



What's Inside?

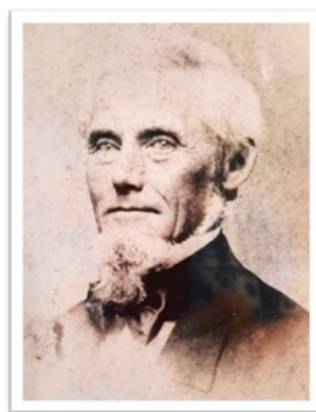
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REV. ROBERT C. GALBRAITH:

A CASE STUDY OF THE MINISTRY - ANTEBELLUM THROUGH THE CIVIL WAR PART 1.

by Myra Brosius

Among our many ministers, Robert C. Galbraith holds a distinctive place. Beginning in 1853, he served Govans for twelve years leading up to and through the Civil War. By many accounts, he was a bright, industrious, and dedicated minister. One of Rev. Galbraith's most compelling qualities was his call to minister to "negroes" during our country's tragic



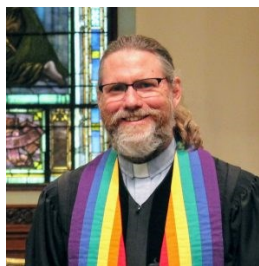
Robert C. Galbraith portrait, courtesy Govans Presbyterian Church

era of slavery. Equally intriguing is a personal scandal involving race that arguably, may have contributed to his leaving Baltimore after the Civil War.

After graduating from Princeton Seminary, Galbraith ministered to "negroes" for over two decades, beginning in southern Virginia. He came to Baltimore in 1849 answering the call

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PASTORAL PONDERINGS



Rev. Tom Harris

Dear Friends,

On September 10, I believe we are starting our fifth year of the Narrative Lectionary. It is a four year cycle so I think we are starting the cycle over now. Every year I think about doing something different, but always come back to this useful tool. It really is a thoughtfully prepared attempt to cover the large narrative sweep of the Bible. Of course, that's impossible to do in about 38 Sundays

from September to June. Each year we have to leave out whole books and important stories. This year we will jump from Genesis 2 to Genesis 18 (when Isaac is born to Sarah). That leaves out the Creation story of Genesis 1, Cain and Abel, Noah's Ark, the call of Abraham, and a big part of his story. We do get those stories in other years but still. After Isaac is born we will read about Jacob wrestling with God and then we jump to Moses at the burning bush. No Joseph and the Technicolor dream coat this year! Other stories we will hear this fall: The Ten Commandments (not really a

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September Calendar

- 3 - Worship, 10:30 a.m.
- 3 - Soul Kitchen Meal Pick-up, 3:30 p.m.
- 10 - Sunday School and Adult Options and Waffle Bar, 9:00 a.m.
- 10 - Worship (Blessing of the Backpacks), 10:30 a.m.
- 10 - Soul Kitchen Meal Pick-up, 3:30 p.m.
- 13 - Online Bible Study, noon
- 17 - Worship, 10:30 a.m.
- 17 - Soul Kitchen Meal Pick-up, 3:30 p.m.
- 19 - Session Meeting, 6:30 p.m.
- 20 - Online Bible Study, noon
- 24 - Worship followed Church Potluck, 10:30 a.m.
- 24 - Soul Kitchen Meal Pick-up, 3:30 p.m.

October Calendar

- 1 - Govans/Knox Partnership Sunday, 10:30 a.m.
- 1 - Soul Kitchen Meal Pick-up, 3:30 p.m.
- 4 - Online Bible Study, noon
- 8 - Worship (Blessing of the Animals), 10:30 a.m.
- 8 - Soul Kitchen Meal Pick-up, 3:30 p.m.
- 11 - Online Bible Study, noon
- 14 - Soul Kitchen Fundraiser, 7:30 p.m.
- 15 - Worship, 10:30 a.m.
- 15 - Soul Kitchen Meal Pick-up, 3:30 p.m.
- 17 - Session Meeting, 6:30 p.m.
- 18 - Online Bible Study, noon
- 22 - Worship, 10:30 a.m.
- 22 - Soul Kitchen Meal Pick-up, 3:30 p.m.
- 25 - Online Bible Study, noon
- 29 - Worship, 10:30 a.m.

**SOUL KITCHEN FUNDRAISER IS BACK! - SATURDAY,
OCTOBER 14 - STAY TUNED FOR MORE DETAILS**



September Birthdays

- 2 - Calvin Morris, Jeremy North
- 5 - Fred Gaede
- 8 - Bruce Dunlop, Micki Morris
- 9 - Kay Simmons
- 10 - Kamila Alexander
- 11 - Matthew Moore
- 12 - Don Taber
- 13 - Eleanor Schwartz
- 14 - Sherry Peck
- 19 - Bobbie Seabolt
- 20 - Deb Smith
- 22 - Laura Wake
- 23 Trenton Simmons
- 24 - Matthew Clay-Robison, Tabitha Gover, Tank Jamison

**HAPPY
BIRTHDAY**

#SoulKitchenRocks

GOVANS COMMUNITY FARM PLANS DEMONSTRATION PLANTING FOR SATURDAY, SEPTEMBER 9

Join us on Saturday, September 9
10:00 a.m. to Noon as we plant our
first crops for the Govans Community
Farm. All ages welcome.

- Plant your choice of veggies!
- Enjoy food made with the veggies we are planting.
- Make custom crop markers.
- Coffee and hot chocolate for all.
- Music/Food/Community Connection.

Email govansfarm@govanspres.org
for more information!



Govans Community Farm Frequently Asked Questions

What is the vision for the farm? Details are still being envisioned and will be shaped by participants in the planning process. At this point our goal is to grow healthy sustainable food in a way that unites and nourishes our local neighborhoods. We are particularly interested in this as a means to unite our racially and economically segregated communities.

Where will the farm be located? The farm is envisioned for the 1/3 acre lot directly in front of the church building at 5828 York Road across from Staples.

What will happen to the food grown on the farm? That is still being discussed. Possible models include:

- Community supported agriculture in which participants contribute in some way for a share of the harvest. Participation could include a set price or sweat equity or pay what you can.
- Growing food to give away to local neighbors in need.
- Educational programming focused on supporting local institutions like Govans Elementary and the Govans Library.
- Growing food to sell at local markets.
- Any combination of these models or models we have not imagined yet.

Is the land safe to grow food? Yes. The soil has been tested. It is safe and fertile.

What will the water source be? We are currently exploring a grant from the Chesapeake Bay Trust for underground, rain collection cisterns with pumps. Other options for water are also being explored.

How will you fund it? We have received some grants and are exploring many others. We could also fund it by selling the produce.

Does Govans Presbyterian support this project? The farm project was envisioned by Govans and the current planning team consists of church members. However, the farm is envisioned as a community supported project and the church only wants to proceed alongside community support and leadership.

Church Staff

Rev. Tom Harris, Pastor
Lea Gilmore,
Minister for Racial Justice &
Music Director
Marie Herrington
Music Director
Rufus Ingram, Bookkeeper
Andy Wilson, Office Manager
Sylvia Usher, Sexton
Pam Ferguson,
Director of Preschool
Gwen Lloyd, Program Director,
Senior Network

Govans Presbyterian Church
5828 York Rd Baltimore, MD
21212 410-435-9188
www.govanspres.org

*Submissions for the
November/December 2023
newsletter are due by
October 12. Please send to
Andy Wilson at
wilson@govanspres.org*

October Birthdays

- 4 - Circe Trevant, Marc Ceanfaglione
- 5 - Adam Allen, Charles Forbes
- 6 - Dani Herfel
- 10 - Ayden Allston
- 11 - Xavier Fuller
- 14 - Evelyn Koehler
- 15 - Edie Bryant
- 15 - Karen Ceanfaglione, Rich Ketner
- 19 - Al Coleman
- 24 - Claire Wilson
- 26 - Thomas Moore
- 28 - Heather Bruce

**HAPPY
BIRTHDAY**

WHAT'S GOING ON @ GOVANS?



Six Week Small Group: Are you interested in getting to know people better? Would you like to deepen your faith and your connection to the church? Then our Six Week Small Group Experience may be for you! Groups will be no more than six people. They can meet at church, in homes, or even in a restaurant. The focus will be on getting to know each other and growing in faith. Sign up using the QR code to the right or email the church office (wilson@govanspres.org).



Small Group Sign
-Up.

Per Capita Sunday - Sunday, September 3: The Per Capita is what we at Govans pay to our Presbyterian denomination for each member on our active rolls. If you give regularly you don't have to even worry about it if you don't want to. Your generous giving covers your per capita. But, some people actually like to pay their own per capita. It's a little old school but there is no school like the old school (sometimes). For 2023 we pay \$40 for each active member. Of that \$29 goes to the Presbytery which is our local governing body. \$1.15 goes the the Synod (regional body). \$9.85 goes to the General Assembly (you guessed it: national governing body). So, if you would like to pay a portion or all of your Per Capita please send it to the church office or mark the designation clearly on your giving envelope and place it in the offering plate.

Per Capita

Providing the means to strengthen the connections of our work, and build lasting relationships to help all Presbyterians share God's love through mission and ministry.



Sunday School Kickoff and Waffle Bar! - Sunday, September 10 at 9:00 a.m.

Come meet your Sunday School classmates and teachers at 9am. Adults come meet other adults to learn about Adult Options for the coming year. Then at 9:30am head to the Gallery for the waffles!

Then don't forget to go to church at 10:30 a.m. for our annual **Blessing of the Backpacks!** All students, teacher, etc. are welcome to have their backpack or school blessed.



All Church Potluck - September 24 following Worship: Join us in Sharp Hall following the 10:30 a.m. worship service. Bring a dish to share. Drinks will be provided.



Govans/Knox Partnership Sunday - October 1, 2023 at 10:30 a.m.: All are welcome for a special combined service featuring the worship teams from Knox and Govans Presbyterian churches. **Join us at Govans Presbyterian Church.**

WHAT'S GOING ON @ GOVANS?



Blessing of the Animals - Sunday October 8, 2023 during Worship: Bring your pets to church! All pets, livestock, stuffed animals, and pictures of animals are welcome. There will be a time during the service to bring your animals forward for a blessing. Dogs must be on a leash.



Three Church Youth Group: Join us on **September 17 from 5:30-700 p.m.** for the first Three Church Youth Group of the school year! Dinner will be provided. This is a drop off youth event. A room will be provided for parents to gather and visit if they wish. All ages of youth are welcome. Mark your calendars! We will be having a youth group event every third Sunday!

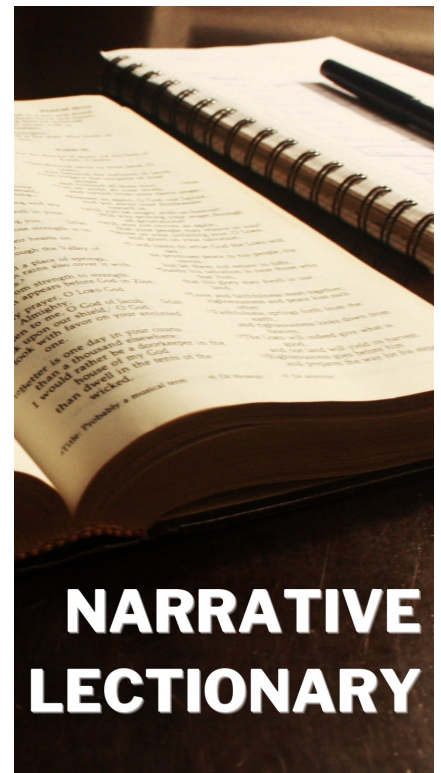
Pastoral Ponderings...*continued from cover page*

story), Ruth, David, and Elijah. Our prophets starting in mid-November include Hosea, Isaiah and Jeremiah. Then in late December we hear of the birth of Jesus and eventually turn to the Gospel of Mark which we will read through Easter.

I read recently that topical sermons are very appealing to people and I long to be the kind of preacher who can consistently put together topical sermon series. But I just love the biblical text too much. When you do a topical sermon you decide what you want to say and then go looking for a text that supports it. But, I love taking any given text and seeing what it has to say. Or sometimes even bringing a concern to any given text and seeing what it says about that concern. I also love listening for God's Word in a text. What stands out? What bothers? What inspires? When we interact with the Bible texts faithfully and bring our modern questions and concerns to it, the texts always have something to say. Or more accurately, God always has something to say to us through the text.

So, I look forward to another year, traveling through the Bible together. In the Old Testament we will go at breakneck speed. In Mark we will slow down. Then we get a smattering of Acts and Epistles before we head into another summer. The Narrative Lectionary does not schedule texts in the summer so we get to do our own thing then.

Peace,
Tom



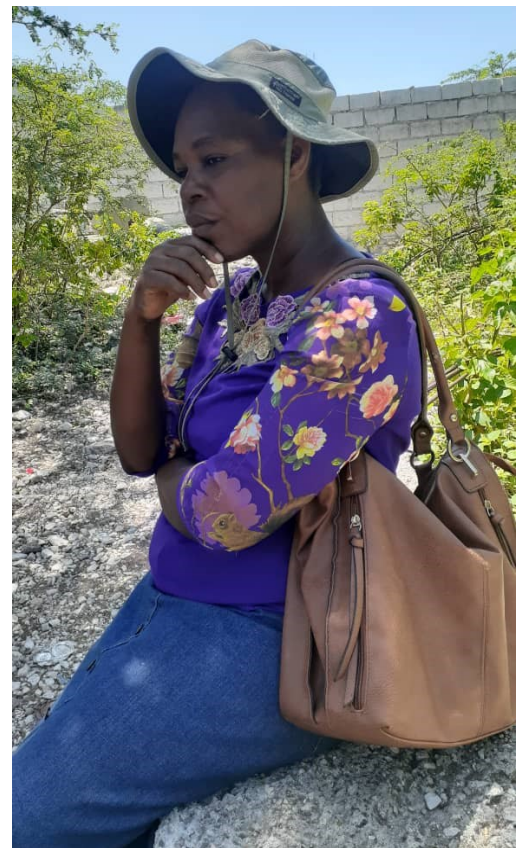
SEPTEMBER MISSION OFFERING:

KAY PAPA NOU AND UNITY HOUSE

Kay Papa Nou and Unity House in Haiti were started by David and Danny Guillaume to provide a home for Haitian children in need. Their efforts since 2004 have provided housing, food, school and religious education for 30-40 children.

Our work in Haiti began in 2007 when a small group from Govans went to visit missions and ministries in Port-au-Prince to learn more about what we could do in this poorest nation in the Western Hemisphere. Through our contacts we met Dani and David. At that time, they and the children were facing eviction, so our group came back to Govans, presented the need and the church immediately paid the rent for a year. We have continued to support them ever since.

*****All donations marked "Mission Offering" in the month of September will support the work of Kay Papa Nou and Unity House.*****



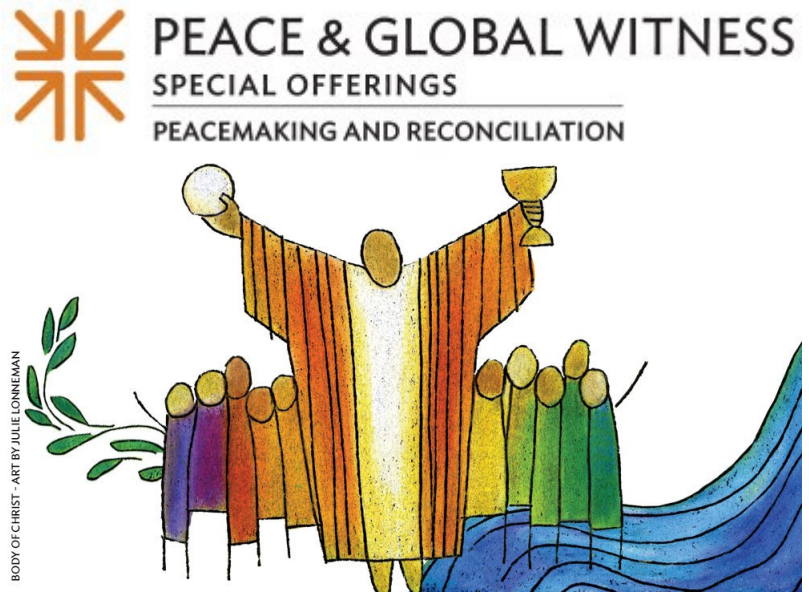
OCTOBER MISSION OFFERING: PEACE AND GLOBAL WITNESS SPECIAL OFFERING

Through our gifts to the **Peace & Global Witness Offering**, Govans as a single congregation, participate in this larger work that we would not be able to do on our own. A gift to this Offering enables the church to promote the Peace of Christ by addressing systems of conflict and injustice across the world, as well as right here at home. Together we are building God's household of peace where everyone is welcome; where all can find compassion, peace and justice.

Twenty-five percent of this Offering stays with local congregations, and 25% with mid councils to unite congregations to support peacemaking in their regions. Fifty percent of this Offering supports the work for peace and reconciliation being done by Presbyterians across the globe.

Visit pcusa.org/peace-global to learn more Or call 800-728-7228 ext. 5047 for resources and creative ideas to become active peacemakers.

*****All donations during the month of October marked "Mission Offering" will support the Peace and Global Witness Special Offering. Thank you for your support. *****



25%

25% of this Offering stays with our congregation to support peacemaking and reconciliation in our own community.

25%

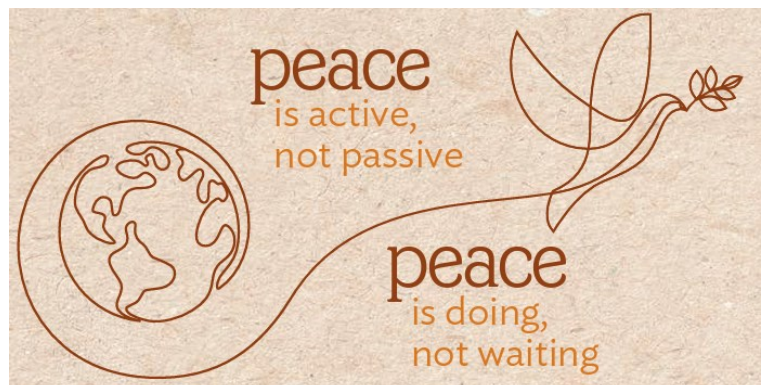
25% of this Offering goes to our mid-council to join with other congregations to support peacemaking work in our region.

50%

50% of this Offering supports the work being done by Presbyterians across the globe.

Let us pray —

*Help us, O God,
to put our faith into action —
to not only talk about peace,
but to put peace into
our daily practice.
In Christ, with Christ, we pray.
Amen.*



REV. GALBRAITH: A CASE STUDY...continued from cover page

as the first pastor at Madison Street (now Madison Avenue) Presbyterian Church—the first black Presbyterian church in Baltimore. Later, while serving at Govans, Eliza Ridgely of Hampton Plantation in Towson hired Galbraith to preach to the enslaved there. His tenure at Hampton ended curiously, however, when Ridgely “dismissed [Galbraith] for marrying a woman believed to have African blood.”

Galbraith's commitment to preaching to “negroes”, and his discharge from Hampton raises many questions:

- What was his message when preaching to the enslaved?
- Did he indeed marry a woman “with African blood?”
- If so, who was she, and what might this tell us about his character?

While we don't have direct answers to these questions, we can make an educated guess by examining Galbraith's heritage and influences throughout his life. In doing so we learn the stories about the Scotch-Irish and Presbyterianism, the reaction of the Church to the moral dilemma of slavery nationally and locally, and one man's journey to align his life with his values at a difficult time.

Preaching to the Enslaved in Antebellum Maryland

During the antebellum period and through the Civil War, pastors preached to the enslaved with differing agendas. Some used the Bible to defend slavery and demonstrate how Europeans were destined to civilize and save the “heathen blacks”—to mold behaviors to keep the enslaved subservient to whites, and to quell rebellion. Others sought to spread the good news of the gospel with messages of hope and redemption. These trends aligned along geographic and political lines; leading up to the war, many southern preachers increasingly supported slavery. Maryland being a border state, citizens and churches alike were split between loyalties. Galbraith grew up in Pennsylvania and preached to “negroes” in Virginia and Maryland. What was he called to preach?

Robert's Ancestry and Childhood

Cultural experiences influenced northerners and southerners as they grew up with different exposures to the practice of slavery. While no one's hands were clean of the sin of the United States slave-based economy, northerners were more isolated from the direct atrocities and perhaps less attuned to how their economic fortunes benefited from the south's cotton industry. Galbraith grew up in Pennsylvania amidst the Scots-Irish of Pennsylvania with a father in the ministry. His maternal grandfather was also a Presbyterian minister.



Galbraith as a young man. Date unknown. With permission Nancy Jinette, great granddaughter.

In the 17th century many Presbyterian from Scotland - at that time part of Great Britain - moved to the Ulster province of Ireland to colonize the area. Conditions deteriorated in their new home and substantial numbers immigrated to the colony of Pennsylvania in the 18th century, where they came to be known as Scots-Irish. Robert's great-great grandfather, Lt. Col. James Galbraith Jr. (1703-1786), an immigrant, was a Pennsylvania frontiersman and according to

historical records, a “man of note,” a justice in Lancaster County who fought in the French and Indian war.

The Scots-Irish greatly influenced settlement patterns of the Pennsylvania frontier, making Presbyterians one of the largest denominations in colonial America. While leaders of the Pennsylvania colony welcomed the Scots-Irish as a means to settle the Pennsylvania frontier, sadly, this expansion of the British colony came at the expense of the indigenous people such as the Lenape and Susquehannock tribes.

Robert was born in 1811 in the town of Indiana, Pennsylvania. When he was four years old, the family moved to Hollidaysburg, a small hamlet in the foothills of the Allegheny mountains along the Juniata River where his father James accepted a pastorate in a log-built church. Hollidaysburg consisted of a few houses and a tavern along a narrow road where on occasion a Conestoga wagon passed through.

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REV. GALBRAITH: A CASE STUDY...continued from page 8

While growing up in Hollidaysburg, slavery was not a part of Robert's family life and likely did not have a presence in the community, thanks in large part to Pennsylvania passing *An Act for the Gradual Abolition of Slavery* (AGAS) in 1780. To present-day Americans Pennsylvania is often thought to have been on the right side of slavery, however that was not always the case; in 1750, the colony had over 6,000 enslaved people.

When the state passed AGAS, they set an important precedent. Shortly thereafter Massachusetts implemented immediate emancipation and by 1804 all other northern states enacted laws for gradual emancipation (emancipation in Maryland did not occur until 1864). By 1820, when Robert was nine years old, about two hundred people were enslaved in Pennsylvania with a population of one million.

In the tiny village of Hollidaysburg, Robert received a classical education. According to Norton in the *History of Presbyterianism* (1879):

"He learned to read, write, and cypher in an old log schoolhouse on the banks of the Juniata, and was taught Ross' Latin grammar so thoroughly by his father that when he went to the preparatory school, at Jefferson College in 1828, he soon overtook the class that was six months in advance."

Jefferson College, founded by Presbyterians, was chartered in 1802 in part to support the long-standing tradition of an educated clergy. Early supporters of Jefferson College included donors, trustees, and reverends, who enslaved people.

The Princeton Influence

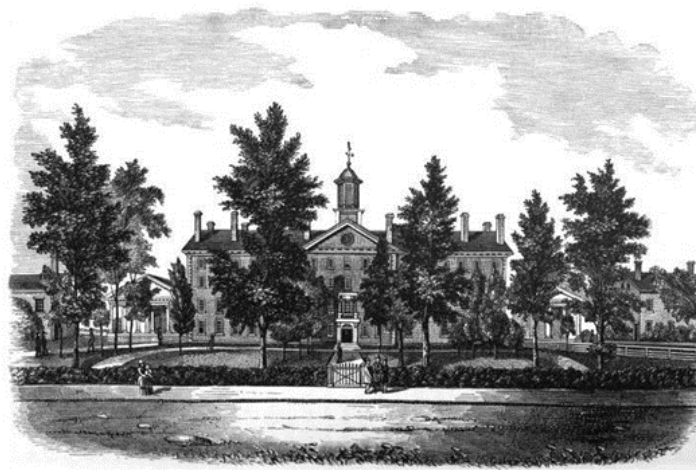
After finishing college, Galbraith attended Princeton Seminary—the first Presbyterian seminary of the United States, founded in 1812. The school had a complicated relationship with the institution of slavery. Princeton struggled with reconciling the immorality of slavery with a practical solution that their white supremacist culture could embrace.

Two decades prior to Robert's tenure there, Ashbel Green, President of both Princeton University, and the founding board of the seminary— and a domestic slave owner— wrote a statement of the relationship between the Presbyterian church and the institution of slavery

that would be referred to as the official policy of the PCUSA for decades. Green declared slavery "utterly inconsistent with the law of God." However, with twisted arguments, he then discussed the "paradox" of slavery and recommended some practices markedly short of abolition such as: exhorting masters to be kind to their slaves, encouraging slaveholders to teach them religion, sending free blacks to the newly

established colony of Liberia, and "forbear[ing] harsh censure" against those who were trying their best to free their slaves. The statement made claim that a positive outcome of teaching religion would be to prevent the "evil of incitement to insubordination and insurrection."

While Galbraith attended Princeton, he witnessed the culmination of a transition away from the ideas of liberalism and social reform toward conservatism—often referred to as Old School Presbyterianism. Some Presbyterians generally located in New York and western Ohio agitated for abolition and censure of Presbyterian slaveholders. However, in the 1836 convention, the General Assembly feared division if they were to either defend slavery or support



Princeton Theological Seminary from: John Frelinghuysen Hageman, History of Princeton and its institutions (J.B. Lippincott & Co., 1879)

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GOVANS GARDEN IS HAVING A GREAT SUMMER!

Thanks to all the volunteers who help with the Govans Garden each week grow great produce to share with our neighbors. In just one day in August they harvested 36 lbs of tomatoes to donate to Cares Food Pantry! Contact Bonnie Thomson (blt218@aol.com) if you'd like to get involved.



THANKS TO ALL WHO VOLUNTEERED AT SOUL KITCHEN DURING THE SUMMER! #SOULKITCHENROCKS!



REV. GALBRAITH: A CASE STUDY...continued from page 9

emancipation and rejected anti-slavery and emancipation proposals. The year of Roberts graduation—1937— the Old School and the New School split into two separate churches over differences on doctrine, revivalism, and slavery. Slavery in the Old School was determined to be a political issue, not a church issue.

In the years leading up to the split between Old and New Schools, anti-slavery activism in the country became increasingly organized and in 1833 abolitionists in New England formed the American Antislavery Society. However, while leaders in Princeton Seminary extolled the evils of slavery, they still could not visualize a society where blacks and whites would live together peaceably. Faculty and board members and many alumni favored gradual emancipation and were leaders in the American Colonization Society (ACS). The organization opposed slavery but believed immediate emancipation (abolition) would be disruptive to the country and advocated emigration of free blacks to the American colony of Liberia, Africa. Some alumnae, as individuals, did participate in abolitionist activities and agitated for the end to slavery from the pulpit.

Archibald Alexander, first faculty member at Princeton Seminary and present while Galbraith attended, was one of the earliest and ardent supporters of the American Colonization Society. He wrote *A History of Colonization of the Western Coast of Africa*, published in 1846:

"Two races of men, nearly equal in numbers, but differing as much as the whites and blacks, cannot form one harmonious society in any other way than by amalgamation..... [which would take] a thousand years; and during this long period, the state of society would be perpetually disturbed Either the whites must remove and give up the country to the coloured people, or the coloured people must be removed; otherwise the latter must remain in subjection to the former."

Interestingly, the same year Alexander published the treatise, he spoke at the inaugural service of Govane Chapel (seven years prior to Galbraith's service at Govans, while he was still in Virginia). The Maryland State Colonization Society was an auxiliary of the ACS. Some contend that the conflict between conservative antislavery (such as colonization) and abolitionism helped kill the antislavery movement in the antebellum upper South. Alexander was one of the pillars of Presbyterianism at the time and so a logical choice as guest. Was his alignment with the ACS purely incidental to Govans choice as speaker?

As Galbraith left seminary in 1837, at the age of twenty-eight, he also left behind a long-held dream to be a missionary in India, due to health concerns. With a new wife, Mary according to *The History of Presbyterianism in Illinois*, he instead "turned his attention to Africa as it was found at home and devoted much attention both to preaching to the negroes and to their instruction in Sabbath school."

Part II will follow Rev. Galbraith to Virginia and Baltimore.

Contact Lea Gilmore (lea@govanspres.org), Minister of Racial Justice and Multicultural Engagement, to learn more and to become involved in Govans' Racial Justice Ministry.




PRESBYTERIAN CHURCH
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www.govanspres.org

*"Govans Presbyterian Church is a theologically progressive community
empowering people to make the world better."*

SOUL KITCHEN FUNDRAISER!

PLEASE SAVE THE DATE FOR A NIGHT OF
MUSIC - FOOD - COMMUNITY

10-14-2023

7:30 PM @ GOVANS PRESBYTERIAN CHURCH 5828 YORK RD. BALTIMORE

SOUL KITCHEN IS A WEEKLY FREE COMMUNITY MEAL