

PRIDE MASS



**The Rt. Rev. Brian L. Cole, Celebrating
The Rev. Sen. Kim Jackson, Preaching**

**St. James Episcopal Church, Knoxville, TN
Friday, June 3, 2021 | 6:30 pm**

WELCOME

DEAR FRIENDS, JESUS SAID, “Come unto me, ALL you that are weary and carrying heavy burdens, and I will give you rest.” All of us in the LGBTQ+ community know what it’s like to carry a heavy burden, and we know what it’s like to do that in secret. Too often we’ve not heard these words of comfort and healing from the Church, but have instead been shunned from the very communities that are supposed to show love, grace, mercy, and healing. In so doing, the Church has failed to recognize the beauty and wonder of God’s creation, and has sinned in the rejection of her very own children.

Today, we invite the wider community to come together to declare and celebrate the vastness of creation that reflects the endless possibilities that begin in God. We come together to turn again toward one another in truth, in healing, and in communion. We come to worship a God who is beyond all our classifications, all of our categories, and even language itself, and whose holiness, and complete transcendence, is the epitome of the word Queer. Today, we commemorate the Rev. Pauli Murray, a Queer saint who blazed paths for justice both in and out of the Church.

We recognize this place to be Queer-space, because it is God’s space. This space is Queer-space, your space, because you are God’s beloved. As St. Paul wrote: For all things are yours, whether the world or life or death or the present or the future all belong to you, and you belong to Christ, and Christ belongs to God.

In this space, may you find rest for your soul, hope for the world, and love to set your heart on fire!

There is Good News for us, for we too are called God’s Beloved! Here at this Table, you are more than simply honored guests, for you are Children of the Most High.



WELCOME HOME!

**GOD
MADE
YOU
FABULOUS**
EPISCOPAL CHURCH
IN EAST TENNESSEE

COMMEMORATION OF PAULI MURRAY



Pauli Murray was an early and committed civil rights activist and the first African American woman priest ordained in the Episcopal Church.

Born in Baltimore in 1910, Murray was raised in Durham, North Carolina, and graduated from Hunter College in 1933. After seeking admission to graduate school at the University of North Carolina in 1938, she was denied entry due to her race. She went on to graduate from Howard University Law School in 1944. While a student at Howard, she participated in sit-in demonstrations that challenged racial segregation in

drugstores and cafeterias in Washington, DC. Denied admission to Harvard University for an advanced law degree because of her gender, Murray received her Masters of Law from the University of California, Berkeley, in 1945.

In 1948 the Women's Division of Christian Service of the Methodist Church hired Murray to compile information about segregation laws in the South. Her research led to a 1951 book, *States' Laws on Race and Color*, which became a foundational document for Thurgood Marshall in his work on the decisive Supreme Court decision *Brown v. Board of Education* in 1954.

Committed to dismantling barriers of race, Murray saw the civil rights and women's movements as intertwined and believed that black women had a vested interest in the women's movement. In recent years, scholars have brought to light Murray's complex sexual and gender identity, including her attempts to access testosterone therapy as early as the 1930s.

In later life, she discerned a call to ordained ministry and began studies at General Theological Seminary in 1973. She was ordained as a deacon in June 1976, and, on January 8, 1977, she was ordained as a priest at Washington National Cathedral. Murray served at Church of the Atonement in Washington, D.C., from 1979 to 1981 and at Holy Nativity Church in Baltimore until her death in 1985.

Murray's books include the family memoir *Proud Shoes: Story of an American Family* (1956) and the personal memoir *Song in a Weary Throat: An American Pilgrimage* (1987).

FEATURED ORGANIZATION



EACH YEAR YOUR DONATIONS HAVE A DIRECT IMPACT ON THIS COMMUNITY.

Our offering collection this year is directed to Bryant's Bridge, specifically their Gender Affirming Care fund.

Bryant's Bridge envisions a world where all youth have access to full acceptance,

safety, honor and understanding of self, and freedom to develop into the individuals they are meant to be, regardless of societal structures that marginalize and present obstacles to that end. Bryant's Bridge offers a range of support options for LGBTQIA+ youth in Knoxville. From housing to education and case management programs, Bryant's Bridge is here to help Knoxville youth.

We are excited to feature Bryant's Bridge in this year's Pride Mass. You can drop a donation into today's offering collection or go to the link below to make an online donation. Please also pick up information on Bryant's Bridge at the mini-Pride after the service.

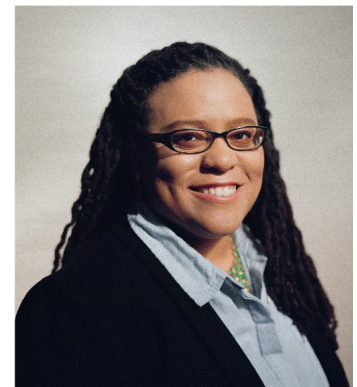
To donate to Bryant's Bridge or to sign-up for news from the Episcopal Church in East Tennessee, scan this code:



THIS YEAR'S PREACHER

The Rev. Kimberly S. Jackson is the Vicar for the Episcopal Church of the Common Ground in Atlanta, Georgia. She is also a state Senator for Georgia District 41. Common Ground is a church without walls that serves people who are currently unhoused.

Rev. Jackson is a public theologian and a fierce community activist. Kim works to end the death penalty, co-creates Church with people who are unhoused, and is passion-ate about sharing the liberating Gospel of Christ. When she's not wearing a collar, you can find Kim in the garden planting a variety of crops.



Kim is a graduate of Furman University, Candler School of Theology at Emory University, and Virginia Theological Seminary. She and her spouse, Trina, live on a small hobby farm in Stone Mountain with goats, ducks, bees, and chickens.

Draw Near with Faith, An Evening Litany, Cantilene

Opening Hymn

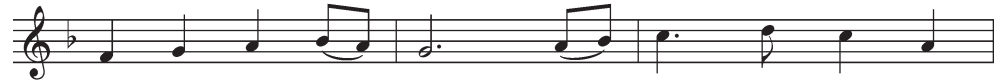
Evangelical Lutheran Worship, Hymn #641

“All Are Welcome”

We begin our worship with song. By beginning in song, we set apart this time from the rest of our busy lives and “enter in God’s courts with praise...” to quote the Psalmist.



1. Let us build a house where love can dwell And
 2. Let us build a house where proph - ets speak, And
 3. Let us build a house where love is found In
 4. Let us build a house where hands will reach Be -
 5. Let us build a house where all are named, Their



all can safe - ly live, A place where saints and
 words are strong and true, Where all God’s chil - dren
 wa - ter, wine and wheat: A ban - quet hall on
 yond the wood and stone: To heal and strength - en,
 songs and vi - sions heard And loved and treas - ured,



chil - dren tell How hearts learn to for -
 dare to seek To dream God’s reign a -
 ho - ly ground, Where peace and jus - tice
 serve and teach, And live the Word they’ve
 taught and claimed As words with - in the



give. Built of hopes and dreams and vi - sions,
 new. Here the cross shall stand as wit - ness
 meet. Here the love of God, through Je - sus,
 known. Here the out - cast and the stran - ger
 Word. Built of tears and cries and laugh - ter,



Rock of faith and vault of grace; Here the
 And as sym - bol of God’s grace; Here as
 Is re - vealed in time and space; As we
 Bear the im - age of God’s face; Let us
 Prayers of faith and songs of grace, Let this



love of Christ shall end di - vi - sions:
 one we claim the faith of Je - sus:
 share in Christ the feast that frees us: All are wel - come,
 bring an end to fear and dan - ger:
 house pro - claim from floor to raft - er:



all are wel - come, all are wel - come in this place.

Opening Acclamation

Bishop Welcome to you, for you are Christ's body, Christ's work in the world.

People **Amen. Christ is our light, the joy of our salvation.**

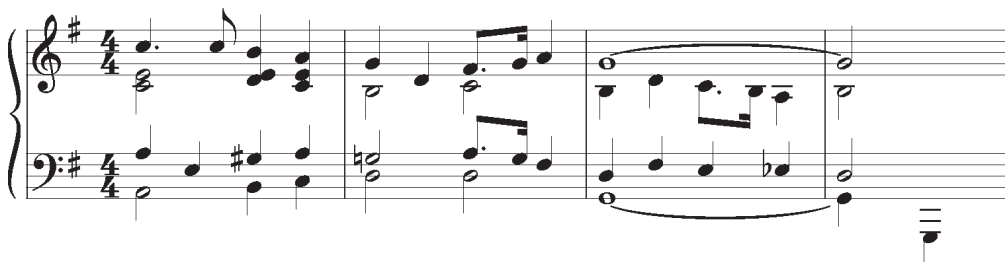
Bishop Praise and glory to Christ, God's new beginning for humanity.

People **Amen. Love and devotion to God,
who brings us healing in Christ Jesus,
and who in the Spirit calls all to holiness.**

Song of Praise

Wonder, Love, and Praise Hymn #752, verse 1

"There's a Sweet, Sweet Spirit in this Place"



Piano accompaniment for the first part of the hymn, featuring a treble and bass clef with a key signature of one sharp (F#) and a 4/4 time signature. The music consists of chords and moving lines in both hands.



1. There's a sweet, sweet Spir - it in this place, _____ and I



know that it's the Spir - it of the Lord. _____ There are



sweet ex - pres - sions on each face, _____ and I



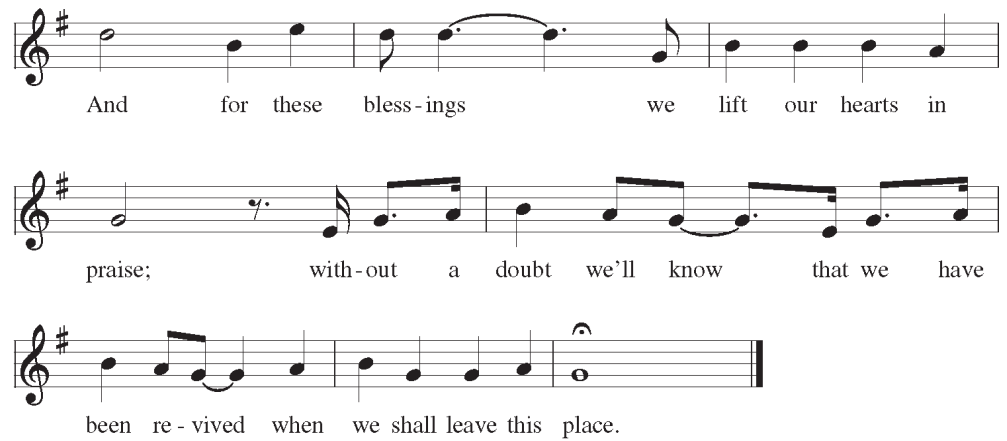
know they feel the pres - ence of the Lord. _____



Sweet Ho - ly Spir - it, Sweet Heav - en - ly Dove,



Stay right here with us, fill - ing us with your love.



And for these bless-ings we lift our hearts in
 praise; with-out a doubt we'll know that we have
 been re - vived when we shall leave this place.

Collect of the Day

Bishop The Lord be with you.

People **And also with you.**

Bishop Let us pray.

Liberating God, we thank you for the steadfast courage of your servant Pauli Murray, who fought long and well: Unshackle us from the chains of prejudice and fear, that we may show forth the reconciling love and true freedom which you revealed in your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, forever and ever. **Amen.**

Please be seated for the readings.

These prayers concern the themes of the day and prepare us for hearing the readings from scripture. The first prayer is the collect for Pauli Murray. The second prayer is for the Church.

The First Reading

Isaiah 61:1-4

Lector A reading from the prophet Isaiah.

The spirit of the Lord God is upon me because the Lord has anointed me; God has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives and release to the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn, to provide for those who mourn in Zion—to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the Lord, to display his glory. 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.

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

People **Thanks be to God.**

The Response

Psalms 119:17-24

Lector We will read the following psalm responsively by the whole verse.

Deal bountifully with your servant, *
that I may live and keep your word.

People **Open my eyes, that I may see *
the wonders of your law.**

Lector I am a stranger here on earth; *
do not hide your commandments from me.

People **My soul is consumed at all times *
with longing for your judgments.**

Lector You have rebuked the insolent; *
cursed are they who stray from your commandments!

People **Turn from me shame and rebuke, *
for I have kept your decrees.**

Lector Even though rulers sit and plot against me, *
I will meditate on your statutes.

People **For your decrees are my delight, *
and they are my counselors.**

At each Eucharist, we have four readings of scripture. The usual pattern is an Old Testament reading, a Psalm which is a response to the first reading, a New Testament reading, typically from one of the letters in the New Testament, and a Gospel reading from Matthew, Mark, Luke, or John.

The Second Reading

Galatians 3:23-29

Lector A reading from Paul's letter to the Galatians.

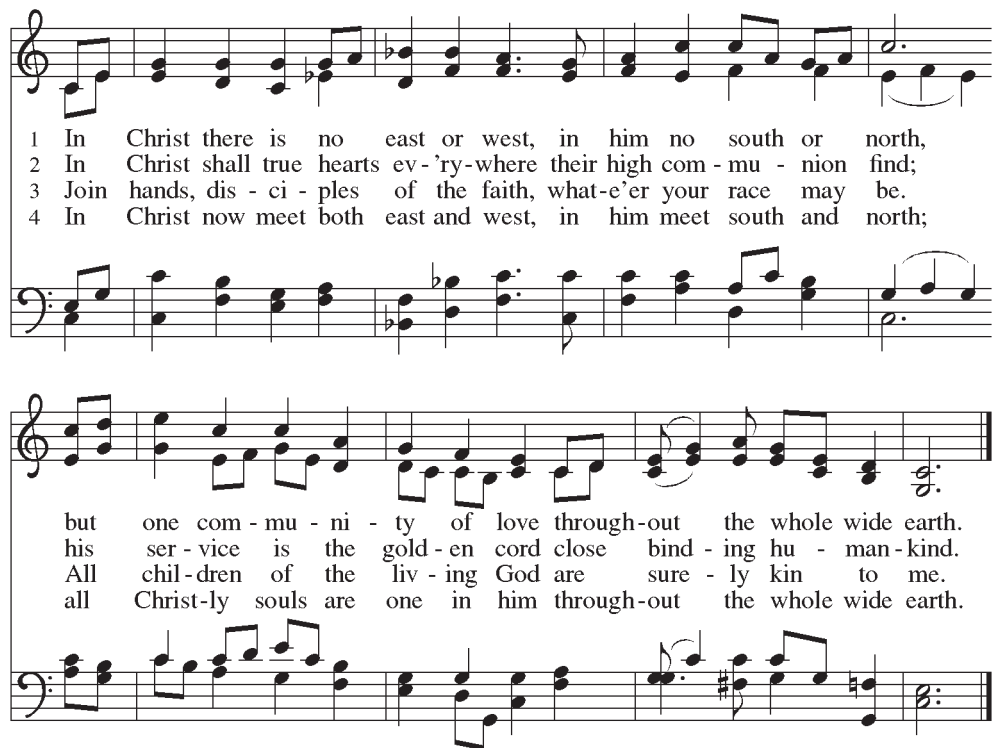
Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

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

People **Thanks be to God.**

Sequence Hymn *Evangelical Lutheran Worship, Hymn #650*

"In Christ There is no East or West"



1 In Christ there is no east or west, in him no south or north,
2 In Christ shall true hearts ev-'ry-where their high com - mu - nion find;
3 Join hands, dis - ci - ples of the faith, what-e'er your race may be.
4 In Christ now meet both east and west, in him meet south and north;

but one com - mu - ni - ty of love through-out the whole wide earth.
his ser - vice is the gold - en cord close bind - ing hu - man-kind.
All chil-dren of the liv - ing God are sure - ly kin to me.
all Christ-ly souls are one in him through-out the whole wide earth.

Deacon The Holy Gospel of our Lord Jesus Christ according to Mark.

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

Jesus began to speak to the chief priests, the scribes, and the elders in parables. "A man planted a vineyard, put a fence around it, dug a pit for the wine press, and built a watchtower; then he leased it to tenants and went to another country. When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard. But they seized him, and beat him, and sent him away empty-handed. And again he sent another slave to them; this one they beat over the head and insulted. Then he sent another, and that one they killed. And so it was with many others; some they beat, and others they killed. He had still one other, a beloved son. Finally he sent him to them, saying, 'They will respect my son.' But those tenants said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours.' So they seized him, killed him, and threw him out of the vineyard. What then will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others. Have you not read this scripture:

'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes?'

When they realized that he had told this parable against them, they wanted to arrest him, but they feared the crowd. So they left him and went away.

Deacon The Gospel of the Lord.

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

We now sing verses 3 & 4 of the Sequence Hymn.

Homily

The Rev. Sen. Kim Jackson

Vicar, Episcopal Church of the Common Ground, Atlanta

A moment of silence is observed for reflection.

We remain standing to hear the Gospel, literally translated as "Good News," and speak acclamations before and after the reading because we believe Christ is present with us in the reading of the Gospel.

*We pray for the Church,
the nation, and the world.
Tonight we pray especially
for the LGBTQ+ community.*

Prayers of the People

Intercessor In peace and in faith, let us offer our prayers, saying, “Hear us, O Christ.”

Guide and direct your holy Church; fill it with love and truth; and grant it that unity which is your will.

All **Hear us, O Christ.**

Intercessor Enlighten all your people in the Church with knowledge and understanding, that by their lives they may proclaim your word of grace and love.

All **Hear us, O Christ.**

Intercessor We pray for those who work for your justice in the world for LGBTQ+ people, both in your Church and in our communities. May we never be blind to the injustices of homophobia, transphobia, sexism, or racism in our world.

All **Hear us, O Christ.**

Intercessor Give your wisdom to the leaders of the world that in all things they may do your will, for your glory, and for the common good.

All **Hear us, O Christ.**

Intercessor Heal the sick in body, mind or spirit, especially those with HIV/AIDS and those who care for them. We pray also for those who provide for the homeless, the hungry and the destitute.

All **Hear us, O Christ.**

Intercessor We pray for those LGBTQ+ people wounded and ostracized by your Church.

All **Hear us, O Christ.**

Intercessor We pray for our enemies, persecutors and slanderers, and pray that you may turn our hearts to know and love them as you do.

All **Hear us, O Christ.**

Intercessor Hear us as we remember those who have died:

For all victims of violence and hate crimes, especially those forty-nine who died six years ago at the Pulse Nightclub, and those who died in Buffalo, New York, and Uvalde, Texas;

For those lost to suicide, especially LGBTQ+ youth;

For all victims of HIV/AIDS;

For the numerous queer and trans people who have been killed in hate motivated violence;

And for all LGBTQ+ people whose names we do not know.

Grant us with them a share in your eternal glory.

All Hear us, O Christ.

Intercessor We pray for the special needs and concerns of this congregation:

You may now share your own prayers either silently in your hearts or aloud.

Intercessor For all our prayers:

All Hear us, O Christ.

Intercessor We give our thanks this day for celebrating our diversity as lesbian, gay, bisexual, transgendered, straight, cis-gendered, non-binary, intersex, asexual, and queer people created in the image of you God our Creator. May we all be strengthened in our witness in being faithful to your gospel.

All Hear us, O Christ.

The celebrant concludes the prayers with the following collect

Holy Wisdom, in your loving kindness you created us and continue to sustain us; hear our prayers and inspire us with your truth, that we may love you with our whole minds and run to you with open hearts, through Christ our Savior. **Amen.**

Confession

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

**All God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
Forgive us, restore us, and strengthen us
through our Savior Jesus Christ
that we may abide in your love
and serve only your will. Amen.**

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

We confess our sins together as a community, knowing that none of us are perfect and that we all make mistakes. God in God's abundant love and mercy forgives us our sins and we receive absolution from the bishop.

Peace

Bishop The Peace of the Lord be always with you.

People **And also with you.**

Welcome and Announcements

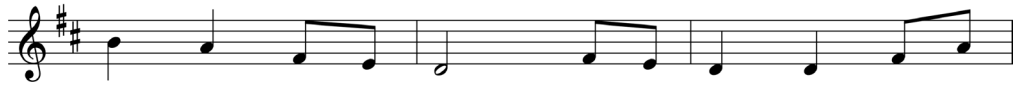
Offertory

“Sing a New Church”

At this time, a monetary offering is collected and the altar is prepared for the Eucharist, also known as communion.



1. Sum - moned by the God who made us Rich in
2. Trust the good - ness of cre - a - tion; Trust the
3. Bring the hopes of ev - 'ry na - tion; Bring the
4. Draw to - geth - er at one ta - ble All the



our di - ver - si - ty, Gath - ered in the name of
Spir - it strong with - in. Dare to dream the vi - sion
art of ev - 'ry race. Weave a song of peace and
hu - man fam - i - ly; Shape a cir - cle ev - er



Je - sus, Rich - er still in u - ni - ty:
prom - ised, Sprung from seed of what has been.
jus - tice; Let it sound through time and space.
wid - er And a peo - ple ev - er free.



Let us bring the gifts that dif - fer And, in



splen - did, var - ied ways, Sing a new Church in - to



be - ing, One in faith and love and praise.

“Praise God from Whom All Blessings Flow”

The musical score is written for voice and piano. It consists of five systems of music. Each system has a vocal line in the upper staff and a piano accompaniment in the lower staff. The key signature is B-flat major (two flats), and the time signature is 3/4. The lyrics are: "Praise God from whom all blessings flow. Praise God, all creatures high and low. Al-le-lu-ia, al-le-lu-ia! Praise God, in Je-sus ful-ly known: Cre-a-tor, Word, and Spir-it one. Al-le-lu-ia, al-le-lu-ia! Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia, al-le-lu-ia!"

Chord symbols are placed above the vocal line: Eb, Bb, Eb, Eb, Bb, Eb, Ab, Eb, F, Bb, Eb, Bb, Eb, Eb, Bb, Ab, Bb, Eb, Fm, Eb, Bb, Cm, F, Bb, Cm, Fm, Bb, Fm, Ab, Bb7, Eb.

England/Germany

The bishop begins the Eucharist with a dialogue spoken between the congregation and himself. These words have been spoken by Christians for over 2,000 years.

The Great Thanksgiving

Bishop The Lord be with you.
People **And also with you.**
Bishop Lift up your hearts.
People **We lift them to the Lord.**
Bishop Let us give thanks to the Lord our God.
People **It is right to give our thanks and praise.**

The Bishop then continues

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; winds and waters; and every living thing.

You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. 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

Hymnal 1982, Hymn S-129

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and
might, hea - ven 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. Ho - san - na in the high - est. _____

The musical score is written on four staves in G major (one sharp) and 4/4 time. It features a variety of note values including quarter, eighth, and sixteenth notes, as well as rests. Trills of three notes are indicated above several phrases. The lyrics are placed below the corresponding notes.

The Bishop then continues

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God.

Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, 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. Again, he gave thanks to you, 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."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time, bring us with the Blessed Virgin Mary, Pauli Murray, and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world. 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.

All **Amen.**

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

This prayer reminds us of God's wonderful works throughout history, invites us to receive the sacrament, and asks for the Holy Spirit to bless us and the gifts of bread and wine. The words of institution, the words Jesus used in instituting the Lord's Supper, are a highlight of this prayer.

All **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.**

Fraction Anthem

Hymnal 1982, Hymn S-155

Al - le - lu - ia, al - le -
lu - ia, al - le - lu - ia. Christ our Pass - o - ver is
sac - ri - ficed for us; There - fore let us keep the feast.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Earlier in the service, the Gospel was proclaimed to the entire congregation. Here, each member of the congregation individually receives the elements of communion, the body of our glorified and risen Lord. If you prefer a blessing instead of communion, cross your arms over your chest and the clergy will give you a blessing. After receiving communion, you are invited to step to the chapel side of the altar to receive prayers for healing.

Invitation

Bishop This is the table, not of the righteous, but of the poor in spirit. It is made ready for those who love God and who want to love God more. So come, you who have much faith and you who have little. You who have been here often and you who have not been for a long time or ever before. You who have tried to follow and all of us who have failed. These are the gifts of God for the People of God. Christ invites everyone to be known and fed here.

“Let Us Break Bread Together”

1 Let us break bread to - geth-er on our knees; _____
2 Let us drink wine to - geth-er on our knees; _____

let us break bread to - geth-er on our knees; _____
let us drink wine to - geth-er on our knees; _____

Refrain

when I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer-cy on me. _____

3 Let us praise God to - geth-er on our knees; _____

let us praise God to - geth-er on our knees; _____

Refrain

when I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer-cy on me. _____

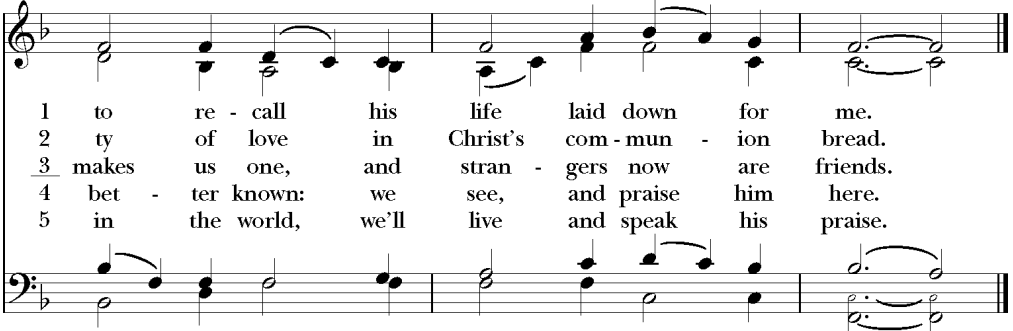
"I Come with Joy to Meet My Lord"

Unison or harmony


1 I come with joy to meet my Lord, for -
 2 I come with Chris - tians far and near to
 3 As Christ breaks bread and bids us share, each
 4 And thus with joy we meet our Lord. His
 5 To - geth - er met, to - geth - er bound, we'll



1 giv - en, loved, and free, in awe and won - der
 2 find, as all are fed, the new com - mu - ni -
 3 proud di - vi - sion ends. That love that made us
 4 pres - ence, al - ways near, is in such friend - ship
 5 go our dif - ferent ways, and as his peo - ple



1 to re - call his life laid down for me.
 2 ty of love in Christ's com - mun - ion bread.
 3 makes us one, and stran - gers now are friends.
 4 bet - ter known: we see, and praise him here.
 5 in the world, we'll live and speak his praise.

Post-Communion Prayer

Bishop Let us pray.

All God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.

Blessing

Closing Hymn

The Hymnal 1982 Hymn #599

“Lift Every Voice and Sing”

*Out of respect for the Black national anthem,
we will remain standing in place for the singing of this hymn.*

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 - mon - 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.

*We are now sent out into
 the world to be the hands
 and feet of Christ in our own
 lives.*

Dismissal

Closing Voluntary

Malcolm Archer

Carillon

THANKS

Many thanks to the clergy and people of St. James Episcopal Church, Knoxville, for hosting Pride Mass this year. Thanks to Sinead Doherty, The Rev. RJ Powell, and William Simerly for their planning of this event. Appreciation goes to Church of the Good Samaritan, Knoxville, for their support of the mini-Pride reception. Thanks also to the LGBTQ+ and East Tennessee community for participating in today's service.

Thank you to all those who contributed to leadership in worship today, including:

Celebrant: The Rt. Rev. Brian L. Cole

Homilist: The Rev. Sen. Kim Jackson

Deacon: The Rev. Sarai Wender

Organist: Alvin Blount

Livestream: Drew Jeske-Polyak, Kevin Jeske-Polyak

Sound: Margaret Bickley

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