

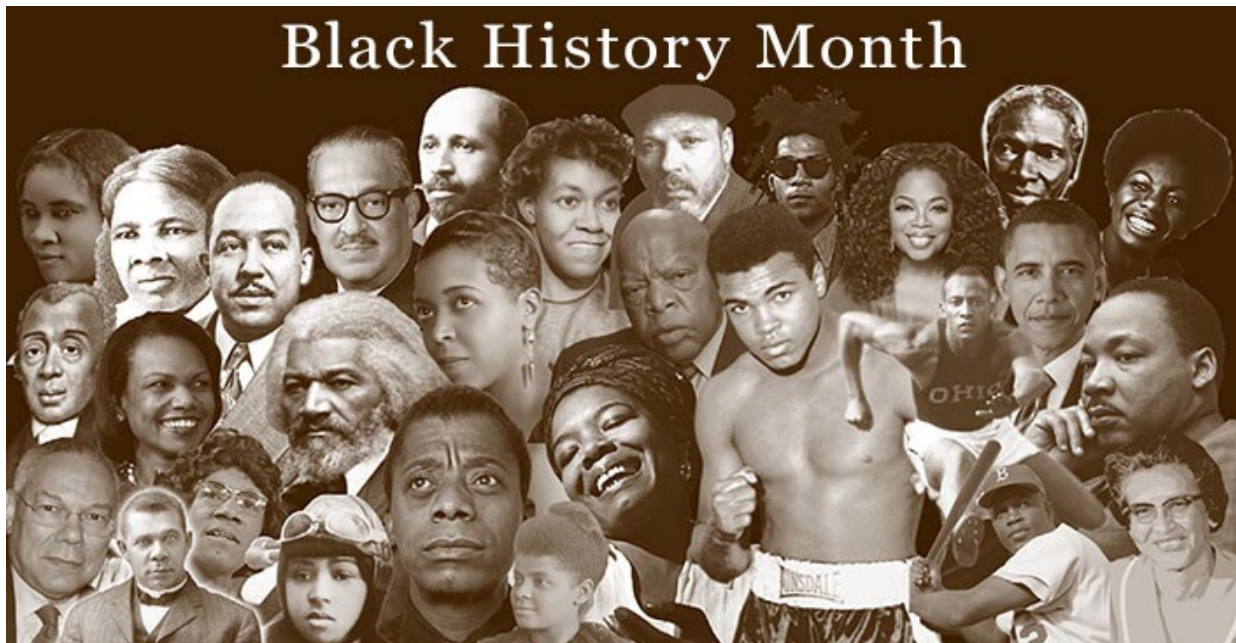
# SAINT LUKE'S EPISCOPAL CHURCH

Organized 1871

Celebrating 154 Years of ministry in Columbia, South Carolina

*The Mission of St. Luke's Episcopal Church is to spread the Word  
and share the love of God with all people.*

## Black History Month



## The Fifth Sunday after the Epiphany

The Holy Eucharist: Rite II

February 8, 2026

10:00AM

The Rev. Raphiell Ashford, Rector  
Ms. Susan Moffitt, Supply Organist

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CELEBRATING BLACK HISTORY MONTH

NATIONAL THEME:

A CENTURY OF BLACK HISTORY COMMEMORATIONS

# Vestry Theme for 2026

## Reset to the New Normal: The Work Continues

### Mission Statement

The mission of St. Luke's Episcopal Church is to spread the Word and share the love of God with all.

### Vision Statement

{To become} a vibrant self-sustaining institution that serves and respects the spiritual, social, and physical needs of our community and congregation, while preserving the history of the church.

Quiet Please: Please be mindful of others as you enter the church before the service.

Upon entering the nave, there should be a period of quiet and reverence as many parishioners are in prayer and or meditation.

**OFFERINGS** can be made online

<https://onrealm.org/StLukesEpiscopa59532/Give>

### QR CODE FOR GIVING



\*Use your phone to hold over the image

# Saint Luke's Episcopal Church



It is the parish custom to observe silence prior to the start of the **Eucharist**. Be thoughtful, be silent, be reverent, for this is the House of God. Before the service, speak to the Lord, during the service, let the Lord speak to you; after the service, speak to one another.

We invite you to join us as an active participant in our worship of God.

This bulletin is your guide to our worship. You will find three books in front of you that contain most of the material needed for this service; *The Book of Common Prayer* [**BCP**], *The Hymnal 1982* [**H**], and *Lift Every Voice and Sing, II* [**L**].

[**S**] denotes service music which is found in the front of the hymnal.

✠ indicates where to make the sign of the cross

**\*\***At the ringing of the bell, all stand.

Prelude

“By an’ By”

Negro Spiritual

Dr. Ramelle Brooks, bass

arr. H.T. Burleigh

“Honor, Honor!”

Negro Spiritual

Shekinah Frieson, soprano

Organ Prelude

“Meditation on Deep River”

Charles Callahan

## THE WORD OF GOD

**Hymn in Procession H • 527** “Singing Songs of Expectation”

*Ton-y-Botel*

**The Opening Acclamation** ✠

*Celebrant*

Bless - ed be God: Father, Son, and Ho - ly Spi - rit.

*People*

And blessed be his kingdom, now and for ev - er. A-men.

## **The Collect for Purity**

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

**Gloria S • 280**

Robert Powell

## **The Salutation**

Celebrant    The Lord be with you.

People        And also with you.

Celebrant    Let us pray.

## **The Collect of the Day**

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

*\*The people sit.*

## **The Lesson**

**Isaiah 58:1-9a, [9b-12]**

Lector:    A reading from the Book of Isaiah

Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God. “Why do we fast, but you do not see? Why humble ourselves, but you do not notice?” Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the Lord? Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?

Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am. [If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.]

[Silence]

Lector     The Word of the Lord.

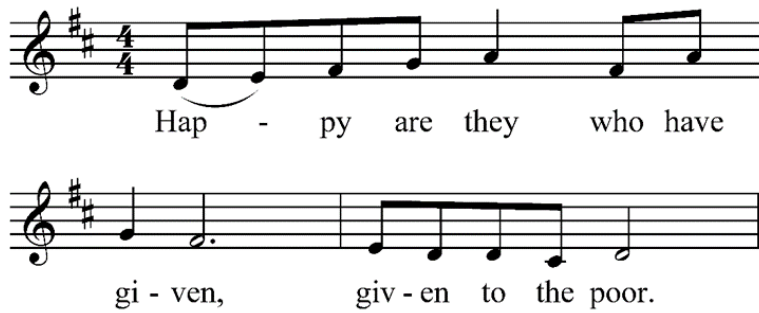
People     Thanks be to God.

**Psalm 112:1-9, [10]** *Beatus vir*

*\*The antiphon is sung first by the Cantor and then by all; thereafter where indicated.*

Hap - py are they who have

gi - ven, giv - en to the poor.



A1 Hallelujah!

Happy are they who fear the Lord \*  
and have great delight in his commandments!

B2 Their descendants will be mighty in the land; \*  
the generation of the upright will be blessed.

B3 Wealth and riches will be in their house, \*  
and their righteousness will last for ever.

A4 Light shines in the darkness for the upright; \*  
the righteous are merciful and full of compassion.

B5 It is good for them to be generous in lending \*  
and to manage their affairs with justice.

B6 For they will never be shaken; \*  
the righteous will be kept in everlasting remembrance.

A7 They will not be afraid of any evil rumors; \*  
their heart is right;  
they put their trust in the Lord.

B8 Their heart is established and will not shrink, \*  
until they see their desire upon their enemies.

A9 They have given freely to the poor, \*  
and their righteousness stands fast for ever;  
they will hold up their head with honor.

B10 The wicked will see it and be angry;  
they will gnash their teeth and pine away; \*  
the desires of the wicked will perish.

## The Epistle

## 1 Corinthians 2:1-12, [13-16]

Lector: A reading from the First Letter of Paul to the Corinthians

When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God. Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written, "What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him"—these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. [And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual. Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny. "For who has known the mind of the Lord so as to instruct him?" But we have the mind of Christ.]

[Silence]

Lector: The Word of the Lord.

People: Thanks be to God.

**The Sequence Hymn H • 529/L • 62**

“In Christ There Is no East or West”      *McKee/Negro Spiritual*

\*If using H • 527, sing this verse for verse 2 in order to match L • 62,

“In him shall true hearts everywhere, Their high communion find;  
His service is the golden cord, Close binding humankind.”



# The Gospel Acclamation

*\*Sung first by the Cantor; then by all.*

Howard Hughes, SM, 1973

The musical score is written for a Cantor and an Assembly. It is in 2/4 time and consists of two systems. The first system has three measures, and the second system has three measures. The Cantor's part is written in the treble clef, and the Assembly's part is written in the bass clef. The lyrics are 'Al - le - lu - ia.' repeated in each measure. The score includes various musical notations such as notes, rests, and dynamic markings. Chord symbols are provided above the Cantor's part. Pedal points are indicated at the end of each measure.

**System 1:**

- Measure 1: Cantor (C), Am, Em, *f* F, Assembly C, Am, Em. Lyrics: Al - le - lu - ia. Pedal: Man.
- Measure 2: Cantor (C), Am, Em, *f* F, Assembly C, Am, Em. Lyrics: Al - le - lu - ia. Pedal: Ped.
- Measure 3: Cantor (Am), D, G. Lyrics: Al - le - lu - ia. Pedal: Man.

**System 2:**

- Measure 4: *f* Am, D, G, C, Cantor Dm, G, C, *f* C, Assembly F, G, C. Lyrics: Al - le - lu - ia. Pedal: Ped.
- Measure 5: *f* Am, D, G, C, Cantor Dm, G, C, *f* C, Assembly F, G, C. Lyrics: Al - le - lu - ia. Pedal: Man.
- Measure 6: *f* Am, D, G, C, Cantor Dm, G, C, *f* C, Assembly F, G, C. Lyrics: Al - le - lu - ia. Pedal: Ped.

“I Am the Light of the World, says the Lord;  
whoever follows me will have the light of life.” (*Jn. 8:12*)

## **The Holy Gospel**

**Matthew 5:13-20**

Priest     ✠ The Holy Gospel of our Lord Jesus Christ according to Matthew.

People     Glory to you, Lord Christ.

Jesus said, “You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. “You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. “Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

Priest     The Gospel of the Lord.

People     Praise to you, Lord Christ.

## **The Introduction of the Guest Speaker**

The Rev. Raphiell Ashford

## **Black History Address**

Dr. Arthur E. Doctor, Jr.  
Dean of Students, Claffin University

## **The Prayers of the People**

Form V

BCP 389

✠ “For all who have died ...”

## **The Confession of Sin & Absolution**

BCP 360

✠ “pardon and deliver you from all your sins ...”

## **The Peace**

Celebrant     The peace of the Lord be always with you.

People     And also with you.

Announcements  
Birthday & Anniversary Blessings

Fr. Raphiell+  
Fr. Raphiell+



## THE HOLY COMMUNION

Offertory Anthem

"The Glory Train"

Linda Spevacek

At the Presentation of Alms

"Glory Be to the Father"

*Greatorex*

*\*All standing*

*(Gloria Patri)*

The musical score is written for a piano and voice. It consists of three systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is B-flat major (two flats) and the time signature is 4/4. The lyrics are: "Glo - ry be to the Fa - ther, and to the Son, and to the Ho - ly Ghost; as it was in the be - gin - ning, is now, and ev - er shall be, world with - out end. A - men, A - men." The score ends with a double bar line and a repeat sign.

Glo - ry be to the Fa - ther, and to the Son, and to the

Ho - ly Ghost; as it was in the be - gin - ning, is

now, and ev - er shall be, world with - out end. A - men, A - men.

*\*The people remain standing.*

*Sursum corda*

The musical notation is arranged in four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with the voice parts labeled 'Celebrant' and 'People' above the staves.

**Staff 1:** Celebrant: The Lord be with you. People: And al - so with you.

**Staff 2:** Celebrant: Lift up your hearts. People: We lift them to the Lord.

**Staff 3:** Celebrant: Let us give thanks to the Lord our God.

**Staff 4:** People: It is right to give him thanks and praise.

*\*The Celebrant proceeds*

*\*A Proper Preface is sung or said on all Sundays; and on other occasions as appointed.*

# Sanctus et Benedictus

Setting: from *Deutsche Messe*

Franz Schubert

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and  
might. Ho - ly, ho - ly, ho - ly Lord,  
God of pow'r and might. Heav - en and earth are  
full, full of your glo - ry. Ho -  
san - na in the high - est, ho - san - na in the  
high - est. Bless - ed is he who comes  
in the name of the Lord. Ho - san - na in the  
high - est, ho - san - na in the high - est.

✠ “Blessed is he ...”

*\*After the Sanctus, the people kneel or stand.*

## Dean McIntyre

Christ has died, Christ is

risen, Christ will come a - gain.

## BCP 362

✠ “Sanctify us ...”

# The Great Amen

*\*The priest intones the first Amen.*

The musical score is for a piece titled "Amen" in 4/4 time. It features a piano part and an organ part. The piano part has two staves, and the organ part has two staves. The key signature is one flat (B-flat). The tempo is marked "Andante". The score includes dynamic markings: *pp* (pianissimo), *cresc.* (crescendo), *f* (forte), and *dim.* (diminuendo). The lyrics are "A - men, a - men, a - men, A - men, a - men, A - men." The score is divided into two systems. The first system shows the piano part starting with a *pp* dynamic, followed by a *cresc.* section, and then a *f* section. The organ part starts with a *dim.* dynamic. The second system shows the piano part continuing with a *dim.* dynamic, followed by a *pp* section. The organ part continues with a *pp* dynamic. The score ends with a double bar line.

## The Lord's Prayer (*Pater Noster*) L·264

Alfred Hay Malotte

*\*The priest intones the Pater Noster (Our Father).*

## The Breaking of the Bread

*\*A period of brief silence is kept.*

## The Fraction Anthem

Marilyn Haskell

You shall eat and drink at my ta - ble says the Lord. You shall

The first system of musical notation for 'The Fraction Anthem' is written on a grand staff (treble and bass clefs) in the key of D major (two sharps) and 4/4 time. The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics 'You shall eat and drink at my ta - ble says the Lord. You shall' are written below the staff.

eat and drink at my ta - ble in my king-dom. You shall eat and drink at my

The second system of musical notation continues the melody and accompaniment. The lyrics 'eat and drink at my ta - ble in my king-dom. You shall eat and drink at my' are written below the staff.

ta-ble says the Lord. We are blessed to be called to the sup-per of the Lamb.

The third system of musical notation concludes the piece. The lyrics 'ta-ble says the Lord. We are blessed to be called to the sup-per of the Lamb.' are written below the staff. The piece ends with a double bar line.

Lamb of God, you take a - way the sins of the

1.

world: have mer-cy, have mer-cy on us. Lamb of God, you take a -

way the sins of the world: have mer-cy on us, have

2.

mer - cy on us. world:\_ grant\_ us peace.

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

### Instructions for Receiving Communion

- *All baptized persons are welcome to receive Communion, and those who do not desire to receive Communion may come to the Altar rail to receive God's blessing.*
- *An usher will direct you to approach the Altar for Communion or a blessing. Please kneel, if you are able, at the Altar Rail.*
- *To receive the consecrated bread, extend your hands upward, palms crossed and facing up.*
- *To receive the consecrated wine, please guide the chalice to your lips as it is offered. However, if you prefer, you may leave the consecrated bread in your palm and the Chalice bearer will intinct the host into the wine and place it on your tongue. **Please do not personally intinct the host into the chalice.***
- *If you desire to receive the Sacrament but are not able to come to the Altar rail, please notify an usher and the Priest and Chalice bearer will bring the Sacrament to you.*



## The Music at Communion

H • 325/L • 152

“Let Us Break Bread Together”

Negro Spiritual

H • 321

“My God, Thy Table, Now Is Spread”

*Rockingham*

L • 194

“Lead Me, Guide Me”

Doris Akers

## The Post Communion Hymn H•599/L•01

“Lift Every Voice and Sing”

J. Rosamond Johnson

## The Post Communion Prayer

BCP 365

*\*All kneel as able or sit.*

Celebrant Let us pray.

*Celebrant and People*

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

## The Blessing

Go forth into the world in peace. Be of good courage. Hold fast to that which is good. Render to no-one evil for evil. Strengthen the faint-hearted. Support the weak. Help the afflicted. Show love to everyone. Love and serve the Lord, rejoicing in the power of the Holy Spirit; And the blessing of Almighty God, ✠ the Father, the Son and Holy Spirit, be among you and remain with you always. *Amen.*

## Hymn in Procession H•371

“Thou Whose Almighty Word”

*Moscow*

## The Dismissal

Priest Let us go forth in the name of Christ.

People Thanks be to God.

## Postlude

“Go Down Moses” from *Four Spiritual Preludes*

David Hurd

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\*It is the custom of this parish to kneel or remain seated in prayer and reflection during the Organ Postlude. If you need to leave, please do so quietly.

**The Altar Flowers** are given to the glory of God  
in thanksgiving for the brothers of Alpha Phi Alpha Fraternity, Inc.  
who served in this morning's liturgy.

The Rev. Raphiell Ashford+  
Dr. Ramelle Brooks  
Dr. Arthur E. Doctor, Jr.  
Mr. Ruben L. Freeman  
Mr. Terrell McCombs  
Mr. Michael Robinson  
Dr. Brandon R. Ross

**Parish Fellowship** is sponsored by Angela Blalock.

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## **INTERCESSIONS**



- **Parishioners:** Charles W. Blakely, Gary Bowden, John Bowden, Damion Cokley, Patricia Cokley, Gloria Eaddy, Eddie Glenn, Cynthia Goines, Robert Green, Yvonne Hall, Daryl Hammonds, Jr., Desmond Hammonds, Valencia Hammonds, Tarnez Hickman, Justin Hickmon, LaToya Hickmon, Tia Hicks, Levi Johnson, Sr., James McLemore, Mary McLemore, Marie Martin, Gwendolyn Meadows, Carmen Murray, Jay'ceon Quattlebaum, Malik Quattlebaum, Joseph Ray, Reginald Reed, Cassandra Sims, Peyton Parker-Smith, William Smith, Jr., Ronald Turner, Dorothy Walker, Byron Eaddy
- **Family & Friends:** Ingrid Dowdell, Gerald L. McNair, Elsie Mitchell, Katherine Robinson, Mattie Anderson-Roberson, Theodora Washington
- **Diocesan Cycle of Prayer...** Ministry of Partnership Haiti
- **Birthdays...** Gary Bowden (29<sup>th</sup>), Angela Franks (2<sup>nd</sup>), Michelle Ingram-Smith (4<sup>th</sup>), Shekinah Frieson (4<sup>th</sup>), Veda Johnson (5<sup>th</sup>), Alaina Bray (7<sup>th</sup>), Gloria Eaddy (11<sup>th</sup>), Stephanie Hammonds (11<sup>th</sup>)
- **Anniversaries...** Daryl & Valencia Hammonds, Sr. (13<sup>th</sup>)
- **Births...**
- **Deaths...**
- **Traveling Mercies...**
- **Confirmands...** Kennedy Johnson, Nadia Muhammad

## **SERVANTS FOR THE LORD**

### **The Old Testament Lector**

Ruben Freeman

### **The Epistoler**

Brandon Ross

### **The Gospel Book Bearer**

DeNell Hickman

### **Server**

Valencia Hammonds

### **Intercessor**

Michael Robinson

### **Lay Eucharistic Minister**

DeNell Hickman

### **Crucifers**

Cory James

Herman Hickman

### **Oblation Bearers**

Valerie Riley

Angela Franks

### **Thurifer & Boat Bearer**

Desmond Goines

### **Ushers**

Gloria Eaddy

Rachel Hall

Daryl Hammonds

### **Videographer**

Deadra Bowden

### **Security**

Terrell McCombs

### **Cantors**

Samuel Oronce

Angela Blalock

Christine Counts-Davis

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## **ANNOUNCEMENTS**

**RECEPTION...** Please join us in Griffin Hall after the service.

**ST. LUKE'S ENDOWMENT FUND...** Please consider giving a donation on your birthday and/or anniversary of \$1 per year. Donations to the Endowment Fund will help to secure the future of St. Luke's. Your donations are needed and appreciated.

**CONFIRMATION/REAFFIRMATION/RECEPTION...** Anyone desiring the Rite of Confirmation, Reaffirmation, or Reception into the Episcopal Church is asked to contact the Rector. Confirmation classes will be held during the Lenten season.

**SECURITY....** Parishioners, in light of recent events in our nation and city, the importance of security cannot be taken lightly. Please consider giving a donation for Security so that we may be proactive ant not reactive.

**ST. LUKE'S CHORAL SCHOLARS & BLAKELY-ROBINSON MUSIC FUND...Your contributions are always appreciated and needed more than ever.** Contributions to these funds help to secure choristers & instrumentalists for our Sunday services as well as special services: funerals, weddings, etc. It is because of your continued generous contributions that we are able present glorious choral & instrumental music to the glory of God. Please consider contributing towards this fund.

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**SERMON/MESSAGE NOTES/REFLECTIONS/QUESTIONS**

## FEBRUARY 2026CALENDAR OF SERVICES/MEETINGS/EVENTS

FEBRUARY	SERVICE/MEETING/EVENT	TIME & PLACE
8 <sup>th</sup> (Sunday)	The Fifth Sunday after the Epiphany The Holy Eucharist: Rite II Guest Speaker: Dr. Arthur E. Doctor Dean of Students, Claflin University	Nave 10:00am-11:30pm  Reception Griffin Hall
9 <sup>th</sup> (Monday)	Rector's Day Off	
10 <sup>th</sup> (Tuesday)	Annual Absalom Jones Day Program	Voorhees University St. Philip's Chapel 11:00am
	Archives Committee	Archives Room 10:30-1:00pm
	Finance Committee	Griffin Hall 3:00pm-4:30pm
11 <sup>th</sup> (Wednesday)	Choir Rehearsal	6:00pm-7:30pm Griffin Hall
12 <sup>th</sup> (Thursday)	Fresh Start Ministry	9:00am-12:00noon The O'Neal Center
13 <sup>th</sup> (Friday)	Rector's Spiritual Day: Sermon Prep, Pastoral Care, Self-Care, etc.	
14 <sup>th</sup> (Saturday)	2 <sup>nd</sup> Saturday Feeding	12:00-1:00pm Griffin Hall, distributed at the door
15 <sup>th</sup> (Sunday)	The Last Sunday after the Epiphany (Last Alleluias until Easter Day) & the Observation of the Feast of the Rev. Absalom Jones  Guest Speaker: The Reverend Canon Mia C. McDowell, SCP Canon Catechist Trinity Cathedral Parish	10:00am-11:30am Nave

16 <sup>th</sup> (Monday)	Rector's Day Off Parish Office Closed (President's Day)	
17 <sup>th</sup> (Tuesday)	Shrove Tuesday Pancake Supper w/the Burining of the Palms & the Burial of the Alleluia	Griffin Hall
18 <sup>th</sup> (Ash Wednesday)	The Holy Eucharist Rite II w/the Imposition of Ashes	6:30pm-8:00pm Nave
19 <sup>th</sup> (Thursday)	Fresh Start Ministry	9:00am-12:00noon The O'Neal Center
	Bylaws Committee	5:30pm-6:30pm ZOOM
20 <sup>th</sup> (Friday)	Rector's Spiritual Day: Sermon Prep, Pastoral Care, Self-Care, etc.	
21 <sup>st</sup> (Saturday)	Acolyte Instruction/Refresher (Interested Persons are also invited to attend)	10:30am Griffin Hall
	Daughters of the King (DOK)	3:00pm (Griffin Hall)
22 <sup>nd</sup> (Sunday)	The First Sunday in Lent The Holy Eucharist: Rite I w/the Great Litany  Guest Speaker: The Reverend Marie Carmel Chery Dean of Chapel and Spiritual Engagement & Vicar of St. Philip's Episcopal Church at Voorhees University	10:00am-11:30am Nave  Black History Food Fest 12:00pm
23 <sup>rd</sup> (Monday)	Rector's Day Off	
	Lenten Tea Sponsored by the ECW (Episcopal Church Women)	5:30pm-7:00pm Griffin Hall
24 <sup>th</sup> (Tuesday)	Buildings & Grounds	5:30pm-6:30pm Griffin Hall

25 <sup>th</sup> (Wednesday)	Quilters & Crafters	10:30am-1:00pm Griffin Hall
	Vestry Meeting	6:00pm-7:30pm Griffin Hall
	Choir Rehearsal	6:00pm-7:30pm Chancel
26 <sup>th</sup> (Thursday)	Fresh Start Ministry	9:00am-12:00noon The O'Neal Center
27 <sup>th</sup> (Friday)	Rector's Spiritual Day: Sermon Prep, Pastoral Care, Self-Care, etc.	
28 <sup>th</sup> (Saturday)	4 <sup>th</sup> Saturday Feeding	12:00noon-1:00pm Griffin Hall, distributed at the door

## **Music Acknowledgements & Permission for Use**

### **Gospel Acclamation**

from *The Cantor's Book of Gospel Acclamations*

### **Service music**

Opening Acclamation, *Gloria, Sursum corda, Sanctus, &*

*The Lord's Prayer*; Permission by RiteSong online music library for one-time use of this material for congregational use.

### **Memorial Acclamation**

Words from the liturgy for Holy Communion Music *We Shall Overcome*

Spiritual, setting by Dean B McIntyre

### **The Great Amen**

from The Cochran Mass, courtesy of the Rev. Jemonde Taylor

Rector, St. Ambrose Episcopal Church, Raleigh, NC

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## EPISCOPAL/ANGLICAN BLACK HISTORY FACT

**William Tucker was the first black child born in English North America.** On January 3, 1624, William Tucker (b. c. 1624) was a Virginia-born child to two of the first Africans in Virginia who landed in Jamestown Colony before his birth. He was the first recorded African American who was born in the British colonies that later became the United States.

William Tucker was born near Jamestown of the Colony of Virginia c. 1624, and appears on the *Virginia Muster of 1624/5*, the first comprehensive census made in North America. His parents were Isabell and Anthony, African indentured servants. When he was born, there were 22 Africans in the colony, most of whom arrived in 1619.

His parents were servants to Mary and Captain William Tucker, who was an envoy to the Pamunkey Native Americans for the colony. The Tucker plantation was located at or near the current site of Bluebird Gap Farm in Hampton.

Isabell and Anthony were wed in 1623 or before, with Captain Tucker's support. Under English law, indentured servants were not married while contracted for servitude. About the time William was born, there were two white children of indentured servants born in the colony. Captain Tucker had 17 servants.

He was baptized in the Anglican Church becoming the first African child baptized in English North America. He was named after Captain Tucker.<sup>[9]</sup> The captain's plantation was located on the Hampton River. Nearby was a Native American village, once known as Kecoughtan, Virginia of the Kecoughtan tribe. It is now Hampton, Virginia. The closest Anglican Church was the Elizabeth City Parish, now the St. John's Episcopal Church.

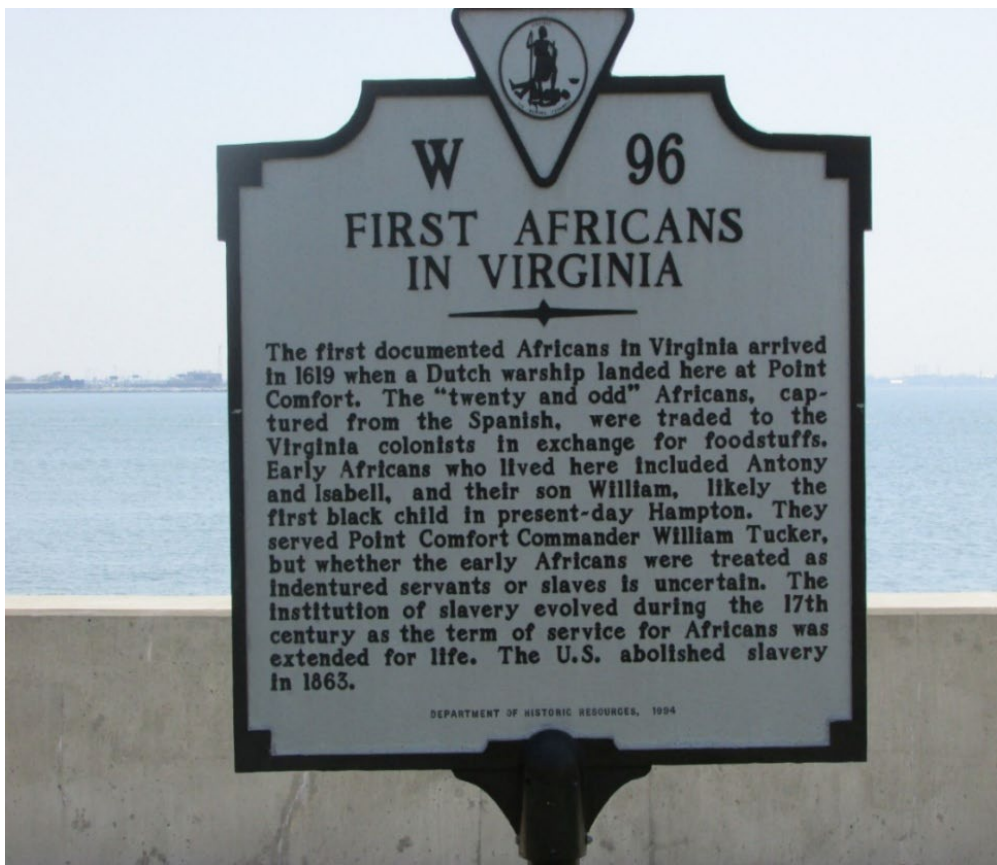
There were two trains of thought about the baptism of African Americans. It was desirable to have as many Christians in the colony as possible. It was not believed,<sup>[contradictory]</sup> though, that baptizing a person changed their status as a servant or an enslaved person, which was formalized in 1667 by the Virginia Assembly. Enslaved people were still considered chattel, or personal property.



As a boy, he was considered one of the captain's 17 servants. Elizabeth City County, Virginia was established in 1634, reportedly with the support of William's parents. It is now Hampton, Virginia. His parents were freed around 1635 (when William was about 10 or 11 years of age) and they established a farm in Kent County, Virginia.



The 2-acre Tucker Family Cemetery in Hampton was named after him. Next to the cemetery is the Aberdeen Gardens neighborhood that was established by African Americans. The cemetery, which was previously called the Old Colored Graveyard, contains the remains of people that believe they were related to William. There are many unmarked graves, but it is believed that he is interred there.<sup>[10]</sup> It is around one mile to the Bluebird Gap Farm, which is believed to be the site of Captain William Tucker's plantation.



This historical marker located at Point Comfort/Fort Monroe, marks the location where the first Africans arrived in the English colonies that would later become the United States. The text on the marker says: "First Africans in Virginia. The first documented Africans in Virginia arrived in 1619 when a Dutch warship landed here at Point Comfort. The "twenty and odd" Africans, captured from the Spanish, were traded to the Virginia colonists in exchange for foodstuffs. Early Africans who lived here included Antony and Isabell, and their son William, likely the first black child in present-day Hampton. They served Point Comfort Commander William Tucker, but whether the early Africans were treated as indentured servants or slaves is uncertain. The institution of slavery evolved during the 17th century as the term of service for Africans was extended for life. The U.S. abolished slavery in 1863.



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“The Episcopal Church is a secret too well kept. Many are starved for what we experience daily and too easily take for granted. Invite others to come to your parish to experience this joy.”  
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