

TRANSFORMATION: A NEW BEGINNING

A RITUAL OF SANKOFA*

"The Truth Shall Spring Out of the Earth" Psalm 85:11 (KJV)



FRIDAY, OCTOBER 21, 2016

Presiding:

Rev. Dr. Frederick D. Haynes III
Co-Chair, Samuel DeWitt Proctor Conference
Senior Pastor, Friendship West Baptist Church
Dallas, TX

Rev. Myron Hill,
Pastor, Cypress Chapel AME Church
Abbeville, SC

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"The Truth Shall Spring Out of the Earth" Psalm 85:11

The Call to Community

The Drum/The Dance/The Song.....Tony "TOCA" Carpenter
Gail Hutchison

"Lift Every Voice and Sing" (Last Stanza)

*God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on the way;
Thou who hast by Thy might,
Led us into the light,
Keep us forever in the path, we pray.
Lest our feet stray from the places, our God, where we met Thee,
Lest our hearts, drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand, May we forever stand,
True to our God, True to our native land.*

I. The Remembrance

The Libation for The Motherland And Her Children.....
Dr. Patricia Newton

Africa is the home of all of civilization. Yet, our ancestors were abducted, enslaved and traded as commodities... Transported in slave ships, we endured this Maafa or Great Suffering. And, by God's Spirit, our fervent resistance and a vision for justice, we're still here. And, today, we come bearing witness that we shall never forget. In the words of our ancestors: *"Where truth stands, falsehoods must yield."* We bear witness that *"Truth has now come and falsehood has departed."* (Holy Koran 17:81) We bear witness that *"We come with a truth that shall spring out of the earth; and righteousness shall look down from heaven. Psalm 85:11-12 (KJV)*

Remembrance in Song.....Rev. Waltrina N. Middleton

Strange Fruit

*Southern trees bear strange fruit,
Blood on the leaves and blood at the root,
Black bodies swinging in the southern breeze,
Strange fruit hanging from the poplar trees.*

*Pastoral scene of the gallant south,
The bulging eyes and the twisted mouth,
Scent of magnolias, sweet and fresh,
Then the sudden smell of burning flesh.
Here is the fruit for the crows to pluck,
For the rain to gather, for the wind to suck,
For the sun to rot, for the trees to drop,
Here is a strange and bitter crop.*

Ritual of Remembrance Rev. Dr. Iva E. Carruthers
Rev. Chaka Holley
Rev. Joaquin K. Berry

(With this ritual, the leader will center the community of witnesses in a posture of remembrance. Designated clergy and spiritual leaders will pass a stone, symbolic of the broken calabash to those gathered, beginning with the family of the lynched ancestor.)

We have to mend the broken calabash. In the tradition of the Yoruba people of West Africa, the sacred Calabash of Being contained the Water of Life. When the gourd was shattered, its fragments were scattered over the ground, death invaded the world, and imperfection crept into human affairs. In recent times, the shattered gourd symbolizes the warfare, violence, enslavement and marginalization of Afrikan people worldwide.

The “re-membling”, the symbolic mending of the gourd represents how we have endured even in our brokenness as a people, how we survive individually and collectively. We HOLD the broken pieces to re-member our ways in the midst of our brokenness. We BEAR WITNESS holding the broken pieces to re-member that we must mend the broken calabash within ourselves, our communities and in the world. And most of all, we recognize that the brokenness, the creative mending, and our wholeness is in our hands. It always is. It always will be. Ase! and Amen!

Litany of Remembrance Rev. Dr. Larry G. Murphy

Leader:

Eternal God, our Creator, we, the descendants of earth; and your first-born ancestors come to you in remembrance of tragic death.

Community

We have often spoken and acted in ignorance of our history, but today we remember the sufferings of the past.

Leader

We remember ALL who were sold from African soil and kindred: fathers and sons, mothers and daughters, queens, kings, chiefs and warriors. We grieve for those who made the crossing on slave ships.

Community

We remember our brothers and sisters whose bodies were beaten, broken and violated; we pause to hear the voices of our ancestors that still thunder with struggle and crescendo with hope.

Leader

On this day, in Abbeville, South Carolina, we come remembering and lifting up the name of Anthony Crawford, and those named and unnamed sons and daughters of South Carolina and this nation whose last breath was from the station/place of a lynching tree. In the words of Ida B. Wells, “The way to right wrongs is to turn the light of truth upon them.”

TOGETHER

We bear witness to the past, we honor the power of the present and we vow not to betray the future. We shall not forget!

(Adapted from Litany of Remembrance, SDPC 2013 and African American Heritage Hymnal Litany #91)

Prayer of Remembrance..... Rev. Anthony Trufant

II. Ritual of Contrition

Music

The Lynching Song (recited) Rev. Dr. Susan K. Smith

*Pull at the rope! Oh!
Pull it high!
Let the white folks live
And the black boy die.
Pull it, boys,
With a bloody cry
As the black boy spins
And the white folks die.
The white folks die?
What do you mean-*

*The white folks die?
That black boy's
Still body
Says:
NOT I!*

Langston Hughes

Litany of Contrition Rev. Dr. Curtiss deYoung

Leader

“And the LORD said, ‘What have you done? Listen; your brother’s blood is crying out to me from the ground!’ ‘God said, ‘Kneel and pray. You are in a holy place, on holy ground...”

Community

Oh God, we acknowledge and mark the atrocities, sorrows and pains that were experienced here. Hear our Prayer!

Leader

The sins of the people are before you and we ask for the Spirit of truth and contrition to fall upon the land.

Community

As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear.

Leader

“This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God.”

Community

“The past has been a mint of blood and sorrow that must not be true of tomorrow.” Hear our Prayer!

Leader

“Forgiving and being reconciled are not about pretending that things are other than they are. It is not patting one another on the back and turning a blind eye to the wrong. True reconciliation exposes the awfulness, the abuse, the pain, the degradation, the truth.

Community

So, “do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator.”

TOGETHER

“Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven.”

[Genesis 4:10 (NIV), Acts 7:33-34 (MSG), 1 Timothy 5:20-21 (ESV), John 3:19-21 (NIV), Langston Hughes, Bishop Desmond Tutu, Colossians 3:9-11 (NRSV), Psalm 85:10-12 (KJV)]

Prayers of Contrition Rev. Dr. Dale Irvin
Rev. Aundreaia Alexander

III. Ritual of Consecration

Song: *“We’re Standing On Holy Ground”* Rev. Dr. Earl B. Mason, Sr.
Rev. Dr. Stephanie Boddie

Prayer for The Families Rev. Myron Hill

Soil Collection and Consecration Ceremony

*In silent reflection, reading and prayers of the righteous, let us encircle the family of **Anthony Crawford** as they collect the soil from the place of demise of their beloved patriarch and where seven others were lynched. This is the centennial year of that heinous crime and only Divine Time can truly mark the pain and promise of this moment across the generations of time, places and circumstances. We bear witness in silence, for we know that “silence makes a mighty noise.” We bear witness by reading, for we know that in knowing we are empowered to tell the story to the next generation. We bear witness in prayers, for we know that the prayers of the righteous availeth much and that our faith has brought us this far.*

October 21, 1916

The Crawford family, witnessing the murder of their loved one,

The Lynching

His spirit is smoke ascended to high heaven.

All night a bright and solitary star...

Perchance the one that ever guided him,...

Day dawned, and soon the mixed crowds came to view

The ghastly body swaying in the sun:

The women thronged to look, but never a one

*Showed sorrow in her eyes of steely blue;
And little lads, lynchers that were to be,
Danced round the dreadful thing in fiendish glee.*

Claude McKay

October 21, 2016 [The Centennial]

The Crawford family, migration and intergenerational reunion,

Sorrow Home

*My roots are deep in southern life; ...
O Southland, sorrow home,
melody beating in my bone and blood!
How long will the Klan of hate, the hounds and
the chain gangs keep me from my own?*

Margaret Walker

Words on The Marker(see back cover)

To The Community:

As you witness the bringing of these vessels of soil for Holy Consecration, may you declare yourself a repairer of the breach, an instrument of reparatory justice that declares, "Never again!" And, as you stand on this sacred ground, may you recommit yourself to bring forth a world of justice, peace and love.

Breaking of the Silence: *"We Are Standing on Holy Ground!"*

Consecration of The Soil Rev. Samuel McPherson
Rev. Waltrina N. Middleton
Rev. Dr. Frederick D. Haynes III

Anthony Crawford (1916); Dave Robert (1882); James Mason (1894); Thomas Watts and John Richards (1895); Allen Pendleton (1905); Will Lozier (1915); and Mark Smith (1919).

Anthony Crawford's father was a founder of the still existing Cypress Chapel A.M.E. Church. He followed in the footprints of Bishop Henry McNeal Turner, 12th Bishop of the A.M.E. Church who penned the words:

"The sweet remembrance of the just shall flourish when he sleeps in dust..." Oh ever hallowed be his verdant grave! There let the laurel spread the cypress wave Thou lovely Spring! – bestow to grace his tomb Thy sweetest fragrance, and Thy earlies bloom; There let the tears of heaven descend in balm! There let the poet consecrate his palm! Let honor ever bless the holy ground, And shades of sainted heroes watch around."

May They Rest in Peace!

The Lord's Prayer *(recited)*

IV. Ritual of Celebration and Renewal

Litany of Celebration and Renewal Rev. Lisa Sharon Harper

Leader

"...since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us,"

Community: Creator of ALL that is Good, Hear our Prayers.

Leader

God, we have come to bear witness as a universal sign of truth, justice and unity.

Community: Creator of ALL that is Good, Hear our Prayers.

Leader

God, may the Crawford family and families and communities of those victims of lynching everywhere find peace in their hearts.

Community: Creator of ALL that is Good, Hear our Prayers.

Leader

God, may those persons, families and communities, perpetrators of lynching all over this nation have a change of heart.

Community: Creator of ALL that is Good, Hear our Prayers.

Leader

God, your people are still in need of repentance and renewal. They are seeking sacred hiding places in the hope of finding you.

Community: Creator of ALL that is Good, Hear our Prayers.

Leader:

We will honor the lives and endurance of our ancestors by acts of remembrance. We will honor the living by treating the needs of the people as holy and acting in justice. We will honor the future by protecting the earth bequeathed to us from you Almighty Creator.

TOGETHER

Now, Empower us to stand boldly for truth, justice, healing and transformation so that we might be repairers of the breach towards Thy peace, love and reconciliation to You and of one to another. Send the wind and the fire of your Spirit upon Thy people. Pour out your power as only you can do. Let there be a reawakening and let it begin with me!

[Hebrews 12:1 (NIV)]

Song "We Are One"..... Rev. Dr. Earl B. Mason, Sr.
Rev. Dr. Stephanie Boddie

The Word For Such A Time As This!....Rev. Dr. James A. Forbes, Jr.

Closing Prayer/Benediction Rev. Dr. Terry King

Song of Dismissal"Siyahamba"

*During this season of lamentation and celebration, the Samuel DeWitt Proctor Conference will keep the family of **Anthony Crawford** in our fervent prayers. We also pray for the commitments and work of all our partners and acknowledge the special vision of the Equal Justice Institute.*

****Sankofa** is the West African notion of sacred knowing and reclaiming the past as a way to heal and move forward to create the future. **Sesa woruban** is the symbol of new beginnings born in moments of transformation. Acknowledging the power of God and the ancestors, this special ceremony of Sankofa and Sesa woruban welcomes the entire community to embark on a journey of new beginnings.*

PARTICIPANTS

REV. AUNDREIA ALEXANDER, ESQ.

National Council of Churches, Washington, DC

REV. JOAQUIN K. BERRY

*Executive Pastor, Canaan AME Church
Chicago, IL*

REV. DR. STEPHANIE BODDIE

University of Pittsburgh, Pittsburgh, PA

ANTHONY “TOCA” CARPENTER

Chicago, IL

REV. DR. IVA E. CARRUTHERS

General Secretary, Samuel DeWitt Proctor Conference, Inc.

REV. DR. CURTISS DEYOUNG

Community Renewal Society, Chicago, IL

REV. DR. JAMES A. FORBES, JR.

*Trustee, Samuel DeWitt Proctor Conference, Inc.
Healing of the Nations Foundation, New York, NY*

REV. LISA SHARON HARPER

Sojourners, Inc., Washington, DC

REV. DR. FREDERICK D. HAYNES III

*Co-Chair, Samuel DeWitt Proctor Conference
Senoir Pastor, Friendship West Baptist Church, Dallas, TX*

REV. MYRON HILL

Pastor, Cypress Chapel AME Church, Abbeville, SC

REV. CHAKA HOLLEY

*Cook County Juvenile Detention Center
Chicago, IL*

GAIL HUTCHISON

JOY Productions, Hoffman Estates, IL

REV. DR. DALE T. IRVIN

*President and Professor, World Christianity
New York Theological Seminary, New York, NY*

REV. DR. TERRY KING

*The Conference of National Black Churches
Rock of Ages Baptist Church, Greenville, SC*

REV. DR. EARL B. MASON, SR.

*Trustee, Samuel DeWitt Proctor Conference, Inc.
Pastor, Bible-Based Fellowship Church of Temple Terrace, Tampa, FL*

REV. SAMUEL L. MCPHERSON

Presiding Elder, Abbeville-Greenwood District, SC

REV. WALTRINA N. MIDDLETON

*Associate Dean of Chaplain, Andrew Rankin Memorial Chapel
Howard University, Washington, DC*

REV. DR. LARRY G. MURPHY

*Historiographer, Samuel DeWitt Proctor Conference, Inc.
Professor Emeritus, Garrett-Evangelical Theological Seminary, Evanston, IL*

PATRICIA NEWTON, M.D., M.P.H., M.A., CEO

Black Psychiatrists of America, Baltimore, MD

REV. DR. SUSAN K. SMITH

Crazy Faith Ministries, Columbus, OH

REV. ANTHONY TRUFANT

*Trustee, Samuel DeWitt Proctor Conference, Inc.
Pastor, Emmanuel Baptist Church, Brooklyn, NY*



THE LYNCHING OF ANTHONY CRAWFORD

In Abbeville on Saturday, October 21, 1916, a white mob lynched a black leader named Anthony Crawford for cursing a white man. A 56-year-old planter, “Grandpa” Crawford owned 427 acres of land, had 13 children, and helped establish a school, a church, and farms in the local black community. During the Jim Crow era, successful black people were conspicuous—and arguing with whites was dangerous. That day, a white merchant demanded to buy Mr. Crawford’s cottonseed for a lower price. Mr. Crawford, who used to tell his family he’d rather “throw the seed in the Penny Creek,” refused to sell. After an argument, Mr. Crawford was arrested. A few hours later, 300 white men seized him from jail and dragged him through town behind a buggy. Finally stopping at the fairgrounds, the mob stabbed, beat, hanged, and shot Mr. Crawford over 200 times – then forbade the Crawford family to remove his hanging body from the tree. Terrorized, the well-established, multi-generational Crawford family and many other local black people realized that Abbeville was not safe for them. Amid continued threats, most of the family scattered North, leaving behind what their patriarch had built, and carrying the painful loss of his wisdom and humor. A century later, this marker symbolizes their continued remembrance—and hope that Abbeville never forget or repeat that horrendous October day.

EQUAL JUSTICE INITIATIVE

2016



RACIAL VIOLENCE IN SOUTH CAROLINA

Before the Civil War, South Carolina relied on a plantation economy and enslaved Africans outnumbered white residents. Dehumanized, brutalized, and treated as property, black people resisted slavery in ways small and large to survive. After the Confederacy’s defeat, the 13th, 14th, and 15th Amendments to the U.S. Constitution ended slavery and guaranteed black citizenship rights. Reconstruction promised federal enforcement and gave African Americans hope for the future. Black men used their new voting rights and, in South Carolina, elected African American candidates to all levels of government. African Americans’ political and economic advancement soon sparked resentment and violence. When federal protection ended in 1877, lynching—or murder at the hands of a mob—became a tool for re-establishing white supremacy and terrorizing the black community. White mobs lynched more than 4000 black people in the south between 1877 and 1950, and more than 180 of them were killed in South Carolina. In addition to Anthony Crawford in 1916, at least seven other men were lynched in Abbeville County during this era: Dave Roberts (1882); James Mason (1894); Thomas Watts and John Richards (1895); Allen Pendleton (1905); Will Lozier (1915); and Mark Smith (1919).

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