



# TEARS FOR ST. LOUIS

## A PRAY FOR THE LOU DEVOTIONAL

---

RACIAL UNITY WEEK EDITION





# A LETTER FROM THE FOUNDER

**Thank you for joining us as we enter into Racial Unity Week in the St. Louis region.** In the Old Testament, Nehemiah was moved by the Lord to rebuild the walls and gates of Jerusalem. In fact, they did what many people believed to be impossible and together they completed it in just 52 days!

**Let's take a look how it all started:**

*In the month of Kislev in the twentieth year, while I was in the citadel of Susa, <sup>2</sup> Hanani, one of my brothers, came to visit me with some other men who had just arrived from Judah. I asked them about the Jews who had returned there from captivity and about how things were going in Jerusalem.*

<sup>3</sup> *They said to me, "Things are not going well for those who returned to the province of Judah. They are in great trouble and disgrace. The wall of Jerusalem has been torn down, and the gates have been destroyed by fire."*

<sup>4</sup> *When I heard this, I sat down and wept. In fact, for days I mourned, fasted, and prayed to the God of heaven.*

**-Nehemiah 1: 2-4 ESV**

Nehemiah was moved so much by what he heard that he stopped what he was doing, sat down and wept from the news and condition of Jerusalem. He was so broken, that he mourned, fasted, and prayed for days. In hearing the overwhelming news of the people and condition in Jerusalem, instead of moving him to apathy, it moved him to action through prayer and then rebuilding.

Racial Unity Week is a time to gain a deeper understanding of some of our broken past and where there have been gaps in the walls. Out of this time of reflection and inspection we believe a time of restoration and rebuilding will begin. As we seek Jesus, the One who reconciles all things, during Racial Unity Week, we believe we will arise and build as one. Unity and healing will take place all across St. Louis starting with us and impacting our city.

Thank you for joining us on this journey. With God, ALL things are possible.

Contending for a healed St. Louis,

*Kurt Wilson*

Kurt Wilson, Director  
Pray for the Lou



# WELCOME & INTRODUCTION

**Welcome to the Tears for St. Louis: A Racial Unity Week Devotional.** We are excited to provide this devotional for corporate and individual prayer. You will notice that each day provides you with a true story from St. Louis' history, plus a focus scripture, confession, declaration, and a promise.

This devotional was originally designed for Pray for the Lou in 2022 and came in a 21 Day format. As our PFTL leadership team back then was praying and preparing for Pray for the Lou's 21 Day prayer thrust in March of that year, we felt the Lord inviting the Body of Christ in St. Louis to partner with Him in the place of deep groaning and tears. In Psalm 126:5 - 6, the psalmist encourages us that "Those who sow in tears will reap with songs of joy. He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him." This is one of the songs of ascent, meaning that the Israelites would sing these words as they ascended the hill of the Lord to worship Him at the temple. They sang these very words to prepare their hearts for worship. We see here and in other places in scripture (such as in the John 11 story of Lazarus) that tears can serve as a doorway to new life. The process of grief, though necessary, may be heavy and

often long, but it's also healing. Likewise, tears of repentance lead to cleansing.

As our team has been praying and fasting about Pray for the Lou, we have sensed the Lord say to us, **"Who will steward My tears for this city?"**

As we study the blemished part of our history together during Racial Unity Week, may we allow the Lord to break our hearts with the stories that have broken His. Some of what you'll read in this devotional will move you. Some of it will sadden you. And some of it will offend you and possibly even trigger you. By choosing to explore these startling snapshots from our shared history, we are asking Holy Spirit to break up the crusty and parched ground of our souls. As we do, we believe God will gift us with his tears, compassion, and dreams for the St. Louis region and we will "reap the fruit of His unfailing love."

*Hosea 10:12 NIV - Sow for yourselves righteousness  
reap the fruit of his unfailing love  
for it is time to seek the Lord  
until he comes and showers  
righteousness on you.*

# WELCOME & INTRODUCTION (CONT'D)

## **ALTARS OF PAIN BECOMING PLACES OF HIS PRESENCE**

Over the last number of years, the Body of Christ around the nation has begun to collectively cry out in repentance and intercession for revival and transformation. More recently, compelled initially by the controversy that was stirred through our very own Ferguson, the St. Louis region has repeatedly captured our nation's attention. Through the stunning injustices and brokenness exposed in places such as Atlanta and Minneapolis, our collective eyes were opened and the prayers of the Church shifted towards justice.

We believe the Lord desires us to acknowledge the altars of pain throughout our community, i.e. physical locations where gross injustice occurred. Have you ever wondered why places can be such a powder keg for perpetual violence and division? Wicked roots bear wicked fruit. According to Joel 2, corporate sin (often leading to corporate calamity) must be remedied by corporate repentance, fasting, and lament. God is inviting us together to lay His righteous axe to the roots of racism, division, injustice, greed, silence, and apathy in the St. Louis region.

We believe that the Lord is asking each of us individually (and the Body of Christ collectively) to break up the unplowed ground

in our hearts for this city and her people, both historically and in our present day. Perhaps the justice and righteousness we desire to see roll like a river first needs to roll as streams of tears down our own cheeks and through our souls.

## **THE PROMISE**

The beautiful promise to which we cling in these moments of painful exposure and unearthing is simple: When we draw near to God, He will draw near to us (James 4:8). As King David sang in Psalm 51:17, "a broken and contrite heart you will not deny." Remember that our Great Physician does not expose to shame and humiliate, but to heal and restore. His very name, Yeshua (Jesus), means "one who saves."

What a promise! His righteous rain is coming! May His justice roll like a river and His righteousness like a never failing stream. (Amos 5:24)

*His righteousness blows in like the summer rain.*

*His justice roars through like a holy train*

*So open up you gates and ancient doors.*

*Our King of Glory comes.*

*Our King of Glory comes.*



# TABLE OF CONTENTS

- 2 A Letter from the Founder
- 3 Welcome & Introduction
- 6 Day 1 - The Removal of Indigenous Peoples & the Story of Black Hawk (1780s - 1858)
- 9 Day 2 - Slavery in the Early History of St. Louis University (1823)
- 11 Day 3 - Elijah P. Lovejoy (1802 - 1837)
- 13 Day 4 - Dred Scott
- 16 Day 5 - 1904 World's Fair: Human Zoo
- 18 Day 6 - Segregation in Education
- 20 Day 7 - The Delmar Divide

## A NOTE FROM THE ARTIST:

Beauty for ashes were the three words that echoed when brainstorming how to visually depict the heart of this devotional. What better way to represent ashes than through charcoal shadings. Even as the charcoal texture that dances along the edges of these pages is gritty and rough, you'll notice that it moves, shifts, and eventually fades away by the end of the devotional. Likewise, the blood of Jesus washes away our sin. Our Savior gives us beauty for ashes - an extraordinary exchange.



# DAY 1

## THE REMOVAL OF INDIGENOUS PEOPLES & The Story of Black Hawk (1780s - 1858)

*To the Lord your God belong the heavens,  
even the highest heavens, the earth and  
everything in it.*

**DEUTERONOMY 10:14 NIV**



Black Hawk

**The history of the U.S. government's interaction with indigenous peoples in the St. Louis region** is problematic and contradictory in nature. It is both the story of brokered and broken treaties and the tales of mutually-beneficial trading and the fleeing of Native American families. It is the anecdotes of hospitality and the harrowing accounts of vengeful massacres. In the end, however, the tribes who lived in the St. Louis region were ultimately forced to leave their lands and make way for the surging wave of white settlers, who were promised private acreage for a low price.

Black Hawk was a Sauk leader and warrior who fought with the British, against the Americans, in the War of 1812. His tribal Chief Quashquame along with a delegation of Sauks and Foxes, ceded Sauk and Fox lands to the U.S. for payment in the Treaty of St. Louis (1804). Black Hawk and other leaders of his tribe asserted that Quashquame did this without the consent of his tribe. (Quashquame admitted that his delegation was inebriated for most of their stay in St. Louis.) In the summer of 1832, when the U.S. government was ready to make good on the treaty and begin to remove the Sauks and Foxes from their lands, Black Hawk fought back with his warriors. ►



In the years preceding this war, white settlers had been repeatedly building on Sauk and Fox land, sometimes demolishing their dwellings and plowing over their fields. These actions were contributing to bad blood and skirmishes between white settlers and the indigenous peoples of that region. Black Hawk presented his complaints to William Clark (the explorer who had become governor of the Missouri territory, and eventual Superintendent of Indian Affairs). However, Clark was also receiving many complaints from white settlers on the issues the Native Americans were causing them.

Upon learning that white settlers had dug up his tribe's ancestral bones from their tribal graveyard in order to prep the ground for their homesteads, Black Hawk believed that the time for talking had passed - it was time to prepare for war.

Black Hawk recruited a band of 1,100 kinsmen that could fight for the return of their lands. This "army" was concerning to the General Henry Atkinson, who was stationed at Jefferson Barracks in St. Louis. Black Hawk had hoped other tribes would join him and his allies and that the British would supply him, but his hopes were misplaced. It was only the Sauks and the Foxes who combined forces. Upon seeing such little tribal support, Black Hawk saw that his plight was futile, and sued for peace. His attempt to sue for peace was unsuccessful and his army, whose numbers were now swollen with the displaced elderly, women, and children of his tribe, were forced to run.

However, during his people's long flight along the Mississippi in their desperate attempt to move their peoples across the river and up into Wisconsin, they experienced massive hunger and exhaustion, especially with the U.S. army (and recruited white settler militia) tailing them close behind. Soon the very old and the very young became casualties of starvation and the exhausting pace.

On August 1, 1832, as Black Hawk's people arrived at the Mississippi at the mouth of the Bad Axe river, the St. Louis steamboat called Warrior, captained by Black Hawk's old fur trading colleague, rounded the bend. Black Hawk thought he could convince his former acquaintance to allow the women and children to safely cross the Mississippi to the west bank, so he waived the white flag. Instead of helping, the steamboat began to fire their cannons of grapeshot upon Black Hawk's people for eight hours, killing many. For those woman and children that still tried crossing the river themselves, they were met by enemy tribes on the west bank who either slaughtered them or enslaved them. Black Hawk's army and his tribe were decimated in one day. He eventually surrendered at the U.S. Indian Agency at Prairie du Chien (Wisconsin territory) on August 22, 1832.

In his autobiography, written while in U.S. custody, Black Hawk described his trip back down the Mississippi to St. Louis as a prisoner of war with the following words: "On the way down, I surveyed the country that had cost us so much trouble, anxiety, and blood, and that now caused me to be a ►



prisoner of war....I reflected on the ingratitude of the whites, when I saw their fine houses and rich harvests, and everything desirable around them, and recollected that all this land had been ours" (Johnson, 64). ●

<sup>1</sup> Johnson, Walter. The Broken Heart of America. Basic Books, 2020. Coda 2021.

[https://en.wikipedia.org/wiki/Black\\_Hawk\\_\(Sauk\\_leader\)](https://en.wikipedia.org/wiki/Black_Hawk_(Sauk_leader))

## CONFESSION

*Father, we grieve how our government, both local and national, forced indigenous peoples off their lands. We repent for the many times we created unfair treaties and the numerous times we broke those treaties. We repent that as U.S. citizens, our forefathers and foremothers believed we had the inherent right to homestead land that had belonged to others for generations. We repent that a St. Louis steamboat helped slaughter Black Hawk's people. We acknowledge that our treatment of indigenous peoples has historically been horrendous and to this present day, we mourn that the surviving tribes are relegated to desolate lands that were not their original homeland. Jesus, we plead Your blood over our sins and the sins of our city. God, tear down wickedness, raise up righteousness, send revival and bring healing to our land.*

## DECLARATION

*We declare that indigenous people will experience both the redemption and the restoration of their God-ordained inheritance. We declare that the hearts of St. Louisans will become softened to the Native American journey and that the Church will rise up and serve them with kindness, compassion, and honor.*

## PROMISE

*I will restore to you the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent among you. You shall eat in plenty and be satisfied, and praise the name of the LORD your God, who has dealt wondrously with you. And my people shall never again be put to shame. **Joel 2:25 - 26 ESV***



# DAY 2

**SLAVERY IN THE EARLY HISTORY**  
*of Saint Louis University*  
(1823)

*"I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery."*

**EXODUS 20:2 NASB**

*"The Spirit of the Lord is upon Me, because...He has sent Me to proclaim release to the captives."*

**LUKE 4:18 NASB**

**The Society of Jesus expanded into Missouri in 1823** and brought with them to Missouri six enslaved men and women: Thomas and Mary Brown, Moses and Nancy Queen, and Isaac and Susan Queen-Hawkins. By 1831 there were at least 26 persons held in bondage by the Jesuits in Missouri. By 1829, the Jesuits took over leadership of Saint Louis University, which had been founded in 1818. They brought enslaved people from the St. Stanislaus Seminary in Florissant (now home to Gateway Legacy Christian Academy) to St. Louis, where they were compelled to do laundry, clean, farm, and drive wagons. Not only SLU but also Georgetown University and other campuses sanctioned and supported slavery. A project by the Jesuits, called Slavery, History, Memory and

Reconciliation, seeks to bring historical injustice to light, and "acknowledges historical harms, seeks to repair relationships, and works within our communities to address the legacies of slavery that persist in the form of racial inequities today."<sup>1</sup> Thomas Brown wrote a plaintive letter to the Jesuits, regarding his horrible living conditions, and asking for the right to purchase his own freedom: "We live at present in a rotten log house so old and decayed that at every blast of wind we are afraid of our lives...Father Verhaegen [the Jesuit leader at SLU] wants me and my wife to live...where there is no fireplace...Cold will kill both me and my wife here."<sup>2</sup> ●

<sup>1</sup> (<https://www.jesuits.org/our-work/shmr>)

<sup>2</sup> (<https://news.stlpublicradio.org/education/2016-09-08/slaves-played-role-in-history-of-slu>).





Above is an image of the oldest building that is still standing from the St. Stanislaus Seminary in Florissant.

## CONFESSION

*O Lord, we acknowledge the grievous injustice that occurred when enslaved black Americans were compelled to labor in the founding of Saint Louis University. This university—dedicated “to the greater glory of God”—brought shame and not honor to the name of Christ. Forgive us. Jesus, we plead Your blood over our sins and the sins of our city. Tear down wickedness, raise up righteousness, send revival and bring healing to our land.*

## DECLARATION

*O Lord, you declare in the Book of Exodus that You are the God who calls Your people out of the house of slavery, and Jesus said that He came to proclaim release to the captives. On the basis of God’s word, we declare today that the St. Louis region shall be free from the toxic after-effects of slavery, once sanctioned by religious institutions and authorities in our region.*

## PROMISE

*If the Son makes you free, you will be free indeed.*

**John 8:36 NASB**



# DAY 3

ELIJAH P. LOVEJOY  
(1802 - 1837)

*"But if I say, 'I will not remember Him Nor speak anymore in His name,' Then in my heart it becomes like a burning fire shut up in my bones; And I am tired of holding it in, And I cannot endure it."*

**JEREMIAH 20:9 NASB**



Elijah P. Lovejoy

**Elijah Parish Lovejoy (1802-1837), born in Albion, Maine,** was a Presbyterian pastor, newspaper publisher, and a vocal abolitionist. In 1827, he traveled to St. Louis where he started his career running a private school, though his interests eventually took him into the newspaper business. In his 20s, he experienced a waning of his faith. However, in 1832, he encountered the Lord powerfully through the revival ministry of David Nelson and became a Presbyterian minister. He went to Princeton to study theology, was ordained as a minister in Philadelphia, and then returned to St. Louis in 1833 to serve as an editor for the Presbyterian-sponsored newspaper called the St. Louis Observer. It was through this newspaper that his zeal for abolition was expressed, which many saw as inflammatory and divisive, since Missouri was a slave state.

In 1836, Lovejoy wrote a series of articles detailing and denouncing the violent mob lynching of a freed boatman named Francis McIntosh. Lovejoy's editorials about this incident, including how carelessly Judge Lawless handled the legal proceedings that followed, proved incendiary to an already volatile debate. Lovejoy's friends begged him to stop talking about these topics for they feared he would be murdered. ►



- The increased persecution and threats of mob violence (including multiple incidents of vandalism to his printing presses), convinced Elijah to move across the Mississippi River to Alton, IL in 1836. A year later, he started The Alton Observer.

Elijah continued to express his views on abolition both from the pulpit at Alton Presbyterian Church and through his printing press. He would not relent in calling for all slaves to be set free and for the institution of slavery to be forever abolished in the United States.

On November 6, 1837, a mob of mostly Missourians attacked the warehouse where Elijah's latest printing press was hidden. They set the building on fire. The armed mob fired upon the warehouse and in defense, Elijah and his men returned fire. During a lull in the fighting, when Elijah thought the armed mob had retreated, he opened the door to escape the flames and was immediately pierced by five bullets, killing him. The news of Lovejoy's violent murder reverberated throughout cities and towns across the United States, sickening a young lawyer from Illinois named Abraham Lincoln and radicalizing the infamous John Brown. John Quincy Adams described the news of his death as, "a shock as of an earthquake throughout this country."

Lovejoy is considered by many to be the first casualty of the Civil War, years before it ever began. ☹

*"I have appealed to the constitution and laws of my country; if they fail to protect me, I appeal to God, and with Him I cheerfully rest my cause. I can die at my post, but I cannot desert it."* - **Elijah P. Lovejoy**

[wikipedia.com/ElijahParishLovejoy](https://wikipedia.com/ElijahParishLovejoy)

Johnson, Walter. The Broken Heart of America: St. Louis and the Violent History of the United States. Basic Books, 2020. New Coda 2021.

## CONFESSION

*Father, we repent on behalf of those St. Louisans who violently murdered Rev. Elijah P Lovejoy. We repent for the multiple times his printing presses were vandalized and destroyed. We confess the times when we have not spoken out about injustice because we did not want to cause a stir or invoke verbal persecution or judgments from friends or family members. We repent for the times we have sought to merely "keep the peace" and not serve as peacemakers as Jesus taught us, those whose words and actions release peace into chaotic situations or relationships. We ask for your forgiveness, Father. Help us to choose the way of justice and righteousness no matter the personal cost, as Jesus did. Jesus, we plead your blood over our sins and the sins of our city. God, break down wickedness, raise up righteousness, send revival and bring healing to St. Louis.*

## DECLARATION

*We declare that we will boldly speak Your truth in love, no matter the personal cost.*

## PROMISE

*Then the Lord reached out his hand and touched my mouth and said to me, 'I have put my words in your mouth. See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant. **Jeremiah 1:6 - 9 NASB***

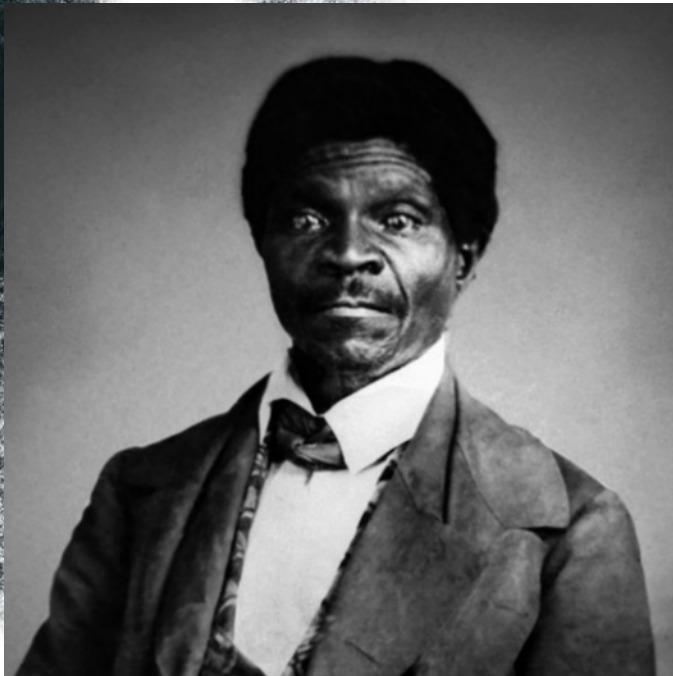


# DAY 4

DRED SCOTT

*Those from among you Shall build the old waste places; You shall raise up the foundations of many generations; And you shall be called the Repairer of the Breach, The Restorer of Streets to Dwell In.*

ISAIAH 58:12 NKJV



Dred Scott

**It is impossible to speak of American history without acknowledging the centrality of the State of Missouri's role in creating and perpetuating our nation's historic racial divides.** The 1820 Missouri Compromise set the boundaries between slave states and free states. In 1852, at the 8th Circuit Court in downtown St. Louis, the Missouri Supreme Court denied an enslaved Dred and Harriet Scott the freedom that was legally theirs. In the Court's opinion, Justice John Ferguson Ryland called the pursuit of emancipation and the abolitionist sentiments in other states "a dark and fell spirit." He then accepted the generational consequences of the injustice being committed.

"Since then not only individuals but States have been possessed with a dark and fell spirit in relation to slavery, whose gratification is sought in the pursuit of measures, whose inevitable consequences must be the overthrow and destruction of our government. Under such circumstances it does not behoove the State of Missouri to show the least countenance to any measure which might gratify this spirit. She is willing to assume her full responsibility for the existence of slavery within her limits, nor does she ►



► seek to share or divide it with others. As to the consequences of slavery, they are much more hurtful to the master than the slave. There is no comparison between the slave in the United States and the cruel, uncivilized negro in Africa.... we are almost persuaded, that the introduction of slavery amongst us was, in the providence of God, who makes the evil passions of men subservient to His own glory, a means of placing that unhappy race within the pale of civilized nations." The case went from there to the U.S. Supreme Court. The outcome in 1857 essentially stripped the Negro race of legal recognition not only as citizens, but as actual humans. In the beginning of the SCOTUS majority opinion, Chief Justice Roger B. Taney wrote:

"The question is simply this: can a negro whose ancestors were imported into this country and sold as slaves become a member of the political community formed and brought into existence by the Constitution of the United States, and as such become entitled to all the rights, and privileges, and immunities, guarantied by that instrument to the citizen, one of which rights is the privilege of suing in a court of the United States in the cases specified in the Constitution?"

Concluding he says: "In the opinion of the court, the legislation and histories of the times, and the language used in the Declaration of Independence, show, that neither the class of persons who had been imported as slaves, nor their descendants, whether they had become free or not, were then acknowledged as a part of the people, nor intended

to be included in the general words used in that memorable instrument.

"They had for more than a century before been regarded as beings of an inferior order, and altogether unfit to associate with the white race, either in social or political relations; and so far inferior, that they had no rights which the white man was bound to respect; and that the Negro might justly and lawfully be reduced to slavery for his benefit. He was bought and sold, and treated as an ordinary article of merchandise and traffic, whenever a profit could be made by it. This opinion was at that time fixed and universal in the civilized portion of the white race. It was regarded as an axiom in morals as well as in politics, which no one thought of disputing, or supposed to be open to dispute; and men in every grade and position in society daily and habitually acted upon it in their private pursuits, as well as in matters of public concern, without doubting for a moment the correctness of this opinion."

Now recognized as the most embarrassing SCOTUS decision in our history, it laid the foundation for over 100 years of terror in the Jim Crow South and set an ideological precedent for classifying whole groups of people as less than human. It concluded that the best way for the dignity afforded by "all men were created equal" to be restricted to the white ruling class, was to remove the humanity of the Negro people. This ideology (the dehumanization of a person, class, or group of people) has had devastating and far reaching implications well beyond the boundaries of black and white racial tensions. ►



- ▶ From zoning laws, violent crime, homicide, healthcare, jobs, education, mass incarceration, to the opioid crisis, sex trafficking, physical/sexual abuse, gender equality, etc. The 13th and 14th Amendments stripped this decision of its legal power, but did not remove its social or cultural impact.

But we were created in the image of God. On the basis of that understanding, our oppressed foremothers and forefathers persevered. They pursued the manifestation of a society on the earth that reflects the dignity and the worth that has been ascribed to us in heaven. While there are social and political debates about what injustices persist today, American legislative, judicial, and social history is replete with examples of the systemic violation of that core reality.

What has been much harder to acknowledge and pinpoint today is the psychological, emotional, and spiritual impact of these violations. Due to unhealed wounds from an all too present past, Missouri continues to experience flashpoints of racial unrest that have become national tipping points. Justice John Ferguson Ryland invited the consequences of these decisions into the land and 162 years later, the generational pain of his words landed in the city of his namesake: Ferguson. Missouri's injustices have contributed nationally to the historic and present day pains of American race relations. Yet we know that Jesus is the Healer and through Him there is great hope for a glorious future. ●

<https://www.sos.mo.gov/archives/resources/africanamerican/scott/scott.asp>

Dred Scot vs. Sandford <https://caselaw.findlaw.com/us-supreme-court/60/393.html>

## CONFESSION

*We repent on behalf of a judicial system that failed Dred and Harriet Scott and all those of African descent. We grieve with our black and brown brothers and sisters that our government expunged their humanity with one horrific decision. We repent for 100 years of Jim Crow laws and traditions that reduced and often destroyed economic and social opportunities for an entire ethnicity for multiple generations. Jesus, we plead Your blood over our sins and the sins of our nation. God, tear down wickedness, raise up righteousness, send revival and bring healing to our land.*

## DECLARATION

*We renounce the Dred Scott decision and any of the lingering influences of the ideas that shaped it. We receive freedom from and forgiveness for the curse of sin passed to us from our foremothers and forefathers. We thank God for healing our hearts, minds, spirits, and souls; committing to walk in victory together as fellow citizens in the Kingdom with equal access to God the Father, through Jesus Christ the Son.*

## PROMISE

*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you.*

**1 Peter 1:3 - 4 NKJV**



# DAY 5

1904 WORLD'S FAIR  
Human Zoo

*So God created mankind in his own image,  
in the image of God he created them;  
male and female he created them.*

**GENESIS 1:27 NIV**

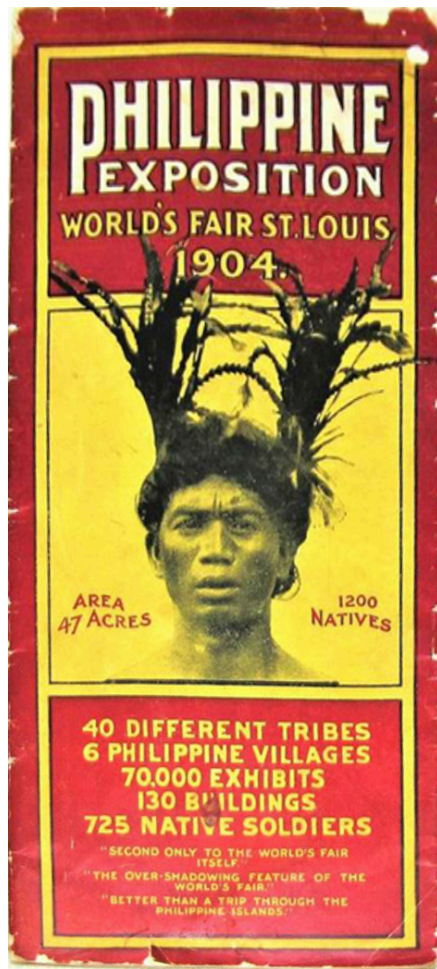


Mbuti Pygmies from the Congo

**In 1904, the city of St. Louis hosted the first ever World's Fair,** entitled "1904 Louisiana Purchase Exposition in St. Louis." This was an extravagant, eighth month long event that highlighted the glory of St. Louis and the latest scientific discoveries and mechanical inventions. However, one of the main attractions was created by the exposition's anthropology department, the Human Zoo, featuring 10,000 people from various cultures and nations around the world. Present day Forest Park was the allotted acreage that housed all of the zoo's shacks, tents, and villages. Some of the cultures on display included people such as the Ainu people from Japan, the "Patagonians" from the Andes, fifty-one indigenous peoples (including Chief Joseph of the massacred Nez Perce tribe and Geronimo, of the Apache), as well as Mbuti pygmies purchased from the Congo, and over ►



- 1,100 Phillipinos. Visitors paid money to walk through the human zoo and observe the various “species” of humans on display. One unfortunate young Mbuti, a man named Oto Benga, had his teeth filed into fangs so he could be promoted as a dangerous cannibal. If any of the conscripted actors tried to leave their assigned locations, the police would bring them back under threat of injury or death. ●



1904 Poster Advertising what has become to be known as the “human zoo”

## CONFESSION

*Father, we repent for treating people from other nations and cultures as animals and quarantining them into a human zoo. We repent on behalf of our forefathers and foremothers who chose to visit the human zoo and bring their children, thereby condoning the prostitution of non-white cultures for financial gain. We ask for forgiveness for failing to honor the imago dei of those 10,000 beautiful souls.*

## DECLARATION

*We declare that our eyes will be open to recognize the image of God in every person in the St. Louis region.*

## PROMISE

*God is love. Whoever lives in love lives in God, and God in him. **1 John 4:13 NIV***



# DAY 6

## SEGREGATION in Education

*But if you show partiality, you are committing sin and are convicted by the law as transgressors.*

**JAMES 2:9 ESV**

*But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?*

**1 JOHN 3:17 ESV**



John Berry Meachum's  
Floating School pictured  
above.

**John Berry Meachum was born into slavery in Virginia in 1789**, then was moved to Kentucky where he learned carpentry and met his wife, Mary. When he turned 21, Meachum bought his freedom with funds from his masterful skills as a carpenter. His goal was to buy the freedom of his entire family. Unfortunately, his enslaved wife was sold off to a slaveowner in St. Louis before he could purchase her freedom. Undeterred, Meachum trailed his wife to St. Louis and eventually bought her freedom.

After settling in St. Louis, Meachum founded the 1st African Baptist church in 1827. The church, along with white abolitionists, established a school for free and enslaved black St. Louisans at no charge. White residents grew angry with free people educating themselves and others. As a result, on February 16, 1847, Missouri State Legislators passed a law stating, "No person shall keep or teach any school for the instruction of negroes or mulattoes, in reading or writing, in this State." The new law also barred freed slaves from entering the state. In response to the new Missouri law directed at him, Meachum equipped a steamboat with a library, desks, and ►

- chairs and opened the “Floating Freedom School” on the Mississippi River which was beyond the jurisdiction of Missouri legislators.

Beginning in 1865 after emancipation, Missouri began crafting several laws requiring separate schools for Blacks. In 1889, the Missouri General Assembly passed legislation ordering separate schools for children “of African descent.” In 1954, *Brown vs. Board of Education* overturned separate schools in the United States. However, Missouri continued to segregate in education and didn’t rescind its school segregation laws until 1957.

In 1972, Minnie Liddell sued St. Louis Public Schools when notification was received that her children were to be moved to a school that taught black children as opposed to the school where they were currently enrolled, which was predominantly white. The class action suit “Liddell vs. Board of Education for the City of St. Louis” led to the court-ordered desegregation program. But it still wasn’t until 1976 that school segregation laws were rescinded in the Missouri Constitution. The extensive legal battles regarding the desegregation of schools for the purpose of dismantling unequal education in the St. Louis region continues to this day. Needless to say, our historically inferior dual school system has had lingering effects on the quality of education for black students today and has detrimentally impacted the St. Louis region. 🌞

<https://calendar.eji.org/racial-injustice/feb/16>

<https://blackthen.com/when-missouri-banned-education-for-all-black-this-man-responded-with-a-floating-freedom-school/>

<https://www.clearinghouse.net/detail.php?id=10877>

## CONFESSION

*Father, we repent for the laws, barriers and obstacles that were created and continue to perpetuate unequal education for black students in the St. Louis region. We repent on behalf of our legislative, educational, and judicial systems that coordinated and fueled the disparities in education through prejudicial policies and unequal resources. Father, we ask for forgiveness for the deliberate acts of oppression to undereducate and oppress families, children, and neighborhoods without regard to the overall impact of the St. Louis region. Jesus, we plead your blood over our sins and the sins of our city. God, break down wickedness, raise up righteousness, send revival and bring healing to St. Louis.*

## DECLARATION

*We declare that all families and children of the St. Louis region will have access to a quality education regardless of their race, ethnicity or economic status.*

## PROMISE

*For God shows no partiality. **Romans 2:11 ESV***



# DAY 7

## THE DELMAR DIVIDE

*Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.*

**COLOSSIANS 3:13- 14 NIV**

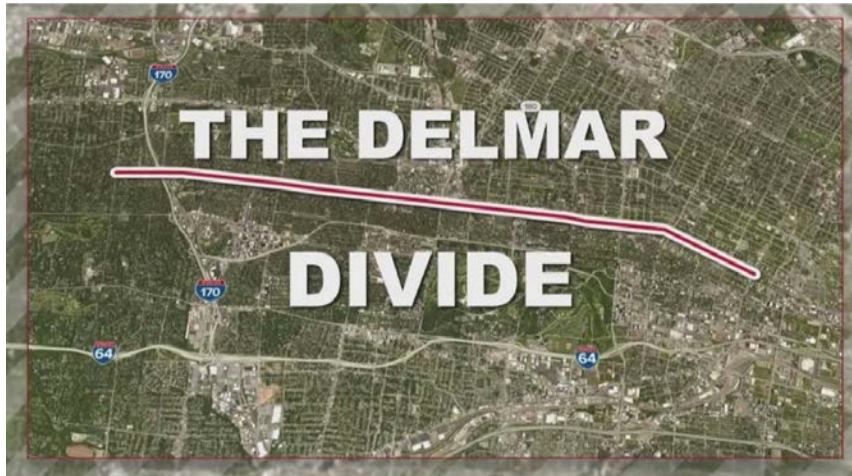
**In 1916, during the Jim Crow Era, St. Louis passed a residential segregation ordinance.** This ordinance stated that if 75% of the residents of a neighborhood were of a certain race, no one from a different race was allowed to move into the neighborhood. This ordinance did not stand as it was challenged in court by the NAACP. In response, racial covenants on housing were introduced. These prevented the sale of houses in certain neighborhoods to "persons not of Caucasian race."<sup>1</sup> The racial covenants were ruled to be unconstitutional in 1948 when they were overturned in the Shelley v. Kraemer Supreme Court case.

Today, however, remnants of an invisible divide still exist with sprawling mansions on one end of Delmar and abject poverty on the other side - where one side has access and the other does not. 🌐



Present day Delmar

<sup>1</sup> [https://en.wikipedia.org/wiki/History\\_of\\_St.\\_Louis\\_\(1905-1980\)](https://en.wikipedia.org/wiki/History_of_St._Louis_(1905-1980))



## CONFESSION

*Father, I ask you for the courage to forgive as you have forgiven. I pray for grace and that we truly see each other how you see us. I ask that you bind us together in love, that we carry your burden for unity and that we hold each other up and spur each other on. Every name that is named has to bow at the feet of Jesus, so we command the Delmar Divide to bow. We dismantle the plan of the enemy for Delmar and pull down the stronghold and break the covenant of division. We put a stake in the ground and decree that no longer will we tolerate division but we are unified in Christ Jesus. Your plans are good for Delmar, so we cling to those plans that are lovely and good and hopeful. We bind the spirit of fear and lose the spirit of love because love compels the darkness to flee and unity commands a blessing. We bless Delmar and all of its inhabitants in Jesus' name. Jesus, we plead your blood over our sins and the sins of our city. God, break down wickedness, raise up righteousness, send revival and bring healing to St. Louis.*

## DECLARATION

*We put on love and declare that Delmar is no longer divided but united.*

## PROMISE

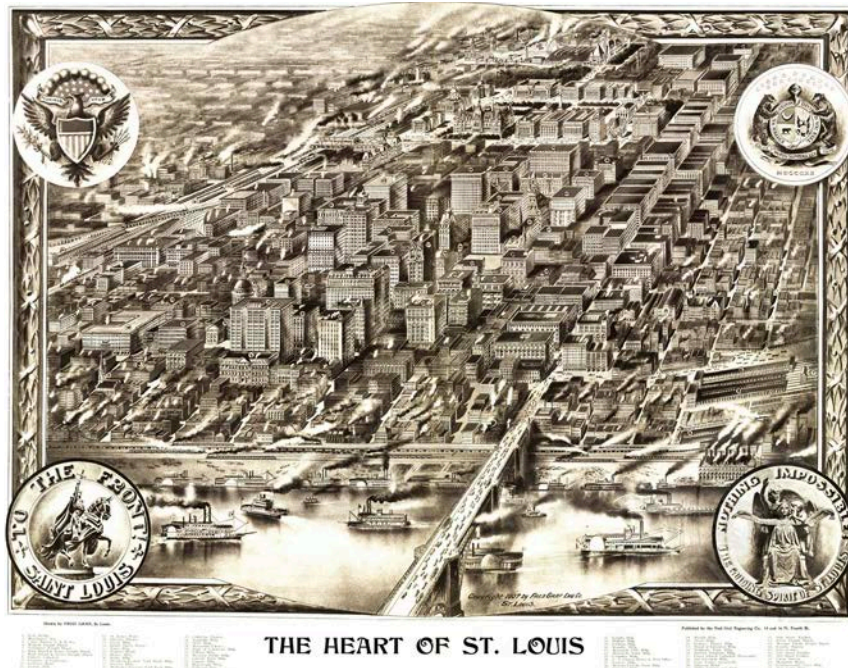
*Behold, how good and how pleasant it is For brethren to dwell together in unity! It is like the precious oil upon the head, Running down on the beard, The beard of Aaron, Running down on the edge of his garments. It is like the dew of Hermon, Descending upon the mountains of Zion; For there the Lord commanded the blessing— Life forevermore.*

**Psalm 133 KJV**



# ACKNOWLEDGMENTS

**WE'D LIKE TO THANK** all of those that helped create the original 21 Day prayer guide as well as those who worked on the 7 Day version for Racial Unity Week. Your contributions, whether it's with your wisdom, words, designs, skills, or intercession, have been life and breath to Pray For The Lou, Together STL, and the Reconciliation Network. Together, abiding in the Vine, we are bearing "fruit that remains." To God be all Glory!



## Pray for the Lou Leadership Team - 2022

Kurt Wilson, *Founder & Director*

Freedom Ochoa, *Associate Director - Hope Church*

Thelma Bryant - *Intercessor & Advisor - Perpetual Prayer Vigil*

Savannah Bauer, *Administrative Liaison - Kingdom Church*

Nathanael Herbert, *Branding & Promotion - Gateway House of Prayer*

Tami Flick, *Prayer Guide & Ferguson Liaison - Civil Righteousness*

Jonathan Tremaine Thomas, *Advisor - Civil Righteousness*

## Contributing Authors

Thelma Bryant - *Perpetual Prayer Vigil*

Christia DeShields - *Gateway Legacy Christian Academy*

Tami Flick - *Civil Righteousness & Ferguson Prayer Furnace*

Hannah Herum - *Ferguson Prayer Furnace*

Dr. Mike Mcylmond - *Church of the Resurrection*

Andrew Medlen - *ReWire*

Jonathan Tremaine Thomas - *Civil Righteousness & Ferguson Prayer Furnace*

Dr. Shirleas Washington - *Scholar Ministries*

Kurt Wilson - *Iris Global & Kingdom Church*

## Editor

Tami Flick

## Graphic Designer

Amber Majors



St. Louis **Reconciliation** Network  
*race relations made new*



PRAY FOR THE LOU