraham, Sarah, Hagar, Jacob, Deborah, Solomon, Ruth, David, and Esther. Who else shall we name?

**Prayer Response**

*Lector*  On this Day of the Ancestors, let us give honor to those who, empowered by the Holy Spirit, established God's church, giving life, blood, soul, and strength that we might have a right to the tree of life: Mary of Magdala, Paul, Lydia, Athanasius, Julian, Augustine, Philip. Who else shall we name?

**Prayer Response**

*Lector*  On this day when we give thanks to God for the first woman ordained bishop in the Anglican Communion, Barbara C. Harris, and we celebrate the gift of women in ministry. Give honor and praise to God for those women whose perseverance still nurtures and strengthens us today: Miriam, Sarah, Anna, Elizabeth, Mary the mother of God, Mary and Martha of Bethany, Phoebe, Harriet Tubman, Rosa Parks, Coretta Scott King. Who else shall we name?

*Lector*  On this Day of the Freedom Fighters, let us give honor to those whose belief in the God of freedom was so strong that freedom rings stronger and longer today. Let us remember these warriors of liberation and service on whose shoulders we stand: Nat Turner, Sojourner Truth, Frederick Douglass, Ida B. Wells Barnett. Who else shall we name?

**Prayer Response**
Lector  On this Day of the Justice Seekers, let us give honor to those who hallowed the struggle for justice by the love that they have shown to create a beloved community. Let us remember these blessed ones whose example we should follow: Adam Clayton Powell, Jr., Ella Baker, Martin Luther King, Jr., Maya Angelou, Edward Demby, Fannie Lou Hamer, Nelson Mandela, Marian Wright Edelman. Who else shall we name?

Lector  On this Day of the Pioneers, let us give honor to those who led the way, who were the first to stand up and be counted, and who blazed the trail that others may follow. Let us remember these forerunners in whose shadow we stand: James Theodore Holly, Quintin Primo, Pauli Murray, Absalom Jones, Artemisia Bowden, Verna Dozier, Alexander Crummell. Who else shall we name?

Lector  On this Day of the Saints, let us give honor to those who built our families, who sacrificed for our wellbeing, who built up our church, who founded institutions of learning, who braved the storm, who fought the good fight, and who may still be fighting on. We stand on their shoulders!

The community is invited to call out the names of the Ancestors and Elders they wish to honor.

Celebrant  O God, we give thanks for the goodness of creation, for the victory of resurrection, and for the grace of redemption. We praise you for leading us from darkness into light, and for bringing us through the waters of death into new life in you.

People  Amen.

The Liturgy of the Table

Praise and Worship Dance

The Pure Worship Dance Ministry  Jayel Gibson, Laretha Fernander, Charltonise Sands, Tenielle Lightbourn, J'kyia Turnquest, Makiah Swaby, Drenay Rahming and Ian Davis

Offertory Anthems

Take Me to The Alley  G. Leemhuis & G. Gonzalez
For Every Mountain  Episcopal Chorale

Doxology

Praise God from whom all blessings flow
Praise Him All Creatures here below
Praise Him above ye heavenly host
Praise Father, Son and Holy Ghost
The Great Thanksgiving

Celebrant  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.

Then, facing the Holy Table, the Celebrant proceeds

Celebrant  For in the multitude of your saints you have surrounded us with a great cloud of witnesses, that we might rejoice in their Fellowship, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away. And so this day we join with saints and angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

Sanctus
Holy, holy, holy,
Lord God of hosts,
heaven and earth are filled with your glory.
Hosanna in the highest.
Blessed is He who comes in the name of the Lord.
Hosanna in the highest.

Celebrant Continues
All holy God, how wonderful the works of your hands! You restored the beauty of your image when sin had scarred the world. As a mother tenderly gathers her children, you embraced a people as your own and filled them with longing for a peace that would last and for a justice that would never fail. Through countless generations your people hungered for the bread of freedom. From them you raised up Jesus, the living Bread, in whom ancient hungers were satisfied.

He healed the sick, though he himself would suffer; he offered life to sinners, though death would hunt him down. But with a love stronger than death, he opened wide his arms and surrendered his spirit. Gracious God, let your Holy Spirit move in power over us and over our earthly gifts of bread and wine, that they may become the Body and Blood of Christ.

On the night before he met with death, Jesus came to table with those he loved. He took bread and blessed you, God of all creation; he broke the bread among his disciples and said: Take, eat: This is my Body which is given for you."
When supper was ended, he took a cup of wine and gave thanks to you, the God of all creation; he passed the cup among his friends and said: “Take this all of you and Drink it: This is the 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.”

Let us proclaim the mystery of faith:

Celebrant and People:
Christ has died.
Christ is risen.
Christ will come again.

Celebrant Continues
Holy One, we commemorate Jesus, your Son, as we offer you this sacrifice. Death could not bind him, for you raised him up in the spirit of holiness and exalted him as Lord of creation. May his coming in glory find us ever watchful in prayer, strong in love, and faithful in the breaking of the bread. Rejoicing in the Holy Spirit, your whole Church offers thanks and praise.

Gather them all into communion with Mary, the mother of God, Margaret Walker, Howard Thurman, Vera Dozier, James Hal Cone and all your saints. Then at last, will all creation be one and all divisions healed, and we shall join in singing your praise through your Son, Jesus Christ. 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.

People Amen.
Celebrant As our brother and teacher Christ has taught us, we now pray,

Lord’s Prayer Malotte

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 debts as we forgive our debtors
And lead us not into temptation
But deliver us from evil
For thine is the kingdom and the power and the glory
forever Amen.
**Fraction Anthem**

Lamb of God, you take away the sins of the world: have mercy on us. 
Lamb of God, you take away the sins of the world: have mercy on us. 
Lamb of God, you take away the sins of the world: grant us peace.

*Celebrant:* These are the gifts of God for the People of God

**Communion Anthem:**  
**The Blood by Andre Crouch**

**Communion Hymns**

**Just As I Am**

Just as I am, without one plea  
But that Thy blood was shed for me  
And that Thou bid’st me come to Thee  
O Lamb of God, I come! I come

Just as I am, though tossed about  
With many a conflict, many a doubt  
Fighting and fears within without  
O Lamb of God, I come, I come

Just as I am, and waiting not  
to rid my soul of one dark blot  
to thee whose blood can cleanse each spot  
O Lamb of God, I come, I come

Just as I am, poor, wretched, blind  
Sight, riches, healing of the mind  
Yea, all I need, in Thee to find  
O Lamb of God, I come, I come!

Just as I am, Thou wilt receive  
Wilt welcome, pardon, cleanse, relieve  
Because Thy promise I believe  
O Lamb of God, I come, I come
Here I am Lord
I, the Lord of sea and sky
I have heard my people cry
All who dwell in dark and sin
My hand will save

I, who made the stars of night
I will make their darkness bright
Who will bear my light to them?
Whom shall I send?

Here I am, Lord. Is it I, Lord?
I have heard you calling in the night
I will go, Lord, if you lead me
I will hold your people in my heart

I, the Lord of snow and rain
I have borne my people's pain
I have wept for love of them
They turn away

I will break their hearts of stone
Give them hearts for love alone
I will speak my words to them
Whom shall I send?

Here I am, Lord. Is it I, Lord?
I have heard you calling in the night
I will go, Lord, if you lead me
I will hold your people in my heart

I, the Lord of wind and flame
I will send the poor and lame
I will set a feast for them
My hand will save

Finest bread I will provide
'Til their hearts be satisfied
I will give my life to them
Whom shall I send?

Here I am, Lord. Is it I, Lord?
I have heard you calling in the night
I will go, Lord, if you lead me
I will hold your people in my heart
**Sweet Sweet Spirit**

**Verse:** There's a sweet, sweet spirit in this place,
   And I know that it's the Spirit of the Lord;
   There are sweet expressions on each face,
   And I know they feel the presence of the Lord.

*Chorus: Sweet Holy Spirit, Sweet Heavenly Dove,*
   *Stay right here with us filling us with Your love,*
   *And for these blessings we lift our hearts in praise,*
   *Without a doubt we'll know that we have been revived*
   *When we shall leave this place.*

**Verse:** There are blessings you cannot receive
   Till you know Him in His fullness and believe.
   You're the one to profit when you say,
   "I am goin' to walk with Jesus all the way.*

*Chorus*

**Verse:** If you say He saved you from your sin,
   Now you're weak, you're bound and cannot enter in,
   You can make it right if you will yield;
   You'll enjoy the Holy Spirit that we feel.

*Chorus*

*I Want Jesus to Walk with Me*
   I want Jesus to walk with me
   I want Jesus to walk with me
   All along my pilgrim journey
   Lord, I want Jesus to walk with me

   In my trial, Lord, walk with me
   In my trials, Lord, walk with me
   When the shades of life are falling
   Lord, I want Jesus to walk with me

   In my sorrow, Lord walk with me
   In my sorrows, Lord walk with me
   When my heart is aching
   Lord, I want Jesus to walk with me

   In my troubles, Lord walk with me
   In my troubles, Lord walk with me
   When my life becomes a burden,
   Lord, I want Jesus to walk with me
Post Communion Prayer

Celebrant: Let us pray

Celebrant and People: Eternal God, heavenly Creator you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of Christ’s Body and Blood. Send us now into the world in peace and grant us strength and courage to love and serve you with gladness and singleness of heart through Christ our Lord, Amen.

Blessing

The celebrant blesses the people with these or similar words

Live without fear: Your Creator has made you holy, has always protected you and loves you as a mother. Go in peace to follow the good road and may God’s blessing be with you always. Amen.

Closing Anthem: Lift Every Voice and Sing The Episcopal Chorale

(Everyone stand as you are able)

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 parents 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 hast brought us thus far on the way; thou who hast 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.

Dismissal

Deacon: Let us go forth into the world in the name of Christ! Alleluia, Alleluia!

All: Thanks be to God, Alleluia, Alleluia!
Recessional Hymn: Soon and Very Soon

Soon and very soon we are goin’ to see the King,
Soon and very soon we are goin’ to see the King,
Soon and very soon we are goin’ to see the King,
Hallelujah, Hallelujah, we’re goin’ to see the King!

No more cryin’ there we are goin’ to see the King,
No more cryin’ there we are goin’ to see the King,
No more cryin’ there we are goin’ to see the King,
Hallelujah, Hallelujah, we’re goin’ to see the King!

No more dying there we are goin’ to see the King,
No more dying there we are goin’ to see the King,
No more dying there we are goin’ to see the King,
Hallelujah, Hallelujah, we’re goin’ to see the King!

Soon and very soon we are goin’ to see the King,
Soon and very soon we are goin’ to see the King,
Soon and very soon we are goin’ to see the King,
Hallelujah, Hallelujah, Hallelujah, we’re are goin’ to see the King!
Hallelujah, Hallelujah, Hallelujah, Hallelujah.
Our UBE Board thanks you for attending

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First Lesson - “We Have Been Believers” is from This is from My Country: New and Collected Poems by Margaret Walker (Athens: University of Georgia Press, 1989) copyright Margaret Walker Alexander as found in We Have Been Believers; an African American Systematic Theology, (Augsburg Fortress Press, 2013) by James H Evans, Jr.
Second Lesson- Exodus 14:10-15:1 NRSV
Third Lesson - adapted from Jesus and the Disinherited by Howard Thurman (New York; Abingdon-Cokesbury Press, 1949), p.90-91
Fourth Lesson - adapted from “Saying YES in a NO World” by Verna Dozier printed in The Witness Magazine, Vol.73 No. 5 May 1990. Courtesy of Archives of the Episcopal Church, Austin, Texas.

