

Trail of Souls II

Truth and Reconciliation Pilgrimage



November 4, 2017
Episcopal Diocese of Maryland

SCALE
0 1/2 1 Mile
0 440 880 1760 Yards

Entered, according to Act of Congress in the year 1855 by J.B. Green & Co. in the Clerk's Office of the District Court of the United States for the District of Maryland.



Dear Pilgrims,

Welcome to the second Trail of Souls Truth and Reconciliation Pilgrimage.

We gather to remember a painful period in our history and to envision a future free of the sin of racism and injustice.

I'm delighted to welcome Professor Raymond A. Winbush, Ph.D., Director of the Institute for Urban Research, Morgan State University, as a participant and as the speaker during the concluding worship.

I'm especially pleased and grateful for all of you who 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 for their multifaceted efforts toward racial reconciliation.

The law abolishing slavery in Maryland was enacted on November 1, 1864. We know, however, that changing laws does not necessarily change hearts. Human attitudes and behavior change slowly. We are benefactors today of 153 years of our church's reflections and actions to address the wrongs of the past and to work for a brighter future for all of God's children.

Today 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 use this opportunity 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 to better "see the face of God in each other." Pray that our minds and hearts will be open to the Holy Spirit, our ultimate guide.

Blessings and Peace,

The Right Rev. Eugene Taylor Sutton
Bishop of Maryland





November 4, 2017

Dear Friends in Christ,

Thank you for your interest and concern. I here extend my special thanks and warm welcome to everyone who participates in our diocesan Truth and Reconciliation Commission's 2017 program. In conjunction with this 2017 program, our Diocese of Maryland commemorates the official end of chattel slavery in Maryland.

A pilgrimage is an intentional journey to a holy site, in order to deeply understand how the site has become holy and to speak truth about what took place at that location. Throughout the Diocese of Maryland, specific locations remind us of history which must never be repeated; history of slave-holding and racial oppression, of objectification of persons and the violence of white power and privilege imposed upon countless people.

Speaking this truth is a necessary step in the healing and reconciliation we seek.

May God bless you on this journey.

The Right Rev. Chilton R. Knudsen
Assistant Bishop of Maryland



Trail of Souls

Pilgrims on a Journey of Remembrance and Reconciliation

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 (*Silence*)

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



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 153rd 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 seek truth, name inequities, and bind wounds during 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

1. I want to walk as a child of the light; I want to follow Jesus.
God set the stars to give light to the world; the star of my life is Jesus.

Refrain

In him there is no darkness at all; the night and the day are both alike.
The Lamb is the light of the city of God: Shine in my heart, Lord Jesus.

2. I want to see the brightness of God; I want to look at Jesus.
Clear Sun of righteousness, shine on my path, and show me the way to the Father.
3. I'm looking for the coming of Christ; I want to be with Jesus.
When we have run with patience the race, we shall know the joy of Jesus

*Used by permission ccl# 11311660.
<http://spiritandsong.com/compositions/30244>*



First Station

St. Paul's, Baltimore (Old Saint Paul's)

*325 years: Built using income from the labor of enslaved people of African descent;
embroiled in the struggle for abolition.*

L: Blest be the God of all creation

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

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.** *I Psalms 19:1-4, Psalm for Praying, Nan Merrill*

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! *II The Growing Edge, Howard Thurman*

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

Emmanuel, Baltimore

A church with separate spaces for enslaved and free Africans

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.”** *III Fire in Bones (Modified)*

L: Let us pray (*Silence*)

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. *IV Holy Women, Holy Men, Richard, Bishop of Chichester 1253*

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.**



Third Station

St. Luke's, Baltimore
Enduring care for ALL children and youth

L: Blest be the God of all creation

R: **And praise God's name for ever and ever**

L: "Our Father, we are involved in the great intimacy of our own experiences,

R: **experiences that are fresh in our minds because they are still present in our lives.**

L: These are the moments when we have wrestled with some great weakness

R: **and have failed to conquer it, but not given up."** *V Discipline by courage, Howard Thurman, The Centering Moment, pg. 69*

L: Let us pray (*Silence*)

Forgive us, our Father, for all that remains standing between Thee and us; the fears and the anxieties, the hatreds, the bitterness, the despair—forgive all these. Tutor our spirits in the hope that is born of Thy love for us, that we may learn in some way that speaks to our condition Thy love of Thee in us. *VI Howard Thurman, The Centering Moment pg.16*

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

Memorial, Baltimore (Bolton Hill)
A sanctuary for Confederate sympathizers

L: Blest be the God of all creation

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

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.” *VII Declaration of Independence*

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!”** *VIII 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; pg. 160*

L: How precious to me are your designs, O God; how vast the sum of them! *IX Psalm 139:17*

R: **Were I to count them, they would outnumber the grains of sand.** *X Psalm 139:18 a*

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 BCP 1662*

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.**





*Claggett Center, pouring libations,
Trail of Souls pilgrimage 2014.*



*Trail of Souls pilgrims, Claggett
Center, 2014.*

Liturgy for All Saints' Day

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

BISHOP: 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

African American Spiritual

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 praises, 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.

Psalm 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

The Bible New Revised Standard Version

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 Word of the Lord.

ALL: Thanks be to God.

A Reading from Ephesians 2:13-22

The Bible New Revised Standard Version

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling-place for God.

The Word of the Lord.

ALL: Thanks be to God.

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, standing as you are able

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

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.

Pause for silent reflection. Names may be offered either silently or aloud.

The Collect of the Day All Saints' Day

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 peoples 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.

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.

ALL: 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

ST. PAUL'S PARISH

233 North Charles Street
Baltimore, Maryland 21201
stpaulsbaltimore.org

Tobacco

When St. Paul's Parish was founded in 1692 as an established member of the Church of England, people living within the parish boundaries were taxed forty pounds of tobacco per year, paid to the Church. For the first hundred years of this congregation's life, tobacco income was the main source of support. The clergy of St. Paul's were granted "glebe land" to grow tobacco, thus providing for their income. Typically, enslaved people farmed the tobacco. St. Paul's Church was built on the labor of enslaved people.

Baptisms and Marriages

Beginning in the 1790s, and for the following hundred years, more than one hundred people of African descent were recorded in the parish register as being baptized by the clergy of St. Paul's. A slave balcony was included in the third church that seated 1700 people, before it burned down in 1854. The parish register lists "slave, mulatto, negro, and free black" names both for baptisms and marriages up until the 1830's. Presumably, the opening of St. James' Parish for African Americans, founded in 1824, caused the drop off in baptisms.

Clergy Responsibilities

"Under the wing of St. Paul's: In 1873, when St. James' Church had been greatly weakened by withdrawals and other causes, the vestry requested the Rev. Dr. Hodges, rector of St. Paul's Parish, to assume charge of the spiritualities of the parish. Hence, from then until the end of 1888, the priests in charge of the parish were assistants of the Rev. Dr. Hodges..... The last priest furnished by St. Paul's was a colored clergyman, Father B. W. Timothy."

— St. James Church: History 1824-1949, Anniversary Pamphlet from 1849, page 5.

As part of a diocesan ministry, at the request of the bishop of Maryland, the clergy from St. Paul's also took on some of the pastoral ministry for the Johns Hopkins Colored Orphan Asylum. There are almost fifty names of girls at the Colored Orphan Asylum who were listed in the register as being baptized in the twenty years that St. Paul's was in charge of their care.

Abolition

"In 1789, leaders of St. Paul's Church organized the founding of The Maryland Society for Promoting the Abolition of Slavery and the Relief of Free Negroes and Others Unlawfully held in Bondage. This was the fourth anti-slavery society in the United States and the sixth in the world. Founding members included Judge Samuel Chase, Attorney General Luther Martin, and Dr. George Buchanan, all from St. Paul's."

— St. Paul's Parish, page 47



Advocating for Freed Slaves

“The manumission of slaves, which a decade before had received stimulus from Dr. George Buchanan and the anti-slavery society, was creating a problem. The freed men found much difficulty adjusting to their new condition for they had virtually nowhere to go. A possible solution which attracted many people was the proposal to establish a nation for them in Africa. Again some members of St. Paul’s took an active interest in the plan. John Eager Howard was vice president of the Colonization Society which was organized on a national scale with headquarters in Washington.”

— St. Paul’s Parish, pages 84-85

Reverdy Johnson

In 1931 the children and grandchildren of vestryman Reverdy Johnson (1796-1876) had a brass memorial mounted on a wall in the nave of the church. Inscribed on the plaque are the words, “lover of the Anglo-Saxon Race, of North and South, of Justice and of Peace.” The life of Reverdy Johnson reflects the fact that Baltimore was caught in the crosshairs of issues swirling around slavery and the Civil War. Johnson epitomizes these complexities, arguing, as an attorney, a proslavery position in the ruinous Dred Scott case, but also advocating for the 13th Amendment (ending slavery) a decade later. He favored the Union, and called the Confederates traitors, while also advocating for state autonomy. He condemned slavery and gave up the slaves he inherited, though he campaigned against extending citizenship, equal protection of the law, and voting rights to the freedmen, opposing both the 14th and 15th Amendments. Johnson regularly opposed Lincoln, but also became an ally in the war, ending up as a pallbearer at Lincoln’s funeral.

EMMANUEL CHURCH

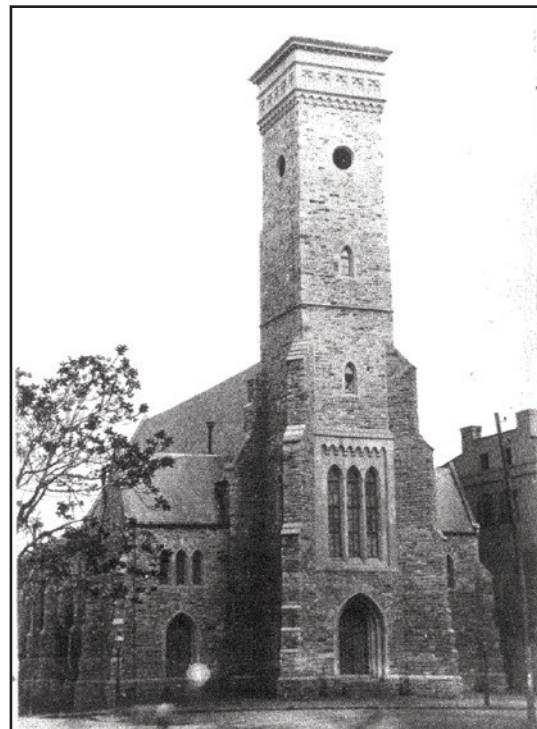
811 Cathedral Street
Baltimore, MD, 21201
emmanueldowntown.org

Emmanuel Church was founded by Christ Church, Baltimore, in 1854 to better serve Baltimore's burgeoning Mt. Vernon neighborhood. The first parochial reports from Emmanuel printed in convention journals do not mention the presence of any persons of African descent. However, the report of 1858 refers to "25 scholars in the colored school." Within a year, that school had grown to 80 scholars with nine teachers. Meanwhile, the parish registers make only four references to "colored" members throughout the church's early decades—twice in baptisms and twice in marriages. The 1860 parochial report differentiated between white and "colored" communicants, and it echoed those numbers by reporting 475 white communicants and two "colored." The number of white communicants in 1862 had increased to 566 white, while the number of "colored" communicants remained the same. In 1863, the report noted 595 white communicants, and three "colored."

Perhaps the low number of communicants of African descent at Emmanuel, both during the 1860s and later, is explained by the church's reputation as a confederate-sympathizing community. After a Northern army victory in 1862, the Right Rev. Dr. William R. Whittingham, Bishop of Maryland, imposed upon all congregations the reading of "A Prayer of Thanksgiving." These prayers were quite disturbing to a significant portion of the Emmanuel congregation, as they considered the President of the United States an enemy and a Northern victory might mean the maiming or death of relatives and friends. Tradition relates that the more fervent Southern supporters would rise and stand during these collects, then return to their knees for the remaining prayers. In 1865, a bazaar was held to raise funds "for the Relief of Sufferers at the South."

However, not all members of Emmanuel were sympathetic to, or supportive of, the South and slavery. The vestry minutes of January 3, 1861 record a request to the police board for the attendance of a police officer in the vestibule of the church to preserve order. (The request was denied, as the board stated it did not have power unless there was an infraction of the law.) Similarly, oral traditions have been passed down suggesting possible connections to the Underground Railroad in a space under what is now Eccleston Chapel.

After the Civil War, Emmanuel continued its mission to persons of African descent under the leadership of the Rev. Alfred M. Randolph,



who possessed a life-long concern for their religious advancement. With the help of the Women's Missionary Society of Emmanuel, his first endeavor was to establish a mission for black people, named Howard Chapel and located on Park Avenue between Lanvale and Dolphin Streets. Named after the former assistant at Emmanuel and founding rector of Memorial Episcopal Church, Howard Chapel was a black mission congregation that continued from 1874 until 1894. Emmanuel offered pastoral and financial assistance to the chapel throughout its existence, including providing for the religious education and training of 60 children from the black orphanage on Biddle Street.

Much of Emmanuel's racial history from this time period can be seen as outreach-oriented, such as the Chinese Sunday School formed by the parish—the first of its kind in the city. Nonetheless, the parish would remain overwhelmingly white until the late 20th century and beginning of the 21st century. The church's shift towards integration appears to have started as somewhat of a top-down phenomenon, especially under the leadership of the Rev. Dr. Alfred Starratt and the Rev. Frederick J. Hanna. Starratt and Hanna were instrumental in diocesan and local governmental civil rights discussions in the early 1960s, writing, preaching, and teaching extensively about the racial divide within Baltimore and the nation. Even so, a parish profile written in 1965 expressed concern at Emmanuel's "superior detached image" while making no mention of race. In order to fully embrace its current, growing diversity, the parish will need to continue to address the silent assumptions of such dichotomies. A promising sign in that direction is that in July 2016, members of Emmanuel made up the bulk of one of the diocese's largest "Seeing the Face of God" anti-racism trainings, which prompted a number of congregants to establish an Anti-Racism Discussion Group in order to continue their work of truth-telling and reconciliation.

ST. LUKE'S CHURCH

217 N. Carey St.
Baltimore, MD 21223
stlukesbaltimore.org

St. Luke's Church was incorporated in the Diocese of Maryland on St. Luke's Day, October 18, 1847. At the time, members worshiped in a small building located at the corner of Hollins Street and what is now Arlington Street. From its beginning, St. Luke's benefited from the generosity of two wealthy men who actively participated in chattel slavery, Judge John Glenn and Gen. George H. Steuart. In 1851, Judge Glenn and his wife, Henrietta, members of St. Paul's Parish, donated the land upon which the church now sits to the Vestry of St. Luke's for the purpose of constructing a church building. The Glenn wealth included a slave farm near Catonsville, where he entertained Gen. Robert E. Lee. Gen. George H. Steuart and his wife, Ann



Jane, were founding members of St. Luke's Church and significant financial contributors, and Gen. Steuart was a Vestry member. The Steuart family were slaveholders and strong supporters of slavery. Gen. Steuart personally owned several thousand acres of land and 125 enslaved people of African descent inherited from his uncle. He openly supported the Fugitive Slave Acts, the Dred Scott decision, and the Confederacy, making strenuous efforts to persuade Marylanders to secede from the Union as Civil War approached. As commander-in-chief of the Maryland Volunteer Militia, he attempted to use the state militia to prevent the occupation of the state by Union soldiers, but these efforts failed. In 1861, he fled to Virginia. Too old to actively serve in the Confederate army, he followed the army throughout the war.

From the church's beginning, persons of African descent appear in the church registry. The first person of African descent to be baptized at St. Luke's was also the first to be buried from St. Luke's. Martha Ellen, child of Hezekiah and Hillary Primus, was born August 26, 1846, and baptized June 26, 1847. She died at the age of ten months and was buried July 7, 1847, in "Stevenson's private ground." It is not known whether Mr. and Mrs. Primus were free or enslaved persons. Some persons of African descent entered in the parish registry are identified as "servants," while others, like the Primuses, have no designation. In 1855 Anna and Araminta Cleggett, "servants of George Carroll," were baptized and confirmed, and Mary Gordon, another George Carroll "servant," was confirmed. There are two explicit indications of enslavement. Eliza Butler was baptized on May 20, 1861. Her parents are not named, nor is her date of birth recorded. Her sponsors are listed as "Mr. and Mrs. Oliver," and a note states "Dr. Oliver owner." "Rosetta," aged thirty-seven and a half years" and "servant of Dr. King," was buried on October 25, 1860, in the "Gay Street colored burial ground."

While persons of African descent were baptized, confirmed, and counted as communicants, it appears that their participation in the life of the church was entirely segregated from that of the church's white members. The "mission to the colored people" was begun by the church's fourth rector, the Rev. Charles W. Rankin, with the organization in 1855 of a "Servants' Class" for their instruction. This class grew into a Sunday School which continued to grow until the outbreak of the civil war. In 1864 Rev. Rankin noted, "It is with sincere sorrow, that I put on record the falling off of interest and attendance in our Colored Schools. Before the civil troubles of the country broke out, we had nearly three hundred names upon our list; now we can with difficulty count sixty-five. No adults have been baptized, and none confirmed; while in many other ways we are left to mourn over the demoralization which is taking place among the servants." Nonetheless, the work continued. In 1871 Rev. Rankin reported, "We have fitted up a small chapel for the use of the colored congregation, where a Sunday School is held on Sunday afternoons, and service on Sunday nights. The work is ... quite encouraging."

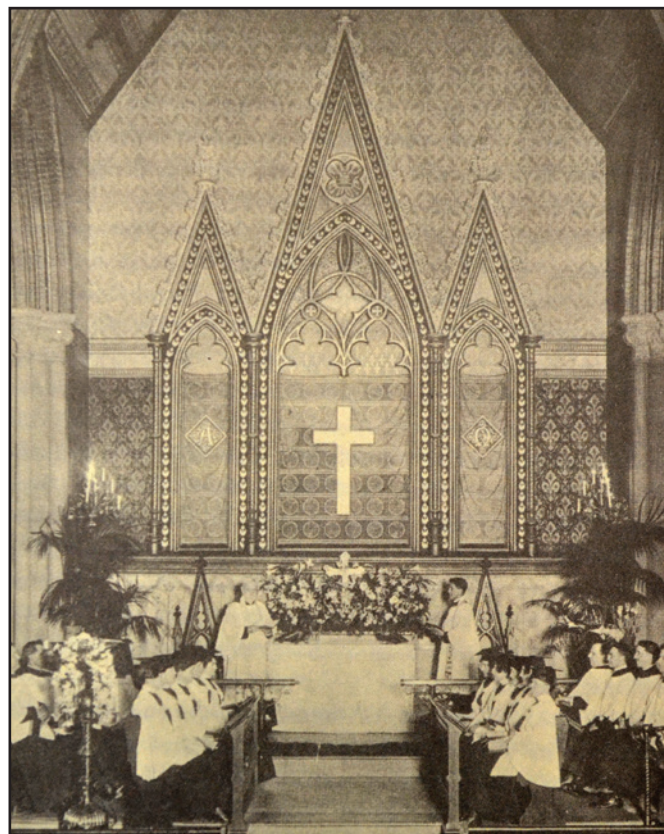
How long the ministry with persons of African descent continued is not clear. It appears that over time the church's interest and energy became focused exclusively upon its several white parochial schools and missions located elsewhere in the city. The church history, written in 1947, concludes, "Some are of the opinion that because of changed neighborhood conditions which make the operation of the parish difficult, the work of St. Luke's is done. But not so."

For at least the past twenty years, St. Luke's Church has reached out to minister to the neighborhood, especially ministry to the neighborhood children. First, a monthly program, "Safe Saturday," was established. Next an afterschool program was added, and then a summer camp. St. Luke's mission is to continue to provide a safe place in which children in our neighborhood can play and learn and grow.

MEMORIAL CHURCH

1407 Bolton Street
Baltimore, MD 21217
memorialepiscopal.org

Memorial Church was founded on Easter Monday in 1861, by the Rev. Charles Ridgely Howard and several members of Emmanuel Church, Baltimore. It was to be a 'memorial' to Henry Van Dyke Johns, the previous rector of Emmanuel Church, Baltimore, and a mentor to Rev. Howard. Both preachers were men of means and status from important families in the region. Johns was brother to the Rt. Rev. John Johns, bishop of Virginia, and chaplain to General Robert E. Lee. Both Howard and Johns owned persons who were enslaved prior to the Civil War and were part of a large trend in Baltimore that supported chattel slavery and the Confederacy. In fact, the neighborhood of Bolton Hill developed in the post-war era with significant resources from wealthy southerners "escaping" the deep South. (Rationale, Maryland is below the Mason Dixon line.)



The early years at Memorial were marked by a rather large turnover of clergy, including the untimely death of Rev. Howard, even before the new church was completed. Seven of the first eight rectors had fought for the Confederacy or owned people of African descent, as did the Rev. Dr. William Meade Dame, who became the eighth rector of Memorial in 1878. Under his leadership Dame oversaw the 'rise' of Memorial and its commitment to the 'Lost Cause' of the Confederacy and segregation.

Like most Episcopal Churches in Maryland at the time, Memorial's constitution stipulated that only free, white men over twenty-one were eligible for leadership in the church. With its ties to the Confederacy, Memorial members and leadership worked aggressively to keep black Baltimoreans out of the neighborhood and out of city life. This exclusion was most egregious during the long tenure of Rev. Dame from 1878 to 1923. Dubbed the 'Bishop of Bolton Street', Dame was a well-respected leader in the community and the city. He argued publicly for discrimination in housing and at the ballot box. He was chaplain to the Daughters of the Confederacy (headquartered at Memorial), the Confederate Veterans Association, the Maryland 5th Regiment (the all white National Guard detachment in Baltimore comprised mostly of Confederate loyalists), and he was a leader in the 'Lost Cause' movement of the Confederacy, described in Dame's eulogy as "a living cause ... triumphant in the South's heroic struggle, triumphant in the great leaders it added to American History."

Memorial members and clergy were involved in erecting two Confederate statues in Baltimore (The Confederate Soldiers and Sailors Monument in 1903, and the Confederate Women's Monument in 1918), in enforcing exclusionary neighborhood covenants, in working with other churches to stop black families

from moving into the Mt. Royal District (now known as Reservoir Hill, Bolton Hill, Madison Park, Druid Heights and Upton), and in the production of a yearly minstrel show offered by the St. Andrew's guild. In August, 2017, Memorial's Confederate monuments were removed by order of Mayor Catherine Pugh as part of the city's response to a tragic confrontation at a white nationalist rally in Charlottesville, Virginia, that resulted in the deaths of three people. The rally had been held to protest the removal of Confederate statues in Charlottesville.

Memorial's history as a supporter of segregation and Jim Crow did not end with the Rev. Dr. Dame. In the 1950's, Memorial refused a request to integrate the Bolton Hill Recreation Center (which it co-sponsored with Brown Presbyterian) despite requests from the Episcopal Church at large, the bishop (the Rt. Rev. Noble C. Powell), the rector (the Rev. Arthur Kelsey), and an international evangelical society. Memorial then fired its rector, and his associate rather than change the character of the parish.

Memorial remained a segregated congregation until 1969, when the Rev. F. Lyman "Barney" Farnham arrived. In his first official act, Barney asked the pastor (the Rev. Forrest Smith) of Sharp Street United Methodist, the oldest African American Church in the city, to join him at the altar. Some members left the parish, but young families began to join, helping to open the church to all, and honoring the inherent worth and dignity of every human being in the community. Since then, Memorial, its clergy, and members, have committed themselves to issues of social justice in our community and in the world.

In the second half of the 20th century, Memorial Church began a transformation from a tradition-bound, conservative church with strong roots in the southern Confederacy to one that sought to become progressive, diverse, and committed to social outreach. The burning issues of the day included race relations, the anti-war effort, women's rights, LGBT rights, assistance for the poor and elderly, youth advocacy, and urban renewal. For over sixty years, the parish has been an advocate for all of these issues, and is known for its activism and outreach.

Since January, 2017, we have sought to deal head-on with our history of racism and how previous actions of this congregation continue to impact our neighborhood and our city today. We began by having direct conversations with each other about the history of our parish, memorializing those in a liturgy of repentance using the stations of the cross, and asking ourselves what acts of atonement might be necessary. We have committed ourselves as a parish to both BUILD (Baltimoreans United in Leadership Development) and the No Boundaries Coalition—two organizations seeking to lift up black leaders and communities and to right historic wrongs. These are but the first steps for us as a community.

It is a long and painful journey. We're very excited to see the Confederate statues come down in Baltimore—visible signs and symbols of our troubled past—but we recognize that this is not the end of our work or our responsibility.

About the Trail of Souls

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's apology "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 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.

The first Trail of Souls Truth and Reconciliation Pilgrimage, was held on November 1, 2014, the 150th anniversary of the official abolition of chattel slavery in the state of Maryland. The Trail of Souls is a continuing journey. During the past three years, parishes have continued to learn their history of slavery and its legacies. Today's pilgrimage continues the work of reconciliation with our painful past as we also thank God for changes that are occurring as we work for an even brighter tomorrow.

About our Speaker

Dr. Raymond Winbush is an American-African scholar and activist known for his systems-thinking approaches to understanding the impact of racism/white supremacy on the global African community. His writings, consultations, and research have been instrumental in understanding developmental stages in Black males, public policy and its connection to compensatory justice, relationships between Black males and females, infusion of African studies into school curricula, and the impact of hip hop culture on the contemporary American landscape. He is currently Research Professor and Director of the Institute for Urban Research at Morgan State University, Baltimore, Maryland.

Learn more about Dr. Winbush: https://en.wikipedia.org/wiki/Raymond_Winbush.

About the Banner

Our pilgrimage is accompanied by a tapestry banner made by the Rev. Susan Keller 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 reconciliation.
- Grey 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 shield of the Diocese of Maryland.

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're deeply thankful for all the congregations who have participated in this second Trail of Souls Truth and Reconciliation Pilgrimage, as well as those listed below.

*Truth and Reconciliation Commission
Research & Pilgrimage Working Group
November 4th Planning Committee
Expressions of Faith Gospel Choir, St. James Church, Lafayette Square
Episcopal Diocese of Maryland:
Administrative Support Staff
Business Office
Communications Team*

*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.*



THE EPISCOPAL DIOCESE
OF MARYLAND