

STATIONS OF THE CROSS 2023



From Resilience to Unity
2:00 pm - July 10, 2023

The Way of the Cross
“The Way of Love” Conference Presentation
July 10, 2023
2:00 p.m.

Every year on Good Friday, Memorial invites the broader community to walk through our neighborhood and explore some aspect of our past and present that requires atonement and reconciliation. This walk is a replication of that in a slightly different context.

Today we are considering the division created by White Baltimore and the resilience demonstrated by Black Baltimore throughout the history of this city.

Our hope is that this will help you move to a place of unity and hope, and take this model back to your own context and try a similar exercise.

Baltimore City is a southern city in a northern state. The first bloodshed of the civil war was not at Fort Sumpter, but here in Baltimore, between civilians and union troops marching through the city not too far from where we begin today's tour. The southern sympathies did not end with the Civil War. After the war, Baltimore became a refuge for southern elites who could no longer rely on enslaved labor and sold their plantations and settled in Baltimore's northern suburbs. **The Mount Royal District** (about a mile and a half from here) became the epicenter of segregation efforts in Baltimore and the Nation, led in large part by lay and ordained leaders of the **Episcopal Church**.

The Chancellor for the Diocese of Maryland co-authored the first anti-segregation law. The Senior warden of another parish defended it in the supreme court. The Cathedral was founded as a Whites' only cathedral by three white flight congregations. Multiple churches closed rather than welcome black members, and many formed neighborhood protection groups. Clergy argued for disenfranchising black voters in the newspaper, and congregations wrote into the deeds of their property that they could not be sold to black churches.

This painful history is largely forgotten among white churches and community, but is very real within the black community. It may be true in your city or town as well.

Opening HYMN

I Want Jesus to Walk with Me

1. I want Jesus to walk with me.
I want Jesus to walk with me.
All along my pilgrim journey,
Lord, I want Jesus to walk with me.

2. In my trials, Lord, walk with me.
In my trials, Lord, walk with me.
When my heart is almost breaking,
Lord, I want Jesus to walk with me.

3. When I'm in trouble, Lord, walk with me.
When I'm in trouble, Lord, walk with me.
When my head is bowed in sorrow,
Lord, I want Jesus to walk with me.

OPENING DEVOTION

Officiant: In the Name of the Father, and of the Son, and of the Holy Spirit.

Amen.

Officiant: Lord, have mercy.

People: Christ, have mercy.

Officiant: Lord, have mercy.

THE FIRST STATION: **Jesus is condemned to death**

Officiant: We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

As soon as it was morning, the chief priests, with the elders and scribes, and the whole council, held a consultation; and they bound Jesus and led him away and delivered him to Pilate. And they all condemned him and said, "He deserves to die." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called the Pavement, but in the Hebrew, Gabbatha. Then he handed Jesus over to them to be crucified.

Officiant: God did not spare his own Son:

People: But delivered him up for us all.

Officiant: Let us pray. (*Silence*)

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord. **Amen.**

Officiant: Holy God,

People: Holy and Mighty, Holy Immortal One, Have mercy upon us.

The procession goes to the Second Station.

THE SECOND STATION: Jesus takes up his Cross

200 W. Pratt Street

Home of Moses Sheppard, Abolitionist- Stop on the underground railroad

Moses Sheppard was a quaker merchant, political leader and abolitionist in Baltimore. His home, located just steps away from one of Baltimore's largest 'slave jails' served as a site for both political activist and to house enslaved people's seeking freedom in the North. Baltimorean's have coined the phrase 'Smalltimore' for these kinds of connections but you will find them all over the city.

We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

Jesus went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew, Golgotha. Although he was a Son, he learned obedience through what he suffered. Like a lamb he was led to the slaughter; and like a sheep that before its shearers is mute, so he opened not his mouth. Worthy is the Lamb who was slain, to receive power and riches and wisdom and strength and honor and glory and blessing.

Officiant: The Lord has laid on him the iniquity of us all:

People: For the transgression of my people was he stricken.

Officiant Let us pray. *(Silence)*

Almighty God, whose beloved Son willingly endured the agony and shame of the cross for our redemption: Give us courage to take up our cross and follow him; who lives and reigns for ever and ever. **Amen.**

Officiant: Holy God,

People: Holy and Mighty, Holy Immortal One, Have mercy upon us.

The procession goes to the Third Station.

THE THIRD STATION: Jesus falls the first time
224 W. Pratt Street - The Slatter/Campbell Slave Jail

On this site there was a two-story brick building to house the enslaved. The yard was about 40' x 75', containing some benches, a water nozzle, wash tubs, clothes lines, a brick fireplace, and, of course, an auction block. In addition to housing people to be sold, the jail was used as a kind of rooming house with bars on the windows. Slave traders or enslavers would stay at a hotel or inn while travelling, but they would keep their captives at a jail, such as this, overnight for a fee of 25 cents. Slatter was one of the leading traders in the area, having sold over two thousand people in less than 14 years of trading in Baltimore. It was not until close to the end of the war that slave jails were finally closed in Baltimore on July 24, 1863, shortly after the Battle of Gettysburg.

Officiant: We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

Christ Jesus, though he was in the form of God, did not count equality with God a thing to be grasped; but emptied himself, taking the form of a servant, and was born in human likeness. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him, and bestowed on him the name which is above every name. Come, let us bow down, and bend the knee, and kneel before the Lord our Maker, for he is the Lord our God.

Officiant: Surely he has borne our griefs:

People: And carried our sorrows.

Officiant: Let us pray. (*Silence*)

O God, you know us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. **Amen.**

Officiant: Holy God,

People: Holy and Mighty, Holy Immortal One, Have mercy upon us.

**THE FOURTH STATION: Jesus meets his afflicted mother
The Ideal Building and Loan Association, Advanced Federal Saving and Loan
and the Wilson Bank and Mutual Benefit Society**

A few blocks North of here was the Wilson Bank (470 W. Franklin Street). Along with a few other local banks, Ideal was a black owned financial institution that had as its mission securing loans for Black families to purchase homes in Baltimore, because traditional white owned banks would not loan to Black families. Harry Wilson(1873-1939) actually financed and developed a black only middle class neighborhood in Baltimore, Wilson Park, and was active politically and socially to ensure more resources were provided to Black residents in Baltimore.

Officiant: We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

To what can I liken you, to what can I compare you, O daughter of Jerusalem? What likeness can I use to comfort you, O virgin daughter of Zion? For vast as the sea is your ruin. Blessed are those who mourn, for they shall be comforted. The Lord will be your everlasting light, and your days of mourning shall be ended.

Officiant: A sword will pierce your own soul also:

People: And fill your heart with bitter pain.

Officiant: Let us pray. (*Silence*)

O God, who willed that in the passion of your Son a sword of grief should pierce the soul of the Blessed Virgin Mary his mother: Mercifully grant that your Church, having shared with her in his passion, may be made worthy to share in the joys of his resurrection; who lives and reigns for ever and ever. **Amen.**

Officiant: Holy God,

People: Holy and Mighty, Holy Immortal One, Have mercy upon us.

The procession goes to the Fifth Station.

**THE FIFTH STATION: The Cross is laid on Simon of Cyrene -
1208 Eutaw Place - Walter T. Dixon**

Walter Thomas Dixon was an educator, politician and civil rights activist. He was the first Black man to serve on the Baltimore City Council after Reconstruction. He used his position to push for changes in the community and forged interracial connections for that purpose. His office was also the home for a number of Black organizations in Baltimore including a childcare center, a business school and the NAACP.

Officiant: We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

As they led Jesus away, they came upon a man of Cyrene, Simon by name, who was coming in from the country, and laid on him the cross to carry it behind Jesus. "If anyone would come after me, let him deny himself and take up his cross and follow me. Take my yoke upon you, and learn from me; for my yoke is easy, and my burden is light."

Officiant: Whoever does not bear his own cross and come after me:

People: Cannot be my disciple.

Officiant: Let us pray. (*Silence*)

Heavenly Father, whose blessed Son came not to be served but to serve: Bless all who, following in his steps, give themselves to the service of others; that with wisdom, patience, and courage, they may minister in his Name to the suffering, the friendless, and the needy; for the love of him who laid down his life for us, your Son our Savior Jesus Christ. **Amen.**

Officiant: Holy God,

People: Holy and Mighty, Holy Immortal One, Have mercy upon us.

The procession goes to the Sixth Station.

**THE SIXTH STATION: A woman wipes the face of Jesus -
Original Home of the Baltimore Afro-American (600 Eutaw Place)**

The Afro-American newspaper, originally located on the 600 block of Eutaw Place (to the south), was a lifeline of information not just for Black Baltimore but for Black Americans all over the country. Even today, it is impossible to research any topic in Baltimore without also consulting the afro archives because the Baltimore Sun consistently hid or marginalized any story involving the black community.

Officiant: We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

We have seen him without beauty or majesty, with no looks to attract our eyes. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we esteemed him not. His appearance was so marred, beyond human semblance, and his form beyond that of the children of men. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.

Officiant: Restore us, O Lord God of hosts:

People: Show the light of your countenance, and we shall be saved.

Officiant: Let us pray. (Silence)

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord. **Amen.**

Officiant: Holy God,

People: Holy and Mighty, Holy Immortal One, Have mercy upon us.

The procession goes to the Seventh Station.

THE SEVENTH STATION: Jesus falls a second time Robert and Rosetta Statue - Lexington Market

'Robert and Rosetta' were the names of two enslaved persons that were auctioned off here at Lexington Market in 1833 and 1838, respectively. All of Baltimore's Public Markets served at some point as slave markets, though Broadway Market and others closer to the ports had a more active trade. Lexington Market, because of its proximity to the slave jails on Pratt street and a set of hotels here on Eutaw, was also an infrequent location for the trafficking of people. This statue was constructed by a Mother and Son artistic team from Baltimore: Christopher Kojzar(son) and his mother Oletha DeVane, whose career in Baltimore as a multidisciplinary artist has spanned 40 years. "It was really engaging working with my mother," Kojzar says. "She's much more intuitive, whereas I'm more detail-oriented. Sometimes we clash, but we resolve our differences through conversation. It's like this family vibe."

Officiant: We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

Surely, he has borne our griefs and carried our sorrows. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth. For the transgression of my people was he stricken.

Officiant: But as for me, I am a worm and no man:

People: Scorned by all and despised by the people.

Officiant: Let us pray. (*Silence*)

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; who lives and reigns for ever and ever. **Amen.**

Officiant: Holy God,

People: Holy and Mighty, Holy Immortal One, Have mercy upon us.

The procession goes to the Eighth Station.

THE EIGHT STATION: Jesus meets the women of Jerusalem
Lillie Mae Carroll Jackson

Lillie Mae Carroll Jackson is considered the mother of the civil rights movement, and was also the first black person to own a home on Eutaw Place, a prestigious Baltimore Address. Known to Baltimoreans as the “Mother of Freedom,” she skillfully used picketing and protests as part of a non-violent resistance strategy to eliminate Jim Crow segregation and discrimination laws locally and nationally. She was the head of the NAACP from 1935-1970. Inducted into the Maryland Hall of Fame in 1986, Lillie Carroll Jackson was named, “Marylander of the Century” by the *Baltimore Sun* in 1999.

Officiant: We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

There followed after Jesus a great multitude of the people, and among them were women who bewailed and lamented him. But Jesus turning to them said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.”

Officiant: Those who sowed with tears:

People: Will reap with songs of joy.

Officiant: Let us pray. (*Silence*)

Teach your Church, O Lord, to mourn the sins of which it is guilty, and to repent and forsake them; that, by your pardoning grace, the results of our iniquities may not be visited upon our children and our children’s children; through Jesus Christ our Lord. **Amen.**

Officiant: Holy God,

People: Holy and Mighty, Holy Immortal One, Have mercy upon us.

The procession goes to the Ninth Station.

THE NINTH STATION: Jesus falls a third time
225 N. Eutaw - The Rev. Charles Ridgely Howard

The Rev. Charles Ridgely Howard was an Episcopal priest in Baltimore and the son of two prominent Baltimore families; the Ridgelys and the Howards. He was born at Hampton plantation, where his family enslaved more than 400 people at one time. Here in Baltimore city, Charles served as an associate rector at Emmanuel Episcopal Church and then Rector of Memorial Episcopal Church. While living at this address he had at least 4 enslaved persons. The current deacon serving at Memorial Church, Natalie Conway, is descended from enslaved persons from Hampton plantation and with her encouragement the parish has recently removed the plaques to the founding rector and will soon be re-dedicating the Church as a Memorial to something else.

Officiant: We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

I am the man who has seen affliction under the rod of his wrath; he has driven and brought me into darkness without any light. He has besieged me and enveloped me with bitterness and tribulation; he has made me dwell in darkness like the dead of long ago. Though I call and cry for help, he shuts out my prayer. He has made my teeth grind on gravel, and made me cower in ashes.
“Remember, O Lord, my affliction and bitterness, the wormwood and the gall!”

Officiant: He was led like a lamb to the slaughter:

People: And like a sheep that before its shearers is mute, so he opened not his mouth.

Officiant: Let us pray. (*Silence*)

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of your Son our Savior Jesus Christ. **Amen.**

Officiant: Holy God,

People: Holy and Mighty, Holy Immortal One, Have mercy upon us.

The procession goes to the Tenth Station.

THE TENTH STATION: Jesus is stripped of his garments
Madison Ave Protective Association

In 1924, five Churches located at North Ave and Madison Ave representing white Episcopal, Lutheran, Methodist and Presbyterian churches petitioned the city to stop the 'invasion by the negro race' of Madison Avenue. They said it would destroy not only the property value of the church, but the 'religious usefulness' of their buildings.

Officiant: We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

When they came to a place called Golgotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And they divided his garments among them by casting lots. This was to fulfill the scripture which says, "They divided my garments among them; they cast lots for my clothing."

Officiant: They gave me gall to eat:

People: And when I was thirsty they gave me vinegar to drink.

Officiant: Let us pray. (*Silence*)

Lord God, whose blessed Son our Savior gave his body to be whipped and his face to be spit upon: Give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed; through Jesus Christ our Lord.
Amen.

Officiant: Holy God,

People: Holy and Mighty, Holy Immortal One, Have mercy upon us.

The procession goes to the Eleventh Station.

THE ELEVENTH STATION: Jesus is nailed to the Cross
University of Maryland - Carey Law School

Today, the Carey law School at the University of Maryland is a leader in justice reform and racial reconciliation. They run a free legal clinic for non-violent offenders and frequently hold expungement clinics for Baltimore residents. However, this was not always the case. Thurgood Marshall, Episcopalian, and a son of Baltimore, was barred by Maryland's segregation laws from attending the state university's law school in Baltimore, Mr. Marshall began law school in 1930 at Howard University. Later, Marshall represented the first black law student to enroll at the University of Maryland in 1935.

Officiant: We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

When they came to the place which is called The Skull, there they crucified him; and with him they crucified two criminals, one on the right, the other on the left, and Jesus between them. And the scripture was fulfilled which says, "He was numbered with the transgressors."

Officiant: They pierce my hands and my feet:

People: They stare and gloat over me.

Officiant: Let us pray. (*Silence*)

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. **Amen.**

Officiant: Holy God,

People: Holy and Mighty, Holy Immortal One, Have mercy upon us.

The procession goes to the Twelfth Station.

THE TWELFTH STATION: Jesus dies on the Cross
The Baltimore Trust (now the Bank of America) Building
William L. Marbury

William Marbury was a rabid segregationist, vestry member of Memorial Church and the architect of Baltimore's first housing segregation laws as well as the instigator behind the white led guerilla campaign to keep black families out of the Mount Royal District of Baltimore. Marbury also served as the U.S. Attorney for Maryland and president of the Maryland State Bar. He was an active political activist on issues of segregation - from housing to education to miscegenation to voting rights. Among his peers in this regard were Cleveland Bealmear, chairman of the housing authority and Treasurer of the Episcopal Diocese, and Caryle Barton, chancellor of the Diocese and president of Johns Hopkins University's board of trustees.

Officiant: We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold your son!" Then he said to the disciple, "Behold your mother!" And when Jesus had received the vinegar, he said, "It is finished!" And then, crying with a loud voice, he said, "Father, into your hands I commend my spirit." And he bowed his head, and handed over his spirit.

Officiant: Christ for us became obedient unto death:

People: Even death on a cross.

Officiant: Let us pray. (*Silence*)

O God, who for our redemption gave your only-begotten Son to the death of the cross, and by his glorious resurrection delivered us from the power of our enemy: Grant us so to die daily to sin, that we may evermore live with him in the joy of his resurrection; who lives and reigns now and forever. **Amen.**

Officiant: Holy God,

People: Holy and Mighty, Holy Immortal One, Have mercy upon us.

The procession goes to the Thirteenth Station.

**THE THIRTEENTH STATION: The body of Jesus is placed in the arms of his
mother
Baltimore Peace Movement - Erricka Bridgeford**

In May, 2017, this movement started as a city-wide call, asking Baltimore residents to avoid having any murders from Friday, August 4th through Sunday, August 6th, 2017. It was also a city-wide call, asking Baltimore residents to celebrate life during the ceasefire, by joining with others to plan life-affirming events. The August 2017 Baltimore Ceasefire/Baltimore Peace Challenge was historical for Baltimore City. There were over 50 events, countless residents received resources they needed, and there was no murder for a total of 67 out of the 72 hours. At a time when the statistic was one murder every nineteen hours in Baltimore, the beginning of the August 2017 ceasefire saw 41 continuous hours without murder. We know that there will come a time when everyone in Baltimore will honor that these are sacred weekends and will honor each Peace Promise Weekend. By agreeing to sacred weekends of being peaceful, and by receiving the resources needed to help us be peaceful in our conflicts, Baltimore will see more and more days where everyone in the city handles their conflicts peacefully.

Officiant: We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

All you who pass by, behold and see if there is any sorrow like my sorrow. My eyes are spent with weeping; my soul is in tumult; my heart is poured out in grief because of the downfall of my people. "Do not call me Naomi (which means Pleasant), call me Mara (which means Bitter); for the Almighty has dealt very bitterly with me."

Officiant: Her tears run down her cheeks:

People: And she has none to comfort her.

Officiant: Let us pray. (*Silence*)

Lord Jesus Christ, by your death you took away the sting of death: Grant to us your servants so to follow in faith where you have led the way, that we may at length fall asleep peacefully in you and wake up in your likeness; for your tender mercies' sake. **Amen.**

Officiant: Holy God,

People: Holy and Mighty, Holy Immortal One, Have mercy upon us.

THE FOURTEENTH STATION: Jesus is laid in the tomb

Officiant: We adore you, O Christ, and we bless you:

People: Because by your holy cross you have redeemed the world.

When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock; and he rolled a great stone to the door of the tomb.

Officiant: You will not abandon me to the grave:

People: Nor let your holy One see corruption.

Officiant: Let us pray. (*Silence*)

O God, your blessed Son was laid in a tomb in a garden, and rested on the Sabbath day: Grant that we who have been buried with him in the waters of baptism may find our perfect rest in his eternal and glorious kingdom; where he lives and reigns for ever and ever. **Amen.**

Officiant: Savior of the world, by your cross and precious blood you have redeemed us:

People: Save us, and help us, we humbly beseech you, O Lord.

Officiant: Let us pray. (*Silence*)

We thank you, heavenly Father, that you have delivered us from the dominion of sin and death and brought us into the kingdom of your Son; and we pray that, as by his death he has recalled us to life, so by his love he may raise us to eternal joys; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. **Amen.**

To Christ our Lord who loves us, and washed us in his own blood, and made us a kingdom of priests to serve his God and Father, to him be glory and dominion for ever and ever. **Amen.**

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SALE.—By virtue of a writ of
 Kennard, Esq. a Justice of the
 Peace, against the goods and chattels
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 have seized and taken under
 my writ a certain
 GIRL, named Rosetta, seiz-
 ure of the said Samuel S. Gaskin,
 Adam Virture, and I hereby
 give notice that on the 30th
 inst. at 10 o'clock, I will
 sell the said Rosetta at
 EXINGTON MARKET for CASH
 BENJ. GAITHER, C.

From Moses Sheppard
 To Francis Elliott, Council,
 Penna.
 Reading trials and
 Political topics -
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SERVES OPINION IN SEGREGATION CASE

George Elliott Hears Arguments
For And Against Segregation
In Baltimore

TORNEY HAWKIN'S ARGUMENT

Shows Many Defects In The
Law—An Attempt At Class
Legislation

The segregation ordinance came

IN NEW CATHEDRAL GROUP

Bishop Murray Preaches In Diocesan Hall Basement.

A step in the realization of the scheme so fondly cherished by the late Bishop Paret and Dr. J. Houston Eccleston to erect a Protestant Episcopal Cathedral in Baltimore was taken yesterday when the congregations of St. Barnabas' and St. George's Churches united and, forming the first cathedral congregation, listened to a sermon by Bishop Murray. The services were held in the undercroft, or basement auditorium.

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REALITY

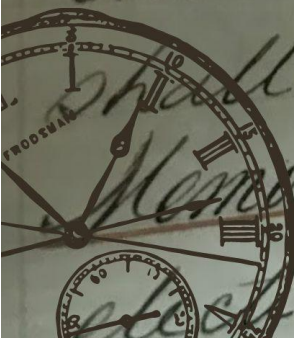
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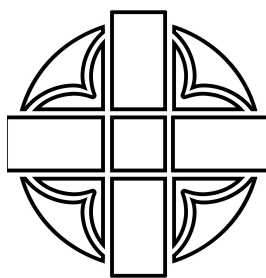
qualify to be chosen
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for each Parish in this State. And
shall be entitled to vote for a Vestryman
Church but free, white male citizens
Twenty-One years of age, Communicants
Protestant Episcopal Church, and who
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ences.

Dr. Turner observed that he expects negroes in the Memorial Church in five years anyway.

Mr. Martin stated that an uprising in the congregation had developed, and that, as a result, the things discussed at this meeting were academic.

Mr. Briscoe stated that it was rumored that the Rector is associated with negro groups, and he wondered what the facts were.





MEMORIAL EPISCOPAL STAFF

Rector	The Rev. Grey Maggiano
Deacon	The Rev. Natalie Conway
Music Minister	Justine Koontz
Youth Minister	Miles Weeks
Organist	Wan-Chi Su
Bookkeeper	Nirina Randrianarivelo
Buildings & Ground Chair	Beth Torres
Parish Administrator	Candice Willie
Director of Justice & Reparations	Anthony Francis

OFFICERS

Stacy Wells, Senior Warden
srwarden@memorialepiscopal.org
Beth Torres, Junior Warden
jrwarden@memorialepiscopal.org
Steve Howard, Treasurer
treasurer@memorialepiscopal.org
Vacant, Registrar

VESTRY

Class of 2024: Bill Roberts, Alice Peake, Steve Howard
Class of 2025: Ryan Sturm, Wendy Yap, Keenan Dvorak-Fisher
Class of 2026: Amy Krulak, Tom Penniston, Stacy Wells, Beth Torre

MEMORIAL EPISCOPAL CHURCH

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