THE REV. DR. MARTIN LUTHER KING, JR.
SERVICE OF TRIBUTE
JAN 20, 2019 • 4 PM
WASHINGTON NATIONAL CATHEDRAL
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MUSIC PERMISSIONS

THE OTHER AMERICA
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Sunday, January 20, 2019 • 4 pm
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The peoples’ responses are in bold.

WELCOME

PROCESSION
Nardia Boodoo, Kehembe Eichelberger, Andile Ndlovu, Mark Prince

I BEEN ‘BUKED, I BEEN SCORNED
Negro Spiritual

I been ‘buked and I been scorned. I been ‘buked and I been scorned. Children, I been ‘buked and I been scorned. I been ‘buked and I been scorned. Der is trouble all over dis world. Der is trouble all over dis world. Children, der is trouble all over dis world. Der is trouble all over dis world. Ain't gonna lay my 'ligion down. No, ain't gonna lay my 'ligion down. Children, Ain't gonna lay my 'ligion down. Ain't gonna lay my 'ligion down. I been ‘buked and I been scorned. I been ‘buked and I been scorned. Children, I been ‘buked and I been scorned. I been talked about sho's you born.

THE OTHER AMERICA
The Rev. Dr. Martin Luther King, Jr.
recording of Dr. King’s speech at Stanford University, April, 14, 1967

“Now there are several things that one could talk about before such a large, concerned, and enlightened audience. There are so many problems facing our nation and our world, that one could just take off anywhere … But I’d like to use as a subject from which to speak this afternoon, the Other America. And I use this subject because there are literally two Americas.”

CALL TO WORSHIP
The Right Rev. Mariann Edgar Budde

God of every land and nation, you have created all people and you dwell among us. We gather to worship God, known to us by many names. Abba, Adonai, Allah, All Beneficient, Brahma, Christ, Elohim, Eternal One, Great Spirit, Timeless One, Almighty Creator of Heaven, Earth and the Universe, we gather together in prayer. As we mourn the wounds of God’s children, God weeps with us. As we give thanks for brothers, sisters and siblings who have lived in faith, God gives thanks with us. As we struggle for justice, God struggles with us. As we strive for peace, God strives with us. As we work to build the beloved community, God works with us. As we offer our gifts to all, God blesses us. Sisters, brothers, and siblings, Sustained by God’s presence and love, we worship God.

PRAYER FOR THE HUMAN FAMILY
The Rev. Canon Rosemarie Logan Duncan

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.
PRAYER FOR DR. KING
The Rev. Canon Leonard L. Hamlin, Sr.

Almighty God, by the hand of Moses your servant you led your people out of slavery, and made them free at last: Grant that your Church, following the example of your prophet Martin Luther King, may resist oppression in the name of your love, and may strive to secure for all your children the blessed liberty of the Gospel of Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

THE OTHER AMERICA
This and all following excerpts offered by today’s readers.

Please read parts in bold.

“One America is overflowing with the milk of prosperity and the honey of opportunity. This America is the habitat of millions of people who have food and material necessities for their bodies; and culture and education for their minds; and freedom and human dignity for their spirits. In this America, millions of people experience every day the opportunity of having life, liberty and the pursuit of happiness in all of their dimensions. And in this America millions of young people grow up in the sunlight of opportunity.

“But tragically and unfortunately, there is another America.

“This other America has a daily ugliness about it that constantly transforms the ebulliency of hope into the fatigue of despair. In this America millions of work-starved men walk the streets daily in search for jobs that do not exist. In this America millions of people find themselves living in rat-infested, vermin-filled slums. In this America people are poor by the millions. They find themselves perishing on a lonely island of poverty in the midst of a vast ocean of material prosperity.

“In a sense, the greatest tragedy of this other America is what it does to little children. Little children in this other America are forced to grow up with clouds of inferiority forming every day in their little mental skies. And as we look at this other America,

“we see it as an arena of blasted hopes and shattered dreams.

“Many people of various backgrounds live in this other America. Some are Mexican-Americans, some are Puerto Ricans, some are Indians, some happen to be from other groups. Millions of them are Appalachian whites. But probably the largest group in this other America in proportion to its size in the population is the American Negro.”

CONGREGATIONAL SONG
The people stand as able and sing.

LIFT EVERY VOICE AND SING
words James Weldon Johnson (1871–1938)
music J. Rosamond Johnson (1873–1954)

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.

The people are seated.
PART I: RACISM IS STILL DEEPLY ROOTED ALL OVER AMERICA

“Now the other thing that we’ve gotta come to see now that many of us didn’t see too well during the last ten years—that is that…

“racism is still alive in American society,

“and much more widespread than we realized. And we must see racism for what it is. It is a myth of the superior and the inferior race. It is the false and tragic notion that one particular group, one particular race is responsible for all of the progress, all of the insights in the total flow of history. And the theory that another group or another race is totally depraved, innately impure and innately inferior.

“In the final analysis, racism is evil because its ultimate logic is genocide. Hitler was a sick and tragic man who carried racism to its logical conclusion. And he ended up leading a nation to the point of killing about 6 million Jews. If one says that I am not good enough to live next door to him, if one says that I am not good enough to eat at a lunch counter, or to have a good, decent job, or to go to school with him merely because of my race, he is saying consciously or unconsciously that I do not deserve to exist.

“Racism is not the assertion that certain people are behind culturally or otherwise because of environmental conditions. It is the affirmation that the very being of a people is inferior. And this is the great tragedy of it.

“I submit that however unpleasant it is we must honestly see and admit that

“racism is still deeply rooted all over America.

“It is still deeply rooted in the North, and it’s still deeply rooted in the South.”

CONGREGATIONAL SONG

The people stand as able and sing.

GO DOWN, MOSES  

Negro Spiritual; arr. Andrew K. Barnett (b. 1984)

The choir sings the first stanza and refrain. On remaining verses, the people sing the response and refrain.

The people are seated.
“And this leads me to say something about another discussion that we hear a great deal, and that is the so-called ‘white backlash.’ I would like to honestly say to you that the white backlash is merely a new name for an old phenomenon. It’s not something that just came into being because shouts of ‘Black Power,’ or because Negroes engaged in riots in Watts, for instance. The fact is that the state of California voted a Fair Housing bill out of existence before anybody shouted ‘Black Power,’ or before anybody rioted in Watts.

“It may well be that shouts of “‘Black Power’” and riots in Watts and the Harlems and the other areas, are the consequences of the white backlash rather than the cause of them. What it is necessary to see is that there has never been a single solid monistic determined commitment on the part of the vast majority of white Americans on the whole question of Civil Rights and on the whole question of racial equality. This is something that truth impels all men of good will to admit. It is said on the Statue of Liberty that America is a home of exiles. It doesn’t take us long to realize that America has been the home of its white exiles from Europe. But it has not evinced the same kind of maternal care and concern for its black exiles from Africa. It is no wonder that in one of his sorrow songs, the Negro could sing out ‘Sometimes I feel like a motherless child.’ What great estrangement, what great sense of rejection caused a people to emerge with such a metaphor as they looked over their lives.”

ANTHEM

PRECIOUS LORD

Howard University Chorale

Thomas A. Dorsey (1899–1993); arr. Arnold Sevier (b. 1949)

Precious Lord, take my hand, lead me on, let me stand, I am tired, I am weak, I am worn; through the storm, through the night, lead me on to the light, take my hand, precious Lord, lead me on. When my way grows drear, precious Lord, linger near, when my life is almost gone; hear my cry, hear my call, hold my hand, lest I fall, take my hand, precious Lord, lead me on. When the darkness appears and the night draws near, and the day is past and gone; at the river I stand, guide my feet, hold my hand, take my hand, precious Lord, lead me on.

PART II: THE STRUGGLE IS NOW FOR EQUALITY

“What I’m trying to get across is that our nation has constantly taken a positive step forward on the question of racial justice and racial equality. But over and over again at the same time, it made certain backward steps. And this has been the persistence of the so called white backlash. In 1863 the Negro was freed from the bondage of physical slavery. But at the same time, the nation refused to give him land to make that freedom meaningful.

“Now let me say that the struggle for civil Rights and the struggle to make these two Americas one America, is much more difficult today than it was five or ten years ago. For about a decade or maybe twelve years, we’ve struggled all across the South in glorious struggles to get rid of legal, overt segregation and all of the humiliation that surrounded that system of segregation.

“In a sense this was a struggle for decency; we could not go to a lunch counter in so many instances and get a hamburger or a cup of coffee. We could not make use of public accommodations. Public transportation was segregated, and often we had to sit in the back. We often had to stand over empty seats because sections were reserved for whites only. We did not have the right to vote in so many areas of the South. And the struggle was to deal with these problems.

“And certainly they were difficult problems, they were humiliating conditions. By the thousands we protested these conditions. We made it clear that it was ultimately more honorable to accept jail cell experiences than to accept segregation and humiliation. By the thousands students and adults decided to sit in at segregated lunch counters to protest conditions there. When they were sitting at those lunch counters they were in reality standing up for the best in the American dream and seeking to take the whole nation back to those great wells of democracy which were dug deep by the Founding Fathers in the formulation of the Constitution and the Declaration of Independence.”
CONGREGATIONAL SONG
The people stand as able and sing.

LIFT EVERY VOICE AND SING
J. W. Johnson; J. R. Johnson

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 a way that with tears has been watered; We have come, treading our path through the blood of the slaughtered; Out of the gloomy past, Till now we stand at last Where the white gleam of our bright star is cast.

The people are seated.

“Many things were gained as a result of these years of struggle. In 1964 the Civil Rights Bill came into being after the Birmingham movement, which did a great deal to subpoena the conscience of a large segment of the nation to appear before the judgment seat of morality on the whole question of civil rights. After the Selma movement in 1965 we were able to get a Voting Rights Bill. And all of these things represented strides. But we must see that the struggle today is much more difficult. It’s more difficult today because

“we are struggling now for genuine equality.

“And it’s much easier to integrate a lunch counter than it is to guarantee a livable income and a good solid job. It’s much easier to guarantee the right to vote than it is to guarantee the right to live in sanitary, decent housing conditions. It is much easier to integrate a public park than it is to make genuine, quality, integrated education a reality. And so today we are struggling for something which says …

“we demand genuine equality.”

ANTHEM
MY SOUL’S BEEN ANCHORED IN THE LORD
Howard University Chorale

In the Lord, in the Lord, my soul’s been anchored in the Lord. My soul’s been anchored in the Lord. Hallelujah. Before I’d stay in hell one day, I’d sing and pray myself away, my soul’s been anchored in the Lord. My soul’s been anchored in the Lord. Gonna sing and pray and never stop until I reach the mountain top. My soul’s been anchored in the Lord. Do you love him? Oh yes, hallelujah. Are you anchored? Oh yes, hallelujah. Will you serve him? Oh yes. God almighty? Hallelujah. My soul’s been anchored in the Lord.

PART III: INESCAPABLE NETWORK OF MUTUALITY

“Now let me go on to say that if we are to deal with all of the problems that I’ve talked about, and if we are to bring America to the point that we have one nation, indivisible, with liberty and justice for all,

“there are certain things that we must do.

“The job ahead must be massive and positive. We must develop massive action programs all over the United States of America in order to deal with the problems that I have mentioned. Now in order to develop these massive action programs we’ve got to get rid of one or two false notions that continue to exist in our society. One is the notion that only time can solve the problem of racial injustice. I’m sure you’ve heard this idea. It is the notion almost that there is something in the very flow of time that will miraculously cure all evils. And I’ve heard this over and over again. There are those, and they are often sincere people, who say to Negroes and their allies in the white community, that we should slow up and just be nice and patient and continue to pray, and in a hundred or two hundred years the problem will work itself out because only time can solve the problem.
“I think there is an answer to that myth. And it is that time is neutral. It can be used either constructively or destructively. And I’m absolutely convinced that the forces of ill-will in our nation, the extreme rightists in our nation, have often used time much more effectively than the forces of good will. And it may well be that we will have to repent in this generation not merely for the vitriolic words of the bad people and the violent actions of the bad people, but for the appalling silence and indifference of the good people who sit around and say wait on time. Somewhere we must come to see that social progress never rolls in on the wheels of inevitability. It comes through the tireless efforts and the persistent work of dedicated individuals. And without this hard work time itself becomes an ally of the primitive forces of social stagnation. And so we must help time, and we must realize that

“the time is always ripe to do right.”

DANCE: WATER FROM AN ANCIENT WELL
Nardia Boodoo and Andile Ndlovu

WATER FROM AN ANCIENT WELL
Abdullah Ibrahim (b.1934)
Washington National Cathedral Band

INVITATION TO OFFERTORY
An offering will be collected during “Fight On.” Half will be distributed to local organizations Empower DC and Covenant House Greater Washington. The remainder will support the costs of today’s event. Please consider giving $5 (or more), either to the offering plate or via “text to give” by texting the amount you want to give and “MLK” to 202.856.9005 (for example., text “20 MLK”)

Covenant House provides youth with safe haven, care and the supportive services needed to achieve housing, job and economic stability.

The mission of Empower DC is to enhance, improve and promote the self-advocacy of low- and moderate-income D.C. residents in order to bring about sustained improvements in their quality of life. Its mission is achieved through grassroots organizing and trainings, leadership development and community education.

ANTHEM
FIGHT ON
Children of the Gospel Choir

In this world we face many battles, but they’re not yours. They belong to the Lord. Put on the armor of God. Delight yourself in his word. Don’t give up the fight. It’s too late to give up now. Don’t give up the fight. So be encouraged, my brothers, hold on, my sisters. There’s a way of escape for you and for me. Be strong, stand on his word. God has promised to fight every one of your battles. Don’t give up the fight. It’s too late to give up now, don’t give up. The war was won by Jesus on a hill up on Calvary. Where he gave his life for you and for me. Try your best, don’t you cry, everything’s gonna be alright. Fight on. Fight through the rain, fight through the pain, fight when you’re up, fight when you’re down. Fight through those fears, press through those fears, we’ve already won the battle, you’ve got to fight on. The Lord is on your side, everything is alright, fight on. God is with us, you’ve got to fight on.

“Let me say another thing that’s more in the realm of the spirit I guess, that is that if we are to go on in the days ahead and make true brotherhood a reality, it is necessary for us to realize more than ever before, that the destinies of the Negro and the white man are tied together. Now there are still a lot of people who don’t realize this. The racists still don’t realize this. But it is a fact now that Negroes and whites are tied together, and we need each other. The Negro needs the white man to save him from his fear. The white man needs the Negro to save him from his guilt.

“We are tied together in so many ways;

“our language, our music, our cultural patterns, our material prosperity, and even our food are an amalgam of black and white. And so there can be no separate black path to power and fulfillment that does not intersect white groups. There can be no separate white path to power and fulfillment short of social disaster . . . We must come to see now that integration is not merely a romantic or aesthetic something where you merely add color to a still predominantly white power structure. Integration must be seen also in political terms where there is shared power, where black men and white men share power together to build a new and a great nation.
“In a real sense, we’re all caught in an inescapable network of mutuality, tied in a single garment of destiny. John Donne placed it years ago in graphic terms, ‘No man is an island entire of itself. Every man is a piece of the continent, a part of the main.’ And he goes on toward the end to say, ‘Any man’s death diminishes me because I’m involved in mankind. Therefore never send to know for whom the bell tolls. It tolls for thee.’ And so we are all in the same situation: the salvation of the Negro will mean the salvation of the white man. And the destruction of the life and of the ongoing progress of the Negro will be the destruction of the ongoing progress of the nation.”

ANTHEM
YOU DESERVE IT
JJ Hairston

My hallelujah belongs to you … You deserve it … All of the glory belongs to you … You deserve it … Hallelujah … All the glory, and all the honor, and all the praise … You deserve it …

PART IV: WHILE THE LAW CANNOT MAKE A MAN LOVE ME, IT CAN RESTRAIN HIM FROM LYNCHING ME

“Now there is another notion that gets out, it’s around everywhere. It’s in the South, it’s in the North, it’s in California and all over our nation. It’s the notion that legislation can’t solve the problem; it can’t do anything in this area. And those who project this argument contend that you’ve got to change the heart and that you can’t change the heart through legislation. Now I would be the first one to say that there is real need for a lot of heart-changing in our country. And I believe in changing the heart. I preach about it. I believe in the need for conversion in many instances, and regeneration, to use theological terms. And I would be the first to say that if the race problem in America is to be solved, the white person must treat the Negro right, not merely because the law says it, but because it’s natural, because it’s right, and because the Negro is his brother. And so I realize that if we are to have a truly integrated society, men and women will have to rise to the majestic heights of being obedient to the unenforceable.

“But after saying this, let me say another thing which gives the other side, and that is although it may be true that morality cannot be legislated, behavior can be regulated.

“Even though it may be true that the law cannot change the heart, it can restrain the heartless.

“Even though it may be true that the law cannot make a man love me, it can restrain him from lynching me.

“And I think that’s pretty important also. And so while the law may not change the hearts of men, it can and it does change the habits of men. And when you begin to change the habits of men, pretty soon the attitudes will be changed; pretty soon the hearts will be changed. And I’m convinced that we still need strong civil rights legislation.

“And there is a bill before Congress right now to have a national or federal Open Housing Bill. A federal law declaring discrimination in housing unconstitutional. And also a bill to made the administration of justice real all over our country. Now nobody can doubt the need for this. Nobody can doubt the need if he thinks about the fact that since 1963 some 50 Negroes and white civil rights workers have been brutally murdered in the state of Mississippi alone, and not a single person has been convicted for these dastardly crimes. There have been some indictments but no one has been convicted. And so

“there is a need for a federal law dealing with the whole question of the administration of justice.”

CONGREGATIONAL SONG
The people stand as able and sing.

LIFT EVERY VOICE AND SING

Lift every 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.
PART V: THERE IS ANOTHER AMERICA

SUNG PRAYER RESPONSE
THERE IS ANOTHER AMERICA

The choir introduces the sung response and the people repeat.

“Now let me say finally that we have difficulties ahead but I haven’t despaired.”

SUNG RESPONSE

“Somehow I maintain hope in spite of hope. And I’ve talked about the difficulties and how hard the problems will be as we tackle them. But I want to close by saying this afternoon, that I still have faith in the future.”

SUNG RESPONSE

“I still believe that these problems can be solved. And so I will not join anyone who will say that we still can’t develop a coalition of conscience. With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.”

SUNG RESPONSE

“With this faith, we will be able to speed up the day when all of God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and live together as brothers and sisters, all over this great nation.”

CONGREGATIONAL SONG

GUIDE ME, O THOU GREAT JEHOVAH

words William Williams (1717–1791)
music John Hughes (1873–1932)
The bishop blesses the people; and the people respond, Amen.

DISMISSAL

There is another America

with freedom and justice for all.

RECESSIONAL

CONGREGATIONAL SONG

The people stand as able and sing.

WE’VE COME THIS FAR BY FAITH/ I WILL TRUST IN THE LORD

Albert A. Goodson (b. 1933)

We've come this far by faith, leaning on the Lord;

Trusting in his holy word, he's never failed me yet.

O, can't turn around. We've come this far by faith.

I'm gonna trust in the Lord, I'm gonna treat everybody right;

I'll trust in the Lord till I die.

I'm gonna stay on the path of freedom till I die.

I'm gonna stay on the path of freedom till I die.
CLOSING MEDLEY
AT THE TABLE

Children of the Gospel Choir

Come on in where the table is spread and the feast of the Lord is going on. Joy is here where the table is spread and the feast of the Lord is going on. It’s over here (Seekin’ healing for your soul) Over here (seeking for your soul’s salvation) It’s over here (if you want the Lord to make you whole). Love is here where the table is spread and the feast of the Lord is going on. Love is here where the table is spread and the feast of the Lord is going on. It’s over here (feast and you will never be the same). Peace is here where the table is spread and the feast of the Lord is going on. Peace is here where the table is spread and the feast of the Lord is going on. It’s here right now. What you need is waiting at the table! It’s here right now, what you need. At the table, it’s here!

DETERMINED TO GO ON

Children of the Gospel Choir

Come on in where the table is spread and the feast of the Lord is going on. Joy is here where the table is spread To go on, to go on; I’m determined, yes I am, to go on. Whatever comes my way, I’ll trust You and obey. For I am determined, yes, I am, to go on. I’m pressing on, the upward way; new heights I’m gaining each and every day. Determined, I will make it. Determined, I will take it. The race is not given to the swift, nor to the strong; but to the one who endureth, ’til the very end. Might not be able to feel it, nor even see it; walk by faith, not by sight. Might not be able to feel it, nor even see it; walk by faith, not by sight. It’s mine, my healing. It’s mine, my deliverance. It’s mine, my breakthrough. It’s mine, my blessing.
SPECIAL GUESTS

Cathy Hughes is the founder and chairperson of Urban One, Inc., the largest African American–owned and –operated broadcast company in the nation. A dynamic media pioneer, Hughes' unprecedented career has spawned a multi-media conglomerate that generates original content across the spectrum of radio, television and digital media. Her humble beginnings in Omaha, Neb., were not a deterrent to her success but rather part of the catalyst that fueled her ambition to empower African Americans with information and to tell stories from their perspective.

Hughes began her radio career in her hometown at KOWH-AM, a station owned by a group of African-American professionals. In 1971, she moved to Washington, D.C., and began her tenure at Howard University with WHUR. At WHUR and subsequently on WOL-AM, her flagship station purchased in 1980, Hughes revolutionized urban radio, first with the format known as the "Quiet Storm" and then "24-Hour Talk from a Black Perspective." In 1999, she became the first African-American woman to chair a publicly held corporation. Along with her son and business partner Alfred Liggins, III, she grew what was then Radio One into a multi-media company that now includes TV and digital media. As a result of her success, she has earned hundreds of prestigious awards and recognitions.

Hughes' philanthropic work is on par with her success in the business arena as well. Her passion for education is evident in her efforts to continue her family’s work and legacy at The Piney Woods School in Piney Woods, Miss. In addition, she is a champion for the hungry and homeless, a mentor to countless women and an advocate dedicated to empowering minority communities.

JJ Hairston and Youthful Praise continue to make waves in the gospel music industry while garnering national and international recognition. Founded in 1991, the once 35-member church choir from Bridgeport, Conn., has transformed into a Billboard chart-topping national gospel artist. In 2018, Hairston and the group won six Stellar Gospel Music Awards, a Billboard Music Award and an ASCAP Rhythm & Soul Award. Youthful Praise has performed on national platforms including Good Morning America, the McDonald’s Inspiration Celebration Gospel Tour, the Stellar Gospel Music Awards, T.D. Jakes' MegaFest and Essence Music Festival. Hairston has also just launched a new syndicated radio show, Youthful Praise with JJ Hairston. He is the CEO and founder of Jamestown Music, a new label exclusively distributed by Nashville-based Entertainment One with the goal to develop music that can be used by audiences everywhere to deepen their personal relationship with God.

MUSICIANS

Kehembe Eichelberger, associate professor, Howard University

George Fergus, associate director of music & assistant organist, Washington National Cathedral

Howard University Chorale is a resident choir at one of the nation's pre-eminent African American universities. The choir gained national and international acclaim under the leadership of former conductor, the late Warner Lawson. Under the leadership of J. Weldon Norris, the choir maintained its tradition of excellence, and performed in some of the world’s major cities which included Rome, Tokyo, Toronto, Valencia and New York. With current conductor Dr. Eric O. Poole, the tradition of excellence continues across a broad repertoire from the Negro Spiritual to contemporary gospel and jazz. The chorale is pleased to renew its relationship with Washington National Cathedral by its performance in the 2019 celebration of the legacy of the Rev. Dr. Martin Luther King, Jr.

Under the direction of the Rev. Andrew K. Barnett, the Washington National Cathedral Band leads music at the Cathedral’s 9 am Sunday service and supports the various worship needs of the Episcopal Diocese of Washington. Inspired by jazz, blues, gospel and world music, the ensemble seeks to embrace and expand Anglican traditions, emphasizing God's passion for justice.

Washington Performing Arts Children of the Gospel Choir, was formed in 1993 to celebrate the heritage of gospel music on America's main stages. It is one of Washington Performing Arts resident ensembles. It has become a destination choir for local students who look to develop excellence in artistry and technique as a performance ensemble. Chosen through a competitive audition process, choir members from D.C., Maryland and Virginia commit to participating in a year of choral training, team-building and performances on Washington Performing Arts main stage as well as community events across the national capital region. Under the leadership of Artistic Director Michele Fowlin, the choir has performed at The White House and Washington National Cathedral, for the inaugural prayer services for President Barack Obama and on WUSA 9's Great Day Washington and NBC's Today. washingtonperformingarts.org

DANCERS

Andile Ndlovu, choreographer and lead dancer, is originally from South Africa, and is in his 9th season with The Washington Ballet. He began his dance training at the age of 10. At 15, he began training in ballet with the Ballet Theatre Afrikan. In 2007, Ndlovu performed with South African Ballet Theatre and went on to dance with Cape Town City Ballet, tying for first place in the contemporary category of the 2008 South African International Ballet Competition. Ndlovu was part of the 15-year anniversary tour of Step Afrika!, performed his collaborative choreography solo with Gregory Vuyani Maqoma and was a part of the South African version of The Queen with Mzansi Productions. He recently choreographed Guardian of the Pool, performed by The Washington Ballet Studio Company.

Nardia Boodoo, The Washington Ballet

Washington National Cathedral thanks The Washington Ballet for today’s participation by Mr. Ndlovu and Ms. Boodoo.
READERS & ARTISTIC DIRECTOR
Mary Hall Surface, artistic director, is a Helen Hayes Award–winning director, playwright and producer devoted to intergenerational theatre, multidisciplinary collaborations and innovative student and community arts engagement. Mary Hall’s most recent productions include writing/directing the Young People’s Concert (National Symphony Orchestra) and Color’s Garden (National Gallery of Art); directing The Skin of Our Teeth (Constellation Theatre Company) and Ella Enchanted (Adventure Theatre MTC) and adapting/directing The Second Shepherds’ Play for the Folger Consort. Mary Hall is the founding instructor of the National Gallery’s Writing Salon and a national teaching artist for the Kennedy Center and Harvard’s Project Zero.

Lilian Oben  
Kevin Reese  
Jefferson Russell  
Kwaku Acquah, St. Albans School, 12th grade  
Benjamin Burgess, St. Albans School, 12th grade  
Carden Royster, National Cathedral School, 8th grade  
Arrie Solomon, National Cathedral School, 10th grade

Judith Browne Dianis is the executive director of Advancement Project’s national office, which celebrates its 20th anniversary in 2019. She joined Advancement Project at its inception, building on an extensive background in civil rights litigation and advocacy in voting, education, housing and employment. She is a pioneer in the movement to dismantle the school-to-prison pipeline; her efforts to protect voters of color span years of dedication and include victories like the restoration of voting rights for Returning Citizens in Florida in 2018 alongside grassroots partners. Dianis’ work has been recognized by both Essence magazine and the Leadership & Sustainability Institute.

WORSHIP LEADERS
The Right Rev. Mariann Edgar Budde, bishop, the Episcopal Diocese of Washington  
The Very Rev. Randolph Marshall Hollerith, dean, Washington National Cathedral  
The Rev. Canon Rosemarie Logan Duncan, canon for worship, Washington National Cathedral  
The Rev. Canon Leonard L. Hamlin, Sr., canon missioner, Washington National Cathedral
Before his death in 1968, Dr. Martin Luther King, Jr., remarked that while the nation had come “a long, long way” in its quest for racial justice, it still had a long, long way to go. The Long, Long Way Film Weekend compares historical and contemporary film, offering a unique opportunity to explore narratives of race and prejudice over time. In 2019, the second annual film weekend showcases two films by Spike Lee: *Do the Right Thing* (1989) and *BlacKkKlansman* (2018). These films challenge audiences to face the ongoing reality of violence and racism impacting black communities.

Panel discussions moderated by Korva Coleman (NPR) follow the screenings on Friday and Saturday nights. Panels feature Vann Newkirk (*The Atlantic*), the Rev. Dr. Kelly Brown Douglas (Washington National Cathedral), the Rev. Dr. Yolanda Pierce (Howard Divinity School) and Professor Greg Garrett (Baylor University) and others who tackle the question of whether, in any substantive way, we have actually come a long, long way.

**DO THE RIGHT THING**
film screening & panel discussion
Friday, Feb. 1, 7 pm
Panelists: Professor Greg Garrett, the Rev. Dr. Yolanda Pierce, Vann Newkirk and moderator Korva Coleman

**INTRODUCTION TO FILM, RACE & POLICING**
workshop
*sponsored by the March on Washington Film Festival*
Saturday, Feb. 2, 3–5 pm
Speakers: Mr. Elliot Williams, Professor Greg Garrett and the Rev. Dr. Kelly Brown Douglas

**BLACKKKLANSMAN**
film screening & panel discussion
Saturday, Feb. 2, 6:30 pm
Panelists: the Rev. Dr. Kelly Brown Douglas, Vann Newkirk and moderator Korva Coleman

**TICKETS**
$15 per event; $10 student/military
Learn more at cathedral.org/longlongway
ADVANCEMENT PROJECT is a next generation, civil rights organization. Rooted in the great human rights struggles for equality and justice, we exist to fulfill America’s promise of a caring, inclusive and just democracy. To pursue this mission, we provide support to movements for racial justice. Advancement Project believes that structural exclusion can be dismantled through the multi-racial collective action of organized communities. advancementproject.org

THE EPISCOPAL CHURCH The Episcopal Church welcomes all who worship Jesus Christ, in 109 dioceses and three regional areas in 17 nations. The Episcopal Church is a member province of the worldwide Anglican Communion. The mission of the church, as stated in the Book of Common Prayer’s catechism (p. 855), is “to restore all people to unity with God and each other in Christ.” episcopalchurch.org.

HOWARD UNIVERSITY Founded in 1867, Howard University is a private, research university comprised of 13 schools and colleges. Students pursue studies in more than 120 areas leading to undergraduate, graduate and professional degrees. To date, Howard has awarded more than 120,000 degrees in the arts, the sciences, and the humanities. The historic main campus sits on a hilltop in Northwest Washington blocks from the storied U Street and Howard Theatre. We are two miles from the U.S. Capitol where many students intern, and scores of alumni shape national and foreign policy. howard.edu

URBAN ONE At Urban One, our mission is to be the most trusted source in the African-American community that informs, entertains and inspires our audience by providing culturally relevant integrated content through our radio, television and digital platforms. urb1.com

WASHINGTON NATIONAL CATHEDRAL is dedicated to serve as a house of prayer for all people and a spiritual home for the nation. It seeks to be a catalyst for spiritual harmony in our nation, reconciliation among faiths and compassion in the world. cathedral.org