



TRINITY CATHEDRAL, PITTSBURGH

12 February 2022 • 10:00 a.m.

**Morning Prayer • The Feast of Absalom Jones**

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CELEBRATION  
*of the LIFE and MINISTRY of*  
THE REVEREND ABSALOM JONES



*Absalom Jones*  
*Raphaelle Peale, 1810*

PRELUDE

*Adagio Cantabile*

R. Nathaniel Dett (1882–1943)

# MORNING PRAYER

*Please stand*

## Opening Hymn

*Lift Every Voice and Sing*  
*sung by Malcolm Hines, baritone*

*Lift ev'ry voice and sing,  
till earth and heaven ring,  
ring with the harmonies of liberty;  
let our rejoicing rise  
high as the list'ning skies,  
let it resound loud as the rolling sea.  
Sing a song full of the faith that the dark past has taught us;  
sing a song full of the hope that the present has brought us;  
facing the rising sun  
of our new day begun,  
let us march on till victory is won.*

*Stony the road we trod,  
bitter the chast'ning rod,  
felt in the days when hope unborn had died;  
yet with a steady beat,  
have not our weary feet  
come to the place for which our fathers sighed?  
We have come over away that with tears has been watered;  
we have come, treading our path through the blood of the slaughtered;  
out from the gloomy past,  
till now we stand at last  
where the white gleam of our bright star is cast.*

*God of our weary years,  
God of our silent tears,  
thou who hast brought us thus far on the way;  
thou who hast by thy might,  
led us into the light,  
keep us forever in the path, we pray.  
Lest our feet stray from the places, our God, where we met thee;  
lest our hearts, drunk with the wine of the world, we forget thee,  
shadowed beneath Thy hand,  
may we forever stand,  
true to our God, true to our native land.*

Text: James Weldon Johnson, 1900.

Music: J. Rosamond Johnson, 1921.

*Officiant* I will give you as a light to the nations, that my salvation may reach to the end of the earth. –*Isaiah 49:6b*

*Officiant* Let us confess our sins against God and our neighbor.

*All*

**Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen**

*Officiant* Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

## THE INVITATORY *and* PSALTER

*Officiant* Lord, open our lips.

*People*

**And our mouth shall proclaim your praise.**

*All*

**Glory to the Father, and to the Son,  
and to the Holy Spirit; as it was in the beginning,  
is now, and will be for ever. Amen. Alleluia!**

**Venite**

*Psalm 95:1–7*

*All*

**Come, let us sing to the Lord;  
let us shout for joy to the Rock of our salvation.  
Let us come before his presence with thanksgiving \*  
and raise a loud shout to him with psalms.  
For the Lord is a great God, \*  
and a great King above all gods.  
and the heights of the hills are his also.  
The sea is his, for he made it, \*  
and his hands have molded the dry land.**

**Come, let us bow down, and bend the knee, \*  
and kneel before the Lord our Maker.  
For he is our God,  
and we are the people of his pasture  
and the sheep of his hand. \*  
Oh, that today you would hearken to his voice!**

### **Psalm 126**

*said responsively by half verse*

- 1 When the LORD restored the fortunes of Zion, \*  
**then were we like those who dream.**
- 2 Then was our mouth filled with laughter, \*  
**and our tongue with shouts of joy.**
- 3 Then they said among the nations, \*  
**“The Lord has done great things for them.”**
- 4 The LORD has done great things for us, \*  
**and we are glad indeed.**
- 5 Restore our fortunes, O LORD, \*  
**like the watercourses of the Negev.**
- 6 Those who sowed with tears \*  
**will reap with songs of joy.**
- 7 Those who go out weeping, carrying the seed, \*  
**will come again with joy, shouldering their sheaves.**

*All*

**Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. Amen.**

## **THE WORD *of* GOD**

### **The Lesson**

*Isaiah 42:5–9*

**T**hus says God, the LORD,  
who created the heavens and stretched them out,  
who spread out the earth and what comes from it,  
who gives breath to the people upon it  
and spirit to those who walk in it:  
I am the LORD, I have called you in righteousness,  
I have taken you by the hand and kept you;

I have given you as a covenant to the people,  
a light to the nations,  
to open the eyes that are blind,  
to bring out the prisoners from the dungeon,  
from the prison those who sit in darkness.  
I am the LORD, that is my name;  
my glory I give to no other,  
nor my praise to idols.  
See, the former things have come to pass,  
and new things I now declare;  
before they spring forth,  
I tell you of them.

*Reader*     The word of the Lord.  
*People*     **Thanks be to God.**

**Canticle**

*The First Song of Isaiah*

*Isaiah 12:2-6*

**S**urely, it is God who saves me; \*  
I will trust in him and not be afraid.  
For the Lord is my stronghold and my sure defense, \*  
and he will be my Savior.  
Therefore you shall draw water with rejoicing \*  
from the springs of salvation.  
And on that day you shall say, \*  
Give thanks to the Lord and call upon his Name;  
Make his deeds known among the peoples; \*  
see that they remember that his Name is exalted.  
Sing the praises of the Lord, for he has done great things, \*  
and this is known in all the world.  
Cry aloud, inhabitants of Zion, ring out your joy, \*  
for the great one in the midst of you is the Holy One of Israel.  
Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. Amen.

## **The Gospel**

*John 15:12-15*

**J**esus said, “This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father.”

*Reader*     The word of the Lord.  
*People*     **Thanks be to God.**

## **The Homily**

**Bishop Cynthia M. Moore-Koikoi**  
*Western Pennsylvania Conference*  
*The United Methodist Church*

*please stand*

## **The Apostles’ Creed**

**I believe in God, the Father almighty,  
creator of heaven and earth;**  
**I believe in Jesus Christ, his only Son, our Lord.**  
**He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.**  
**He suffered under Pontius Pilate,  
was crucified, died, and was buried.**  
**He descended to the dead.**  
**On the third day he rose again.**  
**He ascended into heaven,  
and is seated at the right hand of the Father.**  
**He will come again to judge the living and the dead.**  
**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins  
the resurrection of the body,  
and the life everlasting. Amen.**

## A BLESSING

Blessing of The Reverend William Henry Wilson Plaque  
for Trinity Cathedral

*given by Mrs. Doris Garrett Brevard*

*& The Reverend Deacon Linda Tardy Wilson, Church of the Holy Cross*

## THE PRAYERS

*Leader*    The Lord be with you.

*People*    **And also with you.**

*Leader*    Let us pray.

### The Lord's Prayer

**Our Father, who art in heaven, hallowed be thy Name,  
thy kingdom come, thy will be done, on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation, but deliver us from evil.  
For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.**

### Suffrages

Show us your mercy, O Lord;  
**And grant us your salvation.**  
Clothe your ministers with righteousness;  
**Let your people sing with joy.**  
Give peace, O Lord, in all the world;  
**For only in you can we live in safety.**  
Lord, keep this nation under your care;  
**And guide us in the way of justice and truth.**  
Let your way be known upon earth;  
**Your saving health among all nations.**  
Let not the needy, O Lord, be forgotten;  
**Nor the hope of the poor be taken away.**  
Create in us clean hearts, O God;  
**And sustain us with your Holy Spirit.**

## PRAYERS *of the* PEOPLE

*Leader* Let us pray for the Church and for the world.

God of love, we pray for your church universal: especially for Michael, our Presiding Bishops; Ketlen, our bishop; for all lay and ordained ministers; and for all who seek you in the community of the faithful. Equip us with compassion and love, to carry out your work of reconciliation in the world.

*People* **God of love, hear our prayers for the church.**

*A moment of silence, add your prayers, silently or in your hearts*

*Leader* God of freedom, we pray for our nation, and all the nations of the world: for peace and unity across barriers of language, color, and creed; and for elected and appointed leaders, that they would serve the common good. Inspire all people with courage to speak out against hatred and to actively resist evil. Unite the human family in bonds of love.

*People* **God of freedom, hear our prayers for the world.**

*A moment of silence, add your prayers, silently or in your hearts*

*Leader* God of justice, we pray for the earth, your creation entrusted to our care: for the animals and birds, the mountains and oceans, and all parts of your creation that have no voice of their own. Stir up in us a thirst for justice that protects the earth and all its resources, that we may leave to our children's children the legacy of beauty and abundance that you have given us.

*People* **God of justice, hear our prayers for the earth.**

*A moment of silence, add your prayers, silently or in your hearts*

*Leader* God of peace, we pray for this community: for our local leaders; for our schools and markets; for our neighborhoods and workplaces. Kindle in every heart a desire for equality, respect, and opportunity for all. Give us courage to strive for justice and peace among all people, beginning here at home.

*People* **God of peace, hear our prayers for our community.**

*A moment of silence, add your prayers, silently or in your hearts*

*Leader* God of mercy, we pray for all in any kind of need or trouble: for those whose lives are closely linked with our, and those connected to us as part of the human family. For refugees and prisoners; for the sick and the suffering, the lonely and despairing;



for those facing violence; and for all held down by prejudice or injustice. Awaken in us compassion and humility of spirit, as we seek and serve Christ in all persons.

*People*     **God of mercy, hear our prayers for all who are in need.**

*A moment of silence, add your prayers, silently or in your hearts*

*Leader*     God of grace, we pray for those who have died: for the faithful in every generation who have worked for justice; for prophets who have called us to racial reconciliation; for martyrs who died because of hatred; and for all the communion of saints. Make us faithful to your call to proclaim your Good News, by word and example, and bring us at last into the glorious company of the saints in light.

*People*     **God of grace, hear our prayers for those who have died.**

*A moment of silence, add your prayers, silently or in your hearts*

*Officiant*   O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. **Amen.**

### **The Collect of the Day**

Set us free, heavenly Father, from every bond of prejudice and fear; that, honoring the steadfast courage of your servant Absalom Jones, we may show forth in our lives the reconciling love and true freedom of the children of God, which you have given us in your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## **THE GENERAL THANKSGIVING**

*All*

**Almighty God, Father of all mercies,  
we your unworthy servants give you humble thanks  
for all your goodness and loving-kindness  
to us and to all whom you have made.  
We bless you for our creation, preservation,  
and all the blessings of this life;**

but above all for your immeasurable love  
in the redemption of the world by our Lord Jesus Christ;  
for the means of grace, and for the hope of glory.  
And, we pray, give us such an awareness of your mercies,  
that with truly thankful hearts we may show forth your praise,  
not only with our lips, but in our lives,  
by giving up our selves to your service,  
and by walking before you  
in holiness and righteousness all our days;  
through Jesus Christ our Lord,  
to whom, with you and the Holy Spirit,  
be honor and glory throughout all ages. Amen.

*Officiant*

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. Amen.

## THE SENDING FORTH *of* GOD'S PEOPLE *for* MINISTRY *in the* WORLD

**Closing Hymn** *In Christ There is No East or West*

McKEE  
*soloist Malcolm Hines*

1

*In Christ there is no East or West,  
in him no South or North,  
but one great fellowship of love  
throughout the whole wide earth.*

2

*Join hands, disciples of the faith,  
whate'er your race may be!  
Who serves my Father as his child  
is surely kin to me.*

3

*In Christ now meet both East and West,  
in him meet South and North,  
all Christly souls are one in him,  
throughout the whole wide earth.*

Text: John Exenham (1852–1941), alt.

Music: African-American spiritual; adapt. and harm. Harry T. Burleigh (1866–1949)

## The Blessing and Dismissal

*Bishop* May Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

Let us bless the Lord.

*People* **Thanks be to God.**

*All*

**Glory to God whose power, working in us,  
can do infinitely more than we can ask or imagine:  
Glory to him from generation to generation  
in the Church, and in Christ Jesus for ever and ever.  
Amen.**

POSTLUDE *Fugue*

David Hurd (b. 1950)

## CYNTHIA M. MOORE-KOIKOI

Bishop Moore-Koikoi was elected bishop of The United Methodist Church in July 2016 and began her assignment in the Pittsburgh Area on September 1 of that year.

She earned a Bachelor of Arts degree in psychology from Loyola College in Maryland, and a Masters of Arts and advanced certification in school psychology from the University of Maryland. She worked as a school psychologist for Anne Arundel County Public Schools for 17 years before answering her call to ordained ministry.

Bishop Moore-Koikoi then completed her Master of Divinity degree at Wesley Theological Seminary in Washington, DC, in 2007. She served as pastor of a small church in East Baltimore and as associate pastor at Calvary UMC, a large congregation in Annapolis.

Ordained an elder in 2010, she served on the staff and as district superintendent of the Baltimore-Washington Conference. She was serving as superintendent of the Baltimore Metropolitan District when elected a Bishop.

Bishop Moore-Koikoi is married to Reverend Raphael Koikoi, a pastor in the United Methodist Church. She enjoys travel, music of all kinds (singing and playing), sewing, and cycling.

## ABSALOM JONES

Absalom Jones was born enslaved to Abraham Wynkoop a wealthy Anglican planter in 1746 in Delaware. He was working in the fields when Abraham recognized that he was an intelligent child and ordered that he be trained to work in the house. Absalom eagerly accepted instruction in reading. He also saved money he was given and bought books (among them a primer, a spelling book, and a bible). Abraham Wynkoop died in 1753 and by 1755 his younger son Benjamin had inherited the plantation. When Absalom was sixteen Benjamin Wynkoop sold the plantation and Absalom's mother, sister, and five brothers. Wynkoop brought Absalom to Philadelphia where he opened a store and joined St. Peter's Church. In Philadelphia Benjamin Wynkoop permitted Absalom to attend a night school for black people that was

operated by Quakers following the tradition established by abolitionist teacher Anthony Benezet.

At twenty, with the permission of their masters, Absalom married Mary Thomas who was enslaved to Sarah King who also worshipped at St. Peter's. The Rev. Jacob Duche performed the wedding at Christ Church. Absalom and his father-in-law, John Thomas, used their savings, and sought donations and loans primarily from prominent Quakers, in order to purchase Mary's freedom. Absalom and Mary worked very hard to repay the money borrowed to buy her freedom. They saved enough money to buy property and to buy Absalom's freedom. Although he repeatedly asked Benjamin Wynkoop to allow him to buy his freedom, Wynkoop refused. Absalom persisted because as long as he was enslaved Wynkoop could take his property and his money. Finally, in 1784 Benjamin Wynkoop freed Absalom by granting him a manumission. Absalom continued to work in Wynkoop's store as a paid employee.

Absalom left St. Peter's Church and began worshipping at St. George's Methodist Episcopal Church. He met Richard Allen who had been engaged to preach at St. George's and the two became lifelong friends. Together, in 1787, they founded the Free African Society a mutual aid benevolent organization that was the first of its kind organized by and for black people. Members of the Society paid monthly dues for the benefit of those in need. At St George's, Absalom and Richard served as lay ministers for the black membership. The active evangelism of Jones and Allen, greatly increased black membership at St George's. The black members worked hard to help raise money to build an upstairs gallery intended to enlarge the church. The church leadership decided to segregate the black worshippers in the gallery, without notifying them. During a Sunday morning service a dispute arose over the seats black members had been instructed to take in the gallery and ushers attempted to physically remove them by first accosting Absalom Jones. Most of the black members present indignantly walked out of St. George's in a body.

Prior to the incident at St. George's the Free African Society had initiated religious services. Some of these services were presided over by The Rev. Joseph Pilmore an assistant St. Paul's Episcopal Church. The Society established communication with similar black groups in other cities. In 1792 the Society began to build the African Church of

Philadelphia. The church membership took a denominational vote and decided to affiliate with the Episcopal Church. Richard Allen withdrew from the effort as he favored affiliation with the Methodist Church. Absalom Jones was asked to provide pastoral leadership and after prayer and reflection he accepted the call.

The African Church was dedicated on July 17, 1794. The Rev. Dr. Samuel Magaw, rector St. Paul's Church, preached the dedicatory address. Dr. Magaw was assisted at the service by The Rev. James Abercrombie, assistant minister at Christ Church. Soon thereafter the congregation applied for membership in the Episcopal Diocese of Pennsylvania on the following conditions: 1) that they be received as an organized body; 2) that they have control over their own local affairs; 3) that Absalom Jones be licensed as layreader, and, if qualified, be ordained as minister. In October 1794 it was admitted as the African Episcopal Church of St Thomas. The church was incorporated under the laws of the Commonwealth of Pennsylvania in 1796. Bishop William White ordained Jones as deacon in 1795 and as priest on September 21, 1802.

Jones was an earnest preacher. He denounced slavery, and warned the oppressors to "clean their hands of slaves." To him, God was the Father, who always acted on "behalf of the oppressed and distressed." But it was his constant visiting and mild manner that made him beloved by his congregation and by the community. St Thomas Church grew to over 500 members during its first year. The congregants formed a day school and were active in moral uplift, self-empowerment, and anti-slavery activities. Known as "the Black Bishop of the Episcopal Church," Jones was an example of persistent faith in God and in the Church as God's instrument. Jones died on this day in 1818.

By Arthur K. Sudler, William Carl Bolivar, Director,  
Historical Society & Archives, African Episcopal Church of St. Thomas

## THE REVEREND WILLIAM HENRY WILSON

The first ordination of a black person to clerical orders in the Diocese of Pittsburgh took place at Trinity Cathedral (then Trinity Church) on December 30, 1877. Bishop Kerfoot ordained to the priesthood the deacon William H. Wilson. The sermon Bishop Kerfoot preached, "A Man of Ethiopia," was published as a pamphlet and the bishop had this to say in his report to the Diocese in May 1878:

"I have held but one ordination in our Diocese this year, that of The Rev. William Henry Wilson, a colored man, Deacon, to the order of the Priesthood on the Sunday after Christmas, 1877, in this church, Trinity Church, Pittsburgh. Mr. Wilson had well won this higher degree by a long and efficient diaconate in Nebraska and its latter months spent among us, fully confirmed the confidence that his previous Bishop's testimony had given us in him. Mr. Wilson is doing his Priest's work prudently and efficiently in St. Cyprian's Mission to colored people in this city and vicinity."

(Taken from the Episcopal Diocese of Pittsburgh history by Joan Gunderson, Former Diocesan Archivist)

1877-  
 Dec  
 30  
 by after  
 Christmas

Trinity Chh, Pittsburgh

31

Ordination of Rev W<sup>m</sup> Henry Wilson, Colored  
 Man, Deacon, to the Priesthood  
 Rev B. Walden & White read me prayer  
 Pfr for deacon in Evening Scriptures &  
 at the Comm.

Rev D. Hitchcock, (Cath), presented Candidate  
 of Handed Day fine. All full &  
 the whole service significant & very  
 many Colored people present in given  
 desks & in many of the pews. I was  
 fully satisfied with the Colored Priest  
 & were all there.

By - N. M. H. O. S. D. G.

I read as prayer & psalms  
 on Isaiah 40:18 -

## PARTICIPANTS

- Crucifer* Mr. Lyle Wood, *The Church of the Holy Cross*  
*Officiant* The Rt. Rev. Ketlen Solak, D.Min,  
*Bishop, Diocese of Pittsburgh*  
*Lectors* Mr. Joe Macklin, *Trinity Cathedral*  
Mr. Guy Brown, *St. Thomas Memorial Episcopal Church*  
*Homilist* Bishop Cynthia Moore-Koikoi  
*Western Pennsylvania District, The United Methodist Church*  
*Dean* The Very Rev. Aidan Smith, *Trinity Cathedral*  
*Intercessors* Ms. Denise Johnson, *Commission on Race and Reconciliation*  
*Organist* Mr. David Schaap, *Trinity Cathedral*  
*Soloist* Mr. Malcolm Hines, *Trinity Cathedral*  
*Video production*  
Mr. Paul Schaap, *Trinity Cathedral*

Prayers of the people for the Ministry of Justice and Reconciliation,  
TEC <https://standingcommissiononliturgyandmusic.org/2018/01/03/prayers-for-racial-reconciliation-and-justice/>

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