

EMMANUEL CHURCH BOSTON PRESENTS

A Saint for All Saints:

A Conversation about the Life and Legacy of The Rev. Dr. Pauli Murray

All Saints Day,
Sunday, Nov. 1, 2020
4PM over Zoom

register at [emmanuelboston.org/
a-saint-for-all-saints](https://emmanuelboston.org/a-saint-for-all-saints)



with panelists

Melissa Wood Bartholomew, JD, MDiv, MSW, Associate Dean for Diversity, Inclusion, and Belonging at Harvard Divinity School and racial justice and healing practitioner;

The Very Rev. Dr. Kelly Brown Douglas, Canon Theologian at the National Cathedral, Dean of Episcopal Divinity School, and leader in womanist theology and racial reconciliation;

and The Rev. Dr. Cameron Partridge, openly transgender theologian and Rector of St. Aidan's San Francisco;

moderated by
The Rev. Dr. Yolanda Rolle,
Episcopal-Anglican Chaplain
at Howard University.

Breaking ground. Breaking convention. Breaking bread.

The Rev. Dr. Pauli Murray fiercely challenged social, political, and religious powers in the quest for equality for people of color, women, and the LGBTQ community.

Pauli Murray's legacy continues to speak to us in healing our broken world today.

How can the work of this advocate of the marginalized guide us through the tumult of our times in order to form a more perfect union communally and spiritually?



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A-SAINT-FOR-ALL-SAINTS](http://EMMANUELBOSTON.ORG/A-SAINT-FOR-ALL-SAINTS)

When Pauli Murray, civil rights and women's rights leader, made Emmanuel Church her spiritual home, she extended Emmanuel's long tradition of social action in her trademark groundbreaking way.

Murray, who discerned her priestly vocation at Emmanuel, would become the first African American woman priest in the Episcopal Church.

Murray's influence is "hidden in plain sight" throughout this nation, says Pamela Werntz, Rector of Emmanuel Church, "but we at Emmanuel are in a special way heirs of her legacy gifts of subverting dominant paradigms in the law, social justice, poetry, and the Episcopal Church. I think the more you know Pauli Murray the more you will love her; and the more you know Emmanuel Church, Boston, the more you'll understand why Murray called this her spiritual home."

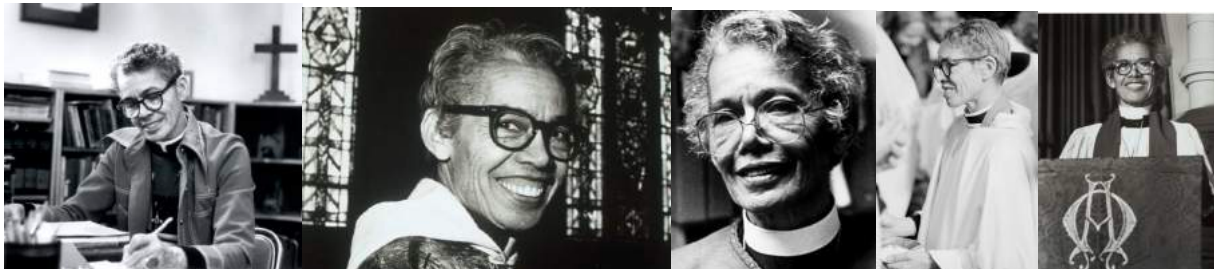




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A Welcome from the Rector of Emmanuel Church, Boston, The Rev. Pamela L. Werntz

More than a year ago, Emmanuel Church leaders began to dream of a symposium honoring the life and legacy of The Rev. Dr. Pauli Murray. We imagined a day-long event that would dig deep into Murray's significant commitments and accomplishments, in law, in social justice for non-males and non-whites, in poetry and autobiography, and in the Church. I thought that if fifty people attended, that would be a wild success.

Then came the COVID-19 pandemic, and we knew that the in-person event would have to be cancelled or postponed. Not satisfied with those choices, a team of dedicated leaders re-imagined a virtual gathering, which opened up possibilities for speakers and attendees to participate across wide distances, north and south, east and west, radically including a wide range of people race and class and gender. Suddenly, the event became much more like something about which I think Pauli Murray would be excited!

Thank you for doing your part to carry on the work of Pauli Murray, cooperating with the Holy One to continue to make a way where there is no way.

God of our weary years
 God of our silent tears
 Thou who has brought us thus far on the way
 Thou who has by Thy might
 Led us into the light
 Keep us forever in the path, we pray
 Lest our feet stray from the places, our God, where we met Thee
 Lest, our hearts drunk with the wine of the world, we forget Thee
 Shadowed beneath Thy hand
 May we forever stand
 True to our God
 True to our native land

— J. Rosamond Johnson and James Johnson
 Third verse of *The Negro National Anthem*,
 "Lift Ev'ry Voice and Sing"



A Special Message from
The Presiding Bishop of The Episcopal Church,
The Most Reverend Michael Curry

celebrating

“A Saint for All Saints: A Conversation about the Rev. Dr. Pauli Murray”



Link to the Presiding Bishop’s message

<https://www.facebook.com/watch/?v=389724405401796>

“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’ (Gal. 3:28).

“Pauli Murray dared to believe this. She dared to believe to work to make it true. She dared to make the ideals of this American democracy true. And dared to make the ideals of faith and the teachings of Jesus true. Even when she did not see it for herself in her own time.”

- The Most Rev. Michael Curry on Pauli Murray to Emmanuel Church, Boston



The Event Program

Welcome	The Rev. Pamela Werntz
Introduction	The Rev. Dr. Yolanda Rolle
Presentation	The Rev. Dr. Cameron Partridge
Poetry recitation	Dr. Sara Lawrence-Lightfoot
Presentation	Dean Melissa Wood Bartholomew
Poetry recitation	The Rev. Canon Nan Peete
Presentation	The Very Rev. Kelly Brown Douglas
Poetry recitation	The Rt. Rev. Gayle E. Harris
Discussion among the Presenters	
Invitation to join Fireside Chats	
Break — Four minutes	
Fireside Chats	
Concluding Prayer	

Collect for Social Justice

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

Book of Common Prayer, 1979



Poems by The Rev. Dr. Pauli Murray

Ruth

as read by Dr. Sara Lawrence-Lightfoot

Brown girl chanting Te Deum on Sunday
 Rust-colored peasant with strength of granite,
 Bronze girl welding ship hulls on Monday,
 Let nothing smirch you, let no one crush you.

Queen of ghetto, sturdy hill-climber,
 Walk with the lilt of ballet dancer,
 Walk like a strong down-East wind blowing,
 Walk with the majesty of the First Woman.

Gallant challenger, millioned-hope bearer,
 The stars are your beacons, earth your inheritance,
 Meet blaze and cannon with your own heart's passion,
 Surrender to none the fire of your soul.

Psalm of Deliverance

as read by The Rev. Canon Nan Peete

(TO THE NEGRO SCHOOL CHILDREN
OF THE AMERICAN SOUTH IN THE YEAR 1959)

Children of courage, we greet you!
Gentle warriors, we salute you!

Youthful veterans of upheaval,
Victims of mindless resistance,

We, the wounded and dead of former campaigns,
Unknown, unheralded, unribboned,

The nameless millions, native and migrant,
We are legion and we support you!

From restless graves in swamps and bayous,
From slave ships, slave pens, chain gangs and prisons,

From ruined churches and blazing lynch-trees,
From gas chambers and mass crematoriums,

From foxholes, ghettos, detention camps,
From lonely outposts of exclusion,

We hear your marching feet and rise,
Silently we walk beside you!

*We have returned from a place beyond hope;
We have returned from wastelands of despair;
We have come to reclaim our heritage;
We have come to redeem our honor!*

Prophecy

as read by The Rt. Rev. Gayle E. Harris

I sing of a new American
Separate from all others,
Yet enlarged and diminished by all others.
I am the child of kings and serfs, freemen and slaves,
Having neither superiors or inferiors,
Progeny of all colors, all cultures, all systems, all beliefs.
I have been enslaved, yet my spirit is unbound.
I have been cast aside, but I sparkle in the darkness.
I have been slain but live on in the rivers of history.
I seek no conquest, no wealth, no power, no revenge;
I seek only recovery
Of the illimitable heights and depths of my own being.

Cambridge, 1969



Our Presenters

in the order of speaking



The Rev. Dr. Cameron Partridge is an Episcopal priest and openly trans and genderqueer identified man who has advocated with others for the full embrace of queer, trans, and nonbinary people in The Episcopal Church and within Christianity more broadly.

Dr. Partridge served at Boston University as the Episcopal chaplain from 2011-2016, and preached for LGBTIQ Pride Sunday at the National Cathedral in Washington, D.C., in 2014. Today he is the rector of St Aidan's Episcopal Church in San Francisco.

As part of a grassroots effort that came to fruition in 2012, Dr. Partridge advocated for the addition of "gender identity and expression" to the nondiscrimination language of Episcopal canon law. He also contributed to multi-faith advocacy for nondiscrimination legislation at local and state levels, including the Massachusetts laws passed in 2011 and 2016.

Before his ordination in 2005, Dr. Partridge received the Master of Divinity at the Harvard Divinity School. He completed a ThD, also at HDS, in 2008 in the Religion, Gender, and Culture program, focusing on early and contemporary Christian theological conceptions of sex/gender/sexuality, with particular interest in expansive, transgressive, and transformative expressions of embodiment.

He served there as a Lecturer and Denominational Counselor for Episcopal/Anglican students from 2010-2016. In addition to his degrees from HDS, Dr. Partridge holds a BA in Religion from Bryn Mawr College and a Master of Sacred Theology degree from Berkeley Divinity School at Yale.

Dr. Partridge has taught at Harvard College, Harvard Divinity School, Episcopal Divinity School, and (currently a course at) The Church Divinity School of the Pacific.

His publications include two co-edited volumes, *Preaching and the Theological Imagination* (with Zachary Guiliano), and the early (c. 1962) trans memoir by Michael Dillon/Lobsang Jivaka, *Out of*

the Ordinary: A Life of Gender and Spiritual Transitions (with Jacob Lau); as well as several essays, including “Toward an ‘Irregular’ Embrace: The Philadelphia Ordinations and Transforming Ideas of the Human” in *Looking Forward, Looking Back: Forty Years of Women’s Ordination in the Episcopal Church* (Morehouse Publishing, 2014).



Melissa W. Bartholomew, JD, MDiv, MSW, is the Associate Dean for Inclusion, Diversity, and Belonging at Harvard Divinity School, where she is also an Instructor in Ministry, and was the HDS Racial Justice Fellow in 2018- 2019.

Dean Bartholomew is a racial justice and healing practitioner. Her research interests include the impact of racism, incarceration, and other systems of oppression on the mental health of African Africans and the role of spirituality in their resilience. She currently serves as a facilitator with the Transformational Prison Project which supports the work of restorative justice in prisons and communities in Massachusetts.

Dean Bartholomew facilitates racial healing workshops utilizing her framework *Healers of the Wound: Healing Racism from the Inside Out* (www.healersofthewound.org). She is fiercely committed to a cross-disciplinary approach to eradicating racism and advancing healing and societal transformation.

Like Pauli Murray, Dean Bartholomew received her Juris Doctor from Howard University. She went on to serve as Washington State Assistant Attorney General with the Office of the Attorney General and as a legal aid attorney with the Northwest Justice Project.

Dean Bartholomew earned her Master of Divinity degree from Harvard Divinity School and received her Master of Social Work from Boston College School of Social work, where she is pursuing her PhD. She is a co-founder of the Racial Justice Symposium at BCSSW.



The Very Rev. Dr. Kelly Brown Douglas is Dean of the Episcopal Divinity School at Union Theological Seminary and Professor of Theology at Union as well as the Bill and Judith Moyers Chair in Theology. She also serves as Canon Theologian at the Washington National Cathedral and as Theologian in Residence at Trinity Church Wall Street.

Dean Douglas's groundbreaking works include *Sexuality and the Black Church: A Womanist Perspective* (1999), the first book to address the issue of homophobia within the Black church community. Her latest book, *Stand Your Ground: Black Bodies and the Justice of God* (2015), examines the challenges of a "Stand Your Ground" culture for the Black church.

Douglas's other books include *The Black Christ* (1994, 2019); *What's Faith Got to Do with It?: Black Bodies/Christian Souls* (2005); and *Black Bodies and the Black Church: A Blues Slant* (2012), which seeks to move the Black church beyond its oppressive views toward LGBTQ bodies and sexuality in general.

Dean Douglas earned a Master of Divinity and a PhD in systematic theology from Union Theological Seminary under the mentorship of Dr. James Cone, the premier Black theologian. She was ordained as a priest in The Episcopal Church in 1983.

Our Moderator



The Rev. Dr. Yolanda A. Rolle currently serves as the Episcopal Chaplain at Howard University, and as an Associate Priest at St. George's Church in Washington, DC.

Before her ordination to the priesthood on January 9, 2016, Dr. Rolle taught mathematics.

A teacher at heart, Dr. Rolle seeks to create traditional and nontraditional spaces where people can become life-long learners of the Good News of Jesus Christ. Why life-long learners? Dr. Rolle believes that it is nearly impossible to be students of the gospel and remain the same. Through a healthy dose of gospel experiences, and by grace, Dr. Rolle is convinced that we are becoming a subset of God's people on earth.

Dr. Pauli Murray and Dr Rolle's paths were destined to meet. Teachers and ordained ministers, both Pauli and Yolanda practiced their academic scholarship and early ministries in Massachusetts, Washington, DC, and at Yale University, respectively. But what connects their paths most remarkably is Emmanuel Church, Boston. Like Pauli, Yolanda was a member of Emmanuel and was sponsored by Emmanuel throughout her ordination process. At Emmanuel, Yolanda was invited and encouraged to be her whole self. For Yolanda, Emmanuel reflected Pauli's faith and her imagination for the Church: Where "we bring our total selves to God, our sexuality, our joyousness, our foolishness..."

Dr. Rolle lives in the District with her wife, Simone, and two mischievous 4-year old puppies, Marley and Bailey.

Our Poetry Reciters



Dr. Sara Lawrence-Lightfoot, a sociologist, examines the culture of schools, the broad ecology of education, and the relationship between human development and social change. She has written 10 books: *Worlds Apart: Relationships Between Families and Schools* (1978), *Beyond Bias: Perspectives on Classrooms* (1979), and *The Good High School: Portraits of Character and Culture* (1983), which received the 1984 Outstanding Book Award from the American Educational Research Association. Her book, *Balm In Gilead: Journey of A Healer* (1988), which won the 1988 Christopher Award, given for "literary merit and humanitarian achievement," was followed by *I've Known Rivers: Lives of Loss and Liberation* (1994), and *The Art and Science of Portraiture* (1997), which documents her pioneering approach to social science methodology; one that bridges the realms of aesthetics and empiricism. *In Respect: An Exploration* (1999), Dr. Lawrence-Lightfoot reaches deep into human experience to find the essence of this powerful quality. *The Essential Conversation: What Parents and Teachers Can Learn From Each Other* (2003), captures the crucial exchange between parents and teachers, a dialogue that is both mirror and metaphor for the cultural forces that shape the socialization of our children, and *The Third Chapter: Risk, Passion, and Adventure in the Twenty-Five Years After 50* (2009) explores new learning during one of the most transformative and generative times in our lives, and *EXIT: The Endings That Set Us Free* (2012).

Dr. Lawrence-Lightfoot has been a fellow at the Bunting Institute and at the Center for Advanced Study in the Behavioral Sciences at Stanford University. In 1984, she was the recipient of the prestigious MacArthur Prize, and in 1993 she was awarded Harvard's George Ledlie Prize given for research that makes the "most valuable contribution to science" and "the benefit of mankind."

In 1995, she became a Spencer Senior Scholar; and in 2008, she was named the Margaret Mead Fellow by the Academy of Political and Social Sciences. Dr. Lawrence-Lightfoot has been the recipient of 28 honorary degrees from colleges and universities in the United States and Canada. In 1993, the Sara Lawrence-Lightfoot Chair, an endowed professorship, was established at Swarthmore College; and in 1998 she was the recipient of the Emily Hargroves Fisher Endowed Chair at Harvard University. Upon her retirement, the Emily Hargroves Fisher Endowed Chair will become the Sara Lawrence-Lightfoot Chair, making Sara Lawrence-Lightfoot the first African-American woman in Harvard's history to have an endowed professorship named in her honor.



The Rt. Rev. Gayle Elizabeth Harris, Bishop Suffragan, was ordained and consecrated a bishop on Jan. 18, 2003, at Trinity Church in Boston. She serves as Bishop Suffragan in the Diocese of Massachusetts.

Born in Cleveland, Ohio, she graduated from Lewis and Clark College and holds a Master of Divinity degree from the Church Divinity School of the Pacific in Berkeley, Calif., which awarded her an honorary Doctor of Divinity degree in 2002.

She was ordained to the priesthood in 1982 in the Diocese of Newark, where she served as assistant to the vicar at Grace Church (Van Vorst) in Jersey City. She served as diocesan Urban Resident at St. Philip the Evangelist Church in Washington, D.C., from 1982 to 1984, and as priest-in-charge of Holy Communion Church from 1984 to 1992, also serving at that time as nave clergy at Washington National Cathedral.

While in the Diocese of Washington she served as president of the Standing Committee and served on the Nominating Committee for the Bishop Suffragan, the Search Committee for Dean of Washington National Cathedral and the Committee on Budget and Finance. She also served two terms on both the Episcopal Church Program, Budget and Finance Committee and the Committee on Church Structure. In 1992, she was called as rector of St. Luke and St. Simon Cyrene Church in Rochester, N.Y., where she served until her June 1, 2002, election as bishop.

Prior to her election as bishop, she served the Diocese of Rochester as a dean and was a member of the Commission on Ministry, the Worship and Liturgy Committee and Companion Diocese Task Force. She served on the Rochester Commission on Christian Jewish Relations, the Center for Progressive Christianity Advisory Board and the Interfaith Forum of Rochester Steering Committee. She was also an adjunct professor at Colgate Rochester Divinity School. She was twice elected as deputy to the General Convention (1997, 2000). Bishop Harris completed service in 2006 as a member of the Joint Nominating Committee for the election of the former presiding bishop of the Episcopal Church. She is a past vice chair of the Church Pension Fund Board of Trustees and has

served on the Board of Directors of CREDO (a national resource program fostering Episcopal Church clergy leadership and wellness) and the Steering Committee for Bishops Working for a Just World. She received an honorary Doctor of Humanity degree from the New England School of Law.

Bishop Harris currently chairs the House of Bishops Pastoral Development Committee, is the convener of the Episcopal Bishops of African Descent and is on the Episcopal Church's Task Force on the Theology of Money. She is also a member of the Board of Directors of the Church Investment Group. 2 Episcopal Diocese of Massachusetts | 138 Tremont Street, Boston MA 02111 | 617-482-5800 In the Diocese of Massachusetts she is on the board of the Old North Church Foundation and serves as vice president of Episcopal City Mission. She is the immediate past president of the Massachusetts Council of Churches.



*The Rev. Dr. Pauli Murray (second from left) with (left to right) The then-Rev. Barbara C. Harris (later Bishop), The Rev. Sandye Wilson at her ordination to the priesthood, and The then-Rev. **Gayle E. Harris (now Bishop)** who served as deacon. January 23, 1981*



The Rev. Canon Nan Peete was born on August 19, 1938, in Chicago, Illinois. She graduated from the University of Chicago Laboratory School in 1955.

Prior to entering the seminary, Canon Peete was a management consultant with Coopers and Lybrand Accounting Firm, where she was an expert in organizational management and financial analysis. After her ordination in 1984, Peete was the curate at St. Mark's Church in Upland, California, and in 1985 became rector of All Saints Church in Indianapolis. Working with the Indianapolis Episcopal Metro Council, she involved the parish in housing the homeless in the nave of the church, which eventually led to the development of the Dayspring family shelter ministry. From 1989 to 1994, Canon Peete served in the Diocese of Atlanta as Canon to the Ordinary. In this assignment, she was responsible for the ordination process of priests, the Training-in-Ministry program, and the deployment of clergy for congregations seeking clergy.

In 1988, Canon Peete was invited by the Archbishop of Canterbury to be a consultant for the Lambeth Conference, a conference of Bishops representing Dioceses around the world. She was the first ordained woman to address this body, which meets every ten years in Canterbury, England. She faced opposition but also received tremendous support as she made her case in the speech she gave. The speech was well-received and resulted in an international policy change and the ordination of many women priests and the subsequent ordination of women as Bishops of the Episcopal Church. She was also a speaker at the pre-Lambeth meeting of the Afro-Anglican Bishops, held in Cambridge, England. She has been invited to speak and preach at a number of international and national meetings, conventions and assemblies.

From 1994 to 1999, Canon Peete served on the staff at Trinity Church Wall Street as the associate for Pastoral and Outreach ministries, and as the Canon for Ministry in the Diocese of Southern Ohio from 1999 to 2003. She became Canon for Deployment and Ordination for the Diocese of Washington in March 2003. Nan retired in 2005 but continues to be active in the church.

The Rector of Emmanuel Church Boston



The Rev. Pamela L. Werntz is Emmanuel's twelfth and first woman rector. She is the first openly-queer rector of any Episcopal parish in Boston. Throughout her career, Ms. Werntz has worked diligently for social justice and support of the arts, particularly among and on behalf of people who are most marginalized in our society. The steadiness of showing up celebrates her more than twenty years of ministry with incarcerated women.

Ms. Werntz received her A.B. in English from Franklin and Marshall College. She spent the following 15 years in the private sector, rising to become Vice President of Human Resources in a large consulting firm in northern Virginia. In 1996, she migrated north with her family to attend Episcopal Divinity School in Cambridge, MA. When she received her Master of Divinity in 2000, she was named a Lockhart Scholar for contributions to community life and awarded the Dietrich Prize for best paper on the urban mission of the church.

Pam was ordained as deacon in the Episcopal Diocese of Massachusetts on June 15, 2002, and priest on May 31, 2003. She served as Associate Rector at St. Paul's Church in Brookline, MA, July 2002–January 2008. She was assigned to Emmanuel as Priest-in-Charge in February, 2008, and was called as Rector in January 2010.

Pam and her wife Joy Howard have three daughters, a daughter-in-law, a son-in-law, and two grandchildren.



The Many Facets, Identities, and Contrasts of Pauli Murray

Pauli Murray as Protester and Patriot

Pauli Murray lived in a world that gave lip service to rights for all, but one that failed to provide them to people of color, women, and the trans and gay communities. Pauli called attention to these injustices in their protests through civil disobedience, legal work, and ordained ministry. By breaking barriers and confronting conventions, Pauli's acts of protest were true to the teachings of Jesus Christ and the American founding mothers and fathers. Pauli Murray's struggle benefits us today through recent Supreme Court decisions, particularly in the support she directly provided of American trailblazers Ruth Bader Ginsburg, Thurgood Marshall, and Eleanor Roosevelt.

In 1941 Pauli refused to ride at the back of a bus on a broken seat. Holding firm that all are created equal, she took a seat reserved for "Whites only." As a revolutionary she protested indignity. As a patriot she fought relentlessly that fairness was a common denominator accorded to all Americans. In creating a more perfect union, without the advantages of the white, male, straight, propertied framers, Pauli Murray strove to extend essential rights to all Americans without qualification.

Pauli Murray as Priest and Saint

Pauli Murray. (Carolina Digital Library and Archives / Wikimedia Commons)

"Liberating God, we thank you most heartily for the steadfast courage of your servant Pauli Murray, who fought long and well." This opening sentence from the Collect for Saint Pauli Murray, which the Episcopal Church celebrates on July 1st, the date of Pauli's death in 1985, perfectly describes Pauli Murray in her life-long mission to fight against racism and sexism. In later life, Pauli attended Emmanuel Church Boston, and the Rector, Alvin Kershaw, played a decisive role in encouraging Pauli to seek Holy Orders.

And so The Rt. Rev. John Burgess, Bishop Suffragan of Massachusetts, accepted her as a Postulant for the Priesthood and Pauli was ordained on January 8th, 1977, as the first African American woman priest in the Episcopal Church. "Whatever future ministry I might have as a priest, it was given to me that day to be a symbol of healing. All the strands of my life had come together... reconciliation drawing us all toward the goal of human wholeness."

Pauli Murray as Poet

Pauli Murray's gift to us is a rich collection of poems that invites us to engage emotionally and spiritually with the protester, priest, prophet, and writer who valued "confrontation by typewriter." For Pauli Murray, poetry was activism; the two concepts were inseparable. "When I was blocked from acting, it came out in words." She invoked Walt Whitman in an epigraph: "I ... am not contained in my hat and boots..." Pauli Murray invites us, by way of verse, to journey with her toward a deeper understanding of her intertwined identities. In "Dark Testament and Other Poems," the poet bears witness to oppression and conflict, discrimination and cruelty, love and loss, and the complexities of race and intersectionality — while yearning for equality, true freedom, and inclusiveness.

With the background of the inevitable weariness of the "long, white winding highway," and the sometime inability of language to convey reality, Pauli Murray summons hope, a steadfast belief in compassion and persistence, and ultimately the promise of redemption.

Pauli Murray as Partner and Prophet

Pauli Murray's mission still calls out the best in us, even when it pushes us to confront those things we do not want to see or be. Whether it is racism, sexism, or any kind of bias, Pauli challenges us to be the people God hopes for us to be: accepting, mindful, in service to others, and especially loving. Pauli called out for justice. Or should it be called what she intended: a powerfully loving invitation?

Pauli Murray was truly a prophet in the act of reminding us to embrace others and ourselves in love as God created us. At first, a prophet's rebuke sounds loud and brazen. But the call of the prophet beckons us to love our neighbors and turn away from cruel self-regard. A good partner encourages us to connect meaningfully without condition. The partner and the prophet both call us to serve and be in love, which is the fullest sense of ourselves and others. Partners and prophets are fearless in lifting us to be the best version of ourselves. Partners and prophets encourage us to be the people we otherwise cannot imagine ourselves to be.

Pauli Murray as Punk and Person of Prayer

Pauli Murray challenged convention. Defiantly. Joyfully. Valiantly. But not without personal cost. For her, commonly-held behavior and attitudes were the convenient tyranny of the powerful. For Pauli Murray, while her multiplicity of identity was struggle and a process, it was not confusion or chaos.

It is the way the Creator sees the Created: as complex, fascinating, and full of potential. Pauli Murray was a punk par excellence. A punk pushes boundaries boldly and defies convention and norms deliciously. A punk will not conform because there is no way to limit the human spirit. And Pauli was also a person of prayer, one who powerfully connects this world with the divine enthusiastically with belief that defies less rigorous imaginations. Throughout her life, Pauli sought what the Creator was about: a radically deep and lively connection between the Created and the Creator. Her prayer and work gave voice to this dynamic.

Both the punk and the person of prayer subversively defy a world of limits... believing there is something more meaningful in being fully human in sync with the universe. They are comfortable with embracing the greatest possibilities of ourselves even against a background of hostility and denigration. Pauli Murray as punk and person of prayer joyfully taunted convention so we could fully be the people we and God hope us to be.

Pauli Murray as Promise and Paradox

Pauli Murray's struggle throughout her life for recognition of rights of people of many identities and communities appeared as a perplexing paradox to the larger heterodox and isolated white majority: How could an American say rights were being denied to other Americans?

Pauli gave voice to many who suffered the hegemony of an unaware and unbothered majority. This paradoxical stance still challenges comfortable multitudes whose eyes are being opened to how the promise of justice is denied to so many and cannot rightfully be limited to a few. Pauli offers promise to not only the marginalized, but to the mainstream. Freedom and justice for all means freedom and justice without exception, as common as our shared humanity.

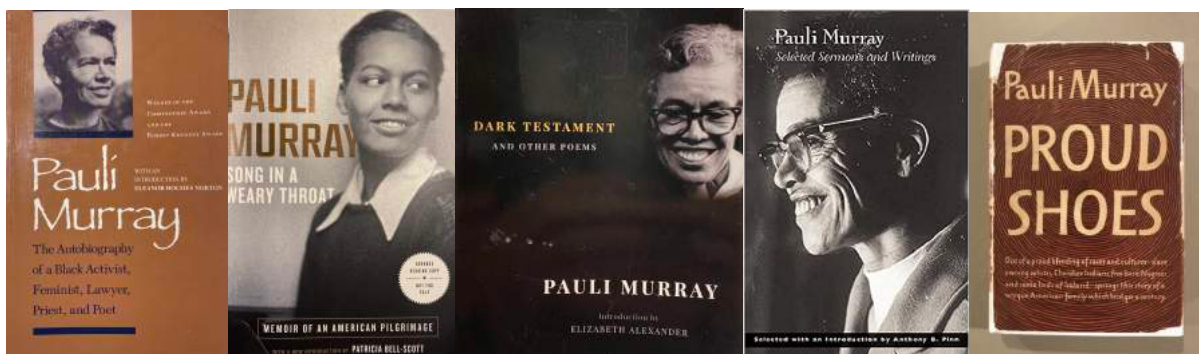
Pauli Murray as Precedent-setter, Promulgator and Preacher

Pauli Murray's voice resonates through time as strong as when she was alive. Pauli demonstrated a strength few have been willing to exert in lifting the undue burden of hate and alienation from the shoulders of people of color, women, and queer people. Pauli Murray set precedent.

Pauli Murray was a landmark in and of her very life. — in mission and in her very person. By unflinchingly connecting American values with disenfranchised communities, Pauli contributed directly to Title VII's prohibition of sex discrimination in employment in the Civil Rights Act of 1964. Pauli was a founding member of NOW, the National Organization of Women. Thurgood Marshall called Pauli's magnum opus on race "the Bible for civil rights lawyers."

Pauli Murray may have written one "bible," but she also raised The Bible as the cornerstone for justice's foundation and goal: Love. Rev. Dr. Pauli Murray was the first African American woman to be ordained a priest in the Episcopal Church. Her ministry promoted reconciliation between races, sexes, and economic classes. "Pauli Murray lived on the edge of history, seeming to pull it along with her." In this way her sermon and her life were one.





Writings and Resources of The Rev. Dr. Pauli Murray

Books by Pauli Murray

from <https://sites.fhi.duke.edu/paulimurrayproject/writings/>

Dark Testament and Other Poems. Norwalk, CT: Silvermine, 1970.

Human Rights U. S. A.; 1948-1966. published by the Cincinnati Service Center, Board of Missions, Methodist Church, 1966.

Proud Shoes: The Story of an American Family. New York: Harper & Row, 1956.

Song in a Weary Throat: An American Pilgrimage. New York: Harper & Row, 1987.
[Reissued with new title, Pauli Murray: The Autobiography of a Black Activist, Feminist, Lawyer, Priest, and Poet. University of Tennessee Press, 1989.

States Laws on Race and Color. Cincinnati: Women's Division of Christian Service, Board of Missions and Church Extension, Methodist Church, 1951.

The Constitution and Government of Ghana. With Leslie Rubin. London: Sweet and Maxwell, 1964.

Articles by Pauli Murray

from <https://sites.fhi.duke.edu/paulimurrayproject/writings/>

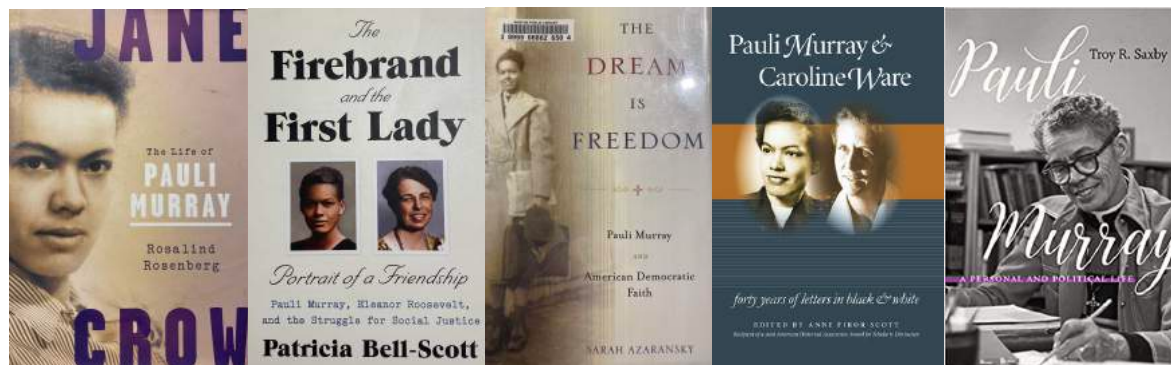
"An American Credo" Common Ground 5, no.2 (1945):22-24

"A Blueprint for First Class Citizenship." The Crisis 51 (1944): 389-59

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Pauli Murray Papers, The Arthur and Elizabeth Schlesinger Library on the History of Women in America. Harvard University, Cambridge, MA.

<https://www.radcliffe.harvard.edu/schlesinger-library/collection/pauli-murray>

Southern Oral History Program, Wilson Library. University of North Carolina, Chapel Hill, NC. Special Collections, Alderman Library. University of Virginia, Charlottesville, VA.

<https://docsouth.unc.edu/sohp/G-0044/G-0044.html>

Other Resources

Emmanuel Church, Boston on Pauli Murray

<https://www.emmanuelboston.org/mission/history/pauli-murray/>

The Archives of The Episcopal Church on Pauli Murray

<https://episcopalarchives.org/church-awakens/exhibits/show/leadership/clergy/murray>

The Pauli Murray Center Durham, NC

<https://www.paulimurraycenter.com/>

The Radcliffe Institute for Advanced Study/Harvard University on Pauli Murray

Panel discussion: <https://www.radcliffe.harvard.edu/video/rediscovering-pauli-murray>

<https://www.radcliffe.harvard.edu/news/in-news/why-pauli-murray-why-now>

<https://www.radcliffe.harvard.edu/news/in-news/many-lives-pauli-murray>

<https://www.radcliffe.harvard.edu/news/schlesinger-newsletter/pauli-murray-one-woman-civil-rights-movement>

audiotapes https://hollisarchives.lib.harvard.edu/repositories/8/archival_objects/1405353

include 9 biographical interviews, Brandeis lectures and more

The Poetry of Pauli Murray at the Poetry Foundation
<https://www.poetryfoundation.org/poets/pauli-murray>

The LGBT Bar on Pauli Murray
<http://www.lgbtbar.org/assets/The-Life-and-Legacy-of-Pauli-Murray.pdf>

The National Organization of Women on Pauli Murray
<https://now.org/about/history/finding-pauli-murray/>

The New Amsterdam News, Harlem, NYC on Pauli Murray
<http://amsterdamnews.com/news/2015/nov/26/pauli-murray-lawyer-priest-feminist-poet-and-civil/>

The Ubuntu Biography Project (African-American LGBTQ+ life stories) on Pauli Murray
<https://ubuntubiographyproject.com/2017/11/20/rev-dr-pauli-murray/>

The Pauli Murray Foundation
 Scholarships for "financially at risk" college bound as well as enrolled college students.
<https://paulimurrayfoundation.com/>

American Civil Liberties Union on Pauli Murray
<https://www.aclu.org/issues/womens-rights/pauli-murrays-indelible-mark-fight-equal-rights/>

Southern Historical Association text of interview with Pauli Murray
<https://docsouth.unc.edu/sohp/G-0044/G-0044.html>





About Emmanuel Church, Boston

Emmanuel Episcopal Church has been serving the urban community of greater Boston as a dynamic center for spiritual discovery and renewal since 1860. We explore Christian tradition and foster inquiry through the celebration of liturgy, music, and the arts. We strive for justice and peace. Emmanuel Church welcomes all people without the exception to our Eucharistic table. We honor individuals of every age, gender, ethnic heritage, sexual orientation and religious background, and we respect the dignity of every living being.

Emmanuel Church supports the mission of religious, social service, and artistic organizations by providing space and some staff support for meetings, concerts, events and functions. As our mission states, Emmanuel Church strives for justice and peace. Your financial contributions help us continue to support these organizations vital to the health and spiritual wellness of the City of Boston. We are proud to support the mission of:

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Back Alley Puppet Theater & Free Lending Library

Back Bay Chorale: weekly rehearsals

Boston Early Music Festival

Calliope

Central Reform Temple

Charles River Episcopal Co-Housing Endeavor (CRECHE) and Emmanuel House, Allston

Ecclesia Ministries: BostonWarm day center for people without shelter; and the common art studio program for unhoused and marginally housed people

Eliot Center: Safe Haven, a shelter for women

Ensemble-in-Residence: Emmanuel Music, Inc.

Ethos: weekly GLBT Senior luncheon

Onnuri I:um Chapel Korean Presbyterian Campus Ministry

Universal Worship in Boston: A Celebration of One Human Family



Our Thanks

We are deeply grateful to many people who helped make this event possible.

Presiding Bishop Michael Curry

The Episcopal Diocese of Massachusetts

The Cathedral Church of St. Paul, Boston

From the Emmanuel Church, Boston, community

Matt Griffing

Joy Howard

Morgan Middlebrook

Kevin Neel

Jaylyn Olivo

The Vestry of Emmanuel Church, Boston

Brianna Ellis-Mitchell, creator of the Pauli Murray graphics for Emmanuel Church, Boston

Women at 50 Yale 150

The Planning Committee

for A Saint for All Saints: A Conversation about the Life and Legacy of The Rev. Dr. Pauli Murray

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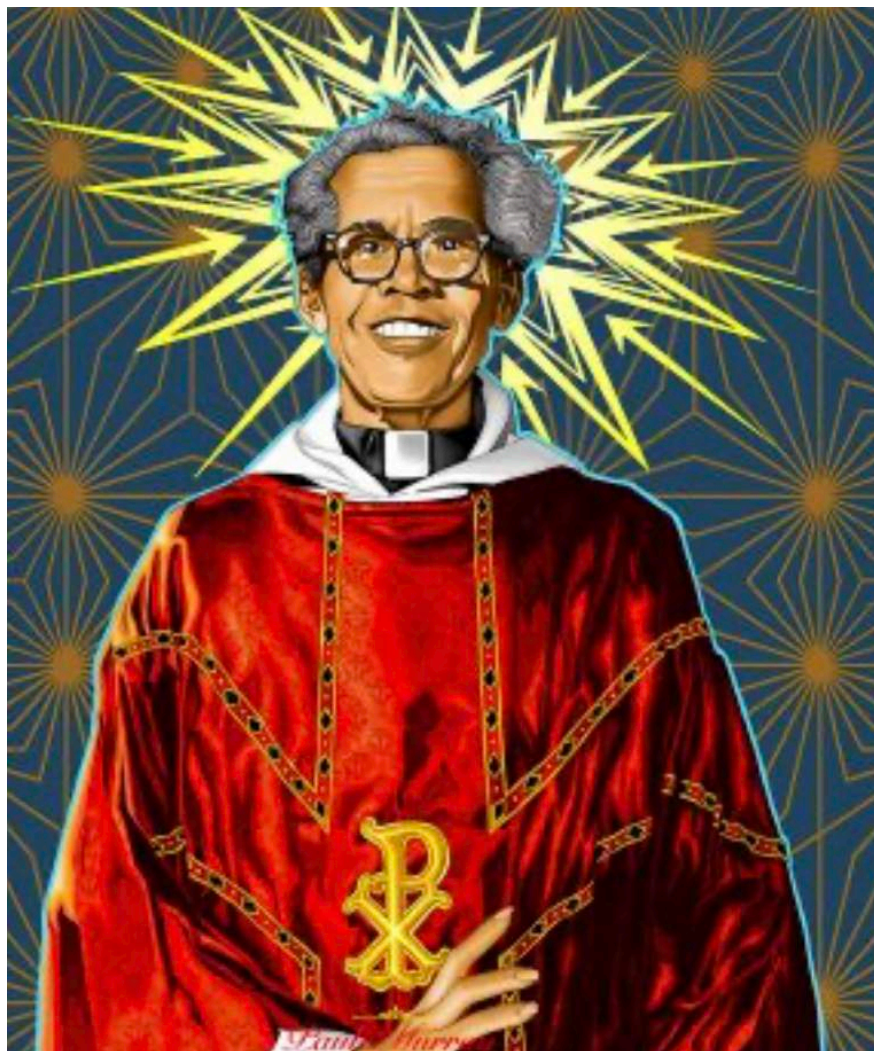
Elizabeth Richardson

Kerilyn Tacconi

The Rev. Pamela L. Werntz, Rector

William Margraf, Chair

A Final Prayer



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

*Collect for the Feast of Pauli Murray, Priest, 1985
celebrated on July 1st*