

UNCOVERING THE HISTORY OF ST. JAMES'S: PART IV

1960 TO PRESENT

Summary

Part IV of the racial history of St. James's is separated into three sections: Community Context, mostly during Massive Resistance and the Civil Rights era, the US and Diocese of Virginia response and other racial activities, and St. James's response and other racial activities. The full text of Part IV, follows the Summary.

Section 1: Richmond Community Context

This section explores the profound social and political upheavals in Richmond, Virginia from the 1950s onward, tracing how Massive Resistance, the Civil Rights Movement, and systemic housing segregation shaped the community.

Massive Resistance and School Desegregation

Virginia's "Massive Resistance" movement was a state-wide effort to avoid compliance with the U.S. Supreme Court's 1954 *Brown v. Board of Education* ruling. In Richmond, this resistance began with the creation of the Richmond Crusade for Voters in 1956, an organization that evolved out of the Council to Save Public Schools. The Crusade opposed state laws that permitted localities to close schools rather than integrate them. By 1959, when both state and federal courts declared the school-closure strategy illegal, more than 12,000 students had been locked out of classrooms for months. Governor J. Lindsay Almond resisted, denouncing integration in inflammatory language, but ultimately conceded after legal defeat. On February 2, 1959, 21 Black students integrated schools in Norfolk and Arlington.

In Richmond itself, school desegregation proceeded slowly. Two Black students entered Chandler Junior High in 1960, but six years after *Brown*, only a tiny fraction of the state's 204,000 Black students attended previously all-white schools. The city's "Freedom of Choice" plan of 1966 proved ineffective due to entrenched residential segregation and lack of transportation. Not until the 1968 *Green v. New Kent* ruling and Judge Robert Merhige's 1971 busing order did meaningful integration efforts begin. Yet, white resistance and demographic realities undermined progress. Attempts to merge Richmond schools with surrounding white-majority counties failed after opposition reached the U.S. Supreme Court, and white flight accelerated. By 1976, Richmond's student population was nearly 90 percent Black. Even today, demographic disparities persist in city schools.

Civil Rights and Political Struggles

Parallel to the fight over education, Richmond experienced intense civil rights activism. In 1960, Virginia Union University students launched sit-ins at segregated lunch counters, sparking citywide protests and economic boycotts that eventually forced businesses to integrate. The Richmond Crusade for Voters expanded its mission, registering thousands of new Black voters and pressing for representation on City Council and in the General Assembly.

Despite national victories like the Civil Rights Act of 1964 and the Voting Rights Act of 1965, Virginia's congressional delegation opposed both laws. Locally, white elites sought to dilute Black political power. Richmond Forward, a conservative political group of influential businessmen, publicly endorsed token Black candidates but secretly plotted annexations of white suburbs to preserve white majorities in city elections.

The eventual breakthrough came through litigation led by activists like Rev. Curtis Holt Sr., which forced Richmond to abandon at-large elections and adopt a ward system. This reform paved the way for the election of the city's first Black majority council in 1977, with Henry Marsh as the mayor. Marsh's leadership symbolized a new era, but conflicts persisted, including divisions within the Black leadership itself and continued influence from the city's white power structure.

Housing Segregation and Urban Renewal

Education and politics were deeply tied to patterns of housing segregation, which had been deliberately reinforced through zoning, discriminatory real estate practices, and urban renewal projects. As early as 1911, Richmond passed ordinances separating neighborhoods by race. Although struck down nationally in 1917, segregation persisted through subtler planning mechanisms. Black neighborhoods were often rezoned for industrial use, creating overcrowding and deteriorating living conditions.

Public housing further entrenched racial separation. Beginning with Gilpin Court in 1941, the city concentrated Black residents in five major projects built between 1952 and 1962. Some schools were constructed within these complexes, effectively recreating segregated systems under a new guise. Meanwhile, urban renewal initiatives—most infamously the construction of I-95 through Jackson Ward—destroyed historic Black neighborhoods. Hundreds of families were displaced, often with minimal compensation, and the cultural and economic heart of Black Richmond was permanently scarred.

Additional tools of segregation included restrictive covenants that barred Black homeownership in white areas, blockbusting that exploited racial fears for profit, redlining that denied mortgage access, and exploitative contract sales that trapped Black families in insecure housing arrangements. Even after the passage of the 1968 Fair Housing Act, practices like steering buyers by race continued into the late 20th century.

Conclusion

The history of Richmond from the 1950s through the 1970s reveals a city caught between change and resistance. Massive Resistance delayed desegregation, white elites manipulated annexation to suppress Black political power, and systemic housing discrimination reshaped the city's neighborhoods. Yet, grassroots activism—from student sit-ins to the work of the Richmond Crusade for Voters—won major victories in education, politics, and civil rights. The legacy of this period is visible today in Richmond's demographics, its schools, and its ongoing struggle to confront the intertwined legacies of racism, urban planning, and political exclusion.

Section 2: Religion and Race

Introduction

This section provides an overview of the Episcopal Church's role in Richmond, Virginia, during the period of desegregation and the Civil Rights Movement. It examines how theological ideals, denominational mandates, and local practices often clashed, and how church leaders and parishioners responded to the pressures of integration. By considering both national directives and Richmond's particular context, this narrative illustrates the broader story of religious institutions navigating questions of race, tradition, and justice.

National Episcopal Church Actions

As early as 1952, the Episcopal Church's National Council declared that racial segregation within congregations was inconsistent with Christian teaching. The General Convention of that year condemned racial discrimination and called on dioceses to admit Black communicants on equal terms. This was a bold move for a denomination historically rooted in southern tradition and elite society. By 1955, the stance was reaffirmed, despite strong opposition from leaders in the South such as Bishop George P. Gunn of Southern Virginia, who openly resisted the council's directive.

The national church continued to strengthen its position throughout the decade. In 1958 and again in 1961, General Convention resolutions emphasized that racial segregation contradicted the Gospel and that discrimination in parishes could not be tolerated. By 1961, a particularly strong statement asserted that membership in the church must not depend on race and that dioceses had a moral obligation to enforce this principle. These resolutions represented the church's attempt to align itself with the growing Civil Rights Movement, even as local leaders, especially in the South, hesitated to comply.

Richmond Clergy and Lay Response

In Richmond and the surrounding dioceses, local church leaders struggled with these mandates. Bishop William H. Marmion of Southwest Virginia stated in 1954 that "the church must not be the battleground for integration." This phrasing captured the

ambivalence of southern leaders: they did not necessarily advocate explicit defiance, but they refused to enforce integration or support activism. Bishop Gunn followed a similar line, discouraging conflict but simultaneously permitting segregationist practices to continue unchallenged.

The laity often reinforced this cautious approach. Many parishioners argued that the church should not become involved in political debates, framing desegregation as an external issue rather than a spiritual matter. For them, unity within the church was prioritized over prophetic witness. This argument effectively allowed congregations to maintain segregated practices under the guise of avoiding controversy. Even when national leaders condemned racism as sin in the early 1960s, local leaders and members found ways to delay compliance.

Seminaries and Education

Theological education also revealed these tensions. Virginia Theological Seminary (VTS), one of the most influential Episcopal seminaries in the South, did not admit a Black student until 1951. While this was an important step, integration at the seminary was slow and often symbolic rather than substantive. Black students remained isolated, and the seminary as an institution did little to support the broader Civil Rights Movement. By contrast, Black congregations and clergy consistently pressed for equal treatment, but their voices were marginalized within diocesan life.

This disconnect between national vision and local practice reveals how theological education was both a site of progress and of hesitation. While VTS officially ended segregation, the culture of the seminary remained ambivalent, and many future clergy were trained in an environment that minimized the urgency of racial justice.

Urban Churches and White Flight

Urban Episcopal churches in Richmond also faced demographic pressures as desegregation proceeded. Parishes such as St. Paul's Episcopal, historically known as the "Cathedral of the Confederacy," saw significant membership decline as white flight reshaped the city. Many white parishioners left urban congregations for suburban churches, where integration could be more easily avoided. This phenomenon weakened some of Richmond's most historically significant parishes.

Bishop Robert Gibson Jr., who led the Diocese of Virginia during the mid-1960s, cautiously began to support racial justice initiatives. However, his leadership was marked by moderation, and enforcement of national resolutions was often limited. This reflected a broader denominational pattern: strong statements were made at the national level, but implementation varied widely at the local level depending on the willingness of bishops and parish leaders.

Conclusion

The Episcopal Church in Richmond exemplifies the complexities of religious institutions during the Civil Rights era. Nationally, the denomination increasingly aligned itself with the cause of racial justice, issuing resolutions that condemned segregation and named racism as a sin. Locally, however, clergy and laity often resisted, citing unity, tradition, or the desire to avoid politics. This duality meant that progress was slow and inconsistent, with a small number of clergy embracing prophetic leadership while most remained cautious.

By examining the Episcopal Church in Richmond, one sees how religion functioned as both a conservative force and a potential agent of change. The church's hesitancy to enforce its own principles demonstrates the challenge of reconciling theology with entrenched social norms. Ultimately, the Episcopal Church in Richmond lagged behind its national denomination, mirroring Virginia's broader response to desegregation: characterized by moderation, delay, and resistance to rapid change.

Section 3: St. James's — Major Racial Actions and Outreach by Church Leadership

Overview

Section 3 synthesizes parish sources—Vestry minutes, clergy letters, Women of St. James's records, and parish histories—to narrate how St. James's engaged questions of race, justice, and public witness from the Baker era (1957–1978) forward.

I. The Rev. Richard Royall Baker III (1957–1978)

Baker's tenure spanned Massive Resistance, civil-rights activism, and contentious church debates. Family testimony recalls his inviting Virginia Union University students to speak with St. James's teens in the early 1960s in an effort to encourage dialogue. A former St. James's member remembers there was pushback from some parishioners about these bi-racial teen meetings. In diocesan life, Baker served as secretary-treasurer of the 1959 Racial Study Commission, urging that the Church prepare youth for integrated life by convening joint conferences. The Commission's 1960 report—echoing Baker's cautionary public remarks—recommended both segregated and integrated events, underscoring deep disagreement.

Parish governance often prioritized unity and local autonomy. In 1962 the Vestry declined the request by the “Episcopal Society for Cultural and Racial Unity” to meet at St. James's, a decision revisited but not reversed in 1964. In September 1963 the Vestry asked permission not to read national statements backing the March on Washington and civil-rights legislation, arguing such positions were matters of political conscience; the Presiding Bishop replied that the issues were fundamentally moral.

Financial protests and designated giving became recurring tools. The Vestry permitted restricted pledges and reduced diocesan support at several points, even as the parish adopted the aspirational 50/50 sharing principle in 1965—matching spending on operations with spending “doing the Word” in city and world.

Outreach grew in parallel. Women of St. James’s supported Black ministries in 1959 and opened Grace House nursery in September 1963 for families in a nearby “depressed area,” signaling a turn toward neighborhood-facing work. Parish-wide collections aided burned Black churches in Mississippi (1965) and historically Black Virginia Union University (1970).

The parish also contested national ecclesial politics. In 1965 and again in 1969–70, the Vestry criticized actions by the National Council of Churches and the Episcopal Executive Council (including the grant to the National Committee of Black Churchmen), encouraged restricted giving when parishioners did not agree with racial policies of the National or Diocesan Church, and corresponded with bishops and the Presiding Bishop. A 1965 letter circulated by a parishioner urged the Church to disengage from demonstrations and focus on law-and-order themes, reflecting regional anxieties about civil-rights tactics.

Even amid contention, outreach expanded. In 1970 St. James’s helped found the Stuart Circle Parish, launched an adult day-care, and continued neighborhood ministries.

II. Transitions and the Fagan Years (1979–1992)

Following brief leadership by the Rev. R. Martin Caldwell Jr. (1979–1981), the Rev. Frank F. Fagan (1982–1992) emphasized parish life and neighborhood ministry. The parish recommitted to 50/50 sharing during the 150th anniversary in 1985, expanded children’s and disability ministries, and began regular meal programs with Freedom House. Office space was offered to agencies including SRO/Support Works Housing.

III. The Trache Years and Interracial Partnership (1994–1999)

The Rev. Robert Trache advanced racial-healing work through a joint ministry with Fourth Baptist Church beginning in 1994—pulpit exchanges, joint worship, retreats, and an envisioned Institute for Race Relations—funded initially by St. James’s and pursued despite intermittent community anxieties and later leadership challenges at Fourth Baptist.

IV. The Hollerith Years and East End Focus (2000–2016)

Under the Rev. Randy Hollerith, St. James’s deepened urban ministries: mentoring at Whitcomb Court (public housing project), CARITAS hosting, shared adult education with Beth Ahabah, robust college-volunteer partnerships, and sustained support for the Peter Paul Development Center in the City’s East End. The parish hosted annual MLK Evensong services and, by 2014, discussed Confederate symbols in stained glass while also preparing to bless same-sex unions consistent with diocesan guidance. St. James’s also joined regional advocacy for RVA Rapid Transit with Richmond Hill and diocesan partners.

V. Recent Developments (2017–2023)

During the Rev. John McCard's tenure, MLK Evensong attendance reached new highs, with civic leaders participating. Budget constraints in 2019 reduced Outreach allocations, but targeted fundraising sustained grant-making. In 2020, amid COVID-19 and racial-justice protests, St. James's increased Outreach distributions (including a one-time reallocation of Mardi Gras proceeds) and formed the Racial Justice and Reconciliation group (RJR), which organized study, signage, and public statements. Later, the RJR became the Becoming Beloved Community (BBC) ministry. In 2021 the Vestry approved amending two stained glass windows to cover Confederate icons and planned parish communications about the work.

Conclusion

Across six decades, St. James's moved from defensive debates over national church politics toward deepening practices of local love: consistent neighborhood partnerships, interracial collaboration, and a readiness to re-examine inherited symbols. The record is neither linear nor unambiguous, but the trajectory is clear: wider tables, stronger civic ties, and a theology of reconciliation increasingly expressed in concrete action.

Uncovering the History of St. James's: Part IV – 1960 to Present

Section 1:

Community Context

Massive Resistance:

The Richmond Crusade for Voters was founded in 1956, and grew out of The Council to Save Public Schools, a Richmond organization formed to fight a January 1956 law which allowed cities in Virginia the option of closing public schools rather than integrating them. <https://archives.library.vcu.edu/repositories/5/resources/145>

The 1960's in Richmond continued the Massive Resistance to the 1954 Brown vs Board of Education decision. In January 1959, the Virginia supreme Court “and the federal district court joined in declaring that the state’s closure of the (4) schools illegal”. (Unhealed History p. 163) At that point 12,700 Virginia students had been out of school for five months because the court had ordered them to integrate but the state said they should close rather than integrate the schools. After the ruling, then Governor Almond issued a statement in which he decried integrated schools as “the livid stench of sadism, sex, immorality and juvenile pregnancy infesting the mixed schools...” and vowed he would “not yield to that which I know to be wrong”. But the Governor finally admitted there was nothing he could do and on February 2, 1959, 21 black students (four in Arlington and 17 in Norfolk entered previously all-white schools. (Unhealed History p. 164)

On September 6, 1960, after three years of litigation, two black students integrated Chandler Junior High School in Richmond. Six years after Brown vs Board, there were only 170 out of 204,000 black students attending previously all-white schools. In 1966, Richmond City adopted the Freedom of Choice program, where students could attend schools out of their districts, however, no bus transportation was provided. Due to housing segregation policies (see below), blacks were all in their own areas with no white schools nearby. (Unhealed History p. 167)

Integration of Episcopal Schools like St. Catherine’s was approved in 1963. In that year, one Black girl was placed on a waiting list. However, “the first accepted applicant chose to go elsewhere. St. Catherine’s admitted its first Black student in 1968, the year all nine diocesan schools had integrated.” P. 116 of Faith, Race.... ***[is this how you want to cite this?]***

In 1968, the US Supreme Court ruled in Green vs New Kent that the Freedom of Choice “could not be a legitimate choice of the 1954 Brown decision so long as the effect of it was to maintain a dual school system.” When Richmond was sued, they came up with a pairing plan, which didn’t work either, again due to housing segregation. It was clear that school integration would not work without busing, which was ordered by Judge Robert Merhige in April 1971. **[cite]** Cross town busing began in Richmond Middle and High Schools in September 1971. Knowing this would not work well because the City’s school’s population was 70% black and 30% white, Black plaintiffs requested the merging of Richmond with

Henrico and Chesterfield counties, which were 90% white. (Unhealed History p. 167) Judge Merrige agreed but the Virginia Attorney General, the State Board of Education and the counties opposed it and sued. After all the appeals including to the U.S. Supreme Court, the merger failed finally in 1973. By 1976, 12,000 white students had left the City with an 89% black student population. (Unhealed History p. 168)

As of May 2024, Richmond City Public Schools was 10.9% white, 59.9% black, 25.5% Hispanic with the remainder consisting of other minorities or made up of two races. (Richmond City Public Schools)

Civil Rights:

The 60's were also the high point of the Civil Rights movement. On February 20, 1960 in Richmond, 34 Virginia Union University students sat at the segregated Thalhimers lunch counter and were arrested, but they were not alone. Between 200 to 300 other students protested in downtown, including 74 students occupying all the stools in the G.C. Murphy department store's whites-only lunch area.

https://news.vcu.edu/article/they_knew_what_was_right_the_story_of_the_richmond_34

These protests were the beginning of an economic boycott, which eventually resulted in the integration of the lunch counters.

The Richmond Crusade for Voters, which started to fight Massive Resistance, was very active during the 60's and 70's, especially in advocating for Blacks to be elected to City Council and the General Assembly. The Crusade is still active today.

In 1964, the Civil Rights Bill was passed prohibiting segregation in public accommodations and employment. All the Virginia delegation in Congress voted against the bill.

<https://www.govtrack.us/congress/votes/88-1964/h182>

In 1965, the Voting Rights Act was passed. It "outlawed the discriminatory voting practices adopted in many southern states after the Civil War, including literacy tests as a prerequisite to voting. The entire Virginia delegation voted against the Voting Rights Act."

<https://www.govtrack.us/congress/votes/89-1965/h87> "The Voting Rights Act had an immediate impact. By the end of 1965, a quarter of a million new Black voters had been registered, one-third by federal examiners. By the end of 1966, only four out of 13 southern states had fewer than 50 percent of African Americans registered to vote. The Voting Rights Act of 1965 was readopted and strengthened in 1970, 1975, and 1982."

<https://www.archives.gov/milestone-documents/voting-rights-act>

In 1964, only 18,161 African Americans had registered to vote in Richmond. By 1966 there were 30,000, prompting a push for more annexation of the counties to retain the white majority on City Council. (Unhealed History p. 171)

In March 1965, more than 700 people marched in four Virginia cities to promote equality in voter registration and to honor the Rev. James Reeb, a white Unitarian Universalist minister

from Boston who was slain in a civil rights demonstration in Alabama the week before. https://richmond.com/news/local/history/from-the-archives-over-150-photos-from-the-1960s/collection_ab7e3c72-50a9-52b2-af69-0c0dc83e76c8.html#39. (caption below an image printed in the Richmond News Leader.)

In 1963, influential white business leaders created Richmond Forward, a conservative political organization. “Members of Richmond Forward included men who with considerable influence in Richmond and Virginia politics, in particular David Mays and James C. Wheat” who was chair of the Richmond City Planning Commission “a powerful body in city government which had considerable influence in urban development, including street construction, zoning, and the authorization of monuments and memorials”. [White Supremacy and the Landscapes of Memory in Richmond, Virginia in the 1960s – The Activist History Review](#) The article continues: “Internal Richmond Forward documents make clear that they felt threatened by and worked to prevent African-American political action and to forestall integration.” They played savvy racial politics and endorsed Dr. William Ferguson Reid to the General Assembly (GA) in 1965. He was the first Black elected to the GA since reconstruction.

Dr. Reid was also one of the original founders of the Crusade for Voters. https://www.lva.virginia.gov/exhibits/political/william_reid.htm . While Richmond Forward endorsed Black candidates, this group was not in favor of the Crusade. Richmond Forward was also in favor of annexation to dilute the Black vote. “Operating in secret, Richmond Forward worked to annex wholly white communities in neighboring Henrico and Chesterfield Counties in hopes that this would shift Richmond’s demographics and prevent, or at least delay, African Americans from becoming the majority in the city.” <https://activisthistory.com/2017/10/27/white-supremacy-and-the-landscapes-of-memory-in-richmond-virginia-in-the-1960s/>

Annexation of parts of Henrico and Chesterfield Counties was thus a tool used by white leaders to dilute the black vote and retain power. *The Politics of Annexation: Oligarchic Power in a Southern City*, written by John V. Moeser and Rutlege M. Dennis in 1982, describes a detailed study by the authors of the last annexation of Chesterfield County by Richmond City as “racism with a velvet glove”. In the late 60’s, Richmond City officials held several meetings to strategize about how to increase the white population. Richard Bagby, mayor from 1968 to 1970, who participated in those meetings vowed that “As long as I am the mayor of the city of Richmond, quote, the n----- won’t take over this town.” (***Dorothy, I’m waiting on this book so I can quote the page.***)

Eventually, the battle of who would control City Hall was won after hearings in the lower federal courts and the US Supreme Court in a case initiated by Rev. Curtis T. Holt Sr. a black civil rights activist. <https://caselaw.findlaw.com/court/us-supreme-court/422/358.html>. The case resulted in the City’s being divided into nine wards instead of having at-large elections.

The first Black majority to City Council was elected in 1977. According to an analysis in the Washington Post, the next day Henry Marsh, a black City Council member and the mayor apparent, reflected "Maybe some people have looked around at other cities and realized that blacks taking over isn't the end of the world."

<https://www.washingtonpost.com/archive/politics/1977/03/03/richmond-blacks-capture-majority-of-seats-on-city-council-in-historic-election/0fead50d-1bd8-4ea1-b2ea-2760f8af02d8/>. In 1982, Mayor Henry Marsh lost re-election to Roy A. West, also black, who was favored by the white city council members. According to the Times Dispatch in an article after Mr. West's death, "(Mr. West's) arrival maintained, but also upended, what had been a 5-4 black majority when he aligned himself with the council's four white members and became their choice for mayor." In the same article, Henry Marsh said: "He was used by some elements in the business community who wanted to remove me as mayor." https://richmond.com/news/plus/roy-a-west-an-outspoken-figure-who-rose-from-childhood-poverty-to-be-mayor-of/article_31d81ee2-4f2d-54fe-b75c-b956befbb38d.html.

[did you mean to delete reference to "Former vice mayor and Vestry member Henry Valentine was pleased with Marsh's replacement" – needs citation if reinserted]

Housing Segregation/Discrimination and Urban Renewal:

McGuire Woods Consulting, Public Affairs Solutions conducted a study of the history of zoning and segregation and its impacts in Virginia and documented the legacy of systemic racism preserved by zoning. [Zoning and Segregation in Virginia: Part 1 \(mcguirewoods.com\)](http://mcguirewoods.com). The study highlighted the history of zoning, which began as a means of perpetuating racial segregation.

The city of Richmond, using its charter powers, adopted the first ordinance dividing the city into separate blocks for white and "colored" in April 1911. Eleven months later, the General Assembly approved legislation enabling all cities and towns in Virginia to adopt segregation districts dividing blocks between white persons and "colored" persons. While the Supreme Court of Virginia upheld these segregation districts in *Hopkins v. City of Richmond*, 117 Va. 692, 86 S.E. 139 (1915), two years later the U.S. Supreme Court ruled in *Buchanan v. Warley*, 245 U.S. 60 (1917) that explicit racial segregation zoning was unconstitutional. Zoning and Segregation in Virginia: Part 1.

"The Buchanan decision undermined the use of zoning to segregate explicitly by race but not the use of the planning process in the service of segregation. After 1917, cities preferred to engage professional planners to prepare racial zoning plans and to marshal the entire planning process to create the completely separate Black community." Despite the ruling in *Buchanan*, some early comprehensive plans, such as the 1928 comprehensive city plan for Roanoke, specifically designated "Areas for Colored Population."

In addition, the McGuire Woods study states that maps were drawn in some areas categorizing largely African American areas as "industrial" while white areas were "residential". In the *Color of Law*, Richard Rothstein cites similar examples of this

industrial categorizing. In St. Louis, the Planning Commission “changed an area’s zoning from residential to industrial if African American families had begun to move into it.” (p. 50)

Rothstein also says that zoning decisions not only promoted segregation, they also contributed to areas becoming slums. Again citing St. Louis, Rothstein explains:

Not only were these areas zoned to permit industry, even polluting industry, but the (Planning Commission) permitted taverns, liquor stores, nightclubs and housing of prostitution to open in African American neighborhoods but prohibited these as zoning violations in neighborhoods where whites lived. Residences in single-family districts could not legally be subdivided, but those in industrial districts could be, and with African Americans restricted from all but a few neighborhoods, rooming houses sprang up to accommodate the overcrowded population. (p. 50) **[is this paragraph a quote? If so needs quotation marks]**

According to the Rev. Benjamin Campbell in his book, *Richmond’s Unhealed History*, the City of Richmond’s public housing began in 1941, when the newly created Housing Authority took part of Jackson Ward, a historically African American neighborhood. The City demolished Apostle Town, containing almost 200 houses, to build the City’s first public housing project, Gilpin Court, with 297 units. Five public housing projects (totaling 2,000 units) segregating African Americans were built in the east end of Richmond within one mile of each other beginning in 1952 and ending in 1962. Campbell contends that they were built to get around court ordered school desegregation. Richmond built a school in the middle of the Mosby Court housing project to serve 1,500 junior high school and 1,000 elementary school students. “Richmond developed what is now the sixth highest concentration of public housing among cities over 200,000 in population.” (*Richmond’s Unhealed History*, Brandylane Publishers, Inc. 2012, p. 157)

Richmond offers several examples of Black neighborhoods split by highway construction in the guise of “Neighborhood Revitalization” and “Urban Renewal.” These are described poignantly in *Richmond’s Unhealed History*. In addition to Apostle Town, beginning in 1946 and for the next thirty-five years, in the name of urban renewal, the all-white city council pursued a plan that destroyed or invaded every major black neighborhood in the city: Jackson Ward and Navy Hill in the north; 17th Street, portions of Church Hill and Fulton in the east; Oak Grove and Blackwell in the south and the Black west end (Randolph); Penitentiary Bottom and Carver in the west.

Residents were given \$700 with no other support for relocation. They were given priority for the new public housing but many did not want to live in what they considered unattractive and socially demeaning places.

Campbell describes in detail how Jackson Ward was split in half by the construction of I-95. To get around two public referenda opposing the construction through the historically significant black neighborhood, in 1954, the all-white General Assembly created the

Richmond-Petersburg Turnpike Authority and gave it eminent domain. Four months later, the Authority announced the highway would be built through Jackson Ward. As many as 1,000 homes of African Americans lay in the path of the proposed expressway. The highway cut a barrier canyon the width of a city block through the middle of the neighborhood, from east to west, separating half of it from the center city, eliminating pedestrian pathways, and blocking thirty-one streets.

Other ways of ensuring housing segregation continued in Richmond after the 1950's included:

- Restrictive covenants in deeds: These started in the 1920's but continued through the 60's and 70's in some areas. These covenants required that the property could not be sold to or bought by Blacks. Some deeds in Richmond still contain this covenant, and it wasn't until 2020 that the General Assembly passed a bill declaring that these covenants must be removed from all deeds.
- Blockbusting: This "was a scheme in which speculators bought properties in borderline black-white areas; rented or sold them to African American families at above market prices; persuaded white families residing in these areas that their neighborhoods were turning into African American slums and that values would soon fall precipitously; and then purchased the panicked whites' homes for less than their worth". (Rothstein, The Color of Law, p. 95)
- Redlining and Contract Sales of homes: Black people were usually unable to get FHA-insured loans because of a vicious cycle established through racist policies. Redlining was the practice of developing for lenders maps that outlined in red certain neighborhoods, usually Black ones, that were considered risky for loans. All the Black neighborhoods in Richmond were redlined. Because they were unable to get FHA-insured loans, Blacks were often forced to buy homes from speculators in contract sales. Rothstein described what happened in contract sales: "Agents often sold these homes on installment plans... in which no equity accumulated from down or monthly payments". Usually, these contract sales would only transfer after 15 or 20 years, but if a monthly payment was missed, the speculator could evict the family and sell to another family with the original family having nothing to show for it. (Rothstein, p. 96)
- Steering whites away from black neighborhoods and vice versa: This was a very popular tool used in the 70's, 80's and 90's after the Fair Housing Act was enacted in 1968.

Section 2:

US Episcopal Church

The 1958 Episcopal National Convention first said that discrimination has its root in human sin. The resolution stated "The House of Deputies concurring, that we call first upon our fellow Churchmen by God's grace to cleanse themselves of all spirit of racial discrimination; and then upon all persons, especially the members of our Church, to work together, in charity and forbearance, towards the establishment, without racial discrimination, of full opportunities in fields such as education, housing, employment and public accommodation."

https://www.episcopalarchives.org/sites/default/files/publications/1958_GC_Journal.pdf.

The Episcopal Church treated African Americans as a problem: culturally and socially separated and inferior, but by baptism, full and equal members of the community. The Church tried to mend this breach by ministering to Black Americans separately, consecrating bishops for “colored work”, funding Black colleges, establishing Black congregations, and operating a special office for “Negro work.” In short, the Episcopal Church fully embraced the American “separate but equal” construct of race relations. Overcoming this legacy would require the work of both whites and Black Episcopalians. <https://episcopalarchives.org/church-awakens/exhibits/show/escru/escru>

In the Book, *Episcopalians and Race: Civil War to Civil Rights*, Gardner H. Shattuck talks about the national church’s reaction to the *Brown v. Board* decision, which impacted the move of the 1955 General Convention from segregated Houston, TX to Honolulu, HI. They officially endorsed the *Brown* decision and declared that “unjust social discrimination and segregation are contrary to the mind of Christ and the will of God”. Shattuck goes on to say that Episcopalians were not unanimous about their opinions on desegregation. As a 1952 study suggested “ordinary Episcopalians were generally more conservative on social matters than the official pronouncements... approximately 10% of the bishops and priests and 25% of lay people still believed in the validity of racial segregation”. (p.184,185).

Shattuck also explains that throughout the South in the years following the *Brown* decision, Episcopalian advocates for integration were repeatedly harassed for speaking out and in some instances, lost their pastorates and one woman had her house bombed. In addition, Shattuck says that the National Church did little to help Black clergy who were advocating for integration. In Alabama, “the black clergy even asked diocesan leaders to bring their traditional, paternalistic ministry to a halt and recommended that they completely rethink their efforts with African Americans”. (p. 214)

Summarizing the actions of the church in the late 50’s following the *Brown* decision, Shattuck says: “Though white Episcopalians continued to congratulate themselves for supporting law and order and for shunning the violent excesses of those who burned crosses or threatened black schoolchildren, they remained reluctant about sharing control ---whether political or ecclesiastical--- with African Americans”. (p.229)

In December 1959, approximately one hundred lay and ordained Episcopalians organized the Episcopal Society for Cultural and Racial Unity (ESCRU) in an attempt to remove all vestiges of segregation from the life of the Church. The group took issue with the *de facto* racial segregation that dominated much of Church life in the South. By adopting the tactics of other civil rights protesters, such as peaceful protest and civil disobedience, ESCRU sought to publicize long-standing problems of segregation and racial division in the Church and to promote racial unity. <https://www.episcopalarchives.org/episcopal-society-for-cultural-and-racial-unity-escru> At the 1959 National Convention, a liberal, Arthur Lichtenberger was named the Presiding Bishop.

ESCRU's statement of purpose included objectives such as the elimination of single-race parishes; an end to racial criteria in the admission of people to schools, camps, hospitals and other institutions affiliated with the Episcopal Church; and appreciation of the church's 'prophetic role' in overturning racial barriers in society as a whole. By mid 1960, over a thousand Episcopalians had joined ESCRU. (Shattuck p. 281-282)

ESCRU supported the student non-violent sit-in movement and were lambasted by many white southern Episcopalians, such as B. Powell Harrison of Virginia who said blacks were trying to destroy their property rights with illegal sit-ins. Arthur Walmsley of ESCRU questioned the motives of church members. He said "to avoid involvement in the tensions brought about by social change is to deny God's world,' for the present racial crisis was summoning Episcopalians to witness to the fatherhood of God and their unity in Jesus Christ". (Shattuck pp.297-299)

Despite Lichtenberger's liberal leanings, he did not truly support ESCRU and did not come out publicly as the leader of the Episcopal Church to support integration until after the brutality against peaceful civil rights protesters occurred in Alabama at the Edmond Pettus Bridge. On June 2, 1963, he issued a pastoral letter discussing the racial turmoil in Alabama and spoke of the necessity of the Church to act and take every step possible to join with each other across lines of racial segregation. "The freedom to vote, to eat a hamburger where you want, to have a decent job, to live in a house fit for habitation were rights that should not be denied by anyone in the United States." (Shattuck p. 352)

At the same time, the General Board of the National Council of Churches created a new group, the Commission on Religion and Race and Lichtenberger agreed to chair the commission. There was a flurry of activity by Episcopalian activist including ESCRU during that time which resulted in arrest by some Episcopal priests. "The House of Bishops officially endorsed Kennedy's civil rights legislation and recognized the rights of church members to join the march (on Washington) as an expression of their Christian beliefs." A full page ad appeared in the *Washington Post* announcing the Episcopal Church's full support of jobs and voting rights for African Americans. Over 40,000 laity and clergy from all the American denominations were at the March on Washington, including 300 Episcopal priests and 10 bishops marched. Lichtenberger praised the passage of the Civil Rights Act of 1964, even though the Episcopal Church was still divided about the issue. (Shattuck pp. 357-364)

In the 1964 General Convention, William Stringfellow, released a "Statement of Conscience on Racism in the Presidential Campaign, which condemned Goldwater's (who was an Episcopalian) racism. Approximately 800 clergy and laity signed Stringfellow's document. Even though Stringfellow never said he was speaking on behalf of the Episcopal Church, he was roundly criticized by conservatives and eventually censored. (Shattuck pp 391-392) At that Convention they passed two resolutions related to race: the first added a new statute to their canon law 16:4 that said every communicant had equal rights and

cannot be excluded from church worship or Sacraments based on their race, color or ethnic origin. The second affirmed the supernatural unity of mankind in the common waters of baptism which meant that racial discrimination and segregation were wrong. The House of Bishops also elected John Hines of Texas, a racial justice advocate, to replace Lichtenberger. “Hines names racial equality as the primary issue facing the church in the 1869’s” and vowed to put words into actions. (Shattuck p. 396-398)

Before he left his post, Lichtenberger made an impassioned sermon about racial equality and Episcopal Church activities in supporting civil rights, which resulted in money flowing into the church. A “Church and Race” fund was started with a request to raise an additional \$150,000 for the fund. A stipulation was put on the fund by the Executive Council that work had to be carried out by Episcopal affiliated groups and had to be sanctioned by the bishop in whose area the work was carried out, the latter policy of which was later rescinded. (Shattuck, pp. 408 – 411)

Shattuck describes the Episcopal Church’s approach with how to handle civil rights issues in the 60’s. “Which model should the church use to confront racism: a pastoral-theological (condemn the sin, not the sinner) or a social-action (attack the evil and the system that sustains it) approach?” While some churches in the south refused to honor the recently passed Canon 16:4 and allow African Americans to attend their church, many others responded to MLK’s telegram after the Selma attack to take part in another march in Selma, and 500 Episcopalians, including Hines and about 10 percent of all Episcopal clergy in the country joined that march. (pp. 414-418)

Unfortunately, the bishop of Alabama at the time, Charles Carpenter, was a segregationist who refused to admonish and actually agreed with parish rectors that disobeyed Canon 16:4 and also refused to agree with the 1964 National Convention condoning civil disobedience. When an Episcopalian seminarian from New Hampshire, Jonathan Daniels, and a Catholic priest were killed in the summer of 1965 in Selma while working to register voters, Carpenter said at the Alabama annual diocesan convention in 1966 that church resolutions that supported acts of mayhem and he “prayed that all ‘unwanted interlopers’ from the North would now return home and work to improve race relations in the places where they lived. (The man who killed the seminarian in front of many witnesses was acquitted of the murders.) Shattuck pp 429-431

The winds of change were blowing through the Church as theological understandings of mutual ministry, the liturgical movement, and Prayer Book reform called for each member to take personal responsibility for the Church as it is and would become. For Black members of the Church, the 1960s and early 1970s were times for organizing a new Afro-Anglican identity and demanding that the Church hold itself accountable and commit itself to a serious and persistent struggle to end racism in its own house.

<https://episcopalarchives.org/church-awakens/exhibits/show/transitions/transitions>

In 1967 approximately half of the Black Episcopal clergy, led by the Reverend Quintin Primo, rector of St. Matthew's Church in Wilmington, Delaware, signed "A Declaration by Priests who are Negroes". It was addressed to the white leadership of the Church and denounced the second-class treatment of the African American clergy. [Special General Convention · The Special Program · The Church Awakens: African Americans and the Struggle for Justice](#)

Shattuck describes how the Episcopal Church was trying to deal with the integration of all churches and the dilemma facing black clergy who basically could only find a job in black churches due to de jure racism in the south and de facto racism in the north. Black clergy also complained that no African American was involved in the management of either the Church and Race fund and other national Episcopal programs like the Joint Urban Program. Recognition was not given to black priests working on racial issues, but exactly the opposite was felt; they were not welcome and were invisible. African Americans tended to be seen as benefactors, rather than having their own agency. Their denomination was treating them as they had in a paternalistic manner. (Shattuck pp 449- 456)

In the aftermath of the 1967 riots in Northern cities, especially Detroit and Newark, Bishop Hines decided that poverty was the major issue needing the church's attention. He visited Bedford Stuyvesant and determined the church needed to help with a large amount of funding to help the poor and that the funds should be given out entirely without strings to representatives of the poor. Hines made an impassioned plea at the 1967 General Convention for a \$9 million fund over three years (one quarter of the church's operating budget). With only one objection, the General Convention Special Program (GCSP) was approved. Unfortunately, he appointed a white lay person to be in charge which caused the Black clergy to organize and establish the Union of Black Clergy and Laymen, arguing for Black self-determination and the end to paternalism. As Shattuck describes, during this time, whites "were forced to see that white paternalism was pernicious whether it was practiced by conservative southern bishops or by liberal church bureaucrats". (pp. 476-510)

As another sign of the Black Power movement, the Black Manifesto document was approved by representatives in April 1969 at the National Black Development Conference (BEDC). This document accused white-run Christian institutions of racism. "We know that we were not Christians when we were brought to this country, but Christianity was used to help enslave us." The Manifesto demanded that mainline religions surrender a total of \$500 million as "reparations" for the "cumulative impact of oppression and discrimination whites had practiced against African Americans for over three centuries". (Shattuck pp 512-513)

Since the national Episcopal Church had shown understanding and sympathy to the plight of blacks with the creation of the GCSP, the Black Manifesto demands were brought directly to the National Church. With 92% of mainline Christians opposing reparations, the Episcopal Church declined. Hines said that while he agreed with much of the Manifesto

concept of investing in black-owned businesses, he rejected reparations on theological grounds “Christ had already made reparation for the sins of humankind”. However, they did appoint a committee, the Coburn Committee, to come up with recommendations to be presented at the Special General Convention scheduled for August 1969 in South Bend Indiana. (Shattuck pp 513-519)

The 1969 Special General Convention showed how divided the church was and resembled the sign of the tumultuous times in the country. As stated in the Episcopal Archives “only one other Convention, that of 1821, had been called outside of the regular triennial period-- and it spotlighted the Church at a time of extreme turmoil, division, and dramatic confrontation with the past”. [Special General Convention · The Special Program · The Church Awakens: African Americans and the Struggle for Justice](#)

The Special Convention started with the UBCL taking over the microphone accusing the church of racism, anti-war activists protested on the Convention floor, and general mayhem occurred when two military deserters asked the church for sanctuary. Eventually, they approved a \$200,000 grant from the GSCP to the National Commission of Black Churchmen that would go towards the Black Episcopal Development Conference and “gave African Americans ultimate control over the money set aside for economic development in their communities”. Not surprisingly, there was severe backlash to this decision not only from southern churches, but from northeastern and midwest as well. They were accused of giving money to Black power groups and not mainline black groups such as the NAACP and the Urban league. There was controversy also about the top-down administration of the church not listening to the people in various regions and localities. (Shattuck pp 527-540)

In addition to the controversial \$200,000 grant from the GSCP, several other grants that were made from 1968 to 1970 to southern programs were not supported by the bishops in those areas resulting in money to the National Church from several dioceses being reduced or in one case all money withheld. As Shattuck describes, with all of this controversy and budget losses, at the 1970 Convention in Houston, “Episcopalians succeeded in regaining control of ‘their’ church. While there was still \$1 million in the 1971 budget for the GSCP, “white church people made sure that African Americans could not make decisions about church money without their approval”. They gave veto power to diocesan bishops unless a majority of the Executive Council could override it. The Convention also eliminated ESCRU. (Shattuck 455-561)

The 1973 Convention saw the elimination of the GSCP and the retirement of Hines under intense pressure. The House of Bishops chose John Allin, bishop of Mississippi, as his successor. He was approved with a 20% dissenting vote. The United Black Episcopalians (UBE), formerly the UBCL, met with Allin and received several commitments including the creation of an Affirmative Action program for hiring staff and financial support for the three black colleges in the south. As Shattuck says, “Allin accepted the idea that African Americans had a valid racial role to play within the Episcopal Church”. Shattuck said that

“Hines’s image of Episcopalians joined in a common cause, laboring to unite a racially fractured society, had brought mainly strife and division to the denominations. Allin, in contrast, hoped to reunify the Episcopal Church by accepting the diversity of its membership” (Shattuck pp 577-581).

“Hines was a social progressive whose advocacy of civil and women's rights and opposition to the Vietnam War caused institutional tremors with far reaching consequences for the relationship between General Convention and the diocesan and parochial jurisdictions of the Church. Chosen as a steadying force for the Church, Allin faced the tumultuous 1970s with a talent for compromise and a resolve to promote reconciliation. While Bishop of Mississippi he had helped to found the Committee of Concern, an ecumenical and civic alliance organized to raise funds to rebuild over 100 Black-congregation churches that had been burned by white racist groups.” [John Maury Allin, part 2 · The Special Program · The Church Awakens: African Americans and the Struggle for Justice](#)

According to the Episcopal Archives, John Allin was a traditionalist within a liberal church. He was opposed to the ordination of women that was approved at the 1976 General Convention and offered to resign because of it. However, the House of Bishops said he was allowed to have a personal opinion different from the church and Allin stayed on. “He single-handedly persuaded a reluctant Executive Council to launch a national fundraising initiative in support of programs to alleviate poverty and injustice, clergy education, and congregational development. “Venture in Mission” (VIM) was a major fundraising success that greatly expanded social justice programs and ministry during the 1970s. VIM was a tremendous success in the local dioceses, far outreaching its \$100 million goal and funding hundreds of still-active Church programs and community non-profits.”

“Allin was perceived to be more concerned with enabling leadership within the Church’s Black clergy than seeking the advice of outside experts.” He made good on the commitments he made when he was elected Presiding Bishop. “Under Bishop Allin the Office of Black Ministries was established at the Episcopal Church headquarters. In addition, he insured more secure funding for the three Episcopal Black colleges: St. Augustine’s, St. Paul’s, and Voorhees. He restored a Black ministries priest on his staff, and initiated affirmative-action hiring. During his term, Dr. [Charles Radford Lawrence](#) was elected President of the House of Deputies, the first African American to hold that post. Lawrence used his appointment power to introduce greater numbers of African Americans and other under-represented groups to the Church’s decision-making bodies.” John Allin met with Archbishop Desmond Tutu in 1985, the same year he retired as Presiding Bishop. [John Maury Allin, part 3 · The Special Program · The Church Awakens: African Americans and the Struggle for Justice](#)

When Allin became the Presiding Bishop in 1974, another one of his commitments to the UBE was to establish an African American Desk at the National office led by an African American clergy which he did. During the 70’s other ethnic ministries were established

including one for Indigenous people, Asian American and Latino people. According to the Archives, “Throughout the 1970s, the ethnic desks were pulled together into a single department from their separately administered programs. The desks became a part of Congregational Ministries in 1995, now Ethnic Congregational Development, where they remain to this day. At the 2003 General Convention, the work of the Asian American, Black, Hispanic, and Native American Ministries desks was affirmed as integral to the Church’s new evangelism effort.” [Ethnic Congregational Development · Awakening · The Church Awakens: African Americans and the Struggle for Justice](#)

Harold Lewis made the following comment about Hines and Allin in the April 1996 *Anglican Advance*:

“Bishop Hines I think really broke the ice. He was the pioneer and maverick in many ways. He was kind of like Roosevelt. FDR alienated his blue-blood background by taking on the causes of minorities and poor people, and was seen as a real sell-out. And I think Hines may have been seen in the same way, betraying the carriage trade image of the Episcopal Church and actually getting his hands dirty and involving himself with minorities and poor people in inner cities. Allin picked up the baton, and because he had been the bishop of Mississippi, he was even more concerned about, to use Spike Lee’s phrase, doing the right thing.”

According to the Episcopal Archives, the period after Hines and Allin is called the Awakening: New Leadership and Covenant. “Several events signaled an evolution in the Church’s understanding of race and the uses of power. These included the 1988 and 1991 General Convention resolutions on racism and accountability, the Pastoral Letter declaring racism a sin, and the election of [Barbara Harris](#), the first woman and an African American to the Episcopate. A corner had been turned.” [Awakening · Awakening · The Church Awakens: African Americans and the Struggle for Justice](#)

Edward Browning succeeded John Allin as Presiding Bishop in 1985. He was considered a liberal theologian who above all called for unity despite fractious divides within and outside the Church. “The unity of this church will be maintained not because we agree on everything but because -- hopefully -- we will leave judgment to God” and “This church of ours is open to all — there will be no outcasts — the convictions and hopes of all will be honored.”

[https://en.wikipedia.org/wiki/Edmond_L._Browning#:~:text=Edmond%20Lee%20Browning%20\(March%2011,the%20United%20States%20of%20America.](https://en.wikipedia.org/wiki/Edmond_L._Browning#:~:text=Edmond%20Lee%20Browning%20(March%2011,the%20United%20States%20of%20America.)

Browning showed this unity above all else when he decided over objections by the United Black Episcopalians (UBE) to hold the 1991 Convention in Phoenix, AZ. The UBE objected because an AZ state referendum held in November 1990 to create an MLK holiday was defeated by the people, albeit by a slim number of votes. Groups came forward to condemn the vote most notably the NFL who announced they would not hold the scheduled 1993 Super Bowl game in Tempe, AZ as originally planned. (The voters reversed this decision in 1992 due to economic fall-out.)

<https://www.azcentral.com/story/news/politics/arizona/2023/01/15/30-years-ago-arizona-was-a-mlk-holiday-holdout/69803853007/>

Shattuck in *Episcopalians and Race* noted that Browning said “Episcopalians could make their strongest testimony against ‘the blatant sin of racism’ by going to AZ and working with people of good faith there.” According to Shattuck, in Browning’s eyes and those of white Episcopalians, voters in the state of AZ had done nothing to merit categorical rejection... and an understanding Christian approach was preferable to a self-righteous judgmental one. Black Episcopalians saw it differently. Once again they felt ignored and declared that whites still called the shots. Shattuck ends with “If white church members had seen the controversy over Phoenix as a matter of race and equality rather than of reconciliation and unity, they too might have understood the symbolic value in turning their backs on Phoenix and moving the convention to another site.” (pp. 582-590)

According to the Archives, “In March 1994, the House of Bishops issued the Pastoral Letter on Racism, which definitively stated that, ‘Racism is totally inconsistent with the Gospel and, therefore, must be confronted and eradicated.’ Basing its message on the baptismal covenant, the Bishops invited all baptized Christians to enter into a new covenant to fight racism and to, “proclaim the vision of God’s new creation in which the dignity of every human being is honored.” [Sin of Racism · Awakening · The Church Awakens: African Americans and the Struggle for Justice](#)

According to the Archives, “Over the years the Church has issued various other statements on racism including a pamphlet called *The Church Speaks on Race*, which includes key statements from the Church spanning the years 1940 to 1963. Church activists pressed for the Church to confront its institutional racism beginning with the first call for a racial audit in 1985 (A078). Successive calls for self-examination produced in 1991 (D113) and 2000 (A047) two nine-year commitments to end racism in the Episcopal Church. Recognizing the lack of progress in 2000, the General Convention required anti-racism training (2000-B049) as a regular part of the preparation to be a fully formed Episcopal leader. In 2006 (C011) various dioceses began to examine and document the benefit the Church has derived from its historical complicity in slavery, segregation, and discrimination.” [Sin of Racism · Awakening · The Church Awakens: African Americans and the Struggle for Justice](#)

On October 4, 2008, at a National Service of Repentance, Most Reverend Katharine Jefferts Schori, Presiding Bishop of the Episcopal Church, read in St. Thomas Church in Philadelphia, an African American Church, an apology for the Episcopal Church’s participation in and support for slavery and for racial segregation for a century thereafter.

In 2009 at the 78th National Convention, the Episcopal Church repudiated the Doctrine of Discovery committed to reviewing the policies and practices related to Indigenous people. The Doctrine of Discovery was a principle of international law developed in a series of 15th century papal bulls and 16th century charters by European monarchs. It was essentially a racist philosophy that gave white Christian Europeans the green light to go forth and claim

the lands and resources of non-Christian peoples and kill or enslave them – if other Christian Europeans had not already done so. [episcopal-church-repudiates-doctrine-of-discovery.pdf](#)

In May 2017, the Episcopal Church started the Becoming Beloved Community (BBC) program for reconciliation, healing and justice. BBC was started in response to white supremacists' action in Charlottesville, VA and was first launched in Iowa. BBC is about telling the truth about our churches and race, proclaiming the dream of BBC, practicing Jesus' way of healing love, and repairing the breach of society and institutions. [Beloved Community – The Episcopal Church](#)

Diocese of Virginia Episcopal Church

In the wake of the 1954 *Brown vs Board of Education* Supreme Court Decision, the Diocesan Church assembled a group of 11 clergy, 15 layman and four woman; three of this group were Black Episcopalians, including one clergy, to discuss racial problems in the Church and develop potential recommendations. This group met over a two-year period and came up with two reports.

- **March 1959 – January 1860 Virginia Racial Study Commission Report**

The first report contained a brief history of the treatment of Black Episcopalians by the Diocesan Church. It states that the 1949 Diocesan “Council’s committee to study and make recommendations as to changes in the Constitution and Canons reported in part: “. . . we have become convinced that the great majority of the Negroes feel that our Constitution and Canons establish a form of segregation of Negro church men which they believe to be hurtful to themselves as a race and as members of the Protestant Episcopal Church. We believe that if the great majority of our Negro communicants as brethren within our Church look upon our present Canons as hurtful in their development, or in any sense derogatory, it will be desirable to amend Constitution and Canons in such a way as to leave no suggestion of different status between the White and Negro members of our Diocese.” The Committee’s recommendation was approved 79 to 18 by laymen and 77 to 1 by clergy.

In the same section related to history, discussions about integrating youth conferences began in 1951 by the Department of Christian Education. It summarized how both the youth conferences at Shrine Mont and Roslyn were integrated by race, not sex, in November 1955. The report also stated that “It should be noted that all decisions in regard to desegregating the conferences at Roslyn were made by white communicants of the Diocese.”

However, in a later section of the report, due to “deep differences among us about the desegregation of Diocesan camps and conferences”, the Council reversed the decision

made by the Board of Trustees and said “we recommend that both segregated and desegregated Camps and Conferences be provided at this time.”

(In 2012, the Diocese published a draft report titled "Meet Me in Galilee: Beginning the Journey from Repentance to Reconciliation; A History of Racism and Race in the Diocese of Virginia. In this draft, it states on p. 15 that “There is no evidence that the diocesan church camps followed the recommendation of the Racial Study Commission that segregated camps be offered”.)

The report also touched on Church Schools and Church related institutions in light of the *Brown* decision. The report said that these institutions were governed by their own Boards and are not “technically” overseen by the Diocese, but they admitted they were “our” schools. “On April 26, 1955, the Board of Trustees of the Church School System stated the policy for admission to the schools as follows: “The criterion for each admission of a student to the Church Schools in the Diocese of Virginia is: ‘Will the admission be best for this child and for the school?’ Whenever a positive answer can be given, and there is a vacancy, the child is admitted. The Board is keenly aware of its responsibility to deal impartially with the entire constituency of the Diocese in relation to the Church Schools.” They cited two positive racial incidences; one where a black student was admitted to St. Anne’s School in Greene County, but then the student withdrew the application. In another positive instance, the Board of the Virginia Diocesan Home in Richmond declined a substantial contribution from someone whose donation had a contingency that the Home remain segregated.

The report also talked about a lack of communication both in the Church and between people in the Church, with an example given that many lay people did not know of the 1949 decision stating there is no status difference between whites and blacks. It further stated: “there has been division between laity and clergy, accentuated by resolutions and letters to newspapers. There have been assertions that the “authorities of the Diocese” are trying to lead us toward integration. There have been pronouncements and actions by the National Council which disturbed Church members in Virginia. Fear has been expressed by some white people that an effort was under way to abolish Negro congregations, leaving only white congregations with which the Negroes might worship. There has been a deep-seated fear that bringing whites and Negroes together will eventually lead to inter marriage.”

In the conclusion of this report, due to no agreement in the group, no real recommendations were made. They simply urged Christians to come to their own conclusions in light of the teaching of Christ.

- **January 1960 – January 1961 Virginia Racial Study Commission Report**

The Commission looked at four areas: Public Places, employment, schools, voting, and housing. They basically said that while there has been much difficulty, things were getting better. Some examples of their conclusions:

Public places: “Our experience as a commission has led us to conclude that, in general, there is no race problem between individuals who have the opportunity to know each other and work together. The problem is a mass problem: the great masses of the white and the colored are mutually fearful and distrustful.” In talking about the sit-ins to desegregate public spaces: “But in most major areas the sit-ins succeeded; the Negro achieved the right to enter and then rarely if ever, wanted to enter; the owner found that surrender of the custom of exclusion did him no substantial harm. Whatever the merits or demerits of the practice — and again we pass no judgment — we trust that the occasion for its use has in most major cases become a thing of the past.”

Employment: They admitted there was discrimination in employment but said that substantial progress was made in post-war years and basically painted a rosy picture. “We have found Negroes gainfully and happily employed in many occupations that formerly were often denied them. They are clerks and secretaries; they serve in drug stores; they are in almost every large business.” They said that Black economic status had improved and that as it does, “discrimination, in our view, will tend to disappear.”

Voting: The report said that there was no problem with Blacks voting in Virginia and “We have been cheered by evidence of the organization of Negro voters for good general citizenship and not simply for the Negro as a bloc. We believe that this evidence of maturity in government will grow as the years pass.”

Schools: While they admitted that segregation was still an issue in Virginia, they said that progress had been made. They talked about litigation and schools that had been closed, but were now open. “Now there are no public schools closed within our Diocese; desegregated schools are in operation in a number of localities; and the matter does not seem to be the all—persuasive festering sore that it once was.”

Housing: They reported that this was a problem more in bigger cities, not in smaller areas and was a matter of attitudes and practices. “We conceive that a deeper recognition of the problems and the feelings of the people of both races is required and, with patience, will be achieved.”

The conclusion in the report says that they admit there is no panacea to any of these problems. “We conclude that the white should view sympathetically the hopes and aspirations of the Negro. The Negro, by hard work and education, has achieved a position in our society that is vastly different from his position in years past.” The white should not judge but should apply Christian principles “in his relationship to those objectives as it is the Negro’s duty to keep ever in mind that his objectives are worthwhile only if they can be achieved by Christian means. Social adjustments require education, patience, forbearance, sympathy and courage from all concerned.” Their only recommendation was that everyone at the local level should convene a bi-racial committee to better understand each other’s points of view.

The St. James's Vestry Minutes of 1963 referenced in Section 3, the then Bishop of the Diocese of Virginia, Rev. Robert F. Gibson, Jr., agreed with the concerns of St. James's contained in a Resolution by the St. James's Vestry about the Resolutions passed by the National Church supporting the March on Washington and one urging Congress to support civil rights legislation. In what seems like he is taking both sides, in a letter responding to St. James's, Bishop Gibson while sharing their concerns over the racial tensions in the country and the Church and the unhelpfulness of recent statements of Church leaders, he calls St. James's attention to the Resolution passed at the 1958 General Convention as "helpful Guidance". This statement urged Church members "to cleanse themselves of all spirit of racial discrimination" and called for all members of the Church to work towards equal opportunities in fields such as education, housing, employment and accommodations.

Diocese of Virginia response to the "Resolution on Crisis in American Life" passed by the Executive Council of the Episcopal Church in May 1970. ? At the 175th Annual Council in 1970, in his opening remarks, Bishop Gibson said that the Diocese was divided and that they were suffering from financial protests, with parishes withholding funds resulting in a 12% reduction in the Diocesan budget. <https://episcopalvirginia.org/wp-content/uploads/2024/04/1970-Diocese-Journal.pdf> (Also, at this Annual Council, several resolutions were introduced related to the National Church's stand on race, but the report did not print the actual resolutions nor did it have information on whether they were approved.)

According to information in the 2012 "Meet Me in Galilee" report, "In the 1980's and early 90's, the Bishop forms and integrated Committee on race relations. Blacks for the first time are elected to the higher councils of the Diocese." (p. 16)

(According to the Archivist at the Diocese, Nathan Madison, the Diocese plans to complete the Diocesan racial history, but it will not be done for some time. Mr. Madison is currently digitizing their documents and this will take some time. The following information is simply a repeat of the notes in Meet Me in Gallilee.)

Further information included in the "Meet Me in Galilee" report on pp. 16 and 17: 1987 – 192nd Annual Council "Report of the Commission on Race Relations (formerly the Committee on Race – COR)" - "Throughout 1986, the COR, and more recently the Commission on Race Relations (CORR), continued to pursue the agenda which was established with the presentation and adoption of twelve (12) specific recommendations during the 189th Annual Council. [Just to give one example] Item Action: Evaluation of Diocesan personnel policies/establish goals; Report Date: 1st Qtr 85; Action Unit: Secretary of the Diocese; Status as of 11/86: Evaluation has not been reported to COR. Goals for hiring minorities not yet established. "

1988 – Maurice Spraggins on Executive Board, Class of 1991 1988 – Annual Council, Commission on Race Relations report - "The year 1987 has proven to be a year of transition

for the CORR. The primary goal for the year was to complete all outstanding actions related to the 12 recommendations adopted during the 189th Annual Council. The Commission worked diligently to ... close the book on what has proven to be a difficult three year task.”

1990 – Annual Council, Committee on Race Relations report - “... experienced a year of diverse challenges and defeats. [?what were they?, little said about ...] The feedback from the Chairs of our diocesan committees and commissions has shown a great need for diversity within these bodies.”

1991 – Committee on Race Relations report to Council: “We have achieved limited success, and have concluded the celebration of diversity can be neither legislated nor even recommended by a committee of the diocese. Because racism can be eliminated (or, at the very minimum, addressed) only when it is acknowledged, and because we are experiencing more failures than successes at acknowledging it, we were compelled to return to the Executive Board and ask for a new charge....”

1993 – “A Survey in the Diocese of Virginia: Race and Ethnic Relations in the Episcopal Church”. Survey conducted at Council. 1993 – [from Diocese's website history] In January.

1992, Bishop Lee called for the election of two suffragan bishops, and the Annual Council of the Diocese affirmed his vision for a "college of bishops" who would begin working together just before Bishop Atkinson's planned retirement. The Bishop appointed a Nominating Committee in the summer of 1992, and they presented a slate of three women and four men to the Diocese following the Annual Council of 1993. On May 1, the Diocese made history when, during a special council held at Virginia Seminary, delegates elected not one, but two men in surprisingly short order, including the first African American ever elected to the episcopate in Virginia. ... The Diocese's joy over Campbell's election, however, was short lived. Soon after his election, charges of misconduct were brought against him. Though the charges were never proven, an investigation and subsequent complaints left serious questions Page 17 of 30 in the minds of many Virginians about Canon Campbell's judgment. On November 4, 1993, he resigned his election and was later called to serve a church in the Diocese of Texas.

1994 - “The Sin of Racism” a pastoral letter for the House of Bishops.

1994 – COR/CORR begins [check year] several years of bringing the program “Racism: It's Everybody's Problem” to churches in Regions across the diocese. Reception is uneven.

2006 – General Convention passes A123 200_ – Race Relations Committee revived.

R-10a: A Resolution to Begin the Work of Reparation in the Diocese of Virginia was drafted and submitted to the 2021 Diocesan Convention by a group of lay and clergy delegates. It was adopted by a clear majority of Convention delegates. The resolution commits the Diocese to appoint a “Reparations Task Force to identify and propose means

by which repair may begin for those areas of our structures, patterns, and common life by which Black, Indigenous, People of Color (BIPOC) within the original bounds of our Diocese still carry the burden of theological, social, cultural, economic, and legal injustices, exclusions, and biases born out of white supremacy and the legacy of slavery.” It also commits the Diocese “to establish an endowment over the next five years of \$10 million to be set aside as an initial investment,” using the “proceeds of the endowment” for “reparations which directly benefit BIPOC communities, people, programs, business[es], and institutions” with preference for any which may have been specifically harmed by past unjust actions by the Diocese of Virginia, its institutions, or churches.

<https://episcopalvirginia.org/news/faqs-about-the-resolution-to-begin-the-work-of-reparations/>

In 2022, 16 diverse people were appointed to a Truth and Reparations Task Force of the Diocese of Virginia. This group has recently produced a 13 minute you tube video about their work and its meaning <https://episcopalvirginia.org/ministries/justice-healing/reparations/task-force/>. (This Task Force has recently been reformed with new members announced in August 2025.)

In September 2025, the Diocese sponsored a Racial Justice Pilgrimage that was attended by 20 Episcopalians from around the State including one BBC member from St. James’s.

Section 3:

St. James’s – Major Racial Actions and Outreach by Church Leadership

Part III of this series was written by Ann Hayes, who was one of the researchers who worked on the racial history of St. Paul’s. Part III provides history relating to the arrival of Rev. Richard Royall Baker III as rector of St. James’s in 1957, including personal background information about Rev. Baker and extending through his first three years at St. James’s. Rev. Baker served for more than 20 years (1957-1978) during a tumultuous time in Episcopal church and the nation. The first two paragraphs below are repeated from Part III.

This Section begins with an interview with Linda Owens, Rev. Baker’s daughter and information from old records from the Women of St. James’s. Thereafter, much of the information provided in Part IV about St. James’s is taken from St. James’s Vestry minutes.

The Rev. Richard Royall Baker III 1957-1978

From Linda Owens, Rev. Baker’s daughter:

3/7/24 - In the early 60’s when she was a teenager, her Father, Rector Baker, brought in some teenagers from Virginia Union university to talk to the teen groups at St. James’s. The teens had a very open and honest discussion about what Blacks were feeling during that time.

From Judy (Refo) Hall, former parishioner in the 1960's:

9/23/25 – Judy remembers these same bi-racial youth talks happening and said she also remembers there being pushback from some influential parishioners.

Women of St. James's Minutes – 9/15/59

“The Chairman read an announced that the General Auxiliary has \$500 to use for an extra project, and they suggested we indicate our preference for any one of the following three:

The Bishop in Liberia

Bishop Blankenship in Cuba

St. Peter's Episcopal Church (negro) Richmond

After Ava Bay and several members expressed their thoughts and information on the matter it was moved, seconded and carried that Chapter 12 was in favor of having the money go to St. Peter's Church in Richmond.”

Women of St. James's Minutes – 12/9/59

“Etta Ambler told of a center for Negro children which had been established at Farmville by World Friends and said that gifts of women would be welcome to help this work, especially to provide a Christmas celebration. A motion was made and seconded to donate \$5 from the chapter for this cause, but the motion was defeated.”

Ann Hayes Research on Rev. Baker contained in Part III:

In the summer of 1957, the Diocese of Virginia quietly began integrating youth camps at Roslyn and Shrine Mont retreat centers -- a decision which alarmed many in the Diocese. To reach consensus, Bishop Goodwin appointed a Racial Study Commission in January 1959, with the Rev. Baker serving as Secretary-Treasurer. Goodwin optimistically described the Commission as an opportunity to explore the “many areas of agreement” for the purpose of racial reconciliation. At a two-day gathering in September 1959, Baker reflected on “a frustrating discussion” the previous night during a meeting of the Commission's Resolutions subcommittee which he chaired.

To unite the group, Baker suggested that “since most people agree that integration is coming,” perhaps the Church could “now render signal Christian service in arranging integrated youth conferences to plan for the future.” He noted the small number of Black children in the Diocese made separate youth conferences impractical.

After more debate and a lunch break, the committee took up discussion on the “heart of the matter” before the committee -- “what is the best way to help the people in the State of Virginia live with a situation that is inevitable.” One member noted that “action relieves pressure,” using integration of schools in Charlottesville as an example which had “lowered the build-up of emotional steam.”

Objecting to this suggestion, two members urged the group to focus on “areas of agreement rather than disagreement” and asserted “the full citizenship that [Black people] desired was not within the province of the Church.” Other committee members disagreed, “pointing out that unless the Church does something to ease the tension government undoubtedly will use the force of law.”

Asserting that the Church of England had helped abolish slavery and accomplished “bloodless reform,” another committee member proclaimed the current situation was bringing about “cataclysmic changes” and warned “the Communists will come in and enforce upon us a Godless society” unless “we can reconcile ourselves to each other.” With that remark, the meeting ended.¹

In a *Richmond Times-Dispatch* interview a week later, the Rev. Baker, who had just a few years earlier petitioned the University of Florida to integrate, now questioned the ability of people to influence the behavior of others. He told the newspaper, “If some guy . . . told people in the South they weren’t being fair to Negroes, how many people’s minds do you think he’d change?” Baker continued, “No one of us is good enough to tell the rest of us how to live, not even the ministers. We’re only human like everyone else.” After a year of discussion, the Racial Study Commission issued a report in January 1960 recommending both segregated and integrated events given the “wide disagreement” on the matter. Echoing Baker’s remarks in the *RTD* article, the report concluded, “No one can require a person to change his views, especially if they have been reached in a conscientiously Christian manner.”²

Vestry Minutes, etc.:

According to the Vestry Minutes of 1960-61, St. James’s raised \$4,000 for the creation and installation of the Sally Tompkins stained glass window. (Sally Tompkins, a St. James’s parishioner in the 1860’s, along with other St. James’s women, opened and operated a highly successful hospital for Confederate soldiers and treated over 1,300 patients. She was given the title of “Captain” by the Confederate army.

<https://edu.lva.virginia.gov/changemakers/items/show/222>.)

At the June 13, 1961 Vestry meeting, they voted unanimously to approve a \$25 request from St. Philips Church “a colored Episcopal Church in Richmond which was formed by the old congregation of St. James’s” to pay for an advertisement commemorating its 100th birthday. (St. James’s was one of a few white congregations that helped start St. Philip’s, a Black church.)

¹ “Episcopalians Name Racial Study Group,” *The Richmond News Leader*, 26 Mar 1959, 4; “Minutes of Subcommittee III Racial Study Commission,” Sept 1959, in Mary Tyler Freeman Cheek McClenahan papers at Virginia Museum of History and Culture (Richmond, Va.).

At the April 10, 1962 Vestry meeting, the rector reported that a group of persons, known as Episcopal Society for the Cultural and Racial Unity (ESCRU), “who were members of the Episcopal Church and are purportedly interested in working out peaceable solutions to the difficult racial problems of the times” wanted to meet at St. James’s. (See Section 2 for additional information about the ESCRU, which was started by the national Episcopal Church.) It was further reported that there were 20-25 of them and “some of them were colored persons”. They had been meeting at area churches including St. Mark’s. After a discussion that included the fact that the Bishop was displeased and they didn’t speak for the Episcopal Church, the Vestry voted not to allow them to meet at St. James’s. (This issue came up again two years later on October 13, 1964 when the Vestry, “tabled a motion about the ESCRU meeting at St. James’s and the following month, November 11, the Vestry voted to postpone on the motion to table.)

At the September 10, 1963, Vestry meeting, they appointed a committee to outline the Vestry’s opinion on the position of Presiding Bishop Lichtenberger and the House of Bishops concerning racial matters. Basically, the Bishop forwarded a letter from the Anglican Congress with direction that it be read to the congregation. The statement was about the relationship between the white and Negro races with which position” many members of the Episcopal church differ”. Further the statement supported the August 28, 1963 March on Washington and urged Congress to pass the civil rights legislation. This statement caused concern because “many members of the Episcopal Church ... are of the opinion that the political and social questions inherent in the present race situation are matters of personal conscience and concern in connection with which good Christians may differ.”

At a Special meeting of the Vestry on September 15, 1963, the Vestry adopted a resolution to send to the Bishop saying that the “Vestry is of the opinion that it is not in the best interest of this Church for such message to be read to the congregation.” They were asking the Bishop for approval not to read the letter. *Not Hearers Only* states that copies of the resolution were sent to each member of the congregation. Further, “The congregation was divided on the topic of race relations. Some wanted a speedy end to segregation, others wanted to delay integration. Some members threatened to withhold financial support.” (*Not Hearers Only*, pp 79-80)

Three responses were received: two from the Diocese of Virginia and one from the Presiding Bishop. Two of them, Bishop Chilton and the Presiding Bishop Lichtenberger, quoted the 1958 resolutions on the matter of discrimination and segregation. The two from the Diocese gave the Vestry a pass, but the one from the Presiding Bishop disagreed with their statement about the matter is a political and social concern only. “I agree that there are political and social questions involved, but that basically these are moral questions.”

At another special Vestry meeting held two weeks later, Tazewell Ellett, III, suggested that members who felt strongly about it could restrict their contribution so that none of their money went to the National Church. “The approval of this suggestion by the Vestry coupled

with Mr. Baker's skillful guidance through sermons, letters to the congregation, and messages in the Chimes successfully prevented a splintering of the St. James's family." (*Not Hearers Only*, pp. 79-80)

Active in Confederate Veterans groups, former Vestry member Dr. H. Norton Mason (1923-1931) served as surgeon-in-chief for the Sons of Confederate Veterans and commander of the Stonewall Jackson camp. During the early 1960's, he was president of the Defenders of State Sovereignty and Individual Liberties, the most powerful segregationist organization in Virginia and comparable to the White Citizens' Councils in other areas of the South.
<https://ead.lib.virginia.edu/vivaxtf/view?docId=lva/vi00004.xml>

In 1963, The Women of St. James's started a program to establish a nursery school for the "depressed" area on Grace Street between Belvidere and Ryland. Grace House opened on September 16, 1963, with 10 children registered. Each of the surrounding churches were invited to join the effort and had representatives on the Board. (*Not Hearer's Only* p. 81)

At the March 28, 1965 meeting, it was voted to provide special envelopes at the April 4th service for the rebuilding of Negro churches in Mississippi. This was a request from the Committee of Concern of the Richmond Ministerial Association.

In June 1965, the Vestry unanimously adopted the concept of 50/50 sharing—for every dollar raised to be spent on maintenance and its staff, a dollar would be spent on "doing the word" in our neighborhood, city, state and the world. (*Not Hearers Only* p. 94)

In an August 16, 1965 letter to the congregants, Rev. Baker commented on a sermon he preached about resolutions passed by the National Council of Churches of Christ in America (NCCCA). Several people asked for copies of his sermon, but he said he preached from notes and really didn't have an actual written sermon to send out. This letter gave a summary of the sermon instead. Apparently, the NCCCA passed one or more Resolutions that were controversial and considered "political". While Rev. Baker was referring to Resolutions passed by the NCCCA, he lumped these resolutions in with the ones passed by the Episcopal General Convention when he said this: "Are church leaders leaders of the church or spokesmen for it? Who is on the firing line in the army of God?... I hold that all of us are on the firing line, some of us in the midst of politics, some in business, some in the homes, some in the community, some as leaders, and most of us as followers--- but all of us, one way or another, are enlisted at Baptism to fight for Christ under his banner. Our church leaders are supposed to lead us; they are not supposed to fight for us." He goes on to say, "Indeed, they cannot fight for us. They cannot speak for us; there is no authority in our Church law for them to do so. And when they speak for us about matters not connected with the official business of this Episcopal Church, we are not bound by what they say. Even the resolutions of the General Convention do not bind us. How then, can any resolution speak 'for the Church'? There is something illegitimate going on when a church body can adopt official policies when, in our church, anyway, there can be no such official policies."

Rev. Baker further states: “what happens to the role of the ordinary parish person, ordained to preach the word of God, when this sort of thing goes on? If we hold fast to the truth that the church is primarily the people then, of course, the church must be in politics. You should be, at least, as an informed and ethically concerned citizen. And it is my job to tell you so and to hold you to account if you are not properly doing it. I have not been helped in that job by resolutions passed in convention. So far as I can tell, no one has been moved by them to change his mind, one way or another. These resolutions usurp the ministry of parish preaching.” (I think I have a copy of this letter.)

Sometime in 1965, James C. Wheat, St. James’s Vestry member, as Chair of Richmond City Planning Commission and Richmond Forward member, proposes expansion of Confederate memorials to include at least seven new Confederate statues.
<https://activisthistory.com/2017/10/27/white-supremacy-and-the-landscapes-of-memory-in-richmond-virginia-in-the-1960s/>

The Vestry adopted resolutions at its October 20, 1965 meeting, requiring the Episcopal members of the General Board of the National Council of Churches to abstain from voting on political issues. Some members again restricted their pledges and the amount going to the diocesan church was reduced. Vestry sent a letter to the Executive Council about the policies of the National Council of Churches (**couldn’t find letter**). Copies were sent to the Presiding Bishop. Bishop Gibson, Bishop Chilton and John Paul Causey.

Also on October 20, 1965, former Vestry member, St. George T. Lee (1952-1955) sent a letter to the Vestry and Rev. Baker with an attached letter from B. Powell Harrison Jr. whom Lee referred to as Powell, that Lee said he agreed with and said the brethren would be enlightened by. (A Diocesan report listed B. Powell Harrison, Jr. from Leesberg, VA, as the Chair of the 1959-61 Racial Study Commission.) The letter from Powell was written on September 2, 1965 to Presiding Bishop Hines about the church being too political and to the detriment of the spiritual and moral fiber of Christianity. Powell was disappointed with the Church’s reaction to MLK’s telegram of March 8th (see Section 2. US Episcopal Church), which Powell described as “obviously exaggerated”. In Powell’s opinion “the Church should be more detached and not let itself be used.” Powell asks: “Do you sense that the alliance with King is becoming unholy and detrimental?” And “Are his motives and tactics questionable?” He quotes a Wall Street Journal article that said MLK’s demonstrations have harmed rather than helped race relations. Powell goes on to say that with the passage of the “Voting Bill,” everything has been done that can be done. He says: “The Negro is as emancipated as he can be through legal procedure. He has his rights.”

His letter further states that two other things need to happen in order for the Negro’s rights to be meaningful. The Negro himself must take the new rights and improve himself and “the white man must present more opportunities to the Negro and learn to work with him better.”

Powell then offers recommendations to the Church that include not demonstrating, not prioritizing racial programs, and breaking off any alliance with militant civil rights groups. He doesn't mention which groups—but since he doesn't agree with MLK, one would assume he means the Southern Christian Leadership Conference. He does suggest working with the NAACP instead.

Powell then rails against lawlessness and crime as “a far more dangerous threat to Christendom and Society” than racial injustice. This is where the Church is needed: for the maintenance of morals, the encouragement of unselfishness, because the support of law and order “has been the concern of God's people from the time of Moses”.

Lastly, Powell discusses the recent “political activity” the Church has been engaged with instead of evangelical activity. He cites three issues and why he disagrees with these issues, two of which were to abolish the right-to-work laws in 18 states, and an effort to unseat Mississippi Congressmen because mainly white people elected them.

Powell closes with the recommendation that the Church needs to spend 80% of its time on putting Christ first,” winning souls and improving our spiritual life.” Any leftover time can be spent on “social fields which have the most moral significance, avoiding those that are mainly political, and making stands only after exhaustive study in depth of all the factors concerned.” (letter from the VMHC)

At a 9/22/69 special meeting the Vestry drafted a resolution expressing their concern over actions of the National Council of Churches and the General Episcopal Church, notably the resolution to give \$200,000 to the National Council of Black Churchmen, and giving every member of St. James's the opportunity to restrict their gifts to St. James's. The Vestry told the Diocese they would only give 30% of their unrestricted funds to the Diocese. They sent a letter to the congregation offering the opportunity to restrict their funds and provided cards including this information.

At its October 1969 meeting, the Vestry amended the resolution and lowered the percentage to be given to the Diocese from 30% to 27%, not to exceed \$35,000.

In 1970 the Team of Progress was formed to put forward a slate of candidates for City Council as more Black citizens were winning elections to political office. Henry L. Valentine, a Vestry member, was involved in this effort. [Is Team of Progress for or against black candidates?]

At the 4/14/70 Vestry meeting, the Community Services Committee (CSC) said that the Salvation Army had asked for \$1,000 to help with a building for an all Black Club. It was suggested that the money come from the Endowment Fund. The Vestry tabled the matter to look into what the Endowment Fund could and couldn't pay for. At the May meeting, the permissible uses of the Endowment Fund were clarified: no monies were to go to strictly

“civic programs,” and the funds were to be used for (1) the capital fund needs of St. James’s, and (2) programs initiated or sponsored by St. James’s.

Rev. Baker started the Stuart Circle Parish in 1970 by bringing together all the surrounding parishes. At the 7/14/70 Vestry meeting, a proposal for the Stuart Circle Parish was unanimously approved. The Stuart Circle Parish established the Stuart Circle Day Care Center for the Elderly. (Not Hearers Only p. 86). Also, at the 7/14/70 Vestry meeting the CSC reported that \$1,200 had been given to historically black Virginia Union University to replace a chapel that had been burned,

The Vestry called a special meeting on 8/6/70 to discuss the “Resolution on Crisis in American Life” passed by the Executive Council of the Episcopal Church and published in the June Virginia Churchmen. The publication of the Resolution had resulted in many letters to the editor. The “Crisis” referred both to the Vietnam War and to the oppression of Blacks. The Resolution called for total withdrawal of troops; reallocated war resources for domestic programs like family assistance and low-income housing; anti-pollution programs; support for national student strikes against oppressive and unjust government actions, such as harassment of the Black Panthers; and support for the then-current Georgia March led by SCLC. The Resolution also called for a special offering at churches on the 3rd Sunday in September to support student strike activities and requested that the President of the Council direct staff to develop programs to implement the Resolution.

(copy of resolution)

One of the nine regional representatives of the Executive Council was at the August special Vestry meeting to answer questions. Mr. Causey stated that he disagreed with all but one of the points in the Resolution, and said that it was all political and there was an imbalance of liberal versus conservative representatives who jammed it through. The Vestry decided to appoint a committee to write a statement to the Diocese and other Episcopal Churches in response, and to circulate it to the congregation.

The letter that was prepared and passed at the 9/8/70 Vestry meeting stated that the Executive Council “acted hastily, giving simplistic answers to complex questions, and did not properly or accurately reflect the views of its members of the Episcopal Church. The letter was sent to the Diocese and requested presentation of the letter at the next General Convention [of the Episcopal Church] so that support for its positions could be sought.

(have copy of the letter)

At the next Vestry meeting, in October 1970, the Junior Warden reported that St. James’s had received a favorable response from two Bishops and a number of other parishes.

On April 20, 1971 the Vestry again took issue with the Executive Council and wrote to them and the Executive Committee of the Diocese of Virginia with regard to the General Motors Corporation. The Vestry suggested to parishioners that if they didn’t like what GM was doing, they should sell the stock. And again said that this action by the Executive Council

would impact the restricted money coming into St. James's and thus reduce money going to the Episcopal Church.

In 1972, women began serving on the Vestry.

On February 14, 1978, Rev. Baker announced his resignation effective October 1, 1978.

At its meeting on 6/13/78, the Vestry voted to deny a request by two Black charismatic evangelists to use St. James's facilities to start a new church in competition with other churches. (The Vestry minutes do not indicate whether these black churches were Episcopalian.)

The Rev. R. Martin Caldwell Jr., 1979-1981

Rev. Caldwell accepted a call to service on 7/10/79 but resigned on 10/19/81.

In 1981-1982 former Vestry member James C. Wheat Jr. participated in Race Relations Dialogues held by the Richmond Urban Institute in coordination with the Richmond Chamber of Commerce. Participants in the Dialogues produced a list of focus areas including housing, jobs, and press coverage.

The Rev. Frank F. Fagan, 1982-1992

According to *Not Hearers Only*, at the St. James's Annual Congregational Meeting in May 1984, Rev. Fagan outlined his goals for the Church, which included, in addition to expanded worship and youth and family services, "development of a neighborhood ministry and an effective volunteer system." In addition, with the support and help from the newly-named Episcopal Church Women, St. James's began serving weekly meals at Freedom House, a non-profit that opened a feeding site for persons who were homeless. (pp 93-94)

At the 8/13/85 Vestry meeting, Mrs. Terry reported on the 150th Anniversary of St. James's and said that a Service of Celebration, Acclamation and Reaffirmation would be held on October 27 at 11am to pay honor to the churches and organizations founded by St. James's. At the end of the celebration, Rev. Fagan "called on the Vestry to make a pledge to revitalizing St. James's longstanding commitment to missions and outreach" and the Vestry recommitted to the concept of 50/50 sharing that they had voted on 20 years earlier at their June 1965 meeting. (*Not Hearers Only*, p. 94)

At the Vestry meeting of 9/21/85, John Conrad of the Outreach Committee proposed creation of a Child Care Center for Handicapped Children, intended to provide the least restrictive environment possible. The resolution was approved subject to funding.

In 1986 – 1989 the Valentine Museum developed racial history exhibits that garnered national attention. Charles Kuralt video: <https://www.youtube.com/watch?v=l8tc7nuGF2Q>

At the 5/9/89 Vestry meeting, Dr. Coffey referred the Vestry to the Resolution by the Council of the Diocese of Virginia to raise up missions, particularly of minority congregations. He said this year's offering would be small because there wasn't enough time to advertise the project, and he recommended that for the next two years, the Outreach Committee should prepare the congregation for the special offerings with educational material. **(Need to find out what the Diocese was doing.)**

In 1988 St. James's began providing office space to SRO Housing of Richmond (now Support Works Housing), a non-profit that provided permanent housing and support services to formerly homeless single adults. SRO Housing remained at St. James's until 1992. This was not the first time St. James's had given free office space to area non-profit organizations, including the Shepherd Center and the Children's Center.

At its 1/10/89 meeting the Vestry agreed to expand the Children's Center to 1218 W. Franklin St. At about that time Stuart Circle Parish agreed to fund a social worker for Grace House, previously mentioned.

At the 2/14 /89 Vestry meeting, it was reported by the Mission and Outreach Committee that St. James's was one of the highest givers to outreach in the Diocese.

At a Special meeting and retreat held on 2/25/89 the Vestry discussed the 50/50 Sharing Goal, which was set in 1965 and recommitted to in 1985. The original commitment was for every dollar raised to be spent on maintenance and its staff, a dollar would be spent on "doing the word" in our neighborhood, city, state and the world. **Outreach should get 50% of income—talked about outreach and the community. Mission: homeless, mentally ill, addicts, alienated, etc.** "Mrs. Lipscomb expressed concern about the philosophy of building an excessive reserve when there are unmet needs and we have not yet achieved our goal of 50/50 sharing."

At the 3/13/90 Vestry meeting, in the Outreach portion of the meeting, various recommendations were made about where donations would go from special offerings at Easter, etc. and Dr. Coffey said that the Pentecost offering would be primarily for work on minority congregations and for construction of new churches.

At a Vestry meeting on 3/9/91 the Mission and Outreach Committee reiterated that funds would go to agencies that St. James's parishioners were involved with.

On 5/14/91, responding to a request from St. Paul's, the Vestry voted to send a letter to City Council requesting that they maintain funding for services to the poor.

On 12/14/93 Associate Rector, Mr. Zabriskie, reported to the Vestry that he had met with Rev. Allan Wentt, rector of St. Philips, who was looking for ways "for our churches to build links in this racially divided city. They are considering joint activities for the youth groups, without any particular focus on racism." He also reported that the Bishop of Honduras was

going to visit St. James's on March 6th. "Honduras is the location of the orphanage to which we are considering a mission trip next summer."

Rev. Robert Trache, 1994-1999

On 1/20/94 Rev. Trache was announced as the new rector of St. James's.

On 5/10/94 Rev. Trache reported that he had been talking to John Conrad and the Rev. Leonidas Young about a possible "Institute for Race Relations" under the leadership of the Christian Churches of Richmond. "The Institute could provide a structured way and a 'safe' place for churches to talk about issues such as fear in the white community, the feeling of hopelessness in the Black community, white and black racism, 'classism,' etc." No firm commitments had been made but talks were beginning and he wanted the Vestry to know. The Executive Committee expressed enthusiasm for the concept.

7/13/94 Emergency meeting after a fire from a lightning strike destroyed the roof and the interior of the church. St. James's accepted Beth Ahabah's invitation to hold worship services there on Sundays while St. James's was being renovated.

On 8/3/94 Rev. Trache announced that a Committee of people (Mr. Gottwald, Mrs. Dudley, Mr. Williams, Mr. Zabriskie) and he had met with Rev. Young and deacons of Fourth Baptist Church to discuss a pilot program between the churches to address racial and class issues, and to identify areas of possible cooperation between the churches. They created two subcommittees: an inter-parish relationship committee and an interracial institute committee, which also included Mr. Conrad. The committee said that Fourth Baptist was chosen because it was an energetic church with many members being leaders of the Black community. They also said they needed to let the congregation know what was happening once the purpose of the liaison with Fourth Baptist had been determined.

On 9/13/94, under New Business, the Vestry reviewed the minutes of the joint ministry meeting that was held on September 2. A pulpit exchange had been scheduled for December 11. The Vestry expressed excitement about the project and agreed that Rev. Trache would write a letter to the congregation explaining the ministry.

At a Special Meeting on 9/25/94 Rev. Trache reported that the letter about the Joint ministry with Fourth Baptist had been generally well received and that some people had expressed an interest in participating. "While there is evidence of some latent racism in negative comments," Rev. Trache expected this would dissipate once people learned more about the project. It was agreed that the negative comments were the result of "undifferentiated anxiety" caused by the fire.

The Vestry voted unanimously to approve the joint ministry and provided a total of \$10,000 in 1994 and 1995 to fund staffing "for the preliminary research and organization.

A March 1997 article, "Bearing the Cross Together..." by Gigi Amateau in a publication titled *Soul Searching: Richmonders, Religion, and Renewal*, in March 1997, discussed two congregations coming together in 1994 in love to bring racial healing to a city. It noted that Rev. Trache of St. James's approached Rev. Leonidas Young, former mayor and pastor of Fourth Baptist Church, about forming a ministry to address racial tensions. Both churches comprised upwardly mobile, middle to upper class congregants. The article talked about a joint steering committee and then a retreat. **(Very curious how it turned out and what happened to it. Ask John Conrad.)**

At a 3/14/95 Vestry meeting Mrs. Dudley reported on the joint project with Fourth Baptist. A joint worship had been scheduled for May 7 at Fourth Baptist and a Vestry Deacon/Deaconess dinner for May 30 at Fourth Baptist. The Vestry also discussed plans for a Preaching Mission on the city featuring Rev. Young, Rabbi Spiro and Rev. Trache at Temple Beth Ahabah for November 5, 6 and 7.

On 9/26/95 Rev. Trache announced the Preaching Mission for November and that the Fourth Baptist - St. James's Joint Venture Steering Committee would go on a retreat the following weekend.

On 10/10/95 Rev. Trache reported to the Vestry that the Joint Venture was going well and that those who were on the retreat found it a moving and meaningful experience. He reminded the Vestry that Rev. Young would be the guest preacher at the Preaching Mission on November 5, 6, and 7. **[What about Rabbi Spiro? Weren't all three doing this?]**

On 12/12/95 Rev. Trache announced that a joint congregational meeting between the members of Fourth Baptist and St. James's was being planned. He also announced that they were applying for a \$500K grant from the Jesse Ball Dupont Fund for the Race Relations Institute.

On 2/13/96 Rev. Trache said that Joint Ministry was going well and that the joint workshop between the two parishes was very successful. He said the ultimate goal was the development of a Christian race relations institute in the city, among other things to assist other church pairings.

On 3/12/96 it was announced that the Fourth Baptist - St. James's Bible study has resumed and would meet monthly.

On 7/16/96 there was a special report about a Stuart Circle Feeding Program proposal. The Pace Center had asked St. James's to do a Sunday feeding program when Pace no longer could do it. St. James's met with Stuart Circle parishes and it was decided that First English Lutheran would start it on a rotating basis. Neighbors complained to the Zoning Board of appeals. This issue came up for several months.

At the 11/12/96 meeting, it was reported that St. James's was working with First English Lutheran to seek a compromise with the complaining parties. At the same meeting, Rev. Trache reported that the Diocese was facing financial problems caused by a group of conservative Northern Virginia churches that were reducing and severely restricting their funds due to the **Richter Trial. ??**

On 12/8/96 the Senior Warden reported on a dinner with the Board of Deacons of Fourth Baptist and stated that it had gone well.

At the 9/23/98 Vestry meeting, Rev. Trache and Vestry discussed the legal problems of Rev. Leonidas Young and the congregation of Fourth Baptist. The consensus was that the Joint Venture was a relationship between the churches and not between the clergy.

At the 11/9/99 Vestry meeting, Rev. Trache reported that his last day at St. James's would be 12/12/99 as he had been called to be Bishop of Atlanta.

Rev. Randall Marshall Hollerith, 2000-2016.

On 3/20/01 the Vestry voted on a suggestion by Rev. Hollerith to give the Peter Paul Development Center \$750 for a used van. The Vestry also discussed participating in the Micah project at Whitcomb Court, one of the City's public housing projects, and considered the issue of the "safety" of volunteers working with young people at Whitcomb Court.

On 4/10/01 the Vestry approved a request from CARITAS that St. James's participate in a family focus program for one week in June.

On 5/6/01 Rev. Hollerith reported that a Micah project meeting was coming up and that staff from Whitcomb Court would be there.

On 11/13/01 it was brought to the Vestry's attention that the Stuart Circle Parish had decided not to admit Beth Ahabah to the group because the SCP was about Christianity. Rev. Hollerith disagreed and sought the Vestry's approval to ask SCP to reconsider their decision. A resolution was approved encouraging SCP to admit Beth Ahabah.

On 12/11/01 Rev. Hollerith announced a joint adult education program with Beth Ahabah for January and February. He also announced that he would be participating in the Honduran mission trip in January.

1/23/02 RETREAT

The Vestry received a report on a study done by the Percept Group for the Diocese which provided data (income information, educational levels, etc.) on the community within which St. James's is located. The data revealed a large number of people below the poverty line and many single parent households. There was a discussion about what, if anything,

the church would do with these data in terms of working more with the community. The Vestry also talked about people coming to the church needing to be welcomed. One of the goals they set was to develop a strategic plan, with one objective being to decide on needed programming, and another to review the church's mission and vision.

On 5/19/02 City Councilman, Bill Pantele attended the Vestry meeting to talk about community needs, traffic, crime, parking, etc. The Vestry asked him what St. James's could do to help with community needs. Mr. Pantele pointed to the Healing Place in St. Louis as a good example of what the city should be doing. The Vestry also talked about the mentoring program that the church was doing at Whitcomb Court and he said that was very good.

On 1/14/03 Rev. Hollerith encouraged the Vestry to attend the Martin Luther King evensong on February 9th. (The Vestry minutes did not stipulate whether this was the first MLK evensong.)

On 2/25/03 Rev. Hollerith suggested changing the designation of the loose change offerings to half for current Outreach ministries and the other half for future Outreach ministries. The Vestry agreed to do so in 2004. Mr. Jones reported that he had agreed to serve on the [4?] Diocesan South African Commission. It was to be a partnership or exchange between Christ the King Church in Johannesburg and a church in Virginia.

3/23-22/03 RETREAT

The Vestry discussed goals for 2003, including making the church more welcoming to parishioners and newcomers, and increasing participation in Outreach and other lay ministries.

At the Vestry meeting on 5/13/03, Urban Outreach Task Force chair Richard Rumble reported that members of this committee are parishioners who have expressed interest in further discussing issues brought forward by the Rev. Ben Campbell at a recent forum on urban ministry. The task force will help identify the "big picture/project" issues for the strategic plan, already noting that one of the key issues is to get more parishioners involved in lay ministry.

On 8/12/03 the Vestry discussed the decision to elect an openly gay man as a Bishop at the General Convention, and the fact that no discussion of the topic had occurred at St. James's. Rev. Hollerith said there were feelings on both sides and they both need to be honored. The Vestry and Rev. Hollerith agreed to hold a forum on the issue for all parishioners. (No further information was available on the forum.)

On 10/14/03 the Vestry discussed strategies for the urban outreach project, including expansion of the mentoring program at Whitcomb Court. Rev. Hollerith commented that, with the assistance of Michael Gray, a St. James's parishioner who attends the University of Richmond, the mentoring project had begun to involve students from the University of Richmond as mentors at Whitcomb Court. At the beginning of the school year, over 90

students and approximately 15 parishioners had volunteered to participate in this ministry. The challenge for co-chairs Tamra [spelling? Tamara?] Wilt and Stacey Branch was at this time the logistics involved in coordinating such a large volunteer group effectively.

On 5/18/04 a Vestry report thanked the parishioners involved with the Whitcomb Court mentoring project

On 9/17/04 the Vestry received a report that the Jessie Ball DuPont Fund had granted \$120,000 (one hundred twenty thousand dollars) over three years to the Children's Center for a fundraising position.

On 12/14/04 Vestry members were encouraged to volunteer for CARITAS at St. James's.

On 4/19/05 the Outreach committee reported that scholarship money had been given for one of the Lost Boys of Sudan to attend Seminary. Also, Vestry members were encouraged to participate in a Habitat for Humanity build.

On 11/15/05 Rev. Hollerith suggested that St. James's increase its pledge to the Diocese from 10% to 11%. It was noted that other like size parishes normally commit 16%.

On 2/21/06 Rev. Hollerith reported that staff member Nancy Warman's main focus would be to coordinate the ACTS (Area Congregations Together in Service) program, a non-profit organization that was to work with various other congregations that would commit funds for financial assistance for individuals and families in need. Also, the Vestry decided to continue to give loose plate money from Easter services to the Campus Rose society.

On 3/21/06 the Outreach committee reported that St. James's would again participate in a Habitat build. The Vestry also received a report that, as a result of the WomanKind event at St. James's, there would be an ecumenical service for women at the Greater Ebenezer A.M.E. Church in April.

On 8/22/06 under Outreach it was reported that Ms. Warman and Ginny Ross had met with the principal of Fairfield Elementary Public School to arrange for St. James's mentors to work there.

On 1/16/07 a Vestry member commented that the MLK Evensong was phenomenal.

On 5/15/07, in setting out the church's need for new space, the Vestry agreed that a major portion of the space would be for outreach.

In January 2008 the Vestry was again encouraged to attend the MLK Evensong.

2/19/08 Special Guest

Associate Rector Dana Corsello introduced Harry Moore, the lay leader of the Jessie Ball duPont Outreach Task Force, to the Vestry. Mr. Moore presented the Task Force's report on their discernment process for St. James's outreach into the Richmond community. Rev. Hollerith said that the function of the study was to determine two things:

- 1) Is the parish passionate about current outreach efforts?
- 2) Is the parish missing contributing to something major in which it wants to be involved?

The Task Force reported that four areas of interest surfaced:

- 1) Early Childhood Education
- 2) At-Risk Youth
- 3) Services to Older Adults
- 4) Homelessness Prevention

The study showed that the parish supports current outreach efforts for the Children's Center, the Peter Paul Development Center, and ACTS (Area Congregations Together in Service). The **[Outreach?]** committee continues to explore how to improve and expand outreach efforts.

On 8/18/09 the Outreach committee reported that it had distributed \$67,000 in grants to organizations. Also, under Missions, Associate Rector Whitney Zimmerman requested prayers for discernment on the best way to respond to requests for missions closer to Richmond. Ms. Guvernator suggested investigating the camps for inner-city work sponsored by Richmond Hill.

On 9/15/09 the Outreach committee reported that the focus of the committee was shifting to grants to support the homeless and for homelessness prevention. Rev. Hollerith expressed his interest in more support for the Peter Paul Development Center and announced that PPDC was affiliated with the new Episcopal middle school, Anna Julia Cooper School, which was located in the East End of the city.

On 10/19/10 Mr. Bennett commented on a recent Sunday Forum presentation by Rev. Ben Campbell, Executive Director of Richmond Hill. Mr. Campbell's forum remarks were sent to the Vestry in advance of the meeting and Mr. Bennett particularly called to the Vestry's attention Mr. Campbell's challenge to St. James's to be "children of light" in the city. He encouraged the Vestry to consider thoughtfully what St. James's response should be to the challenge. Mr. Hetzer mentioned that the Missions committee was considering a "Richmond mission" and how to best accomplish that. Mr. Shuford noted that Rev. Campbell's challenge ties in with the Strategic Plan, as well. Rev. Hollerith said that he sensed that the Holy Spirit was moving through the Vestry as the leadership of the parish and stated: "If ministry is done thoughtfully and intentionally, then other concerns will take care of themselves."

Rev. Hollerith said that he would arrange for the Vestry to take the "Windshield Tour" of the East End offered by the Rev. Lynne Washington, Executive Director of the Peter Paul Development Center, as well as some time for the Vestry to meet with Rev. Campbell.

In January 2011 Ms. Ware reported that approximately \$18,000 had been raised by the Bazaar sponsored by the Episcopal Church Women, and that the ECW leadership would determine how much to distribute to the four grant recipients: the St. James's Children's Center, the Peter Paul Development Center, Westminster Canterbury, and ACTS (Area Congregations Together in Service).

On 3/15/11 Ms. Guvernator commented that the recent "windshield tour" of the East End given by Rev. Washington at the Peter Paul Development Center was an amazing experience.

On 5/17/11 on behalf of the Missions committee, Mr. Hetzer reported the following developments for mission trips:

- Participation in the Sudan trip was small, likely because of the time and cost involved, and Sudan would probably become a mission every other year in the future
- The youth mission trip had about eight signed up to participate in a mission to Richmond's East End for the coming summer.
- Haiti and New Orleans mission trips were scheduled for the fall

On 2/28/12 Rev. Hollerith invited the members of the Vestry to join him for a "Lunch and Learn" tour of the Peter Paul Development Center (PPDC) and the East End of Richmond on March 14. Mr. Hollerith particularly encouraged those who have not taken this tour before to do so.

On 8/20/12 Mrs. Moore announced that 2012-13 was the 100th anniversary of St. James's presence on West Franklin Street. The cornerstone was laid in 1912 and the first service in the new building was in 1913. The church would celebrate this anniversary with opportunities for community building and fundraising. Mrs. Cathy McGehee would chair a committee dedicated to creating these opportunities, which would include Forums about St. James's past, present, and future, focus on the Centennial at the annual Feast of St. James's, and campaign to contribute a "Cornerstone" gift to the Endowment Fund in the spring. The year's celebration would culminate in a service in June 2013 in honor of the first service in the new building on West Franklin Street, which occurred in June 1913.

On 9/18/12 the Vestry noted that funds budgeted for the Outreach committee to distribute had been increasing every year, and the amount to be distributed for the 2012 budget was \$80,000. The Strategic Plan goal was for outreach funding to be \$200,000 by the end of 2015.

On 5/21/13 Rev. Hollerith announced that Rev. Campbell of Richmond Hill had approached St. James's for help with promoting Richmond Rapid Transit, which would offer a better and more equitable transportation system for metropolitan Richmond. The church has submitted a grant request to the Jessie Ball duPont Fund for funding to study this issue.

On 4/22/14 Rev. Hollerith invited the Vestry to join him on Wednesday, May 14, at noon for a “Lunch & Learn” tour of Richmond’s East End with the Peter Paul Development Center. He particularly encouraged new Vestry members and those who had not yet taken the tour to participate.

On 10/28/14 Rev. Hollerith announced that he had been asked to do a same-sex blessing for a gay couple who are long-term active members of St. James’s and who wish to be married next October now that gay marriage is legal in the Commonwealth of Virginia. As Rev. Hollerith explained, the Episcopal Church does not “marry” gay couples but there is a beautiful liturgy for the blessing of same sex unions that has been approved for use in the Diocese of Virginia. Rev. Hollerith distributed information provided by the Bishop of Virginia, as well as a copy of the liturgy for the blessing of same-sex unions, and asked the Vestry to read them over carefully and contact him with any questions before the November meeting.

At the November 2014 meeting, after discussion and on motion made and seconded, the Vestry voted unanimously to support Rev. Hollerith’s proposal to bless same sex unions at St. James’s

At the 12/16/14 meeting, Associate Rector Carmen Germino explained that, as an approved recipient of restricted Jessie Ball duPont funds, the church is working with partners Richmond Hill and the Diocese of Virginia to help build support for a new and enlarged transportation system for the metropolitan Richmond area. RVA Rapid Transit would create a public transportation system that would extend routes into various areas of the region not previously served by the public transportation system. The project is a long-term effort and currently about sixty people are involved with the Advocacy Team.

8/18/14 Mr. Sisk encouraged the Vestry to view St. Paul’s Episcopal Church’s website to read about their plans for Confederate symbols in their church. He noted that he expected there would be future conversations about Confederate symbols at St. James’s.

On 9/15/15 Mrs. Fuller thanked Mr. Sisk for bringing to the Vestry’s attention what St. Paul’s Episcopal Church downtown was doing regarding Confederate symbols in their sanctuary. It was noted that at St. James’s there are Confederate battle flags in the stained glass windows commemorating Sally Thompkins, who was a parishioner of St. James’s, and General J.E.B. Stuart, who was buried from St. James’s.

The 9/15/15 Vestry minutes also showed that the budget contained over \$80,000 in donations to 27 nonprofit organizations, many of which offered education and support for numerous people of color. Examples include CARITAS, Crossover Ministries, the Daily Planet, and St. Andrew’s School, with the largest amounts targeted for ACTS, Peter Paul Development Center, St. James’s Children’s Center, and the Healing Place.

On 11/17/15 it was reported to the Vestry that the Jessie Ball duPont Foundation had awarded a 3-year grant of \$110,000 (one hundred ten thousand dollars) to support the Campaign for the Children of Richmond's East End. This award would be **[matched?]** by \$19,000 (nineteen thousand dollars) from St. James's. These monies would be used to expand programming at the Peter Paul Development Center. Damon Jiggetts, Executive Director of PPDC, was scheduled to speak at the forum on November 29 to talk about advocacy for children and the new programming. Mr. Sisk encouraged the Vestry to attend the forum with Damon Jiggetts, saying that Mr. Jiggetts was a dynamic speaker not to be missed. He also encouraged the Vestry to attend the Virginia Supportive Housing Christmas party, an event for special needs adults scheduled for December 3 in Valentine Hall, and to introduce themselves to clients.

On 12/15/15 Mrs. Fuller commented that St. James's was good about racial reconciliation in terms of outreach, but she expressed concern about whether there were any Confederate symbols at St. James's and, if so, whether the Vestry could discuss what to do about them. Mr. Sisk suggested documenting the Confederate symbols in the church to help prompt discussion. It was agreed that the Vestry would view any symbols at the beginning of the January Vestry meeting, with discussion to follow.

On 1/19/16 Rev. Hollerith opened the discussion of Confederate symbols in the church by noting that many historic Southern churches, such as St. Paul's, were reviewing Confederate symbols in their sanctuaries. St. James's has the Confederate battle flag in two of the stained glass windows. After extensive discussion, Rev. Hollerith thanked the Vestry for their willingness to express their viewpoints and said that he appreciated the opportunity for the leadership of the church to think about how to honor the church's past while confronting the issues of the present. **[(Suzanne Hwas there.)]**

On 4/19/16 Rev. Hollerith presented a proposal from Boy Scout Troop 400, then located at St. Paul's downtown, indicating their interest in moving to St. James's. Tony Smith, a parishioner at St. James's and the troop's long-time leader, said that the troop's leadership had consulted with St. Paul's and that the church approved the move. Mrs. Ball raised concerns about the national Boy Scouts' then-current position regarding diversity and leadership and wanted the Vestry to be assured that the Scouts were inclusive.

On 5/17/16 Mrs. Fuller mentioned that the Boy Scouts had revised their policies to be more inclusive. Rev. Hollerith noted that St. James's parishioner Tony Smith is the troop's Scoutmaster and that several parishioners were in leadership positions with the troop. A motion was made and seconded to accept Troop 400's proposal to move to St. James's, subject to the receipt of a certificate of insurance. The motion passed unanimously.

On 5/17/16 Rev. Hollerith thanked Ms. Germino for organizing a recent Slave Trail Walk with Mt. Gilead Church and said that it was a very special and meaningful event.

Rev. Hollerith was called to become Dean of National Cathedral, starting in June 2016.

On 7/19/16 the Vestry considered calling the Rev. Dr. Thom Blair to serve as the interim rector. A motion was made, seconded, and unanimously approved to call Dr. Blair for the position.

On 1/17/17 Mrs. Crowley wished everyone a happy new year. She commented that the recent MLK Evensong with St. James's Choirs and the choir from Norfolk State University was remarkable. This year's Evensong included the last Norfolk State Choir under the direction of Dr. Carl Haywood, due to his impending retirement. Mrs. Crowley thanked the Hospitality committee for the wonderful reception that followed the service. Mrs. Hetzer remarked that there was a great spirit throughout the evening and that, truly, "singing has no color."

On 3/14/17 Nancy Warman, Director of Servant Ministries, submitted a written report, highlighting four particular areas of outreach:

- 1) CARITAS (Churches Around Richmond Involved To Assure Shelter) – Shelter week at St. James's took place in February under the leadership of Erin Jewett and Carrie Acey, with Sharon Wayne assisting with evening programming. Mrs. Warman reported that CARITAS would be implementing a recovery program for women, called The Healing Place for Women, as part of a larger endeavor to create a CARITAS Center, which would house many of their current services, including shelter weeks at churches.
- 2) REAL (Recovering from Everyday Addictive Lifestyles) – The Outreach committee has had a tour of the living areas in the Richmond Justice Center for participants in this program, which helps keep inmates from returning to jail.
- 3) Circles RVA – This new initiative in Richmond would be one of several chapters across the United States "to inspire and equip families and communities to resolve poverty and thrive."
- 4) Local Outreach Mission Week – The "mission at home" would take place in mid-June.

Rev. Dr. John F. McCard - 2017-2023.

On 10/10/17 Dr. McCard invited the Vestry to join him on November 13 for a "Lunch and Learn" tour of the East End with the Peter Paul Development Center.

On 1/16/18 Mr. Harper remarked that all of the previous Sunday's services, including the annual MLK Evensong, were great. He thanked the Hospitality committee for the lovely reception they provided following the Evensong. Dr. Whitmire commented that the attendance for the MLK Evensong was the highest yet. The current mayor, the Honorable Levar Stoney, and former mayor, the Honorable Henry Marsh, both attended, and the Honorable Roger L. Gregory, Chief Judge of the United States Court of Appeals for the Fourth Circuit, delivered King's "I Have a Dream" speech.

In January 2019 another record turnout for the MLK Evensong was noted.

In February 2019 St. James's budgetary problems resulted in cutting out most of the church's Outreach budget.

On 4/30/19 discussion ensued regarding the status of the Vestry Outreach Fund, which had been increased by \$23,000 in directed donations from parishioners, and by a \$20,000 "loan" from the Missions committee. The Easter plate offering, designated for ACTS, would be a few thousand dollars. The hope was to have about \$60,000 (sixty thousand dollars) for the Vestry Outreach Fund.

On 10/15/19 Rev. McCard spoke about the status of the Outreach committee. Mr. Sibley spoke to budget expectations, and stated that the Outreach committee had raised about \$60,000 (sixty thousand dollard) and was almost ready to distribute funds. Discussion followed regarding expectations of a flat upcoming budget, contingent on annual giving. The discussion stressed the importance of the Outreach committee's having transparent communication about upcoming budgets. Rev. McCard said that the Mardi Gras fundraiser, previously dedicated to Missions, would thereafter be a combined event for both Missions and Outreach, and that there would be future discussions as to how the money would be divided between the groups. Mr. Goggins hoped the leadership would reach out to the Missions committee so they would not feel like they're being taken away from.

On 10/15/19 Rev. Streever shared news about Adult Formation. A pilgrimage to historic churches in Jamestown and Williamsburg was scheduled for December 12. She planned to lead another trip to three historic churches in the Rappahannock River Valley in the spring. Rev. Streever reported that Wednesday nights would be focused on The Way of Love, an initiative started by Presiding Bishop Michael Curry, the first African American to hold that position. Rev. Streever was working with Leo Campos on this programming. An Interfaith Dialogue with Beth Ahabah was planned with respect to honoring and remembering the dead. WomanKind was scheduled for the upcoming spring.

On 1/21/20 Mr. Goggins and Mr. Sibley spoke about the Mardi Gras fundraiser, and how it was to fund both the church's Missions and its Outreach efforts. A decision was needed regarding the split of the funding. The Executive Committee previously decided that the split was to be 65/35, favoring Missions, to be revisited in future years. An official vote was tabled until the next Vestry meeting.

March 2020 meeting – COVID begins.

On 5/19/20 at a discussion on Missions and Outreach Ms. Davis said that the Finance committee and the Executive committee had approved a \$30,000 (thirty thousand dollars) early disbursement of the Vestry Outreach Fund to local agencies because the funding was needed immediately. In addition, the Missions committee had decided that they were

willing to “flip” the allocation originally agreed upon regarding the proceeds from Mardi Gras. The allocation was originally 65% to Missions and 35% to Outreach. Mardi Gras 2020 proceeds amounted to approximately \$58,000 (fifty-eight thousand dollars). Missions had decided to give 70% of this amount to Outreach and to retain only 30% for missions. This was to be a one-time “flip” of the ratio. Therefore there would be an additional \$40,000 in funding for Vestry outreach work (separate from the early disbursement). Ms. Davis moved to approve a split of the proceeds from Mardi Gras as follows: 70% for Outreach and 30% for Missions.

5/16/20 Rev. Streever reported that about a year previously she and others had started working on formation around racial justice and reconciliation and Black history in general. Working with various members of the congregation and community she had pulled together a timeline but then COVID hit. Following recent unrest, parishioners had reached out asking whether St. James’s had a racial justice and reconciliation committee. A committee on racial justice and reconciliation had been formed and they held their first meeting on 6/14/2020.

This Committee started with reading Ben Campbell’s book “Richmond’s Unhealed History.” Rev. Streever had developed a draft timeline with monthly book discussions, field trips, movies, and a possible retreat or weekend workshop. At their meeting, the committee discussed whether the church should paint or hang welcoming signs. They also discussed having a “comfort station” to hand out water or medical supplies to those who continued to march in protest against police brutality and racial injustice. They also discussed joining “Coming to the Table,” a local chapter of national interracial group started in 2006. That organization was then holding virtual meetings. (That organization is now called Coming Together Virginia <https://www.comingtogethervirginia.org/>.)

Rev. Streever said that the group still needed to discuss goals and to decide what roles and responsibilities they would take on. She noted that the list of people interested in the racial justice group was growing. Rev. Streever said that the committee was seeking input from the Vestry regarding signs and comfort stations. The committee also wanted to know what kind of formation the Vestry wanted to see around racial justice and reconciliation, for example offering an “opt in” time separate from Sunday church services, or devoting some Sunday morning time to discussion of these issues. Mr. Reed said that this segued into his report and that the church needed to answer the following questions: Where does St. James’s stand in terms of its own values? What does the church want to do and how does it want to let people know that St. James’s is committed to these issues? What does the church want to do regarding BLM (Black Lives Matter) signage? A lengthy discussion followed regarding these issues and regarding signage and comfort stations at the church. There was no vote or decision made with respect to these issues.

Senior Warden’s Report: Mr. Reed’s report was included in the discussion regarding church response to the racial justice protests.

At a Special Meeting held on 5/25/20, following a lengthy discussion regarding the issues at hand, Mr. Reed moved (i) to authorize the hanging of two banners that were created including messages from Micah and James, and (ii) to ask that the Racial Justice and Reconciliation group (RJR) come back for Vestry approval of a third banner promoting racial justice and equality from a source that is neither a slogan nor used in the public space. Mr. Brinkley seconded the motion. The motion passed. Mr. Reed then moved to authorize the Executive committee, in conjunction with the clergy, to draft a statement to be approved by the Vestry that would speak to St. James's commitment to racial justice and reconciliation. Mr. Conrad seconded the motion. The motion was adopted.

On 8/18/20 Ms. Davis reported that RJR had adopted a mission statement that was posted on the RJR website. Ms. Davis also presented proposals for banners on behalf of the RJR. Mr. Conrad moved for the Vestry (i) to support the statement "We support Black lives. Join us in changing hearts", and (ii) to direct the Senior Warden, Junior Warden, Rector and Associate Rector to consider the details of the publication of the statement with the steering committee of the RJR. Mr. Rucker seconded. The motion was adopted.

On 1/19/21 Mrs. Bennett spoke about the Episcopal church's Sacred Ground program of readings, films and discussion relating to racial reconciliation and healing. She read a statement from Sacred Ground participants, a copy of which is attached hereto as Schedule 3. Mrs. Bennett asked the vestry to join in the Sacred Ground program.

In June of 2021 the Racial Justice and Reconciliation ministry changed its name to Becoming Beloved Community ("BBC") to signal solidarity with Bishop Curry's and the National Episcopal Church's movement to become beloved community (a phrase first coined by the Rev. Martin Luther King, Jr.). The name change was conveyed to church staff by the Rev. Hilary Streever in an email dated June 28, 2021.

On 9/21/21, upon motion duly made and seconded, the Vestry, in a missional spirit of welcome for all God's people, approved moving forward with plans to amend two stained glass windows in the sanctuary by covering confederate icons, and to develop a communications plan for the parish before beginning that work.

Last Vestry minutes reviewed were May 2022.

Submitted by BBC Committee:

After being paused for 2 years by COVID, St. James's resumed its annual Martin Luther King Evensong in 2023, and the Becoming Beloved Community ministry reinstated a reading of MLK's "A Letter from Birmingham Jail" on MLK Day, with portions of the letter read by a variety of participants and community leaders.

In 2023 BBC organized 2 walks of the Richmond Slave Trail for parishioners of St. James's and St. Phillip's, as well as a tour with the Valentine Museum of Shockoe Bottom. In 2024 we resumed our partnership with VCU's PACE Center by providing and serving lunches to VCU students.

In October of 2024, after over a year of discernment, BBC adopted a Statement of Mission and Activities to inform the congregation of our principles, activities and goals, which can be found at <https://doers.org/becomingbelovedcommunity/>.

Throughout this time BBC has continued to promote and offer Sacred Ground Circles. To date, over 90 parishioners have participated in Sacred Ground.

Finally, this racial history project was one of BBC goals to begin telling the truth of the church's past and present racial history.