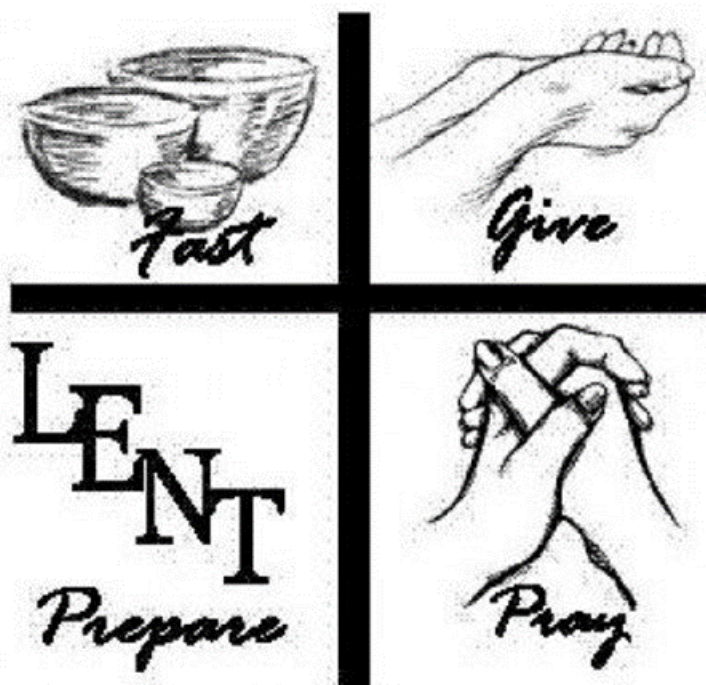


SAINT LUKE'S EPISCOPAL CHURCH

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*



The Fifth Sunday in Lent

A Penitential Order w/The Holy Eucharist: Rite I

March 22, 2026

10:00 a.m.

The Rev. Raphiell Ashford, Rector & Priest
Mr. Ezra Blackwell, Interim Supply Organist

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

PARISH LENTEN THEME:

“Give me a clean heart.”

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

“Ubi Caritas,” Ricercar

Jeanne Demessieux

THE WORD OF GOD

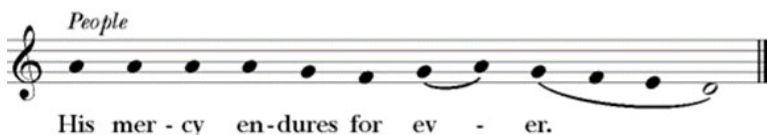
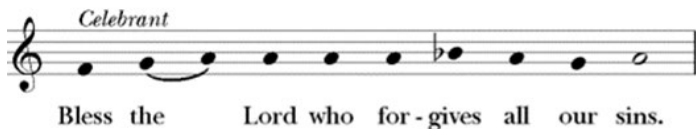
Hymn in Procession H • 665

“All My Hope on God Is Founded”

Michael

The Opening Acclamation✠

Missa orbis factor
arr. David Hurd



The Decalogue

BCP 317

**The people kneel or sit*

The Confession of Sin

BCP 320

**Silence may be kept.*

✠ “*grant you absolution and remission ...*”

Kyrie eleison S • 91

from *Missa de Sancta Maria Magdalena*
Healy Willan

The Collect of the Day

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

**The people sit.*

The Lesson

Ezekiel 37:1-14

Lector: A reading from the Book of Ezekiel

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, “Mortal, can these bones live?” I answered, “O Lord God, you know.” Then he said to me, “Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.” So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, “Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.” I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, “Mortal, these bones are the whole house of Israel. They say, ‘Our bones are dried up, and our hope is lost; we are cut off

completely.’ Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act,” says the Lord.

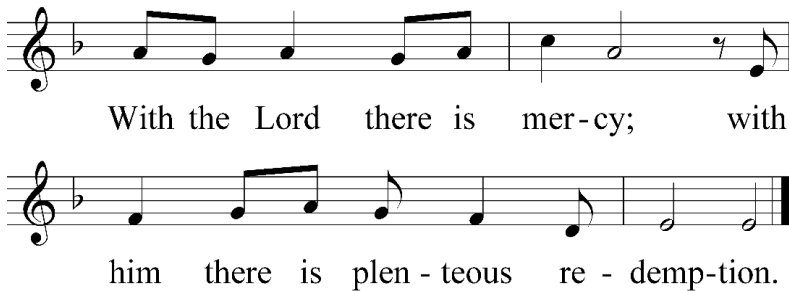
[Silence]

Lector The Word of the Lord.

People Thanks be to God.

Psalm 130 *De profundis*

**The refrain is sung first by the Antiphon and then by all. Thereafter, where indicated.*



With the Lord there is mer-cy; with
him there is plen-teous re-demp-tion.



A B

B1 Out of the depths have I called to you, O LORD;
LORD, hear my voice; *
let your ears consider well the voice of my supplication. {Antiphon}

A2 If you, LORD, were to note what is done amiss, *
O Lord, who could stand?

B3 For there is forgiveness with you; *
therefore you shall be feared. {Antiphon}

With the Lord there is mer-cy; with
him there is plen - teous re - demp-tion.

A *B*

A4 I wait for the LORD; my soul waits for him; *
in his word is my hope.

B5 My soul waits for the LORD,
more than watchmen for the morning, *
more than watchmen for the morning.

{Antiphon}

A6 O Israel, wait for the LORD, *
for with the LORD there is mercy;

B7 With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

{Antiphon}

The Epistle

Romans 8:6-11

Lector: A Reading from the Letter of Paul to the Romans

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he

who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

[Silence]

Lector: The Word of the Lord.

People: Thanks be to God.

The Sequence Hymn H • 510 “Come, Holy Spirit, Heavenly Dove” *Saint Agnes*

The Lenten Gospel Acclamation

Prendergast; Sullivan

REFRAIN: 1st time: Cantor, All repeat; thereafter: All

E \flat B \flat E \flat B \flat C \flat A \flat B \flat A \flat E \flat B \flat 7 E \flat Fine

Praise to you Lord — Je - sus Christ, King of end - less glo - ry!
Alt. Ref.: Praise and glo - ry to you O Christ, to - day — and for - ev - er!

“Even now, says the Lord; return to me with your whole heart;
for I am gracious and merciful” (*Joel 2: 13*)

The Holy Gospel

John 11:1-45

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

People Glory be to thee, O Lord.

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, “Lord, he whom you love is ill.” But when Jesus heard it, he said, “This illness does not lead to death; rather it is for God’s glory, so that the Son of God may be glorified through it.” Accordingly, though Jesus loved Martha and her sister and Lazarus, after having

heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the

sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.” Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” When he had said this, he cried with a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.” Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

Priest The Gospel of the Lord.

People Praise be to thee, O Christ.

The Sermon

The Rev. Raphiell Ashford

The Nicene Creed

BCP 326

✠ and the life of the world to come. Amen.

The Prayers of the People

Form III

BCP 387

✠ “Give to the departed eternal rest.”

The Peace

Celebrant The peace of the Lord be always with you.

People And with thy spirit.

Announcements

Fr. Raphiell+

Birthday & Anniversary Blessings

Fr. Raphiell+

THE HOLY COMMUNION

Offertory Anthem

“Turn Thy Face from my Sins”
Shekinah Frieson, soprano

Thomas Attwood

At the Presentation of Alms

*All standing

“From All That Dwell Below the Skies”
(Sing all three verses)

Old 100th

1 From all that dwell be - low the skies let
2 E - ter - nal are thy mer - cies, Lord, and
*3 Praise God, from whom all bless - ings flow; praise

the Cre - a - tor's praise a - rise! Let the Re - deem - er's
truth e - ter - nal is thy word: thy praise shall sound from
him, all crea - tures here be - low; praise him a - bove, ye

Name be sung through ev - ery land, by ev - ery tongue!
shore to shore till suns shall rise and set no more.
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711)

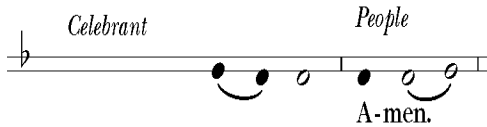
Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?)

The Prayer of Consecration

BCP 334

✠ “Sanctify us ...”

The Great Amen



The Lord's Prayer (*Pater Noster*) S · 119

Plainsong

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

The Breaking of the Bread (The Fraction)

**A period of brief silence is kept.*

The Fraction Anthem “O Lord, I Am not Worthy”

Non Dignus

***See pew card or inside back cover of the hymnals.*

Agnus Dei

O Lamb of God, that takest asway the sins of the world,
have mercy upon us.

O Lamb of God, that takest asway the sins of the world,
have mercy upon us.

O Lamb of God, that takest asway the sins of the world,
grant us thy peace.

The Prayer of Humble Access

BCP 337

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. *Amen.*

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 • 508	“Breathe on Me, Breath of God”	<i>Nova Vita</i>
L • 112	“Come, Holy Ghost, Creator Blest”	<i>Lambillotte</i>
H • 715	“When Jesus Wept the Falling Tear”	<i>When Jesus Wept</i>

A Solemn Prayer Over the People Lent V

Celebrant Bow down before the Lord.

*The people kneel or sit.

Celebrant Look with compassion, O Lord, upon this your people; that, rightly observing this holy season, they may learn to know you more fully, and serve you with a more perfect will, through Christ our Lord. *Amen.*

The Post Communion Prayer

BCP 339

**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 H347

“Go Forth for God: Go”

Litton

The Dismissal

Priest Go in peace to love and serve the Lord.

People Thanks be to God.

Postlude

“In Manus Tuas,” Litanie

Jeanne Demessieux

*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.

Parish Fellowship is sponsored by the Commission on Parish Fellowship.

INTERCESSIONS



- **Parishioners:** Charles W. Blakely, Gary Bowden, John Bowden, Damion Cokley, Jackson Cokley, Patricia Cokley, Byron Eaddy, Gloria Eaddy, Eddie Glenn, Cynthia Goines, Robert Green, Yvonne Hall, Daryl Hammonds, Jr., Desmond Hammonds, Valencia Hammonds, Tarnez Hickman, Justin Hickmon, La'Toya Hickmon, Levi Johnson, Sr., James 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
- **Family & Friends:** Ingrid Dowdell, Ernestine Grant, Gerald L. McNair, Elsie Mitchell, Katherine Robinson, Mattie Anderson-Roberson, Theodora Washington
- **Diocesan Cycle of Prayer...** Ministry of the Diocesan House Staff
- **Birthdays...**
- **Anniversaries...**
- **Births...**
- **Deaths...**
- **Traveling Mercies...**Ronald & Beverly Turner
- **Confirmands...**Kennedy Johnson, Nadia Muhammad

Create in me a clean
HEART
O God;
and renew *a right spirit*
within me.

PSALMS 51:10

SERVANTS FOR THE LORD

The Old Testament Lector

Beverly Ray

The Epistoler

DeNell Hickman

The Gospel Book Bearer

Paulette Parker-Smith

Server

Herman Hickman

Intercessor

Corliss Wise

Lay Eucharistic Minister

Paulette Parker-Smith

Crucifer

Jaylen Caldwell

Oblation Bearers

Luther Battiste

Judy Battiste

Thurifer & Boat Bearer

Levi Johnson, Jr.

Videographer

Joni James

Ushers

James Kelley

Beverly Ray

Joseph Ray

Torch Bearers

DeNell Hickman

Kennedy Johnson

Cantors

Sean Buggs

Anne Mozeleski

ANNOUNCEMENTS

SAFE CHURCH TRAINING... All persons in leadership & volunteer positions in the Church must be certified in Safe Church Training. The online training is offered for free courtesy of the Diocese. An email will be sent to those persons who are in need of the training. Training must be completed by April 3rd.

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.

EASTER BRASS... If you would like to have Brass on Easter Day, please make a donation to the Blakely-Robinson Fund and earmark it "Easter Brass."

155th CHURCH ANNIVERSARY/ST LUKE'S DAY... Our beloved parish will be 155 years old on May 21st. We will observe this anniversary on the Feast of Saint Luke Sunday, October 18th. Each parishioner is asked to give \$155 in celebration for the anniversary.

MORNING PRAYER/ANTE COMMUNION SERVICE... If you would like to learn how to lead these services or any of the other Daily Offices, please contact the Rector. Persons leading these services must be trained by their priest and licensed by the bishop. I would like to hold the training in Lent. **These services are not meant to replace the Holy Eucharist when a supply priest is available, per +Bishop Richards.**

SERVANTS FOR THE LORD... If you have a desire to serve in the Church in a certain capacity, please contact the Rector. If you are not sure what you calling is, contact the Rector for a one on one so that the two of you might discover your gifts and talents.

PASTORAL CARE... The Rector is always available for pastoral care, but you must inform him of your need if not known. This also includes requests for home blessings, anointing and confession.

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

SERMON NOTES/QUESTIONS/REFLECTIONS

MARCH 2026 CALENDAR OF SERVICES/MEETINGS/EVENTS

MARCH	SERVICE/MEETING/EVENT	TIME & PLACE
22 nd (Sunday)	The Fifth Sunday in Lent The Holy Eucharist: Rite I	10:00am-11:30am Nave
	Confirmation Class	12:30pm Griffin Hall
23 rd (Monday)	Rector's Day Off	
	Lenten Tea Sponsored by the ECW (Episcopal Church Women)	5:30pm-7:00pm Griffin Hall
24 th (Tuesday)	Buildings & Grounds	5:30pm-6:30pm Griffin Hall
25 th (Wednesday)	Quilters & Crafters	10:30am-1:00pm Griffin Hall
	Choir Rehearsal	6:00pm-7:30pm Chancel
26 th (Thursday)	Fresh Start Ministry	9:00am-12:00noon The O'Neal Center
27 th (Friday)	Rector's Spiritual Day: Sermon Prep, Pastoral Care, Self-Care, etc.	
28 th (Saturday)	4 th Saturday Feeding	12:00noon-1:00pm Griffin Hall, distributed at the door
29 th (Sunday)	HOLY WEEK BEGINS The Sunday of the Passion: Palm Sunday 9:45am The Liturgy of the Palms The O'Neal Center	10:00am The Holy Eucharist: Rite I w/the Passion Play
30 th (Monday)	HOLY MONDAY Rector's Day Off	
31 st (Tuesday)	HOLY TUESDAY Clergy Renewal of Vows & Chrism Mass	11:00am-1:00pm Trinity Cathedral

APRIL		
1 st (Wednesday)	THE STATIONS OF THE CROSS	4:45pm/Nave
	Choir Rehearsal for Easter Day	6:00pm--8:00pm
2 nd (Thursday)	MAUNDY THURSDAY The Holy Eucharist: Rite I w/the Ceremony of the Washing of the Feet (optional participation), the Procession to the Altar of Repose, and the Stripping of the Altar.	6:30pm Nave
3 rd (Friday)	THE SEVEN LAST WORDS OF CHRIST Fr. Raphiell will speak on the first two of the seven last words. Topic: Forgiveness	12:00pm Bethlehem Baptist Church 187 Williams St. North, SC
	GOOD FRIDAY LITURGY w/the Veneration of the Cross & Communion from the Reserved Sacrament	6:30pm Nave
4 th (Saturday)	HOLY SATURDAY	
	Devotions/Morning Prayer: Rite I	10:00am/Griffin Hall
	The Flowering of the Cross The Memorial Garden Committee & all others who would like to participate.	Time: 11:00am At the Wooden Cross Church Yard/Lady St.
	Altar Guild prepares the Church for Easter Day	Time: TBD
5 th (Sunday)	The Sunday of the Resurrection: Easter Day Festal Choral Eucharist: Rite II w/the Resurrection of the Alleluia, Asperges, and the <i>Regina Coeli</i> Brass (?)	10:00am Nave
	EASTER EGG HUNT & EASTER DAY BRUNCH	TBD

Music Acknowledgements & Permission for Use

Psalm

The Portland Psalter

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Service music

Opening Acclamation, *Kyrie, Sursum corda, Sanctus, the Lord's Prayer & Agnus Dei*; Permission by RiteSong online music library for one-time use of this material for congregational use.

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Lenten Gospel Acclamation

from *Oregon Catholic Press*

CELEBRATING WOMEN'S HISTORY MONTH

*A Dialogue with Columbia's Poet Laureate
Challenges and Breakthroughs
for Black Women's Voices in Poetry:*

Jennifer Boykin



WEDNESDAY, MARCH 25TH
AT 6:30 - 7:30 PM

LANGSTON HUGHES POETRY CENTER
A.U.'s Humanities Building
1329 Pine Street
Columbia, SC 29204



- Lite Reception and Door Prizes

Can poetry contribute to conversations about gender equality, justice,
or women's empowerment today?

Is it important members of the Black community
to preserve and share their stories?

Do you see your journey as a form of entrepreneurship?



A.U. Celebrating Women's History Month

Sponsored by the Office of the Provost The Langston Hughes Poetry Center
Allen University's English Department
For Further Information Contact: Charlene Spearen, MFA, Ph.D. cspearen@allenuniversity

EPISCOPAL SPOTLIGHT: DR. ANNA JULIA HAYWOOD COOPER

By Shay Dawson

<https://www.womenshistory.org/education-resources/biographies/anna-julia-cooper>

Early Life

Anna Julia Cooper was born into enslavement in 1858 in Raleigh, North Carolina. Her mother was Hannah Stanley Haywood, and her enslaver, Fabius J. Haywood, was said to be her father. Cooper also had two brothers, Andrew and Rufus. Following her emancipation at age 9, Cooper set her sights on receiving an education. The Freedmen's Bureau – which provided “food, shelter, clothing, medical services and land to displaced Southerners including newly freed African Americans” - assisted Cooper in finding schooling (United States Senate). In 1867, she became a student at the Saint Augustine Normal and Collegiate Institute in Raleigh, North Carolina, a school built specifically to educate formerly enslaved children (Douglass Day).



While her attendance was already a remarkable achievement, gender discrimination from the school's administration presented Cooper with roadblocks. Her protests granted her entry into St. Augustine's Normal School's Greek and Latin course, which were previously male-designated courses (National Museum of African American History and Culture). The success of protesting these inequities as early as the age of 9 placed her on the lifelong path of advocating for gender equality. At the age of 11, Cooper was granted the role of scholarship-teacher due to excelling in math and writing. Her role as a tutor to her peers paid a stipend of \$100 each year (Episcopal Archives).

In 1877, Cooper married George A.C. Cooper at the age of 19. George was a minister and taught Greek at St. Augustine. He passed away two years following their union. After this loss, Cooper did not remarry. She stayed at Saint Augustine Normal School beyond graduating, serving students as a matron by arranging domestic and medical care (Episcopal Archives).

Cooper remained staunchly committed to getting an education, and in 1881 enrolled at Oberlin College in Ohio. Her achievements at St. Augustine permitted her to skip freshman year and entered college as a sophomore (Episcopal Archives). Cooper quickly found that she had to advocate for the same educational offerings for women as she once did at Saint Augustine (National Museum of African American History and Culture). Fortunately, she was triumphant and accepted into the same courses as her male peers. She graduated with her bachelor's degree in 1884 and received her master's in 1887 – both in Mathematics (Douglass Day). Shortly after graduating, she transitioned from student to educator, and took on a position as a math and science teacher at Washington High School (later M Street High School, and presently Dunbar High School) in Washington, DC.

Fostering a Love of Education

Just five years after starting at Washington High School, Cooper transitioned to the role of principal. Her philosophies differed greatly from those of her peers. Many adopted the views of Booker T. Washington, who “urged blacks to subordinate demands for political and equal rights, and concentrate instead on improving job skills and usefulness through manual labor,” (National Museum of African American History and Culture). Cooper, however, felt that students should seek collegiate level education and be granted the tools and resources to successfully do so. She set out to enhance vocational programs while also implementing college preparatory programs. As principal, she recognized that students had a variety of circumstances, such as



“[coming] from poor families, [growing] up with little previous access to education, [or] might [needing] more time for tests or a longer deadline for schoolwork,” (Bates 2015). The support she provided included aiding students in earning scholarships and matching them to universities. This proved to be extremely successful, with some students ultimately attending Yale, Mount Holyoke, Brown and Harvard.

However, despite the success of Cooper’s vision, school administrators instructed her to return to Booker T. Washington’s ideologies and forgo her emphasis on college. She refused and promptly resigned. Cooper’s next role was at the Lincoln Institute

located in Jefferson, Missouri. While in Missouri, Cooper sought to return to Washington High School. Cooper was rehired in 1910, though this time as a Latin teacher instead of as principal.

Though undoubtedly invested in the academic journeys of her students, Cooper also continued to invest in her own journey as a learner. In the summers of 1911 and 1913, she attended the *Guilde Internationale de Paris*. There she studied French history, literature, and linguistics. In 1914, she set her sights on working towards a PhD and was accepted into Columbia University as a doctoral student. The following year, after her brother's passing, she adopted his five children. This undoubtedly kept Cooper busy, so much so that she was unable to fulfill all of Columbia's requirements. She remained staunchly committed to teaching and to her adopted children.

Eventually, in 1924, Cooper transferred to Paris' Sorbonne University in 1924. Her dissertation was written in French and explored attitudes about enslavement post-Haitian rebellion (Bates 2015). Cooper received her doctorate at 65. This made her the fourth African American woman in the United States to earn a PhD (Bates 2015). All the while, she remained a teacher. Cooper did not retire from Washington High School until 1930 - she was 72. Though her time as a traditional educator had ended, she remained active within the many conversations surrounding African American freedom and education.

A Voice from the South: A Black Feminist Staple

Though teaching was often at the forefront of her mind, Cooper had extensive philosophies on a variety of pressing social topics. As such, while working as a teacher, she published a book entitled *A Voice from the South: By a Black Woman in the South* in 1892. This piece was one factor that made Cooper a voice of authority on issues of education and activism. While her book explored Jim Crow Laws and stereotypes about African Americans, the text was most widely celebrated for Cooper's proposed necessity for racial uplift: affording Black women the opportunity to get an education. She felt that Black women had a unique understanding of the world



due to factors of both race and gender (Carey). In fact, by exploring barriers to access such as sexism and racism, this text is also said to be the first “book length articulation of Black feminist theory,” (Carey). Furthermore, Cooper’s opening statement in the text set the tone for the rest of the work. She remarked, “I speak for the colored women of the South, because it is there that the millions of Blacks in this country have watered the soil with blood and tears, and it is there that the colored woman of America has made her characteristic history and there her destiny is evolving,” (Cooper 1892).

The musings within this text are considered some of the earliest articulations of intersectionality. Intersectionality is understood as “the process of understanding how the complex intersection between gender, race, and class impacts individuals,” (Carey). She emphasized how identity often renders Black women invisible in many settings (i.e. women’s suffrage), highlighting the tools necessary to prop them up. Additionally, she also discussed issues of class and labor in relation to race - solidifying her spot in a conversation often dominated by Black men such as W.E.B. Du Bois (with whom Cooper was friends) and Booker T. Washington. Cooper did not only work for her and her alone to be heard, but other Black girls and women as well. Within *A Voice from the South* she wrote: “[G]ive the girls a chance!...Let our girls feel that we expect more from them than that they merely look pretty and appear well in society. Teach them that there is a race with special needs which they and only they can help; that the world needs and is already asking for their trained, efficient forces,” (Cooper 1892).

A Voice from the South gave Cooper opportunities to lecture on social justice at various locations throughout the nation. She expanded upon her ideas regarding Black women, activism, education and civil rights (Columbia University). Cooper spoke at conferences such as the World's Congress of Representative Women at the Chicago World's Fair in 1893, the Woman Suffrage Congress in 1893, and the Pan-African Conference in London in 1900 (Episcopal Archives). Though *A Voice from the South* was one of her most celebrated works, Cooper wrote a variety of poems (many of which were unpublished), plays and articles (National Museum of African American History and Culture).

Additionally, amid various speaking engagements, she also co-founded and was involved in a variety of organizations. These included founding the Colored Women’s League, serving on the executive committee of the first Pan-African Conference, being the first woman member of the American Negro Academy, and developing branches of the Young Women’s Christian Association (YWCA) and the Young Men’s Christian Association (YMCA) specifically for African American members (Columbia

University). She dubbed the latter organization the Phyllis Wheatley Young Women's Christian Association (National Museum of African American History and Culture).

Later Life and Legacy

Cooper's career as both an educator and activist persisted well into old age. At 72, Cooper became the president of Frelinghuysen University. Frelinghuysen offered Black adults both vocational and academic experiences. The university embodied much of Cooper's own personal philosophies, which resulted in her continuous support - so much so that, once she completed her presidency, she then served as registrar for ten additional years until its closing in 1950 (Episcopal Archives). Cooper continued to advocate for quality education until her passing. She passed away on February 27th, 1964 at the age of 105 and was buried next to her husband.

Anna Julia Cooper's work remains a guiding light for many. She advocated for better educational opportunities for her own community, all while shedding light onto the realities of the experiences of Black women. Her work has been celebrated in many forms, such as within the U.S. passport where her quote - "The cause of freedom is not the cause of a race or a sect, a party or a class – it is the cause of humankind, the very birthright of humanity." - is highlighted – the only quote included in the U.S. passport from any woman. Cooper has also been honored on a U.S. Postal Service commemorative stamp, and both a middle school and center at a university named in her honor. Though her legacy shows up in several ways socially and culturally, one thing remains true: Cooper laid the foundation upon which many African American women stand on today, both students and educators alike. Cooper's career was dramatized in *Tempestuous Elements*, a play by Kia Corthron, premiered at Washington's Arena Stage in 2024.

Cooper is honored on the liturgical calendar of the Episcopal Church (USA) on February 28, underscoring the recognition of her social and educational contributions within religious communities. Liturgical commemorations of her life and ministry have taken place since at least 2017.

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ANNA JULIA HAYWOOD COOPER
(1858-1964)
Writer, Educator, Activist, & Scholar

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