

**PAST RECKONING:  
EXPLORING THE RACIAL HISTORY OF THE MORAVIAN AND EPISCOPAL CHURCHES**

This 3-part exploration of the racial history of the Moravian and Episcopal Churches is based on a webinar series, *Past Reckoning*, which was aired in the winter of 2023. The series was created by the Racial Reconciliation Working Group of the Moravian-Episcopal Coordinating Committee. The 90-minute webinars have been reduced to roughly 40-minute segments to be used in an adult education context in individual Moravian and Episcopal congregations or in a joint study.

The three videos are:

*Evangelizing Enslaved People: Good News or Control?*

*The Silent Protest Parade: Responses to Racial Violence and Black Leadership in the Church*

*The Church and the City: Integration, Segregation, and White Flight*

The videos explore topics in different historical periods (Precolonial to the Civil War; Reconstruction to Jim Crow, and Civil Rights to Today), and seek to connect the history of our Churches to our present. The videos include a presentation on the topic (which takes up the whole of the first video) and discussion with panelists (in the last two videos).

This study guide includes:

- suggested opening and closing prayers (used in the webinars)
- questions for discussion, including a “deeper dive” section of questions for longer sessions
- short bios for the presenters and panelists in the videos
- references and bibliography for further study
- information on the Moravian-Episcopal Coordinating Committee

## Session 1

### ***Evangelizing Enslaved People: Good News or Control?***

#### **Suggested Opening Prayer** (from Episcopalians United Against Racism):

God, grant us the serenity to accept the things we cannot change.

Lord, we know we cannot change what has happened in the past and the devastating impact of racism.

Grant us the courage to change the things we can.

In the spirit of reconciliation and with gratitude for the gift of diversity, we seek to engage and empower people of faith to create a community of justice and peace through our common prayers and acts of compassion.

We do, Lord, with your help, have the power to change ourselves and our response to the present situation. Please guide us and give us the courage to do what we must do.

And lastly, Lord,

give us the wisdom to know the difference, so that with prophetic courage we may act as advocates for the dignity and well-being of all persons, recognizing that behind every human face is the face of God.

In Jesus' name we pray, AMEN

#### **Introduction:**

This session explores the Moravian and Episcopal Churches' involvement with slavery, including some of the myths we have told ourselves about our involvement. The Moravians tell their history of the first missionaries to the Caribbean seeking to sell themselves into slavery in order to evangelize those who were enslaved. But, once both Churches become involved in enslaving people, was the desire to evangelize motivated by wanting to share the Gospel or to use Scripture to control those who were enslaved?

#### **Presenters:**



Ms. DeDreana Freeman is Director of Partnership Development for the NC Rural Center, and is serving her second term as a City Council Member in Durham, NC. She co-founded Episcopalians United Against Racism, is a member of the Moravian-Episcopal Coordinating Committee, and MECC Racial Reconciliation Working Group.



The Rev. Dr. Frank Crouch is the retired Vice President and Dean of Moravian Theological Seminary, Bethlehem, PA, as well as professor of New Testament. Dr. Crouch's post-retirement studies focus on the Rev. Dr. Charles Martin and racial issues in the Moravian Church in America. He is a member of the MECC Racial Reconciliation Working Group, and the Southern Province Moravian Team for Racial, Cultural, and Ethnic Reconciliation.

**Video:** (43:31)

### **Questions for Discussion:**

As you watched the video,  
What were some of the things that struck you or surprised you about the history of either or both of our two Churches with respect to slavery and the motivations for evangelizing enslaved people?

Were there any parts of the history of either or both of the denominations' approach to slavery that you didn't know or have questions about?

### **Deeper Dive Questions:**

What do you see as the contemporary significance of the Moravian and Episcopal Churches' involvement in slavery that you didn't see before or might have more questions about?

As the Moravian and Episcopal Churches come to terms with a fuller picture of our histories and identities, how does what you learned, about the Churches' involvement in slavery and motivations for evangelizing those who were enslaved, inform us today as we seek the best ways forward to embody God's call for love and justice?

What might be next steps for you individually or for your congregation/group in response to the video and discussion?

### **Suggested Closing Prayer** (from Episcopalians United Against Racism):

Lord, make us instruments of your peace;  
Where there is hatred, let us sow love;  
Where there is injury, pardon;  
Where there is discord, union;  
Where there is doubt, faith;

Where there is despair, hope;  
 Where there is darkness, light;  
 Where there is sadness, joy.  
 All this we pray in the name of Jesus Christ our Lord, AMEN.

### References for Session 1 “Evangelizing Enslaved People: Good News or Control?”

Image: "Landing Negroes at Jamestown from Dutch man-of-war, 1619"; Howard Pyle. Public Domain

Quote from Bishop Gibson, “To the Masters and Mistresses of Families in the English Plantations Abroad.” Cited in *Yet With A Steady Beat: The African American Struggle for Recognition in the Episcopal Church*. p. 20, note 15. Lewis, Harold T., Trinity Press International, 1996.

Image of Bishop Gibson: Credit: @Trustees of the British Museum. Original Author: John Ellys, artist; George Vertue, engraver Created: 1727 Medium: Engraving

Baptism of William Tucker. “Baptizing child of early enslaved Africans helped tie Episcopal Church to slavery’s legacy” by Mary Frances Schjonberg. Dec. 10, 2019, Episcopal News Service.  
<https://www.episcopalnewsservice.org/2019/12/10/baptizing-child-of-early-enslaved-africans-helped-tie-episcopal-church-to-slaverys-legacy/>

OpenStax US History College Level: The Economics of Cotton, Timeline and Account of Slave Trade  
<https://pressbooks-dev.oer.hawaii.edu/ushistory/chapter/the-economics-of-cotton/>

Baptist, Edward. *The Half Has Never Been Told: Slavery and the Making of American Capitalism*, Basic Books, 2014. P. 33, p. 323

Virginia Theological Seminary and Reparations.  
<https://vts.edu/mission/multicultural-ministries/reparations/>

*Traces of the Trade: A Story from the Deep North*, 2008 film by Katrina Browne.  
<http://www.tracesofthetrade.org/>

The Rev. Dr. N. Brooks Graebner. “Slavery & Race in the Episcopal Church in North Carolina; Remarks at the ‘Traces of *Our Trade*’ Day of Education & Reflection.” Episcopal Diocese of North Carolina, September 6, 2008

Information about the pamphlet, “The Rights and Duties of Slave-Holders” by the Rev. George W. Freeman and response of Lundsford Lane. In *6 Vignettes from the Racial History of the Diocese of North Carolina*, by The Rev. Dr. N. Brooks Graebner, Sept. 12, 2019.

[https://www.episdionc.org/uploads/images/6-vignettes-from-the-racial-history-of-the-diocese-of-north-carolina\\_757.pdf](https://www.episdionc.org/uploads/images/6-vignettes-from-the-racial-history-of-the-diocese-of-north-carolina_757.pdf)

Information on Absalom Jones. Dunkley, D. A., “Black Radicalism in the Episcopal Church: Absalom Jones and Slave Resistance, 1746–1818” in *ANGLICAN AND EPISCOPAL HISTORY*, September 2022, Vol. 91, Number 3. Pp. 269 notes 15-19, 270, 284, note 75, 286, note 81.

Image of cover: Used by permission. Historical Society of the Episcopal Church. 2023.

Image of Thomas Bray (1656-1730), Founder of the Society for Promoting Christian Knowledge; Cambridge University Library; <http://www.artuk.org/artworks/thomas-bray-16561730-founder-of-the-society-for-promoting-christian-knowledge-133844>. Public Domain.

Image of 18<sup>th</sup> century engraving of a bookplate of the Society for the Propagation of the Gospel in Foreign Parts. Credit: Special Collections, John D. Rockefeller Jr. Library, The [Colonial Williamsburg Foundation](#)

Quote from Absalom Jones. Douglass, William. *Annals of the First African Church in the United States of America* (Philadelphia: King & Baird), published in 1862.

Image of Absalom Jones. By Raphaelle Peale - Delaware Art Museum, User:Delart, Public Domain

Image of the African Episcopal Church of St. Thomas. Alamy Stock photo.

See also St. Thomas' website: <http://www.aecst.org/>

For more information on the Absalom Jones Center on Racial Healing, of the Episcopal Diocese of Atlanta: <https://www.centerforracialhealing.org/>

*A Toolkit for Reparations in Community: A Resource for the Body of Christ. The Episcopal Church and Slavery: A Historical Narrative.* Developed by the Subcommittee on Reparations and Racial Justice Commission of the Episcopal Diocese of Massachusetts

[https://www.diomass.org/sites/diomass/files/attachments/Reparations%20Toolkit\\_Episcopal%20Church%20and%20Slavery%20Historical%20Narrative\\_2021\\_11.pdf](https://www.diomass.org/sites/diomass/files/attachments/Reparations%20Toolkit_Episcopal%20Church%20and%20Slavery%20Historical%20Narrative_2021_11.pdf)

Episcopalians United Against Racism brochure:

[https://d3n8a8pro7vnm.cloudfront.net/euarofnc/pages/1/attachments/original/1616473528/EUAR\\_Brochure.pdf?1616473528](https://d3n8a8pro7vnm.cloudfront.net/euarofnc/pages/1/attachments/original/1616473528/EUAR_Brochure.pdf?1616473528)

**Further Resources for learning about racial history and racial justice work of the Episcopal and Moravian Churches, See page 15.**

**Session 2**  
***The Silent Protest Parade:***  
***Responses to Racial Violence and Black Leadership in the Church***

**Suggested Opening Prayer:**

Lord, make me a channel of disturbance.  
 Where there is apathy, let me provoke,  
 where there is compliance, let me bring questioning,  
 where there is silence, may I be a voice.  
 Where there is too much comfort  
 and too little action, grant disruption.  
 Where there are doors closed and hearts locked,  
 grant me the willingness to listen.  
 When laws dictate and pain is overlooked..  
 when tradition speaks louder than need...  
 grant that I may seek rather to do justice  
 than to talk about it.  
 Disturb us, O Lord,  
 to be with, as well as for the alienated;  
 to love the unlovable as well as the lovely,  
 Lord make me a channel of disturbance.  
 Amen.

**Introduction:**

When we hear the word “riot” today, we often think of the riots of the 1960’s and 70’s, with Black communities rising up to confront injustice. But, in the early 1900’s, there was a wave of riots, in various communities across America, with white residents attacking Black residents, sometimes destroying their homes and seeking to drive them out. The Silent Protest Parade, in July 1917, was an NAACP protest against the racialized violence in these riots as well as lynchings. The parade’s leaders included a Black Episcopal priest and a Black Moravian pastor. This session introduces these two Black leaders, and looks at how the Churches responded to racialized violence as well as the leadership of their Black members.

## Presenters and Panelists:



The Rev. Dr. Frank Crouch is the retired Vice President and Dean of Moravian Theological Seminary, Bethlehem, PA, as well as professor of New Testament. Dr. Crouch's post-retirement studies focus on the Rev. Dr. Charles Martin and racial issues in the Moravian Church in America. He is a member of the MECC Racial Reconciliation Working Group, and the Southern Province Moravian Team for Racial, Cultural, and Ethnic Reconciliation.



The Rev. Maria Tjeltveit is the co-chair of the Moravian-Episcopal Coordinating Committee (MECC) and chair of the MECC Racial Reconciliation Working Group. A retired Episcopal priest in the Diocese of Bethlehem, she coordinates a full communion *Sacred Ground: A film-based dialogue on race and faith* program on Zoom.



Mr. Tod Roulette is a published magazine writer on the arts and LGBTQ issues, an art dealer and Adjunct Professor at City College of New York. He was confirmed at St. Philip's Episcopal Church, Harlem, in 2002, and serves as the chair of the newly formed St. Philip's Archive.



The Rev. Desna Henry Goulbourne is the pastor of United Moravian Church, in New York City. Prior to coming to the United States, she served as a pastor in the Moravian Church in Jamaica and the Cayman Islands. She is a member of the Racial Justice Team of the Moravian Church, Northern Province, and a facilitator for the full communion *Sacred Ground* program.

**Video:** (42:36)

**Questions for Discussion:**

As you watched the video,

What were some of the things that struck you or surprised you about the history of either or both of our two Churches with respect to how our denomination leaders responded to racial violence and how the leadership of People of Color was accepted or resisted?

Were there any parts of the history of either or both of the denominations' approach to racial violence or Black leadership in the Church that you didn't know or might have more questions about?

**Deeper Dive Questions:**

What responses do you have to the leaders of the Silent Protest Parade and to the Parade?

What do you see as the contemporary significance of denominational responses to racial violence and Black leadership (or lack thereof) in our Churches that you didn't see before or might have more questions about?

As the Moravian and Episcopal Churches come to terms with a fuller picture of our histories and identities, how does learning about the Churches' response to racial violence and the leadership of People of Color inform us today as we seek the best ways forward to embody God's call for love and justice?

What might be next steps for individually or for your congregation/group in response to the video and discussion?

**Suggested Closing Prayer (A Prayer by The Rev. Dr. Howard Thurman):**

OUR LITTLE LIVES

Our little lives, our big problems—these we place upon Your altar!  
 The quietness in Your temple of silence again and again rebuffs us:  
 For some there is no discipline to hold them steady in the waiting,  
 And the minds reject the noiseless invasion of Your spirit.  
 For some there is no will to offer what is central in the thoughts—  
 The confusion is so manifest, there is no starting place to take hold.  
 For some the evils of the world tear down all concentrations  
 And scatter the focus of the high resolves.  
 We do not know how to do what we know to do.



We do not know how to be what we know to be.  
 Our little lives, our big problems—these we place upon Your altar!  
 Pour out upon us whatever our spirits need of shock, of life, of release  
 That we may find strength for these days—  
 Courage and hope for tomorrow.  
 In confidence we rest in Your sustaining grace  
 Which makes possible triumph in defeat, gain in loss, and love in hate.  
 We rejoice this day to say:  
 Our little lives, our big problems—these we place upon Your altar!  
 Amen.

**REFERENCES AND RESOURCES FOR SESSION 2**  
**The Silent Protest Parade:**  
**Responses to Racial Violence and Black Leadership in the Church**

Photo of Charles Martin, Charles Martin Collection, North Carolina Central University, PM 1.4 Clippings, Bound Volumes.

Image and quote of “Charles Martin” entry, *Record of Moravian Ministers, 1898-1923*, Moravian Archives, Bethlehem, PA.

Image of headline and quote: “What It Means to be a Negro in New York City,” *The New York World*, February 23, 1913.

Jesse Washington’s and Ell Persons stories draw from “Thirty Years of Lynching in the United States 1889-1918,” Published by the National Association for the Advancement of Colored People National Office, 70 Fifth Avenue, New York, April, 1919, p. 23-24.

Images of headline and sub-headline: “Race Rioters Fire East St. Louis,” *New York Times*, July 3, 1917.

“100 Negroes Shot, Burned, Clubbed to Death in E. St. Louis Race War,” *St. Louis Globe-Democrat*, Friday, July 6, 1917. (Public domain image).

Martin, Charles. “The Negro Silent Protest Parade” *The Making of African American Identity: Vol. II, 1865-1917, Primary Source Collection (1917)*: Accessed Nov. 2, 2020.

<https://nationalhumanitiescenter.org/pds/maai2/forward/text4/silentprotest.pdf>

Images of the Silent Protest Parade are from the Call to Action and Photographs, Photographs of Prominent African Americans. James Weldon Johnson Collection in the Yale Collection of American Literature, Beinecke Rare Book and Manuscript Library.

[https://collections.library.yale.edu/catalog?fulltext\\_search=1&search\\_field=all\\_fields&fulltext\\_search=1&q=%22silent+parade%22](https://collections.library.yale.edu/catalog?fulltext_search=1&search_field=all_fields&fulltext_search=1&q=%22silent+parade%22)

Image of Dr. Hutchens Chew Bishop is courtesy of St. Philip's Church, Harlem. To learn more about their history: <https://www.stphilipsharlem.org/history>

Information on the history of St. Philip's is from *Protest and Progress: New York's First Black Episcopal Church Fights Back*, by John H. Hewitt, Jr., (Garland Publishing, 2000) and *Reaching Out: An Epic of the People of St. Philip's Church, Its First 170 Years*. (This book was published by the congregation for their anniversary in 1986, and copies may be available through the church.)

Quote about an ongoing desire of white Moravians to "uplift them [Blacks] both morally and spiritually," is found in "1920 St. Philips [Moravian Church] Report," B 44 Provincial Synods, Southern Province: 1920-1929, Southern Province Moravian Archives, Winston-Salem, NC.

Quotes from the Journal of the 46<sup>th</sup> General Convention of the Protestant Episcopal Church of the United States of America, Copyright, Episcopal Church Archives. Pages 503, 395, 509, 137 and 228.

[https://www.episcopalarchives.org/sites/default/files/publications/1919\\_GC\\_Journal.pdf](https://www.episcopalarchives.org/sites/default/files/publications/1919_GC_Journal.pdf)

Image of The Rt. Rev. Benjamin Onderdonk, 4<sup>th</sup> Bishop of the Diocese of New York:

<http://anglicanhistory.org/usa/btonderdonk/index.html> (Public Domain).

Image of The Rev. Peter Williams: [https://episcopalnewyorker.org/wp-content/uploads/2020/10/101016393\\_1472438502.jpg](https://episcopalnewyorker.org/wp-content/uploads/2020/10/101016393_1472438502.jpg) More information about Peter Williams can be found in *Protest and Progress: New York's First Black Episcopal Church Fights Back*, by John H. Hewitt, Jr., (Garland Publishing, 2000).

Image of The Rt. Rev. Edward Thomas Demby, Suffragan Bishop for Colored Work, Diocese of Arkansas and the Province of the Southwest, 1918-1939, © National Portrait Gallery, London.

Image of the Rt. Rev. Henry Delany, Suffragan Bishop of the Diocese of North Carolina, 1918-1828, Courtesy of The Archives of the Episcopal Church.

Image of Conference of Church Workers Among Colored People, 1906. Courtesy of the Virginia Theological Seminary Archives, Bishop Payne Library. The African American Episcopal Historical Collection at the Bishop Payne Library, is a great resource for information, articles, and images. <https://vts.edu/bishop-payne-library/aaehc/> It is a project of the Historical Society of the Episcopal Church, <https://hsec.us/AAEC>

Image of The Rev. Alexander Crummell, Courtesy of The Archives of the Episcopal Church.

Image of The Rev. George Freeman Bragg, Jr., Virginia State University Special Collections and Archives. Used with permission.

Quote and history of the Conference of Church Workers Among Colored People (CCWACP) are from *Yet With A Steady Beat: The African American Struggle for Recognition in the Episcopal Church*, by Harold T. Lewis (Trinity Press International, 1996). p. 79, and quote about the General Convention of 1919, p. 133.

Images of Conference of Church Workers Among Colored People, 1915 and 1928. Courtesy of the Virginia Theological Seminary Archives, Bishop Payne Library.

Comments about the 'paper commission' "to study the conditions the race is living under in this country" are found in *Social Teachings in the Episcopal Church: A Source Book*, by Robert Hood, (Morehouse Publishing, 1990). p. 112.

Drawing of Charles Martin from "What It Means to be a Negro in New York City," *The New York World*, February 23, 1913.

"A Prince and a Great Man," Eulogy by Bishop Cameron C. Alleyne and Tribute by Bishop H.S. Gapp. Delivered March 4, 1942. Published at the Memorial Service, May 5, 1942. Charles Martin Collection, North Carolina Central University, PM 1.1 Beth Tphillah.

Although not quoted directly, along with *Yet With A Steady Beat*, the following book is a great resource for the Episcopal history of this period: *Episcopalians and Race: Civil War to Civil Rights*, by Gardiner H. Shattuck, (The University Press of Kentucky, 2000). A recent book, *Black and Episcopalian: The Struggle for Inclusion*, by Gayle Fisher-Stewart (Church Publishing Inc., 2022), also covers this period and ends each chapter with quotes from Black Episcopalians today.

Learn more about:

United Moravian Church, New York: <https://www.unitedmoravian.org/>

St. Philip's Episcopal Church, New York: <https://www.stphilipsharlem.org/>

**Further Resources for learning about racial history and racial justice work of the Episcopal and Moravian Churches**, See page 15.

### Session 3

#### ***The Church and the City: Integration, Segregation, and White Flight***

**Suggested Opening Prayer** (from the Diocese of Massachusetts Racial Justice Commission):

O God, you made us in your own image and redeemed us through Jesus your son.  
Grant us the courage to confront the various systems of racism and prejudice within our larger society,  
within our church and even within ourselves.  
May we be truly committed to doing the work of racial healing and preach,  
especially in the way we live our lives,  
that we all are precious and loved in the sight of God;  
that we all can faithfully walk and pray with one another to achieve the full love of one another  
that we profess with our Baptismal Covenant, through Jesus Christ our Lord, *Amen*.

#### **Introduction:**

The session begins with the personal story of The Rev. Mark Breland, whose family joined Second Moravian Church, Indianapolis, a congregation which had decided, in the 1950's, to stay in the city and integrate, rather than move to the suburbs as many congregations were doing. That decision was instrumental in Breland's African American family becoming Moravian and his becoming a Moravian pastor. His personal story creates an entry into exploring the larger context of trends of churches in Indianapolis and in the wider Moravian and Episcopal Churches.

#### **Presenters and Panelists:**



The Rev. Mark V. Breland, Sr. is co-pastor at the Lititz Moravian Congregation in Lititz, PA. He is a member of MECC Racial Reconciliation Working Group and the Northern Province Racial Justice Team.



Mr. Lee Little is the Assistant Historiographer of The Episcopal Church and hails from Indianapolis. His primary research interest is in settlement patterns and the role churches play in development.



The Rev. Marian Boyle Rohloff is pastor of West Side Moravian Church, Green Bay, WI. She is active in racial justice work through Northern Province Racial Justice Team, MECC Racial Reconciliation Working Group, as a board member of Gamaliel, Gamaliel National Religious Leaders' Caucus, and as President of Wisconsin affiliate WISDOM.



The Rev. Charles Wynder, Jr. is the Dean of Chapel and Spiritual Life at St. Paul's School, in Concord, NH. He served as Officer for Social Justice & Engagement on the Presiding Bishop's Staff for The Episcopal Church and is currently on the board of the Episcopal Urban Caucus.



The Rev. Maria Tjeltveit is the co-chair of the Moravian-Episcopal Coordinating Committee (MECC) and chair of the MECC Racial Reconciliation Working Group. A retired Episcopal priest in the Diocese of Bethlehem, she coordinates a full communion *Sacred Ground: A film-based dialogue on race and faith* program on Zoom.

**Video:** (41:32)

### Questions for Discussion:

As you watched the video, What were some of the things that struck you or surprised you about the history of either or both of our two Churches with respect to decisions about whether mostly white urban churches welcomed Black members or chose to move to the suburbs, and which churches were closed?

Were there any parts of the history of either or both of the denomination's approach to urban churches and movement of congregations out of the city that you didn't know or might have more questions about?

### Deeper Dive Questions:

What do you see as the contemporary significance of urban ministry and integration of churches that you didn't see before or might have more questions about?

As the Moravian and Episcopal Churches come to terms with a fuller picture of our histories and identities, how does the Church's relationship to the city inform us today as we seek the best ways forward to embody God's call for love and justice?

What might be next steps for individually or for your congregation/group in response to the video and discussion?

**Suggested Closing Prayer** (A Prayer for the Human Family, from the *Book of Common Prayer*):

O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. *Amen.*

### REFERENCES AND RESOURCES FOR SESSION 3

#### The Church and the City: Integration, Segregation, and White Flight

Lee Little has an interactive map of the Old Churches in Indianapolis that allows you to see redlining. (Second Moravian can be seen at the top of the northernmost red section, north and slightly east of the center of the city. Trinity Episcopal Church, also mentioned in the video, is almost due west of Second Moravian, on the edge of a blue area. All Saints Episcopal Church is closer to center city, in a yellow area.) <https://indydio.org/historiographer/>

To learn more about redlining: *The Color of Law: A Forgotten History of How Our Government Segregated America*. Richard Rothstein, New York, Liveright Publishing Company, 2018.

#### Episcopal Church

##### Books

- *Yet With A Steady Beat: The African American Struggle for Recognition in the Episcopal Church*: Harold Lewis, Valley Forge, Pa.: Trinity Press International, 1996.
- *Episcopalians & Race: Civil War to Civil Rights*. Serving God in the World: Theology and Civil Rights Activism in the Episcopal Church, 1958-1973 : Gardiner H. Shattuck, Jr., Lexington, University of Kentucky Press

- *Let There Be Peace among Us: A Story of The Union of Black Episcopalians*. Rodman, Edward. [Lawrenceville, VA: Brunswick, 1990}
- *Black and Episcopalian: The Struggle for Inclusion* Gayle Fisher-Stewart Church Publishing 2022
- *The Church Cracked Open: Disruption, Decline, and New Hope for Beloved Community*. Stephanie Spellers, New York, Church Publishing, Inc., 2021.

#### Articles:

- "Contending from the Walls of Zion": The General convention Special Program and the Crisis in American Society, 1967-1973. Gardiner H. Shattuck, Jr. (JSTOR)
- Racial Concerns in the Episcopal Church Since 1973: Harold T. Lewis (JSTOR)
- Black Episcopalians: A History From The Colonial Period To The Present: Robert A. Bennett (JSTOR)
- Experiment In Freedom: The Episcopal Church and the Black Power Movement: John L. Kater, Jr. (JSTOR)
- Serving God in the World: Theology and Civil Rights Activism in the Episcopal Church, 1958-1973: Gardiner H. Shattuck, Jr. (JSTOR)
- "Walk About Zion: An Overview of the Dynamics Affecting Urban Ministry in the Black Episcopal Church.": Rodman, Edward W Anglican Theological Review 76 (Fall 1994): 44 4-64

Episcopal Urban Caucus: <https://www.episcopalurbancaucus.org/about-us/>

Union of Black Episcopalians: <https://www.ube.org/>

#### **Moravian**

The Southern Province [Moravian Archives Bookstore](#) is a good source for some of the books and mentioned in the first webinar:

*Courage for the Future: The History of the Southern Province*. C. Daniel Crews and Richard Starbuck, 2002.

*Neither Slave Nor Free: Moravians, Slavery, and a Church that Endures*. C. Daniel Crews, 1998. (Temporarily out of print).

*Faith and Tears: The Moravian Mission among the Cherokee*. C. Daniel Crews, 2000, reprinted 2018.

In November 2022, there was a symposium, at Moravian University, in Bethlehem, PA, *Race, Slavery, and Land: Legacies in a Global Context, 1722-2000*. It looks like the recordings of talks are available [here](#).

#### **Further Resources for learning about racial history and racial justice work of the Episcopal and Moravian Churches:**

Episcopal Church Archives:

[African Americans and the Episcopal Church · The Church Awakens: African Americans and the Struggle for Justice \(episcopalarchives.org\)](#)

Episcopal Church Racial Reconciliation: <https://www.episcopalchurch.org/ministries/racial-reconciliation/> (contains many resources)

Episcopal Church African Descent Ministries: <https://www.episcopalchurch.org/ministries/african-descent-ministries/>

Moravian Church Northern Province: Racial Justice Team:  
<https://www.moravian.org/northern/category/racial-justice-and-healing/>

Moravian Church Southern Province: Moravian Team for Racial, Cultural, and Ethnic Reconciliation:  
<https://www.moravian.org/southern/2022/06/moravian-team-for-racial-cultural-and-ethnic-reconciliation/>

History Resources:

*The Historiographer* a newsletter published by the [National Episcopal Historians and Archivists](#), the [Historical Society of the Episcopal Church \(HSEC\)](#), and the [Episcopal Women's History Project](#).

*Anglican and Episcopal History* is a periodical, published quarterly, by the Historical Society of the Episcopal Church.

*The Journal of Moravian History*, edited by Paul Peucker, is published twice a year by the University of Pennsylvania Press on behalf of the Northern Province [Moravian Archives](#) and the [Moravian Historical Society](#).

The Southern Province [Moravian Archives](#) is also a good resource.

**Learn about the Moravian Episcopal Coordinating Committee and the Full Communion Relationship between the Moravian Church, Northern and Southern Provinces, and the Episcopal Church:**

<http://moravian-episcopal.org/>

See also:

<https://www.episcopalchurch.org/ministries/ecumenical-interreligious/moravian-church-northern-and-southern-provinces/>

<https://www.episcopalchurch.org/ministries/ecumenical-interreligious/one-pagers/>