



EMANCIPATION DAY LITURGICAL RESOURCES

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by the Council of General Synod, June 2026

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GATHERING

Acknowledgments

Acknowledgment 1

Today we honour and acknowledge that from Coast to Coast to Coast this land belongs to the Indigenous Peoples. From the Mi'kma'ki in the East, to the Inuit in the North, to the Pacheedaht in the West. This land, in which we live, move and have our being, is the sovereign and original territory of the Indigenous Peoples within Turtle Island; what many understand as North America.

We acknowledge all Indigenous nations and African diasporic communities unjustly harmed by generations of imperial domination, subjugation, colonialism, displacement, and cultural genocide wounding, tribes, families, elders, children, and natural resources from the continent of Africa and around the globe.

We acknowledge the brilliance, courageous leadership and presence of Black communities for hundreds of years on this territory. We offer gratitude for all who labour, both past, present and future, to make Canada a safer and more just environment for racialized peoples.

We acknowledge centuries of Black and Indigenous solidarity, collaboration, love, mutual support and resilience. We commit ourselves to confronting, challenging, and uprooting the principalities and powers of racism and colonialism at all levels of our personal, social, and collective spaces.

We acknowledge all who came before us, all Black and Indigenous Ancestors of the territories we inhabit and we extend our gratitude and respect.

Acknowledgement 2

We acknowledge that from the 17th century until the 19th century, adults and children were forcefully kidnapped and displaced from their homes in Western Africa and brought across the Atlantic Ocean to the Caribbean and the Americas, where they were forced into chattel slavery.

We also acknowledge that even after the abolition of slavery in 1834, the descendants of the enslaved and other members of the African Diaspora and the Black community have and continue to face discrimination based on the colour of their skin.

Today we take time to acknowledge, reflect, and honour the significant resilience and contributions of people of African descent to the church and society as a whole.



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As we celebrate Emancipation Day, let us commit ourselves to creating a more inclusive and equitable church and society for all.

All: We commit to continuing to educate ourselves and others about the contributions and experiences of the Black community. Let us work together, emboldened by the Holy Spirit, to create a world where everyone is embraced regardless of their race, as beloved children of God.

Gathering Rites & Calls to Worship

**These are meant to be appropriate substitutions for the grace at the beginning of the Gathering of the Community in the BAS, where the presiding celebrant is to greet the community. They may also be used in addition, following the grace.*

Gathering 1

Presider/Officiant: Jesus Christ is the Liberator of us all.

All: Because He endured death upon the cross, the chains of sin have been broken. Through His resurrection, we have been reconciled with God, our creator.

Gathering 2

Presider/Officiant: God in His mercy has led forth His people who He has redeemed.

All: God will guide us in God's strength to our holy habitation.

Gathering 3

Presider: God is here.

All: God will never forsake us.

Presider: The Reign of God is joy.

All: Thanks be to God.

Presider: The Reign of God is peace.

All: Thanks be to God.

Presider: The Reign of God is justice.

All: Thanks be to God.

Presider: What does the Lord require of us?

All: That we do justice, love kindness, and to walk humbly with God.

Presider: We hunger and thirst for justice and righteous

All: Let us eat the Bread of Justice.

Let us drink of the Cup of Mercy.

Let us sing and make music unto God.

Presider: Joy and peace to you!

All: Justice and mercy for all. Thanks be to God.



Gathering 4

One: Blessed are you, holy and living God.

All: **You come to your people and set them free.**

Gathering 5

One: Freedom and the release from all captivity and enslavement...

All: **... is the will of God!**

One: God weeps with all those who are enslaved.

All: **With God's help, may we turn weeping into dancing.**

One: Jesus came in human flesh and experienced suffering and rejection; Jesus seeks the liberation of all who are oppressed.

All: **In this time of worship, may God stir us to work for justice and the salvation of our world.**

One: In this time of worship, may the Spirit of the living God, provoke us to love and to seek greater justice together.

All: **May God emancipate us all so that we may indeed worship God in spirit and in truth.**



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COLLECTS AND/OR OTHER SHORT PRAYERS

Prayer 1

Liberating God,
you heard the cry of your people in bondage
and came down to set them free:
as you called Moses from the burning bush
and sent him to confront injustice,
so call us again to stand firm
in the freedom won for us in Jesus Christ,
free us from fear, silence, and complacency,
that we may live for love and service,
proclaim good news to the poor,
and bear faithful witness to your reign of justice and dignity;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

Prayer 2

God of justice and compassion,
you created all people in your image
and call us to live in freedom and truth:
break every yoke that diminishes human dignity,
restore what has been wounded by sin and injustice,
and make us ministers of reconciliation
in the new creation you bring in Christ
and enable us to do the work that pleases you,
to repair what has been broken,
and to walk in the freedom that no power can take away;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**



Prayer 3

God of memory and promise,
you brought your people from wandering to home,
from oppression to freedom,
from fear to thanksgiving:
receive our remembrance of sorrow endured and joy hard-won.
Turn our mourning into songs of hope,
strengthen us to hunger and thirst for righteousness,
and sustain us as we wait for the fullness of your redemption,
until all creation is restored and your justice is made complete;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

Prayer 4

God, whose service is perfect freedom,
who delivered your people Israel from slavery in Egypt;
we thank you for delivering the people of these lands
out of enslavement into freedom;
and we pray that by your help we will preserve our freedom;
respect and defend the freedom of others,
through him by whom we are made free,
your Son Jesus Christ,
who lives and reigns with you and the Holy Spirit,
one God forever and ever. **Amen**

Prayer 5

Emancipating God,
you call us beyond empty worship
to lives shaped by righteousness:
anoint us with your Spirit,
that we may proclaim release to the captives,
freedom to the oppressed,
respect the dignity of every person,
and let your justice roll down among us;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**



CREDAL REFLECTION

A version of the Nicene Creed used by the Masai People

We believe in the one High God,
who out of love created the beautiful world,
and everything good in it.
God created human beings,
and wants them to be happy in the world.
God loves the world and every nation and tribe on the earth.
We have known this High God in darkness,
and now we know God in the light.

God promised in the book of God's word, the Bible,
to save the world and all the nations and tribes.
We believe that God made good his promise
by sending his son, Jesus Christ,
a man in the flesh, a Jew by tribe, born poor in a little village,
who left his home and was always on safari doing good,
curing people by the power of God,
teaching about God and man,
showing the meaning of religion is love.
He was rejected by his people,
tortured and nailed hands and feet to a cross, and died.
He lay buried in the grave, but the hyenas did not touch him,
and on the third day, he rose from the grave.
He ascended to the skies. He is the Lord.

We believe that all our sins are forgiven through him.
All who have faith in him must be sorry for their sins,
be baptized in the Holy Spirit of God,
live the rules of love and share the bread together in love,
to announce the good news to others until Jesus comes again.
We are waiting for him. He is alive. He lives.
This we believe. **Amen.**



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LITANIES AND FORMS FOR PRAYERS OF THE PEOPLE

Form 1

The following may be voiced by different speakers leading the prayers. A congregational response may be added after each petition, such as "Lord, hear our prayer" or in the format offered in Forms 3 and 4.

God of Compassion, we remember on this day all those whose bodies were stolen by the Transatlantic Slave Trade, those who suffered lives of hardship, dehumanization, and family separation as a result of the cruel institution of slavery, those whose spirits were broken, and those who engaged in acts of resistance, both small and large, striving to be free.

God of Perseverance, we remember the significance of August 1, 1834 when slavery was abolished across the British Empire, including Canada and British colonies in the Caribbean. We give thanks for the bravery and determination of the abolitionists, Black and white, who dedicated themselves to ending the institution of slavery.

God of Love, we ask you to deepen our awareness that we are all made in the image of God. We repent of our complicity in the attitudes, actions, and words that lead us to put our concerns before those of our siblings here and around the world. Deliver us from the sins of superiority, greed, exploitation, control, and contempt for others, and grant us the humility to care for those whose experiences are different from our own.

God of Mercy, we pray for change. Transform us within so that we may be better equipped to form the beloved community. Change the contentment we feel as people of privilege into discontent that motivates us to overturn systems of oppression.

God of Truth, change our tendency to defend ourselves into the freedom that comes from being forgiven and empowered through your love. Change our need to make excuses into the ability to be honest with ourselves and open with one another so that we may all engage in the work of achieving a more just and equitable society.

God of Justice, change our inclination to judge others who are different from us into a desire to serve and uplift others. May your Spirit empower us to move from the ways of death and division into the ways of new life and community, living together in justice and peace.

God of Liberation, we offer our prayers of thanksgiving and praise. You have heard the cries of the oppressed and given us freedom. May we remember all of the ancestors who longed for liberty and may we have the courage, strength, and fortitude to continue striving for social justice and equity in the present day.

Amen.



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Form 2

Let us offer our prayers to the God of freedom and mercy, saying, Lord, hear our prayer and keep us free.

Lord, hear our prayer and keep us free.

For the Church: That it may be a prophetic witness to the Gospel, proclaiming justice, healing, and reconciliation. For bishops, clergy, and lay leaders, and especially for Black Anglicans across our Communion.

We pray to you, O God:

Lord, hear our prayer and keep us free.

For the world: For nations still burdened by the legacy of slavery, colonialism, and racism. For all leaders, that they may govern with equity and compassion.

We pray to you, O God:

Lord, hear our prayer and keep us free.

For the descendants of enslaved peoples: That dignity may be restored, and justice pursued. That healing may flow across generations.

We pray to you, O God:

Lord, hear our prayer and keep us free.

For those who suffer today from exploitation, human trafficking, systemic injustice, or poverty: That the Church and all people of good will may act with courage and conviction.

We pray to you, O God:

Lord, hear our prayer and keep us free.

For the sick and suffering: Especially those in our communities who feel forgotten or pushed to the margins. [NAMES]

We pray to you, O God:

Lord, hear our prayer and keep us free.

For the departed: Especially our Black saints and ancestors—those whose stories were never told, but whose faith endures in us. [NAMES]. May they rest in the light of your eternal peace. We pray to you, O God:

Lord, hear our prayer and keep us free.

God of justice and compassion, accept the prayers we offer this day. Make us instruments of your peace and agents of your freedom, through Jesus Christ our Liberator. **Amen.**



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Form 3

God of freedom and justice, you brought your people out of bondage and have called us to live as instruments of your liberating love. As we mark Emancipation Sunday, we lift our prayers to you for the Church, the nation, and all your children saying, "Liberating God," and with your response being, "hear our prayer."

Pause

Liberating God,
hear our prayer

For the Church in Canada and across the world, that we may be a voice for truth and reconciliation, a place of refuge for the marginalized, and a faithful witness against racism and injustice in all its forms.

Silence

Liberating God,
hear our prayer

For our bishops, clergy, and all leaders in the Church, that they may guide your people with courage, humility, and a deep commitment to dismantling colonial and racist legacies within and beyond the Church.

Silence

Liberating God,
hear our prayer.

For the government and people of Canada, that we may confront the truth of our history, including the enslavement and oppression of African and Indigenous peoples, and work toward a just and inclusive future for all.

Silence

Liberating God,
hear our prayer.

For lawmakers and civic leaders across this land, that they may enact policies of equity, reparation, and reconciliation, particularly for Black, Indigenous, and racialized communities.

Silence



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Liberating God,
hear our prayer.

For descendants of enslaved Africans in Canada, and for all members of the African diaspora, that their stories may be honoured, their contributions celebrated, and their lives filled with justice and joy.

Silence

Liberating God,
hear our prayer.

For all who suffer under the weight of racism, poverty, or systemic inequality in our society, that they may find hope, allies, and the strength to persevere.

Silence

Liberating God,
hear our prayer.

For the sick everywhere, especially in communities where access to care is limited or outcomes are unjustly unequal.

The names of those in need of prayer may be named aloud here.

May they receive healing, comfort, and dignity in body, mind, and spirit.

Silence

Liberating God,
hear our prayer.

For the departed.

The names of the recently departed in the community may be named aloud here.

For the ancestors and all who have gone before us in the long road to justice, those who resisted slavery, fought for civil rights, and built communities of faith and resistance. May we walk in their courage.

Silence



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Liberating God,
hear our prayer.

At the conclusion of the prayers.

Liberating God, you raised Jesus Christ to free us from sin, fear, and oppression. Fill us with your Holy Spirit that we may live as your liberated people, seeking justice, loving mercy, and walking humbly with you.

Amen.

Form 4

God of all peoples, whose Son reached across the ethnic boundaries between Samaritan, Roman and Jew, help us to break down the barriers in our communities, enable us to see the reality of racism and bigotry, and free us to challenge and uproot it from ourselves, our society and our world.

Lord, in your mercy,

hear our prayer.

We pray for all victims of racial hatred and discrimination, and we seek your protection for those affected in our churches, our schools, our places of work and our communities.

Lord, in your mercy,

hear our prayer.

We pray for all in our world, of whatever race, who suffer the horrors of modern slavery. Your Son came to bring good news to the poor and freedom for the oppressed. We pray for all working to combat modern slavery and to end human trafficking: for governments and agencies, for Church and other faith leaders, for businesses, charities and individuals.

Lord, in your mercy,

hear our prayer.

We pray for ourselves. May we be voices against oppression and channels of the transforming power of the gospel. Open our hearts to all who suffer in our midst but out of sight. Help us to work for a world where human beings are valued, where no one is enslaved, and no one used against their will for another's pleasure or need.

Lord, in your mercy,

hear our prayer.



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We pray that we may know the power of reconciliation. Wherever there is division between us and others, because of our race or ethnicity, we pray that we may all be led to reconciliation. We pray for all who work to bring communities together in ways that are just and equal for all.

Lord, in your mercy,

hear our prayer.

As we pray for reconciliation, we pray also for restoration. We pray for those whose spirits and communities have been weighed down by racism. Guide us as we strive to ensure everyone has equal dignity.

Lord, in your mercy,

hear our prayer.

Form 5

Mindful of our yearning for freedom of mind, body, soul, and spirit, let us pray to the Lord saying, “we pray for freedom for all.”

We remember on this day all those whose bodies were stolen by the Transatlantic Slave Trade, those who suffered lives of hardship, dehumanization, and family separation as a result of the cruel institution of slavery, those whose spirits were broken, and those who engaged in acts of resistance, both small and large, striving to be free.

We pray for freedom for all.

We remember the significance of August 1, 1834 when slavery was abolished across the British Empire, including Canada and British colonies in the Caribbean. We give thanks for the bravery and determination of the abolitionists, Black and White, who dedicated themselves to ending the institution of slavery.

We pray for freedom for all.

We ask to deepen our awareness that we are all made in the image of God.

We repent of our complicity in the attitudes, actions, and words that lead us to put our concerns before those of our siblings here and around the world. Deliver us from the sins of superiority, greed, exploitation, control, and contempt for others, and grant us the humility to care for those whose experiences are different from our own.

We pray for freedom for all.

We pray for change. Transform us within so that we may be better equipped to form the beloved community. Change the contentment we feel as people of privilege into discontent that motivates us to overturn systems of oppression.

We pray for freedom for all.



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Change our tendency to defend ourselves into the freedom that comes from being forgiven and empowered through your love. Change our need to make excuses into the ability to be honest with ourselves and open with one another so that we may all engage in the work of achieving a more just and equitable society.

We pray for freedom for all.

Change our inclination to judge others who are different from us into a desire to serve and uplift others. May your Spirit empower us to move from the ways of death and division into the ways of new life and community, living together in justice and peace.

We pray for freedom for all.

We offer our prayers of thanksgiving and praise. You have heard the cries of the oppressed and given us freedom. May we remember all of the ancestors who longed for liberty and may we have the courage, strength, and fortitude to continue striving for social justice and equity in the present day.

We pray for freedom for all.

We pray for those who strive against modern slavery. We pray for those who work to stop the importation of goods manufactured or produced by forced labour or child labour.

We pray for freedom for all.



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LAMENTS AND PLEADING

Voice of the Diaspora: Who are my People?

Guidance on the use of Voice of the Diaspora:

Context:

With many people in the African diaspora not knowing their ancestry or lineage, this is a poem that allows a faith community to mourn such loss of roots.

Impact:

Canada is a nation of immigrants and people from various countries can grieve the loss of the home country.

Author:

Rev. Dr. Velda R. Love currently serves as Minister for Racial Justice in The Justice and Witness Ministries of The United Church of Christ. Velda has a working knowledge of critical race theory and creates comprehensive and strategic approaches for UCC national conferences, congregations, and staff colleagues to explore and understand the intersection of racial justice with other justice issues. Velda brings an African-centered approach inclusive of biblical and theological knowledge in liberation and womanist perspectives.

Liturgical use:

The Lament poem has in some contexts been used as an alternative to the first reading in an Emancipation Sunday service. It may also be given its own place of prominence preceding the Prayers of the People. It can be used as part of a discussion after the worship service. Readers and listeners are invited to consider the themes and messages within the poem as well as explore their feelings and experiences.

Voice of the Diaspora: Who are my People?

Who are my People?

What manner of soil gave birth to my ancestors?

When I go and search for their origins and first beginnings,
will the soil receive me, welcome me, and teach me who I am?

What nation, tribe, clan, family line do I belong to?

I imagine those who come with the same inquiries will fill the continent searching, seeking,
asking and wanting to know ...

who are my People?



Which of the 3,000 distinct ethnic groups do I belong to?
Which of the 2,000 plus languages do I possess in my DNA?
Who are my People?

Am I Dinka, Fang, or Fulani? Am I Watutsi, Zulu or Igbo?
Do I descend from the Hausa, Jukun, Kassena, Kongo, Lemba,
or Nande? Perhaps my ancestors are Wolof, Xhosa, Tsongo, or Zulu.
I look into my eyes and think these are Ashanti, Ewe, or Maroon eyes.

I do not yet know.

But I am confident my ancestors and their DNA reside on every country on every continent
on this planet.

My siblings, cousins, aunts, uncles, and extended family are Afro-Brazilian, Afro-British,
Afro-Indian, Afro-Asian, Afro-Canadian, Afro-Mexican, Afro-Barbadian, maybe Afro-Irish,
Afro-French, and Afro-Arab. For it is from the African soil that the Cradle of Civilization
rose.

Oh, what a day that will be when we gather for the family reunion. There will be every
conceivable shade of luscious brown, black, cocoa, and mocha ready to embrace, looking for
a hug, smiling and greeting with welcome home.

No one will be asking, "are you my People?"

We will be certain we are family and we are the People we've been waiting for. Ashe



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A Pleading

God of Emancipation:

illuminate systems of exploitation and injustice,
systems that dislocate and enslave.

Tear down the monuments we build to ourselves.

Cast down self-congratulatory privilege,
when we seek to pat ourselves on our back,

when we are only doing what we should
or when we are doing nothing and it is you at work.

In the midst of hatred that divides people of different nations,
ethnic groups, classes, religions and gender,

God, forgive us.

In the midst of our difficulty in accepting each other,
and in respecting our differences,

God, forgive us.

In the midst of the covetous desires of the people
and nations to possess what is not their own,

God, forgive us.

In the midst of the greediness which exploits the work of human hands
and lays waste the earth,

God, forgive us.

In the midst of our envy of the welfare and happiness of others,

God, forgive us.

In the midst of our indifferences to the plight of the imprisoned,
the homeless, the refugees and the migrant workers,

God, forgive us.

In the midst of pride which leads us to trust in ourselves,
and not in God,

God, forgive us.

May God, who calls us by name, hear our every prayer,
forgive our sins, and hold us in love,

in the name of the Holy Trinity, our sins are forgiven.

Live in peace and pray for me, a sinner.

Amen.



INVITATION TO CONFESSION

Beloved Children of God,
our collective history is one that is stained
with the sins of enslavement, oppression, and racism.

With hearts intent on enabling all people
to experience the blessings of justice, respect, and equality,
let us confess our sins to Almighty God.

FORMS FOR CONFESSION

Form 1

Presider: Beloved in Christ, God our creator made us all in the Divine Image,
and calls us to love one another as God loves us.
Let us confess our sins against God and one another.

Almighty God,

**All: we confess that we have failed to honour you
in the great diversity of the human family.**

**We desire to live in the freedom of your grace,
but build walls between ourselves and others.**

**We long to be known and accepted for who we are,
but make judgements of others based on the colour of skin,
the shape of features, and the varieties of human experience.**

**We try to love our neighbours
but fail to address the injustices of systems that benefit some
and continue to enslave others.**

**For the sake of Jesus who brought freedom to all,
have mercy on us and free us by your forgiveness,
giving us new eyes to see your glory in all people. Amen.**

Presider: Almighty God have mercy upon you,
pardon and deliver you from all your sins,
restore you in God's own image,
and strengthen you as beloved community for the ministry of reconciliation,
united in God's own glorious created diversity,
as you are one with Christ and the Spirit, now and forever. **Amen.**



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Form II

This form for confession in three stanzas may be voiced by the whole congregation, or it may be voiced by one or three voices, with the congregation offering the Kyrie, Lord, have mercy...

We confess that often in our world, we are intolerant of others because of the way they speak. While we may have excellent reasons for our intolerance, we fail to see the damage that this can cause. We have failed to realize that we all have accents and can speak the same language in diverse ways.

Lord, have mercy.
Christ, have mercy,
Lord, have mercy.

We confess that we have treated others differently because of their skin colour and ethnicity. We remember with sadness the terrible and cruel ways, the racism and microaggressions, in which the Indigenous Peoples of this land and people of African descent, Asian heritage, and Hispanic heritage have been treated.

Lord, have mercy.
Christ, have mercy,
Lord, have mercy.

We confess that, though slavery has ended, its legacy continues to shape our common life. Yet we give you thanks, O God, for the freedom proclaimed in Christ, and for the hope of emancipation, justice, and renewal in every age. Set us free from the sins that bind us, heal the wounds of history, and lead us into the liberty of your kingdom, where all your children may walk in dignity, truth, and peace.

Lord, have mercy.
Christ, have mercy,
Lord, have mercy.
Amen.



INVITATIONS TO THE PEACE

Invitation 1

Presider: Where there is justice,
All: **There is peace.**
Presider: May the peace of the Lord be always with you.
All: **And also with you.**
Presider: We offer each other a sign of peace.

Invitation 2

Presider: God calls us to peace:
All: **in God's justice is our peace.**
Presider: Christ calls us to be God's people:
All: **in Christ is our peace.**

Invitation 3

Presider: Let us stand in the freedom that Christ won for us.
People: **We stand as those set free.**
Presider: As one body, freed from all that binds us,
People: **We share the peace of Christ.**
Presider: The peace of the Lord be always with you.
People: **And also with you.**



PRAYERS OVER THE GIFTS

Offertory 1

God of deliverance,
you brought your people through the waters
and sustained them on the journey to freedom.
Receive these gifts, offered in remembrance, gratitude, and hope.
As bread and wine are set apart for your purpose,
make us a people set apart for justice,
that strengthened by this offering
we may serve Christ in all who are oppressed,
and work for the freedom of all your children;
through Jesus Christ our Lord. **Amen.**

Offertory 2

God of righteousness and peace,
you gather a people once divided
and restore them in love.
Receive these gifts,
offered in gratitude for freedom gained
and in hope for freedom yet to come.
As you bless this bread and wine,
so consecrate our lives
to the work of justice, healing, and reconciliation,
that dignity may be restored wherever it has been denied;
through Jesus Christ our Lord. **Amen.**

Offertory 3

Gracious God,
we bring these gifts to your altar,
symbols of our labour and love.
Bless them to build your kingdom of justice,
where the oppressed find dignity,
where hearts and nations are reconciled;
and where every soul is released to live in your freedom.
Transform our offerings and we who give them
that we may be instruments of your
grace in this broken world.
Through Christ, who is our peace, we pray.



EUCCHARISTIC PREFACES

Preface 1

Blessed are you, gracious God,
creator of heaven and earth;
for you are the restorer of dignity and the author of reconciliation.

You do not delight in empty worship,
but in justice that sets the oppressed free,
in mercy that heals the broken,
and in righteousness that lifts up those cast down.
When dignity was denied and lives were scarred by bondage and injustice,
you remained steadfast in your promise to restore and renew your people.

Through your Son Jesus Christ
you have reconciled the world to yourself,
not counting our trespasses against us,
but entrusting to us the ministry of reconciliation.
In him we are made a new creation,
called to live in truth,
and set free by a freedom no earthly power can give or take away.

Therefore, with ancestors who endured and believed,
with saints and martyrs who laboured for justice,
and with all the company of heaven, we lift our voices in praise and sing:
Holy, holy, holy Lord...



Preface 2

It is indeed right that we should praise you,
faithful and life-giving God,
for you lead your people from sorrow to joy.

You are the God who remembers.
You heard the cry of the oppressed,
you saw their affliction and toil,
and with a mighty hand you brought them out into freedom,
placing thanksgiving on their lips where fear once lived.

In Jesus Christ you have blessed those who mourn,
those who hunger and thirst for righteousness,
and those who suffer for justice's sake.
In him you reveal a hope that is deeper than suffering and stronger than death.

Therefore, with ancestors who endured and yet trusted in your promise,
with all who still groan and hope for redemption,
and with the whole company of heaven,
we lift our voices in joy and sing:
Holy, holy, holy Lord...



EUCHARISTIC PRAYERS

The following General Synod authorised Eucharistic Prayers are particularly recommended for use for Emancipation Day:

- The Anglican Church of Canada, Supplemental Eucharistic Prayer #2, (“When those we trust betray us...”) from *Supplementary Eucharistic Prayers, Services of the Word, and Night Prayer*. General Synod 2001.
- *Evangelical Lutheran Worship*, Eucharistic Prayer, found in the Leader’s Desk Edition of *Evangelical Lutheran Worship*, p. 448. “*God of our weary years...*”

A Eucharistic Prayer of Emancipation and Liberating Grace

Presider: God is here.

People: **God will never forsake us.**

Presider: We lift our hearts.

People: **With soul and strength we lift them to the Lord.**

Presider: God’s goodness never ends.

People: **And thanksgiving will never cease.**

Presider: We give thanks to you, O God,
because through your goodness you have made all creation good.
Time and again we have disfigured the beauty of your creation;
and we have brought pain and hurt into our world,
and towards one another.

You lead your people out of bondage,
you sent your prophets to the widow in Zarephath and her son,
and to the leper, Naaman the Syrian.

In our time, with faithful servants, saints and martyrs,
you have delivered your people
from the tyrannies of slavery, holocaust, apartheid, and degradation.
Your empowering and liberating presence
will continue to enrich and sustain us
who wrestle and struggle against the evils of oppression,
exploitation, discrimination and exclusion.

Therefore, with all your servants, saints, and martyrs,
and all the heavenly host of witnesses,
we acclaim your glorious and matchless Name, as we sing:



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**Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest!
Blessed is the One who comes in the name of the Lord. Hosanna in the highest!**

Sovereign Lord God,
you revealed your eternal love for all your creatures
in the gift of Your Son, Jesus,
whom you sent to reconcile creation and make it new.
With acts of love and compassion,
he gave hope to those who were filled with despair.
The enemies of justice and mercy pursued him to death.

On the night before his death,
after eating the Passover with his friends,
Jesus did something new.
He took bread, gave thanks to you, broke it, and gave it to them,
saying, "Take and eat: this is my body which is given for you.
Do this always in remembrance of me."

After supper, he took the cup of wine, gave you thanks, and said
"Drink this all of you, this is my blood of the New Covenant
which is poured out for you and for all, for the forgiveness of sins.
Whenever you drink it, do this for the re-living of my life."

And so, Loving God,
as we gather around this table,
joyfully responding to his commandment,
and as we share the bread and cup
of Christ's liberating love,
we renew our faith as we proclaim:

**The enemies of evil, sin and death will be defeated,
and we will share in the victory of our redemption in God's reign
in all the world.**

We therefore pray you to breathe your Holy Spirit upon us,
and upon these gifts that we lift up to you: this bread, this cup.
Make them, with us,
visible signs and symbols
of your abiding love and presence among all your people,
as we strive to respond to your mission in the world.
Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit,



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all glory, praise and power is yours, Creator of all, from generation to generation.

Amen.

Eucharistic Prayer from the Anglican Church of the Province of Kenya

Presider Is the Father with us?

People **He is.**

Presider Is Christ among us?

People **He is.**

Presider Is the Spirit here?

People **She is.**

Presider This is our God.

People **Father, Son and Holy Spirit.**

Presider We are God's people.

People **We are redeemed.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give our thanks to the Lord our God.

People **It is right to give our thanks and praise.**

Presider It is right and our delight to give our thanks and praise, great Father, living God, Supreme over the world, Creator, Provider, Saviour and Giver.

From a wandering nomad you created your family;
for a burdened People you raised up a leader;
for a confused nation you chose a king;
for a rebellious crowd you sent your prophets.
In these last days you have sent us your Son, your perfect image,
bringing your kingdom, revealing your will,
dying, rising, reigning, remaking your People for yourself.

Through him you have poured out your life-giving Spirit,
filling us with light and life.
And now we praise you for the glorious resurrection of your Son,
the Lamb who was offered for us
and has taken away the sin of the world:
by his death he has destroyed death,
and by his rising to new life he has restored to us eternal life.



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Therefore, with angels and archangels,
faithful ancestors and all in heaven,
we proclaim your great and glorious name,
forever praising you and singing:

Holy, holy, holy...

Presider Almighty God, owner of all things,
we thank you for giving up your only Son
to die on the cross for us who owe you everything.
Pour your refreshing Spirit on us
as we remember him in the way he commanded,
through these gifts of your creation.

On the same night that he was betrayed,
he took bread and gave you thanks;
he broke it and gave it to his disciples, saying:
"Take, eat: this is my body which is given for you.
Do this for the remembrance of me."

People **Amen. His body broken for us.**

Presider In the same way, after supper he took the cup
and gave you thanks:
he gave it to them, saying,
"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."

People **Christ has died.
Christ is risen.
Christ will come again.**

Presider We are brothers and sisters through his blood.

People **We have died together,
we will rise together,
we will live together.**



Presider Therefore, heavenly Father,
hear us as we celebrate the covenant with joy,
and await the coming of our Brother, Jesus Christ.
He died in our place,
making full atonement for the sins of the whole world,
the perfect sacrifice, once and for all.
You accepted his offering by raising him from death,
and granting him great honour at your right hand on high.

All **Amen. Jesus is Lord.**

Presider This is the feast of victory.

All **The Lamb who was slain
has begun his reign. Hallelujah!**



PRAYERS AFTER COMMUNION

Post-Communion 1

God of restoration,
we give you thanks that you have nourished us at this table
with the life of your Son, the source of our freedom and peace.
Strengthened by this sacrament,
send us out as ambassadors of Christ,
to live in truth, to seek reconciliation,
and to restore dignity wherever it has been denied.
May our worship bear fruit in justice,
our faith be made known in love,
and our freedom be used in service,
to the glory of your holy name; through Jesus Christ our Lord. **Amen.**

Post-Communion 2

God of consolation and joy,
we thank you that in this holy sacrament
you have nourished us with the life of your Son,
the promise of freedom and renewal.
Strengthen us to walk the path of blessing
and send us out as witnesses to your faithfulness,
bearing joy born of struggle
and hope that will not disappoint,
until creation itself shares in the freedom of your glory;
through Jesus Christ our Lord. **Amen.**

Post-Communion 3

Let us pray.
God of justice, peace, and freedom,
we thank you for feeding us with the body and blood of Christ,
a foretaste of your Reign that is and is to come.
Strengthen us to walk in the way of justice,
to sow peace in a troubled world,
and to proclaim freedom for all who are bound.
May your Spirit guide us to live as witnesses of your love,
until all creation is restored in Christ our Saviour. **Amen.**



BLESSINGS & SENDING

A Blessing (in five parts)

May God bless you with a restless discomfort about easy answers,
half-truths and superficial relationships,
so that you may seek truth boldly and love deep within your heart.

Amen.

May God bless you with holy anger at injustice, oppression, and exploitation of people,
so that you may tirelessly work for justice, freedom, and peace among all people.

Amen.

May God bless you with the gift of tears to shed with those who suffer from pain,
rejection, starvation, or the loss of all that they cherish,
so that you may reach out your hand to comfort them and transform their pain into joy.

Amen.

May God bless you with enough foolishness to believe that you really *can* make a
difference in this world, so that you are able, with God's grace, to do what others claim
cannot be done.

Amen.

And the blessing of God almighty, Father, Son, and Holy Spirit, be upon you and
remain with you always.

Amen. Alleluia!

Sending 1

Go forth to break the chains of oppression and flip the tables of
injustice in the name of Christ.

Thanks be to our liberating God! Amen.

Sending 2

Go forth in faith.
Make no peace with oppression.
Love and serve the Lord,
rejoicing in the power of the Holy Spirit.

Thanks be to our liberating God! Amen.



Sending 3

Let us go to our work and into our relationships
stimulated by hope,
strengthened by faith,
directed by love,
to play our part in the liberation of all people,
in the name of Jesus Christ our Lord.

Thanks be to our liberating God! Amen.

A Blessing and Sending

The leader's part of this blessing-and-sending may be shared as appropriate by the presider and a deacon or lay leader.

All our problems...

We send to the cross of Christ.

All our difficulties...

We send to the cross of Christ.

All the devil's works...

We send to the cross of Christ.

All our hopes...

We set on the risen Christ.

Christ the Sun of Righteousness
shine upon you and scatter the darkness from before your path:
and the blessing of God Almighty,
Father, Son, and Holy Spirit,
be among you, and remain with you always.
Amen.

Go out into the world, rejoicing in the power of the Spirit.

Thanks be to God!



RECOMMENDED HYMNODY AND MUSIC

Singing Historically Black Music in Predominantly White Congregations

Should predominantly white choirs or congregations sing historically Black music such as spirituals? What are important considerations? Consult these online resources for help in thinking about these and other important questions:

<https://nowtoronto.com/music/the-traditional-spiritual-must-be-freed-from-racial-confines/>

<https://baptistnews.com/article/is-there-a-balm-in-singing-the-spirituals-and-if-so-who-should-sing-them/>

<https://baptistnews.com/article/is-there-a-balm-in-singing-the-spirituals-and-if-so-who-should-sing-them/>

<https://barneeseworship.com/2021/09/09/singing-black-spirituals-in-mostly-white-congregations/>

Hymn Recommendations: Common Praise (1998) (Anglican Church of Canada)

I Believe in God the Almighty – 46
Hallelujah! We Sing Your Praises - 82
Were You There – 192
Calvary, Calvary - 193
His Battle Ended There - 213
He Rose - 233
By the Waters of Babylon - 294
Masithi: Amen—336
He Came Down - 368
McKee tune for In Christ there is no east or west - 484
Cheropini/Jesu, Jesu, Fill Us with Your Love – 504
Precious Lord – 509
I Want Jesus to Walk with Me - 512
Guide My Feet - 513
Healing River - 578
Bwana Awabariki - 663
New Plainsong Eucharistic Setting by David Hurd - 686 to 690



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Hymn Recommendations: Sing a New Creation (2022) (Anglican Church of Canada)

Praise, Praise, Praise the Lord - 5, 82
Humbly in Your Sight—7
Themba Amen - 12
Jesus, We Are Gathered - 15
Come All You People—16
Senzeni ma—51
Mfurahini, Heleluya—53
Hallelujah, Hallelujah, Praise the Name—75
Shukuru Yesu - 90
Listen, God is Calling—100
Somebody’s Knockin’ at Your Door - 102
If You Only Have Faith - 112
Mungu ni Mwema—125
Freedom is Coming - 130
I’m Gonna Live So God Can Use Me - 139
Christ Jesus Lord—149
Kwake Yesu nasimama - 153
Heri Ni Jina - 155
Come, O Holy Spirit - 159
Sizohamba naye—170
Listen Now for the Gospel—188
Halle, Halle, Hallelujah! - 192
Gbemi, Jesu - 205
Mayenziwe - 206
Kyrie eleison - 208
Amen - 221
Ameni - 222

Also Recommended:

Lift Every Voice and Sing II: an African American Hymnal. (Episcopal Church) Church Publishing, New York, 1993



EMANCIPATION DAY

RECOMMENDED SCRIPTURE READINGS

Those planning special services for Emancipation Day may consider the following suggested combinations of texts from holy scriptures.

Theme: *God Who Liberates*

Exodus 3:1–12: *God calls Moses to lead the people out of bondage in Egypt.*

Psalm 124: *God's deliverance from oppression and destruction.*

Galatians 5:1, 13–14: *Christ sets us free for love and service.*

Luke 4:16–21: *Jesus proclaims the year of the Lord's favour, fulfilling Isaiah's promise.*

Theme: *Dignity Restored*

Isaiah 58:6–12: *True worship is doing justice and setting the oppressed free.*

Psalm 85:7–13: *God's righteousness and peace embrace a restored people.*

2 Corinthians 5:16–20: *Reconciliation as the heart of the new creation in Christ.*

John 8:31–36: *Jesus offers true freedom that no earthly power can take away.*

Theme: *From Mourning to Joy*

Deuteronomy 26:5–10: *A liturgy of remembrance: from wandering and oppression to liberation and thanksgiving.*

Psalm 40: *You are my helper and my deliverer*

Psalm 126: *Joy after captivity: a song of restoration and hope.*

Romans 8:18–25: *Creation groans for freedom—hope that will not disappoint.*

Matthew 5:1–12: *God blesses those who hunger and thirst for righteousness, and suffer for justice's sake.*

Theme: *Let the Oppressed Go Free*

Isaiah 58:6–12: *God calls for justice and liberation as true religion.*

Psalm 85:7–13: *A vision of restoration and righteousness meeting peace.*

Romans 8:18–25: *Creation groans for liberation, and we wait in hope.*

Theme: *The Song of the Redeemed*

Deuteronomy 26:5–10: *A liturgical act of remembrance: once oppressed, now redeemed.*

Psalm 124: *A song of deliverance and thanksgiving.*

2 Corinthians 3:17–4:1: *Where the Spirit of the Lord is, there is freedom.*



Theme: *The Lord Has Seen Their Suffering*

Exodus 3:1–12: *God calls Moses to lead the Israelites out of bondage.*

Psalm 99: *“Mighty King, lover of justice, you have established equity...”*

James 2:1–9: *A warning against partiality and a call to live the royal law of love.*

Theme: *Freed for God’s Service*

Deuteronomy 15:10-15 *Remember that you were a slave in the land of Egypt, and the Lord your God redeemed you*

Or:

Isaiah 61:1-4

The spirit of the Lord God is upon me because the Lord has anointed me...to proclaim liberty to the captives and release to the prisoners,

Psalm 72: 1-7, 12-14 *He has pity on the weak and the needy and saves the lives of the needy. From oppression and violence he redeems their life*

Epistle - Galatians 3:25-29 *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.*

Gospel - John 8:31-36 *...if the Son makes you free, you will be free indeed.*



ACKNOWLEDGMENTS

| | |
|---|--|
| Acknowledgment 1 | Aleshia Johnson |
| Acknowledgment 2 | Tianna Gocan |
| Gatherings 1 and 2 | Tianna Gocan |
| Gathering 3 | From <i>The Marley (Emancipation) Mass</i> by Stephen D. Fields, 2025 |
| Gathering 4 | DC National Cathedral, Washington, Juneteenth, 2024 |
| Gathering 5 | Parkdale United Church, Toronto |
| Prayers 1, 2 and 3 | Stephen D. Fields |
| Prayer 4 | Church of the Province of the West Indies (Anglican) <i>Collect for Emancipation Day</i> |
| Prayer 5 | From <i>The Marley (Emancipation) Mass</i> by Stephen D. Fields, 2025 |
| Credal Reflection | <i>The Masai Creed</i> , adapted from <i>Christianity Rediscovered</i> https://reformedworship.org/resource/masai-creed |
| Form 1 | Irene Moore Davis, 2021 |
| Forms 3 | Stephen D. Fields |
| Form 4 | All Saints Anglican Church, Windsor, Ontario, 2026 |
| Form 5 | Irene Moore Davis, adapted by Holy Trinity Guildwood Anglican Church, 2024 |
| Voice of the Diaspora: | Who are my People? Velda Love. Description is taken from United Church of Canada 2019 Black History Month Service https://share.google/aFOSmsxh1F0zmsRs6 |
| A Pleading | Irene Moore Davis, adapted by Denise Byard |
| Invitation to Confession | Tianna Gocan |
| Form of Confession I | The Episcopal Church, <i>Resources for Racial Justice Sunday, Reports to the 79th General Convention</i> |
| Form of Confession II | United Church of Canada, Ise-Oluwa-Kole-Baje-O Emancipation Sunday 2023, adapted. |
| Invitation to Peace 1 | From <i>The Marley (Emancipation) Mass</i> by Stephen D. Fields, 2025 |
| Invitation to Peace 2 | Church of England, Resources for Racial Justice Sunday. https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/liturgical-resources-racial-justice-sunday |
| Invitation to the Peace 3 | Donald Butler |
| Offertory 1 and 2 | Stephen D. Fields |
| Offertory 3 | From <i>The Marley (Emancipation) Mass</i> by Stephen D. Fields, 2025 |
| Prefaces 1 and 2 | Stephen D. Fields |
| Eucharistic Prayer of Emancipation and Liberating Grace | Stephen D. Fields, edited by Kortright D. Davis, 2016 |



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Kenyan Eucharistic Prayer The Anglican Church of Kenya, JLS Series 50, Hymns Ancient and Modern
Post-Communion Prayers Stephen D. Fields
Blessing Ruth Marlene Fox, OSB, Sacred Heart Monastery, North Dakota
Sending 1 Tianna Gocan
Sending 2 DC National Cathedral, Washington, Juneteenth 2024
Sending 3 *Celebrate God's Presence: A Book of Services for the United Church of Canada*, @ 2000 United Church Publishing House Pg. 548.
Blessing and Sending 4 Anglican Church of Kenya

For any errors or omissions in source acknowledgement, we offer our apologies and request that any notices of corrections be sent to General Synod Communications.



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The Reverend Canon Donald Butler (Diocese of Toronto)
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The Reverend Canon Dr. Stephen D. Fields (Diocese of Toronto)
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The Emancipation Sunday Task Group reported to the Faith, Worship, and Ministry Coordinating Committee of General Synod.



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APPENDIX: ADDITIONAL RESOURCES

The following sources provide liturgical resources for prayers for racial justice.

United Church of Canada, *Emancipation Day Resources* <https://united-church.ca/worship-special-days/emancipation-sunday>

The Episcopal Church, *Resources for Racial Justice Sunday*, [Reports to the 79th General Convention](#)

The Church of England, *Resources for Racial Justice Sunday* <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/liturgical-resources-racial-justice-sunday>

Rally: *Communal Prayers for Lovers of Jesus and Justice*. Fresh Air Books, 2020.

June, 2026



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