

# MARYLAND EPISCOPALIAN

SPRING 2024



INSIDE: SUTTON SCHOLARS  
KEEP STEP ALIVE WITH  
MOVING HISTORY!



*Bishop Eugene Taylor Sutton, XIV Bishop of Maryland, and Bishop Coadjutor Carrie Schofield-Broadbent (XV Bishop of Maryland) at Bishop Carrie's consecration, September 16, 2023.*

**Breaking Boundaries, Building Bridges:** A Candid Conversation with Bishops Carrie Schofield-Broadbent and Mary Gray-Reeves  
**PAGE 3**

**A Call to End the Unholy Trinity:** Bishop Sutton's final convention address  
**PAGE 9**

**Looking Ahead:** The Seating of the XV Bishop of Maryland  
**PAGE 7**

**A New Kind of Leadership:** Zinha Byrd's Journey  
**PAGE 26**

# BISHOPS' MESSAGE

---



## The Right Rev. Eugene Taylor Sutton

**transition:** noun, "a change or shift from one place, state, period, etc. to another." E.g. "a peaceful/orderly transition of leadership or power." (Merriam-Webster Dictionary)

When I was a college student, I acted in several theater productions. I wasn't a theater major but was lucky enough to be cast to play a few prominent roles, including the role of Mercutio in William Shakespeare's *Romeo and Juliet*.

One of the most important things I learned from my theater days was how to enter a stage. Good actors don't just appear and walk nonchalantly onto a stage and then start to embody their characters. You have to be prepared to make an entrance, having already transitioned into being that character. The actor assumes the character before entering the stage. A lot of work had to be done beforehand to really get into your role.

Equally important is how you exit a stage. I'm reminded of Shakespeare's famous line in *As You Like It*: "All the world's a stage, and all the men and women merely players; They have their exits and their entrances, and [each in their] time plays many parts."

The Diocese of Maryland is in transition...there, I said it! I called for it over two years ago; I've wanted and planned for it, and after almost 16 years as diocesan bishop the time is ripe for a good transition.



## The Right Rev. Carrie Schofield-Broadbent

Without a single exception, I have enjoyed such a warm welcome to the Diocese of Maryland.

Quite often, I'm asked the question, "*How are you doing?*" I feel cared for by that question. It seems to acknowledge that transitions to a new diocese and moving from being a priest to a bishop are significant, and that people want to walk with me during this time.

My usual answer is, "I'm doing really well. I love this call and I love Maryland! I'm enjoying getting to know the people, congregations, ministries, and stories of the Diocese."

This question is often followed up by a compassionate, "*How are you really doing?*" I feel seen and held by this question—as a human being. Many of you know that I've left the diocese where I've spent my entire ordained ministry. I've left my family in Syracuse for this first year, as my youngest is finishing high school and my oldest, college.

My usual answer is, "I'm great! This is an intense time of learning and change, but I'm excited and invigorated by it. It's hard to be away from my family and the relationships I've cherished in Syracuse, but we're making the most out of this year. I work remotely one week each month. I cherish the 'margin times' I have with my family during

The Standing Committee and I—after considering how successful transitions happen in large nonprofit organizations, such as dioceses—anticipated this rich time of gradually handing over the duties and responsibilities of being a bishop to my successor before stepping down from my role as diocesan in April 2024. They wanted me to *exit well*,

Well, I'm happy to say that this transition is exceeding my expectations in every way! Bishop Carrie Schofield-Broadbent is an amazing and visionary leader, as well as personable, energetic, compassionate and kind. She is the kind of person that I would want as my bishop, and I have no doubt that she will fill the role of your diocesan bishop diligently and faithfully. She has definitely entered our diocesan stage *very well*.

Bishop Carrie and I are enjoying this time of doing ministry together. We are learning from each other, as well as teaching each other ways of viewing challenges and opportunities that we would not see on our own. I've been blessed to work with our two previous bishops – Bishop John Rabb in my early years, and Bishop Bob Ihloff these past few years – so the tradition in the Diocese of Maryland lives on: one leader graciously helps the next leader to enter the present stage, and to exit to another. Transitions are good if we can live into them, filled with grace, and drenched with curiosity.

Who knows? The Holy Spirit always has another role for us to play in this great drama of life!

those weeks, and my husband can carve out long weekends to work remotely and be here with me in Maryland."

I smile when I get this follow-up question, "*Now, how are you \*really\* doing?*" This remarkably prescient question builds trust and invites honesty and sharing beyond our culture's normally cursory greetings. I infer from it that transition is complex and can also be fraught. There's a depth here—*Let's get real with each other. We can handle it.* It helps me realize I really want to be accepted here, and that this diocese longs for that acceptance, too.

My usual answer is, "I'm very happy and I love this call; thank you. I had guessed the transition would be about 70% great and 30% hard. I was wrong! This transition has been 99% amazing and 1% hard. It will come as no surprise to you, but Bishop Sutton is an amazingly generous, graceful, compassionate, and encouraging colleague, teacher, coach, mentor, and friend. That's not always easy—for a leader who loves their call and people so much to be so generous with a successor.

I am beyond grateful for this call. I'm listening intentionally and deeply to our diocese, in both formal and informal ways. I'm grateful for all the ways that God has been active in this diocese and for the ways that the Spirit is guiding us into this new chapter.



# Breaking Boundaries, Building Bridges:

## The Trailblazing Journey of Bishops Carrie Schofield-Broadbent and Mary Gray-Reeves

*A Candid Conversation on Authenticity, Reconciliation, and Empowering Women in The Episcopal Church*

In preparation for the ordination and consecration of the Right Rev. Carrie Schofield-Broadbent, Bishop Carrie and Bishop Mary Gray-Reeves sat down for an interview to share their insights on authenticity, conflict resolution, and the challenges and triumphs of being women in positions of authority within the Church.

### Finding Authenticity Amid Sacred Duties

As Bishop Carrie prepared for her consecration, she reflected on the importance of authenticity. “What keeps me grounded is the real fear of what happens when I don’t show up as myself,” she shares candidly. In a world where expectations and perceptions often influence decisions, Bishop Carrie emphasized the necessity of being true to oneself. She recalls her discernment with the Diocese of Maryland, emphasizing the importance of presenting an unfiltered version of herself. “I needed to be 100% me and not just give people the answers I thought they wanted to hear,” she stated. “I need to go through this authentically and say the things so that when I sit behind that desk or in front of a person, I can know that the Carrie who shows up is the Carrie who is called. And that’s where I find my grounding.”

### Navigating Conflict with Love and Reconciliation

Both Bishop Carrie and Bishop Mary have a wealth of experience in non-violent communication and conflict resolution. When asked about integrating these skills into daily life within the Church, Bishop Mary shared her perspective. “Reconciling all people to God and being reconciled to one another is the one-sentence mission in the prayer book,” she affirms. In light of the current news cycle, the importance of reconciliation stands out more than ever. Bishop Mary acknowledged the inherent discomfort in dealing with conflict but underscored Jesus’ mandate that we love one another. “Accepting that nobody likes conflict...we have this imperative in the Church to love one another.” She expressed that it’s time for the Church to engage in the practice of reconciliation actively.

### Empowering Women and Fostering Inclusivity

As women in leadership positions, both Bishop Carrie and Bishop Mary recognize the significance of their roles in empowering other women. Bishop Carrie’s commitment to authenticity serves as an inspiring model for others, encouraging women to embrace their true selves without compromise. Furthermore, Bishop Mary sees the mission of the Church as a continuous journey toward inclusivity and reconciliation, encompassing the challenges that arise from conflicting forces within the community, such as those for women in leadership.

Bishop Carrie Schofield-Broadbent and Bishop Mary Gray-Reeves shared insights into their commitment to empowering women within the church. Acknowledging the persistent challenges faced by young women clergy, Bishop Mary initiated a network and conferences called “Beautiful Authority,” to provide a supportive space. Despite the challenge of having to face systemic challenges designed to form and elevate white heterosexual men, both bishops highlight the importance of such unofficial pathways of formation. In Bishop Mary’s experience, the continued relevance of questions faced by women in leadership positions haven’t changed in the past 15 years and still carry great charge. Questions such as “What do I wear? How do I date? Can I be pregnant at the altar? How do I





handle men in my congregation who are inappropriate?” A focus on mentorship and empowerment underscores both bishops’ dedication to fostering women’s leadership in The Episcopal Church, ensuring a path for the next generation of clergy to navigate and excel.

### Embracing Reconciliation as Spiritual Imperatives

Bishops Carrie and Mary delved into the vital role of technology in building both internal church communities and fostering relationships with the broader neighborhood. As these visionary leaders prepared for an historic consecration, they offered profound insights into the complex dynamics of power, conflict, and the transformative potential inherent in communal activities.

Bishop Mary Gray-Reeves eloquently reflected on the “technology of community” as a multifaceted concept. It encompasses not only the internal workings of the Church, but also its external connections with the neighborhood. Recognizing the challenges and growth opportunities that arise from handling power and navigating conflict, Bishop Mary emphasized the transformative nature of relationships. “Sometimes they start out of conflict, and that becomes the place where the growth happens,” she noted. The spirit’s work in the formation between individuals underscores the communal nature of reconciliation. In her perspective, reconciliation is not a solitary endeavor but a communal activity that shapes followers of Jesus.

### The Heart of Reconciliation in the Diocese of Maryland

Bishop Carrie Schofield-Broadbent sheds light on the diocese’s profound commitment to reconciliation, describing it as a call and a gift that resides deep in the

heart of the community. She commended our diocese for its long-standing efforts in racial reconciliation, acknowledging the impactful work undertaken by both the Diocese and individual parishes. Our diocese, she asserted, is primed to extend its heart of reconciliation beyond racial dynamics to address the pressing issues of our time, including care for LGBTQIA+ persons, the environment and the treatment of indigenous people.

In contemplating the future of the Episcopal Diocese of Maryland and the broader Church, Bishops Carrie Schofield-Broadbent and Mary Gray-Reeves bring an important perspective. They acknowledge the evolving nature of congregational dynamics, recognizing that the days of attending church out of obligation or tradition are waning. Instead, they embrace a paradigm where individuals seek spiritual and communal connections, drawn by the transformative power of communion in their lives. The bishops view the changing landscape not with trepidation but with anticipation, expressing unwavering confidence in the richness of the smaller, intentional congregations that authentically choose the journey of faith every Sunday. Their optimism lies not in the sheer size of congregations but in the genuine commitment and purpose of those present. As the Church undergoes a process of death and resurrection, akin to the Christian narrative, the bishops emphasize the importance of patience and allowing the marination of spiritual growth at its own pace, recognizing that true transformation cannot be rushed but unfolds in its own divine timing.

# FORGIVENESS, RECONCILIATION, RESTORATION— *a River We Ride On*

Anticipation and reverence filled the air as the congregations of the Cathedral of the Incarnation, as well as communicants from around our diocese, gathered to experience the guidance and wisdom of their newly consecrated bishop. Bishop Carrie Schofield-Broadbent was consecrated the day before, September 16, 2023.

Bishop Carrie expressed her joy regarding the wonderful weekend of events and the realization that the consecration and ordination were not just a dream but a beautiful reality. She shared her reflections on the events leading up to the weekend, recounting the emotional rehearsal at the Washington National Cathedral and the celebratory dinner held at Virginia Theological Seminary (VTS). VTS is a place that holds profound significance in her journey. Memories flooded back as she walked with her guests across the familiar grounds.

During her sermon on Sunday, Bishop Carrie drew the Cathedral congregation into her personal narrative. She spoke of the emotional complexities of motherhood and the realization that worry is a constant companion in life. She deftly wove her experiences into a broader theme of forgiveness and reconciliation, one that seemed to resonate with everyone in attendance.

Recalling an intricate biblical exchange between Peter and Jesus, Bishop Carrie highlighted the challenge of forgiveness. “How many times do I need to forgive them?” Peter asked, to which Jesus responded, “Not a ton of times, but a bazillion-ty times.”



In a candid moment, Bishop Carrie encouraged the congregation to recognize the ebb and flow of healing and reconciliation. Drawing parallels between personal healing and the collective journey of forgiveness, she reminded the people that these processes are not linear, but rather, a river to be navigated. Bishop Carrie demonstrated the embodiment of forgiveness in her message, using a metaphor of childbirth as a non-linear, but continuous journey.

Bishop Carrie highlighted the Diocese of Maryland's particular long-standing commitment to forgiveness and reconciliation. With a sense of optimism, she expressed confidence in our diocese's capacity to continue this vital work into the future.

Bishop Carrie emphasized the collaborative nature of the Church, describing it as a "team sport." She encouraged the congregation to lean on each other for support, fostering a community where forgiveness and reconciliation could flourish.

"We are here to support each other so that when we go out into this beautiful, blessed, and broken world, we have done our work so that we can share that abundance of God's grace with the world," said Bishop Carrie.

"One thing I love about the diocese of Maryland that I feel like one of the gems at the heart of this diocese is this call and this capacity given by God to work on forgiveness and reconciliation. As I get to know this diocese, I know that there's a long arc of doing that work. I know that you've developed muscles around that and habits around that and that we'll be able to bring that together into the future."



# LOOKING AHEAD:

## THE SEATING OF THE XV BISHOP OF MARYLAND

In a joyful event on March 25, 2023, The Right Rev. Carrie K. Schofield-Broadbent was elected as the Bishop Coadjutor (XV Bishop of Maryland) at St. John's, Ellicott City. Bishop-elect Schofield-Broadbent would become the 1,160th bishop to be consecrated in The Episcopal Church in the United States of America.

Bishop Carrie was ordained and consecrated on September 16, 2023. She presided over worship at what will be her cathedral (the seat of the bishop) the next day, September 17. Her journey to becoming the Bishop of Maryland continues with her Seating at the Cathedral of the Incarnation in April, as Bishop Sutton retires and Bishop Carrie becomes the XV Bishop of Maryland.

The roots of the Episcopal Church in Maryland trace to the consecration of the first Bishop of Maryland, The Right Rev. Thomas John Claggett, on September 17, 1792. He was consecrated during the triennial General Convention at Trinity Church on Wall Street in New York City, becoming the first bishop ordained and consecrated in North America. Following this historical process 231 years later, we look forward to Bishop Carrie Schofield-Broadbent's Service of Recognition and Investiture of a Diocesan Bishop on April 27 at 11:00 AM at the Cathedral of the Incarnation in Baltimore. The service will be streamed live at <http://bit.ly/edomlive>.

But what exactly is a Seating? It is an Episcopal Service presided over by the presiding bishop or a deputized bishop, and is designed for the recognition, investiture, and seating of a bishop who has already been ordained and consecrated. It takes place in the context of a Eucharist, usually in the cathedral church.

**“I very much look forward to escorting Bishop Carrie to the diocesan bishop's chair at the Seating of the XV Bishop of Maryland service next April at the Cathedral of the Incarnation. It is an honored and hallowed seat in our Diocese.”**

**—BISHOP EUGENE TAYLOR SUTTON**

During the Recognition, the new bishop, in this case, Bishop Carrie, petitions for recognition and investiture. The people, represented by a member of the Diocese, affirm the election and promise to support the new bishop in their ministry. The Investiture is a pivotal moment where the Presiding Bishop invests the new bishop with the temporal and spiritual rights and responsibilities of the office. The new bishop takes the oath of office and is then seated in the cathedra - the bishop's chair, which symbolizes the bishop's authority and jurisdiction.

The Right Rev. Eugene Taylor Sutton, XIV Bishop of Maryland, shared his thoughts on this upcoming event. “I very much look forward to escorting Bishop Carrie to the Diocesan bishop's chair at the Seating of the XV Bishop of Maryland service next April at the Cathedral of the Incarnation. It is an honored and hallowed seat in our Diocese.”

# Bishop's instruments of office

"In the late middle ages, the rite for the ordination of bishops came to include the delivery of instruments of office. An episcopal ring was given to the newly ordained bishop, along with staff and mitre. The episcopal ring was a signet ring. It may have been used as an official seal."

—AN EPISCOPAL DICTIONARY OF THE EPISCOPAL CHURCH, 2000



*Bishop Carrie in rochet and chimere wearing Guns to Grace Pectoral Cross and holding Guns to Grace Crozier, created by Rosalind C. Hughes, Church of the Epiphany, Euclid, Ohio.\**



*Bishop Thomas John Claggett's mitre, commissioned for him as a copy of Bishop Samuel Seabury's, the first American Episcopal bishop.*

## Rochet

A vestment of white linen or similar material which replaced the alb and is only used by bishops.

## Chimere

This robe without sleeves is worn over an alb or rochet.

## Mitre

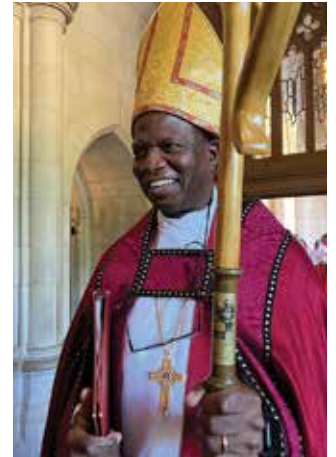
Liturgical headgear and insignia, shield-shaped and pointed at the top, of bishops. It is typically worn in procession and when pronouncing episcopal blessings, and is removed during prayer.

## Cope

A ceremonial cloak, semicircular, richly ornamented, with a clasp in front and a hood or hood-like appendage in back, worn over the alb (or rochet) and stole. Bishops sometimes wear it when performing episcopal functions such as ordinations and confirmations.

## Ring

Rings have been used as a symbol of office but also as a bishop's official seal since the Middle Ages. Bishop Sutton's ring features a seal commissioned by him to represent his episcopacy. Bishop Carrie's features the diocesan shield.



*Bishop Sutton wears Bishop John Walker's cope and mitre at Washington National Cathedral. Bishop Walker was the first Black bishop of Washington. He holds the "Claggett Crozier," created for him with reclaimed wood from St. James', Lothian parish, where Bishop Thomas John Claggett once served.*



*Mold for Bishop Sutton's Episcopal ring.*

\* #GunstoGardens is a movement of faith-led people based on the words of the prophets "They shall beat their swords into ploughshares, and their spears into pruning hooks" (Isaiah 2:4b; Micah 4:3b). Working with guns voluntarily surrendered by their owners, they are cut up and forged into garden tools and pieces of art. Rosalind coined #GunstoGrace to reflect the work of turning these former weapons into pieces that speak directly to the new life and resurrection promised in Jesus Christ, by the grace of God to all people, such as Bishop Carrie's pectoral cross and crozier.





On November 11, 2023,  
the Claggett Conference Center in Buckeystown hosted  
**the 239<sup>th</sup> Diocesan Convention**

THE FOLLOWING ARE OUR BISHOPS' ADDRESSES IN THEIR ENTIRETY.

## *A Call to End the Unholy Trinity*

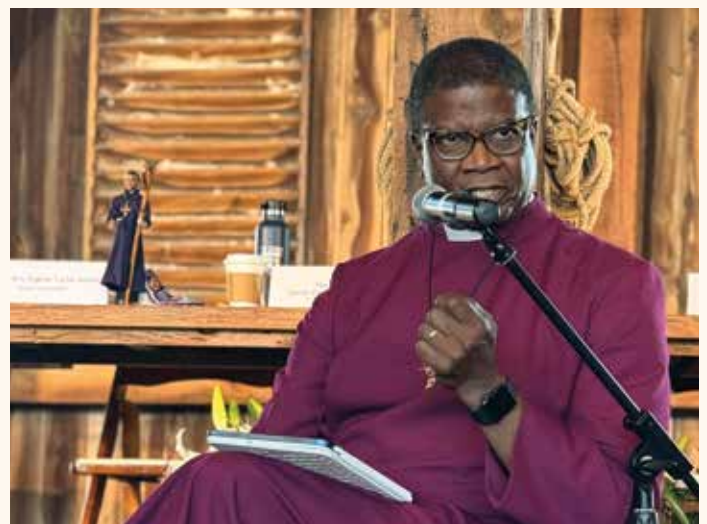
BY THE RIGHT REV. EUGENE TAYLOR SUTTON, BISHOP

### **Introduction**

News flash: this is my last convention address as bishop of the Diocese of Maryland! How do I know this? I received this note last year from a high official in another Christian tradition, listing me as a “Bishop” in quotes on the envelope, and then addressing me in the letter as “The Most Emeritus Right Reverend Eugene Taylor Sutton.” Uh... not yet!

First of all, I want to say to you what a privilege, honor, and frankly a surprise to be your bishop for the last 15 years. What a time we’ve had together! We’ve been through a lot: joys and despairs, the highs and the lows, the astounding accomplishments as well as the devastating disappointments, wins and losses, friendships made and friendships frayed, things done and left undone. I can’t believe how quickly the years have gone. I inherited a great diocese from my predecessors, especially Bishop Bob Ihloff and Bishop John Rabb. Through it all, I’ve been incredibly blessed, and I’ve never doubted your love, prayers and sometimes undeserving support of me. Thank you, from the bottom of my heart, I love you!

Second, what an unbridled joy it has been to get to know, befriend and work with our wonderful bishop coadjutor! I couldn’t be more happy to know that she will succeed me next spring as our diocesan bishop. I promise you, when I take her hand and lead her into the Bishop’s Chair at the



Seating of the 15th Bishop of Maryland at the end of next April 2024 at the Cathedral of the Incarnation in Baltimore, I will do so knowing that I’m leaving the Diocese of Maryland in excellent hands—and I will sleep like a baby that night!

And now, for my address...

### **The Holy Communion is an Icon of the Holy Trinity**

When a priest or bishop consecrates the bread and wine of the Holy Eucharist, they offer this sacred meal to a “communicant” of the Church. They refer to that act afterwards by saying, “I communicated that person.” If we take the view of reality as a social process, we know that relationship is key, as it is in the theology of the Holy Trinity: no one exists apart from being in relationships with others, not the Son without the Father or the Holy Spirit without

the Son. The way to build relationship is to commune with others, with God, and with creation.

So our ministry, like Jesus', begins in community. We encounter Christ in our lives, engage the world, and build up the Christian community. Followers of Jesus, then, regularly come together for holy communion so that we may be one with God and in right relationship with each other. From there we go back into the world to communicate all that we have become, all that we know, and to share the love of God and spread the gospel through our words and our actions. This cycle produces the stories of our lives in Christ and the stories of our communities. Living this pattern is how we come to realize God's dream in the world: building a community of love.



Community.  
Communicate.  
Communion.  
This is the life of the Holy Trinity.  
(see Rublev's Trinitas icon at left)

### The Holy Trinity is an Icon of the Community of Love

- There is a balance between the three persons; this is what attracted me to Anglican spirituality as a young adult.
- Some churches prioritize one person in the Trinity—either consciously or, more commonly, unconsciously—in how they overemphasize one aspect of the work of God in the world. This can be seen in how they worship, pray, and talk about their mission.
- The Godhead is singular in essence and purpose, but plural in expression. God is a unity, and God is a community of persons. Thus, the Trinity is a sign for how a community of love should look like, and how it should function.

### The Unholy Trinity is a Threat to the Vision of God

We rightly worship God as a Holy Trinity of persons, but there is another reality that is also at work in the world. This dark reality is a tandem of three entities that present themselves as individual evils, but in fact they work together to cause a lot of pain and suffering in the world. This an “unholy trinity” of evils that demands

our allegiance, but we as people of God need to resist the temptation to give in to them. These three evils are 1) Hatred, 2) Poverty, and 3) Violence—the unholy trinity that has proven to be more resistant to God's vision for us than any other force or disaster, either natural or human-caused.

I first used the phrase “unholy trinity” when the Bishops United Against Gun Violence was birthed in Baltimore in 2014 after the Sandy Hook massacre of school children and teachers in Connecticut. When I invited the other organizing bishops in The Episcopal Church to meet in Baltimore to discuss how we can use our episcopal influence to move the church and society to establish policies to reduce the 100,000 or so people who are shot by firearms every year, almost 30,000 of whom will die from the violence every year, I wanted to point out to them that the problem wasn't gun violence alone. Rather, it is part of a trio of evils that work together, and we can readily see that in most of our cities in America—racism, poverty and violence.

Where you see a lot of hatred—particularly in this country racial and ethnic hatred—you will see a lot of poverty. And where you see a lot of poverty, you will see a significant elevation of violence. And where you see a lot of violence, you will see a lot of hatred. And the cycle continues. If our experience of it in this country doesn't convince you of their relatedness, then just look at the conflict in the Holy Land today.

My friends, the Diocese of Maryland has taken some bold steps to dismantle the unholy trinity of evils in our midst, but there is much more to do. For the truth is that hatred,

poverty, and violence are increasing today all over the world. Hatred, bigotry and racism are rearing their ugly heads in many of today's conflicts. Incidents of anti-semitism, anti-Arab feelings, and Islamophobia are rising exponentially; attacks on students are rising so fast that we are raising a generation of young adults living in fear of their lives—just because they are who they are. All over the world, it is estimated that hundreds of millions of migrants are trying desperately to flee their countries to escape grinding poverty, and they do not have adequate means to feed their families. Much of this poverty is caused by environmental degradation—mostly caused by human greed—combined with hatred and war.

And you don't have to look overseas to see the unholy trinity doing its damage; you see it in the rising levels of hatred, poverty, and violence in our own country. I learned yesterday that many preschools and daycare centers are noticing rising violence among toddlers—toddlers! The violent behavior is cursing, name-calling, and fighting beyond the normal tantrums that you would expect from toddlers. Of course, they are learning these behaviors from adults—parents, teachers, local school boards, town councils, and political leaders, some running for the U.S. presidency. I just recently learned of two teachers who quit their jobs immediately after having been the targets of violent behaviors by their toddler students. Why this violence?

I'm so proud of this diocese for what we've done to combat racism and repair the damage of centuries of the degradation of black and brown peoples. Our reparations efforts are the envy of The Episcopal Church and the larger world, and we continually get requests from other religious bodies to help them get started in their own efforts.

I'm proud of this diocese for what we've done to alleviate poverty in our midst and around the world. Most of our congregations are actively doing something in their communities to feed the hungry, clothe the naked, and seek efforts to provide shelter to the unhoused in Maryland.

And I'm proud of how so many in our diocese have supported my involvement and The Episcopal Church's efforts to reduce the scourge of rampant gun violence on our city streets, in our malls, theaters and bowling alleys, and in our schools. Despite the responsible ownership and use of firearms by the vast majority of our church members who own guns, our society as a whole has worshiped—yes, worshiped—too long at the altar of the gun, believing

“I'm so proud of this diocese for what we've done to combat racism and repair the damage of centuries of the degradation of black and brown peoples. Our reparations efforts are the envy of the Episcopal Church and the larger world.”



the false and idolatrous myth that more guns will make us more safe, and that nonviolence is a pipe dream of idealists who do not know how the world really works. That myth persists in our violence-ridden society, notwithstanding the mountain of evidence that the way of Jesus, Gandhi, Martin Luther King, Jr., the Dalai Lama, Archbishop Desmond Tutu, and many other nonviolent leaders is the only real way to a lasting peace and security.

I say this while acknowledging that we are very dependent upon our brave men and women in the armed forces, in our police forces, and other protective services who are sometimes called upon to use armaments and put themselves in harm's way on our behalf. We are very grateful for their service and sacrifice; we pray for their safety; we pray that they will use deadly force sparingly; and we pray that our political leaders will make wise decisions before sending them into armed conflict. But one doesn't need to be a pacifist like Jesus, Gandhi or King in order to learn methods of nonviolent action that have been proven to be effective in easing dangerous and volatile situations, in removing unjust institutions and governments, and in restoring peace and freedom. As Christians, as followers of Christ, we are called upon to *teach* peace as well as to

practice peace, which means we have to continually re-learn the ways of peace in a culture that's awash in violence. We must repent, both individually and collectively, for believing that violence and killing are the only ways toward peace.

And adults, we need to make sure that we exhibit the nonviolent behaviors that we want our children to emulate. Please, to our clergy and lay leaders in congregations: when you find yourself getting worked up about some issue in the church, CALM DOWN! Regulate your emotions in order to live in a community of love. If you can't control your outbursts, written online or verbal in person, then you should step down from leadership! Trust your colleagues when they confront you about your behavior; you probably can't see it, but they can. Thank them for calling you out on your behaviors that are harming the community; bless, and do not curse them, and your reward will be great in the kingdom of heaven. *(No, I didn't make that up!)*

### My Charge to the Diocese of Maryland

Friends, I'm nearing the end of my tenure as your bishop. I really am so proud of the work we've done these past 15 years. But there's still a lot more work to be done.

I know that in this era of decreased church affiliation in America, decreased worship attendance, increasing costs and increased difficulties in raising the funds to keep our doors open, it's hard to be church. It seems to get harder every year, and the temptations will be great in the coming years to focus all of your energies on congregational development—especially in desperately trying to get more members and more money. Believe me, more members and money would be great—but that's not what Jesus called us to do. Getting more church members and collecting more money to meet your church budget is not God's agenda. God's agenda is much bigger than that. Rather, Jesus called us to be a witness to others, telling them the good news of what God has done to *save us all*, and to *make disciples of all nations!*

Yes, it's humbling to witness the amazing work that our churches are doing every week. It brings tears to my eyes when I visit you and see what you leaders sacrifice of your time, talents, and money to keep your congregations afloat in an increasingly secularized society and the rising costs of running a church. Again, thank you!

But please, please, do not think your job is done just by attending a worship service every once in a while, and leaving a financial tip to your local congregation. God is demanding more of you than that. We need you, and we need more of you. We need you to always be looking beyond the doors of your church in order to fulfill the mission that God has set before you. We need you, we need your verbal support, we need your financial support, and we need whatever time you can give to heal the world.

So, here's my charge to you in my last convention as your bishop: that every church vestry and advisory board in the Diocese of Maryland join with the Diocesan Council and the Standing Committee in asking itself this question at the end of every monthly meeting:

**What has our church done in the past month to combat hatred, poverty, and violence, and what have we done in this meeting to encourage and support our congregation to do that work?**

This is why we are here. This is the dream of God for our community of love. This is why Jesus said in his inaugural sermon after his baptism: *"The Spirit of the Lord is upon me, for he has anointed me to preach good news to the poor. God has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor."* (LUKE 4:18-19)

This, too, is our mission in the Diocese of Maryland.

*And the dream lives on.*

Video of Bishop Sutton's address to Diocesan Convention can be found on our website, [episcopalmaryland.org](http://episcopalmaryland.org)



Bishop Carrie Schofield-Broadbent's sermon can be viewed on our website, [episcopalmaryland.org](http://episcopalmaryland.org)

# Because Our Story Matters

BY MARY KLEIN, ARCHIVIST, EPISCOPAL DIOCESE OF MARYLAND

My granddaughter once asked me, “I know you are an archivist, but what do you do all day?” I thought about all that I had done in just that week: I had answered a woman’s inquiry about her relatives buried in St. Mary’s cemetery in Hampden and located the records, which listed their ages and causes of death. The bishop’s office had asked for a confirmation date, and which bishop had laid hands on the confirmand. A priest had called wanting some background information prior to the bishop’s visitation. A Ph.D. candidate who had spent time in the archives a couple of summers ago, wrote to ask if I had any information on a specific topic connected with Bishop George Washington Doane. I polished an article for the bi-weekly e-news. I answered a question about whether our diocese still had geographical parishes. I made preparations to give a tour of the Cathedral to our Korean congregation. I processed a few of the thousands of recovered documents waiting for my attention. At the end of my explanation I told her, “My day is never boring! I look forward to coming to work, and I make great use of what I studied in college.”

When I look back on those college studies, sometimes I am still amazed. I was one of those young women of the 1960’s who had dropped out of college after a couple of years floundering about, had gotten married, was raising three children, and was perfectly content with my life. But at the age of 40, I began to experience an urge to go back to college that would not go away. I tried to ignore it, but there was a persistent voice deep within me that would not be quieted. I had never felt such a strong conviction to do anything in my life. So I began with one course, college algebra, which, miracle of miracles, I actually understood that time around. Next I took an American history course, which sparked enthusiasm and interest and great joy. I began attending half-time, majoring in history; then full-time. (We had moved four times by then, and I was at my fourth college!)

I earned my bachelor’s degree, then decided to continue for my master’s. All the while, that noisy, stomach-churning voice would not let me go. Eventually, after



working at my university’s history research center, a county historical society, the Maryland Historical Society, and teaching college-level history (and following a move to Baltimore), Bishop Ihloff appointed me as diocesan archivist. My appointment followed after the death of my beloved predecessor, Garner Ranney.

I realize now that the persistent voice I had heard, the voice that would not let me go, was God—actually speaking to me, as if I mattered. I have no other explanation; I have never felt that sensation again. But I think the contribution I make in this ministry is worthwhile. In my own small way, I am part of the ongoing procession of people who keep the story of our Church, who pass it on, who are stewards of our truth. My work matters, because our story matters.

Searching for truth may be difficult, and the truth may bring us up short, but truth is worth pursuing, even in our discomfort. If Jesus really is our way, our truth and our life, then we are bound to seek him and his truth as it continues to be revealed to us. If my time in our archives can shine even a glimmer of light on the truth we seek, then I am most grateful to that urgent, insistent presence that took hold of me and refused to let me go until the goal was accomplished. Each of us has a place to fill, and in spite of all my shortcomings, I am grateful and encouraged to be able to add my small bit to furthering the Kingdom of God.

# TRAIL OF SOULS 2023

## LIBERATION THROUGH EDUCATION

The Trail of Souls began in 2014 as an in-person pilgrimage to churches around our diocese to commemorate the end of chattel slavery in Maryland as a new constitution took effect on November 1, 1864. After a second in-person pilgrimage to churches in Baltimore City in 2017, the Trail of Souls evolved into an annual event.

TWO 2014 TRAIL OF SOULS PILGRIMAGES TO GRAVES OF ENSLAVED PERSONS ON THE PROPERTIES OF THE CLAGGETT CONFERENCE CENTER AND ALL HALLOWS PARISH



THIS MEMORIAL,  
DEDICATED BY THE CONGREGATION  
OF ALL HALLOWS PARISH  
NOVEMBER 1, 2014,  
HONORS THE  
ENSLAVED PERSONS,  
VICTIMS OF THE ATLANTIC SLAVE  
TRADE, WHO LABORED IN THE  
CONSTRUCTION AND MAINTENANCE  
OF THE BRICK CHURCH.



### A virtual pilgrimage streaming live from three locations

On November 4, 2023, the Diocese of Maryland continued its transformative journey during *Trail of Souls: Liberation through Education*. The 2023 Trail of Souls was streamed live via Zoom with in-person attendees, moderators and presenters at All Saints', Sunderland; Catoctin Furnace Historical Society in Thurmont; and Emmanuel, Cumberland. The pilgrimage drew inspiration from Fannie Lou Hamer's words: "Nobody's free until everybody's free." Songs of lament, work, liberation and freedom guided participants from rural Southern Maryland to the iron-workers of Catoctin Furnace and the tunnels under Emmanuel Church, Cumberland, once used by enslaved persons to escape to freedom.

Bishop Eugene Taylor Sutton opened the event with worship at All Saints', Sunderland and commended the Episcopal Diocese of Maryland for its steadfast commitment to anti-racism, reconciliation, and the groundbreaking step of embracing reparations. Reflecting on the diocese's historical acknowledgment of its enrichment from the toil of enslaved persons, Bishop Sutton emphasized the need to sustain the momentum of reparation efforts and urged attendees to continue the work of reparation and transformation in our diocese. Bishop Sutton passionately called for the recovery of histories, urging a painful yet necessary self-examination of churches as the first step toward healing.

At each of the three locations, attendees and panelists delved into the critical role of education and the acknowledgment of historical sins within the church that affect both the present and future of American society. The Rev. Angela Furlong moderated a conversation with Elizabeth Comer, director of Catoctin Furnace Historical Society and Theresa Donnelly, writer, local historian, and assistant director of Catoctin Furnace Historical Society, where they



discussed the historical significance of Catoctin Furnace, once the largest slaveholding site in Frederick County, and their commitment to centralizing the stories of enslaved workers at Catoctin. The society’s commitment to restorative action and reparations is illustrated through their innovative approach, including DNA analysis, that has identified thousands of modern relatives and close descendants of Catoctin’s enslaved workers. Their work toward telling the stories of those workers helps to bridge the past with the present and creates space for reparative study and action and illustrates the profound impact of the legacy of slavery.

Songs of liberation and freedom led virtual participants to Emmanuel, Cumberland. Tunnels beneath the church were used by enslaved persons escaping to freedom. The Rev. Canon Christine McCloud moderated a discussion of Emmanuel’s history and division among members of the parish during the period leading up to the US Civil War.

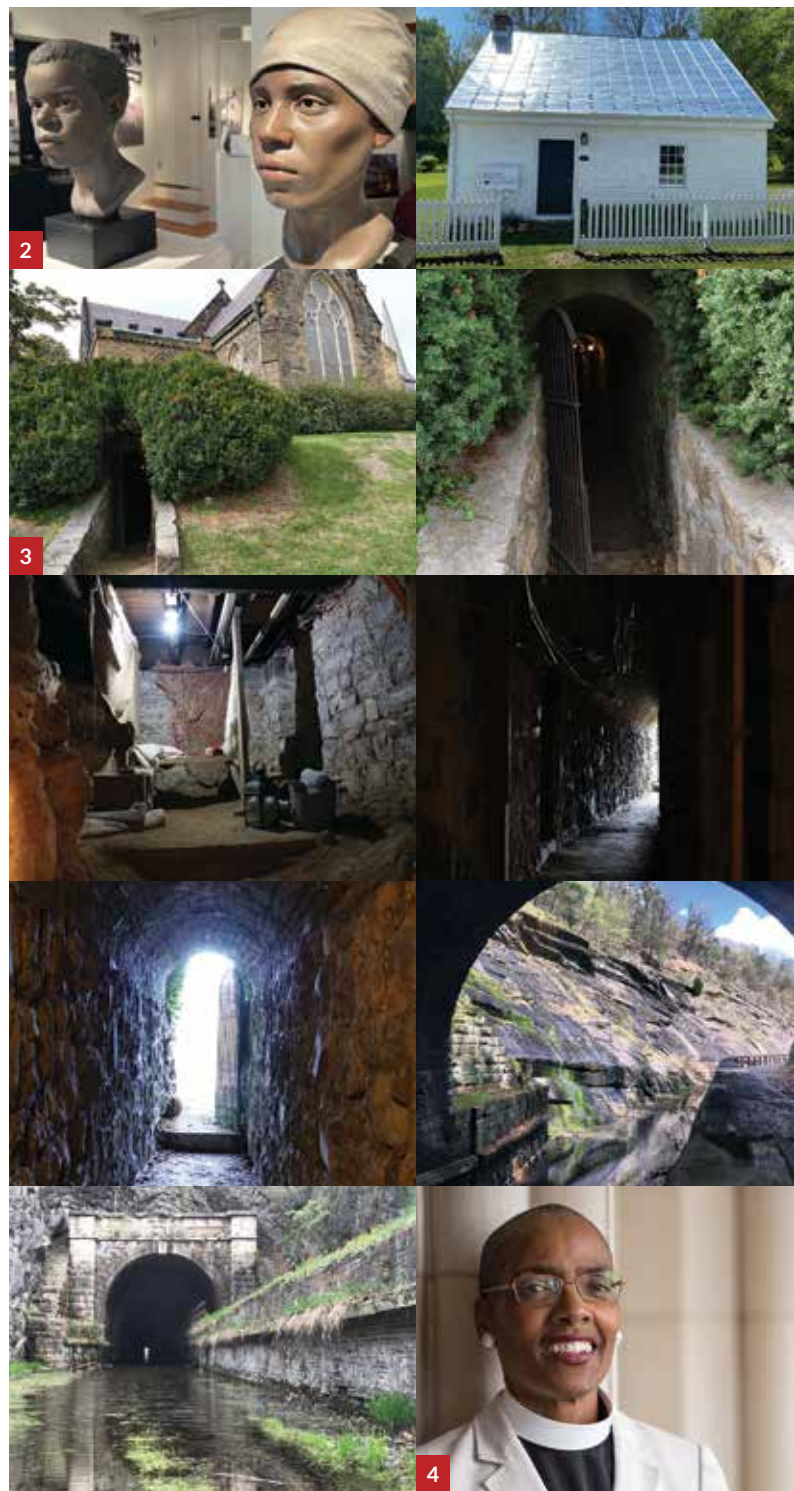
**Freedom is the justice of God, who created all human beings to be free**

In her virtual keynote address, the Rev. Dr. Kelly Brown Douglas invited participants to explore more deeply the songs of liberation and freedom sung by the enslaved. These songs offer testimony of the enslaved and their relationship to God, who created them to be free. They knew they were never created to be enslaved, they were created to be free. Dr. Douglas illustrates the theme using “Oh Freedom!”, which expresses the reality of liberation and hope as the enslaved never gave up on their dream of freedom, it’s an affirmation of their sacred created humanity, who they were as created to be children of God.

**The journey toward truth and transformation**

The Trail of Souls journey continues as people across our diocese embrace uncomfortable truths knowing how our history affects the present and future of society in America and of the church as we look toward a more just and equitable future.

[1] Virtual pilgrimage with (from left) All Saints’ Sunderland, Catoctin Furnace Historical Society in Thurmont, and Emmanuel Parish, Cumberland. [2] Catoctin Furnace Museum of the Ironworker. [3] Emmanuel Parish and the tunnels beneath the church used by enslaved persons to escape to freedom. [4] Rev. Dr. Kelly Brown Douglas, virtual keynote speaker.









# BARN BLESSINGS

In a heartfelt and sacred ceremony on June 17, 2023, the Claggett Center in Frederick County, Maryland, celebrated the consecration of its newly-renovated barn. The camp-style worship service was graced by the presence of distinguished guests, including Bishops Eugene Taylor Sutton of Maryland and Mariann Edgar Budde of Washington.

The renovated barn, a hemlock-framed structure dating back to 1898, is a symbol of Claggett's rich history and legacy. The consecration ceremony was preceded by a joyous picnic lunch, setting the tone for a day of celebration and reflection on the Center's profound connection to the community. Later that week, on June 22, special guests, elected officials, and members of the Frederick County Chamber of Commerce gathered for a ribbon-cutting ceremony. The Delaplaine Barn, as it is now known,

opened its doors to the public, offering guided tours that showcased its unique architectural features and historical significance.

The Delaplaine Barn is a vital addition to the Claggett Center, enabling it to serve larger and more diverse groups while better meeting the needs of the Frederick County community. The Episcopal Dioceses of Maryland and Washington anticipate that the newly-consecrated space will facilitate the expansion of youth ministry for generations to come.

Douglass Reed, an historic structures consultant deeply involved in the restoration project, emphasized the significance of the barn's preservation. "It is one of the few 19th-century barns in the region in good condition with its original wood roof and pine siding on the walls. The barn's distinctive timber frame design and features make it one of the area's more memorable historic agricultural buildings."

The Claggett Center, listed on the National Register of Historic Places since 1982, has meticulously maintained the barn as a working historical structure. James Ryder, Claggett Center Co-Executive Director with his wife, Lisa Marie, shared intriguing details about the barn's history. "For instance, the new dining hall floors are stained to indicate the original stable feed aisles, and the barn's original wood floors were repurposed to create the new dining hall tables."

## About the Claggett Center

The Claggett Center, the camp, conference, and retreat center of the Episcopal Diocese of Maryland, stands as a beacon of history and community engagement. Operating in ministry partnership with the Episcopal Diocese of Washington, the Center offers a tranquil setting, outstanding facilities, and dynamic programs. Learn more about the Claggett Center and its outreach programs at [www.claggettcenter.org](http://www.claggettcenter.org).



A remarkable aspect of this restoration project is its recognition by the Maryland Historic Trust, which awarded \$760,000 in tax credits—a groundbreaking achievement. The barn is the first in Maryland to receive such support. The National Park Service also contributed funds, emphasizing the national importance of preserving structures that link us to our agricultural heritage. Ryder expressed gratitude for the collaborative effort between the Claggett Center, the Maryland Historic Trust, the National Park Service, and historic preservationists. “Our collaborative work paves the way for similar projects in the state. We hope this will serve as a vital learning tool for other barn owners throughout the country, where barns are quickly disappearing from our landscape.”

The Delaplaine Barn stands as a testament to the successful marriage of historical preservation and modern functionality. As the Claggett Center looks to the future, this revitalized space promises to host countless gatherings, activities, and moments that honor its storied past while embracing the evolving needs of the community.

On November 10 and 11, 2023, the Diocese of Maryland held its annual diocesan convention in the barn. There were about 400 people in attendance to build community, discuss, connect and vote, and there was an overwhelming sense of connectedness amidst within this our Community of Love. As Ryder noted, “The whole diocesan staff is here! Claggett staff and Diocesan Center staff.” The hospitality at the Claggett Center was unparalleled. We are hopeful about the ways the Delaplaine Barn can serve as the center of the community for years to come.



A remarkable aspect of this restoration project is its recognition by the Maryland Historic Trust, which awarded \$760,000 in tax credits—a groundbreaking achievement for the first barn in Maryland to receive such an honor. The National Park Service also contributed funds, emphasizing the national importance of preserving structures that link us to our agricultural heritage.



# Celebrating Organizations Doing the Work of Repairing the Breach in Maryland Communities

In a powerful demonstration of commitment to justice and reconciliation, the Episcopal Diocese of Maryland embarked on a groundbreaking journey in 2020. On September 12, the 236th Convention passed Resolution 2020-06, marking the establishment of a \$1,000,000 seed fund for reparations. This pioneering initiative aims to repair the breach caused by systemic racism, with a specific focus on restoring and uplifting Black communities within the geographical area of our diocese.

The Diocesan Reparations Fund is channeled into programs addressing critical areas such as education, healthcare/elder care, affordable housing, environmental degradation, and job creation/micro-economic investment. Grants of up to \$50,000, awarded on a one-time basis with the opportunity to reapply, are extended annually.

The inaugural reparations grants process, launched in 2022, saw the Diocesan Reparations Committee meticulously select six organizations from a substantial pool of applicants to receive \$175,000 collectively. This initial success set the stage for the 2023 cycle, which produced an even larger applicant pool and further dedication from organizations seeking to make a lasting impact.

In May 2023, the Reparations Committee proudly announced the awardees for the second round of funding, totaling an impressive \$230,000. Five organizations were recognized for their outstanding dedication and effectiveness in building up Black communities.

The Episcopal Diocese of Maryland expresses profound appreciation to the awardees for their tireless dedication and hard work. As our diocese remains steadfast in its commitment to justice, equality, and restoration, our reparations grants process serves as a beacon, guiding transformative efforts that reverberate across communities. To stay informed about upcoming cycles and to explore the impact of this initiative, visit our reparations grants page at [episcopalmaryland.org](http://episcopalmaryland.org).

**By supporting programs addressing critical areas such as education, healthcare/elder care, affordable housing, environmental degradation, and job creation/micro-economic investment, The Diocesan Reparations Fund aims to repair the breach caused by systemic racism, with a specific focus on restoring and uplifting Black communities within the geographical area of our diocese.**

# 2022 Reparations Grants Awardees



**St. Luke's Youth Center (SLYC):**  
**\$30,000**

SLYC, a collaborative effort of West Baltimore families, is committed to empowering youth through critical resources and life-enriching experiences. Their mission, echoed by community members, resonates with words like “loving family,” “committed,” “connected,” and “strong.” Since its formation in 2015, SLYC has been dedicated to creating a purposeful community of leaders, demonstrating the transformative power of collective commitment and support.

SLYC's vision is to convert the historic St. Luke's properties where the ministry was originally into a vibrant campus for art, education, and renewal, fostering family care services and economic opportunities in the Poppleton and Franklin Square communities. Beyond its current community services, the envisioned campus will serve as a cultural heritage site, attracting tourists, residents, and young people alike.



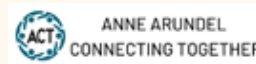
**The Samaritan Community, Inc.: \$25,000**

The Samaritan Community is a Baltimore-based non-profit. Focused on housing assistance, case management, food provision, and counseling, Samaritan Community recognizes the unique circumstances of its predominantly African-American clientele, constituting 85% of their total population. With a mission rooted in respect, hope, and healing, this 501(c)3 organization plays a pivotal role in stabilizing lives, families, and communities. Their multi-faceted approach, including a food pantry, clothing and household goods “shop,” individual and group counseling, case management, emergency financial assistance, and enrichment programs, underscores the profound impact Samaritan Community has on both short-term crises and long-term challenges.



**Next One Up: \$30,000**

Next One Up is a trailblazing organization committed to dismantling historical barriers hindering the academic and economic success of African-American boys and young men. Focused on mentoring and coaching for ages 12-25, Next One Up's innovative programming has a transformative goal: to facilitate societal change, ensuring greater stability and prosperity than available to preceding generations. Through character-building, grit development, and leadership skill cultivation, Next One Up aims to shape thriving adults. Since 2009, the organization has been providing unparalleled, year-round, multi-year services to fulfill their mission of providing access to resources and opportunities that ensure young people can embrace the bright futures they deserve.



**Anne Arundel Connecting Together (ACT): \$30,000**

ACT's innovative “Turnaround Thursday” program is rooted in community listening sessions, inspired by the identification of a crucial need for formerly incarcerated individuals and public housing residents to access high-paying jobs with opportunities for career development. Recognizing that employment and housing are key pillars for breaking the generational wealth gap affecting Black Americans, ACT goes beyond conventional boundaries. Their commitment extends to campaigns addressing transportation, healthcare, and affordable housing, demonstrating a holistic approach to shifting wealth. By challenging individuals to envision impactful change, connecting leaders to multiply their influence, and organizing communities, ACT aims to make voices heard and address issues on a generational scale.



**I Believe in Me, Inc.: \$30,000**

I Believe in Me, Inc. is a beacon of hope for at-risk youth in Frederick, MD, recently investing in nurturing the growth and development of youth, ages 6-16. I Believe in Me leverages its mentoring program to instill self-esteem, build character, and provide crucial educational support in reading and math. Going beyond traditional mentorship, the organization exposes young minds to financial literacy, setting the groundwork for future career goals. Their holistic youth development approach encompasses hygiene, nutritional guidance, and a focus on overall

health and wellness, including mental health. I Believe in Me empowers youth academically and socially, offering opportunities for community outreach and volunteerism to enhance socialization skills beyond participants' immediate neighborhoods. With a commitment to creating impactful and contributing community members, I Believe in Me is poised to make a lasting difference in the lives of the youth it serves.



**The Calvert Concept Charitable Corporation (C4): \$30,000**

The Calvert Concept Charitable Corporation stands at the forefront of advancing racial reconciliation and addressing social injustices. Committed to fostering home and business ownership as a pathway to creating family wealth across generations, this visionary organization targets beneficiaries whose family histories are rooted in enslavement and other racial injustices. It extends support to individuals facing barriers to home ownership due to their public service commitments and to elderly individuals whose financial resources have been depleted by caring for others. C4 integrates local business spaces into a campus that offers interim housing and educational facilities, which generates recurring income for the program and employment opportunities for participants. Inspired by the 300th Anniversary celebration of All Saints' Sunderland, the majority white congregation's self-examination has led to a dedicated commitment to reconciliation and housing through C4.

## 2023 Reparations Grants Awardees



**Moving History: \$30,000**

Moving History is an innovative force in education focused on teaching the rich narrative of African-American heritage. Moving History employs immersive arts programs encompassing instrumental and vocal music, culinary arts, and dance. This dynamic initiative unfolds through community classes, professional team training, and project-based courses for students across primary,

secondary, and university levels. The trifold strategy aims to foster a more just society that champions self-respect and mutual understanding.

Moving towards its funding goal, the organization is set to launch a six-week summer program in partnership with Harford Heights Elementary. This innovative program will blend academic mornings with culturally immersive afternoons, providing students with a deep dive into their heritage through arts activities with STEM impact. By program's end, students will emerge with a clearer understanding of their place in world history and the profound contributions of their ancestors to that narrative.



**PIVOT Baltimore: \$30,000**

PIVOT Baltimore is a non-profit dedicated to empowering women transitioning from the corrections system. PIVOT is committed to rebuilding lives, reuniting families, and revitalizing communities. The organization establishes a comprehensive ecosystem of opportunities, encompassing vital services such as housing, transportation, mental health care, addiction treatment, family support, job training, job placement, and community connections. With a focused funding goal, PIVOT Baltimore aims to provide a basic income of \$500 per month to some of the most vulnerable and marginalized members of the community: Black women returning to their communities after incarceration. This direct financial support not only serves to repair lives financially but also seeks to restore dignity and hope where it has been most deeply lost and broken.



**The Hagerstown Area Religious Council (HARC): \$15,000**

The Hagerstown Area Religious Council is a steadfast coalition of faith community partners in Washington County, Maryland. HARC plans two pivotal initiatives of the HARC Racial Justice Team. Focused on fostering equity in education, HARC will allocate 90% of their grant funds toward their "Equity In Education Scholarships" program. This impactful initiative annually awards scholarships ranging from \$1,500 to \$7,000 to minority students residing in Washington County, MD. The remaining 10% will be allocated for administrative costs, ensuring the efficient coordination of this vital program. Through collaborative

efforts, HARC is dedicated to strengthening the community, providing support to those in need, and fostering unity among partner congregations with diverse theological perspectives.



**Child First Authority: \$50,000**

Child First Authority is committed to youth empowerment and family fortification through supporting top-notch community schools, after-school, and summer learning programs. The grant, dedicated to expanding their impactful food pantry initiative, will benefit nine community schools, fostering increased access to essential resources for students and families. A 10th school, currently without a food pantry, will have the opportunity to establish a small pantry. Collaborating with local organizations, such as Food Rescue Baltimore through Baltimore Free Farm and Strength to Love II Farm, Child First Authority aims to enhance their provision of produce for better health, including following religious dietary laws, thereby ensuring comprehensive support for the academic, social, and emotional well-being of the communities they serve.



**Catoctin Furnace Historical Society: \$50,000**

Catoctin Furnace Historical Society is dedicated to preserving the rich history of the industrial village and acknowledging the often-overlooked contributions of its enslaved workers. The grant aims to support at-risk students by offering valuable skills through hands-on training in historic preservation building trades. With the funding, the society plans to restart its cooperative innovative program, employing a trades instructor to provide mentorship and training. Student apprentices will receive stipends, and expenses for building materials and transportation will be covered. This initiative aligns with the society's commitment to repairing the economic fallout of race-based slavery, ensuring a more equitable future.

*You can read more about the Catoctin Furnace in our Trail of Souls article on page 14.*

As the diocese remains steadfast in its commitment to justice, equality, and restoration, the reparations grants process serves as a beacon, guiding transformative efforts that reverberate across communities. To stay informed about upcoming cycles and to explore the impact of this initiative, visit the reparations grants page at [episcopalmaryland.org](http://episcopalmaryland.org).



## A New Kind of Leadership: Zinha Byrd's Journey to Becoming the Sutton Scholars High School Enrichment Program Coordinator

Zinha Byrd remembers the moment she was invited to participate in the Sutton Scholars High School Enrichment Program, a ministry of the Episcopal Diocese of Maryland, like it was yesterday. An eager and hard-working 8th grader at Leith Walk Elementary/Middle School in Baltimore, Zinha found herself called out of class to the office. She left Mr. Coffee's classroom wondering if she were in trouble. Her school counselor handed her a red folder, inside of which was an opportunity that would change her life. Sutton Scholars had chosen her, along with about 15 other students, to embark on a transformative journey.

Zinha's mom thought the program looked like it taught valuable skills and Zinha hoped for something meaningful to do over the summer before high school. The prospect of making friends before the big transition excited her and she was happy that friends from her school would be joining her. Sutton Scholars offered more than just activity; it offered a sense of purpose and belonging, learning and engagement, and Zinha was ready for it.

Embracing the opportunity, Zinha applied, was accepted, and began her Sutton Scholars journey. Little did she know, this experience would shape her into a confident and capable individual. Over the years, the program allowed her to explore her interests, providing opportunities in the film club and music production. The support and resources provided were instrumental in her growth, sparking her passion for creativity and leadership. "I think I would be a completely different person," Zinha said. "I became confident and sure of myself, knowing I can do really anything if I put my mind to it."

Zinha's journey didn't end with her graduation from the four-year program. She attended college as a biology major for two years before deciding to take a year off to help her with her discernment that a career in science wasn't the one she wanted. Zinha returned to Sutton Scholars as an administrative aide in the year-round program, working in the offices of the Episcopal Diocese of Maryland. Zinha had witnessed the program evolve firsthand over the years. She was offered, and embraced with determination and creativity, the role of program

coordinator. Zinha, now 21, has flourished in her role, welcoming more scholars and introducing innovative curricula, reflective of her own experiences in the program. She is also back in school full-time, majoring in business and marketing.

Zinha's dedication went beyond the classroom. She became an advocate, sharing her story with prospective scholars, encouraging them to seize the same life-changing opportunities she had. In the Church, we tend to think of raising up leadership as raising folks to become clergy, teachers of formation, or committee chairs. This is leadership of a different kind. Sutton Scholars is a non-religious program, and our diocese, through it, raises us leadership of a different kind. Zinha is a life formation teacher, giving back to the community, serving as an inspiration based on what she took away from being part of the program.

Zinha's journey from an apprehensive 8th grader to the passionate program coordinator exemplifies the transformative power of education and mentorship. Through her leadership, the Sutton Scholars program has not only expanded but become a nurturing environment where young minds flourish, empowering them to believe in their abilities and pursue their dreams. Zinha's story is a testament to the lasting impact that dedicated educators and supportive programs can have on the lives of young individuals, shaping them into confident, capable, and discerning leaders of the future.



# Building a brighter future and a community of love in Baltimore—and beyond.

On August 4, 2023, at Mercy High School, Baltimore, our Sutton Scholars High School Enrichment Program celebrated a successful and joyful summer program with a closing ceremony. Scholars learned communication skills, leadership skills, financial literacy, community building skills, conflict resolution skills, rode horses, spent time at camp at our Claggett Center, learned art and photography skills and more.

Our scholars studied step dance this summer with Moving History (*see page 21 on our reparations grants awardees in this issue*), one of the awardees in our diocesan reparations grants program. They worked with a nationally-recognized coach to keep the important cultural tradition of stepping alive in the community.

Bishop Eugene Taylor Sutton and then Bishop-elect Carrie Schofield-Broadbent joined us participated in the celebration, as well as parents, supporters, diocesan staff, and community members. Founder and executive director of Project Pneuma in Baltimore, Damion Cooper, was the guest speaker.





## About Sutton Scholars

The Sutton Scholars High School Enrichment Program helps Baltimore City high school students become confident, competent, and capable contributors to their communities by equipping them with the life skills that are essential for academic, workplace, and personal success.

Students who are selected into the program receive a stipend to participate in an engaging and fun six-week summer program, during which skilled instructors use a targeted curriculum to teach leadership, communication skills, financial literacy, and tools for success, all while helping the scholars develop practical projects and age-appropriate strategies aimed at building a better Baltimore.

Throughout the school year, scholars come together on a regular basis to participate in stimulating enrichment activities that contribute to their personal growth, expose them to new ideas, and expand their social and professional networks.



# 2023 EYE Reflection

This July I was privileged to accompany a delegation of young people from the Diocese of Maryland to the Episcopal Youth Event (EYE). As an adult convert to The Episcopal Church this was my first time attending EYE. I wasn't sure what to expect, but I was looking forward to being surrounded by young people who desired to connect with themselves and various manifestations of the trinity in community. While this was certainly not my first rodeo with youth events, I was struck by the ways in which the Spirit revealed itself to me in the young people that I encountered.

Our youth and the youth from all over the world revealed in an opportunity to gather and they were taken aback to experience fellowship and to worship with other young people. In the midst of the post-pandemic and everything returning to "normal" it is easy to forget what our young people lost, but it is amazing to witness the appreciation that they have for community. I cannot express how proud our youth from Maryland made me: they were kind, welcoming, enthusiastic, excited, and they embodied the spirit of joy (even when they were exhausted). Our young people know who they are and they know how to seek out the face of Christ in everyone that they meet. They loved people for who they are and they made an impact on everyone they encountered—and not just because they

were wearing beautiful bright yellow shirts that they designed (see all the photos of them wearing them!). When Bishop Curry challenged our young people to embody Beloved Community during his sermon, I had to laugh because our young people are already doing just that.

I don't have any doubt that the young people from the Diocese of MD are going to do great things in our Church and in our world, but I think that the adults might need to turn to 1 Timothy 1:12 to remember that our youth can serve as an "example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" if we just pay attention to who they are and how they interact with others.



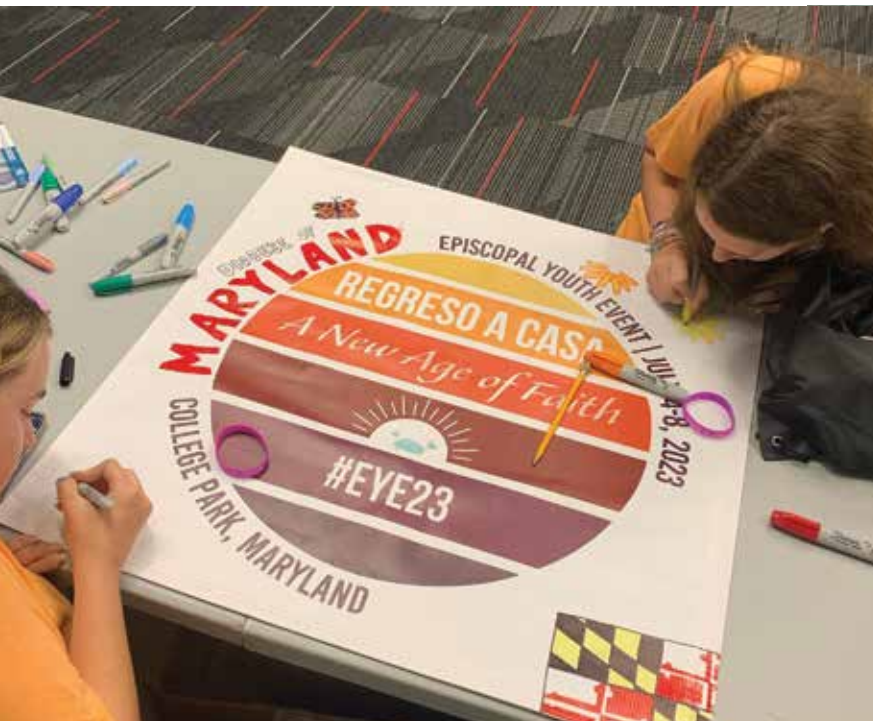
BY ALLISON HARMON



Recently, I was approached by a gentleman after I preached at a local church. He heard that I serve as a school chaplain and he wanted to talk about his fears for our country and for our Church. He indicated that Gen Z was ill equipped to be our next generation of leaders—that they were too self-absorbed and disengaged with reality because of technology. He highlighted the typical criticisms that older generations hurl at younger generations. I was not surprised when he admitted that he did not have any occasion to encounter young people. I encouraged him to seek out ways to learn about who Gen Z really is in our Church and in our world before he lets his imagination

paint an inaccurate picture for him. What an awesome (theologically intentional use of this term) opportunity EYE was to walk this sacred ground with our youth. What a beautiful reminder of the work that the Spirit is doing right under our noses. It is my prayer that all people are able to find hope and encouragement in their fellowship with young people, as Jesus constantly encourages us to.

*Dr. Allison Harmon served as chaperone and director of the Diocese of Maryland's delegation to the Episcopal Youth Event 2023. She attends and serves as youth leader at the Church of the Redeemer, Baltimore and as chaplain and educator at St. James Academy in Monkton.*



MR. AND MRS. JOHN DOE  
1122 BOOGIE WOOGIE AVENUE  
APT 2, 7TH FLOOR  
WEEHAWKEN, NJ 12345-6789

## ABOUT THE ARTWORK BISHOP CARRIE COMMISSIONED FOR HER CONSECRATION



**Kristen Wheeler** is a modern iconographer, creative writer, and visual artist living in New Orleans, LA. She loves studying theology, reading and writing stories of the saints and holy figures, teaching, and preaching. Visit her icon shop at [moderniconographer.com](http://moderniconographer.com) and learn more about her at [kristenannwheeler.com](http://kristenannwheeler.com)

*“Such a time as this”* (ESTHER 4:14)

- **dove and olive branch** a harbinger of peace and forgiveness, and also a part of Bishop Carrie’s wrist tattoo from Jerusalem
- **water and pitcher** an important resource in Maryland and a sign of baptism. Bishop Carrie also loves to make pottery
- **pomegranates and blooms** a symbol of resurrection and life everlasting, the pomegranate is a symbol of Jerusalem and is embroidered on Bishop Carrie’s red vestments
- **mountains** symbolizing a space where heaven and earth touch, the green mountains of Appalachia
- **sun rays** symbolize hope, renewal, and divinity
- **shepherd’s crook** representing the concern and compassion a shepherd has for their sheep

are also an important resource and symbol of Maryland