

THE JOURNAL OF THE EPISCOPAL DIOCESE OF MARYLAND

MARYLAND CHURCH NEWS

WINTER
2010/2011

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SLAVERY IN OUR DIOCESE



"O God, you have bound us together in a common life. Help us, in the midst of our struggles for justice and truth, to confront one another without hatred or bitterness, and to work together with mutual forbearance and respect; through Jesus Christ our Lord. *Amen.*"

—A Prayer in Times of Conflict, Book of Common Prayer, p. 824

A Festive Farewell to Bishop Rabb

Come celebrate the ministry of the Rt. Rev. John L. Rabb on the occasion of his retirement as bishop suffragan of Maryland. The service also honors the contributions of Mrs. Sharon Rabb to the diocese, especially her work with the spouses, partners and families of clergy through FOCUS.



The Rt. Rev. John L. Rabb and Mrs. Sharon Rabb

THE SERVICE WILL FEATURE bagpipers and the cathedral choir. The Rev. Dr. Amy Richter, rector of St. Anne's Parish, Annapolis, will preach, and retired Bishop Michael W. Creighton will celebrate the Eucharist. Bishop Creighton served as Maryland's assisting bishop to Bishop Rabb in 2007, and has been a friend of the Rabbs since 1995.

Parishes, schools and ministries are invited to bring their banners and stand, and a banner-bearer for the procession. No vestments required, just your "Sunday best." A reception and portrait unveiling will immediately follow the service.

Lord, Make Us Instruments of Your Peace

Bishop John L. Rabb has long had an interest in St. Francis of Assisi, whose spirituality he uses as a model for preaching. The well-known beginning, "Lord, make us instruments of your peace," from the *Prayer of St. Francis*, resonates as a



touchstone for his ministry. It is only fitting that two mockingbirds have found sanctuary resting on the shoulders of St. Francis in the image below, their beautiful voices echo songs just as profoundly as the life of St. Francis gave praises of God's grace. The birds symbolize the innocents in the world who cannot take care of themselves. In the American classic *To Kill a Mockingbird*, it took the tolerance, courage and compassion of a deeply principled man, Atticus Finch, to defend an innocent man destined because of the social attitudes of the time to be found guilty. Bishop Rabb, is a lot like Atticus Finch. He too has the tolerance, courage and compassion of a deeply principled man to minister to the innocents in a world of change.

– Submitted by William Wilson, artist and member of the Church of the Holy Apostles, Arbutus. He painted the original watercolor for the cover of the Jan. 8 service bulletin. Wilson created a similar cover for Bishop Rabb's Consecration in 1998.



MARYLAND CHURCH NEWS

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The Episcopal Church

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THE EPISCOPAL DIOCESE OF MARYLAND is a Christian community of 22,000 households in 116 congregations covering 10 counties and Baltimore City (episcopalmaryland.org). *The Rt. Rev. Eugene T. Sutton, Bishop of Maryland; the Rt. Rev. John L. Rabb, Bishop Suffragan of Maryland.*

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EDITORIAL/CALENDAR LISTINGS: Jan. 21

ADVERTISING SPACE: Jan. 21

ADVERTISING MATERIALS: Jan. 28

DELIVERY: March 4

Sharon Tillman, *Editor*

Val & Don Hymes, *Contributing Editors*

Jason Hoffman, *Photo Editor*

Don Schroeder, *Advertising Associate*

ON THE COVER: The Slave Gravesite at the Bishop Claggett Center. Photo: Jason Hoffman.

Convention Dates, Structure Changing

BY SHARON TILLMAN

Change is good, and good things are being planned for the 2011 Diocesan Convention. But this is not just change for change's sake. This year Diocesan Convention will be combined with the Christian Formation Festival, creating an event for more than just our delegates and clergy.

THE DATES OF CONVENTION have been set for Thursday, May 12, through Saturday, May 14. Convention business will be conducted beginning Thursday evening and during the day Friday. Convention will continue into Saturday with the conclusion of business in the morning and the opening of the ministries fair.

The location for the Thursday-Friday portion of Convention will be the Marriott Hunt Valley Inn. Saturday's conclusion of business and Christian Formation Festival will take place at St. Paul's School in Brooklandville, near I-695 on Falls Road. The school's central location, classrooms and large meeting area make it an ideal location for this growing and popular event. In previous years the festival and convention were on consecutive weekends.

The Rev. Scott Slater, canon to the ordinary, noted that the new structure offers several benefits to convention attendees and festival goers. "This is a form of good stewardship of our time and resources. We are asking people who might have attended both the festival and convention to spend one Saturday rather than two and participate in both events. This also provides an opportunity for delegates to engage more fully in the continuing Horizons 2015 process by attending workshops that encompass the priorities."

The Christian Formation Festival is a day of workshops, discussions and presentations planned by the Christian Formation Council of the diocese. Don't let the name fool you, though. While this festival offers workshops in all phases of Christian formation, including working with children and adults, teaching techniques and resources, the festival has grown to include workshops on communications,

theology, spirituality, vestry matters and other issues pertinent to the church life. This year, the workshops will be themed within the Horizons priorities.

Admittance to the Christian Formation Festival will be included in the Convention registration fee for delegates, alternates and clergy. A Saturday-only fee will be charged for those only attending the festival.

Speakers at the 2011 Convention will include the keynote speaker, the Rt. Rev. Gregory Rickel, bishop of Olympia, and the Rt. Rev. Eugene Taylor Sutton, bishop of Maryland.



The Rt. Rev. Gregory Rickel, bishop of Olympia.

The Rt. Rev. Joe Burnett, current bishop of Nebraska and incoming assistant bishop of Maryland, will publicly address the entire diocese for the first time. Learn more about these speakers at episcopalmaryland.org under "Our Diocese."

Vendor spaces will be available at the Hunt Valley location to companies, nonprofits, diocesan ministries and organizations. The availability of space at St. Paul's School is limited.

The working theme of Convention is "Prepare." 2011 is the year that we as a diocese are working on the first phase of implementing the Horizons 2015 priorities. We are preparing by creating five task forces that will guide the work around each priority and setting goals to be achieved by 2015.

As information becomes available regarding the 227th Diocesan Conven-

tion and Christian Formation Festival, it will be posted to the diocesan website, episcopalmaryland.org. Please also watch for information through the Parish E-Mailing e-newsletter. Sign up to receive this on the homepage of the website.

Convention Deadlines to Remember

| | |
|----------------------------------|----------|
| Certification Forms | Feb. 11 |
| Nominations | Feb. 25 |
| Pre-Convention Journal Reports | March 1 |
| Resolutions | March 11 |
| Display & Exhibit Forms | March 12 |
| Convention/Festival Registration | April 12 |
| Hotel Reservations | April 12 |
| Post-Convention Journal Reports | July 1 |

Christian Formation Festival

Workshop openings available. To offer a workshop or session, please contact the Rev. Canon Stuart Wright, canon for lifelong Christian formation, swright@episcopalmaryland.org.

Read MCN Online at marylandchurchnews.org

Find more news, feature articles and information in the MCN extended issue, *MCN Online*. More *Around the Diocese* – FOCUS, St. Mark's Groundbreaking, ECSM's Jericho, Camp Amazing Grace, St. John's special visitor, a priest's special award, a choir's shining moment, a verger fellow, Well for the Journey, and more.

The Path that Leads to Healing

I'll never forget the time last fall at the Bishop Claggett Center when I decided to take an afternoon walk while on break from leading a prayer retreat there. Going down the hill that leads to the open fields on the conference grounds, I came to the proverbial "fork in the road" moment where I had to make a decision as to which way I should go.



ON THAT HOT, EARLY SEPTEMBER DAY I had originally intended to take a right turn at that point, walking the path that leads to the banks of the Monocacy River – that cool, shady, restful, beautiful river. But something inside of me kept pulling me to turn left instead, in the direction that I had not wanted to go. The hot, dusty path on the left led to the very place that I did not want to see that day – to the slave gravesite on the grounds of our conference center.

The right turn, I had thought, would have taken me on a comfortable path leading to a much needed rest and refreshment. The other path, however, demanded some work of me. It required that I view things that I would prefer to be hidden from my or anyone's sight, and to experience feelings that I and anyone would just as soon run away from. But much to my surprise, taking that left turn that day turned into a pilgrimage for me – an extension of my prayer retreat – that ultimately lead to a place in my soul of unexpected solace and healing. Turning to the past on that walk became a key to unlocking something in me that I had chained up, thinking that avoidance of that painful time in our diocese's history would be my best chance to achieve the refreshment that I so desired. And yet, visiting that gravesite of slaves on that day became one of the most inspiring moments in my spiritual journey.

Isn't that the work of reconciliation? It means first of all that you have to face the truth of your past, the history of your ancestors and the culture in which you find yourself, and the impact of that history on the present. And then you have to reach out in a spirit of love and justice to correct whatever had gone wrong in that history, mend whatever remains broken, and walk with others to build a future that more closely follows the values of the reign of God in our personal lives, our relationships, and in our world.

This is why the Diocese of Maryland has been one of the most faithful in the Episcopal Church to respond to the church's call to eradicate racism, to study our complicity in the institution of slavery, to explore how to repair the damages of slavery, and to work toward reconciliation of all peoples. Our

Interracial

Let's build bridges here and there
 Or sometimes, just a spiral stair
 That we may come somewhat abreast
 And sense what cannot be expressed,
 And by these measures can be found
 A meeting place – common ground
 Nearer the reaches of the heart
 Where truth revealed, stands clear, apart:
 With understanding come to know
 What laughing lips will never show:
 How tears and torturing distress
 May masquerade as happiness:
 Then you will know when my heart's aching
 And I when yours is slowly breaking.
 Commune – the altars will reveal...
 We then shall be impelled to kneel
 And send a prayer upon its way
 For those who wear the thorns today.

Oh, let's build bridges everywhere
 And span the gulf of challenge there.

*Georgia Douglas Johnson, 1890-1966
 Harlem Renaissance Poet*

Truth and Reconciliation Commission, co-chaired by lay minister Michael Sarbanes and the Rev. Canon Angela Shepherd, has been formed to take up the work of the former committees on antiracism and reparations. I believe that these efforts and others in our diocese had a direct effect on laying the groundwork for an African American priest to be nominated and elected bishop in a diocese that has known so much complicity and suffering from slavery in its painful history.

But that history also contains much in it that can point to our continued healing and reconciliation. The graveyard at Claggett is the site that was called "The Slave Graveyard" by the Buckingham School boys who lived on our present diocesan conference center grounds during the first half of the 20th century. It was originally the "John Hasselbach Family Cemetery," named for the family that owned the land and the slaves that worked the fields there. Apparently the one site was the final resting place for the remains of both the slaves and the slave

owners until around 1870, when the remains of the Hasselbachs were reburied in Frederick City. Thus the descendants were not able to see what the original inhabitants had envisioned: that ultimately we are all in the same place before God, and we all need to find a way to live with each other – in both this life and the next. It is in digging up that past that we find the path to our own healing.

The Rt. Rev. Eugene Taylor Sutton
 Bishop of Maryland

The following was excerpted from Bishop Rabb's address to retired clergy and spouses on Oct. 20.

So, What Has Changed?

As I approach my retirement as bishop suffragan of the Diocese of Maryland on Jan. 1, I am asked; "so what has changed?" Combining the past 12-plus years in this office and my previous tenure in Maryland, I see significant changes.



THE MOST OBVIOUS IS THAT we have become a *commuter* diocese. Just look at Harford, Calvert, eastern Washington, Frederick, Carroll and southern Anne Arundel counties. Communities that were once rural and small town have become suburban or exurban. Often these changes are more a result of the growth of metropolitan Washington than Baltimore.

As a *bi-metropolitan* area it is not unusual for people from Harford County to commute to the Washington area. On a visitation to St. Stephen's, Severn Parish, serving the west side of Anne Arundel County, I made a presentation, at their request, on the work we are doing at the Church of the Holy Nativity in west Baltimore. Most people were supportive, but admitted that their focus was Washington, not Baltimore.

If we travel along I-70 from Boonsboro (Lappans) east into Howard County at each exit there is an Episcopal Church, and all have grown or are expanding. There are new church buildings in New Market, Mt. Airy and Glenwood.

At one time the diocese could be characterized as "Baltimore-centered," with its larger churches and population. Clergy and lay leadership came in large numbers from larger Baltimore metropolitan congregations. This has changed. For example, of the deputations to the 2003 and 2006 General Conventions, which include four clergy and four lay deputies, six were from Anne Arundel County. Our 2009 deputation was more geographically diverse with the eight deputies coming from seven of the 12 regions.

This shift can be seen in congregations as well. The largest congregations in the diocese are St. John's, Ellicott City; St. Anne's, Annapolis; St. Margaret's, Annapolis; All Saints', Frederick; Redeemer, Baltimore; and the Cathedral of the Incarnation, Baltimore. This reflects the growth in new areas. Look along the I-83 corridor north, the I-95 corridor north and Howard County to see the influx of new residents and the growing congregations and communities.

There are still significant needs in Baltimore City and we are putting great efforts into west Baltimore with St. Luke's, Carey Street, and Holy Nativity, Pimlico. In 2007 Holy Nativity and St. John's Lutheran opened the Pimlico Road Arts and Community Center, and it has been a major force in reviving that community. We are offering English and Spanish speaking services at the Church of the Resurrection, east Baltimore.

We now have a Mutual Ministry team in some form in all of the Western Maryland churches. The gap between Allegany and Garrett Counties and the rest of the diocese has diminished. The Rev. Theresa Brion, the bishops' deputy for Western Maryland, is our second area missionary. I see this as a result of a total program of ministry development and Christian formation that

the Commission on Ministry has been working on for 13 years.

We have an active diaconate. In the priestly formation we have consistently had 25 percent persons under 35 and 25 percent persons of color. Maryland has a large percentage of clergy under 35 and women in charge of congregations. If we think that ordaining women is something new I am pleased to say that one-third of our nine longest-serving clergy in the diocese are women: the Revs. Phoebe McPherson, January Hamill and Anne Weatherholt. Our bishop diocesan is African-American.

Diversity is no longer unique but the norm in much of the diocese. There are now six Latino/Hispanic communities within congregations, one Korean congregation and one Sudanese mission. Many of our congregations are international, such as St. Andrew's, Loch Raven, and Christ the King, Woodlawn. Our bishop diocesan, Eugene Sutton, will be taking a Spanish immersion course in the summer of 2011 as increasingly it is necessary to be proficient in at least one second language.

In addition there is what I call theological diversity, which makes us richer. My plea for the Diocese of Maryland and the whole of both the Episcopal Church and the Anglican Communion is that we can have civil, respectful and faithful dialogue and not the shouting and "winners and losers" that has so scarred the church. We need to do more listening and be more respectful, for out of this more serious discernment the deeper truths God wants us to hear will emerge. We have the ability in Maryland to do more serious and respectful theological conversation given who we are and the gifts God has given to us.

To my recent predecessors David Leighton, Charles Longest, Ted Eastman and Robert Ihloff: You have built the foundation and we enjoy the legacy of the work you all have done. I look forward to joining this august body of retired bishops of Maryland!

The Rt. Rev. John L. Rabb
Bishop Suffragan of Maryland 1998-2010

[slavery in our diocese]



PHOTO: DIOCESE OF MARYLAND ARCHIVES

St. James' Church, Lafayette Square, c. 1949.

Racism in the Anglican and Episcopal Church of Maryland

BY MARY KLEIN AND THE REV. KINGSLEY SMITH

The Society for the Propagation of the Gospel in Foreign Parts sent a questionnaire to all clergy in the Colonies in 1724, and both the questions and answers are very telling. Charged with converting the natives, catechizing the slaves, as well as ministering to the settlers in America, Colonial clergy were under the auspices of the Bishop of London.

QUESTION NUMBER 7 read, "Are there any infidels, bond or free, within your parish; and what means are used for their conversion?" Of the 23 responses from Maryland clergy, none made any effort to convert the Indians. But efforts to minister to slaves varied greatly. Only three reported that there was no instruction or baptism of slaves, and the remaining 20 reported slave baptisms, several slave communicants, and one parish noted it had a free black family of communicants. Robert Scot of All Faith Parish in St. Mary's County answered that "most slaves attend church with their masters," but William Tibbs at Old St. Paul's in Balti-

more said that "most Negroes refuse instruction." Clergy were frustrated in their attempts to catechize the slaves, because many masters feared the consequences of education; some thought that once a slave was baptized, he or she would have to be freed.

The first American census of 1790 showed that the overwhelming majority of clergy and lay delegates to the Convention of the Diocese of Maryland owned slaves. Our beloved Thomas John Claggett, who, only two years later was to be consecrated the first Bishop of Maryland, was listed as owning seven slaves while serving as the rector of St. James' Parish in Anne Arundel County. The lay delegate from the parish, Richard Harwood, owned 35 slaves, and Richard

Cromwell, the lay delegate from neighboring St. Margaret's Parish, owned 21.

In Charles County, both the clergy, John Compton and Hatch Dent were slave owners; indeed, of the 19 clergy listed in the 1791 Diocesan Journal who could be located in the 1790 census, all owned slaves except for the Rev. George Bower out in Washington County, and The Rev. James Kemp, who would become Maryland's second bishop.

James Kemp was born in Scotland in 1764, and came to Maryland in 1787, a year after graduating from Marischal College in Aberdeen; and was consecrated America's first bishop suffragan in 1814. In answering questions posed to him by William Helmsley in an 1809 letter, Kemp wrote that "slavery is unquestionably contrary to the spirit and genius of the Christian dispensation." He said that "the most correct line of conduct for a Christian to pursue would be to exert his influence on the public opinion to produce a legal plan of gradual emancipation." He went on, "I was taught at an early period to abhor slavery. And when a few slaves came into my possession, I immediately formed a plan for their gradual emancipation, which I am carrying swiftly into effect."

The report on the State of the Church, as sent to the Diocesan Convention Journal of 1816, reminded members of the church of their obligations "to make every possible provision for the religious instruction of the people of colour; a duty now so generally, and most criminally ignored." Bishop Kemp admonished, "Nor let me omit to call your attention to the people of colour. This is part of our Lord's vineyard, in which there is need of great exertions. And you will, in all probability, experience most success, by addressing them by themselves and in a familiar and easy way."

The people who were the antebellum church in Maryland held varied views on slavery, worship and instruction for slaves, and whether owning slaves was compatible with Christianity. Several clergy wrote to Bishop Kemp saying they could not take a parish in Maryland because it was a slave-holding state. The Rev. John Scott, writing from the Eastern Shore of Maryland, deplored the state of slavery, but distrusted abolitionists. In

writing to Bishop Whittingham in 1843, he said, “The colored population seem to fare well enough so far as their bodies are concerned, but do they not ‘perish’ in the most important sense, ‘for lack of knowledge?’ A determined slaveholder can, with a very bad grace, condescend to impart religious instruction to ‘those in bondage’ for he is afraid of entrusting them with that message which teaches reciprocal duties throughout the whole circle of human connexions ...”

St. James’ First African Church in Baltimore City was founded in 1824 by the Rev. William Leavinton as a place “where both bond and free of African descent might worship the common Father of all.” However almost immediately, the free black members wanted to exclude slaves from membership. Leavinton’s answer was to quote scripture, “the Apostle says, whether bond or free, ye are all one in Christ Jesus,” and to quote Bishop Kemp who said the object of building such a church was that “both bond and free might serve God; and that above all people in the world, we ought to be the most united in the world.”

The Rt. Rev. William Rollinson Whittingham became bishop of Maryland in 1840, and served until his death in 1879. He was a New Yorker, a Unionist, and a man who worked for toleration in every quarter. He was also a meticulous record-keeper. During his first year in office, he began to list everyone he confirmed. He divided his lists by always noting “colored” confirmations in a separate column. His accounting of how many “colored” people were confirmed, where they were confirmed, and their names provide a fascinating glimpse into the makeup and practices of the diocese on the eve of the Civil War.

The new bishop took a survey of communicants in 1840, asking rectors to send him a list of names. More parishes in St. Mary’s County supplied names of “colored communicants” than any other county. All Faith Parish in St. Mary’s County listed 53 communicants in 1840, including four “colored persons,” all with only first names. King & Queen Parish reported 72 communicants, including 12 “colored” communicants, (with first names only) but noted that “almost 11 others, whose names are not known at

present” should also be included.

Upon quick examination, it would seem that those “colored” confirmands with first names only were slaves; and those with first and surnames were free. But we cannot be certain. In the 1870 census, five years after the end of the Civil War, in Maryland there were hundreds of black inhabitants listed with no surname at all. Also the practice of euphemistically calling slaves “servants” in Maryland clouds the facts.

Post-Civil War

The Church in Maryland seemed puzzled over what to do with the number of freed slaves living in its diocese following the Civil War. A Committee on Freedmen had been appointed in 1866, and in 1867 reported “no plan, except that every possible effort be made upon the part of the clergy to extend their ministry to them. ...We must provide churches and schools, teachers and ministers for them.” In a further statement, the committee said, “Things are tending more and more to make this People as separate and distinct a nation as possible. If they are to be reached through the church, it can only be done by...giving to each distinct nationality churches and pastors of their own.” They also suggested that local pastors “direct and mold their intellectual life...until they can be prepared to regulate their ecclesiastical affairs in communion with our Branch of the Church Catholic.”

Being in temperament and custom Southern, even the most liberal of Marylanders thought that it would be impractical for blacks and whites to worship together. Blacks would be relegated to the far corners of the church, would never be elected to the vestry, sing in the choir, or serve at the altar, much less be part of diocesan gatherings. Strangely, a lone dissenting voice was heard on the Eastern Shore. The Rev. Robert Scott in Snow Hill urged “worshipping together to dissipate prejudices.”

Every bishop throughout the rest of the 19th and well into the 20th centuries pushed for funding separate “Colored Missions,” and attempted to secure African-American clergymen to fill those missions. The Rev. Alexander Crummell worked tirelessly in Washing-

ton, D.C., as did the Rev. Calbraith B. Perry in Baltimore. Bishop William Paret in the 1890s championed a National Commission for Church Work Among Colored People, schools for colored children,

and stated in his 1889 Convention Address, “Of the whole number of persons confirmed, only 85 were colored people. The population of the diocese is 967,000, with some 250,000 colored people. Are we doing our duty? Are we doing as much as we would do, if they were heathen in some distant land? The clergy cannot all preach to the Negroes, nor do I think it is everyone’s duty. *Their race instinct insists on their separate gatherings.* But let every congregation give one annual offering for the Commission on Church Work Among the Colored People.” Bishop Paret was also a trustee of King Theological Hall, a seminary for African Americans in Washington, D.C.

It seems the best the Diocese of Maryland could do was push for separate churches and institutions for African Americans, well into the 20th Century. Not a voice of prophecy, but very much a church OF the culture, it did not advocate anything radical, but was held firmly by the majority voice of the region.

Excerpted from Racism in the Anglican and Episcopal Church of Maryland, presented at “400 Years of Anglican Episcopal History,” the Tri-History Conference (National Episcopal Historians and Archivists; the Historical Society of the Episcopal Church; Episcopal Women’s History Project), June 24-27 2007, in Williamsburg, VA. Read the entire paper at ang-md.org/history-racism.php.

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Communicants at St. James’ Church, Lafayette Square, as recorded by Bishop Whittingham in 1844.

PHOTO: DIOCESE OF MD ARCHIVES

[slavery in our diocese]

“Back” to Africa

BY THE REV. THOMAS J. HUDSON

A curious coalition was formed in the early 1800s. Quakers and slave owners established a group calling itself *The Society for the Colonization of Free People of Color of America*, or simply *The American Colonization Society* (ACS). The society was created at the Davis Hotel in Washington, D.C., on Dec. 21, 1816, for the stated purpose of helping freed slaves to “return” to Africa – whether they had been born there or not. It was hoped that they would establish cities and countries using the advantages that they had derived from living in the U.S.

AQUAKER SEA CAPTAIN named Paul Cuffe, of African and Native American ancestry, made the first voyage, taking 38 African Americans to Freetown, Sierra Leone, at his own expense.

In many respects, the ACS existed to relieve slave owners’ fears of what the growing population of freed slaves might do, as well as the impact on their remaining slaves of seeing their free brothers and sisters succeeding in American society.



The Republic of Liberia was founded by the ACS on the west coast of Africa in 1821-22. Its citizens attempted to build a society that was similar in every way to the American

civilization that they had left behind (and which had rejected them).

Another group, calling itself *The Maryland State Colonization Society* (MSCS), was established for the same purpose in 1827. Founded by a signer of the Declaration of Independence, Charles Carroll of Carrollton, it saw itself as the Maryland branch of the ACS, with the mission of relocating African Americans from the Free State.

Many Maryland plantation owners were members of the MSCS. Among these were members of the Steuart family, who owned estates in Baltimore and Annapolis as well as their native Scotland.

Given a sense of urgency by Nat Turner’s Rebellion in Virginia, slave owners in the MSCS founded the colony called Cape Palmas (south of Liberia) in 1833.

In order to “encourage” the emigration of freed slaves to the new colony, the Maryland legislature passed laws requiring county clerks to report to the state the names of any slaves who were freed. Additional laws severely restricted the freedoms and activities of former slaves. They were not permitted to vote, serve on juries, or hold public office. Unemployed ex-slaves without visible means of support could be re-enslaved at the discretion of local sheriffs.

John Brown Russwurm was the first governor of Cape Palmas. Born in Jamaica in 1799, he was the son of an English merchant and a Jamaican woman. At the age of 8 he and his father went to live in Québec. Five years later, they moved to Portland, Me., where the father married a local widow, Susan Blanchard. She insisted that he give his son his own family name of Russwurm. When his father died two years later, John remained in the household of his stepmother, even after she remarried.

R u s s w u r m received an outstanding education. He attended Hebron Academy, a private preparatory school, and became the first African American to graduate from Bowdoin

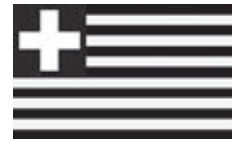


College in Maine (and the third to graduate from any college in the U.S.). Moving to New York City, Russwurm became one of the founders of *Freedom’s Journal*, the first newspaper owned, published, and edited by African Americans.

Contrary to the prevailing view of the newspaper’s staff, Russwurm advocated the relocation of freed slaves “back” to Africa. Forced to resign from the journal over his position, Russwurm left the U.S. to live in Liberia, where he first worked for a newspaper and then served as the superintendent of education before being elected governor of Cape Palmas colony.

John Brown Russwurm served as governor until his death in 1851. Throughout his term of office, Cape Palmas had been a colony of the state of Maryland. In 1854, the colony declared its independence from Maryland and took the name *The Republic of Maryland*. Only three years later, it was annexed by Liberia and renamed *Maryland County*.

It may be surprising to us today that there was once a republic named Maryland, and that it was created for the



sole purpose of removing freed slaves from Maryland society. Apparently, the idea enjoyed great support, at least for a time, even among African Americans. Unwelcome in the communities where they had served, and finding it difficult to succeed in a hostile environment (as well as risking re-enslavement for the crime of unemployment), perhaps starting anew in Africa seemed the best option for these people. At the very least, the financial support of American states and organizations would have made it an attractive option.

The Rev. Thomas J. Hudson, OPA, is a priest in Mutual Ministry at St James’ Church, Westernport, 301-359-9970, west-james@verizon.net.

Church Was Stop for Escaped Slaves

BY KEVIN SPRADLIN, CUMBERLAND TIMES-NEWS, REPRINTED WITH PERMISSION

CUMBERLAND — The short stretch of tunnels and paths that makes up the local portion of the Underground Railroad remains as relevant today as it ever did.

THE REV. EDWARD [BO] CHAPMAN of the Emmanuel Episcopal Church on Washington Street said “several thousand” students, scholars and curious travelers visit the trenches and tunnels under the church each year to follow firsthand the footsteps of an unknown number of slaves who used the basement of the church as an oasis before resuming their quest for freedom.

According to oral history passed down through generations, a slave named Samuel Denson escaped from a plantation in Vicksburg, Miss., and traveled along the Underground Railroad until he reached Cumberland. For unknown reasons, Denson, then just about 14 years old, stopped running. He was offered a job as church janitor by the Rev. David Hillhouse Buell.

Buell was from New York and a known sympathizer to slaves. By hiring Denson, Buell risked his own freedom and social standing.

Buell, Chapman said, “was white and prominent ... he is likely to have been able to afford a good attorney. He probably would not end up serving more than a few decades in prison” if he’d been caught.

Denson, however, “would have been executed and the escaping slaves would have been returned to their masters,” Chapman said, “and, under the law, the masters could do anything they wanted to – torture, dismember or kill” them.

The church sits on a hill overlooking Wills Creek and the former Shanty Town, which served as an eclectic mix of indentured servants working on the construction of the C&O Canal, slaves and



PHOTO: STEVE BITTNER, CUMBERLAND TIMES-NEWS

The Rev. Edward (Bo) Chapman in the tunnels beneath the church that were once part of Fort Cumberland and later were used as part of the Underground Railroad in Western Maryland.

free blacks. The church is on the site of the old Fort Cumberland, and it is the trenches dug in defense of the fort that later served as part of the Underground Railroad.

Chapman said the trenches were extended under Washington Street to what is now the Allegany County Library building – formerly a private school called Allegany Academy – as well as the church rectory, now a law office. Denson was janitor for all three buildings and likely used the trenches at first to move from building to building in a convenient manner.

That convenience was soon extended to slaves seeking their freedom. Part of Denson’s job, Chapman said, was to ring the church bell. At 1 a.m., it would have been proper to ring the bell once. But at that time of day, few would have noticed the bell ringing twice – and even fewer would have suspected the second ring signaled to slaves waiting in brush along the canal towpath that the coast was clear.

“The runaways would come up the hill to a gate, which led into the maze of tunnels under the church,” wrote Vernon Roberts for the Maryland State Archives. “After resting, receiving food and instructions, the runaways were taken through the tunnels that exited to the other side of the rectory which was across the road. From this point, it was only a five-mile walk to the Mason-Dixon Line and freedom.”

That changed with the Fugitive Slave Act of 1850, which gave broad powers to Southern states to track down escaped slaves even in free states.

Chapman, who has served as church pastor for some 25 years, said he was taken aback when blacks and others would come to see the tunnels for themselves.

“We didn’t know any of that,” Chapman said of the history. “I thought they were mistaken.”

But Chapman later learned that the Underground Railroad, little more than a loose network of trails and paths known to be sympathetic toward escaping slaves, were kept “a deep secret.”



PHOTO: EMMANUEL PARISH

The Rev. David Hillhouse Buell, rector of Emmanuel Parish (1847-57), had been active at other Underground Railroad sites in Sykesville and Westminster before coming to Emmanuel in 1847. Buell gave Samuel Denson the job of sexton. Denson’s job included custodial work at the rectory, church and Allegany Academy, furnace maintenance and ringing the church bell.

The tunnels are open for visitors throughout the year, Chapman said. The annual Heritage Days festival in June and CanalFest/RailFest each year [in September] are two of the busiest weekends of the year for tours.

Contact Kevin Spradlin at kspradlin@times-news.com.

More on the Emmanuel Church Underground Railroad Stop

Watch a *Cumberland News-Times* YouTube video of Chapman talking about the church’s past. times-news.com/homepage/x1720294038/Church-was-stop-for-escaped-slaves

Visit these websites for more: emmanuelparish.ang-md.org/ and alleganymuseum.org/

[slavery in our diocese]

Pauli Murray: Priest and Pioneer

BY FAYE HOUSTON

Anna Pauline “Pauli” Murray was born in Baltimore in 1910 – her father was a school principal at school #113 and her mother was a nurse. She was baptized at St. James’ Church, Lafayette Square, Baltimore, by the Rev. George Bragg.

AFTER HER MOTHER’S DEATH when she was 4, Murray moved to Durham, N.C., to be raised by her maternal grandparents, the Fitzgeralds, and her aunts, Sallie and Pauline. Although they were not wealthy, the family history was rich. Her grandparents’ lives encompassed the story of race relations in America.

Her grandfather, Robert, was born a free man in Delaware, fought in the Civil War, became a teacher at what became Lincoln University in Pennsylvania and went to North Carolina after the war to help educate and minister to the now-free black population. Her grandmother, Cornelia Smith Fitzgerald, was the product of the rape of her slave mother, Harriet, and her master’s son, Sidney Smith. Raised by her white aunt, Mary Ruffin Smith, she grew up as a privileged and educated young woman. The Smith family gave land and money for the establishment of the University of North Carolina at Chapel Hill, where in 1938 Murray was refused admission because the school didn’t accept Negroes.

Education was the key to everything in the Fitzgerald household, and Murray learned her lessons well, aspiring to become a writer and a lawyer. After graduation from high school, she attended Hunter College in New York, working many menial jobs to pay for her education. She had many adventures along the way, including being arrested and jailed in Virginia in 1940 for moving up two seats on a segregated bus, and hitchhiking across the country on freight trains.

Her job with the Workers’ Defense League, her union activities, and the work she did in the capital case of a black sharecropper, Odell Waller, cemented her desire to become a civil rights lawyer. She graduated from Howard Law School in 1944 as president of her class, and the only woman. During her years there, she also partici-

pated in sit-ins at local restaurants, and honed her skills in the non-violent tactics of Gandhi.

She received the coveted Rosenwald Fellowship

for graduate study in law, only to have her application to Harvard rejected because they did not admit women. She attended the University of California Boalt School of Law and became as passionate about women’s rights as she was about civil rights.

She worked as a lawyer in New York after the war. While struggling to make a living, Murray was hired by a group of Methodist women to document the states’ laws on segregation. The result was *States’ Laws on Race and Color* (Women’s Division of Christian Service, 1950), which Thurgood Marshall declared was the “Bible of the civil rights movement.” She was hired by a prestigious New York law firm and continued to write, publishing *Proud Shoes* in 1956.

She was then invited to teach at the newly created law school at the University of Ghana, in Accra, spending 16 months there before a crisis in the Congo made her return to the U.S. necessary. While there, she met the dean of the Yale Law School, who convinced her to attend Yale for her doctorate, graduating in 1965. During her four years there, her interests were civil rights and women’s rights. Murray was invited to join the President’s Council on Civil and Political Rights. Her feminist consciousness was raised when confronted with disparities in employment and treatment under the existing laws. In 1966, she co-founded



Pauli Murray (I) celebrates the Eucharist on Palm Sunday at the Church of the Holy Nativity, Forest Park, prior to the church’s move to Pimlico.

NOW (National Organization of Women) with Betty Friedan.

While she was teaching at Brandeis University in 1968, some of Murray’s students raised questions about women’s roles in religion that made her question her Episcopal background and experience. This culminated in an epiphany on Easter Sunday in March 1968. Over the next years she continued her active life in the church with a dear friend, Renee Barlow, who worked at the Episcopal Church Center. After Barlow’s death from cancer, Murray recognized her call and was encouraged to attend seminary. This was a real step out in faith, and she was accepted for postulancy in Massachusetts in 1973.

She was 62 when she began at General Theological Seminary, and in 1977, three days after the church accepted women into the priesthood, she was ordained by Bishop William F. Creighton in Washington, D.C. – the first black woman priest.

Her first Eucharist was at the Chapel of the Cross in Chapel Hill, N.C. She served what she called her “floating parish” in Washington, and then moved to Baltimore to be with her niece’s family. She was made priest-in-charge at the Church of the Holy Nativity, Pimlico, in 1981, and served what was to be her only parish before retirement.

During her short time there, she was energetic and tireless, demanding that we, her slightly unruly flock, “fight out” our differences and move on with God’s work in the world. She was fond of inviting guests to the church to see an “all-woman Eucharist” and took several of us along to other churches to show them what women in the pulpit looked like. She often maintained that she was living day to day, balancing clerical duties with her desire to finish her memoir, *Song in a Weary Throat*, published posthumously in 1987. Murray died of cancer in 1985.

This diocese can be proud that we were a part of this warrior’s life. On a visit to the Chapel of the Cross, Presiding Bishop Katharine Jefforts Schori said “I know I stand here today only because she stood here before me.”

Faye Houston, fhous9@hotmail.com, served as senior warden at the Church of the Holy Nativity and is retired as dept. head, Humanities Dept., Enoch Pratt Free Library.

Sacred Ground, Sacred Stories Live

BY VAL HYMES

The Episcopal Church has called its people to repent for their support of slavery and segregation in the past. The Diocese of Maryland has committed itself to overcome the effects of racial discrimination.

IT WAS 1834. Old John Hasselbach's extended family was thriving on his farm in the rolling hills of Buckeystown. The last of his two daughters were married and having children. His bachelor son was about to be married. His son-in-law, Judge Benjamin Cunningham, has been living with him at Buckingham House and helping him manage this large prosperous farm.

Three enslaved families lived there too, making the farm and house run smoothly. They were Jim and Libby Lewis with their six children; Patrick and Rebecca Nailor and their seven children, and Robert and Evey Stanley and their three children. Jim and Charles Rix ran away that year, so all might not have been well. Was it the work of the Underground Railroad?

There were three other slaves who worked the plantation: "Old Jim," Mr. John's personal servant, and farm workers Daniel Rex and Ben Cobbington.

Sadly, those moments of happiness soon ended. On the day after Christmas, Hasselbach's two daughters died in childbirth leaving five grandchildren motherless. John's wife, Mary, would follow them to the family graveyard in the field a year later.

That cemetery, in the middle of the planted fields, was the final resting place of some of the enslaved workers as well.

When John died in 1840, his will commanded that his slaves who were over 30 years of age were to be freed. When their female children reached 26, and the males were 30, they would also be free.

Though "Old Jim" was not freed, he was given into the care of John's son with a small pension.

Today, the Slave Gravesite Task Force is bringing all those lives back to life at the Bishop Claggett Center. The Rev. William H. Fallowfield has written adult

monologues and two-minute children's skits telling their stories based on the extensive research done by him and other members of the task force. That research told them how Hasselbach's son-in-law, Judge Cunningham, attended the Maryland General Assembly to vote for the passage of the Emancipation bill in 1864 and revealed a lot about life in those days.

The scripts may be found at the Bishop Claggett Center and at the Diocesan Resource Center in Baltimore. They narrate how the families worked and played, worshipped, dreamed of freedom, survived illness and accepted death.

One of the mini-plays envisions how Jim and Charles Rix planned to escape, how they went – armed only with a password, "Monocacy River" – to the home of Lorenzo Penn, a free African American who was rumored to know a way out of bondage.

The script goes on to tell how Lorenzo loans the two boys a dollar and tells them when and where to meet for their trip north. Others have 9-year old Betsy Nailor describing her slave quarters and a young man committing himself to God before his Monocacy River baptism.

When the farm became the Buckingham Industrial School, the bodies of the white members of the families were exhumed and reburied in Frederick. The Diocese of Maryland acquired the property in 1950. An archaeological dig in 1979 discovered the body of an African American male. His bones were returned to the ground. The Slave Grave Task Group was created in 2008 to research and restore the cemetery and has now created education stations on the way to the grave site.

Today, along the half mile walk the cemetery, there are 14 markers with information about the homes, food, clothing, work, recreation, worship,

births and deaths of those enslaved families. The scripts also will be presented in a DVD format for pilgrimages to the site.

Visit episcopalmaryland.org/committees/sgtf.php to learn more about the work of the task force.

The Rev. William H. Fallowfield, 443-838-4813, wmbfallo@botmail.com, a member of the Church of St. Michael and All Angels, Baltimore, contributed to this story. Val Hymes is a contributing editor to Maryland Church News and a member of St. James' Parish, Lothian.

Visit *MCN Online*, marylandchurchnews.org, to learn how you can research your church's history. Read "Slave History Search: A Model for Your Church?"

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[slavery in our diocese]

Chain of History

A little country church acknowledges its past

BY TONI LAKE

ST. PAUL'S CHURCH, POINT OF ROCKS in southern Frederick County, was recorded as a separate parish in the 1841 Maryland Diocesan Journal. The church building, constructed in 1842 with African-American slave labor, was dedicated by Bishop William R. Whittingham, fourth bishop of Maryland, in 1843. The bricks used for the building were made on the site and timbers used in its construction were cut from adjacent land. From its beginning, the balcony of the church was reserved for African-American worship. The parish has always known and acknowledged that the church was built with African-American labor.

Part of the land that formed the original parish property was donated by Daniel Duvall, who owned a mansion, Kanawha Hall, immediately adjacent to the church property. It contained 22 rooms plus five basement rooms that were used for slave quarters. Prior to the mansion's destruction in 1964, chains were still seen on these basement walls. The Duvall slaves, who had been buried at Kanawha Hall, were reinterred into St. Paul's Cemetery when that property was sold.

The Civil War was not only on our doorstep but inside the church. The earliest registers and minute books of the parish are missing, likely burned by Union troops who occupied the church and grounds during the latter part of the Civil War. While the Underground Railroad passed practically in front of the parish, there is no proof that the parish

itself was involved in freeing slaves.

The sting of the Fugitive Slave Act would not have encouraged public discussion by individuals who were involved. African-Americans played other important roles in parish history. When the parish sued the U.S. Government for damages done by Union troops under the Tucker Act, two former slaves, Mary Clark and Nathan Hall, sister and brother, testified on the parish's behalf. An early sexton of the parish was African American. Marriages and baptisms of "colored" couples and children are recorded in the extant parish registers with the ministry of the Rev. George W. Thomas.

Toni Lake, t.j.lake@starpower.net, is the senior warden for St. Paul's Church.



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A Profile of Diversity

BY THE REV. CANON ANGELA SHEPHERD

ST. PHILIP'S CHURCH, ANNAPOLIS, began as a Sunday School for children of African descent. The year was 1870 and the school was initiated by members of St. Anne's Parish located on Church Circle in Annapolis. It soon became important to offer worship services for adults and children of St. Philip's and shortly thereafter the growing community had its own building and clergy. The first priest of color was appointed in 1887 and the first buildings used for worship and fellowship were acquired in 1906. Toward the latter part of the 1960s the property was sold and the congregation relocated to what was then a very rural Bestgate Road. Bishop Harry Lee Doll was heavily involved in selecting this location as it was his desire for a racially mixed congregation to be founded in the Annapolis area. Early in 2010 a close examination of St. Philip's households revealed 20 percent of its members were not African-American; therefore it qualified as a racially diverse congregation and Bishop Doll's vision was brought to fruition.

Visioning the future...Reclaiming the past

BY THE REV. L. ROWLAND BONADIE

There is an African proverb that says: *If you do not know where you have been, you cannot know where you are going.*

LIKE COUNTLESS OTHER small parishes, we at Holy Cross-St. Philip's Church, Cumberland, are at a crossroad, challenged by the dual situation of an aging membership and a declining income level in the midst of great need.

We find ourselves asking the same question as those disciples at the feeding of the five thousand, but having only five loaves and two fish: *What are they among so many?* Our question: *How can we make a difference in the face of such needs with so few resources?*

We find our answer at the same source as did those disciples, a part of which is to heed that African proverb by looking to the past and reclaiming our heritage. Church of the Holy Cross grew out of the idea of establishing an industrial school for Eastern European young women who lacked the skills necessary for advancement out of poverty, often complicated by unwed motherhood. St. Philip's grew out of the need to address another vexing problem, namely, what to do with the growing number of recently "emancipated" Africans in the years following the Civil War, many of whom had migrated to this area via the Underground Railroad.

Both communities, springing from their common source – Emmanuel Parish – began as missions of caring. To reclaim our past was easy; our heritage was one of caring. Our greater task was to envision a future based upon this rich heritage, trusting our efforts will be blessed and strengthened by him who gave us his example of caring for both the social and physical as well as the spiritual needs.

Renaming the parish Holy Cross-St. Philip's Church was the first vital step in reclaiming the past. Diocesan Convention passed the resolution to change the church's name by acclamation in May, 2010.

Our old rectory, following some minor renovations, will be designated

The Denson House, to honor Samuel Denson, the Mississippi slave who arrived at Emmanuel in Cumberland in the early 1850s via the Underground Railroad and who was instrumental in organizing the community that later became St. Philip's Chapel. *The Denson House* will be used as a Community Resource Center as well as an emergency shelter for fire victims or abused women and children who need to be sheltered for a night or two. Already, part of the space has been given over to the Allegany County Public Schools for use in its high school equivalency program.

We are busy creating our own "Bayeux Tapestry" in the form of a parish quilt, honoring the work and contributions of past and present members of both parishes, pre- and postmerger. The completed quilt will be dedicated and hung in 2011 in celebration of 120 years since the first mass was celebrated at Holy Cross, and 110 years since St. Philip's first moved to its new location on Smallwood Avenue. We encourage those who were connected with either parish, even as you worship with your new community, to help us create as full a historical, cultural and spiritual presentation as possible by being a part of our project.

We are also actively pursuing ways in which to raise the substantial sums needed to make necessary repairs to the church building as well as the minor renovations to *The Denson House*. We would appreciate any help and suggestions as we move forward with this vital work.

The Rev. L. Rowland Bonadie is the rector of Holy Cross-St. Philips Church, 612 Brookfield Ave., Cumberland. Contact him at 301-759-2688 or crossphilips@verizon.net. Learn more about the church at holycross-stphilips.org.

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[slavery in our diocese]

Bishop Whittingham, Slavery and Harper's Ferry

BY THE REV. LANCE GIFFORD

Much can be learned about our church and the issue of slavery by looking at some of the pivotal figures during the period of great crisis that preceding the War Between the States. (England had a civil war; we did not. One of my favorite high school teachers referred to it, sadly, as the Brothers' War, an apt description.) One of the giants during that period was a man from the North, transferred south by a church election, and a remarkable writer. Much of his correspondence remains in the diocesan archives.

WILLIAM ROLLINSON WHITTINGHAM was born in 1805 and died in 1879. For 39 of those years, he was the fourth Bishop of Maryland. A man of phenomenal intellect, he was well suited to observe the changes that were taking place in our country – not only ecclesiastically, but politically.

He was an avid Unionist in a pro-slavery state, a friend and sometimes adviser to Abraham Lincoln.

As mentioned in this issue of *Maryland Church News*, emphasis is given to the church and slavery, certainly one of Whittingham's great concerns, as is obvious in his correspondence. He has two "voices" in his writing. The first, the "official" voice, is careful, mostly moderate and without emotion. The second, when he writes to his intimates (mostly family) can be passionate.

I have selected a short series of letters written to his family during a fascinating time in our nation's history: beginning with John Brown's ill-fated raid on Harper's Ferry Oct. 16-18, 1859, to illustrate the issue of slavery and how it affected that generation.

Whittingham gets to speak for himself. The first setting: General Convention of 1859 in Richmond, which Whittingham has been attending. (Big issues of the 1859 General Convention included a lengthy wrangle about restoring a deprived bishop to his seat, canonical changes, funding for missionary bishops, and a proposed new Prayer Book.) But John Brown's raid is fresh news. Whittingham fears war.



(To his daughter Margaret, Oct. 17, 1859) "Here in Virginia we have a little war going on in Harper's Ferry."

(To his wife Hannah, Oct. 19 1859) "The Virginia War is probably better known to you than to us. The excitement here is fast subsiding. It has served to show me, how very rotten, even here, is the ground in which public security rests. From the greatest to the least, all felt thoroughly uneasy lest the ramifications of the contemptible plot that has fizzled out a hundred miles off, should have spread beneath the surface of society at this distance and be threatening domestic treason and general insurrection under the seeming quiet of the undisturbed face of things. It will make the South more bitter than ever against the North."

(To Hannah, Oct. 20, 1859) "The insurrection is again exciting more attention. A young officer just returned showed me this morning a specimen of

pike (he said 9,000 from the horse wagon loads, but two papers say more probably 1,500 were found stored away together with many more of Thorp's rifles.) The pike was a really formidable weapon and the worst of it is that it must have been made in the North, to be used by the negroes here when raised."

Bishop Whittingham certainly did not see John Brown as a hero but as an insurrectionist guilty of treason. He was afraid that the incident would fuel the already hot distrust and suspicion swirling in the Southern states against the North. But he did not have sympathy for the Confederacy once it had seceded from the Union. In his private letters he referred to the secessionists by the condescending shortened form "secesh" and in a Fourth of July 1863 letter to his children said, "the murderous thieves under Lee set their feet for the second time on the soil of Maryland."

Living on Madison Street, the Whittinghams were in the middle of the urban action of 1863. Here is the bishop's description in the same Fourth of July letter: "Daily now, morning and evening, we have long processions of hundreds (sometimes, e.g. last night, thousands) of blacks returning from work on the outer fortifications, some of which are in the confines of the park. They work in relays, night and day, and are working all day today, holiday or not. They march two by two, or four by four, with flags and sometimes singing, with much pride in their employment and evident contentation – altho' they tell funny stories about the way in which *some* (for example) Mrs. Ward's footman, were run down and forced into the service by their exulting fellows. Last night 3,000 of them were reviewed before our door, the line four deep, extending from Rose Hill to Mt. Calvary church."

Issues of slavery, disunion, war and the eventual healing of wounds occupied Bishop Whittingham's mind, writings and actions for years, as he tried to guide a fractured diocese and church through the unprecedented events of the middle of the 19th century.

The Rev. Lance Gifford is a volunteer for the Diocese of Maryland Archives and retired rector of St. John's Church, Mt. Washington.



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Bishops' Annual Appeal

BY THE REV. CHARLES CLOUGHEN JR., DIRECTOR OF PLANNED GIVING, STEWARDSHIP AND DEVELOPMENT

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I WANT TO SAY THANK YOU, thank you, thank you to the 441 clergy and lay persons who, as of Sept. 30, made generous gifts to the 2010 Bishops' Annual Appeal. Gifts as of that date total \$131,098.18

Gifts have been given to support:

Horizons 2015
 Parish Grants (*see below for a list of recipients*)
 Bishop Claggett Center
 Ethnic Congregation Ministries
 Camp Amazing Grace
 Youth Ministries
 Youth Mission Trips
 Johns Hopkins Hospital Chaplaincy
 Urban Ministries

We invite all members of the diocese to join in supporting these vital ministries that are changing lives and making a difference in the Diocese of Maryland. As you reflect upon your gift, we invite you to consider joining the Crozier Society, a leadership level of giving for clergy and lay persons who make a gift of \$1,000 or more to the Bishops' Annual

Appeal. Both bishops and I have made our Crozier Society gifts this year.

What do you give the person who has everything ?

In the spirit of St. Nicholas, please consider this Christmas making a gift in honor of your father, mother, brother, sister, son or daughter. We will send them a Christmas card informing them of your gift. A gift to the Bishops' Annual Appeal is the perfect gift of compassion and generosity in thanksgiving for their impact on your life.

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Parish Grants

The Parish Grants recipients were announced in June for the year of 2010-2011. The following grants were awarded to:

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Outreach and advertising for preschool
 St. John's Parish, Hagerstown

Latino ministry at Church of the The Church of the Resurrection
 The Church of the Resurrection, Baltimore

Renewing Emmanuel's electronic outreach ministry
 Emmanuel Church, Bel Air

Remington community building
 Church of the Guardian Angel, Baltimore

It's in the Bag
 St. Matthew's Church/St. John's Church, Oakland

Latino ministry in Western Maryland
 Western Maryland Regional Council

Emmaus contact resources
 St. Stephen's Church, Severn Parish, Crownsville

St. James' Development Corporation
 St. James' Church, Lafayette Square, Baltimore

Central and Western Maryland advertising initiative
 Washington County Regional Council

High-risk children in Rockland Woods Elementary School
 St. Mark's Church, Lappans

[bishop claggett center]

Find Freedom in Christ

BY DONNA KERNER, PROGRAM DIRECTOR FOR THE BISHOP CLAGGETT CENTER

The theme for the Men's Weekend Feb. 11-13 at the Bishop Claggett Center is based on the scripture from Galatians 5, "For freedom, Christ has set us free." The speaker will be the Rev. Bo Chapman of Emmanuel Church, Cumberland. Freedom remains an important topic today.

THE DISCUSSIONS WILL BEGIN with meditations and teachings from St. Francis focusing on humility, spirituality, love for all of creation, and freedom through spiritual discipline. In another session a meditation on the life of Absalom Jones will assist the men in looking at freedom from things that divide. During the final session participants will seek freedom to be authentically human with reflections on Mary and Jesus.

Each winter, for more than a decade, more than 50 men from around the Diocese of Maryland and beyond have gath-

ered near Frederick to be in community to sing, pray, discuss, learn and worship together. Music this year will be by Al Todd and the Third Sunday Band from St. Margaret's Church, Annapolis. All men are invited to participate!



Donna Kerner



The late Bill Mason, St. Mark's Church, Highland, and other Men's Weekend participants made bluebird boxes for the Bishop Claggett Center at last year's retreat.

Web Calendar

Stay up-to-the-minute on diocesan and parish events with the **Web Calendar**. Click the Calendar link on the diocesan home page, episcopalmaryland.org, to find out the Bishops' Visitation Schedule and the diocesan Prayer Cycle. You can also submit an event for posting.

January is for women

The theme for the talks, workshops, small groups and worship at the first of two Women's Retreat Weekends will be *Living a PEACE FULL Life*, Barbara DeLorenzo, the Church of St. Christopher, Linthicum, coordinator. The Rev. Michelle Doran of Christ Church, West River, will coordinate the following weekend with the theme of *Color Me Faithful*. Women are welcome to attend either January weekend at Claggett.

Women's WeekendJan.14-16
Women's WeekendJan.21-23
Men's WeekendFeb.11-13

For information, flyer, registration and payment visit bishopclaggett.org.

Receive Diocesan News Electronically

For timely information on diocesan news and events visit the home page, episcopalmaryland.org, and sign up to receive the semi-monthly *Parish Mailing*.

ST. TIMOTHY'S SCHOOL ANNOUNCES
THE HANNAH MORE SCHOLARSHIP

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Power of Positive Participation

BY THE REV. CANON SCOTT SLATER

“Power of positive participation” is one quote from one of our recent town hall meetings on Horizons 2015 that summarizes the experience of many during these five gatherings. As the Diocese of Maryland continues to unfurl its Horizons process, enthusiasm is building as visions, ideas and networking take place.

HERE ARE JUST A SAMPLE of the ideas and dreams from our recent meetings: “Empowerment of all groups,” “Awareness of context of evangelism,” “Transformation of individuals and the community,” “Centralized and regional training,” “Assessment teams,” “Matching skills of individuals with needs of the community,” “Energy and excitement generated and shared,” “Say who we are!”

These five town hall meetings, in Baltimore, Lothian, Cumberland, Bel Air and Buckeystown witnessed well over 100 members of the diocese learning about the priorities, the timeline, and the task force structure for our five “big rocks” of Proclamation, Evangelism, Action, Christian Formation, and Education. Each of six task forces (one for each priority plus one for communications) will begin meeting on Saturday, Jan. 22,

and meet generally every other month moving forward.

The beginning work of each task force will be to **pray and prepare**, gathering information, ideas, and images for each priority, sharing stories with each other, and praying about the direction of the Holy Spirit in each area. Workshops on each priority will be offered on the Saturday of our next diocesan convention this May. Then the following fall the next phase will be **perspiration** as each group discerns how we are called to live out each priority in specific, measurable ways.

If you missed the opportunity to participate in one of the town hall meetings and would like to be involved, fill out a Task Force Sign-up Form found on our website under the Horizons 2015 button on the right column of the home page.

The Rev. Scott Slater, canon to the ordinary, 410-467-1399, 800-443-1399 or sslater@episcopalmaryland.org

Horizons Task Force Timeline

May 2010

Convention endorses Horizons initiatives.

Fall 2010 – Town Hall meetings

Council recruits co-chairs and members.

1/22/11

First task force meeting (Saturday 10 a.m.-3 p.m.)

Agenda: community building, norm setting, logistics planning.

Homework: read provided resources.

3/5/11

Task force meeting (Saturday 10 a.m.-3 p.m.)

Agenda: Discuss readings and personal discernment, brainstorm obstacles and resources, discuss and plan for workshop(s) at Convention.

Homework: Website research.

4/30/11

Task force meeting (Saturday 10 a.m.-3 p.m.)

Agenda: Discuss findings and personal discernment, imagine real-life scenarios, finalize workshop(s) plans.

Homework: Continue to pray and discern real-life scenarios and write them down (journal), discuss with local vestry and parishes.

5/12-14/11

Diocesan Convention

Report on work of task forces.

Facilitate workshops on Saturday.

10/8/11

Task force meeting (Saturday 10 a.m.-3 p.m.)

Agenda: Brainstorm and define objectives for goal, prioritize.

Homework: Research for specific objectives (curricula, books, experts).

Jan 2012

Task force meeting (Saturday 10 a.m.-3 p.m.)

Agenda: Discuss and discern goal and objectives implementation on diocesan and local level.

What are the opportunities and obstacles?

Homework: Discuss in local settings with leaders.

Spring 2012

Task force meeting (Saturday 10 a.m.-3 p.m.)

Agenda: Finalize objectives to present to convention and publicize. Produce curricular and support resources for implementation beginning in the fall of 2012.

Homework: Complete tasks as assigned.

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Change and Transformation

BY THE REV. CANON ANGELA SHEPHERD

ON A GOOD SUNDAY, there were 20 to 25 of us. The small congregation persevered in spite of its size. I arrived in my late 20s already licensed as what at the time was called lay reader and chalice bearer. After a short while I noticed a formal outreach program/plan was missing. I began to talk with other members, sharing my thoughts that being small should not preclude us from doing something. With the help of a retired social worker who supplied the names of families, I started what I called Adopt-a-Family. Over a two-year period we assisted two different families that had fallen through the cracks of the Social Services system – one an elderly couple and the other a large family. Both were living below the poverty level and in challenging conditions.

I got to know these families personally. Talking with them one-on-one I gained an insight into their world and subsequently their needs. My discoveries were conveyed to the congregation, which eagerly responded by bringing school supplies, household products, fresh fruits and vegetables and frozen meats to church on Sunday mornings. My paying job provided some flexibility, so the next day I would use my lunch hour to deliver the offerings. The congregation was thankful for the opportunity to pray, think and respond to the needs of others. Shortly thereafter I went off to seminary.

Serving as canon for mission and outreach feels like a homecoming. Outreach was integral to my season of parish ministry, most recently 11 years as rector of St. Philip's Church, Annapolis, and prior to that vicar for three years in the Diocese of Ohio. In both venues I encouraged the congregation to further develop outreach ministries. I found several members were already involved in activities that made a difference either on their own or through social or civic organizations.

This was a good start, but I firmly believe the Church should provide its

own Christ-based avenues for initiatives that will change and transform the lives of others, and in turn its members. For example, food pantries, after-school

mentoring and providing a safe space for skateboarders along with traditional responses during Thanksgiving and Christmas, all say to the world, "We are followers of Jesus and we care about you."

I look forward to supporting congregations in mission and outreach endeavors and making unique initiatives that are already in place known to others. Congruent to this is lifting the veil and revealing why outreach is important and what motivates our involvement. Many atheists do good works. It is important to root our efforts in the Gospel of Christ.

Other areas under my purview include Public Policy, organizing and co-chairing the Truth and Reconciliation Commission, connecting with Episcopal nonprofits whose mission is social justice, and representing the diocese in governmental and social service organizations. This is an exciting time in this diocese and I am thankful to serve as staff liaison to the Horizons 2015 priorities in the Peace and Education areas. Finally, I welcome the opportunity to preach and work with committees, vestries and regional councils.

I leave you with one excellent resource: *The New Outreach: Doing Good the Better Way: An ABC Planning Guide*, by Sandra S. Swan, Church Publishing, 2010. In Advent, look for the Mission and Outreach page on the diocesan website episcopalmaryland.org. It will contain resources, a blog and more.

The Rev. Canon Angela Shepherd can be reached at 410-467-1399, 800-443-1399 or ashepherd@episcopalmaryland.org.



Canon Angela Shepherd

Looking Forward to January in Annapolis

BY THE REV. MADELEINE BEARD

Before we know it, the 2011 session of the Maryland General Assembly will have begun and Annapolis will be filled with senators, delegates, staffers, lobbyists and advocates. As in every year, the Maryland Interfaith Legislative Committee has been meeting monthly since the 2010 session ended.

MILC heard from Del. Sandy Rosenberg about death penalty and gun legislation. He said the prospects are slight for any legislation on these issues. However, we will continue to oppose any loosening of the criteria for the imposition of the death penalty. The bishops continue to work with the Ecumenical Leaders' Group on legislation to prevent straw purchases of firearms and to keep Maryland's gun laws in place and effective. We will continue to advocate for sensible gun regulation.

MILC also heard from Paula Carmody, people's counsel, Office of the People's Counsel; Devin Dodson, legislative director, Maryland Energy Administration; and Mary Ellen Vanni, executive director, Fuel Fund of Maryland. They presented their upcoming legislative initiatives and other issues involving Maryland's energy concerns. They continue to support electric re-regulation. Carmody expressed concern about the installation of "smart meters" that would enable the electric companies to turn off electricity more easily and may not lead to lower costs for residential customers.

The People's Counsel continues to oppose deregulation of telephones since many people, especially the elderly, rely on landlines for their phone service. The Fuel Fund of Maryland asked for MILC's support again on a bill for unclaimed funds (escheats) from utilities to be given to the Fuel Fund of Maryland for energy assistance. This legislation would provide

(see *Annapolis*, page 22)

The Rev. Madeleine Beard, deacon
Diocese Jubilee Officer: jubilee.ang-md.org
Coordinator, MEPPN: meppn.ang-md.org
Treasurer, MILC
beardmcd@verizon.net
301-439-5418 Home :: 301-785-2586 Mobile

Resource Mobile Up and Running

BY RANDI HICKS-ROWE

THE DIOCESAN RESOURCE CENTER is bringing books, DVDs, videos and curriculum samples to regions outside Greater Baltimore.

In September and October, the resource mobile unit visited St. John's Church, Frostburg, and St. Mark's Church, Lappans, where it served clergy and members of parishes in Allegany, Garrett and Washington counties. These patrons checked out resources for use in adult, youth and children's education programs, as well as resources that will help them in the faith formation of parishioners through pastoral care, preparation for sacraments such as marriage, baptism and confirmation, preaching, liturgical participation and outreach. They also borrowed resources that will sustain their own spiritual, mental and physical wellness so that they can continue to minister effectively.

Local representatives of each region helped to coordinate the visits, providing space, refreshments and advertising, as well as suggesting the types of resources that would be most useful in that region. The Resource Mobile will return to each of these areas in the spring. Work is under way to schedule a visit to Calvert County.

The center is committed to making its resources available to clergy and members of parishes throughout the diocese. The Resource Mobile is one way the center will meet this commitment. Another way is through placing its holdings online so that patrons can e-mail requests to borrow books that will be mailed to them. A partial list is currently online at episcopalmaryland.org/resource.php. A complete list will be available within the next few months.



The Resource Center also provides counsel in a number of areas such as choosing Sunday School curriculum; developing new

ideas for adult education; providing help with finding materials on current issues such as immigration reform, race relations and youth bullying; and administering educational programs. This counsel is available through phone and e-mail, as well as in person. The Resource Center is generally staffed on Tuesdays from 9 a.m. to noon and Wednesdays from 11 a.m. to 4 p.m.

Randi Hicks-Rowe is the Resource Center director and can be reached at 800-443-1399, rhicksrowe@episcopalmaryland.org.

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India Bishop Samson Das Visits Maryland

BY BISHOP JOHN L. RABB

DURING THE LAST HALF of September we were pleased to have the Rt. Rev. Samson Das, bishop of Cuttack, Church of North India, come to the Diocese of Maryland and to the House of Bishops in Scottsdale, Ariz. Bishop Das was invited by the presiding bishop, the Most Rev. Katharine Jefferts Schori, to be a full participant as one of three bishops from around the Anglican Communion.

A critical issue for the Diocese of Cuttack is gender justice and equality, especially in education. Bishop Das visited four Episcopal schools around the diocese: St. Anne's School of Annapolis, Redeemer Parish Day School, St. Paul's School for Girls, and St. Timothy's School, preaching at the latter two. He met with students, sat in on classes, taught and presented the issues and concerns in India. With the older students he discussed the tension in Orissa, the province served by the Diocese of Cuttack, with Hindu fundamentalists.

In addition, he preached and taught at the Cathedral of the Incarnation Sept. 26, met with the youth group of the Church of the Redeemer and saw a variety of ministries here in Baltimore. The next day, Bishop Das had lunch and a discussion with the Annapolis clergy and spouses, hosted by the Rev. Dr. Amy Richter and the Rev. Dr. Joe Pagano of St. Anne's Parish, Annapolis.

The plan is for the Diocese of Maryland and the Diocese of Cuttack to be linked. Initially the partnership will



focus on schools. In June 2011 the rising sixth graders and seniors of St. Timothy's will be involved in an India immersion project, which will include a trip overseas. As a continuing trustee of the school, I look forward to strengthening our ties. We will be looking for other opportunities for people to come here as well as others going there.

As my wife, Sharon, and I noted in a previous article (MCN, fall 2010), the Diocese of Cuttack has an amazing ministry, doing so much with fewer resources than we usually have. But I firmly believe that the important link is still person to person. We can offer strong support but we also receive as much from them as we give.

Conversations about Ordination in the Diocese of Maryland

Bishop Sutton and the Commission on Ministry are holding a series of "listening sessions" about the ordination process in the Diocese of Maryland. As they are discussing certain changes in the discernment process for the diaconate and priesthood, they want to hear from others about the current process and to share ideas for possible improvement. Bishop Sutton will also share his concerns about the challenges before the whole Church regarding holy orders. All interested persons, lay or clergy, are invited to these conversations. Please join the bishop and several members of the commission at one of the following events:

Tuesday, Jan. 11 – 6:30-8:30 p.m.
(snow date: **Tues. Jan. 18**)

Diocesan Center at the Cathedral of the Incarnation

4 E. University Parkway, Baltimore
800-443-1399, episcopalmaryland.org

Wednesday, Jan. 26 – 7-9 p.m.

St. James' Parish
5757 Solomons Island Rd, Lothian
410-867-2838, stjameslothian.com

Saturday, Feb. 19 – 10 a.m.-12 noon

Bishop Claggett Center
3035 Buckeystown Pike, Buckeystown
301-874-5147, bishopclaggett.org

St. James' Offers Courses in Lay Vocational Discernment

Courses in lay vocational discernment are being offered by the Center for Spiritual Development at St. James' Parish, Monkton. These courses, held online and on-site, are:

The Geography of Discernment: A Pilgrimage into the landscape of the soul's longing

The goal of the program is to develop a way of life supported by a discerning heart, and to establish practices that encourage a life of spiritual discernment. In this eight-month program of learning discernment and deepening of lay vocation, participants will meet online to discuss and reflect upon Scripture, spiritual disciplines and assigned texts. On-site meetings will enrich community formation, practices of prayer, meditation and listen-

ing. Begins in February; open to 20 participants; cost \$400.

The Ignatian Way: Prayer and Discernment in Daily Life

A Lenten online course that explores the fundamentals of Ignatian prayer forms and discernment questions. Weekly reflections, including audio guided meditation, lead the participant into the Ignatian way of prayer. Online facilitated discussions of texts and topics enrich community formation. Begins Ash Wednesday, March 9, and ends Easter week, April 27; cost \$120.

For more information, visit saintjames.org or call Debra Donnelly-Barton, center director, 410-472-4870.

Bishop Sutton to Lead Contemplative Prayer Workshop

Bishop Sutton will lead a workshop on contemplative prayer on Saturday, March 12, 2011, at The Church of the Redeemer, 5603 N. Charles St., Baltimore. Bishop Sutton will teach Centering Prayer, a 20th century adaptation of ancient contemplative practices. Come learn how to experience God's presence within.

Registration will open on February 1, 2011, online at www.redeemeronline.com. For more information contact Sherrill Pantle at sdpantle@comcast.net or 410-377-0381. Contemplative Outreach of Metropolitan Washington is providing guidance and facilitation for the workshop.

[around the diocese]

Mission and Outreach a Priority for New Canon

BY SHARON TILLMAN WITH THE REV. CANON ANGELA SHEPHERD

CANON FOR MISSION AND OUTREACH is a new position on the diocesan staff. The Rev. Canon Angela F. Shepherd joined the staff this fall to serve in that position. Shepherd's ministry will involve working with a group to start an Episcopal school for at-risk children in Baltimore, assisting with the Horizons 2015 priorities that call for transformational change through peace and justice, working with the diocesan Public Policy team, and encouraging congregations in their local and global mission efforts.

Shepherd began her career in ordained ministry in 1996 in the Diocese of Ohio. Three years later, she was called to St. Philip's Church, Annapolis, to serve as that parish's second rector and first woman rector. During the next 11 years she launched the St. Philip's Family Life Center, Inc., for outreach programs, brought a focus on the environment through the creation of a rain garden and recycling program and her leadership of the Annapolis Interfaith Earth Day events.

Her involvement in Diocese of Maryland ministry is extensive. Currently Shepherd serves the diocese as the cochair of the Truth and Reconciliation

Commission, the diocesan chaplain for Daughters of the King, a member of the board of Episcopal Ministries to the Aging, and a member of BRIDGE (Baltimore Regional Initiative Developing Genuine Equality) Clergy Caucus.

In the past, Shepherd served as a three-time deputy to General Convention (2003/2006/2009); a member of the Standing Committee (2003-2007), serving as president (2006-2007); a member of the Commission on Ministry (2000-2005), and as an Anti-Racism Task Force member (2002-2004).

A graduate of Austin Peay State University (Tennessee) with a bachelor's degree in marketing, Shepherd also holds a master's degree in human resources and business administration from Webster University (Missouri). She received her Master of Divinity degree from Seabury-Western Theological Seminary in 1996. Currently, Shepherd is pursuing a Doctor of Ministry degree in Building Beloved Community from McCormick Theological Seminary.

Contact the Rev. Canon Angela Shepherd at the Diocesan Center, 800-443-1399 or ashepherd@episcopalmaryland.org.

(Annapolis, cont'd from p. 19) a dedicated funding source for the Fuel Fund. We will be watching for the introduction of legislation on these and other issues pertaining to utility regulation in Maryland.

There will most likely be anti-immigration legislation modeled on the legislation passed in Arizona introduced in the 2011 session. In accord with numerous General Convention resolutions, our own diocesan resolution and our bishops' teaching, we will testify in opposition to those bills and in support of any legislation which, in particular, may provide education opportunities for young people brought here by their parents, whether legally or illegally. Education for all children and young people is and will remain a priority for Episcopalians in Maryland.

We expect the Lorraine Sheehan Health Care and Community Services Resolution, which we supported last year, to be reintroduced. This bill will

increase Maryland's alcohol tax by 10 cents per drink. This legislation will direct the money collected to support the Development Disability Support Fund, the Mental Health Care Fund and the Addiction Treatment and Prevention Fund, and will enable Maryland to fulfill the promise of the Maryland Health Care Access Act of 2007.

During any session of the General Assembly thousands of bills are introduced. So we need your help. Let us know of legislation that affects your church and your community. If there are bills proposed on issues to which you think the church may have spoken through Episcopal Church or Diocese of Maryland resolutions, contact me.

Let us continue to pray that we and our governor and legislators will rely on God's strength and accept our responsibilities to our fellow citizens so that we may serve God faithfully and honor his holy Name.

Clergy Movement

- Lori Babcock from priest-in-charge to rector, St. John's Church, Mt. Washington
- Lewis Bradford has completed his ministry as deacon at Church of the Holy Apostles, Arbutus
- Gerald (Jay) Collins from rector, St. Mary the Virgin, Baltimore, to interim rector, Emmanuel Church, Baltimore
- Janice Gordon-Barnes from interim rector to priest-in-charge, Copley Parish, Gunpowder Hundred
- Lura Kaval has completed her ministry as rector of the Church of St. Christopher, Linthicum
- Gail Landers from deacon, St. David's Church, Baltimore, to deacon, Emmanuel Church, Bel Air
- Ron Miller from retired, non-parochial to interim rector, Church of St. Mary the Virgin, Baltimore
- Melana Nelson-Amaker from Diocese of Virginia to interim rector, St. Philip's Church, Annapolis
- Susan Oldfather from non-parochial, to interim rector, St. John's Church, Kingsville
- Allen Spicer to FOCUS chaplain for clergy families and clergy
- Diane Tomlinson from associate rector, Emmanuel Church, Baltimore, to rector, St. Andrew's Church, Waterford, Mich.

Licensed to Officiate

- David G. Jones *canonically resident in the Diocese of El Camino Real*

Transfers

- Michael Hadaway Jr. from the Diocese of Maryland to the Diocese of West Virginia
- Sandra Etemad from the Diocese of Maryland to the Diocese of Pennsylvania
- Henry Sabetti from the Diocese of Maryland to the Diocese of Easton
- J. Perry Smith from the Diocese of Maryland to the Diocese of Florida

Staff News

After 10 years of service, Shelley Klinefelter, bishops' assistant to convention and to the environment, has completed her ministry with the Diocese of Maryland.

The following clergy staff have been instituted as canons: Angela Shepherd, canon for outreach and mission; Scott Slater, canon to the ordinary; Dan Webster, canon for evangelism and ministry development; Stuart Wright, canon for lifelong Christian formation; and Wes Wubbenhorst, canon for youth.

DEC JAN

19

TRADITIONAL CHORAL EVENSONG
4 p.m.
St. John's in the Village
3009 Greenmount Ave., B'more
Service music will include Arvo Part's *Magnificat* and Palestrina's *Canite Tuba in Sion*. 410-467-4793, stjohsinthevillage.org

CANDLELIGHT SERVICE OF LESSONS AND CAROLS
5 p.m.

The Church of the Redeemer
5603 North Charles St., B'more
410-435-7333, redeemeronline.com

24-30

LIVING CRÈCHE
Nightly

St. John's Church
9120 Frederick Rd, Ellicott City
Real costumes, live sheep and a warm barn! 52nd anniversary of this Ellicott City tradition. New star dedicated by Sunday school children for the 50th anniversary. Visitors welcome. 410-461-7793, stjohsec.org

26

A VILLAGE CHRISTMAS OPEN HOUSE
4-6 p.m.

St. John's in the Village
3009 Greenmount Ave., B'more
Join us to see the church in its Christmas glory as choristers sing, organists play, hot mulled cider and cookies are served, and all are welcomed! 410-467-4793, stjohsinthevillage.org

27

FESTIVAL CHORAL EUCHARIST OF SAINT JOHN'S
6:30 p.m.

St. John's in the Village
3009 Greenmount Ave., B'more
410-467-4793, stjohsinthevillage.org

29 - 31

WINTERFEST

Wed 7 p.m.–Fri 11 a.m.
Bishop Claggett Center
3035 Buckeystown Pike, Buckeystown
"Building up the Nerve to Serve" Grades 6-12; laughter, fellowship and inspirational worship. Coordinator: The Rev. Amanda Knouse, St. James' Church, Lothian. Cost: \$115, bishopclaggett.org

6

CHORAL EUCHARIST FOR THE FEAST OF THE EPIPHANY
6:30 p.m.

St. John's in the Village
3009 Greenmount Ave., B'more
410-467-4793, stjohsinthevillage.org

14 - 16

WOMEN'S WEEKEND

Fri 5 p.m.–Sun 11 a.m.
Bishop Claggett Center
3035 Buckeystown Pike, Buckeystown
"Living a PEACE FULL Life" with small groups, speakers and worship. Coordinator: Barbara DeLorenzo, Church of St. Christopher, Linthicum; Cost: \$180, bishopclaggett.org

16

"VIENNESE NEW YEAR'S CELEBRATION"
4-6 p.m.

St. John's Church
9120 Frederick Rd, Ellicott City
Orchestra of St. John's, featuring Strauss Waltzes and other bonbons and a special video presentation of "The Wonders of Howard County." Visit www.orchestraofstjohns.org for ticket information, 410-461-7793, stjohsec.org

TRADITIONAL CHORAL EVENSONG
4 p.m.

St. John's in the Village
3009 Greenmount Ave., B'more
410-467-4793, stjohsinthevillage.org

21

INTEGRITY/BALTIMORE MEETING

7-9 p.m.
Cathedral of the Incarnation
4 E. University Parkway, B'more
Eucharist in the Peace Chapel followed by potluck supper with conversation and fellowship. All are welcome. maryh.miller@verizon.net

21 - 23

WOMEN'S WEEKEND

Fri 5 p.m.–Sun 11 a.m.
Bishop Claggett Center
3035 Buckeystown Pike, Buckeystown
"Color Me Faithful" with workshops, speakers and worship. Coordinator: The Rev. Michelle Doran, Christ Church, West River; Cost: \$180; bishopclaggett.org

22

PRAY FOR PEACE

7:30 p.m.
Maryland Presbyterian Church
1105 Providence Rd., Towson
All are welcome at this interfaith service. The Rev. Charles Cloughen, frcharles@verizon.net

30

EVENSONG (CHAPEL)

5:00 p.m.
The Church of the Redeemer
5603 North Charles St., B'more
Magnificat and Nunc dimittis – Adrian Batten, Bach motets, *Jesu, meine Freude, BWV 227, Lobet den Herrn, alle Heiden, BWV 230*
410-435-7333, redeemeronline.com

FEB

2

CHORAL EUCHARIST FOR THE FEAST OF THE PRESENTATION
4 p.m.

St. John's in the Village
3009 Greenmount Ave., B'more
410-467-4793, stjohsinthevillage.org

6

ORGAN RECITAL BY MARK KING
7:00 p.m.

St. John's Church
101 S. Prospect St, Hagerstown
Repertoire by Alain, Bach, Balbastre, Shearing, Paine, and Saint-Saens. 301-733-2560, ext. 108, stjohshagerstown.org

11 - 13

MEN'S WEEKEND

Fri 5 p.m.–Sun 11:00 a.m.
Bishop Claggett Center
3035 Buckeystown Pike, Buckeystown
"Freedom in Christ" with talks, discussion and worship. Speaker is the Rev. Bo Chapman, rector of Emmanuel Church, Cumberland. Music by Al Todd and the Third Sunday Band from St. Margaret's Church, Annapolis; Cost: \$180; bishopclaggett.org

18

INTEGRITY/BALTIMORE MEETING

7-9 p.m.
Cathedral of the Incarnation
4 E. University Parkway, B'more
Eucharist in the Peace Chapel followed by potluck supper with conversation and fellowship. All are welcome. maryh.miller@verizon.net

20

TRADITIONAL CHORAL EVENSONG

4 p.m.
St. John's in the Village
3009 Greenmount Ave., B'more
410-467-4793, stjohsinthevillage.org

22

PRAY FOR PEACE

7:30 p.m.
Emanuel Monastery
2229 West Joppa Road, Lutherville
All are welcome at this interfaith service. The Rev. Charles Cloughen, frcharles@verizon.net

MAR

4

SHRIMP DINNER

11 a.m.-7 p.m.
Church of the Redemption
1401 Towson St., Locust Point
Six fried shrimp, macaroni and cheese, cole slaw, stewed tomatoes, roll and butter, coffee/tea for \$12; child (3 shrimp) \$6. Dessert and sodas extra. Free delivery in Locust Point, Federal Hill and to Diocesan Center. Further information: the Rev. Annette Chappell 410-539-8270.

5

ANNUAL GALA "CALYPSO CRUISE"
6:30 p.m.

St. John's Parish Day School
9130 Frederick Rd, Ellicott City
Benefits the school's Scholarship Fund. Sponsorships and donations needed for live and silent auctions. 410-465-7644

13

CHORAL EVENSONG FOR THE FIRST SUNDAY IN LENT

5 p.m.
St. John's Church
101 S. Prospect St., Hagerstown
Sung by the St. John's Parish Choir. 301-733-2560, ext. 108; stjohshagerstown.org

13

A PROCESSION FOR THE FIRST SUNDAY IN LENT

6:30 p.m.
Cathedral of Mary our Queen
5200 N. Charles St., Baltimore
Featuring the choir of St. John's in the Village. For more information call St. John's office at 410-467-4793 or visit stjohsinthevillage.org

18

INTEGRITY/BALTIMORE MEETING

7-9 p.m.
Cathedral of the Incarnation
4 E. University Parkway, B'more
Eucharist in the Peace Chapel followed by potluck supper with conversation and fellowship. All are welcome. maryh.miller@verizon.net

20

TRADITIONAL CHORAL EVENSONG
4 p.m.

St. John's in the Village
3009 Greenmount Ave., B'more
410-467-4793, stjohsinthevillage.org

25

MARYLAND DAY

St. John's Parish Day School
9130 Frederick Rd, Ellicott City
Come visit and learn more about what makes Maryland great, from its oceans and rivers, to its rich farmlands, and historic culture. Presentations, activities, food and fun for all ages. For more information contact: Norma Richardson, nrichardson@stjohnspds.org. 410-465-7644

CHORAL EUCHARIST FOR THE FEAST OF THE ANNUNCIATION

4 p.m.
St. John's in the Village
3009 Greenmount Ave., B'more
410-467-4793, stjohsinthevillage.org

27

CZECH CHORAL MUSIC
5 p.m.

The Church of the Redeemer
5603 North Charles St., B'more
The Choir of The Church of the Redeemer is joined by the Columbia Pro Cantare presenting *Mass in D* – Antonin Dvorak, *Our Father* – Leos Janacek
410-435-7333, redeemeronline.com

Camp Amazing Grace at Crossroad

BY VAL HYMES

AFTER FIVE YEARS, Camp Amazing Grace, the ministry to children with parents in prison, is at a critical crossroad.

It comes just after being named, along with its sponsor, the Prison Ministry Task Force, a Jubilee Ministry of the diocese, one that works to empower the people of the church to help and advocate for the poor. It also endeavors to fill two of the Horizon 2015 goals of action and education. Yet without some new help, its future is dim.

Those who feel called to this ministry are encouraged to attend a meeting at the diocesan center Saturday, Jan. 15, from 10 a.m.-12 noon with members of the task force, the executive team and the Rev. Canon Angela Shepherd.

Adult staff volunteers and counselors 16 and older are needed to help give these children a week of fun, learning and unconditional love late in June or in mid July.

Volunteers with special skills in crafts, sports, sciences and games to spend one or two days are also sought as well as those who may want to spend only one day helping at the camp. A coordinator for transportation and volunteer drivers also are needed to take some of the children to the bus and to drive graduates to other Claggett camps.

Camp Amazing Grace 2010 hosted 17 campers at Claggett 27-July 2 and sponsored seven graduates at Claggett camps. The campers focused on leadership and

the environment: the skies, the rivers and the Chesapeake Bay – how they can work for the environment and how it works for them. Led by volunteers from the Chesapeake Bay Foundation, they canoed on the Monocacy River and learned how to help save the bay. They also learned about the skies and the stars from an astronomer and from a juggler how juggling skills can sharpen sports performance during that camp led by a team headed by former Camp Director Will Pass and his wife, Holly Pass.

Most of the children who return to the camp more than once do better in their schools and communities. Several have won a scholarship and places on an honor roll or in gifted and talented class. Enough money was raised in 2010 to support the camp and to send seven graduates to diocesan camps for older children. Funds came from donations by foundations, the CSX Corporation, individuals, churches and the annual Bishops' Appeal for ministry. This year's fundraising effort has begun with the hope of reaching out to more children in 2011 if sufficient staff and volunteers step forward.

"It is important that we do this ministry," said the Rev. Dr. Phebe L. McPherson, co-chair of the task force.

www.prisonministry.ang-md.org/camp. To volunteer or for more information, call or write Val Hymes, Prison Ministry Task Force coordinator, 410-224-2478 or valhymes@aol.com.

Truth and Reconciliation Commission

Bringing healing to slavery's historical memory

BY THE REV. ANGELA SHEPHERD,
CANON FOR MISSION AND OUTREACH

THE TRUTH AND RECONCILIATION COMMISSION is committed to the difficult yet much needed work in the area of race relations. The residuals of slavery continue to impact our lives systemically and individually in ways that are overt but most likely covert in our era of political correctness. In 1994 the House of Bishops issued a Pastoral Letter, "The Sin of Racism," which was reaffirmed in 2006 (episcopalchurch.org/3577-73047_eng.htm).

The Diocese of Maryland continues to be a leader in addressing perhaps the most uncomfortable challenge that has plagued us for decades. Stories of racism's ugly head reappear throughout any given year. It is a wound that needs our attention. Honesty and receptivity to reality is needed by all peoples. The pain of racism crosses color barriers. Our task is multifaceted and our efforts over time will bring healing to slavery's historical memory that is a stumbling block for many today.

TRC is driven by the following working groups: Anti-racism education, reconciliation teams, research, reparations, environmental justice. Teams are available to lead workshops that are educational and formational. Please contact me for further information — asherpherd@episcopalmaryland.org or call 410-467-1399 ext. 375.