

**ONLINE CHURCH**

**14 de febrero/february 14, 2021 | 9:45 a.m.**

**JOIN VIA ZOOM OR FB LIVE.**

Zoom link: <https://bit.ly/33tvUN4>

**CALVARY DC**

**BLACK**

**LIVES**

**TRUTH TELLERS**

**WOMEN**

**FAITH**

**HISTORY**

**THEY MATTER.**

Black History Month

# Alabando | Worshipping

## La Bienvenida | Welcome

### Himno de Alabanza | Hymn of Praise

### “We’ve Come This Far By Faith”

*sung by Tim Shaw*

We’ve come this far by faith  
Leaning on the Lord  
Trusting in His Holy Word  
He’s never failed me yet

Llegamos hasta aquí  
Confiando en Dios  
En su Palabra de bondad  
El nunca me dejará

Oh, oh, oh, oh  
Can’t turn around  
We’ve come this far by faith

Oh, oh, oh, oh  
No volveremos  
El nunca me dejará

Oh, oh, oh, oh  
Can’t turn around  
We’ve come this far by faith

Oh, oh, oh, oh  
No volveremos  
El nunca me dejara

### Palabras de Alabanza | Call to Worship

*Ed Wyatt, Deacon  
Diana Pliego Padilla, Liturgist*

O God of our weary years and God of our silent tears, God who has brought us thus far on the way—

**Hear us, O God! For your Black children continue to offer a wellspring of vision and voice in the deserts of the American imagination.**

O God, you assured us that you have heard the cries of your children, that you have seen the plight of their suffering, and that you would shadow them beneath your hand.

**O God, we ask that you deliver us from the violent white supremacy that surrounds us. God we ask that you make your justice flow, and your righteousness fall like an ever-flowing stream.**

O God, we know that you do see our suffering and hear our cries. We know that despite the structures of this world, Black Lives do Matter to you. Black Lives have always mattered to you. Black Lives will always matter to you.

**O God, then let us awake. Let Black Lives Matter to us in America and let Black Lives Matter all over the world. Let us be a church where Black History Matters, and where Black History shapes and informs all that we do together.**

### La Paz de Cristo | Passing the Peace of Christ

The peace of the Lord be with you. **And also with you.**  
La paz del Señor sea contigo. **Y contigo también.**

**Respondemos Juntos | Responding Together**

**Make Us One | Haznos Uno**

**Make us one, Lord, make us one; Holy Spirit, make us one.  
Let your love flow so the world will know we are one in you.  
Haznos uno, uno en ti. Haznos uno, Señor, en ti.  
Y que el mundo vea en nuestro amor que somos uno en ti.**

## **Escuchando | Listening**

**Tiempo Con Los Niños | Time With Children**

*Pastor Maria*

**Dando en Linea | Giving Online**

Please visit [www.calvarydc.org/give](http://www.calvarydc.org/give). Each Sunday, we have the opportunity to engage in a spiritual practice tracing back to the early church. As followers of Jesus began re-imagining their allegiance to God and not Caesar, they also chose to share their money, time, and resources in ways that disrupted systems of power and violence around them. As a community of faith shaped by this intention as we strive to be radically inclusive, progressive, and multicultural, we pray that our commitments might free you to give to this place both joyfully and intentionally.

**Lectura | Scripture Lesson**

**Mateo | Matthew 5:1-12**

*Diana Pliego Padilla, Liturgist*

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they will be comforted.

“Blessed are the meek, for they will inherit the earth.

“Blessed are those who hunger and thirst for righteousness, for they will be filled.

“Blessed are the merciful, for they will receive mercy.

“Blessed are the pure in heart, for they will see God.

“Blessed are the peacemakers, for they will be called children of God.

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

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Viendo la multitud, subió al monte; y sentándose, vinieron a él sus discípulos.  
Y abriendo su boca les enseñaba, diciendo:  
Bienaventurados los pobres en espíritu, porque de ellos es el reino de los cielos.  
Bienaventurados los que lloran, porque ellos recibirán consolación.  
Bienaventurados los mansos, porque ellos recibirán la tierra por heredad.  
Bienaventurados los que tienen hambre y sed de justicia, porque ellos serán saciados.  
Bienaventurados los misericordiosos, porque ellos alcanzarán misericordia.  
Bienaventurados los de limpio corazón, porque ellos verán a Dios.  
Bienaventurados los pacificadores, porque ellos serán llamados hijos de Dios.  
Bienaventurados los que padecen persecución por causa de la justicia, porque de ellos es el reino de los cielos.  
Bienaventurados sois cuando por mi causa os vituperen y os persigan, y digan toda clase de mal contra vosotros, mintiendo.  
Gozaos y alegraos, porque vuestro galardón es grande en los cielos; porque así persiguieron a los profetas que fueron antes de vosotros.

### **Canción | Refrain**

**Lead Me, Guide Me | Guíame**  
*sung by Rhea Williams*

**Lead me, guide me, along the way,  
For if you lead me, I cannot stray  
Lord let me walk each day with thee,  
Lead me oh Lord, lead me.**

**Guíame, guíame en tu verdad,  
Si me conduces, no vagaré.  
Dios, déjame contigo andar,  
Guíame, mi Señor.**

### **Una Lectura | A Sacred Reading**

**words from Ta-Nehisi Coates**  
**“Between the World and Me”**  
*J.C. Howard, reader*

I could not retreat into the church and its mysteries. My parents rejected all dogmas. We spurned the holidays marketed by the people who wanted to be white. We would not stand for their anthems. We would not kneel before their God. And I had no sense that any just God was on my side. “The meek shall inherit the earth” meant nothing to me. The meek were battered in West Baltimore, stomped out at Walbrook Junction, bashed up on Park Heights, and tortured in the showers of the city jail. My understanding of the universe was physical, and its moral arc bent toward chaos then concluded in a box. That was the message of the small-eyed boy, untucking the piece—a child bearing the power to body and banish other children to memory. That was also the message of America too.

It’s funny, you know, because I was a curious boy, and paid attention to everything. So it did not escape me that every February my classmates and I were herded into assemblies for a ritual review of the civil-rights movement. Our teachers urged us toward the example of freedom marchers, Freedom Riders, and Freedom Summers, and it seemed that the month could not pass without a series of films dedicated to the glories of being beaten on camera. The black people in these films seemed to love the

worst things in life—love the dogs that rent their children apart, the tear gas that clawed at their lungs, the fire hoses that tore their clothes and tumbled them into the streets. They seemed to love the men who violated them, the women who cursed them, love the children who spat on them, and the terrorist that bombed them. **Why are they showing this to us? Why were only our heroes nonviolent?** Back then all I could do was measure these freedom-lovers by what I knew. Which is to say, I measured them against children pulling out in the 7-Eleven parking lot, against parents wielding extension cords, and the threatening intonations of armed black gangs saying, “Yeah, man, what’s up now?” **I judged them against the country I knew**, which had acquired the land through murder and tamed it under slavery, against the country whose armies fanned out across the world to extend their dominion.

***The world, the real one, was civilization secured and ruled by savage means. How could the schools valorize men and women whose values society actively scorned? How could they send us out into the streets of Baltimore, knowing all that they were, and then speak of nonviolence? How could they teach my history, black history, as though the meek had really inherited the earth? As though they were unaware of the history of violence and carnage that got us here. And more importantly why did they teach history, black history, in this way? Why were they showing this to us? And why were only our heroes nonviolent?***

## Creciendo | Growing

### Música Especial | Special Music

**“Oh, Freedom”**  
*sung by Desmond Thompson*

### Sermón | Sermon

*Pastor Elijah*

### Himno | Hymn of Invitation

**“Your Justice Marches On”**  
*sung by Michael Polscer/David Simmons*

**Mine eyes have seen the glory of the coming of the Lord  
You are turning over tables, you are laying down the sword  
Replanting every vineyard ‘til a brand new wine is poured  
Your justice marches on.**

***Refrain:*** Glory, glory hallelujah Glory, glory hallelujah  
Glory, glory hallelujah, your justice marches on.

**I’ve seen you in our home fires burning with a quiet light  
You are mothering and feeding in the wee hours of the night  
Your steady love is fervent, you will never fade or tire.  
Your justice marches on. *Refrain.***

In the beauty of the lilies You were born across the sea  
With a glory in Your bosom that is still transfiguring  
Dismantling our empires 'til each one of us is free  
Your justice marches on. *Refrain.*

**Bendición | Benediction**

Pastor Elijah

Sign up for our weekly newsletter, **Latest Happenings**.

Visit [calvarydc.org](http://calvarydc.org) and select "Sign up for Updates."

Contact the Deacon of the Week, Ed Wyatt, [edwyattdc@gmail.com](mailto:edwyattdc@gmail.com) with your cares or concerns.

### **Announcements:**

#### **Preparations for Ash Wednesday and Lent**

1. **Special Lenten Booklet.** We have a very special Calvary-crafted Lenten booklet to guide us through the series. Reflections by Calvary members, special music composed just for this, and beautiful designs by none other than our in-house sticker makers, Ruthie and Rachel Alcazar. You definitely want a copy! If you signed up for an Advent packet a few months ago, either for pick-up or mail-in, you will *automatically* be receiving a Lenten Booklet, free of charge, though we always welcome donations to support the cost. If you *did not* sign up for an Advent packet but you *DO* want a Lenten booklet, please email Zack Eccleston, and we'll make sure to mail you one!
2. **Ash Wednesday Service.** This coming Wednesday, February 17 @ 6:30 pm on Zoom and Facebook Live. *Same Zoom link as Sunday morning. Honest Hour cancelled this coming week.*
3. **Instructions on DIY Ashes from Home.** If you're looking for simple ways of preparing your own ashes, here are a few ideas below.
  - *Traditional ashes.* If you have access to a fire pit or can safely burn things in a metal container, you can try burning your own ashes. Once they've cooled, mix them with olive oil (*not water, that's toxic!*) and they are ready to go.
  - *Order ashes online.* A quick Google search can set you in the right direction there!
  - *Use black/grey/honestly any color chalk instead.* If you've got some handy from any at-home sidewalk chalking projects.
  - *Glitter ashes.* Mix together glitter (with or without ashes) and olive oil for a special reminder that you are Beloved. [Learn more here.](#)

**Economic Justice Forum TODAY following Coffee Hour-** Today, we will be discussing the feedback provided in the last session and some general ideas for this year. After that, Rick will be giving a presentations entitled "Why I am an anti-capitalist," so you don't want to miss it!

## **Revised Mission/Vision/Values Statement Affirmed by the Congregation**

### **Our Labor Together: A Mission Statement**

We are a multi-racial, multi-ethnic community of Christ followers committed to the sacred work of anti-racism, social justice, and radical inclusion.

### **Our Belovedness: A Values Statement**

We affirm that God celebrates the creative diversity of God's kin-dom, loving people of every color, faith, nationality, immigration status, sexual orientation, gender identity and expression, physical and cognitive ability, and economic status. It matters that people who have been historically marginalized by the Christian church in America see themselves listed here as God's beloved. In other words, **you** are our values statement.

- We believe Black Lives Matter. Further still, Black Lives are precious and beloved by God. We are a church shaped by this profound theological statement. Until this is fully understood and expressed in the policies and practices of this nation's political and social life, it is essential for people of faith to keep saying, and living, this truth.
- We believe no human being is "illegal," and as a Sanctuary Church, we fully welcome and support people of all immigration statuses.
- We believe LGBTQ+ lives are sacred, beautiful, and ought to be fully included and affirmed in all aspects of congregational life and leadership.
- We celebrate that our worshipping life is multi-lingual and multi-dimensional, especially shaped by Latin American, particularly Salvadoran, traditions, and the Historic Black Church tradition.
- We value interfaith inclusion and welcome people of any and all faith traditions to find a home here.
- We value people for who they are and not for their role in an economy where wealth accumulates and people struggle to live.
- We acknowledge that we gather on the traditional land of the Piscataway, Anacostan, and Nacotchtank Peoples past and present, and honor with gratitude the land itself and the people who have stewarded it throughout the generations. We believe that the earth is sacred and that we must continue to learn how to be better caretakers of the land we inhabit.
- We value diverse theological voices which have long stood on the margins within the Christian tradition in America.

### **Our Holy Imagination: A Vision Statement**

We believe that Jesus identifies particularly with oppressed and marginalized people and invites us into radically inclusive community. As a historically white church with the sacred gift of now being a multiracial Christian community, we hear the clarion call to engage in the active and disruptive work of anti-racism and decolonization, both within ourselves and in the world. Ultimately, we commit to this labor as a *joyful* act of discipleship that leads us ever deeper into the Gospel of liberation and life.

## **Remember in Prayer**

New this week: Paul Lansing

Family and friends of Paul E. Kondy, Amy Dale's uncle. Family and friends of Osmin Pérez, Eugenia Reyes' cousin. *A special note: if you would like to support Eugenia's family with the funeral costs, you can give here directly:*

<https://www.gofundme.com/f/funeral-services-in-memory-of-our-beloved-father>. Joe and Shirley Taylor, Jessica Taylor's parents; John Jorgensen, Eric Jorgensen's brother. Marlene Shambaugh, Courtney Miller's aunt; Loved ones of George Floyd, Ahmaud Arbery, Breonna Taylor, and all who are unjustly taken from this life by the sin of white supremacy. Each and every one of us, particularly the most vulnerable among us as we face the effects of COVID-19 together. Gilles Bikindou, of Greenwood Forest Baptist Church in Cary, NC; Sue Bollinger, Michelle Harris-Love's mother; Maria Isabel Bueso; Luis Campos, Daniel Alcazar-Roman's uncle; Dorothy Dale, Amy Dale's aunt; Argentina Jiguan; Rena Jirack; Lucy Johnson, Jackie Wright's grandmother; Anna Kneifel, The Langford Family; Rich Madigan, Carmen Myers, Theresa Beaton's cousin; Alison Peebles, Royce Rice, Courtney Miller's father; Roxana Rodezno, Lorena Pereira's sister-in-law; Lilia Ross, friend of Liubov Russell; Brian Scott, Yolanda Appiah-Kubi's brother and Salima Appiah-Duffell's uncle; Jackie Sellers, Janice Glover's sister; Farooq Shabazz, Sakeenah Shabazz's brother; Ruby Shepherd; Dr. Lilia Stoycheva, friend of Liubov Russell; Olive Tiller; Desmond Tio, friend of Karla Fahey; Harold Walker, Jackie Wright's stepfather; Earl and Jenna Wright, Isaac Wright's parents. In light of the effect of the policy decisions that continue to be made by the current administration to challenge the dignity and worth of immigrant lives, we lift up prayer of lament-and-hope on behalf of Holy Families who seek justice, reunification, and basic human rights. We also lift up prayers of anger-and-hope that the hearts of elected and appointed officials would turn from stone to flesh for the sake of their souls and the soul of this nation. Peace in El Salvador, refugees, asylum seekers, and immigration reform. Victims of gun violence, racial reconciliation and justice everywhere; people targeted with hate crimes. Peace in our world, especially those impacted by war, violence, and government turmoil. Our collective response to resisting white supremacy. Victims of terror everywhere. Our Nicaraguan, Honduran, Haitian and Salvadoran brothers and sisters impacted by the decimation of Temporary Protected Status.

### **CHURCH STAFF**

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