

The image shows the interior of a large, classical-style church. The space is filled with rows of wooden pews with red cushions, arranged in a central aisle that leads towards the front. The architecture features tall, white columns supporting a high, vaulted ceiling. A large, ornate chandelier hangs from the ceiling. The lighting is soft and even, highlighting the architectural details and the clean, well-maintained interior.

GETTING HELP WITH HARD CONVERSATIONS:  
*Transparency and Congregational Engagement*

Reparations Community of Practice Meeting | June 15, 2022

# Opening Devotional

John 16: 12-15

Jesus said to the disciples, “ I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.”

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## King's Chapel Memorial Committee



**Joy Fallon**  
Senior Minister



**David Waters**  
Minister of  
Education



**Miguel Gómez-Ibáñez**  
Chair, Physical Memorial



**Dean Denniston**  
Chair, KC Memorial



**Kathe German**  
Senior Warden



**Marissa Cheifetz**  
History Program Director

## **MASS.**



**Jha D Amazi**  
Principal in Charge



**Chris Scovel**  
Design Director



**Brandon Bibby**  
Project Manager, Design

What We've Learned

# SHARING INFORMATION: WEBPAGE AND REPORT

[www.kings-chapel.org/memorialtoenslavedpersons.html](http://www.kings-chapel.org/memorialtoenslavedpersons.html)

## Memorial to Enslaved Persons

### Update on the Memorial Project - Spring 2022

Click below to download the Overview of the Memorial Project

Overview of Memorial Project

### View Meeting Summaries

Meeting 1

Meeting 2

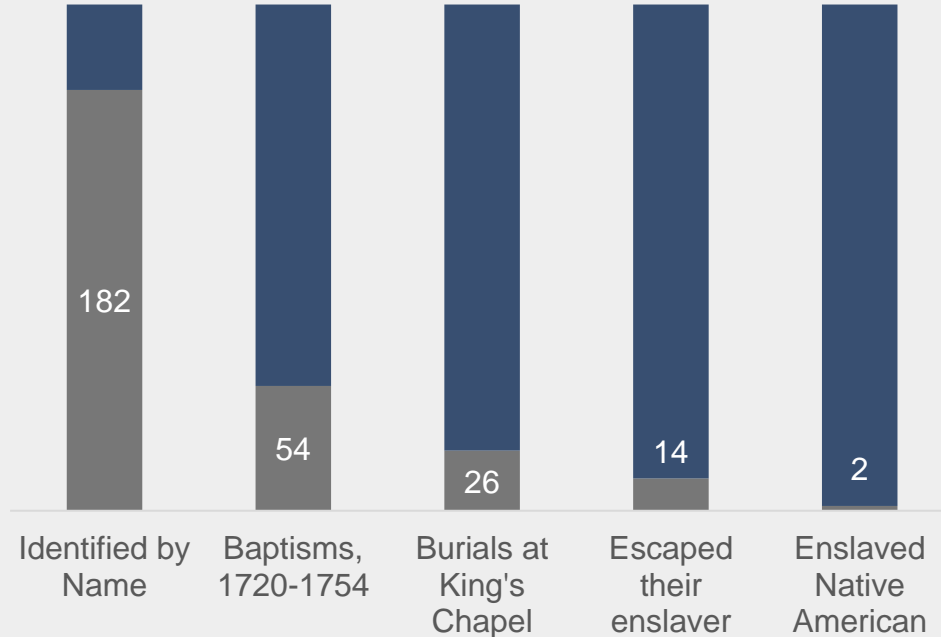
Meeting 3

Watch Congregational Meeting 1, February 16, 2022



## ENSLAVED PERSONS AT KING'S CHAPEL

Our research has found at least **219** enslaved men, women, and children directly connected to King's Chapel —though the true number is likely higher.



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## What We've Learned

### THE FOLLOWING MEN, WOMEN, AND CHILDREN WERE ENSLAVED BY MEMBERS OF KING'S CHAPEL OR BROUGHT TO THE CHURCH BY THE PERSON WHO ENSLAVED THEM.

*These men, women, and children suffered under the institution of chattel slavery.*

*We invite you to read the names of the enslaved individuals present at*

*King's Chapel in the 1700s and honor their lives.*

Abba	Cuff	Lancashire	Peggy	Scipio Sarahson	Unnamed Woman
Abraham	Cuffee	Lancaster	Pero	Sheelah	Unnamed Elderly Woman
Aby	Cuffy	Lancaster	Peter	Simon	Unnamed Man
Affey	Cumby	Lanchashire	Peter	Sinah	Unnamed Man
Amboy	Diana	Leith	Peter	Smith	Unnamed Man
Anthony	Dinah	Lester	Peter June	Stephen	Unnamed Man
Antony	Dinah	Letitia	Pharaoh	Stepney	Unnamed Man
Anville	Dinah	London	Phebe	Titus	Unnamed Man
Austin	Dinah	Lucy	Phillip	Tobey	Unnamed Man
Barsheba	Essex	Lys	Phillis	Toby	Unnamed Man
Belinda	Esther	Mareen	Phillis	Tom	Unnamed Man
Ben	Exter	Margaret	Plato	Tom	Unnamed Man
Benjamin	Flora	Margaret	Pleasant	Tom Scipio	Unnamed Man
Benjamin	Flora	Mary	Pompey	Tony	Unnamed Elderly Man
Bess	Fortune	Mary	Pompey	Trace	Unnamed Elderly Man
Betsey	George	Marybina	Pompey	Ulysses	Unnamed Person
Betty	George	May	Pompey	Walker	Unnamed Person
Bob	George	Mimbo	Pompey	Waterford	Unnamed Person
Boston	Guy	Mingo	Present	Will	Unnamed Person
Bristow	Hagar	Mingo	Prince	William	Unnamed Person
Caesar	Hamilton	Mira	Prince	William	Unnamed Person
Caesar	Hannah	Nan	Prince	York	Unnamed Person
Caesar	Harry	Nancy	Princ	Unnamed Infant Girl	Unnamed Person
Caesar	Hazzard	Nancy	Priscilla	Unnamed 2 Year-Old Girl	
Caesar	Henry	Nanny	Quaco	Unnamed 6 Year-Old Girl	
Carr	Hercules	Nanny	Quacoe	Unnamed Girl	
Cato	House Peter	Nanny	Quamino	Unnamed Girl	
Cesar	James	Ned	Richard	Unnamed 7 Year-Old Boy	
Cesar	Jane	Neptune	Robert	Unnamed Boy	
Cesar	Jane	Newham	Robin	Unnamed Boy	
Chester	Jemmy	Nuba	Rose	Unnamed Boy	
Chester	John	Old Cook	Ruth	Unnamed Child	
Chloe	Jonto	Ovid	Sall	Unnamed 40 Year-Old Woman	
Cuba	Joseph	Oxford	Sambo	Unnamed Woman	
Constant	Joseph	Paris	Samson	Unnamed Woman	
Cooper	Joseph	Parthenia	Santo	Unnamed Woman	
Cornwall	Joseph	Patience	Sarah	Unnamed Woman	
Crispin	Joseph	Patience	Scipio	Unnamed Woman	

*Most of the names above, with the exception of a few African names, were not chosen by the individuals and their families, but assigned to them by the enslavers. At this time, these given names are what we have available to identify and acknowledge these men, women, and childrens' existences.*

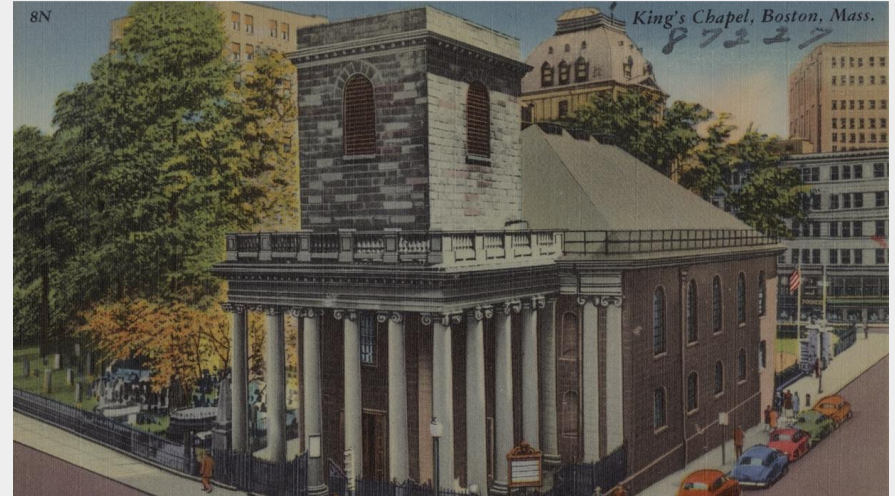
## ENSLAVERS AND FUNDING CONNECTED TO KING'S CHAPEL

At least 71 enslavers were directly connected to King's Chapel prior to the American Revolution. These include:

- four King's Chapel ministers
- the architect of the current building
- at least 55 church members, occupying between 48% and 67% of the pews including Peter Faneuil, William Shirley, Charles Apthorp, Isaac Royall, Jr.

In the 1740s King's Chapel decided to enlarge its church to meet the growing congregation.

- Nearly 10% of the funding came from known slave traders (including the Apthorp family and the Senior Warden, who are memorialized on the church walls).
- At least 68% of the money raised in 1747 to build the stone chapel came from enslavers (32%) and people who worked in trades directly linked to slave labor.



# King's Chapel and Slavery in the 19th Century

Even as Boston became known as a hotbed of abolitionist activity, **King's Chapel was largely absent from that activity.**

## Ministers

- In 1837, King's Chapel declined an offer to host the New England Anti-Slavery Society.
- Reverend Ephraim Peabody (1845-1856) intentionally avoided discussing politics from the pulpit. He was one of few Unitarian ministers who did not sign a "Protest Against American Slavery by One Hundred and Seventy Unitarian Ministers".

## Lay Leadership

- Many of King's Chapel's elite were deeply involved in New England's booming textile industry, with wealth directly linked to slavery (Lowell, Jackson, Boott, and Appleton)
- Samuel Atkins Eliot, Senior Warden (1840-1845) voted for the Fugitive Slave Act in Congress

## Members

Several members of King's Chapel worked to enact and uphold the Fugitive Slave Act of 1850

- Charles Devens, U.S. Marshal, enforced the law
- Benjamin Robbins Curtis, a leading public supporter of the law



## KC MEMORIAL PROJECT — OUR JOURNEY THUS FAR

### 2016

- Following **Harvard Law School's** decision to revise their crest in response to the school's financial ties to **King's Chapel member Isaac Royall, Jr.**—colonial Massachusetts' largest enslaver—King's Chapel's History Program, under the leadership of **Faye Charpentier**, begins deeper research into King's Chapel's history with slavery.

## KC MEMORIAL PROJECT — OUR JOURNEY THUS FAR

# 2017

- The **History program** develops **new interpretive signage** incorporating new research regarding the role of slavery in the growth and development of King's Chapel and Boston. The signs are introduced in July 2017 and tours are revised to discuss the church's history with slavery.
- In the fall, the History Program presents a summary of **initial findings to the Wardens and Vestry**, advocating for further work to be done in grappling with this history.
- In October 2017, Rev. Fallon **offers the first sermon** on the topic, explaining that funding for the **historic King's Chapel sanctuary** derived from a **slave trader, enslavers, and others profiting from the slave economy**.
- Congregational group **tours to the Isaac Royall House** in Medford are arranged; Royall was a King's Chapel member and largest enslaver in New England.

## KC MEMORIAL PROJECT — OUR JOURNEY THUS FAR

### 2018

- King's Chapel organizes a well-attended congregational reading of *Ten Hills Farm: The Forgotten History of Slavery in the North*, exploring slavery and complicity in Massachusetts.
- Continued research uncovers **over 200 enslaved women, men, and children** connected to King's Chapel. After the History Program proposes a sign to display the names of the enslaved in the chapel, clergy begin discussions about the possibility of a **permanent memorial** in the chapel.
- In Summer 2018, **Senior Warden Miguel Gómez-Ibáñez appoints an Ad Hoc Committee** to deepen understanding of the church's history with slavery, share this information with the congregation, and discuss memorialization. Members include the Wardens, Chairs of Education, Building and Social Justice Committees, two past Wardens, the clergy and the History Program Director. The group meets monthly.

## KC MEMORIAL PROJECT — OUR JOURNEY THUS FAR

### 2019

- On behalf of the Ad Hoc Committee on King's Chapel and Slavery, the **History Program Director** compiles a **historical report** summarizing her research findings in **Spring 2019**.
- In Fall 2019, clergy and the History Program collaborate to develop a **November sermon series** and post-service lectures, and present the Ad Hoc Committee's report to the congregation. These included events featuring **Harvard Professor Catherine Brekus**, King's Chapel History Program Director Faye Charpentier, and four sermons on the role of King's Chapel members on both sides of the slavery question, during both colonial times and the 19th century prior to the Civil War.

## KC MEMORIAL PROJECT — OUR JOURNEY THUS FAR

### 2020

- **In January 2020** the Ad Hoc Committee hosts a **congregational conversation**, gathering members interested in working towards **both “living” and “physical” memorials** acknowledging the church's history with slavery. The Memorial Committee is formed, dedicated to the creation of memorials commemorating the individuals enslaved by the members and ministers of King's Chapel's past.
- **The History Program develops public programs** exploring various aspects of King's Chapel's history with slavery, including collaborations with the National Park Service and online exhibits and lectures.
- The **History Program website** is updated to make easily accessible all the research conducted.

## KC MEMORIAL PROJECT — OUR JOURNEY THUS FAR

### 2021

- In **April 2021**, the Memorial Committee convenes **two sessions to invite congregational ideas** about proposed “living” and “physical” memorials.
- In **Fall 2021**, the Memorial Committee begins discussion with **MASS Design**, the 2021 American Institute of Architects winner of Best Architecture firm (they created the legacy Museum in **Montgomery, Alabama, memorializing those lynched**).
- In **November**, the Memorial Committee and MASS Design host a **congregational presentation** regarding the history of King Chapel’s involvement with slavery and the purpose of public memorials: The **congregation expresses their sense** that King’s Chapel should pursue the **creation of a memorial**.

## KC MEMORIAL PROJECT — OUR JOURNEY THUS FAR

### 2022

- The King's Chapel **Vestry votes unanimously to contract with MASS Design for Phase I** of the Memorial Project, including: hosting three congregational engagement sessions to garner input on central questions; vetting potential artists; and a presentation of Phase I work for congregational consideration at the Annual Meeting of King's Chapel on May 15, 2022.
- From **February-April, four congregational zoom meetings** are held, covering these topics:
  - **Context** of memorial (church, existing memorials, interior/exterior space, on Freedom Trail)
  - **Audience** (Young people, including families and future congregants; African American and other communities of color, local and non-local; Visitors & tourists; current congregants)
  - **Intent and Form** (emotionally, spiritually, physically: journey, contemplative, hopeful, catalyst)
  - **Message** (whole, complex history, as part of our spiritual journey; give voice to the 219 enslaved, remember their names; explore the larger meaning)

**Written Summaries** of all presentations and **YouTube recordings** of meetings available on website, for **transparency**

## KC MEMORIAL PROJECT — OUR JOURNEY THUS FAR

### 2022

- **February – March:** For **Lent**, King's Chapel created a **Litany** to honor the 219 women, children, men and unnamed people enslaved by King's Chapel priests and pew holders.
  - Each week congregants read 40 more **names** and lit 40 new **candles on the communion table** for each person honored. As we journeyed further in Lent, the total number of candles increased, until **219 candles shone forth** from our chancel on the fifth Sunday of Lent.
- **April -June:** Memorial Committee begins preliminary review and discussions with **possible artists**

#### **The future:**

- Decisions about physical and living memorials
- Fundraising for both memorials



# REFLECTIONS

**God's work...** Challenging, but then new resources discovered. Name these:

A trusted historian visits Boston

Harvard's report is issued (with different cover letters from each school)

Our community partner "common cathedral" hires a new Executive Director Carrington Moore

## **Slow Work**

Continuing the momentum - One person must press forward; regular meeting times essential

Sustaining the energy of leaders over time

With new leaders, begin anew -job change, childbirth, illness

Allowing room for congregants to grow

Being thoughtful about clergy and lay roles

# A Few Take-aways

**Need Partners** - like this Community of Practice

Need Partners with **skills, outlook we don't have**

**Community of color**

**Experts:** Historians, facilitators, artists, architects, fundraisers,

**Different eras of history – can result in different reactions, reflections. Compare** colonial, antebellum/abolitionist, reconstruction, 20<sup>th</sup> century, today

**Physical Memorial vs. Reparations/Living Memorial**

The image shows the interior of a grand, classical-style church. The space is characterized by high ceilings with a series of arches, supported by tall, fluted columns. A large, ornate chandelier hangs from the center of the ceiling. The pews are arranged in a long, central aisle, with red upholstery and dark wood paneling. At the far end of the church, there is an altar area with a pulpit and a stained glass window. The overall atmosphere is one of historical grandeur and solemnity.

THANK YOU

Website: <http://www.kings-chapel.org/memorialtoenslavedpersons.html>