



WALK WITH ME

A vigil in observance of the sixtieth anniversary
of Jonathan Daniels' martyrdom

Friday, August 8th at 7:00pm

St. John's Episcopal Church, Montgomery, Alabama

CONCERNING THE SERVICE

Tomorrow, August 9, 2025, a group of pilgrims will gather in Hayneville, Alabama to remember the martyrdom of Jonathan Daniels, an Episcopal Divinity School (EDS), then Episcopal Theological School (ETS), seminarian who was killed while sojourning in Alabama in support of civil rights efforts. It was by reciting the Magnificat at an evening prayer service on the ETS campus that Daniels was first convicted to travel to Selma. Tonight, we invite the Spirit who led all the saints of the Civil Rights Movement to stir our hearts and lead us deeper into the work of justice in our day.

PRELUDE MUSIC

WELCOME

THE GATHERING OF THE COMMUNITY *By the Rt. Rev. Deon K. Johnson*

Leader Dear friends in Christ, we gather on the eve of a pilgrimage to commemorate the martyrdom of Jonathan Myrick Daniels. We gather to be close to each other, to be in community, to remember. This evening we stand together. Because no matter what may come, no matter what the tide may bring, we are here, and we are far stronger united as one, caring for our neighbors in Christ. Because together you and I, in all our diversity and differences, our understandings and professions, our faith or lack of faith, we represent God's radical and audacious vision for our world, a world transformed by love.

O God, the creator and maker of humankind, who weeps at the injustice wrought by human brokenness; open our eyes so that we may see the dignity, beauty, and worth in every human being. Open our ears that we may hear the cries of agony echoing from the past yet painfully persistent in the present. Open our hearts that we might repent, repair, and restore the fragmented and fractured; through Jesus Christ our Lord. **Amen.**

HYMN: WLP #812 - I, THE LORD OF SEA AND SKY

The musical score is written for piano and voice. It begins with a piano introduction in 4/4 time, featuring a treble and bass clef with a key signature of one sharp (F#). The piano part consists of a steady bass line and chords in the right hand. The vocal part enters with the lyrics: "1. I, the Lord of sea and sky, I have heard my / 2. I, the Lord of snow and rain, I have borne my / 3. I, the Lord of wind and flame, I will tend the". The score continues with piano accompaniment and vocal lines for the second and third verses, including the lyrics: "peo - ple cry. All who dwell in deep - est sin My hand will / peo - ple's pain. I have wept for love of them, They turn a - / poor and lame. I will set a feast for them, My hand will". The score concludes with a final piano accompaniment section.

save. I who made the stars of night,
 way. I will break their hearts of stone,
 save. Fin - est bread I will pro - vide

I will make their dark - ness bright. Who will bear my
 Give them hearts for love a - lone. I will speak my
 Till their hearts be sat - is - fied. I will give my

light to them? Whom shall I send? _____
 word to them. Whom shall I send? _____
 life to them. Whom shall I send? _____

Refrain

Here I am, Lord. _____ Is it I, Lord? _____ I have
 heard you call - ing in the night. _____ I will go, Lord, _____
 _____ if you lead me, _____ I will hold your peo - ple in my
 heart. _____ heart. _____

1. 2. || 3.

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READINGS

“Then the Lord said to Cain, “Where is your brother Abel?” He said, “I do not know; am I my brother’s keeper?” And the Lord said, “What have you done? Listen, your brother’s blood is crying out to me from the ground!” - Genesis 4:9-10

“Thus says the Lord: A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more.” -Jeremiah 31:15

“Who shall separate us from the love of Christ? Shall trouble or distress or persecution or famine or nakedness or danger or sword? As it is written: ‘For Your sake we face death all day long; we are considered as sheep to be slaughtered.’ No, in all these things we are more than conquerors through Him who loved us.” -Romans 8:35-37

Silence is kept for a time.

HYMN: LEVAS #106 TAKE MY HAND, PRECIOUS LORD

1. Pre - cious Lord, take my hand, Lead me on, let me
 2. When my way grows drear, pre - cious Lord, lin - ger
 3. When the dark - ness ap - pears and the night draws

1. stand, I am tired, I am weak, I am worn;
 2. near, When my life is al - most gone;
 3. near, And the day is past and gone;

1. — Through the storm, through the night, Lead me on to the
 2. — Hear my cry, hear my call, Hold my hand, lest I
 3. — At the riv - er I stand, Guide my feet, hold my

1. light, Take my hand, pre-cious Lord, Lead me on.
 2. fall, Take my hand, pre-cious Lord, Lead me on.
 3. hand, Take my hand, pre-cious Lord, Lead me on.

POEM

Ashley M. Jones, Alabama Poet Laureate

AUGUST 20, 1965

“[Black folk] religion said that people who were considered property and disposable were essential in the eyes of God and even essential in democracy even when we were enslaved.”
—Ruby Sales

“But let justice roll down like waters, and righteousness like an ever-flowing stream.”
Amos 5:24

Ruby said it was hot that day, that Father Morrisroe called for water.
She heard the thud of Jonathan’s body, and the absence of water.

The cruel deputy, prolonging their thirst—southern heat begs for water.
It begs for a sacrifice of sweat, the body’s answer for lack of water.

Is sweat a type of baptism in the South? Even when that slick-salt water comes from fear, from the sound of death roaring, an unholy waterfall

of silence? Ruby knew the sound of love. The slaking revelation of water on a searching tongue. She knew that she was essential. Like water,

she was necessary in this world, in the word. She knew what her father told her, what black folk religion promised—mercy like water

pouring over the least of these. She knew she was God's own daughter. She knew that justice is a godly guarantee, that as sure as water,

freedom is a psalm, a commandment, a door no man can shutter. Jonathan Myrick Daniels knew it, too. His body, a shield like holy water

against that deputy's bullets. The devil doesn't win, even when he slaughters the righteous. The souls of the martyred evaporate to Heaven, spirit-water

christening the air. They may have washed away his blood with hasty hosewater but his sacrifice is etched in history. Hate is no match for the living water,

and injustice is no match for the holy. There is no hiding in water. This nation can't outrun the cleanse of holy fire, the justice of water.

PSALM 130

- V. Out of the depths have I called you, O Lord;
R. **Lord, hear my voice; let your ears consider well the voice of my supplication.**
- V. If you, Lord, were to note what is done amiss, O Lord, who could stand?
R. **For there is forgiveness with you; therefore you shall be feared.**
- V. I wait for you, O Lord; my soul waits for you; in your word is my hope.
R. **My soul waits for you, O Lord, more than sentinels for the morning, more than sentinels for the morning.**
- V. O Israel, wait for the Lord, for with the Lord there is mercy;
R. **with whom there is plenteous redemption, and who shall redeem Israel from all their sins.**

HYMN: LEVAS #70 I WANT JESUS TO WALK WITH ME

1. I want Je - sus _____ to walk with me (walk with me); I want
2. In my tri - als, _____ Lord, walk with me (walk with me); In my
3. In my sor - rows, _____ Lord, walk with me (walk with me); In my

1. Je - sus _____ to walk with me (walk with me); All a -
2. tri - als, _____ Lord, walk with me (walk with me); When the
3. sor - rows, _____ Lord, walk with me (walk with me); When my

1. long my _____ pil - grim jour - ney, _____ Lord, I want
2. shades of _____ life _____ are fall - ing, _____ Lord, I want
3. heart with - in _____ is ach - ing, _____ Lord, I want

1. Je - sus _____ to walk with me (walk with me).
2. Je - sus _____ to walk with me (walk with me).
3. Je - sus _____ to walk with me (walk with me).

Words: Traditional. Music: Negro Spiritual; arr. Carl Haywood (b. 1949), from *The Haywood Collection of Negro Spirituals*. Copyright © 1992 Carl Haywood.

GOSPEL: LUKE 4:16-20

Deacon The Holy Gospel according to Luke.
People **Glory to you, O Christ.**

When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

“The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to set free those who are oppressed,
to proclaim the year of the Lord’s favor.”

And he rolled up the scroll, gave it back to the attendant, and sat down.
The eyes of all in the synagogue were fixed on him.

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

REFLECTION *The Rev. Dr. Kelly Brown Douglas*

AFFIRMATION *By the Rt. Rev. Deon K. Johnson*

Leader Let us stand and affirm God’s call to a world redeemed and reconciled towards justice and peace, in the song of blessed Mary the Godbearer.

Leader My heart praises you, O God,
People **My spirit rejoices in you, my savior.**

Leader You have remembered me in my lowliness,
People **And now I will be called blessed.**

Leader You have done great things for me,
People **And shown mercy to all those who trust you.**

Leader You have stretched out your arm,
People **And scattered the proud with all their plans.**

Leader You have brought down the mighty from their thrones,
People **And lifted up the lowly.**

Leader You have filled the hungry with good things,
People **And sent the rich away with empty hands.**

Leader You have kept your promise to our mothers and fathers,
People **And come to the help of your people, to Abraham and Sarah, and to all generations for ever. Amen.³**

MUSIC : **“PRAYER” FROM “NIGHTSONGS”** BY H. LESLIE ADAMS (TEXT: LANGSTON HUGHES)
Quincy Hall, Tenor

CONFESSION *By the Rt. Rev. Deon K. Johnson*

Leader Most merciful God, we confess to you and to one another, that we have marred your heart of love in the legacy of racism and violence. We too often have made a false peace with truth in our desire to be comfortable. We willfully seek insincere healing without wholly naming deep hurts. We have chosen the ease of complacency over the cries of a righteous justice.

People **We grieve the evil we have done, we have left undone, and done on our behalf.**

Leader For the times we have marred the Divine image by our divisions, disunity, and discord.

People **Forgive us, O God.**

Leader For our want to be comforted and not convicted, in the face of a legacy of injustice.

People **Forgive us, O God.**

Leader For our desire for easy answers and half-truths that perpetuate the legacy of terror.
People **Forgive us, O God.**

Leader For our ignorance and indifference to the cries of the past and laments of the present.
People **Forgive us, O God.**

Leader For our yearning towards a false peace over the need for righteous justice.
People **Forgive us, O God.**

Leader For our silence in times of injustice and oppression.
People **Forgive us, O God.**

Leader Forgive, restore and strengthen us in our own day to make no peace with oppression.
People **Forgive us, O God. Amen.**

Leader May the Eternal God forgive us and free us from our sins, heal and strengthen us by the Holy Spirit, and raise us to new life in Christ Jesus our Lord. Amen.

THE LORD'S PRAYER

Leader Let us begin the work of reconciliation and justice, by praying the way that our Savior taught us.

People **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,
the power and the glory,
for ever and ever. Amen.**

MUSIC: "IF I CAN HELP SOMEBODY," BY ALMA BAZEL ANDROZZO *Celia Porea*

THE SENDING

Leader Almighty God, who created us in your image: Grant us grace fearlessly to contend against evil and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice in our communities and among the nations, to the glory of your holy Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.
Amen. (BCP, 260)

CLOSING HYMN : LEANING ON THE EVERLASTING ARMS

1. What a fel - low - ship, what a joy di - vine,
2. O how sweet to walk in this pil - grim way,
3. What have I to dread, what have I to fear,

1. Lean - ing on the ev - er - last - ing arms; What a bless - ed - ness,
2. Lean - ing on the ev - er - last - ing arms; O how bright the path
3. Lean - ing on the ev - er - last - ing arms; I have bless - ed peace

1. what a peace is mine, Lean - ing on the ev - er - last - ing arms.
 2. grows from day to day, Lean - ing on the ev - er - last - ing arms.
 3. with my Lord so near, Lean - ing on the ev - er - last - ing arms.

Lean - ing, lean - ing, safe and se - cure from all a - larms;
 Lean - ing on Je - sus, lean - ing on Je - sus,

Lean - ing, lean - ing, Lean - ing on the ev - er - last - ing arms.
 Lean - ing on Je - sus, lean - ing on Je - sus,

WITH SPECIAL THANKS TO:

Service leaders (in order of appearance)

- The Very Rev. Lydia Kelsey Bucklin**, Episcopal Divinity School
Joe McDaniel, Co-Chair Commission on Racial Justice and Reconciliation,
 Diocese of the Central Gulf Coast
The Rev. Duncan Johnston, DMin, St. John's Episcopal Church,
 Montgomery
The Rt. Rev. Dr. Glenda S. Curry, Diocese of Alabama
Valerie Mitchell, Co-Chair Commission on Racial Justice and
 Reconciliation, Diocese of the Central Gulf Coast
Valinda Johnson, St. John's Episcopal Church, Montgomery
Ethan Rowell, Commission on Racial Justice and Reconciliation, Diocese
 of the Central Gulf Coast
Ashley Jones, Alabama Poet Laureate
Gwendolyn Lipscomb, Church of the Good Shepherd, Montgomery
The Rev. Deacon Carolyn Foster, The Department of Racial Healing and
 Pilgrimage, Diocese of Alabama
The Rev. Cn. Kelly Brown Douglas, PhD, Canon Theologian,
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Dr. Grace Thomas, Church of the Good Shepherd, Montgomery
The Rev. Deacon H. Mawande Mzongwana, St. John's Episcopal
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The Rev. Dr. Larry Yarbrough, Church of the Good Shepherd,
 Montgomery
The Rt. Rev. Michael B. Curry, former Presiding Bishop of
 The Episcopal Church

Musicians

- Quincy Hall**, Christ Church Tuscaloosa
Becky Taylor, Church of the Ascension, Montgomery
Joel Gregory, St. John's Episcopal Church, Montgomery
Celia Porea, Church of the Ascension, Montgomery
Choir from the Montgomery Convocation

Partners

- Breanna Carter**, Missioner for Racial Healing and Pilgrimage,
 Episcopal Diocese in Alabama
The Rt. Rev. Deon K. Johnson, Diocese of Missouri
St. John's Episcopal Church, Montgomery

Every year, the offering taken at the Jonathan Daniels pilgrimage is designated to the Lowndes County Board of Education Scholarship Fund. We join the pilgrimage organizers in encouraging everyone to give generously to support the scholarship.

To give online, please visit bit.ly/DioAlaGive or scan the QR code below and select “Lowndes County Scholarship Fund” from the drop down menu.



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