

All Saints' Church • All Saints' Parish • Church of St. Katherine of Alexandria • Church of St. Mary the Virgin •

St. John's Church, Queen Caroline Parish • St. John's Church, Kingsville • St. Margaret's Church, Westminster Parish • St. Mark's Church • St. Paul's Church • St. Philip's Church • Trinity Church

Church of St. Michael and All Angels • Church of the Holy Covenant • Church of the Holy Nativity • Church of the Holy Trinity • Emmanuel Church • Holy Cross-St. Philip's Church •

Memorial Church • Middleham & St. James' Church, Lafayette Square • St. James' Church, Sherwood Parish • St. Peter's • St. Peter's & St. James' Church, Lafayette Square

Trail of Souls

Truth and Reconciliation Pilgrimage



November 1, 2014
Episcopal Diocese of Maryland

Bishop's Welcome

Dear Pilgrims,

Welcome to this special day in the life of the Episcopal Church in Maryland!

On this 150th Anniversary of the official abolishment of chattel slavery in the State of Maryland, we journey together both to remember a painful period in our history and to envision a future free of racism and injustice.

I am delighted to welcome the Presiding Bishop of the Episcopal Church, the Most Rev. Katharine Jefferts Schori, as a participant and as a homilist for today's concluding worship service.

Since the Dioceses of Maryland, Washington and Easton share a common history, I am especially pleased that the Rt. Rev. Mariann Budde, bishop of Washington, and the Rt. Rev. Heather Cook, bishop suffragan of Maryland (formerly on the staff of the Diocese of Easton) are with us as pilgrims on this journey of remembrance and hope. I also want to thank the members of the Truth and Reconciliation Commission of the Diocese of Maryland, from whom the idea of this pilgrimage was conceived and has now come to life.

The law abolishing slavery in Maryland was enacted on November 1, 1864. We know, however, that changing laws do not necessarily change hearts. Human attitudes and behaviors change slowly. We are benefactors today of 150 years of our church's reflections and actions to address the wrongs of the past and work for a brighter future for all of God's children.

I invite you to enter into the spirituality of today's pilgrimage. In this program booklet you will find stories, histories, hopes, prayers and dreams that will guide your reflections. Please take advantage of the opportunity that our time together will afford you to make new friends by listening to and sharing with one another. As sisters and brothers in the household of a delightfully creative God, we really do need each other more profoundly than we can imagine. Together we are the Body of Christ; may this pilgrimage enable us better to "see the face of Christ in the other." Pray that our minds and hearts will be open to the Holy Spirit, our ultimate guide.

Blessings and peace,

+Eugene

The Rt. Rev. Eugene Taylor Sutton
Bishop of Maryland

Trail of Souls

Pilgrims on a Journey of Remembrance and Reconciliation

Our Charge as Pilgrims

Bishop Sutton: Making a pilgrimage to holy places is an ancient discipline filled with the past, present, and future. We join in the quest for deeper understanding through thoughtful reflection and shared conversations. On this 150th commemoration of Maryland's constitutional end of chattel slavery we strive to turn our minds back to a time and place we cannot truly envision, yet existed. We will follow the trail of souls who lived and worked, worshipped and prayed, slave and free, all created in the image of God, yet broken as we are.

Response: I will use this opportunity to draw closer to God and others.

I will use this time to reconcile myself to the truth of our past.

I will use this time to praise God for the many positive changes that have occurred from one generation to the next.

I will strive to continue to do good in my lifetime so that future generations will live in greater peace and harmony.

I will do these things with God's help.

I Want to Walk as a Child of the Light

By Kathleen Thomerson

<http://spiritandsong.com/compositions/30244>

Stations on the Trail of Souls

Welcome

Opening Devotion

L: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

L: Lord, have mercy

R: Christ, have mercy

L: Lord, have mercy

ALL: 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.

L: God is with you

R: And also with you

L: Let us pray

L: O God you made us in your own image and redeemed us through Jesus Christ 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, tribes and peoples may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. Amen.

ALL: God of grace, we know we are your beloved children. You have blessed us and asked us to be your caretakers and your disciples. Be among us as we travel the Trail of Souls. On this pilgrim journey, still our souls, free our minds, make us open to the Spirit and to each other. Be present as we look back at the truth of our past remembered; enable us to discover new truths and to enter new trails that may lead us from our present fears and insecurities, towards paths of love and trust. Help us to live into our baptismal promise, to strive for justice and peace among all people, and to respect the dignity of every human being. Amen

First Station

Clover Hill, Baltimore

Lord Baltimore granted 210 acres to Charles Merryman in 1688. His descendents farmed here until 1869.

L: Blest be the God of all creation

R: **Let our shouts of praise be heard in all the earth!**

L: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness.”ⁱ

R: “Evening and morning, noon and night
my burdened soul a sorrowing sight
bleeds ‘neath a chastening rod:
No pleasure, mirth, nor happiness
lights up my heart; blind heaviness
of what, I know not! Wretchedness obscures me from my God!”ⁱⁱ

L: Once on this hallowed ground chattel slavery shackled people of African descent; they labored in the shadow of evil.

R: **Now on this hallowed ground sits the Diocesan Center and the Episcopal Cathedral of the Incarnation where people worship and serve in the light of love.**

L: Let us pray (Silence)

L: Almighty God, mercifully grant that we, on this Trail of Souls, may have ears to hear, eyes to see, minds to comprehend, and hearts to care. Enable us to visit our hurtful history so that we may truly reflect your Spirit and image.

ALL: **Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.
Kindle in us the fire of your love,
As we confront our past, embrace the present, and travel towards reconciliation.**

Second Station

All Hallows' Episcopal Church, Davidsonville

First African Baptized January 22, 1699

- L:** **Blest be the God of all creation**
- R:** **And praise God's name for ever and ever**
- L:** "We call upon thee for this child that he coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration
- R:** **grant that as Christ died and rose again, so this thy servant may die to sin and rise to newness of life.**
- L:** Therefore in joyful obedience to your Son, we bring into this fellowship those who come to him in faith, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." ⁱⁱⁱ
- R:** **With God's help, we will strive for justice and peace among all people, and respect the dignity of every human being.** ^{iv}
- L:** Let us pray (*Silence*)
- L:** O Spirit of God, mighty river, flow over me, in me, through me.
O Spirit of God, cleanse me, purify the channels of my life.
O Spirit of God, bear me along, with thy flood of life-giving service.
O Spirit of God, mighty fire, glow in me, burn in me,
Until thy radiance fills my soul.^v
- ALL:** **Holy God**
 Holy and Mighty One,
 Holy Immortal One,
 Have mercy upon us.
 Kindle in us the fire of your love
 As we confront our past, embrace the present, and travel towards reconciliation.

Third Station

All Saints' Episcopal Church, Sunderland

A Church built by enslaved people 1692

- L:** Blest be the God of all creation
- R:** **We praise and exalt you forever.**
- L:** Enslaved persons of African descent built churches. In some of them, they could not worship.
- R:** **They built churches. In most instances, slaves were segregated in the balcony, back of the church, or in a separate space.**
- L:** Tradition prohibited enslaved persons from speaking in some houses of worship.
- R:** **“So they cried out to the God of Moses, ‘Didn’t Lord deliver Daniel?’ Have mercy on us.”^{vi}**
- L:** Let us pray (*Silence*)
- L:** Thanks be to thee, O Lord Jesus Christ, for all the cruel pains and insults thou hast borne for me; for all the many blessings thou hast won for me. O Holy Jesus, most merciful redeemer, friend, and brother: may I know thee more clearly, love thee more dearly, and follow thee more nearly, day by day. Amen.^{vii}
- ALL:** **Holy God
Holy and Mighty
Holy Immortal One,
Have mercy upon us.
Kindle in us the fire of your love,
As we confront our past, embrace the present, and travel towards reconciliation.**

Fourth Station

Grace Episcopal Church, Silver Spring

Burial Ground for Confederate Soldiers

L: Blest be the God of all creation

R: **From this time forth and for evermore.**

L: I am Resurrection and I am Life, says the Lord.
Whoever has faith in me shall have life, even though he die.
And everyone who has life, and has committed himself to me in faith,
shall not die forever. ^{viii}

R: **So then, whether we live or die, we are the Lord's possession.
And now we rest from our labors.** ^{ix}

L: How precious to me are your designs, O God;
how vast the sum of them! ^x

R: **May we live in hope of receiving the life of heaven and ever await
the eternity promised us by our Lord and Savior, Jesus Christ.
Through him, may glory and power be yours, now and age after
age. Amen.**

L: Let us pray (*Silence*)
O ye spirits and souls of the righteous, bless ye the Lord;
O ye holy and humble men of heart, bless ye the Lord.
In you O Lord, have I taken refuge; let me never be put to shame. ^{xi}

ALL: **Holy God
Holy and Mighty
Holy Immortal One,
Have mercy upon us.
Kindle in us the fire of your love,
As we confront our past, embrace the present, and travel towards
reconciliation.**

Fifth Station

Journey to the Cemetery

Bishop Sutton will lead African American Spirituals as we walk (approximately 12 minutes each way) to the cemetery. Transportation will be provided for those who may need assistance. If you would prefer not to go, you are invited to rest, relax and pray in Monocacy Hall.

Claggett Conference Center, Buckeystown

Hasselbach Family Cemetery, early 1800s

- L:** Blest be the God of all creation
- R:** **Let our shouts of praise be heard in all the earth!**
- L:** In the shadow of death may we not look back to the past but seek in utter darkness the dawn of God. ^{xii}
- R:** **Repentance reaches fullness when we are brought to gratitude for our sins.** ^{xiii}
- L:** The heavens declare the glory of our Creator
- R:** **The firmament proclaims the handiwork of Love. Day to day speech pours forth, and night to night knowledge is revealed. There is no speech, nor are there words, their voice is not heard; yet does music and words of both enslaved and free go through all the earth, to the end of the world.** ^{xiv}
- L:** Let us pray (*Silence*)

Look well to the growing edge. All around us worlds are dying and new worlds are being born; all around us life is dying and life is being born. The fruit ripens on the tree, the roots are silently at work in the darkness of the earth against a time when there shall be new leaves, fresh blossoms, green fruit. Such is the growing edge! It is the extra breath from the exhausted lung, the one more thing to try when all else has failed, the upward reach of life when weariness closes in upon all endeavor. This is the hope in moments of despair, the incentive to carry on when times are out of joint and men have lost their reason, the source of confidence when worlds crash and dreams whiten to ash. Look well to the growing edge! ^{xv}

- ALL:** **Holy God**
 Holy and Mighty
 Holy Immortal One,
 Have mercy upon us.
 Kindle in us the fire of your love,
 As we confront our past, embrace the present, and travel towards
 reconciliation.

All Saints Day in the Afternoon

All stand, and the Bishop greets the people with these words.

Bishop Heather Elizabeth Cook: Light and Peace, in Jesus Christ our Lord.
Response: Thanks be to God.

Jesus said, “Here’s another way to put it: You’re here to be light, bringing out the God-colors in the world. God is not a secret to be kept. We’re going public with this, as public as a city on a hill. If I make you light-bearers, you don’t think I’m going to hide you under a bucket, do you? I’m putting you on a light stand. Now that I’ve put you there on a hilltop, on a light stand-shine! Keep open house; be generous with your lives. By opening up to others, you’ll prompt people to open up with God, this generous Father in heaven.

Matthew 5:14-16 The Message Bible in Contemporary Language

The Officiant then says the Prayer for Light.

Let us pray.

Festivals of Saints

Lord Christ, your saints have been the lights of the world in every generation: Grant that we who follow in their footsteps may be made worthy to enter with them into that heavenly country where you live and reign for ever and ever. Amen.

The candles at the Altar are now lighted, as are other candles and lamps as may be convenient. During the candle-lighting, an appropriate anthem or psalm may be sung, or silence kept.

I want Jesus to walk with me

Silence

O Gracious Light *Phos hilaron*

O gracious light,
pure brightness of the everliving Father in heaven,
O Jesus Christ, holy and blessed!
Now as we come to the setting of the sun,
and our eyes behold the vesper light,
we sing your praised, O God: Father, Son, and Holy Spirit.
You are worthy at all times to be praised by happy voices,
O Son of God, O Giver of Life,
and to be glorified through all the worlds.

Psalms 148 *The New Testament and Psalms: An Inclusive Version*

1. Hallelujah!
Praise God from the heavens;
praise God in the heights!
 2. Praise God, all you angels;
praise God, all you multitudes in
heaven!
 3. Praise God, sun and moon;
praise God, all you shining stars!
 4. Praise God, you highest heaven,
and you waters above the
heavens!
 5. Let them praise the name of
the Most High,
for God commanded and they
were created.
 6. God established them forever
and ever;
God fixed their bounds, which
cannot be passed.
 7. Praise God from the earth,
you sea monsters and all deeps,
 8. Fire and hail, snow and frost,
stormy wind fulfilling God's
command!
 9. Mountains and all hills,
fruit trees and all cedars!
 10. Wild animals and all cattle,
creeping things and flying birds!
 11. Sovereigns of the earth and all
peoples,
royalty and all rulers of the
earth!
 12. Young men and women alike,
old and young together!
 13. Let them praise the name of God,
for God's name alone is exalted;
God's glory is above earth and
heaven.
 14. God has raised up a horn for
God's people,
praise for all the faithful,
for the people of Israel who are
close to God.
- Hallelujah!
- 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 Lessons

A Reading from Wisdom 5:1-5, 14-16

Then the righteous will stand with great confidence in the presence of those who have oppressed them and those who make light of their labours. When the unrighteous see them, they will be shaken with dreadful fear, and they will be amazed at the unexpected salvation of the righteous.

They will speak to one another in repentance, and in anguish of spirit they will groan, and say,

‘These are persons whom we once held in derision and made a byword of reproach – fools that we were! We thought that their lives were madness and that their end was without honour.

Why have they been numbered among the children of God? And why is their lot among the saints? Because the hope of the ungodly is like thistledown

carried by the wind, and like a light frost driven away by a storm; it is dispersed like smoke before the wind, and it passes like the remembrance of a guest who stays but a day. The Bible New Revised Standard Version

The Word of the Lord.

All Thanks be to God.

Presiding Bishop Katharine Jefferts Schori

Homily

A Reading from Revelation 21:1-4, 22 – 22:5

The New Testament and Psalms: An Inclusive Version

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride and bridegroom adorned for each other. And I heard a loud voice from the throne saying, “See, the home of God is among mortals. God will dwell with them; they will be God’s peoples, and God will indeed will be with them; God will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.” Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and God’s servants will worship God; they will see God’s face, and God’s name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Sovereign God will be their light, and they will reign forever and ever.

The Word of the Lord.

All Thanks be to God.

Bishop Eugene Taylor Sutton

Homily

The Song of Simeon *Nunc Dimittis*

Luke 2:29-32

Lord, you now have set your servant free *
to go in peace as you have promised;
For these eyes of mine have seen the Savior, *
whom you have prepared for all the world to see:
A Light to enlighten the nations, *
and the glory of your people 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 Apostles' Creed

Officiant and People together, all standing

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.

The Prayers

The People stand or kneel

Officiant The Lord be with you.

People And also with you.

Officiant Let us pray.

The Lord's Prayer

Suffrages A

V. Show us your mercy, O Lord;

R. And grant us your salvation.

V. Clothe your ministers with righteousness;

R. Let your people sing with joy.

V. Give peace, O Lord, in all the world;

R. For only in you can we live in safety.

V. Lord, keep this nation under your care;

R. And guide us in the way of justice and truth.

V. Let your way be known upon earth;

R. Your saving health among all nations.

V. Let not the needy, O Lord, be forgotten;

R. Nor the hope of the poor be taken away.

V. Create in us clean hearts, O God;

R. And sustain us by your Holy Spirit.

The Collect of the Day All Saint's Day November 1

Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

For the Human Family

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.*

For Peace

Most holy God, the source of all good desires, all right judgements, and all just works: Give to us, your servants, that peace which the world cannot give, so that our minds may be fixed on the doing of your will, and that we, being delivered from the fear of all enemies, may live in peace and quietness; through the mercies of Christ Jesus our Savior. *Amen.*

For Mission

O God and Father of all, whom the whole heavens adore: Let the whole earth also worship you, all nations obey you, all tongues confess and bless you, and men and women everywhere love you and serve you in peace; through Jesus Christ our Lord. *Amen.*

Ye Watchers, and Ye Holy Ones

1. Ye watchers and ye holy ones, bright seraphs, cherubim, and thrones, raise the glad strain, Alleluia! Cry out, dominions, principedoms, powers, virtues, archangels, angels' choirs, Alleluia, alleluia, alleluia, alleluia, alleluia!
2. For daughters, sons of Afric's seed, E'er faithful to the Church's creed, sing their praises, alleluia. Though shackled, they were ever proud, true witnesses, so great a cloud. Alleluia, alleluia, alleluia, Alleluia, alleluia.
3. We press on ever toward the prize that God has placed before our eyes, Alleluia, alleluia.
Through strife and struggle we have come; For many* years our course we've run,
Alleluia, alleluia, alleluia, Alleluia, alleluia.
4. O friends, in gladness let us sing, supernal anthems echoing, Alleluia, alleluia! To God the Father, God the Son, and God the Spirit, Three in One, Alleluia, alleluia, alleluia, alleluia, alleluia!

*Public domain. Words vs. 1, 4 Athelstan Riley, vs. 2,3 The Rev. Dr. Harold T. Lewis, Music Cologne Kirchengesänge. *Modified*

Dialogue for Beginning a New Path*

Single Voice (SV)

Many Voices (MV)

SV Precious God, every day you set us in reality. We see so many things, yet pretend we do not see.

MV Guide us to see all people, even when they are different from us.

SV We live our lives of survival, self-preservation, and hard work. We grow tired.

- MV** Direct our living so that we might live for you first, and for your will and purpose.
- SV** In our churches we seek refuge from our toils. We seek comfort, reassurance, and affirmation. We want to be at peace.
- MV** Stretch us when we feel uncomfortable or challenged when people come to worship with us who are not like us. Guide us in our journey to grow each day in our understanding of ourselves, of others, and the messages that shape us.
- SV** If we have failed in the past to see all people as your children and our equal sisters and brothers in you, help us to see that this can be a new beginning.
- MV** Grant us the gift of your courage that we might confront and overcome our fears and our prejudices. As Jesus died for us, let us die a little each day, to ourselves, that we may know new life in you and with one another.
- SV** Without pain there is no reconciliation, for we live in a world of sin.
- MV** May we live in your grace, knowing that it may take discomfort, pain, sacrifice, repentance, forgiveness, and healing. Guide us to acknowledge ugliness within us and strengthen us to trust your grace to live as your redeemed children in one church, by one faith and in one Baptism.
- SV** The old satanic foe of racism is still woven into the fabric of our lives.
- MV** Although, without you, we are not equal to this foe, through your grace, empower us to overcome the forces that break community.
- SV** You have created us as your own family. You have called us together. The time is now for new beginnings.
- MV** May we do the work we must do in your church and world, while it is still day, before it is too late. May we never tire, nor turn our back, nor believe our work is ever done. For each day we must begin anew.

We have tried, O God, to make an offering to you. Walk beside us in our journeying and leave us not alone even to the devices of our minds and spirits, but be in us and about us forever and ever. Brood over us, cleansing and renewing and restoring, to the end that we may face the responsibilities that await us beyond this moment, with strength, with confidence, and with courage. Amen

**Seeing the Face of God in Each Other: Antiracism Training Manual*

The General Thanksgiving

Officiant and People

Accept, O Lord, our thanks and praise for all that you have done for us. We thank you for the splendor of the whole creation, for the beauty of this world, for the wonder of life, and for the mystery of love.

We thank you for the blessing of family and friends, and for the loving care which surrounds us on every side.

We thank you for setting us at tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us.

We thank you also for those disappointments and failures that lead us to acknowledge our dependence on you alone.

Above all, we thank you for your Son Jesus Christ; for the truth of his Word and the example of his life; for his steadfast obedience, by which he overcame temptation; for his dying, through which he overcame death; and for his rising to life again, in which we are raised to the life of your kingdom.

Grant us the gift of your Spirit, that we may know him and make him known; and through him, at all times and in all places, may give thanks to you in all things. Amen.

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 listening 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 chastening 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 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 has brought us thus far on the way;
Thou who has 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.

Public domain. Words James Weldon Johnson (1871–1938) in 1899, *Music* John Rosamond Johnson (1873–1954) in 1900.

Let us bless the Lord.

Thanks be to God.

The Officiant concludes with the following

May the God of hope fill us with all joy and peace in
believing through the power of the Holy Spirit. Amen.

Romans 15:13



Trail of Souls: Truth and

The TRAIL OF SOULS is a continuing journey, toward the truth of our Church's racial history and its struggle for racial reconciliation.

The 2009 General Convention of the Episcopal Church called on each diocese to continue gathering information about the history of slavery, segregation and discrimination. In 2012 Bishop Eugene Taylor Sutton invited all of the parishes of the Diocese of Maryland to engage in a study of their history of slavery and its legacies. A Research and Pilgrimage Working Group of the Diocesan Truth and Reconciliation Commission was established to work with the current predominantly African American parishes and with parishes founded before 1864 (the year the State of Maryland adopted a new constitution in which chattel slavery was abolished).

As parishes responded, the Working Group's vision of a pilgrimage that would complement and enlarge the diocese's racial history already discovered by Mary Klein, archivist, and the Rev. Kingsley Smith, historiographer, found at archive.episcopalmaryland.org/history-racism.php.

Twenty-one parishes committed to this work, a journey that would take them deep into their history and discoveries that illuminate their present and are leading them into a future with new truths and renewed commitments.

This is a journey, a pilgrimage, that can be taken by individuals and groups both in-person and "virtually" via the Trail of Souls website, trailofsouls.org. A snippet of each parish's history is included in this guide, with more information posted on parish websites accessible through trailofsouls.org.

Parishes can and likely will make additions as more information is discovered in their ongoing journey. Additional parishes are encouraged to join the Trail of Souls.

The Trail of Souls will be an ever-expanding pilgrimage toward truth and reconciliation, to tell the story of the Diocese of Maryland's racial history and its struggle for truth and reconciliation.

Reconciliation Pilgrimage

PHOTO: ANGELA F. SHEPHERD

All Saints' Church
Sunderland, Maryland

All Saints' Parish
Frederick, Maryland

**Church of St. Katherine
of Alexandria**
Baltimore, Maryland

Church of St. Mary the Virgin
Baltimore, Maryland

**Church of St. Michael
and All Angels**
Baltimore, Maryland

Church of the Holy Covenant
Baltimore, Maryland

Church of the Holy Nativity
Baltimore, Maryland

Church of the Holy Trinity
Baltimore, Maryland

Emmanuel Church
Cumberland, Maryland

Holy Cross-St. Philip's Church
Cumberland, Maryland

Memorial Church
Baltimore, Maryland

Middleham & St. Peter's
Lusby/Solomon's, Maryland

Sherwood Parish
Cockeysville, Maryland

**St. James' Church,
Lafayette Square**
Baltimore, Maryland

**St. John's Church,
Queen Caroline Parish**
Ellicott City, Maryland

St. John's Church
Kingsville, Maryland

**St. Margaret's Church,
Westminster Parish**
Annapolis, Maryland

St. Mark's Church
Boonsboro, Maryland

St. Paul's Parish
Point of Rocks, Maryland

St. Philip's Church
Annapolis, MD

Trinity Church
Towson, Maryland

All Saints' Church

100 Lower Marlboro Road/Junction Routes 2 and 4
Sunderland, Maryland 20689
410-257-6306 :: www.allsaints1692.org



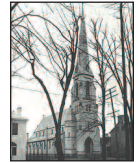
ALL SAINTS' is one of the original 30 Anglican parishes created in 1692 to encompass the colonial Province of Maryland when the Church of England was established as the state religion of Maryland. At the same time, the Maryland Assembly addressed the problem of paying for construction and supporting the parishes by levying a tax of 40 pounds of tobacco a year on each taxable person. In early 1774 the Assembly passed a law authorizing the construction of a new building for All Saints' "to promote and advance religion and render the attendance of public worship more safe and agreeable." The new brick church was built over a three year period (1774-1777) near the original log church and paid for by a tobacco tax of 200,000 pounds collected by the All Saints' vestry.

All Saints' "Project to Reconcile Our Past" was created in 2013 to discover and reconnect to our history, particularly the role of African Americans, free and enslaved, in the life of the parish. We want to recognize those who contributed to the foundations of our church but whose lives and efforts have never been honored. We do not seek to re-write history, rather we seek to discover and complete our story. Our journey to discover our past is hindered by the fact that many of Calvert County and All Saints' records from the 17th and 18th centuries, including baptismal and confirmation records, burned in fires. Find these and other facts on our website: In 1724 the Rev. James Williamson of All Saints' reported that some "negroes" were baptized into the Anglican Church in the original All Saints' log structure.

All Saints' was the home parish of the Rev. Thomas Claggett who served 1769-1776 and 1786-1792 until becoming the first bishop of Maryland and the first bishop ordained on American soil. Claggett was a slave owner, as were most of the Anglican clergy during the colonial period. Slavery was central not only to the wealth gained by tobacco production but also in the daily lives of the clergy and their families.

All Saints' Parish

106 West Church St.
Frederick, Maryland 21701
301-663-5625 :: www.allsaintsmd.org



FOUNDED IN 1742, All Saints' is the oldest Episcopal parish in Western Maryland.

Parish history and 19th century archival records indicate enslaved and free blacks, in most cases servants of white parishioners, received the sacraments of the church and worshipped at All Saints'.

As early as 1821, Sunday School was segregated and by the early 1890s no longer offered for black children. There was a list of 42 colored members in the congregation in 1838. By 1853 that number had dwindled to 12 out of a total of 141 total congregants. The diminishing numbers were due to relocation, death, and freedom to choose another denomination. Some notes indicate, "turned Roman Catholic," or "gone to Methodist." In 1892, 92-year-old Hester Posey, who came to Frederick in 1845, recalled that "at the east end of the room was a gallery for the colored folk..." to participate in worship.

During the Civil War, All Saints' was a place of divided loyalties. In May 1862, the Rev. Charles Seymour resigned as rector after some members of the congregation boycotted the church because of his Union views. In November 1863, the Rev. Marmaduke Dillon was engaged as rector. English, and probably considered neutral in sympathy, he was accepted by southern leaning members of the congregation.

Almost exactly a year after Dillon's arrival, emancipation became law in Maryland with the ratification of the new State constitution.

From the earliest years of the parish, slaves of parish members and free black communicants were buried with graveside services conducted by the rector, but these burials were not entered into the parish registers until the 1830s. However, vestry notes in 1817 declared, "...no coloured people should be buried in the enclosed lot adjoining the churchyard, but those who contributed to the structure and those belonging to members of the Episcopal Church." For most of the 19th century, this lot next to the white All Saints' graveyard on All Saints' Street was the final resting place for the parish's colored members.

Church of St. Katherine of Alexandria

2001 Division Street
Baltimore, Maryland 21217
410-523-2207 :: www.stkatherine.ang-md.org



PRIOR TO St. Katherine of Alexandria being formed, some white churches allowed colored members to partake of its services on a very limited and restricted basis. St. Katherine of Alexandria was established in November 1891 on the Feast of St. Katherine, organized as a “colored” mission of Mount Calvary Church.

When St. Katherine’s was established, it was located at 1350 N. Calhoun Street in a house. The Rev. Normine H. Kaltenback was the vicar from 1891–1911. After several moves due to the increase in membership, St. Katherine’s needed to find a larger place to worship.

On June 15, 1882, Edmund Law Rogers and Charlotte M. L. Rogers sold the lot of land at Division and Presstman Streets to St. George’s Episcopal Church for \$5. In the deed, Mr. Rogers states “this property cannot be sold for no other or disposed of in anyway other than a church on this lot.” The stone, brick, and wooden chapel had been built for the white congregation of St. George’s.

On July 11, 1910, the building and other property was sold to Mount Calvary Church. On November 12, 1911, St. Katherine’s moved to its current location at the corner of Division and Presstman Streets in West Baltimore.

Since St. Katherine’s beginning it has had many prominent families from the neighborhood worship there over the years. Supreme Court Justice Thurgood Marshall was confirmed at St. Katherine’s. In 1975, St. Katherine of Alexandria’s congregation was accorded parish status. After years of hard work by dedicated members, on October 26, 1996, the deed to the church was transferred from Mt. Calvary Church. In June 1998, Mayor Kurt L. Schmoke signed a bill making the St. Katherine’s an official Baltimore City landmark.

The Church of St. Katherine of Alexandria continues to be the lighthouse for hope and salvation in Baltimore that our ancestors built it to be.

Church of St. Mary the Virgin

3121 Walbrook Avenue
Baltimore, Maryland 21216
410-383-1575 :: www.stmaryswalbrook.org



DURING 1867 nearly one half of the congregation of St. James’ First African Church, Baltimore “...withdrew and initiated St. Philip’s Mission, which later became the Protestant Episcopal Mission of St. Mary the Virgin.” St. Mary the Virgin was established in 1873 through advocacy of former members of St. Philip’s, and with the support of Mt. Calvary Church, became the second congregation of black Episcopalians in the city of Baltimore.

The first service of the Church of St. Mary the Virgin was held in the chapel of the mission house of All Saints’ Sisters of the Poor on Sunday, March 23, 1873, conducted by Father Calbraith B. Perry. Upon moving to the corner of Pennsylvania Avenue and St. Mary’s Street an opening service was held on May 18, 1873, in which Father Joseph Richey, rector of Mount Calvary Church, preached the sermon.

He said, “We have given you an altar no whit inferior to that in the parish church; your services shall be a counterpart of those in Mount Calvary, ... You will no longer be treated as outcasts to whom it should be considered a sufficient favor if the smallest trifle is given, but as children of One Father, brought by the Blood of One Redeemer, and sanctified by One Holy Ghost.”

St. Mary’s survived a fire in 1947 that completely destroyed the buildings and pieces of great value, including panels for the altar from Jerusalem, stools carved by artists from the Gold Coast of Africa, a gift from Queen Victoria of Great Britain and the sculpture, Adoration of the Magi by artist Edmonia Lewis. After rebuilding, the church had to relocate in 1959, due to highway expansion.

With Justice Thurgood Marshall as part of the church’s history, this is a faith community that continues to forge a path for future generations. Today, amidst all of this, St. Mary’s continues its mission to worship God, thus providing a beacon of hope in West Baltimore.

Church of St. Michael and All Angels

2013 St. Paul Street
Baltimore, Maryland 21218
410-685-3128 :: www.smaa-baltimore.com



THE CHURCH of St. Michael's and All Angels was conceived as a mission church of St. John's Church, Huntington, in 1871. The Rev. William Kirkus became its first Rector in 1876. Soon, ground was broken for "a larger stone edifice" to accommodate the expanding affluent white congregation near North Avenue and St. Paul Street. St. Michael's held its first service in the new building on March 30, 1880.

Founded after the abolishment of slavery, St. Michael's never faced the issue of slave worshippers as had earlier Episcopal churches. But segregation of housing was legal in Maryland when the parish was forming and its congregation reflected the surrounding affluent all-white neighborhoods. When Baltimore outlawed discrimination in housing in the 1960s, some neighborhoods began to diversify, but many whites fled to the suburbs. By the 1990s, St. Michael's once large congregation of over 1,000 Sunday worshippers had largely vanished. The period between 1970 and 1990 was one of historic racial transformation for the church.

In 2000, St. Michael's appointed its first rector of African descent, the Rev. Walter V. L. Eversley. By then, Sunday attendance averaged fewer than 20 people. Eversley began to build membership, programs, and activities, encouraging families and individuals of African descent to join the church. By 2006, only eight whites attended on a regular basis.

Since then, the church has continued to grow. Still a vital part of its community, St. Michael's offers outreach services, programs for young people, and participates in diocesan activities. People of all races and ethnicities are welcome. Evolving from a predominantly white congregation in 1874 to one of predominantly African descent in 2014, St. Michael's transformation is one of hope for continued growth and acceptance of all worshippers in faith.

Church of the Holy Covenant

5657 The Alameda
Baltimore, Maryland 21239
410-435-3707 :: www.holycovenant.org



THIS IS a tale of two racially segregated parishes, formed one hundred years apart, that came together through a ministry to children. The path of faith sustained them through slavery and Jim Crow, through the struggle for Civil Rights, and up to the present where the struggle continues but love sustains.

Father Charlie Fox founded St. Matthew's Mission on Bond Street in 1949 around the black community's shared concern for its children. Children came every afternoon for religious instruction with Father Fox riding his bicycle to children's homes on Saturdays, visiting parishioners at school cafeterias and work sites, coaching and encouraging youngsters to continue their education.

Founded 100 years earlier, Cranmer Chapel had followed a similar path in a nearby white community. With a growing congregation of families with young children, the chapel was in need of larger worship space. Even before the new building was completed there were 300 children in Sunday School. The congregation moved to a new building at the corner of Broadway and McElderry Street and changed its name to the Church of Our Saviour.

Members of St. Matthew's began worshipping in the older parish's former building. The two parishes followed parallel ministries within blocks of each other for another decade.

But the Civil Rights struggles of the 1950s and 1960s saw the neighborhood become less residential as younger families moved away; a story that replicated itself all over Baltimore City. Both churches adapted with one creative solution after another to minister to their communities. With the financial wolves at the doors of both parishes in 1971, St. Matthew's and Our Saviour prayed for guidance and discerned that a merger was in the best interest of both congregations. On May 16, 1972, in a historic leap of faith and love, the two racially separate parishes merged to form the Church of the Holy Covenant, its ministry devoted to the spiritual nurturing of children.

Church of the Holy Nativity

4238 Pimlico Road
Baltimore, Maryland 21215
410-542-9554 :: www.tcothn.org



THE CHURCH of the Holy Nativity was founded in 1911 in a predominately white neighborhood. In the 1950s African Americans began to integrate. On a Sunday morning in September, then Rev. David Leighton, who was rector of Holy Nativity during that time, received a note from an usher while preaching, asking him what to do with a black family who was requesting to register their children for Sunday School. Fr. Leighton told the usher to register the family. A few minutes later the same usher returned to inform the rector that all the Sunday School teachers had resigned.

So began Holy Nativity's ongoing mission for justice and equality. A good number of parishioners left the congregation as members and the clergy leadership moved towards racially integrating worship. The members who stayed became actively involved in the Civil Rights movement, marching, legislating and praying for justice for all.

One of the most noteworthy times for the parish was having the Rev. Pauli Murray as assistant rector. She was the first African-American woman ordained to the priesthood in the Episcopal Church.

Holy Nativity has historically been a leader in Baltimore for the Episcopal Church for social justice issues and racial equality concerns. This does not come without cost. As the neighborhood demographic changed and more people moved in who were not affiliated with the Episcopal Church, membership dwindled. As a result the leadership made a decision to sell the large church building and move somewhere that better suited their financial realities as well as their mission.

In the 1990s the decision was made to move to a neighborhood in Park Heights that had been devastated by years of divestment from the city. Today, Holy Nativity continues to rise above the vestiges of racism by offering worship in a heterogeneous community focused on eradicating the systems that would seek to dehumanize God's people.

Church of the Holy Trinity

2300 W. Lafayette Avenue
Baltimore, Maryland 21226
410-945-0002 :: www.holytrinitybaltimore.org



IN JUNE, 1953, the Church of the Holy Trinity closed as an independent white parish. Its closing was somewhat unique in that the building, with all of its ornaments, memorials, pews, pulpit, organ, etc., was made available free of charge to the Diocese of Maryland as a "Diocesan Negro Mission." The only stipulation was that the name "Holy Trinity" be retained.

Mr. Robert Bennett of Kenyon College had conducted a survey that clearly indicated there was much neighborhood interest in the new church. With that understanding, Bishop Noble C. Powell moved expediently in appointing the Rev. Father Van Samuel Bird as minister to the new Holy Trinity congregation.

On October 1, 1953, the first services were conducted by Bird and the Rev. Cedric E. Mills of St. James' Church, Baltimore. Under the leadership of Bird, efforts by members brought others to commit themselves to Christ. Worship, Sunday School, Bible school, suppers, cottage meetings, and other activities were part of the early years of the congregation.

In 1964, prior to leaving Holy Trinity, Bird initiated the canonical process for making Holy Trinity a self-supporting parish in the Diocese of Maryland. After Bird's departure, the advisory board of the church requested that the Rev. Robert H. Powell be appointed as the vicar of Holy Trinity by the bishop.

In 1969, under Powell's leadership, Holy Trinity became a self-supporting parish and the long-planned education building was erected. Despite changes of leadership stewardship increased and the parish liquidated the mortgage on the education building in 1975. For more than 60 years Holy Trinity has witnessed changes in the community, the culture and the times. It's commitment to seeking and serving Christ in all people has remained the constant throughout.

Emmanuel Church

16 Washington Street
Cumberland, Maryland 21502
301-777-3364 :: www.emmanuelparish.ang-md.org



EMMANUEL EPISCOPAL Church stands on a hill overlooking downtown Cumberland and was built in 1848-1851. The edifice rests on the remains of a British colonial fort built in 1755 that was once commanded by George Washington. Beneath the floor of the church sanctuary are portions of the cellar, magazines, and earthen works of Fort Cumberland. Long standing oral tradition and accompanying academic research reveal that tunnels beneath the church were used as a station on the Underground Railroad in the 1800s.

The Rev. David Hillhouse Buel, a known Union sympathizer, came to Emmanuel in 1847. Buel had been active with the Underground Railroad prior to coming to Emmanuel. During Buel's tenure there was an increase in the number of slaves as well as freemen listed in the parish records. In the early 1850s Mr. Samuel Denson arrived in Cumberland having escaped from slavery in Vicksburg, Miss. He became sexton at the church. Denson is buried at Rose Hill cemetery, which is owned and operated by Emmanuel Church.

The Underground Railroad was a vast and highly illegal conspiracy. The Emmanuel Church congregation was unaware of its presence within their church at the time. If caught by the authorities any black person involved would simply be hanged. Few documents remain of this heroic history. The African American community of Cumberland has always known this story, passing it along in family and community lore. Academics have mapped and traced the Underground Railroad through Cumberland. It was featured on the Travel Channel in 2014.

Just below the church was the area of town where rail lines came together. It was a shanty town called Walnut bottom. It was a natural hiding place for someone on the run. When the opportunity was right during the night Denson would signal with the church bell by incorrectly noting the hour and the runaway slaves would know to enter the tunnels. Denson would eventually take them through to the rectory. From there the slaves could make their way across the Mason-Dixon Line only four miles away.

Holy Cross-St. Philip's Church

612 Brookfield Avenue
Cumberland, Maryland 21502
Church closed June 2014
www.trailofsouls.org



ST. PHILIP'S Chapel evolved as a mission to serve the now-freed black parishioners in the Cumberland area who, until 1890, had been attending Emmanuel Parish, Cumberland. The 1891 purchase of a former coal company building at the corner of Water Street and Baltimore Avenue by Emmanuel soon became the home of a thriving congregation adopting the name "St. Philip's" in honor of St. Philip, the deacon who baptized the Ethiopian eunuch and carried the faith to Africa.

Throughout its history, St. Philip's Chapel was a hub of the African-American business and professional community, not only of Cumberland, but also for those in Ridgeley (WV) and Meyersville and Somerset (PA).

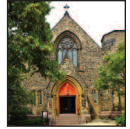
In 1891, Mary Perry, a local social activist, and her brothers bought land on Virginia Avenue in South Cumberland and built the Memorial House of the Holy Cross. A succession of deacons-in-training provided clerical services until 1927, when stable clerical leadership was established with the Rev. Louis Ewald and later priests.

In 1966, after many years of financial difficulty, St. Philip's Chapel was certified defunct and extinct. As a result of the closure and de-consecration, many members of the St. Philip's community gravitated to other churches in Cumberland and the surrounding areas of Maryland, West Virginia and Pennsylvania. Some gravitated to Holy Cross; others gravitated to Emmanuel; still others simply stopped attending church. The (Rt.) Rev. Charles J. Longest, who served Holy Cross from 1973 to 1989, attempted to foster healing and community for the parishioners during this period, but separation and attrition continued despite his efforts and those of later vicars and rectors.

In April 2014, the congregation of Holy Cross-St. Philip's Church and the Rt. Rev. Eugene T. Sutton arrived at a consensus that it no longer could continue to exist as a separate viable community at 610 Brookfield Avenue. Its final worship service was June 15, 2014, after which the members of that community sought other communities with which to become worshipping members.

Memorial Church

1407 Bolton Street
Baltimore, Maryland 21217
410-669-0220 :: www.memorialepiscope.org



THE CHURCH'S path to truth and reconciliation began inauspiciously. Construction of Memorial Church began in 1860 on the eve of the Civil War at the corner of Bolton Street and what is now Lafayette Avenue. It had been chartered as a "memorial mission" by parishioners at Emmanuel Church to honor the memory of its first rector.

There would be six rectors at the new mission church by 1878, when Dr. William Meade Dame arrived, a Confederate Army veteran. Until his death in 1923, Dame created a welcome haven for displaced southerners. Memorial Church continued to expand through war, a depression, and the onset of vast social changes. Coming to Memorial in 1952, the Rev. Arthur Kelsey felt there should be outreach to the poor, who he wanted to feel welcome in the church. Some parishioners feared this was the gateway to racial integration, and after a period of dissension, Kelsey resigned in 1956.

The next rector, John R. Cooper, was a bridge builder. In 1961, Cooper led the congregation to sponsor the construction of a new high-rise apartment building for the elderly in Bolton Hill. In 1967, Memorial elected its first woman to the vestry, Mrs. Randolph Dame, another milestone.

Due to the social unrest of the 1960s, Memorial saw its congregation dwindle to a handful of members. In response Memorial's vestry called a "northerner," the Rev. Lyman "Barney" Farnham as the new rector. Farnham, who saw the overwhelming need for a ministry to the dispossessed and poor in the city, began the church's transformation from a tradition-bound neighborhood parish to one that is progressive, diverse, and committed to social outreach. Today, Memorial Church has one of the most racially and ethnically diverse congregations in the Diocese of Maryland.

The Rev. Martha Macgill broadened Memorial's spiritual and social outreach to bring in a new generation of parishioners who continue to expand the church's commitment to social justice. Memorial is again searching for a new rector, continuing on its spiritual quest for justice and peace through Christ's love.

Middleham & St. Peter's

Route 2
Lusby/Solomon's, Maryland 20657
410-326-4048 :: www.middlehamandstpeters.org



MIDDLEHAM CHAPEL was founded in 1684 as a chapel of ease for Christ Church Parish, Calvert County. It is the third oldest church in the diocese. The original chapel was constructed of wood. A bell was installed in the chapel in 1699. It is the oldest bell in continuous use in the state of Maryland.

In 1748, this structure was replaced with the current brick structure that you see today, with some minor additions. The bell from the old chapel was kept. Between 1700 and the revolution there were nearly 100,000 African slaves brought to Maryland and Virginia. Most all of the land around the chapel was planted with tobacco, which required the extensive labor of enslaved people. In 1782, tax assessor records show the area of what is Lusby today having a population of 690 white inhabitants and 642 slaves. By 1800 there were approximately 800 free white heads of household names in Calvert County's census with almost 4,000 enslaved, about 1,700 in Christ Church Parish alone.

Many priests during this period owned slaves. This included the Rev. George Cook, the priest at Christ Church, Port Republic, from 1750 to 1763 who also served at Middleham chapel. A copy of his will can be found at the church, and it states: "I bequeath to my son George Cook and his heirs and assigns forever my Negroe man Cesar and a mulatto named Moses..." He also gives to his son George a young girl, about 14, named Maryann and a boy about 7 years old named Samboy.

Through the Civil War, slaves worshipped at Middleham and are also understood to be buried in the cemetery beside their owner families. Much of our history is drawn from the larger history of the area, the priest at that time, owned slaves who most likely worshipped in the balcony of our chapel.

In 2009 the congregation celebrated the impact of African Americans on this community as a major part of its 325th anniversary.

Sherwood Parish

5 Sherwood Road
Cockeysville, Maryland 21030
410-666-2180 :: www.sherwood.ang-md.org



SHERWOOD PARISH was built in 1830, when Frances Thwaits Deye Taylor offered the rector, vestry and congregation a gift of five acres of land overlooking Limestone Valley and the town of Cockeysville. Taylor asked that a chapel be built there and requested that it be called “Sherwood” after her own estate in Cockeysville, and taken from Sherwood Forest in England. The parish applied for admission to the Episcopal Diocese of Maryland in 1836.

Just as the entire Episcopal Diocese of Maryland struggled with the institution of slavery during the 1860s, according to the church’s website, “The period of the Civil War was especially difficult for Sherwood. Like many families in Maryland, Sherwood families were often divided in their loyalties; some believed in the Southern cause while others felt that splitting the union would cause significant harm to the country and to the parish.” The rector during these years, the Rev. John F. Hoff, split his duties between Sherwood and the newly formed Trinity Church in Towson. Hoff, a practical and moderate man, worked diligently to create harmony and expand both congregations.

The painful legacy of slavery brought about societal changes and dislocations that have confronted every parish in the Diocese of Maryland. In recent times, Sherwood has faced these social issues with compassion. In 1994 Sherwood recruited the Rev. Stephen Paul from the coal country of southeastern West Virginia where he had been serving three congregations in Mercer and McDowell counties. The parish felt that Paul’s energy in ministering to the impoverished people of West Virginia could be invigorating to Sherwood and stimulate the congregation to do things for those less fortunate. Paul served the parish in this mission until his untimely death in 2000.

Today, Sherwood honors the memories of Hoff, Paul, and all those who have contributed to the spirit of Truth and Reconciliation and the quest for racial harmony through the church’s ongoing outreach ministry to the entire community.

St. James’ Church, Lafayette Square

829 North Arlington Avenue
Baltimore Maryland 21217
410-523-4588 :: www.stjamesonthesquare.org



THE STORY of St. James’ First African Protestant Church in Maryland is one of many leading up to the state of Maryland emancipating enslaved people of African descent in 1864. On June 23, 1824, in the “Upper Room,” a space on the corner of Marion and Park streets in Baltimore, an African Protestant Episcopal Church would take root. The church was established for enslaved and freedmen and not associated with white people whereby there would be special seating or special services held for them.

This marks the beginnings of St. James’ First African Protestant Episcopal Church, “the Mother Church” as it was called by the African American community, the only African Protestant Episcopal church organized on Southern soil previous to the Civil War. Its founder, the Reverend William Levington (1793-1836) was the first man ordained in the African Episcopal Church of St. Thomas located in Philadelphia since the Rev. Absalom Jones. Fr. Levington was referred to as a “Negro Priest in the land of bondage.”

St. James’ became the third African Episcopal Church in the United States, after St. Thomas’ and St. Philip’s in New York. These three churches marked the beginning of a new enterprise of universality. Being free did not equate equality, even though the concept of the catholicity was the major reason why bond and freemen joined the Episcopal Church. They understood that a church is for all people, not one limited to any period, race or culture. They had their own place and they were determined to make it work.

St. John's Church, Queen Caroline Parish

9120 Frederick Road
Ellicott City MD 21042
410-461-7793 :: www.stjohnsec.org



THE PRESENT historic church on the St. John's campus was built in 1860, a year before the start of the Civil War. It was consecrated on October 28, 1860, by the Right Rev. William Rawlinson Whittingham, bishop of Maryland. While primarily populated with small farms, there were two large slaveholding plantations; the "Dorsey" and the "Elioak," in Howard County. The Dorseys were instrumental in the formation of the church. Information is not clear if enslaved people built the church. What is known is the "gallery," now the choir and organ loft, was called "the servants gallery."

The church was home to many of Howard County's leading families: Dorsey, Tolley, Ligon, Mackubin and Clark. St. John's has always been strongly identified with Howard County, and its population and its programs reflected the changes in the county. In 1952 the parish hall was built, and was then one of the few large gathering places in the county. In 1965 St. John's Parish Day School opened with early childhood education. In 1974 the historic church was expanded to double its size in response to the need to serve a growing population. This was not without its challenges as "old Howard County" and "new Howard County," residents, while not hostile to each other, were not always sure of how best to interact.

In 1964 James Rouse announced his intent for the planned city of Columbia, where racial and ethnic diversity would be the norm and interfaith centers would bring cooperation between the faiths. As Columbia came into being St. John's continued to change. There would be an increase in African-American members. A growing international membership from other Anglican provinces continues at St. John's, which offers a Korean language worship service.

Both St. John's Church and St. John's Parish Day School, the Lower School being established in 2002, reflect racial and ethnic diversity. The challenges before us involve how to continue inclusive worship, incorporate different traditions and carry on the work for justice.

St. John's Church

11901 Belair Road
Kingsville, Maryland 21087
410-592-8570 :: www.stjohnskingsville.org



THE LEGACY of slavery is an inextricable part of the story of St. John's Parish, which was founded by Royal Charter in the Colony of Maryland in 1692. One curiosity is the absence of any written records pertaining to slavery in any of the parish's archival material, either in Kingsville or at the Diocesan Archives.

The first years of St. John's life in Joppa Towne certainly included the presence and labor of enslaved persons who were considered the legal property of members of the parish. Of them we have no records, due in part to the parish being temporarily closed during the years of the Revolutionary and Civil Wars. Vestry minutes and other records of the Civil War are silent on the subject of African Americans, the pages ripped out of books that remain in the Diocesan Archives to this day. Despite the absence of any primary sources relating to slavery, in 1967 the parish still recognized its legacy by referring to the gallery of the 1817 church as "the Slave Gallery."

The life of the parish reached a turning point in 1816, when Edward Day offered to build a new church in Kingsville, several miles west of the dying Joppa Towne. Kingsville was an important stopping point on one of the few routes from north to south in Maryland, and a place where a hugely diverse population of white and black, slave and free traveled. Day owned four slaves. The census of 1830 shows that his son Ishmael owned two slaves. Whether these slaves helped to build the 1817 church or not, Edward Day's profit from them means that enslaved peoples contributed directly or indirectly to the construction of the building, and to every facet of the parish's life from 1692 through Emancipation in October of 1864.

The Trail of Souls Pilgrimage has given St. John's the opportunity to reflect upon, grapple with and rediscover its heritage as a place in the crossroads of tremendous conflict and social change; and the challenges of being a community of reconciliation.

St. Margaret's Church, Westminster Parish

1601 Pleasant Plains Road
Annapolis, Maryland 21409
410-974-0200 :: www.st-margarets.org



ST. MARGARET'S Church, Westminster Parish, Annapolis (on the Broadneck Peninsula), was one of 30 parishes established by the colony in 1692 when it declared the Church of England the official church of Maryland. The parish's nearly 325-year history spans 172 years when slavery was legal in Maryland. And while the parish served the spiritual needs of some enslaved and free persons of African descent, it also benefitted from the atrocities of slavery and consistently misrepresented and omitted records of marginalized persons.

Historians believe slavery first came to the Broade Necke Peninsula in 1649 with the arrival of Virginia Puritans. Maryland legalized slavery in 1664, and designated imported Africans slaves for life.

St. Margaret's founding members (at least three of the first six vestrymen were slaveholders) worshipped in a meeting house first built by Puritans until 1696 when its original house of worship was completed on the south bank of the Magothy River at Deep Creek (today's Cape St. Claire). By then, slavery was becoming vital to the area's agricultural economy.

As part of the Trail of Souls, St. Margaret's dedicated five hand-crafted historical markers that recall its history during slavery. Visit them online or in person.

- Historical Marker I: Recalls colored baptisms, weddings, funerals/burials in the 1800s held at St. Margaret's and conducted by its clergy for both enslaved and free persons of African descent.
- Historical Marker II: Recalls Sunday colored afternoon worship services held at St. Margaret's in the mid-1800s.
- Historical Marker III: Remembers that between 33 and 100 enslaved persons worked the White Hall (Whitehall) Plantation when owned by St. Margaret's from 1749-1764.
- Historical Marker IV: Acknowledges that enslaved persons likely served as unskilled laborers in the construction of three or four church buildings and a chapel of ease erected at four different locations from 1695 to 1851.
- Historical Marker V: Acknowledges that enslaved persons were typically buried outside white-only portions of graveyards and churchyards, and their first-name-only markers soon disintegrated.

St. Mark's Church

18313 Lappans Road
Boonsboro, Maryland 21713
301-582-0417 :: www.stmarkslappans.org



WHEN ST. MARK'S was founded in 1849, the eight founding vestry members owned a total of 53 slaves; many of the other early members of the church were also slave owners, and the original plans for the building were altered to include a gallery for slaves, which still exists today. It is possible that the church and pews were constructed in part with slave labor; it is certain that they were paid for in part with wealth that came from slavery.

Enslaved people were present at St. Mark's from the beginning. Three of the first four baptisms recorded, in 1849, were of "colored" children: nine-month-old Martha and three-year-old Charity were the daughters of Elizabeth and Abraham Howard, slaves belonging to two different white families; and one-year-old John was the son of Louisa and John Hawkins. Seven other African-America baptisms are recorded in the parish register before 1865.

The first two people to be married at St. Mark's were Jeremiah and Matilda James, slaves of one of the founding families, in 1849 on Christmas Day. Nine years later, Matilda was freed and moved to Hagerstown with two small daughters. After the Civil War she and Jerry reunited and lived in Beaver Creek, Maryland, with four more children.

Another local slave couple who may have married at St. Mark's were Isaac Warfield and Letty Ann Hopewell. Later, Isaac overheard that one of their daughters was going to be sold. To avoid this fate, the Warfield family made a successful escape to Pennsylvania, where they remained until the 1870s. Eventually they returned to the neighborhood of St. Mark's. There, as an elderly man, Isaac was baptized and confirmed at St. Mark's, several of their grandchildren were baptised by the rector, and Isaac and Letty Ann were buried in the churchyard.

St. Paul's Parish

1914 Ballenger Creek Road
Point of Rocks, Maryland 21777
301-874-2995 :: www.pointorocks.ang-md.org



ST. PAUL'S Parish is in southern Frederick County, in the village of Point of Rocks, and was organized as a parish in 1841. The brick church building was constructed using the labor of enslaved people in 1842 with timbers from the property and bricks made on site. African Americans worshiped in the church building from the beginning but upon entering went to the upstairs gallery.

The church was used as a hospital for Union soldiers during the Civil War and much damage was done to the interior furnishings. The register from this time no longer exists.

After the Civil war, St. Paul's, as did many others, sued Congress for the damages done by Union troops. Former slaves, Mary Clark and Nathan Hall (brother and sister), testified on behalf of the parish. In the registers that exist from the late 1880s, the baptisms and marriages of African Americans, or colored as it was noted then, are recorded. The Rev. George Washington Thomas was rector at that time.

The parish cemetery holds the remains of two former slave graveyards: the Ballard Farm (disinterred and reburied 1969) and the Duvall Farm (disinterred and reburied 1967). These composite graves are marked with small granite markers. St. Paul's has never hidden its indebtedness to those of color, freed or slave. It continues today as a small, multi-racial Christ-centered church and has recently been in conversation with a neighboring historic black church to explore mutual interests and projects.

St. Philip's Church

730 Bestgate Road
Annapolis, Maryland 21401
410-266-9755 :: www.stphilip.ang-md.org



AS LATE as 1870, very little was done in the city of Annapolis to bring colored people into the Episcopal Church. St. Philip's Colored Mission was founded in 1870 by some women of St. Anne's Parish as a Sunday School of that church. It is supposed that these women were three sisters of the Randall family – Bessie, Adelle and Kate. In the following year 175 children were reported in the Sunday School.

In 1874 the Rev. Cleland Nelson, president of St. John's College, in partnership with the Rev. William Scott Southgate, held services for Colored people and gathered a congregation. In 1880, Bishop William Pinkney stated in his journal that he had visited "the colored people" on May 3 and had preached to them. The bishop hoped then that a chapel would be built for them.

Bishop William Paret succeeded Bishop Pinkney in 1883. One of his first acts was to boost the "Bishop's Penny Fund." This fund played an important part in carrying on the work of St. Philip's. It aided in supplying teachers for the mission school and also in the erection of the Northwest Street Chapel.

In 1887, the first Colored full-time priest, the Rev. J. B. Massiah, a native of Jamaica, was appointed vicar. Although he was listed as a curate of St. Anne's, his work was confined entirely to St. Philip's. In the same year, the site for the Northwest Street Chapel was purchased from the Zion Baptist Church for \$600, which consisted of two buildings. The Northwest Street Chapel was begun in 1905 and was completed in 1907. In 1908 St. Anne's separated from St. Philip's in an agreement between the rector, wardens, vestry, and Bishop Paret. St. Philip's moved into its new church on Bestgate Road in May 1971.

Trinity Church

120 Allegheny Avenue
Towson, Maryland 21204
410 823-3588 :: www.trinitychurchtowson.org



ON JULY 20, 1858, the Rev. John Francis Hoff was called to be the first rector of Trinity Episcopal Church of Towson and served as rector until 1881. The church building was consecrated on Ascension Day, May 20, 1860, just a year before the Civil War started.

When the church was opened in 1860, a colored Sunday School that William S. Keech opened in 1859, moved there and classes were held in the gallery of the church. A dozen or more individuals attended this Sunday School. The Sunday School flourished at Trinity until 1899 when the Baptists established a school in the black settlement below Towson.

Hoff's attitude toward slavery was typical of many Episcopal clergy during the Civil War, which did not advocate for violent reform of social abuses, but rather advocated for more gradual reform. During the war, he worked to prevent open hostility between members of the congregation, and Trinity weathered the Civil War intact. In August 1864, he obtained an interview with President Abraham Lincoln to try and prevent Southern sympathizers in the Baltimore area from being sent further south. After the Civil War, Hoff "...helped forward the work of reconciliation in Towson and among Maryland Episcopalians."

The rectors who followed Hoff continued the work of Trinity and "...the congregation has become stronger as a spiritual family, liberal in doctrine, traditional in worship, and evangelical in outreach."

The Surprise Shop, located in the old rectory, raises money for Trinity's outreach programs both in Maryland and abroad. "In these and many other ways the present congregation ...continues the pattern set by the founders in 1858."

Trinity Episcopal Church is an inclusive and caring Christ-centered community nurtured by our worship and tradition. We ask God to strengthen and guide us as we live out our mission to welcome and celebrate the diversity of all people through spiritual education, growth in faith, and service in Christ's Name.

Footnotes

ⁱ *The Declaration of Independence*

ⁱⁱ *Conversations with God: Two Centuries of Prayers by African Americans*, James Melvin Washington, editor; *A Prayer of Contrition*, John Nathaniel Samuels-Belboder (1876-1945), Episcopal priest; p. 160.

ⁱⁱⁱ *Book of Common Prayer* 1789

^{iv} *Book of Common Prayer* 1979

^v Charles Devanesan

^{vi} *Fire in the Bones* (Modified)

^{vii} *Holy Women, Holy Men*, Richard, Bishop of Chichester 1253

^{viii} *Book of Common Prayer* 1979

^{ix} *ibid*

^x Psalm 139

^{xi} *Book of Common Prayer* 1662

^{xii} Pierre Teilhard de Chardin, SJ

^{xiii} Anthony de Mello, SJ

^{xiv} *Psalms for Praying*, Psalm 19:1-4, Nan Merrill

^{xv} *The Growing Edge*, Howard Thurman

In 2006 General Convention resolution A-123 explicitly acknowledged and regretted the Episcopal Church's support of the inhuman system of chattel slavery and Bible abuse that was used to justify a sin that dehumanized a people created in the image of God. This resolution led to the 223rd annual Convention of the Episcopal Diocese of Maryland apologizing "for the Anglican Church in Colonial Maryland and of the Episcopal Church in the state of Maryland for their role in the slavery of African Americans and in the subsequent racial injustice," via resolution 2007-5. Since then we have continued to explore ways in which we can honor the past in ways that restore the dignity of nameless souls who toiled as persons perceived as less than human. Their free labor instituted a way of life that still haunts us in the 21st century. Today's pilgrimage reconciles us with a painful past, yet we are able to thank God for changes that have occurred as we work for an even brighter tomorrow.

About the Banner

Our pilgrimage is accompanied by a tapestry banner made by the Rev. Susan Keller, rector of St. Paul's Church, Mt. Airy, and Nancy McIntosh.

Each color was chosen with care and inspired by the spirit of the day.

- Black for the negation of discord; in African American culture Black represents humanity.
- Yellow for clarity of thought and energy.
- Gray and White for encouragement and reconciliation.
- Purple for spiritual enhancement.
- Red for strength and the struggle for justice.
- Green for the land and for hope.

The tapestry/banner is also decorated with the Sankofa – and a representation of the Diocese of Maryland shield.

About the Sankofa

The Truth and Reconciliation Commission selected the Sankofa bird as a symbol of its efforts. Sankofa represents a West African saying from the Akan tribe in Ghana that means "reach back and get it" and "it is not wrong to go back for that which you have forgotten" or never known. The bird is flying forward, but turning back toward the past with an egg in its mouth that represents the future.

We are deeply thankful for all the congregations who have participated in this inaugural event as well as the groups listed below and vendors.

Truth and Reconciliation Commission

Research & Pilgrimage Working Group

November 1st Planning Committee

Charm City Caterers

Dan Taylor Creative, Marketing, Design & Communications Services

Jim Knorr, Atlantic Specialty Advertising

KB Tours and Travel

Baltimore City Pipe Band

Mr. Kevin Lewis, Music Director – Frederick High School and the Jazz Ensemble at Hood College

Episcopal Diocese of Maryland:

Administrative Support Staff

Business Office

Communications Team

A landscape photograph showing a wide, gravelly path that leads from the foreground into a lush green field. In the distance, there is a line of dark trees under a vast sky filled with large, white and grey clouds. The lighting suggests a bright day, with some shadows on the path.

*Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.*

*Kindle in us the fire of your love,
As we confront our past, embrace the
present, and travel towards reconciliation.*