



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

CONTEMPLATIVE PRAYER

with music from

TAIZÉ

celebrating the Feast of Pauli Murray, Priest, 1985 (tr.)



July 2, 2023

4:30 PM

Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of all Coast Salish tribes.

Welcome to Saint Mark's Cathedral and this service of Taizé Prayer. Wherever you are on your spiritual journey, you are welcome here!

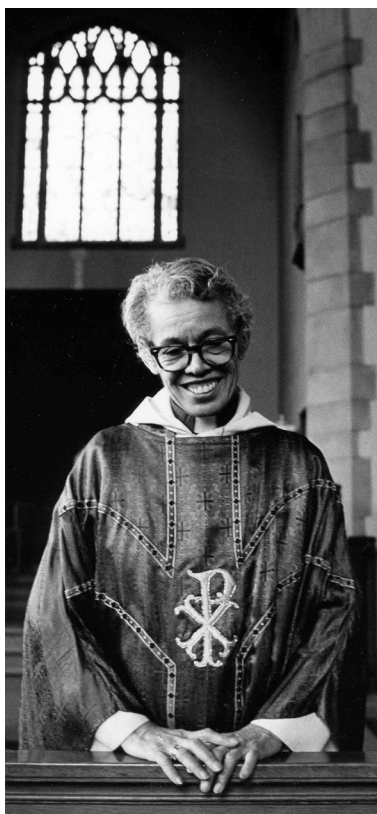
To learn more about Taizé Prayer at Saint Mark's, visit saintmarks.org/taize.

If you are new to Saint Mark's and would like to learn more, please consider completing a newcomer form found in the pew rack, visit saintmarks.org/newcomers or simply contact one of the liturgical ministers. Grace and peace to you!

Tonight's prayer service is sponsored by the Queer in Christ ministry of Saint Mark's Cathedral. Queer in Christ welcomes all whether you identify as part of the LGBTQIA+ community, you are an ally, or you just want to find out more. We gather together in fellowship and friendship while learning more about being queer in the Church. To get involved with Queer in Christ, or to learn more, Contact Sacristan Michael Seewer at mseewer@saintmarks.org, or visit saintmarks.org/queer.

All are invited to a Queer in Christ Meet & Greet immediately following tonight's prayer service. We will gather in the southeast corner of the nave.

ABOUT PAULI MURRAY



Pauli Murray was an early and committed civil rights activist and the first African American woman ordained as a priest 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, D.C. Denied admission to Harvard University for an advanced law degree because of her gender, Murray received her Master's 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).*

– Lesser Feasts & Fasts, 2022 (adapt.)

As the community gathers, all are invited to settle in silence. You may remain seated throughout the entire service.

LAND ACKNOWLEDGMENT & WELCOME

GATHERING SONG *Breathe in us (Atme in uns)*

WORDS: attr. Augustine of Hippo;

MUSIC: Taizé

Breathe in us, Ho - ly Spi - rit.
At - me in uns, Hei - li - ger Geist.

Cantor verses:

Come, Holy Spirit, true light, hidden mystery,
treasure without a name, happiness without end.
Come, beloved name, my breath and my life,
consolation of my soul, my joy, my glory without end.

– *Symeon the Theologian (949–1022)*

Holy Spirit, you are breath, give us life,
you are balm, heal our wounds.
Holy Spirit, you are fire, warm our hearts,
you are light, guide our feet.

– *Hildegard of Bingen (c. 1098–1179)*

READING

Dark Testament Verse 8, by Pauli Murray

HOPE is a crushed stalk
 Between clenched fingers
 Hope is a bird's wing
 Broken by a stone.
 Hope is a word in a tuneless ditty —
 A word whispered with the wind,
 A dream of forty acres and a mule,
 A cabin of one's own and a moment to rest,
 A name and place for one's children
 And children's children at last . . .
 Hope is a song in a weary throat.
 Give me a song of hope
 And a world where I can sing it.
 Give me a song of faith
 And a people to believe in it.
 Give me a song of kindness
 And a country where I can live it.
 Give me a song of hope and love
 And a brown girl's heart to hear it. ♦

SONG

God is forgiveness (Bóg jest miłością)

WORDS & MUSIC: Taizé

God is for - give - ness. Dare to for - give and God will be with you.
 Bóg jest mi - ło - ścią miej - cie od - wa - gę żyć dla mi łoś - ci.

God is for - give - ness. Love and do not fear.
 Bóg jest mi - ło - ścią. Nie lę - kaj - cie się.

READING

Isaiah 61:1-3a (Common English Bible)

THE LORD GOD’S spirit is upon me,
 because the LORD has anointed me.
 He has sent me
 to bring good news to the poor,
 to bind up the brokenhearted,
 to proclaim release for captives,
 and liberation for prisoners,
 to proclaim the year of the LORD’S favor
 and a day of vindication for our God,
 to comfort all who mourn,
 to provide for Zion’s mourners,
 to give them a crown in place of ashes,
 oil of joy in place of mourning,
 a mantle of praise in place of discouragement. ♦

All are invited to remain seated in silence, for yourself and others, and enter into an extended period of meditation.

THE GREAT SILENCE

SONG

O God, keep me safe (Behüte mich, Gott)

WORDS: *cf. Psalm 16:1,11;*

MUSIC: Taizé

O God keep me safe, for I trust in you. The path - way to life you
 Be - hü - te mich, Gott, ich ver - trau - e dir, du zeigst mir den Weg zum
 teach me. With you is peace and joy in all full - ness. O
 Le - ben. Bei dir ist Freu - de, Freu - de in Fül - le. Be

PRAYERS OF INTERCESSION

After each petition, a singing bowl is rung, and all are invited to offer their prayers, either silently or aloud.

Intercessor In silence and peace, I invite your prayers of thanksgiving, remembering those whose courage has made a difference in the world, especially The Rev. Dr. Pauli Murray. Please name aloud those whose courage has made a difference in your life.

Silence.

Intercessor In silence and peace, I invite your prayerful intention for those who are suffering, in body, mind, or spirit.

Silence.

Intercessor In silence and peace, I invite your prayerful intention for members of our LGBTQIA+ community who struggle for acceptance and inclusion in their families, in their workplaces, in their churches, in public or in private.

Silence.

Intercessor In silence and peace, I invite your prayers for communities that have been violated by violence; for our neighbors struggling for food, shelter, and dignity; and for our efforts to be loving neighbors and steadfast friends who walk beside them.

Silence.

Intercessor In silence and peace, I invite your prayers for those communities where queer rights are being taken away. We remember the places in the world where violence drives people from their homes; where people struggle for clean water, sanitation, and land to grow food.

Silence.

Intercessor In silence and peace, I invite your prayers of thanks for our loving God, who has created us in Their image. We give thanks for Jesus, our brother, our mother, our friend. We give thanks for the resilience, hope, and joy we find among our LGBTQIA+ siblings and allies. Please name those who have helped you to see the divine image in yourself.

Silence.

Intercessor In silence and peace, I invite your prayerful intentions for yourself. May the Spirit open each of our hearts to love and grace.

Silence.

CANDLE LIGHTING

All are invited to bring the prayers in your heart to Christ, symbolized by lighting a single candle in the candle bowl. Please place your candle as close to the center as possible, working outward as more candles are added.

SONG DURING CANDLE LIGHTING *Lord God, you love us (Toi, tu nous aimes)*

WORDS: Taizé;

MUSIC: Jacques Berthier (1923–1994)

The image shows a musical score for a song. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#), and the time signature is 4/4. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the treble clef staff. The lyrics are: "Lord God, you love us, source of com - pas - sion" and "Toi, tu nous ai - mes, sour - ce de vie.____". The music ends with a double bar line and repeat dots.

Cantor verses:

Lord Christ, if we had faith enough to
move mountains but were without living
charity, what would we be?
You love us. You love us.

Without your Spirit who dwells in our
hearts, what would we be?
You love us. You love us.

Taking everything upon yourself, you open
a way for us towards faith, towards trust in
God, who wants neither suffering
nor human distress.

Spirit of the Risen Christ, Spirit of compas-
sion, Spirit of praise, your love for each one of
us will never go away, will never go away.

– *Brother Roger Schütz (1915–2005)*

THE LORD'S PRAYER FROM A NEW ZEALAND PRAYER BOOK *(prayed by all)*

Eternal Spirit,
Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:
The hallowing of your name echo through the universe!
The way of your justice be followed by the peoples of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom
Sustain our hope and come on earth.
With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.
For you reign in the glory of the power that is love,
Now and forever. Amen.

CLOSING PRAYER

O GOD, show us your presence in those who differ most from us, until
knowledge of your love is made perfect in our love for all your children,
through Jesus Christ our Lord. **Amen.**

– The Reverend Doctor Pauli Murray

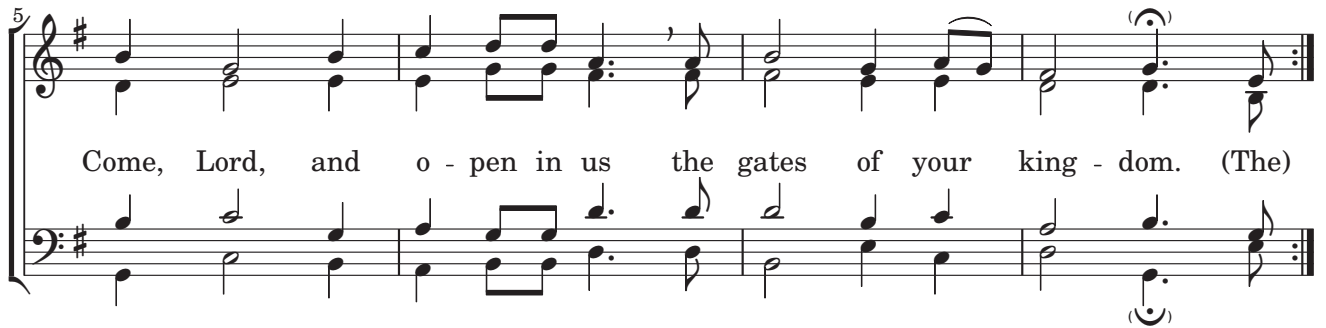
CLOSING SONG *The kingdom of God*

WORDS: cf. Romans 14:17;

MUSIC: Taizé



The king - dom of God is jus - tice and peace and joy in the Ho - ly Spi - rit.



5
Come, Lord, and o - pen in us the gates of your king - dom. (The)

Thank you for attending this Contemplative Prayer service with music from Taizé at Saint Mark's Cathedral. Please consider supporting the ministries of Saint Mark's by placing money in the offering basket as you leave, or using Venmo (please put Taize in the memo line; the four-digit code is 2076 if asked). May God's peace be with you this evening and always.



MINISTERS OF THE LITURGY

READERS

Rose Hazard
Elli Howard

MUSICIANS

Clara Berg
Gregory Bloch
Mitch Etter
Jason Fields
Vicky Greenbaum
John Gulhaugen
David Poortinga
Michael Seewer
Tom Wilcox

USHERS

Christopher Breunig
Ray Miller

VIDEO

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SOUND

Michael Perera

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Dark Testament Verse 8 originally published in Dark Testament and Other Poems, by Pauli Murray; ed. John Hope Franklin Research Center for African and African American History and Culture. Norwalk, Conn. © 1970.

The Prayers of Intercessions are adapted from The Reverend Kay Sylvester, St. Paul's Episcopal Church, Tustin, CA.

The Lord's Prayer for Transgender Awareness was adapted from a resource originally written for Central Congregational UCC (Atlanta, GA) Pride Sunday worship Services on October 9, 2016.

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ABOUT THE ICON OF PAULI MURRAY

Zachary Roesemann, *Iconographer*; 2022

PAULI MURRAY appears in a chasuble and clerical collar in honor of her place as the first Black woman to be ordained to the priesthood in The Episcopal Church. The vermilion red of the chasuble is the liturgical color for both Ordination and Pentecost, and, further, recalls Eleanor Roosevelt's description of Pauli as a "firebrand."

Pauli raises her right hand in blessing, and in her left holds a scroll. In the visual language of traditional iconography, Old Testament prophets are often shown holding scrolls on which are written passages from their prophecies. Since Pauli shared many of the qualities of those prophets, in this image her priestly clothing is paired with a prophetic scroll displaying the words of Isaiah 61:1: "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek." This, with the following verses, was the text Pauli used for a sermon given on the first Sunday of Lent in 1974 while she was a student at General Theological Seminary. The sermon, titled "Women Seeking Admission to Holy Orders—as Crucifers Carrying the Cross," advocated the ordination of women. (Reprinted in Bettye Collier-Thomas, *Daughters of Thunder: Black Women Preachers and Their Sermons*, 1850–1979, Jossey-Bass, 1997, p. 240.)

The text on the scroll is in the English of the King James version, which is the translation Pauli used for her sermon, and is written in Roman lettering with deliberately old-fashioned ligatures. This is meant in part to slow down the viewer's eyes. We tend to focus on a written text at the expense of other visual stimuli, but an icon, even one with a text, expresses itself above all in image. The antique printing also recalls the big, old family Bible Pauli used as a child to read aloud to her grandmother. As she wrote, "I liked the huge print and the way the verses were divided on the pages. I liked the sound

of the words rolling off my tongue and I would let my voice rise and fall like a wailing wind." (Quoted in *Daughters of Thunder*, p. 271.)

Pauli is shown without her usual eyeglasses. I chose to omit them for several reasons. Icons are not meant to be faithful portraits. Also, icons depict transfigured humanity; glasses would be superfluous for spiritual sight. Furthermore, icons are meant to connect the viewer with the person depicted, leading ultimately to God. I find that glasses can dominate the face and set up a barrier in this relationship. I wanted Pauli's face to shine forth without visual impediment.

The recessed area of the icon board is called an "ark," which is a container for something holy. But holiness cannot be contained, so parts of an image are sometimes shown extending into the border—in this case, Pauli's halo and scroll. This seems especially apt for Pauli, since her prophetic and priestly ministries were marked by the breaking of boundaries and limits.

The text around the border is a prayer Pauli wrote and used to conclude a sermon titled "Healing and Reconciliation" delivered in 1977 at the Chapel of the Cross in Chapel Hill, North Carolina, five months after her ordination: "Show us your presence in those who differ most from us, until knowledge of your love is made perfect in our love for all your children, through Jesus Christ our Lord." (Quoted in Rosalind Rosenberg, *Jane Crow: The Life of Pauli Murray*, Oxford University Press, 2017, p. 379.)

There is indeed rather a lot of text on this icon, but that seemed appropriate for Pauli, for whom words were her most powerful tools in her many battles and ministries.

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