



C C P C

# Inclusion & Racial Justice Review

## Working Toward Inclusion & Racial Justice: A History

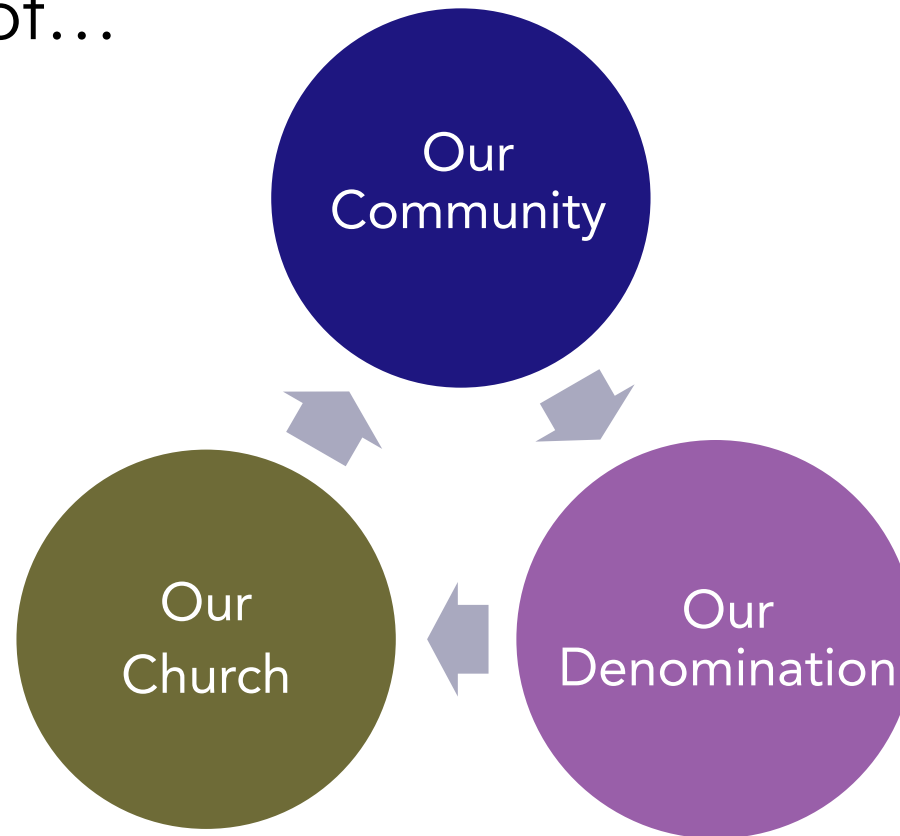
PRESENTED VIA OPEN FORUM ON MARCH 13, 2022

UPDATED JANUARY 30, 2024



In 2020, the Session established the Inclusion & Racial Justice Review Committee to explore CCPC's role in systemic racism and discrimination over time.

To understand our history on inclusion and racial justice, we examined the history of...



Historic review  
team & IRJ  
committee at the  
home of Peter  
Cherukuri, October  
2021



Photo credit: Deanna Troust

# Our community



# Chevy Chase developers excluded Blacks

- Chevy Chase Land Co., co-founded by Senator Francis Newlands, developed Chevy Chase in both MD and DC for over 50 years, beginning when the company was organized in 1890.
- Development of Chevy Chase was substantially completed by the 1940s.



## RACE ISSUE PLANK FOR THE DEMOCRATS

Senator Newlands of Nevada Arrives in Baltimore with One He Will Urge.

WOULD DISFRANCHISE NEGRO

Wilson Headquarters Will Be Opened Formally To-day—Harmon Men Loudest Shouters in City.

*Special to The New York Times.*

BALTIMORE, Md., June 16.—Senator Francis G. Newlands of Nevada arrived here to-day direct from Reno with a proposal which is believed to contain more political dynamite to the square inch than any that has been submitted to the Resolutions Committee of a convention of either party in a good many years.

The Senator calls it his "white plank," and, in a few words, it proposes a constitutional amendment which shall disfranchise the negro and bar the yellow races from entry to the country except for temporary purposes.

Thus, almost in the stroke of the pen, he would appeal to the sentiment against the negroes in the Southern States and meet the views of the Pacific Coast on Chinese and Japanese exclusion. The

# Chevy Chase developers excluded Blacks

- Initially, Chevy Chase was advertised as an “exclusive” community, requiring minimum home prices and restricting buyers from using land for business.
- In the 1920s, the Company began to include deed covenants restricting resale by buyers to racial and religious minorities.







suitable place or places on the property of the subdivision temporary shacks or other buildings for use of mechanics or others in the construction of private residences and in the construction of the aforementioned commercial buildings, if any, which shacks or temporary buildings will be removed upon completion of the permanent structures, No trailer, basement, tent, shack, garage, barn or out-building shall at any time be used as a residence, temporarily or permanently, nor shall any structure of a temporary nature be used as a residence.

6. No lot or any part thereof shall ever be used, or occupied by, or sold, demised, transferred or conveyed unto or in trust for, leased, or rented, or given to negroes or any FILE\_3792.pdf or persons of negro blood or extraction, except that this covenant shall not be held to exclude partial occupancy by domestic servants of a different race employed by the owner or tenant.

7. No lot in the subdivision shall be occupied, leased, rented, conveyed, or otherwise alienated, except by bona fide mortgages or deeds of trust nor shall the title or possession thereof pass to another without the written consent of the S. F. & W. Corporation, (The intent of this restriction is that it shall not apply to any person, persons, corporation or corporations claiming title or possession by, under, or through any bona fide mortgages or deeds of trust, to any portion of the land thereby affected.

8. The herein enumerated protective and restrictive covenants which

6. No lot or any part thereof shall ever be used, or occupied by, or sold, denied, transferred or conveyed unto or in trust for, leased, or rented, or given to negroes or any person or persons of negro blood or extraction, except that this covenant shall not be held to exclude, partial occupancy by domestic servants of a different race employed by the owner or tenant.

Courtesy Ken Beam

# Chevy Chase Lake & Glen Echo Park



Boating on Chevy Chase Lake, undated  
(retrieved from [Chevy Chase Historical Society website](#))



A police officer confronts a  
protestor on Glen Echo's Dentzel  
carousel in 1960 (retrieved from  
[nps.gov](#))



Chevy Chase was literally designed to be  
all White.



But Chevy Chase wasn't always  
majority white.

After the Civil War, Black neighborhoods thrived at the  
current sites of Lafayette Elementary, Deal Middle  
School, and Wilson High School (now Jackson Reed) at  
Fort Reno

# Jesse Reno School

Built in 1903 to serve the Black community



Reno School

Source: DC History of Ward 3. Original version: photograph/print; DC Public Library, The People's Archive, Historic Image Collection, Schools

Black families  
farmed at the  
Lafayette site  
for decades



Map from a  
1919 Baist Real Estate Atlas

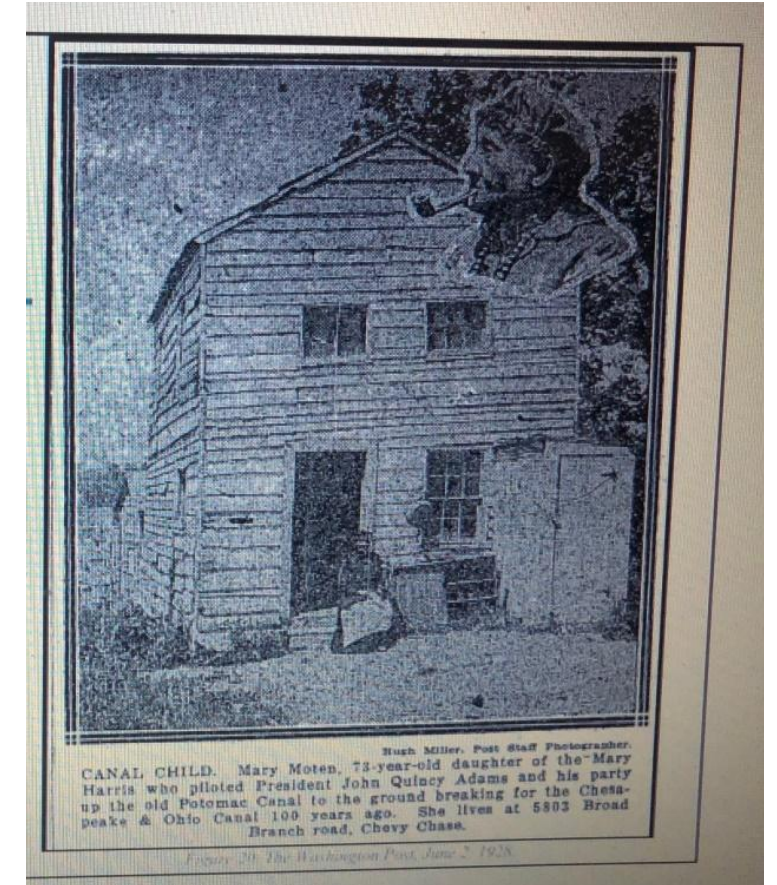




Image of the Mary Moten farmhouse,  
5208 Broad Branch Rd..  
from Washington Post article  
dated June 2 1928

Source: "Jim Crow Comes to  
Chevy Chase D.C." presentation,  
Historic Chevy Chase D.C.  
([YouTube video here](#))



But in the 1920s, the federal government took the farmland by eminent domain to build Lafayette School and the adjoining park. This action was supported by the local community.


Why?



In the 1920s, D.C. schools were segregated and the White school was overcrowded, due to population growth in the new suburbs. The federal government was in the process of segregating, including excluding Blacks from federal jobs.

Under the guise of supporting the McMillan plan, and amid concerns about their property values, various citizens associations, including the Chevy Chase Citizens Association, lobbied in support of taking the land for the building of then all-White Lafayette School and the adjoining park.





The other eviction of Blacks occurred at Fort Reno,  
one of the sites fortified to protect Washington  
during the Civil War.

# RENO CITY: A predominantly Black neighborhood

After the Civil War, lots were sold and a community of Whites & Blacks grew up, including a Black school and churches.



Screengrab from Washington City Paper article "[The Battle of Fort Reno](#)" by Neal Flanagan, Nov. 2, 2017. Image shows the 3900 block of Davenport Street NW, now a soccer field and community garden, and is credited to the National Park Service



Melvin Hazen, president of the DC Board of Commissioners, called the community at Fort Reno an “ill-devised, ill-shaped subdivision, that you cannot do anything with unless you just wipe it off,” according to a [DCist article](#) from March 2021.

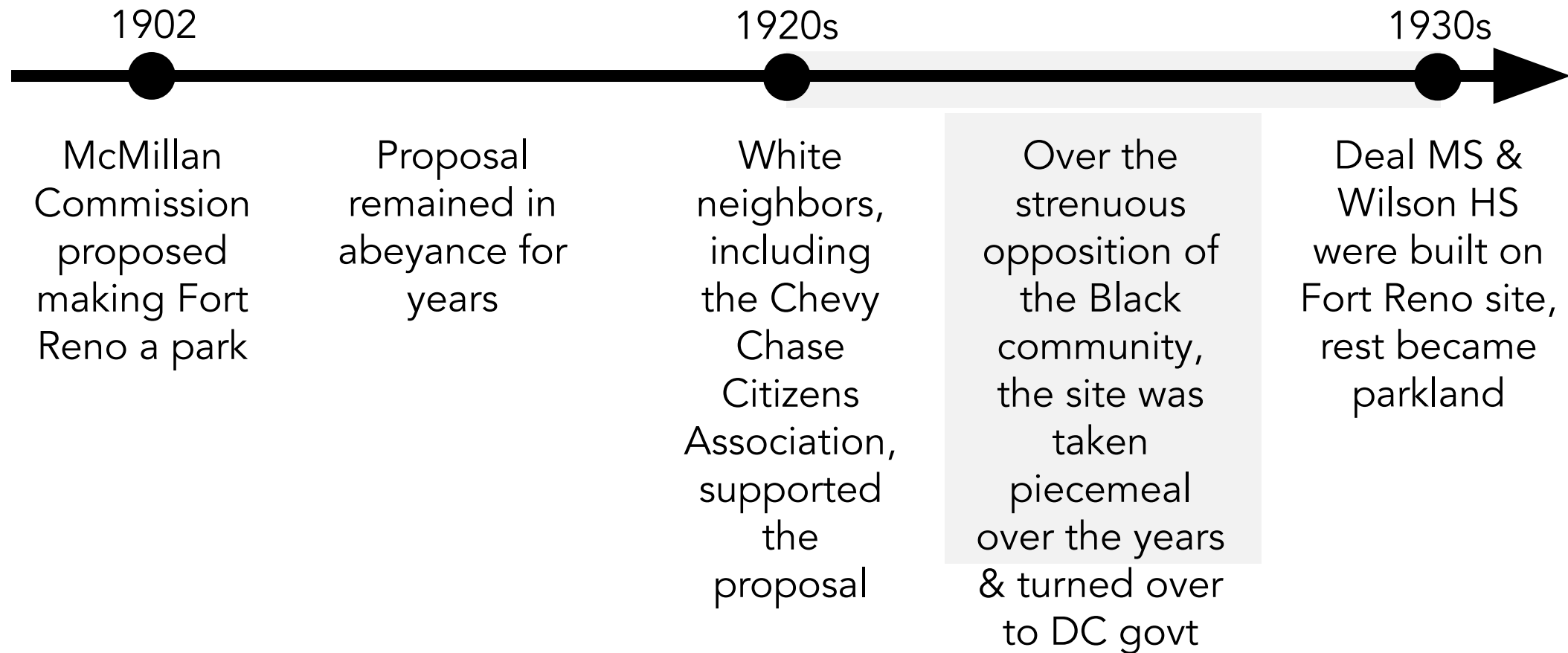
In 1926 Hazen proposed razing the community at a U.S. Senate hearing.



Melvin Hazen helped choose the DC flag design in 1938

Source: Library of Congress Credit: Harris & Ewing

# Fort Reno's Black residents were pushed out as well.



Aerial shot of the Fort Reno site in the 1920s



Screengrab from Washington City Paper article "[The Battle of Fort Reno](#)" by Neil Flanagan, Nov. 2, 2017, which credits a survey made by the Army Air Corps for NCPCC in 1927 & the National Archives. Markup by Neil Flanagan.



In recognition of this history, Fort Reno park was recently renamed Lafayette-Pointer Park in honor of the ancestors of George Pointer and Elizabeth Townsend, one of the Black families.



Source: "Jim Crow Comes to Chevy Chase D.C. presentation, Historic Chevy Chase D.C. ([YouTube video here](#))

In 2021, Woodrow Wilson's namesake high school, adjacent to Fort Reno, was renamed Jackson-Reed High School, for prominent Black educators in the District.



After pressure from the local Advisory Neighborhood Commission, Melvin Hazen's name was removed from a park and trail by the National Park Service.



Screengrabs from Dec. 7, 2021 [Washington Post article](#) & "[NPS to remove name of racist former DC official from Northwest park and trail](#)," February 23, 2022



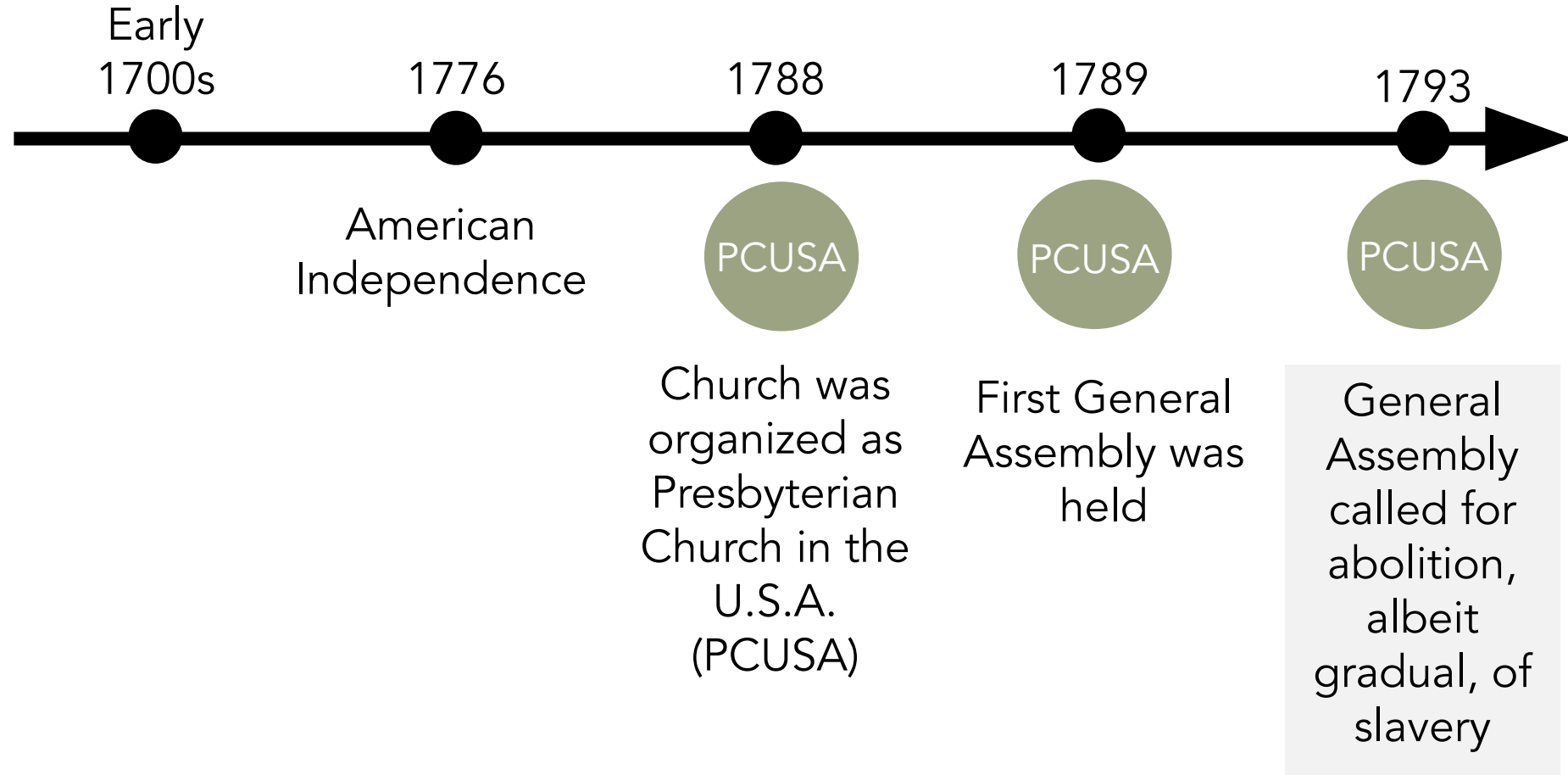
# Our denomination



## Presbyterian Church (U.S.A.) is the result of several mergers

- Each has its own history on inclusion and racial justice (or lack thereof)
- Each at times acquiesced to contemporary mores of caste and white supremacy

# Founding of our denomination

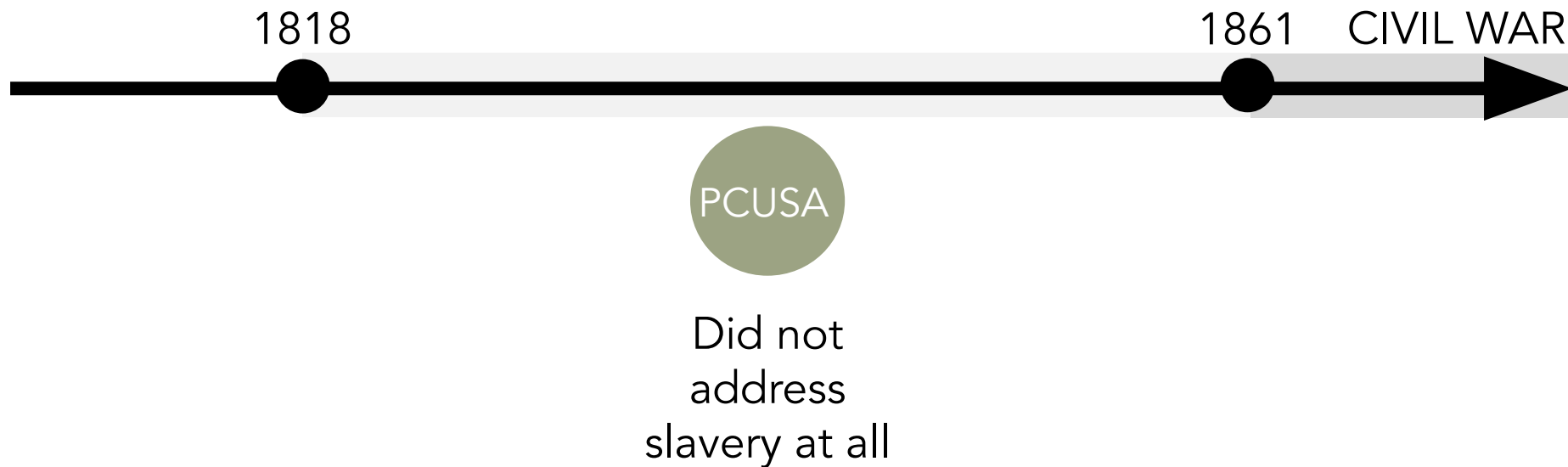





One historian characterized the birth of the  
Presbyterian Church this way:

*“This became the first time in American  
history that a theological conviction  
motivated ecclesiastical action to  
change the social system.”*

Despite calling for abolition, PCUSA did not denounce slaveholding as sinful.

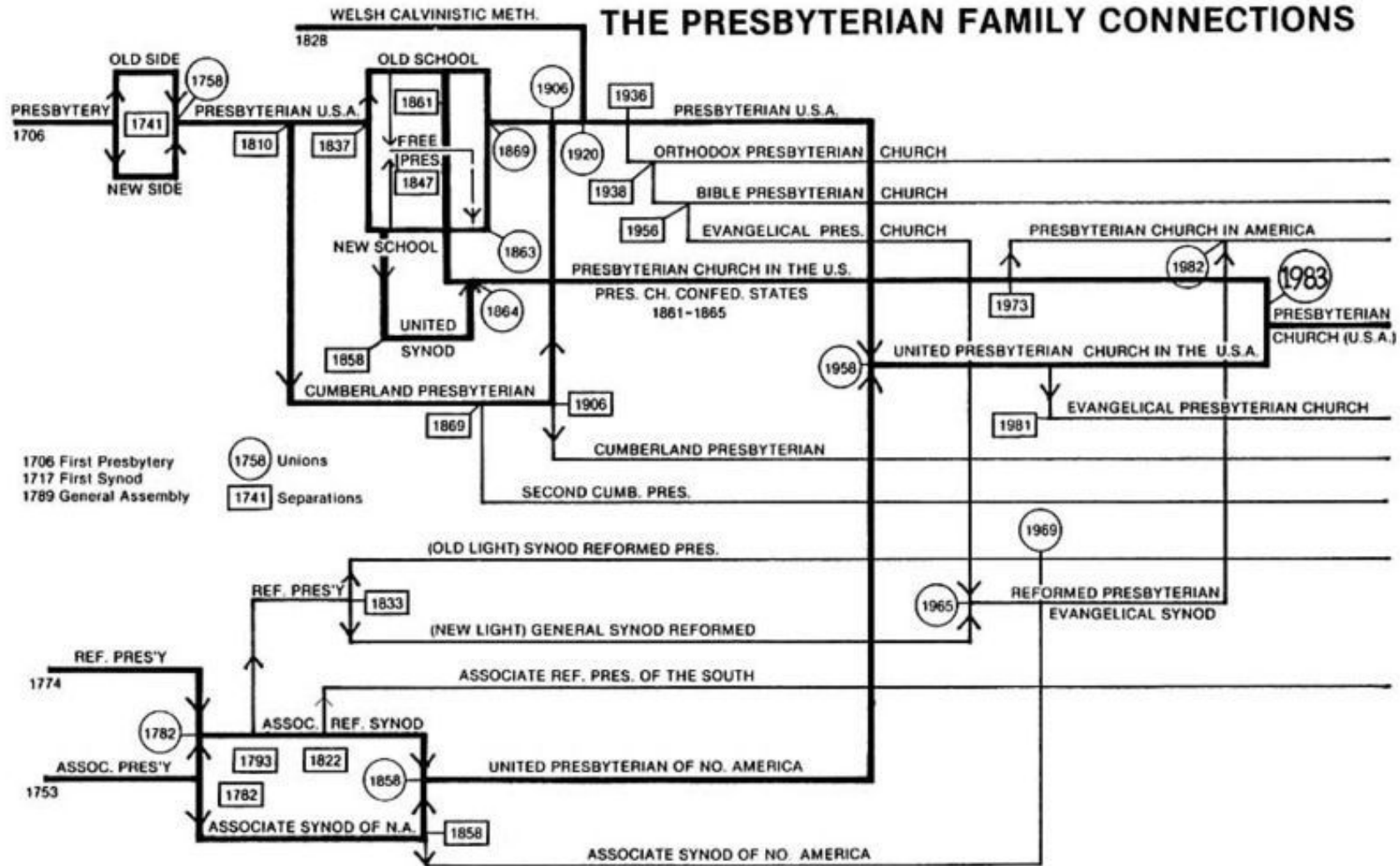


Presbyterians, including pastors, owned thousands of slaves.



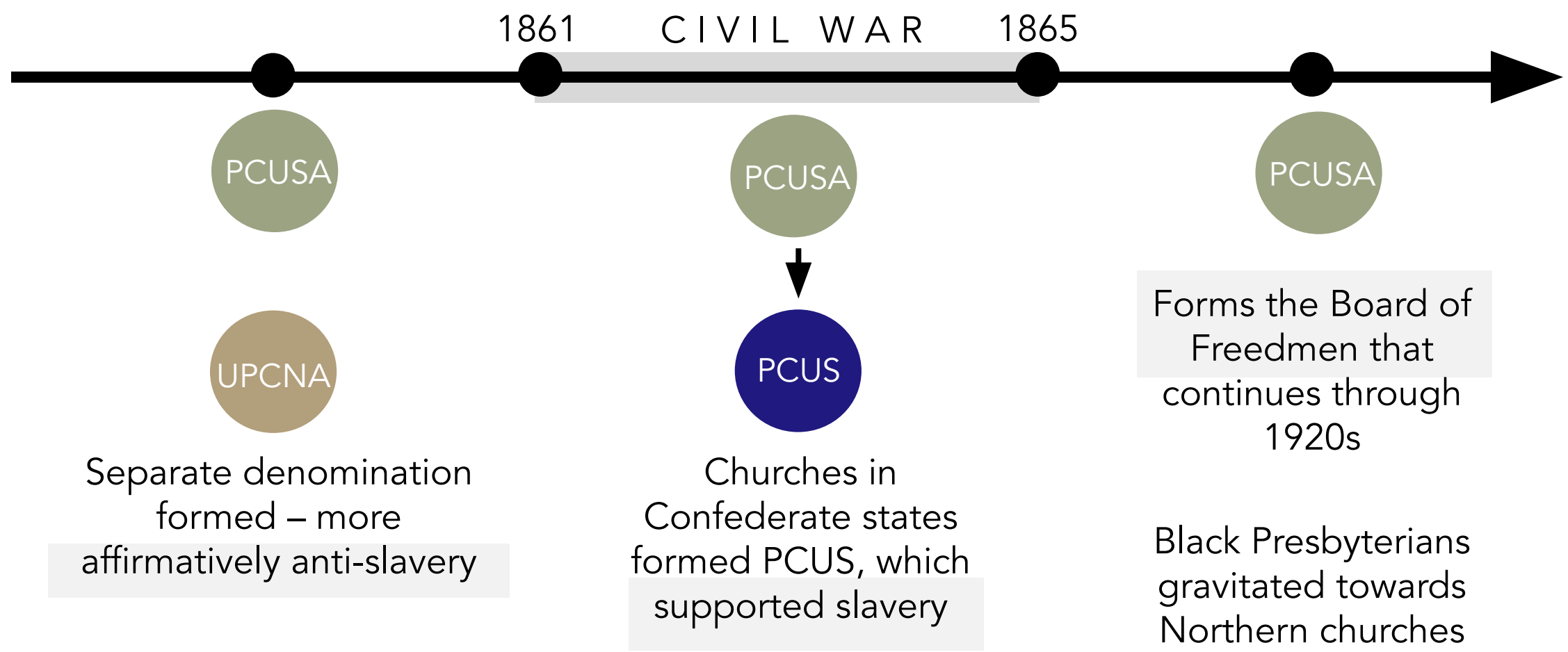
Over its 200 years, the Presbyterian Church  
also underwent several splits and  
unifications.

Views on slavery played a major role.



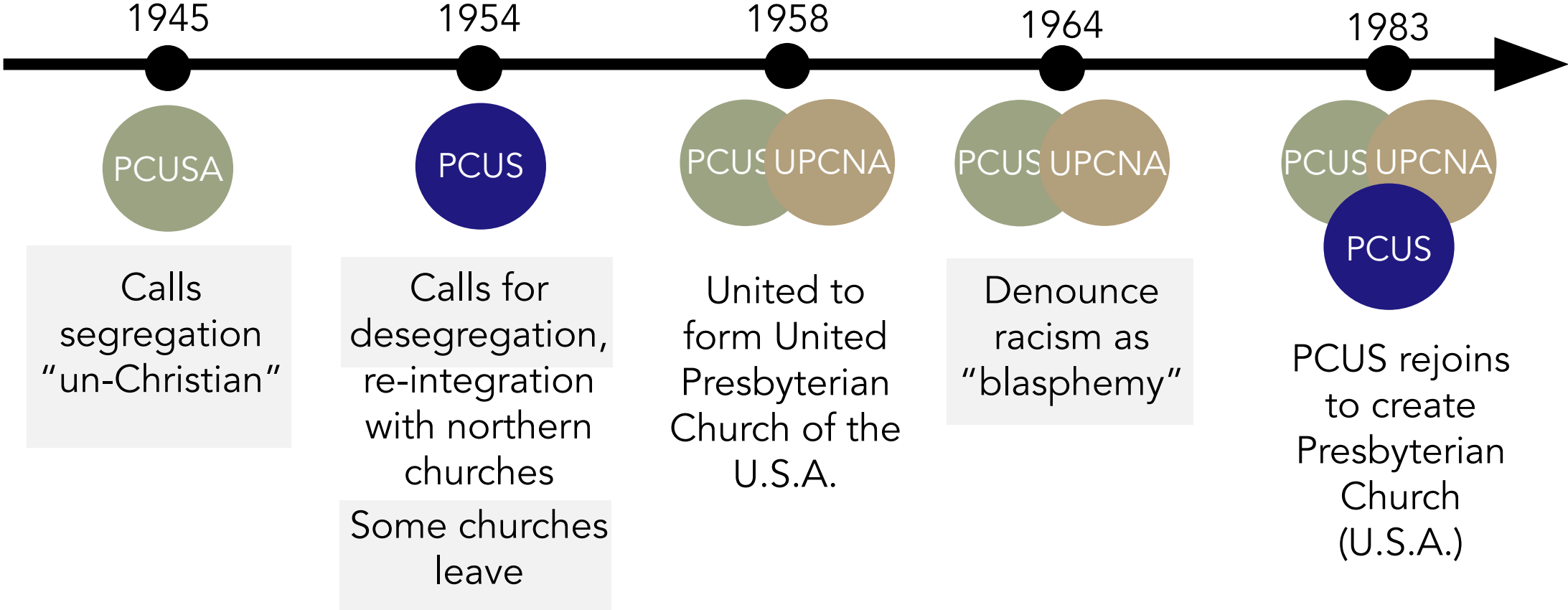
Source: [Presbyterian Historical Society](#)

During the Civil War, churches located in Confederate states formed their own pro-slavery denomination.



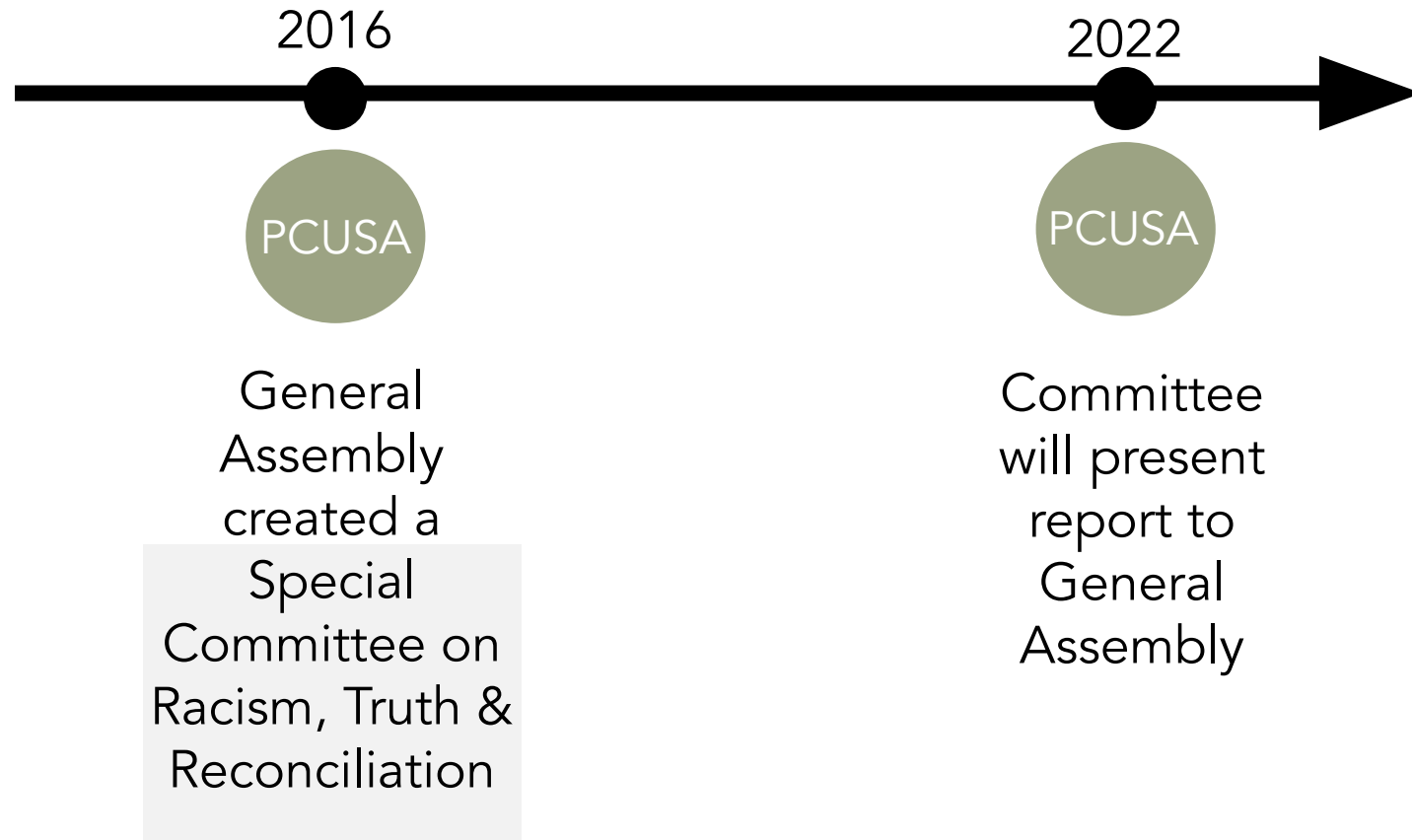


# Post-war, factions reunited





# Modern-day Reconciliation





PCUSA



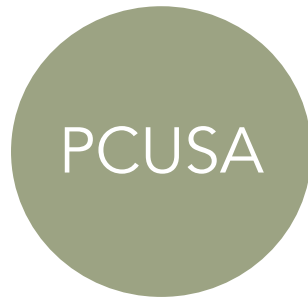
UPCNA

“Among all the denominations, the [PCUSA and UPCNA] were in the forefront in establishing schools, institutes, and seminaries to prepare newly freed persons for church membership and citizenship in the community.”


Source: Special Committee to Document the History and Contributions of All-Black Governing Bodies of the Presbyterian Church, *All-Black Governing Bodies: The History and Contributions of All-Black Governing Bodies*, p. 41 (*A Report of the Presbyterian Church, Approved by the 205th General Assembly*) (1996)

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But -- while we rejected the idea of "caste"  
in theory, we accommodated the racial  
patterns of the day



- ↑ DID work with other groups, including Asians and Native Americans
- ↓ DIDN'T oppose things like the Chinese Exclusion Act or the removal of Native Americans to reservations
- ↑ DID develop some Black colleges in order to train pastors for the segregated Black churches



As you can see –  
our history on racial justice  
and discrimination is  
complicated

# Our church





Courtesy Chevy Chase Presbyterian Church

# CCPC offered members a church that's close to home

Founded in 1908 as a congregation of the PCUSA

No.	NAME IN FULL	RE: CROSSING		
		Month	Day	Y
1	Redway, Capt. George	Jan.	26,	1908.
2	Mrs. Amy (D.) N.	do		
3	Miss Georgia	do		
4	Nichols, Will David	do		
5	Mrs. Laura (Woolferton)	do		
6	Feeser, Curtis Sylvester	do		
7	Leet, Grant	do		
8	Martin, H. M.	do		
9	Shiery, John Slater	do		
10	Mrs. Annie (Ferneynough)	do		
11	Howell, Ralph W.	do		
12	Carey, Mrs. Fannie P.	do		
13	(Howell) Condit, Mrs. Annie E.	do		
14	Robinson, Alfred LeRoy (Jocher)	do		
15	Mrs. Agnes Elizabeth	do		
16	Eiker, Mrs. Agnes A.	do		
17	Miss R. Louise	do		
18	Latimer, Lee Duncan	do		
19	Mrs. A. McChesney	do		
20	Clayton, Mrs. Richard B.	do		
21	Reese, Mrs. George (Farr)	do		
22	Feeser, Mrs. Sadie Isabel	do		
23	Maneely, Nat. C.	do		



CCPC's first  
church roster

No.	NAME IN FULL	CERTIFICATE		
		MONTH	DAY	Y
1	Redway, Capt. George	Jan.	26,	1900.
2	Mrs. Amy (D.) N.	do		
3	Miss Georgia	do		
4	Nichols, Will David	do		
5	Mrs. Laura (Woolberton)	do		
6	Feeser, Curtis Sylvester	do		
7	Leet, Grant	do		
8	Martin, H. M.	do		
9	Shiery, John Slater	do		
10	Mrs. Annie <sup>(Farrist)</sup> (Ferneynough)	do		
11	Howell, Ralph W.	do		
12	Carey, Mrs. Fannie P.	do		
13	(Howell) Condit, Mrs. Annie E.	do		
14	Robinson, Alfred LeRoy <sup>(Pickens)</sup>	do		
15	Mrs. Agnes Elizabeth	do		
16	Eiker, Mrs. Agnes A.	do		
17	Miss <sup>(Farrist)</sup> Louise	do		
18	Latimer, Lee Duncan	do		
19	Mrs. A. McChesney	do		
20	Clayton, Mrs. Richard B.	do		
21	Reese, Mrs. George <sup>(Eugenic Day (Farr))</sup>	do		
22	Peeser, Mrs. Sadie Isabell <sup>(Maneely)</sup>	do		
23	Maneely, Nat. C.	do		

Courtesy Chevy Chase  
Presbyterian Church

Harry Martin is a Presbyterian founder of CCPC who grew up in Kensington, MD.

He owned the trolley line from Chevy Chase Lake to Kensington, developed the Martin's Additions neighborhood and used racial covenants in at least one of his property deeds.

Courtesy Chevy Chase Presbyterian Church





President Woodrow Wilson's segregation of the federal government limited income and opportunity for Black federal workers.

Nonetheless, Wilson is memorialized in CCPC's stained glass windows.

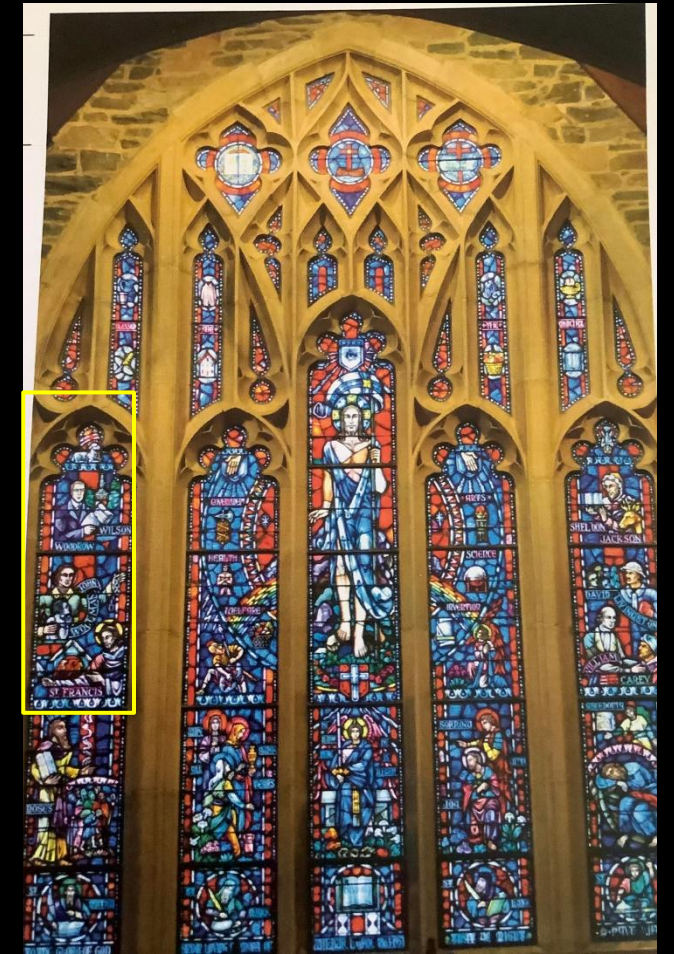
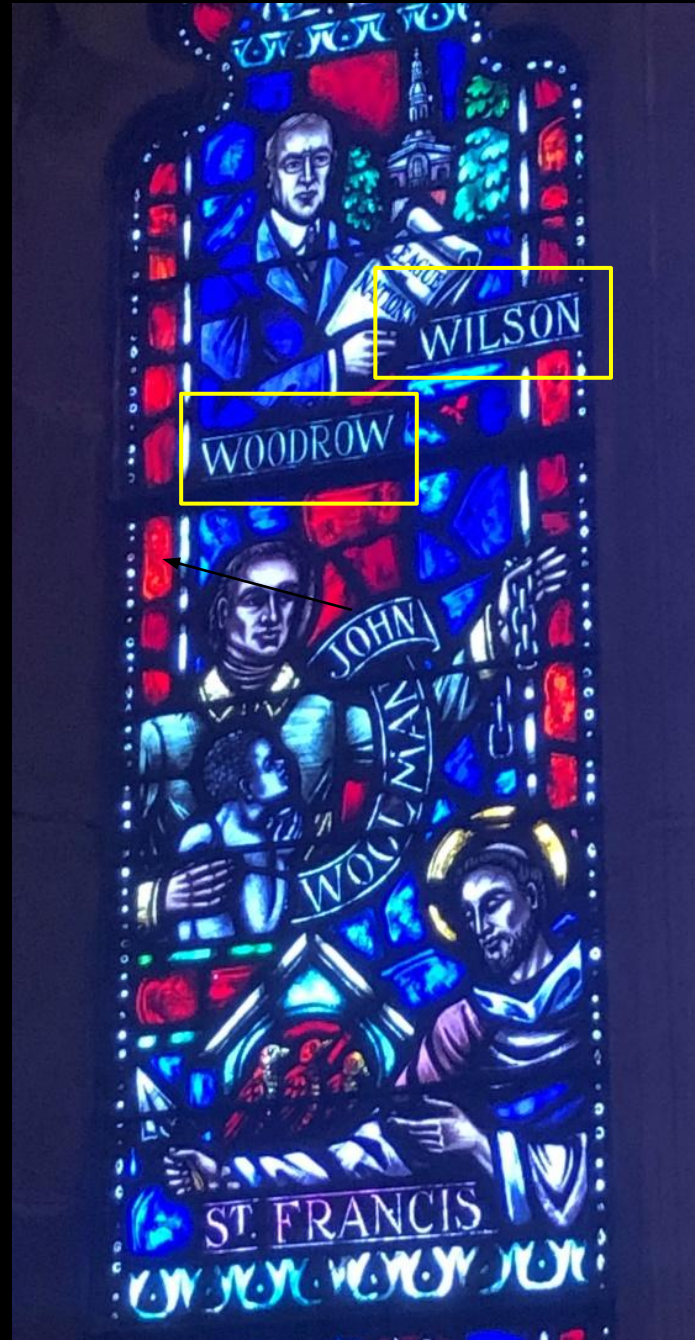
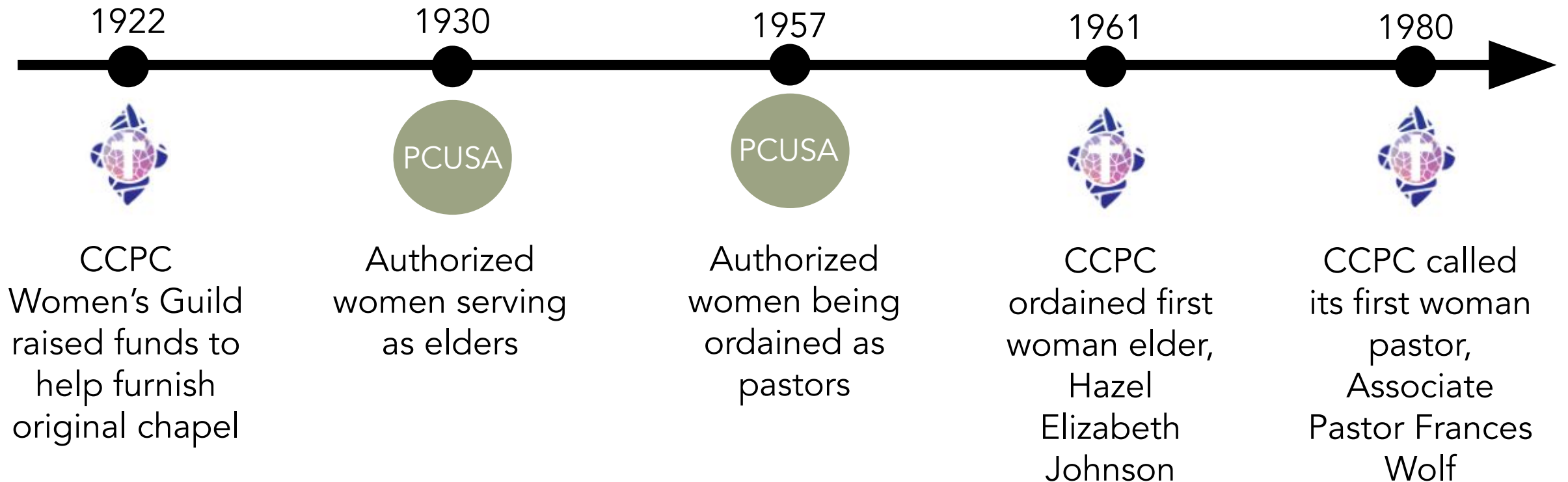


Photo credits: CCPC & Deanna Troust

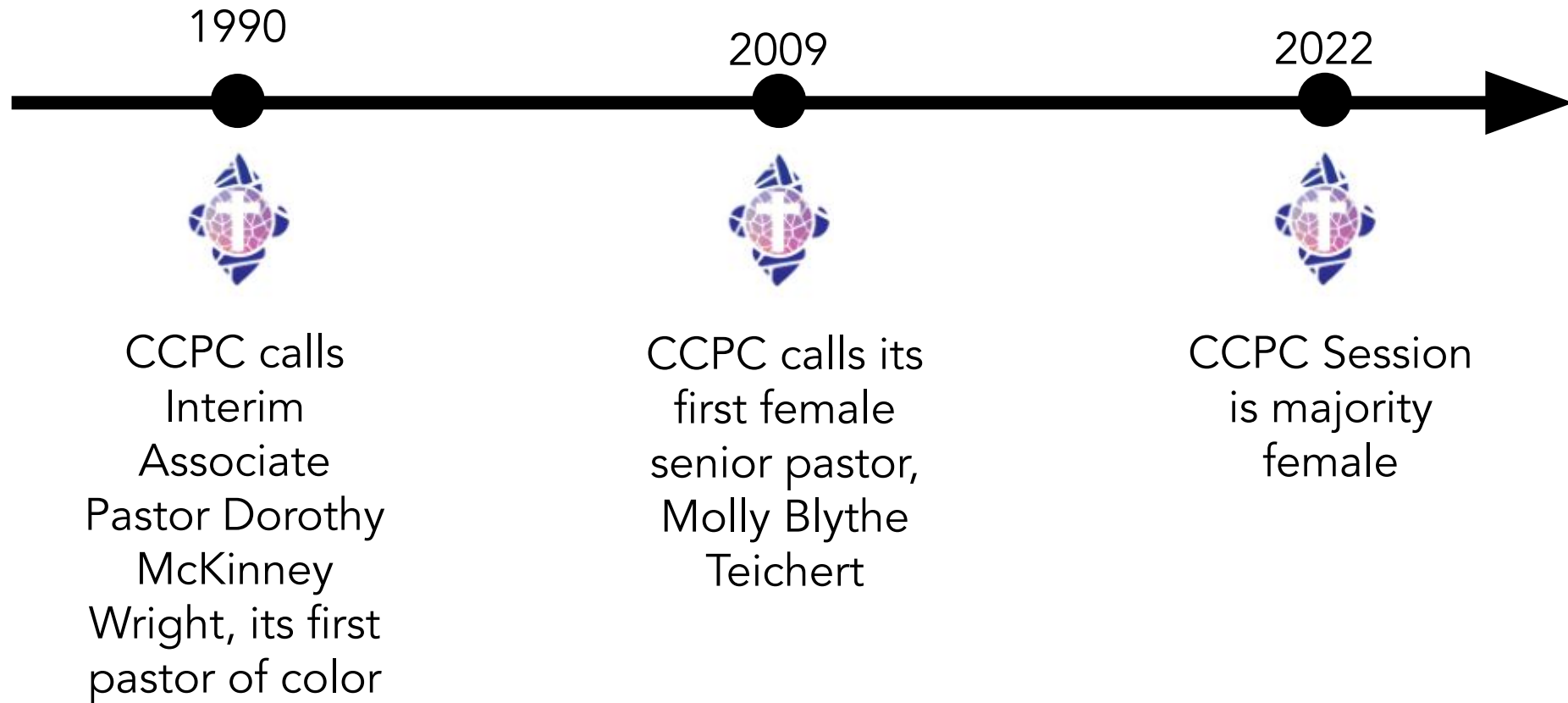
## Session minutes show no indication that CCPC took action against the eviction of Black residents from Fort Reno and Lafayette

- It's possible some CCPC members belonged to the Chevy Chase Citizens Association, which played a leading role in eviction activities
- Later, our members played active roles in the Civil Rights Movement
  - Rev. Ed White was a Freedom Rider and coordinator for the Poor People's Campaign. His wife, Louise, co-founded the Re-Entry Task Force
  - Rose Jones, an African-American member, founded the Allen Chapel Outreach Center in collaboration with three AME churches
  - Barbara Howell took part in a civil rights demonstration in St. Augustine in 1964

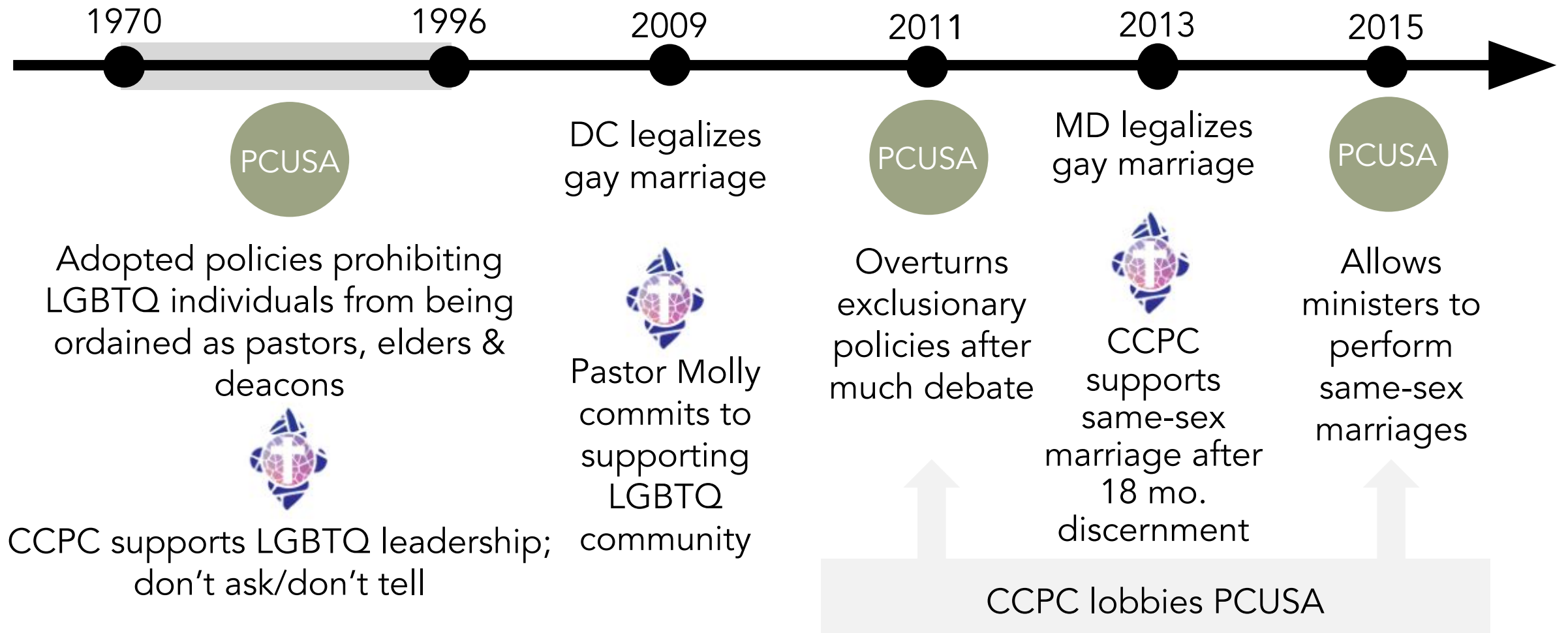
# Women have always played key roles at CCPC.



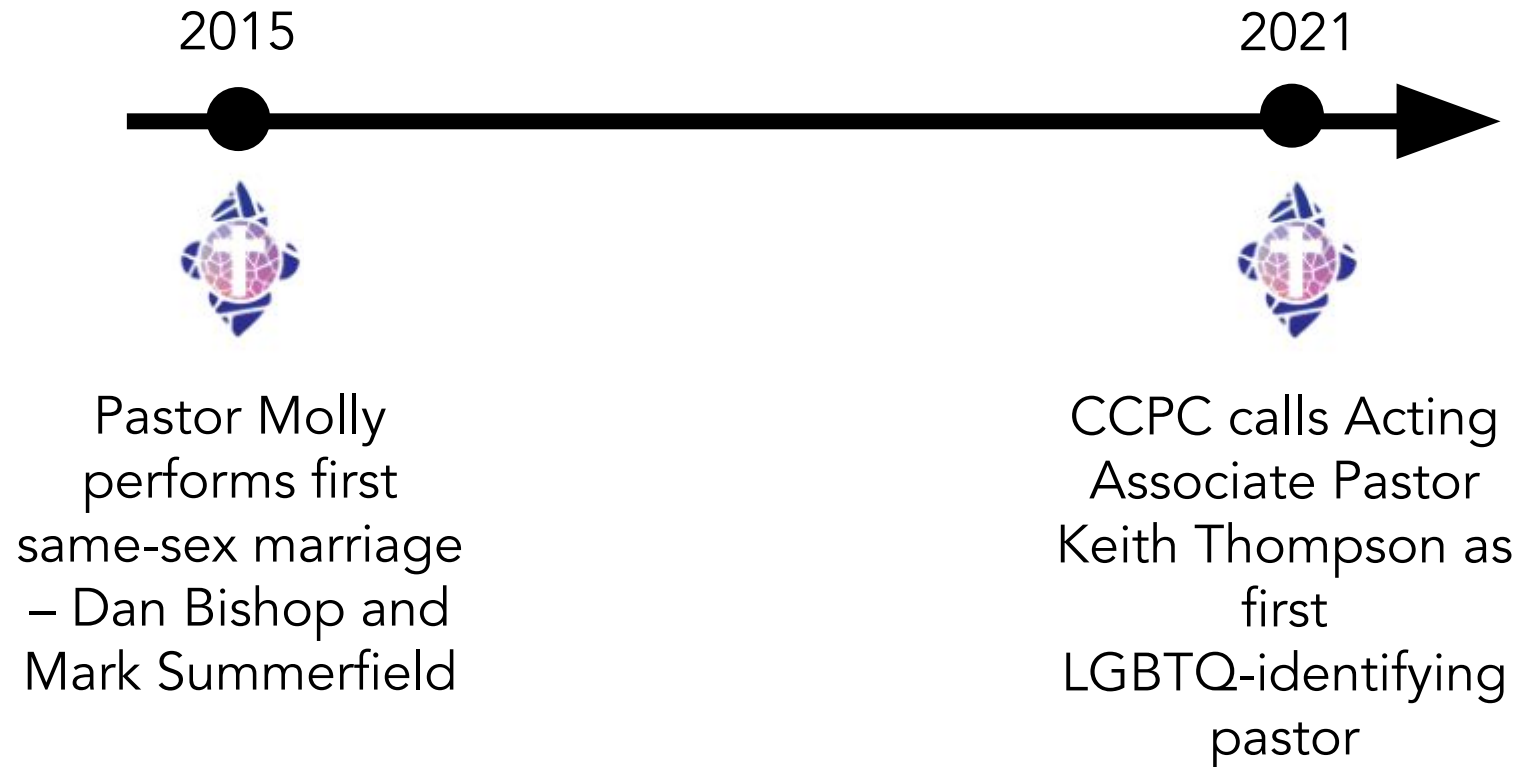
When Pastor Molly was called, she was one of just 8 female senior pastors in all of PCUSA.



# CCPC has long been a leader in LGBTQ inclusion and civil rights.



# CCPC continues to welcome LGBTQ-identifying leaders.





## In the early 1900s, Mission activities aligned with the Presbytery

- CCPC contributed to the denomination's missions
- While likely silent about segregation in the neighborhood, CCPC supported Black schools and colleges via the PCUSA Board of Freedmen (and continues to do so today via the annual Christmas Joy offering)



Handwritten budget with mission expenditures from Session minutes, March 1920

MINUTES OF SESSION.

	\$
Contributions { Home Missions	606.00
Foreign Missions	1077.00
Education	46.00
Sabbath School work	78.41
Church erection	23.00
Relief and Assistance	25.00
Freedmen	22.00
Imperance	25.00
General Assembly	32.24
Congregational	7606.38
Miscellaneous	266.05
Total	\$9807.08

These minutes and those of March 28, 1920 were read and approved.

Session adjourned and closed with prayer.

Fred W. Ashley  
Clerk

Photo credit: Fred Schafrick

## Mid-20<sup>th</sup> century Mission portfolio combined local & global

CCPC supported:

- Rebuilding of churches in the Netherlands and Germany after WWII
- An orphanage in Korea
- The chaplain at D.C. General; made slippers for patients there
- Mission activities increased after the 1968 disturbances (often called "riots")



Courtesy Chevy Chase Presbyterian Church

This plaque in the CCPC sanctuary was a thank you from Johannes Congregation of Darmstadt, a church we supported after the war.

It cites Matthew 25:40 in German: "What you have done to one of my closest brothers, that you have done to me."



## More recent Mission activities

- Transition Assistance Program (formerly Volunteer Assistance Corps)
- Shikokho, Kenya
- Allen Chapel Outreach Center in Anacostia
- Interfaith Works & membership in Washington Interfaith network
- Miriam's Kitchen
- Friendship Place
- Resettling refugees from Vietnam, Syria, Guatemala, and Afghanistan
- Re-entry Task Force
- English tutoring
- Youth mission trips

CCPC has supported the Shikokho, Kenya community, including building a medical clinic, since 1989

Courtesy Chevy Chase Presbyterian Church





Local

## D.C. neighborhood votes to remove plaque honoring white supremacist senator

By [Justin Wm. Moyer](#)

July 31, 2020



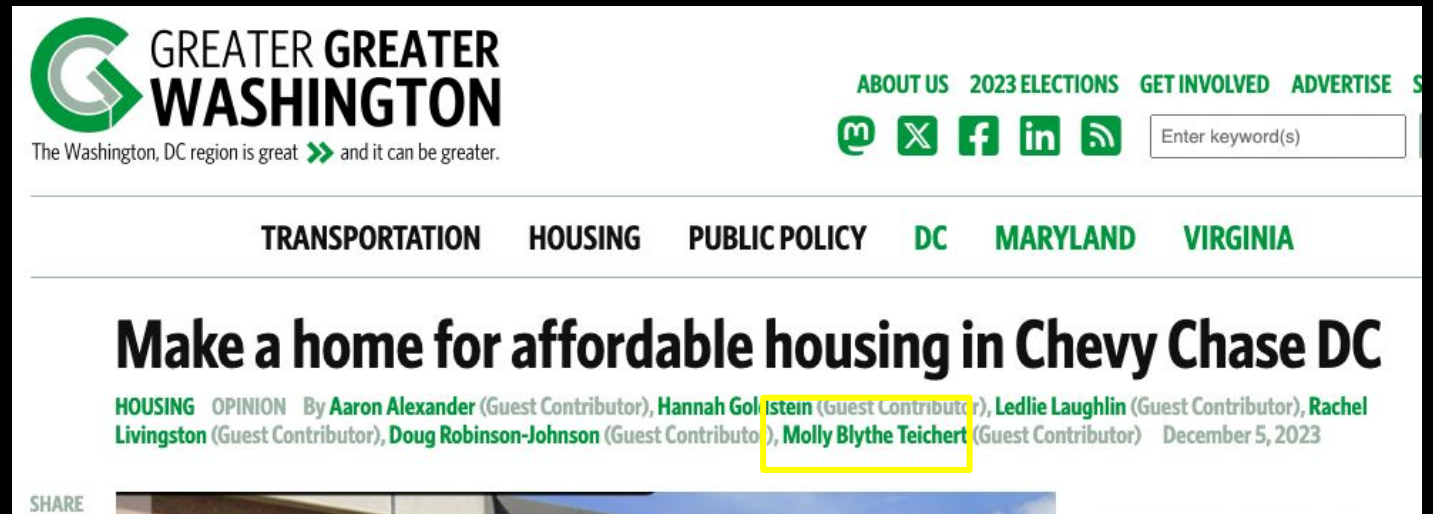
Senator Francis Newlands, the segregationist founder of Chevy Chase, pushed to eliminate Black peoples' right to vote. In 2020, local ANC Commissioners voted to remove his name from the fountain at Chevy Chase circle; in 2021 Senator Raskin (D-MD) and Congresswoman Norton (D-DC) introduced a bill to do the same.

The requests were approved but the removal process is ongoing.

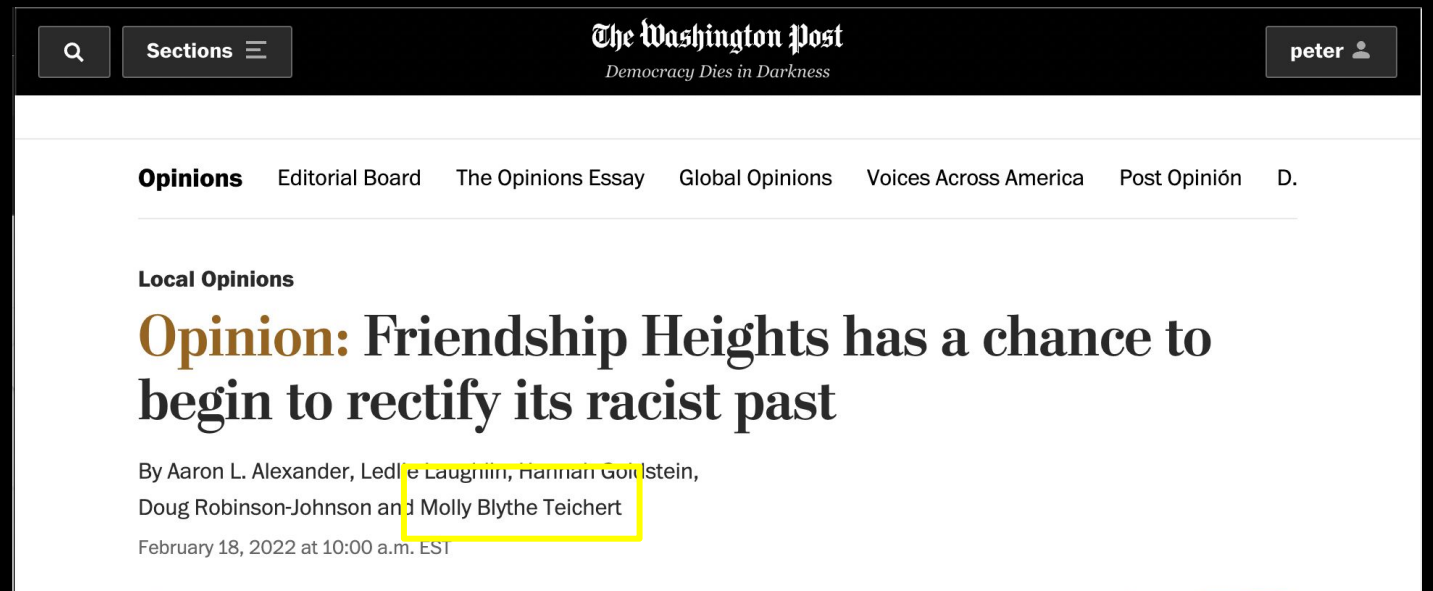
In 2023, Session met with the National Park Service about this issue and to elevate concerns about a sign posted directly in front of the church that "whitewashed" Newland's racist legacy and offended CCPC staff and congregants.

CCPC pastors and members have [written](#) and testified on behalf of affordable housing in Friendship Heights and at Chevy Chase's "Civic Core" development, with partner Washington Interfaith Network.

With the help of our advocacy, both developments will include affordable housing units – despite considerable NIMBY opposition.



The screenshot shows the homepage of Greater Greater Washington. The logo is a green 'G' with a white arrow pointing right, followed by the text 'GREATER GREATER WASHINGTON'. Below the logo is the tagline 'The Washington, DC region is great >> and it can be greater.' To the right of the logo are navigation links: 'ABOUT US', '2023 ELECTIONS', 'GET INVOLVED', and 'ADVERTISE'. Below these are social media icons for email, X, Facebook, LinkedIn, and RSS. A search bar with the placeholder text 'Enter keyword(s)' is also present. A horizontal menu below the navigation links includes 'TRANSPORTATION', 'HOUSING', 'PUBLIC POLICY', 'DC', 'MARYLAND', and 'VIRGINIA'. The main headline is 'Make a home for affordable housing in Chevy Chase DC'. Below the headline is the text 'HOUSING OPINION By Aaron Alexander (Guest Contributor), Hannah Goldstein (Guest Contributor), Ledlie Laughlin (Guest Contributor), Rachel Livingston (Guest Contributor), Doug Robinson-Johnson (Guest Contributor), Molly Blythe Teichert (Guest Contributor) December 5, 2023'. A 'SHARE' button is visible on the left side of the article preview.



The screenshot shows the 'Opinions' section of The Washington Post website. The top navigation bar includes a search icon, 'Sections', 'The Washington Post' logo, and the tagline 'Democracy Dies in Darkness'. A user profile icon labeled 'peter' is in the top right. The 'Opinions' section is highlighted in the navigation menu. Below the navigation menu is a sub-section titled 'Local Opinions'. The main headline is 'Opinion: Friendship Heights has a chance to begin to rectify its racist past'. Below the headline is the byline 'By Aaron L. Alexander, Ledlie Laughlin, Hannah Goldstein, Doug Robinson-Johnson and Molly Blythe Teichert'. The date and time are 'February 18, 2022 at 10:00 a.m. EST'.



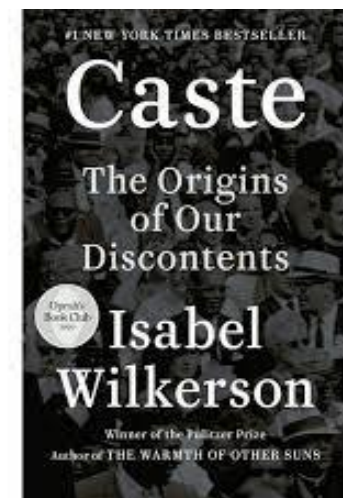
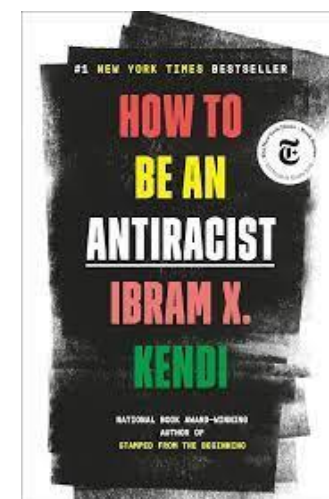
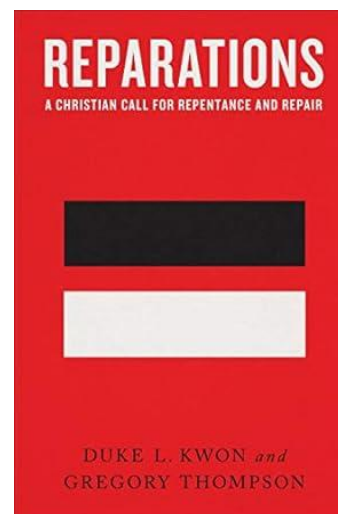
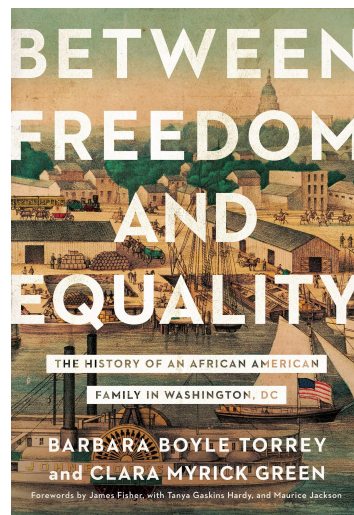
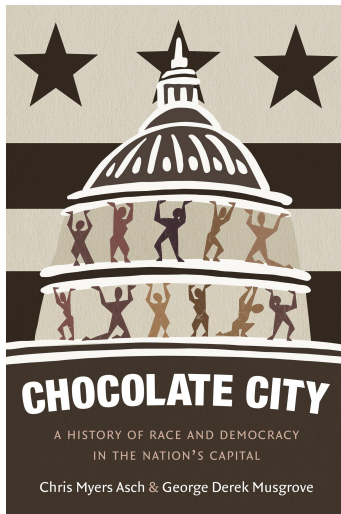
What are your thoughts on this history?

What does it inspire us to do, now and in the future?



## For further reading

- The Working Toward Inclusion & Justice: A History [Narrative Document](#), also compiled by the CCPC Inclusion & Racial Justice team, is a much deeper exploration of the history covered in this deck. Please check it out!
- Our book groups recommend the following titles; more resources [here](#).



# Acknowledgements

Thank you to the CCPC Inclusion & Racial Justice volunteers for conducting this research, writing it up and presenting it thoughtfully. In doing so, you've helped our members understand critical elements of our church's and our community's legacies.

We must understand the past to do better, today.

Our volunteers also put significant amounts of time toward affordable housing advocacy, the Undesign the Redline project, church communications and personnel, leading book groups, helping refugee families and more.

FRED SCHAFRICK

BILL HOFFMAN

LYNN JOHNSTON

GREG MILLER

SARAH TOPPINS

JOHN COLE

MARTHA LAWRENCE

SUSAN PRICE

# Acknowledgements

A huge thanks to the CCPC Inclusion & Racial Justice committee members, who attended countless meetings, helped lead focus groups and prepare materials, and advised along the way. We are so grateful for your time and talents.

Committee members have also been instrumental in bringing interfaith experiences and diverse performers to CCPC, leading the Mission committee, reviving CCPC community meals, serving on Session and as Deacons, connecting members with learning opportunities and examining CCPC's culture through the lenses of inclusion and justice.

ERIK WOODWORTH

PETER CHERUKURI

CHRISTY SCHMIDT

DEANNA TROUST

RITA HADDEN

And finally, we of course could not have completed this project without the support and commitment of CCPC's pastor, the Reverend Molly Blythe Teichert, and Session. Thank you.