

*The Second Service Commemorating the life
of Anna Pauline Murray*



November 20, 1910—July 1, 1985

Thursday, July 1, 2010 – 7:00 PM

St. Titus' Episcopal Church—400 Moline Street—Durham NC 27707

The Right Reverend Michael Curry, Celebrant

The Reverend Polly Hilsabeck, Priest in Charge

The Reverend Sarah Woodard, Parish Deacon

919-682-5504 st.titus@verizon.net

The Order of Service

Organ Prelude

Processional Hymn *For all the saints*

For all the saints!
who from their labors rest,
who thee by faith before the world confessed,
thy Name, O Jesus, be for ever blessed.
Alleluia, alleluia!

Thou wast their rock, their fortress, and their might:
thou, Lord, their Captain in the well-fought fight;
thou, in the darkness drear, the one true Light.
Alleluia, alleluia!

O may thy soldiers, faithful, true, and bold,
fight as the saints who nobly fought of old,
and win, with them, the victor's crown of gold.
Alleluia, alleluia

O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
yet all are one in thee, for all are thine.
Alleluia, alleluia!

But lo! there breaks a yet more glorious day;
the saints triumphant rise in bright array;
the King of glory passes on his way.
Alleluia, alleluia!

From earth's wide bounds, from ocean's farthest
coast, through gates of pearl streams in the count-
less host singing to Father, Son, and Holy Ghost,
Alleluia, alleluia!

Celebrant Blessed be God: Father, Son, and Holy Spirit
People And blessed be his kingdom, now and for ever. Amen

Collect for Purity

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

Gloria in Excelsis

*Glory, Glory, hallelujah,
Lord we praise your Holy name,
Glory, Glory hallelujah,
Lord we praise your Holy name.*

- 1 Glory to God in the highest,
and peace to His people on earth.
- 2 Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.



3 Lord Jesus Christ, only son of the Father,
Lord God, Lamb of God,

Refrain

4 You take away the sin of the world:
have mercy on us;

5 You are seated at the right hand of the Father:
receive our prayer.

6 For you alone are the Holy One, you alone are the Lord,

7 You alone are the Most High, Jesus Christ with the Holy Spirit,
in the glory of God the Father.

Refrain

Amen.

Liturgy of the Word

Collect of the Day

Set us free, heavenly Father, from every bond of prejudice and fear; that, honoring the steadfast courage of your servant Pauli Murray, we may show forth in our lives the reconciling love and true freedom of the children of God, which you have given us in your Son and Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen*

First Lesson Isaiah 49:1-6

Listen to me, O coastlands, pay attention, you peoples from far away! The LORD called me before I was born, while I was in my mother's womb he named me. He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow, in his quiver he hid me away. And he said to me, 'You are my servant, Israel, in whom I will be glorified.' But I said, 'I have labored in vain, I have spent my strength for nothing and vanity; yet surely my cause is with the LORD, and my reward with my God.' And now the LORD says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the sight of the LORD, and my God has become my strength—he says, 'It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth.'

Psalm 119:17-24 Respond by half-verse

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

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

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

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

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

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

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

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

The Epistle Galatians 3:26-29

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.

Gradual Hymn *When we all get to heaven*

Sing the wondrous love of Jesus,
Sing His mercy and His grace;
In the mansion bright and blessed,
He'll prepare for us a place.

Let us then be true and faithful,
Trusting, serving ev'ry day;
Just one glimpse of Him in glory
Will the toils of life repay;

*When we all get to heaven,
What a day of rejoicing that will be!
When we all see Jesus,
We'll sing and shout the victory.*

Onward to the prize before us!
Soon His beauty we'll behold;
Soon the pearly gates will open;
We shall tread the streets of gold.

While we walk the pilgrim pathway,
Clouds will overspread the sky;
But when trav'ling days are over,
Not a shadow, not a sigh.

The Holy Gospel Mark 12:1-12

Then he began to speak to them in parables. A man planted a vineyard, put a fence around it, and 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 tenant 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.

The Homily Social Justice

Charmaine McKissick-Melton, The Rev. Dwyian N. Davis, Mary McClintock Fulkerson

The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.

For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.



A Litany of Thanksgiving

Composed by The Rev. Marion Thulbery,

God of the prophets, who taught us to let justice roll down like an ever-flowing stream, thank you for placing Elijah's mantle upon Pauli's shoulders.

People: In Thanksgiving we remember Pauli's work

Help us to be encouraged by her prophetic invitation, and to remember that it is only as we seek justice for others that we experience your saving health in our lives.

People: Help us witness to your purpose with renewed integrity

Author of all Freedom, who reminds us that it is for freedom that we have been set free, thank you for Pauli's vision of freedom, beckoning us to make freedom the measure of our souls.

People: In Thanksgiving we remember Pauli's work

Help us to hear the invitation to embrace spiritual freedom and to see more clearly the ways in which some are still denied their freedoms and liberties.

People: Help us witness to your purpose with renewed integrity

God of all tribes and nations, who saw that it was too little a thing that your light should be harnessed within one people, thank you for Pauli's growing awareness of the way in which our world is deeply connected.

People: In Thanksgiving we remember Pauli's work.

Help us to follow the example of Pauli, that oppression may be challenged on behalf of all peoples, regardless of race or gender.

People: Help us witness to your purpose with renewed integrity

God of our dreams, who guided Jacob with a dream of angels ascending and descending, who convicted Peter of the value of inclusion with a dream of embracing all of Creation, thank you for the dream that Pauli passed onto us, that "none shall rest in any land and none return to dreamless sleep and no tongue be stilled until the final man may stand in any place and thrust his shoulder to the sky, friend and brother to every other man."

People: In Thanksgiving we remember Pauli's work.

Help us to be inspired by the dream of God to respect the dignity of every human being.

People: Help us witness to your purpose with renewed integrity.

God of the Angels heralding Peace, who invited peace and reconciliation between those who are far off and those who are near, thank you for Pauli's commitment to protest, balanced by a resistance to violence and by a love for the beauty of life and creation.

People: In Thanksgiving we remember Pauli's work.

Help us to know ourselves to be held in the gaze of your love, that we might learn to love, and to embrace all of creation itself.

People: Help us witness to your purpose with renewed integrity.

God who knows us before we are born, thank you for Pauli's strong sense of identity that gave her a stability from which she could grow into a person of deep conviction.

People: In Thanksgiving we remember Pauli's work

Help us to find those touchstones in our own lives that remind us who we are and what we are called to do

People: Help us witness to your purpose with renewed integrity.

Jesus the teacher, who taught through both words and actions, thank you for Pauli's love of learning and her strength to pass that learning on, even in ways that challenged the sensibilities of those around her.

People: In Thanksgiving we remember Pauli's work.

Help us to be mindful of new ways we might learn to see with an eye toward justice and peace for all peoples.

People: Help us witness to your purpose with renewed integrity.

Gracious God, who called into being a people, helping them see their oppression and then opening the sea that they might pass through to freedom, thank you for Pauli's family and friends who joined in her work and gave her the nourishment to lead others.

People: In Thanksgiving we remember Pauli's work.

Help us to remember the support that surrounds us, enabling us to open paths to freedom for others, even in ways that may seem small in our eyes.

People: Help us witness to your purpose with renewed integrity

Closing Collect

O God, whose voice came through a burning bush, who led your people with a pillar of fire by day, whose spirit was seen in tongues of flame over the heads of those gathered on that first Pentecost, may we follow in the example of your servant Pauli, in whom the fire of passion for life and love led to action on behalf of oppressed people throughout our global village, that emboldened by her witness, we might discover in our own souls the fire of passion for our service in this world: We ask it of you who gave us your name out of holy fire. Amen

Confession of Sin

Minister and People

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Bishop when present, or the Priest, stands and says

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

The Peace

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People And also with you.

Then the Ministers and People may greet one another in the name of the Lord.

Greetings and Announcements

Liturgy of the Table

Offertory sentence

The Offering tonight will be used to support Genesis Home of Durham. The agency works to end homelessness for families with children and young adults by providing housing and supportive services to foster independence. Since 1989, the agency has provided a safe, stable place where families can come together, rebuild their lives, and prepare for permanent housing in the community.

Offertory Hymn *Lead Me, Guide Me*

Lead me, guide me, along the way,
For if you lead me, I cannot stray
Lord, let me walk each day with Thee.
Lead me, Oh Lord, lead me.

I am weak and I need thy strength and power
To help me over my weakest hour;
Help me through the darkness thy face to see,
Lead me, Oh Lord, lead me.

Help me tread in the paths of righteousness,
be my aid when satan and sin oppress;
I am putting all my trust in thee.
Lead me, Oh Lord, lead me.

I am lost if you take your hand from me,
I am blind without thy light to see;
Lord, just always let me thy servant be.
Lead me, Oh Lord, lead me.

The Offering of Ourselves, Bread, Wine and Alms



All baptized Christians—no matter the age or denomination—are welcome to “receive communion.” Episcopalians invite all baptized people to receive, not because we take the Eucharist lightly, but because we take our baptism so seriously.

Visitors who are not baptized Christians are welcome to come forward during the Communion to receive a blessing from the priest.

The Great Thanksgiving Eucharistic Prayer C

*The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says
In this prayer, the lines in italics are spoken by the People.*

The Celebrant, whether bishop or priest, faces them and sings or says

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

Celebrant and People

Holy, Holy, Holy Lord, God of power and might,
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.

The Celebrant continues

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night he was betrayed he took bread, said the blessing, broke the bread, 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."

After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
We celebrate his death and resurrection, as we await the day of his coming.

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. *AMEN.*

And now, as our Savior Christ has taught us, we are bold to say,

People and Celebrant

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 trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.



The Breaking of the Bread

*The Celebrant breaks the consecrated bread. A period of silence is kept.
Facing the people, the Celebrant says the following Invitation*

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people

Communion Hymns

It is well with my soul

Lyndsay Barnes and Gregory Furges, Violinists

Softly and Tenderly

Softly and tenderly Jesus is calling,
Calling for you and for me;
See, on the portals He's waiting and watching,
Watching for you and for me.

Come home,

Ye who are weary, come home!

Earnestly, tenderly, Jesus is calling,

Calling, O sinner, come home!

Why should we tarry when Jesus is pleading,
Pleading for you and for me?
Why should we linger and heed not His mercies,
Mercies for you and for me?

Time is now fleeting, the moments are passing,
Passing for you and for me;
Shadows are gathering, death beds are coming,
Coming for you and for me.

Oh! For the wonderful love He has promised,
Promised for you and for me;
Though we have sinned, He has mercy and pardon,
Pardon for you and for me.

Let us break bread together on our knees;

Let us break bread together on our knees, (on our knees)
Let us break bread together on our knees. (on our knees)
When I fall on my knees with my face to the rising sun,
O Lord, have mercy on me.

Let us drink wine together on our knees, (on our knees)
Let us drink wine together on our knees. (on our knees)
When I fall on my knees with my face to the rising sun,
O Lord, have mercy on me.

Let us praise God together on our knees, (on our knees)
Let us praise God together on our knees. (on our knees)
When I fall on my knees with my face to the rising sun,
O Lord, have mercy on me.

Prayer of Thanksgiving

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Eternal God, heavenly Father, 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 his 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.

The Bishop when present or the Priest, may bless the people.

Closing Hymn 1980 Hymnal # 599 *Lift Every Voice*

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 for ever 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 for ever stand,
true to our God, true to our native land.

The Deacon or the Celebrant, dismisses the people

*The People respond: **Thanks be to God***



Join us for an outdoor reception of fun, food and fellowship following the service. Meet and greet, connect with friends, have a good time.



Pauli Murray

Activist, Poet, Lawyer, Priest

A life of reflection and action

www.paulimurrayproject.org

Nov. 20, 1910- Anna Pauline “Pauli” Murray is born in Baltimore, Maryland to Agnes Fitzgerald and William Murray.

1914 - Pauli Murray moves to Durham to live with her aunt after whom she was named, Pauline Fitzgerald Dame. Agnes Fitzgerald Murray, Pauli’s mother, had died of a cerebral hemorrhage and her father, William Murray, is unable to care for their six children.

1923 - William Murray is murdered at Crownsville State Hospital.

1926 - Pauli Murray graduates from Hillside High at the head of her class and goes to New York City so that she could meet entrance requirements at Hunter College. She receives another high school diploma from Richmond Hills High School in New York in 1927

1933 - She graduates from Hunter College and goes to work for the Works Project Admission (WPA), Workers Defense League and as a teacher in the NYC Remedial Reading Project.

1938 - She attempts to gain admission as a graduate student at the University of North Carolina at Chapel Hill. While the NAACP supports Pauli Murray in challenging segregationist policies, they decide not to pursue the case for many reasons.

1940 - Pauli Murray joins the Fellowship of Reconciliation, a Christian organization. She is arrested and jailed for protesting Virginia law requiring segregation on buses. She refused to sit on broken seats at the back of the bus. She was traveling to try to raise money to pay for legal fees for Odell Waller, a black sharecropper accused of murder.

1941 - She enters Howard Law School and encounters overt sex discrimination from faculty and students.

1941 - While a student she participates in restaurant sit-ins attempting to desegregate these public facilities in African-American communities.

1942 - Odell Waller is executed. Pauli Murray writes a letter to President Franklin D. Roosevelt on behalf of outraged leaders. She criticizes the presidents’ failure to improve conditions for black southerners.

1943 - Murray publishes “Negroes are Fed Up” in *Common Sense* and an article about the Harlem race riot in the socialist newspaper *New York Call*. She also publishes her famous poem on race relations, “Dark Testament,” in the winter issue of *South Today*, a magazine highly regarded for its literary entries and attention to southern racial issues.

1944 - Pauli Murray and fellow students from Howard University take part in a silent demonstration at a Washington D.C. cafeteria. The students are eventually served, however, the president of Howard orders them to suspend further demonstrations.

June 1944 - Pauli Murray graduates from Howard Law School first in her class (and the only female). The usual reward for graduating in this position is a prestigious fellowship at Harvard University. She applies for admission to Harvard Law School’s graduate program but is rejected because of her gender despite having President Roosevelt (an alumni of Harvard) write a letter to the president of the University on her behalf. She enrolls at University of California’s Boalt Hall Law School to work on a graduate degree in law.

1945 – She receives a Masters of Law degree from University of California, Berkeley. Her master’s thesis is entitled, “The Right to Equal Opportunity in Employment.” She passed the California state bar.

1945 – Pauli Murray’s aunt Pauline retires after working as a teacher in Durham schools for 60 years.

1947 – Pauli Murray is named “Woman of the Year” by *Made-moiselle* Magazine.

1948 – Murray runs for and receives the second highest vote total in New York City council race for Brooklyn’s tenth Senatorial district.

1950 – She is the only female hired by the NY firm of Paul, Weiss, Rifkin, Wharton, and Garrison.

1951 – Murray writes the States’ Laws on Race and Color for the Women’s Division of the Methodist Church, which is labeled the “bible” for the 1954 Brown vs. Board of Education and other civil rights cases.

1952 – Murray is a victim of McCarthyism. She is rejected for a position at Cornell University because the people who supplied her references, Eleanor Roosevelt, Thurgood Marshall and A. Phillip Randolph, are considered to be too radical.

1955 - Pauli Murray’s Aunt Pauline dies. On her deathbed, Pauli reads to her from the *Book of Common Prayer*.

1956 – Pauli Murray’s seminal work *Proud Shoes: The Story of an American Family*, a biography of her grandparents and their struggles with racial prejudice is published.

1960 – Murray travels to Ghana and takes a position as a senior lecturer at the Ghana School of Law in Accra.

1961 - John F. Kennedy appoints Murray to the President’s Commission on the Status of Women Committee (PCSW) on Civil and Political rights. Works with A. Phillip Randolph, Bayard Rustin and Martin L. King, Jr. on civil rights.

1964 – US Civil Rights Act passed. Murray co-authors “Jane Crow and the Law: Sex discrimination and Title VII,” in which she draws parallels between sex-based discrimination with Jim Crow laws.

1965 – Murray receives a J.S.D from Yale, the first African-American to receive this degree. Her dissertation was entitled, “Roots of the Racial Crisis: Prologue to Policy.” Serves as counsel in *White v. Crook*, which successfully challenged the use of sex and race discrimination in jury selection.

1966 - Along with Betty Friedan and thirty others, Murray is a founding member of National Organization for Women (NOW).

1967 – **Murray** serves as vice-president of Benedict College in Columbia, SC.

1968-1973 – **Murray** earns a position as Professor of Law and Politics at Brandeis University.

1973 – At age 62, Murray entered General Theological Seminary prior to the Episcopal Church’s approval of women as candidates for ordination.

1976 – Murray completes Master of Divinity degree.

1977 – Pauli Murray becomes the first African-American female priest to be ordained by the Protestant Episcopal Church.

1982 – Murray is forced to retire because Episcopal Church law requires retirement at age seventy-two. She continues to serve as a priest for the hospitalized and homebound people in Alexandria, VA. She is also priest of the Church of the Holy Nativity in Baltimore.

July 1, 1985 – Pauli Murray dies of cancer in Pittsburgh, PA.

1987 – Her autobiography *Song in a Weary Throat: An American Pilgrimage* published. The book is reprinted in 1989 by the University of Tennessee Press with a new title: *Pauli Murray: The Autobiography of a Black Activist, Feminist Lawyer, and Poet*.

An excerpt from Pauli Murray’s poem, *Dark Testament*:

Freedom is a dream
Haunting as amber wine
Or worlds remembered out of time.
Not Eden’s gate, but freedom
Lures us down a trail of skulls
Where men forever crush the dreamers-
Never the dream.
I was an Israelite walking a sea bottom,
I was a Negro slave following the North Star,
I was an immigrant huddled in ship’s belly,
I was a Mormon searching for a temple,
I was a refugee clogging roads to nowhere-
Always the dream was the same-
always the dream was freedom.

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.

Compiled by Melody Cooper.

Pauli Murray Project

Duke Human Rights Center

www.paulimurrayproject.org

“True emancipation lies in the acceptance of the whole past, in deriving strength from all my roots, in facing up to the degradation as well as the dignity of my ancestors.”

-- Pauli Murray

Goals

The goals of the Pauli Murray Project are to empower Durham’s residents to see their “whole past,” as Pauli Murray suggests, not as something to hide, but as a powerful tool for shaping the future by promoting real and open dialogue about contemporary issues and their historical roots. We are documenting important but lesser-known Durham histories; celebrating Pauli Murray’s life and legacy of social activism; and helping tell Durham’s stories in an inclusive and engaging way.

Mission and Vision

To build a better Durham the Pauli Murray Project engages a diversity of residents to lift up the vision and legacy of activist, scholar, feminist, poet, and priest Pauli Murray in order to tackle enduring inequities and injustice in our community.

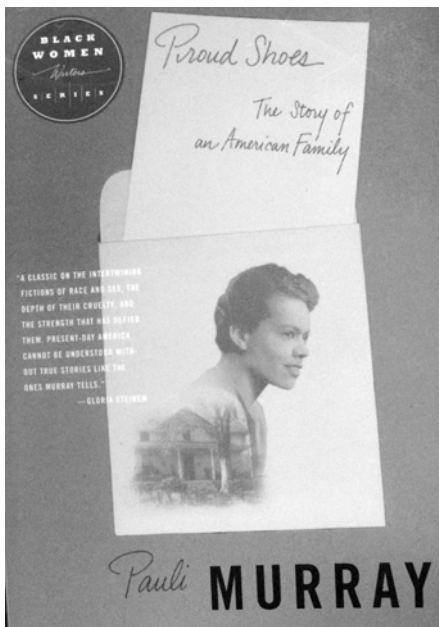
The Pauli Murray Project envisions a Durham community that actively works toward fairness and justice across divisions such as race, class, sexual & gender identity and spiritual practice that often divide us. We embrace the transformative power of collecting and telling our stories and our truths as a process that heals these divisions and promotes human rights.

Providing a space for people to reckon with our community’s history is a central element of our project. We use a collaborative exploration of history and history-telling as a way to open and strengthen cross-community ties, promote reconciliation and stimulate work for positive change.

We convene Durham residents in a variety of ways – as steering committee members, through public dialogues and events, via social networks, art installations, theater performances, reading groups and through collaborations with other organizations and neighborhood groups.

We selected Pauli Murray as the namesake for this project because of her roots in Durham and her journey as a life-long champion for civil and human rights. As a historian, attorney, poet, activist, teacher and Episcopal priest, she worked to address injustice, educate and promote reconciliation between races and economic classes

The Pauli Murray Project will not win universal support, nor will it be without controversy. Some people don't want to, in their words, “dwell on the past,” lest its demons bedevil the present. In this view, it is best to let less flattering stories – like the long-standing presence of the Ku Klux Klan, or racial hierarchies even within the black community– lie forgotten. Some figures, including Pauli Murray, remain controversial. Murray was not just a human rights pioneer, but struggled with her sexual identity and issues of family respectability, at a time when these issues were anathema to the black and white churches that formed one foundation of the civil rights movement. Far from an impediment to our project, we see these kinds of discussions as vital and long-overdue.



Pauli Murray Project

Summer Reading Group Invitation

Saturdays, July 24, 31 & August 7, 2010

3:00 - 4:30 p.m.

Beyú Caffé,

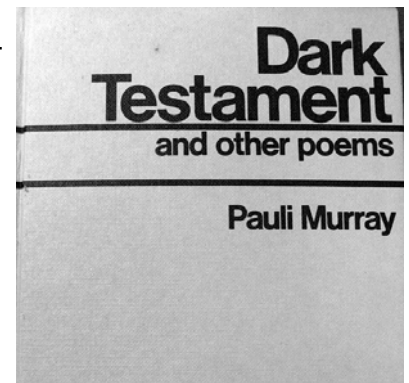
335 West Main Street, Durham

Why read Pauli Murray's books?

Pauli Murray's book *Proud Shoes: The Story of an American Family* (1956) is as much a story about Durham as it is about her family. Her descriptions of places and people in Durham and her analysis of Durham's roots offer tremendous insight into our community's contemporary culture.

Her volume of poetry, *Dark Testament and Other Poems* (1970) is lyrical and profound, foreshadowing a time when Americans would be reckoning with their past in order to redefine their ideas of citizenship and identity.

For more information about Pauli Murray's written works:
<http://paulimurrayproject.org/pauli-murray/>



What will we learn if we study the life or Pauli Murray?

Will we enjoy her books?

Pauli Murray is a great writer, so her books are fun to read. Her compelling narratives bring to life the experiences of African Americans who emerged from slavery and weathered Jim Crow laws, people who fought for the opportunity to contribute to Durham, our region and our nation. You will learn about the social and cultural forces that shaped Durham's early history through stories of kindness and cruelty, hard work, celebration and disappointment. Her keen descriptions will make you will want to go and see the house she grew up in and the neighborhoods she walked through.

What is the Pauli Murray Project?

To build a better Durham the Pauli Murray Project engages a diversity of residents to lift up the vision and legacy of activist, scholar, feminist, poet, and priest Pauli Murray in order to tackle enduring inequities and injustice in our community.

The goals of the Pauli Murray Project are to promote real and open dialogue among Durham residents about contemporary issues and their historical roots; to document important but lesser-known Durham histories; to celebrate Pauli Murray's life and legacy of social activism; and to help tell Durham's stories in an inclusive and engaging way.

Pauli Murray Centennial Celebration

UPCOMING EVENTS

July 24, 31 & August 7, 2010: Pauli Murray Project Reading Group

Join us as we explore Pauli Murray's book, *Proud Shoes: The Story of an American Family* and selections of her poetry. (Limit 25 people)

To RSVP, please email balau@duke.edu or call 919/613-6167

Beyú Caffé, 335 West Main Street, Downtown Durham 3:00 – 4:30 p.m.

August 22, 2010: Community Dialogue about Durham School Desegregation, 1954-1964

Join us in a community storytelling and dialogue session.

Main Library Auditorium, Downtown Durham 2:30 – 5:00 p.m.

Sponsored in partnership with the North Carolina Collection, Durham County Library

October 30 – November 30, 2010: Art Exhibit

Strength from All My Roots: Textiles Honoring the Legacy of Pauli Murray

St. Philip's Episcopal Church, 403 East Main Street, Downtown Durham.

Sponsored by the Resource Center for Women in Ministry in the South.

Reception: Friday, November 19, 2010

November 3, 2010: Panel Discussion

Pauli Murray, the Birth of an Activist

Panel discussion and traveling exhibit exploring Pauli Murray's 1938 application for admission to UNC - Chapel Hill graduate school.

5:00 p.m. reception, 6:00 p.m. Presentation

Wilson Library, University of North Carolina, Chapel Hill

Sponsored in partnership with the Center for the Study of the American South, Wilson Library, UNC Women's Center and Sonia Haynes Stone Black Cultural Center.

November, 2010: Pauli Murray Play

Location and Dates TBD

Created in collaboration with Hidden Voices

Sponsored by the Paul Green Foundation

November, 2010: Pauli Murray Lecture

Location, Date and Speaker TBD

Sponsored in collaboration with the Duke Human Rights Center

November 21, 2010: Pauli Murray Birthday Party

Location and Time TBD

For More Information, please Contact: Barbara Lau- balau@duke.edu/ -- 919/613-6167

www.paulimurrayproject.org

Program Participants

Celebrant	The Rt. Reverend Michael Bruce Curry	Bishop
Bishop's Chaplain	The Rev. Maggie Silton	St. Joseph's
Assisting Clergy	The Rev. Marion Thullbery	Chaplain Service, Durham VA Medical Center
	The Rev. Polly Hilsabeck	St. Titus'
	The Rev. Jill Staton Bullard	St. Philip's
	The Rev. Martin Caldwell	
	The Rev. William E. Maddox, III	Chaplain, St. Augustine's College
Deacon	The Rev. Sarah Woodard	St. Titus'
Minister of Ceremonies	Mary E. Hawkins	St. Titus'
Lector	Donyelle McCray	St. Titus'
Psalmist	Helen Othow	St. Cyprian's, Oxford
Epistoller	Martina Gardner Woods	St. Stephen's
Gospeller	The Rev. Jill Boulard	St. Philip's
Homily	Charmaine Mckissick-Melton, The Rev. Dwyian N. Davis, Mary McLinton Fulkerson	Pauli Murray Project
Litanist	Robert E. Wright	Chapel of the Cross
Oblation Bearers	Julia Williams Davis, Vivian Patterson	St. Titus'
Acolytes	Valencia Quiett, Victoria Quiett, Rheaya Willis	St. Titus'
Ushers	Dwight Peebles, Warden, St. David's Guild	St. Titus'
Organist/Music Director	Brenda Armstrong, Ramon Holloway	St. Titus'
Violinists	Lyndsay Barnes, Gregory Furges	St. Titus'
Update-Pauli Murray Calendar	Meg McCann	St. Philip's
Pauli Murray Project	Barbara Lau	Pauli Murray Project
Hospitality Reception	Doyelle McCray, Coordinator, St. Titus'	Durham Convocation Parishes
Photographer	The Rev. Katherine Johnson	St. Matthew's -Hillsborough
Reception Music	William McLaughlin	The Winston Band
Reporter	Ki Caldwell	St. Stephen's
Program Planning Workgroup	The Rev. Marion Thulbery Ki Caldwell The Rev. Sarah Woodard Kaye Marcella Sullivan Adrienne Koch The Rev. Polly Hilsabeck	St. Titus' Mission Statement from the Vestry Retreat 2-20-2010 St. Titus' Episcopal Church is a vibrant, welcoming, his- toric, predominantly Black parish which through Divine Guidance serves God and community by opening doors, ears, eyes and hearts as we minister to all people
Mary E. Hawkins, Coordinator		
Barbara Lau		
Meg\$ McCann		
The Rev. Margaret Silton		

telling stories of community life

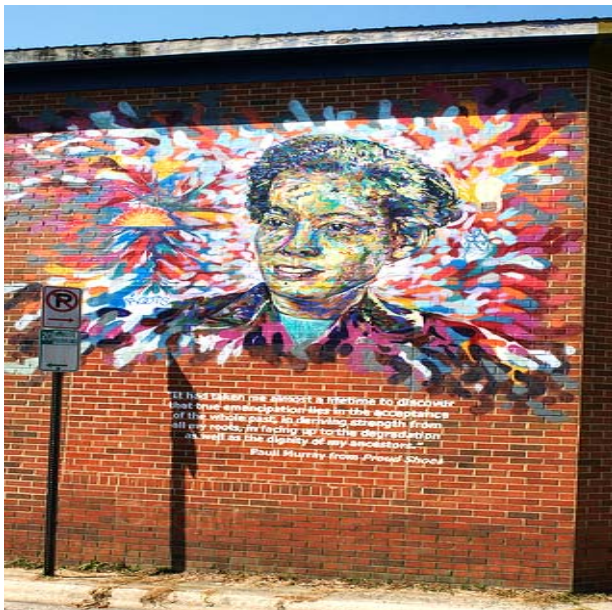
FACE UP

Face Up: Telling Stories of Community Life is a documentary/public art project that created large murals aimed at expanding awareness of historic and contemporary persons and places in Southwest Central Durham. It grew out of local conversations about neighborhood goals, and combined an artist's residency with collaborative documentary exploration and art-making in community settings. Primary partners in this project were the Center for Documentary Studies (CDS) at Duke University, the Southwest Central Durham Quality of Life Project (QOL), and Duke University Office of Community Affairs.

To honor both the history of Durham and contemporary life and culture, several of the murals depict Pauli Murray—selected as the central figure for this project because of her Durham roots and her journey as a champion for civil rights... Her eloquent words express her vision for true community just as the statements that accompany the *Durham Community Portraits* reflect the view of the residents they depict.

Pauli Murray murals

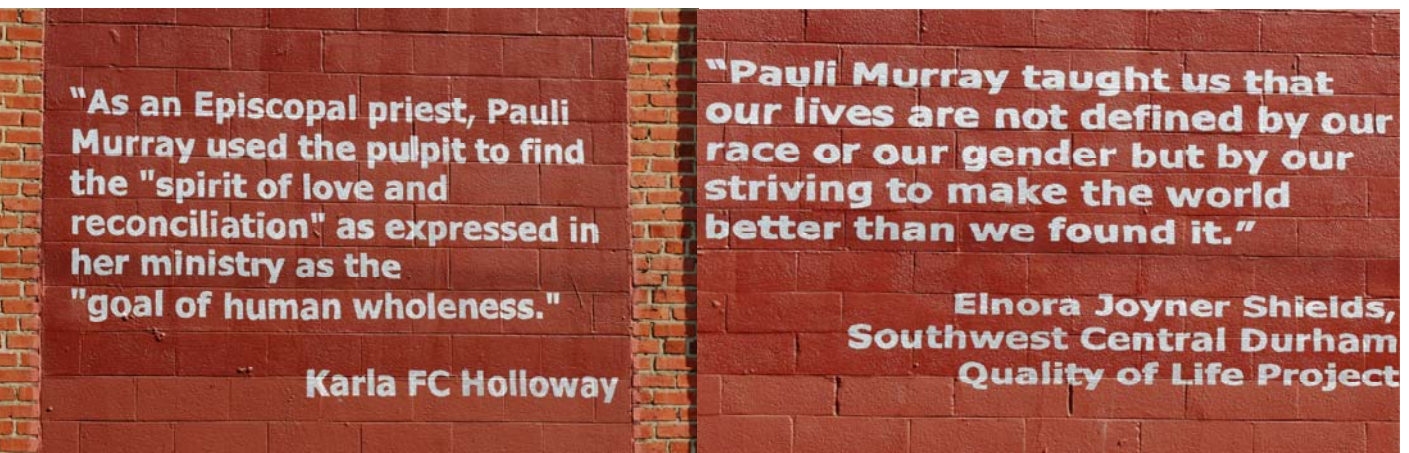
313 Foster Street	Pauli Murray and True Community
1101 W. Chapel Hill Street	Pauli Murray Roots and Soul
2009 Chapel Hill Road	Pauli Murray and De Virgen De Guadalupe
2520 Vesson Avenue	Pauli Murray, A Youthful Spirit



telling stories of community life

FACE UP

COLLABORATIVE ARTWORKS IN DURHAM 6 sites • 14 murals. a collaborative public art project in Durham, North Carolina, engaged more than 1,500 people in a series of events that fostered new connections and dialogue, expanded awareness of local history, and resulted in the creation of fourteen permanent public murals. Now installed on the exterior walls of businesses, schools, and other publicly accessible places downtown and in Southwest Central Durham, these murals reflect the creative involvement of toddlers, elementary school children, middle and high school students, college students, professors, neighborhood residents, and elders—wealthy and working class; African American, Latino, Anglo, and Asian. The project opened artistic and documentary processes to many groups and individuals whose paths had never crossed.



Resolved, the House of Deputies concurring, that the 76th General Convention commend the name of the Rev. Dr. Pauli Murray to the Standing Commission on Liturgy and Music for its consideration of the possible addition of The Rev. Dr. Pauli Murray to the Calendar of The Episcopal Church recognizing July 1st, the date of her death, as the date of commemoration and request that it report on this matter to the 77th General Convention in 2012.

Service bulletin designed and formatted by Mary E. Hawkins