



MANROSS LECTURE

OF THE *HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH*

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A New Era in Engaged Anglican and Episcopal History:
Memory, Legacy, and Embodied Practice

by *(The Rev.) Sheryl A. Kujawa-Holbrook, EdD, PhD*

About the Manross Lecture

William Wilson Manross (Feb. 21, 1905-July 5, 1987) was an Episcopal Church historian, seminary professor, and chief benefactor of the Historical Society. Manross received his B.A. from Hobart College in 1926; his S.T.B. from the General Theological Seminary in 1931; his M.A. in 1930 and his Ph.D. in 1938, both from Columbia University. He was ordained deacon on June 4, 1929, and priest on June 11, 1930.

For thirty-five years Manross was a member of the editorial board of the Historical Magazine of the Protestant Episcopal Church. His two major books are *A History of the American Episcopal Church* (1935), and *The Episcopal Church in the United States, 1800-1840: A Study in Church Life* (1938). He also compiled *The Fulham Papers in the Lambeth Palace Library: American Colonial Section Calendar and Indexes* (1965). Manross died in Havertown, Pennsylvania.

To honor Manross' service to the Historical Society and his generous bequest, the Board inaugurated the Manross Lecture in 2006. Typically presented every three years during the Episcopal Church's General Convention year, this is the sixth offering of the lecture.

Manross Lectures

- 2018 *Religion, Art, and Money: Episcopalians and American Culture from the Civil War to the Great Depression*
Dr. Peter W. Williams, Distinguished Professor Emeritus
Comparative Religion and American Studies, Miami University,
Oxford, Ohio
- 2015 *White Lies That Tell the Truth of the Landscape: Mapping the Episcopal Church and The Impact of 'Place' On Religion.*
Dr. Philip L. Barlow, Leonard J. Arlington Professor of Mormon
History & Culture at Utah State University
- 2012 *This Great Day of Suffering*
The Rev. Dr. Gardiner H. Shattuck, Jr.
- 2009 *Anglican History in the 21st Century: Remembering All the Baptized*
The Rev. Canon Dr. Jane Shaw, Dean of Divinity and Fellow of
New College, Oxford and Dr. Daniel Joslyn-Siemiatkoski,
Assistant Professor of Church History at the Church Divinity
School of the Pacific
- 2006 *Oh Brave New World that has such people in it! Anglicanism's Global Future*
The Rev. Dr. Frederick Quinn

A New Era in Engaged Anglican and Episcopal History: Memory, Legacy, and Embodied Practice

SHERYL A. KUJAWA-HOLBROOK

Why study Anglican and Episcopal history?

Historical theologian Fredrica Harris Thompsett reminds us that history is a “moral imperative of wisdom deeply drawn from the past,” with an embedded purpose, “I look backward in the past to look forward.”¹ Thompsett recalls that many of the great leaders of the Episcopal Church were grounded in history and the “relentless, pursuing Spirit” that reminds us that knowing our history comes with social responsibility -- “we study history in order to *intervene* in history.”²

Thompsett’s challenge is a reminder that history is not the record of linear progress, but a spiral through which we cyclically revisit archetypal questions. While each generation believes that it is living at a time of unprecedented social turmoil and religious ferment, the fact is that patterns like those experienced today emerged in earlier eras of history. The twenty-first century is not the first century marked by “unprecedented” technological innovation, or debates about racism, gender, inequality, immigration, warfare, violence, nationalism,

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democracy, extinction, and concerns about religious affiliation and new spiritual movements. As we move through historical cycles, we have the choice of engaging these questions on higher levels of consciousness, on lower levels of consciousness, or ignoring them completely. Historically speaking, we are now at the point in the cycle where we recognize that our responses to critical questions a generation ago were inadequate, yet current responses to the critical questions of our era are not yet fully enacted. Our “stones of hope” as Dr. Martin Luther King, Jr. taught, lie in our capacity to act, despite fear and anxiety, to be worthy of the image of God in which we are created; to realize God’s dream for us more completely in *this* cycle of history, and to claim it as our legacy into the future.³

The term “engaged history” grew out of the American Historical Association (AHA) in 2021 in relation to practices of facilitating public conversations about the impact of history in the present and in the future. Inherently collaborative, engaged history involves local communities as active participants in documenting, archiving, and interpreting their history. Historical professionals are part of the collaboration and inform the work of local communities as they interpret their past and plan interventions going forward.⁴

Presently, the Episcopal Church is deeply engaged with history on all levels of church life. Historians across the church – laity, clergy, scholars, archivists, librarians, teachers, editors, curators, activists, administrators, liturgists, translators, artists, architects, and others, are critically engaging with Anglican and Episcopal history for the sake of the present and the future. The American Association for State and Local History (AASLH) argues the importance of valuing “Everyone Their Own Historian.” The process of remembering and reconstructing the past is not unique to academic historians. “If we welcome people as the historians they are, rather than passive beneficiaries of our authority and expertise, we are more likely to engage them and inform their interpretations and stories about our shared, but unstable past.”⁵ AASLH data suggests that people today seek historical information

from a wide variety of sources; 62 percent are open to revising history, and an even larger percentage, 89 percent, believe that knowledge of communities beyond than their own racial/ethnic communities is important.⁶

To use an popular expression in historical circles, the church is in search of a more “usable past.”⁷ History is playing a central role in complexifying Anglican and Episcopal narratives, making it more difficult for us to assume streamlined versions of our collective memories.⁸ A deep dive into Anglican and Episcopal news sources reveals the high level of critical historical engagement taking place in churches, dioceses, seminaries, the General Convention, and the wider Anglican Communion, on a range of issues, including, but not limited to the history of enslavement, residential schools, land issues, and colonialism. Engaged history is transforming whole communities through self-reflection and social engagement.

On a basic level, the work of Anglican and Episcopal history today *is* about making the world a better place. The search for a “usable past” is about how we embrace a historical synthesis of Anglican and Episcopal history that restores lost voices, counters inherited mythologies, and supports the vision of a pluralistic church and society. The value of church history is not so much in isolated facts, but in grappling with *why* and *how*.⁹ Such history is “an expression of communal aspirations” and reveals the myriad contradictions inherent in our stories.¹⁰ Anglican and Episcopal history is shaped both by inspiring and courageous actions, and by devastating collusions and misjudgments. Consequently, Anglican and Episcopal history cannot be confined to a single, unqualified, historical narrative.

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Engaged Anglican and Episcopal history *intervenes* in history by considering our collective memories, the impact of our legacies in the present and on the future, and how we cultivate historical awareness through embodied practices.

Memory

What role do collective memories play in the present and in the future?

William Wilson Manross (1905-1987), in whose memory this lecture is dedicated, focused his energies on the history of the Episcopal Church as a “living institution” rooted in memory and in history.¹² The concept of memory is associated with our Jewish and Christian spiritual heritage that bestows collective identity and purpose. Throughout the course of human history, we remember our relationship with God through scripture. In a biblical sense, memory not only creates bonds between individuals and communities, but it is also what integrates the human person; body, mind, and spirit.¹³

There is a side of history that focuses on the intellect through argument and interpretation. Collective memory, however, comes with an emotional charge, revealing our deepest held values and experiences of community. “Remembering, like all matters spiritual, requires imagination, trust, and courage,” reflects historian Margaret Bendroth.¹⁴ The cultivation of collective memory includes research shaped by living sources such as firsthand experiences, oral histories, local histories, conferences, documentaries, public commemorations, liturgies, and podcasts. Collective memory “grows out of shared group experiences and values and plays a significant role in the composition of group history and cohesion,” writes archivist Scott Cline.¹⁵ Collective memory is integral to building vibrant communities: “A place becomes a community when wrapped in human memory as told through family stories, tribal traditions, and civic commemorations as well as discussion about our roles and responsibilities to each other and the places we call home.”¹⁶

Engaged history is a conduit for the collective memories of our tradition.¹⁷ Evidence of the importance of memory is deep within Anglican and Episcopal cultures through the reverence we hold for our liturgical heritage, our sacred geography, and our material environments. Because memory engages whole people and whole communities, memory is often *owned* rather than taught. Both history

and memory are passed generationally; history is more easily revised. Because our memories are so resilient, they can be slower to change. “Memory is like truth – it can either hold us captive or help set us free.”¹⁸

The late Desmond Tutu famously said that what we learn from history is that we do not learn from history.¹⁹ One reason we deny or ignore the lessons of history is that recalling memories can be deeply painful. Some memories are silenced for generations, while others are associated with shame. Systems theorists argue that pathogenic forces, whether destructive humans, totalitarian nations, or malignant cells, are inherently invasive by nature and *do not learn* through past experiences.²⁰ A generation ago, historian Henry Chadwick famously admonished the church as in danger of losing its memory.²¹ By not facing painful memories, we are either doomed to continue past mistakes, or at the very least, render ourselves ineffective and irrelevant. Neuroscientists argue that the role of memory is changing due to the rise in technological devices that access information we used to store in our bodies. Yet while technology enhances our capacities for historical research, collective memories cannot be accessed through storage devices. Collective memories are central to making decisions that inform our survival. Christians are called to *remember* who we are and where we come from to develop deeper insights on the future. Memory requires volition; ideally it fuels teaching, preaching, activism, pastoral ministry – all that activities within the church that challenge us to remember.²²

Every generation revises Anglican and Episcopal history informed by collective memories, reflecting on the present, and envisioning the future. Almost ninety years ago (1936), church historian Walter Herbert Stowe (1895-1989), attested to the power of memory in shaping collective identity and breaking down divisions. Concerned with the rise of totalitarianism and how history was utilized in his day, Stowe argued that it is impossible to be intelligently loyal to the church or participate in a democracy through ignorance of the trials

and struggles of history. Unless collective memories are critically engaged and challenged, he cautioned, our study of the past fails to inform the present and the future.²³

*Legacy*²⁴

What is the impact of the church on the present and for future generations?

The concept of legacy connects our collective memories, our present questions, and our future aspirations. As one Episcopal historian, S.D. McConnell (1845-1939), noted over a century ago, “The Church can afford to have the truth told even about herself.”²⁵ Engaged history asks the question, “How did the church impact people’s lives and what does the answer mean now and for future generations?” Research on legacy argues that believing we can create an alternative future is critical to our sense of agency in the present. Though commonly associated with death and the afterlife, legacy really has more to do with the kind of future we are interested in now. A desire to create a positive legacy for future generations is a powerful catalyst for social change.²⁶ Throughout its history the Episcopal Church has influenced many political leaders, social reformers, and artists who shaped American culture.²⁷ Of course, our legacies were not all positive; the church also contributed to monumental suffering for many people.²⁸ Engaged history seeks to confront these negative legacies to create opportunities for the possibility of authentic reconciliation and restoration in the future.

Some examples of the many engaged history projects confronting negative legacies in the Episcopal Church today, include:

The presiding officers’ statement before the last General Convention lamenting the church’s involvement with Indigenous residential schools, and the calling for independent historical research to address this violent legacy.²⁹“

Relatedly, the presiding officers' Working Group on Truth-Telling, Reckoning, and Healing with proposed structural and cultural challenges to enable the church to move more fully into a vision of the Beloved Community.³⁰

Pilgrimage sites such as The Pauli Murray Center for History and Social Justice, and the Trail of Souls created by the Truth and Reconciliation Commission of the Diocese of Maryland, illustrate the history of the experience of African Americans through the spiritual practice of pilgrimage. Other such historical sites focus on the legacies of Jonathan Daniels and Frances Perkins.³¹

Reconciliation projects based in Episcopal parishes, dioceses, and institutions, such as the Roberson Project on Slavery, Race, and Reconciliation at the University of the South, designed not only to confront institutional history, but to transcend it, and to create more diverse and inclusive institutions.³²

The contributions of the Asian American and Pacific Islanders group of the Diocese of Los Angeles, affirming AAPI history as American history and acknowledging their struggle for inclusion in church and society.³³

A growing number of reparations programs across the church committed to critical historical engagement to uncover narratives silenced for generations. Examples of this ongoing critical historical engagement includes the dioceses of Maryland, New York, Massachusetts, the Virginia Theological Seminary (VTS), and many others Episcopal dioceses and schools.³⁴

Other forms of historical engagement through reparations include a multi-fund racial healing initiative in the Diocese of Texas; the Diocese of Minnesota's work with the Minnesota Council of Churches' ten-year reparations initiative; and scholarships through the Diocese of Long Island designated for the descendants of enslaved peoples.³⁵

St. Dunstan's Episcopal Church, Madison, Wisconsin, is one of the many Episcopal churches and dioceses researching and developing land acknowledgements. The vestry elected in 2022 to pay a tax to the Wisconsin Inter-Tribal Reparations Committee.³⁶

One of my most influential mentors, activist and professor Edward W. Rodman, often begins his sermons and lectures with a quotation from Maya Angelou's epic poem "On the Pulse of the Morning": "*History, despite its wrenching pain, cannot be unlived, but if faced with courage, need not be lived again.*"³⁷ History teaches that one of the signs of genocide is the threat of erasure, when structures collude to ensure that some stories go unheard and unrecognized. "Forgetting, when self-imposed, can support a positive need to forget; but when imposed by others it is generally a devastating silence caused when voices are removed from political, cultural, and social discourse."³⁸ The process of re-telling and listening to the stories of the church's painful legacies requires a great deal of intentionality, as well as spiritual, emotional, and physical stamina.

For example, since 2018 Memorial Episcopal Church in Baltimore has deeply engaged the congregation's history of slavery and segregation. The rector, Grey Maggiano, notes that the church's history is well-documented and easily searchable. "It was all in plain sight – everything that we chose to forget." He adds: "It is difficult now to think that we can't make it right – we can't change what

happened in the past. But we can repair relationships and work to build a better future.”³⁹

Today, history is considered important enough to be at the forefront of culture wars. Some historians find themselves targets of coordinated attacks on social media platforms.⁴⁰ Current archival discourse among groups such as the “Blackivists” (Black activist archivists) are at the forefront of conversations related to “archival remembering and forgetting” -- who gets to decide who is forgotten or remembered, how do we give voice to those silenced, and how can archivists address the recovery of the legacies of underrepresented communities.⁴¹ These efforts run counter to the trend to regulate historical practices away from critical engagement in the belief that it is better not to examine complex narratives.⁴²

Meg Wagner, canon to the ordinary of the Diocese of Iowa, works with groups there digging deep into the legacies of the Doctrine of Discovery in the state, as well as the state’s history regarding African Americans. “For some there was outright resistance and a reluctance to own responsibility,” said Wagner of the conversations that took place in 39 of the 58 parishes in the diocese. But the process was transformative for those who pushed through the initial discomfort. “This notion that we should never be uncomfortable was one of the hardest things to overcome. We must be willing to push through the discomfort.”⁴³

In engaged history, the importance of experiencing “disruption” when encountering historical atrocities is inextricably linked to the potential for deep transformation. If we never critically engage our history, distance ourselves from it, never apply lessons learned, then we have lost our agency. There is no agency involved in changing things that are considered so irrelevant they evoke no reaction. Dispassionate approaches to history also inhibit the development of empathy. “A diverse society requires empathy. Without it, it is a society that contains the seeds of its own undoing. And feelings are essential to the development of empathy.”⁴⁴

Stories of painful legacies surface feelings of anger, grief, loss, betrayal, but also create opportunities for reassessment of the legacies of the church. Portions of our past are inspirational, other narratives remind us of brokenness and sin.⁴⁵ If you find yourself observing that the Episcopal Church tends to study issues for a generation, but never quite fully addresses systemic problems, you are not alone in this observation. “The Episcopal Church, at various stages in its history, has been prodded into action not by a particular agenda, but by a societal condition so prevalent that to ignore it would render the Church liable to allegations of imperviousness,” writes the late Harold T. Lewis (1947-2021), a scholar of African American Episcopal history. Lewis argues that historically the Episcopal Church more successfully addresses “the most prevalent symptoms of the disorder in question, and not the disorder itself.”⁴⁶ Hence the ongoing need for practices of engaged history that contribute to healing negative legacies by bearing witness to the struggle, by listening to the testimonies of the injured, and by contributing to ongoing efforts of reconciliation and restoration.

Embodied Practice

“History lives in our bodies.”⁴⁷ The body stores knowledge differently than the brain. Our deepest emotional memories – love, anger, hope, fear – are activated within our bodies. Collective memories, dysfunctional dynamics, and harmful events are related to historical trauma. Much of the engaged history in the church now relates to the need to heal historical trauma that lives in our bodies. It lives in individual bodies, the bodies of local communities, and in the church, the body of Christ. Trauma studies posit that our bodies house the unhealed suffering and dissonance of our ancestors. This unhealed suffering – generational trauma – is passed to future generations through socialization, wounding behaviors, and our DNA, even when there is no personal experience of the actual event. Research points to the intergenerational trauma inherited by Holocaust survivors,

survivors of enslavement, survivors of the residential school system, survivors of the Japanese internment camps, survivors of family violence, survivors of migration and immigration, survivors of war, and survivors of dysfunctional churches, to name just a few groups. The global pandemic has caused cataclysmic suffering, the trauma from which will impact generations to come in ways not yet fully understood.⁴⁸

One of the foremost trauma theorists today, Resmaa Menakem, refers to inherited trauma as a “soul wound” that re-occurs in several ways, through abusive systems, institutions, cultural norms, and, through our genes. Traumatic events and chronic stress impact not only our family systems (and churches) but create epigenetic changes that alter biology. All bodies are affected by generational trauma, though to different degrees. White-body supremacy in the United States originated in white bodies traumatized in Europe hundreds of years before contact with Black and Indigenous peoples in North America. “Our very bodies house the unhealed dissonance and trauma of our ancestors,” writes Menachem. “We will not change this situation through training, traditional education, or other appeals to the cognitive brain. We need to begin with the body and its relation to trauma.”⁴⁹

Fortunately, our inheritance is not limited to trauma; *resilience* is also built into our bodies, and it is what supports our ability to heal, to change, and to grow. Like trauma, resilience can affect people, families, churches, and communities positively for generations.⁵⁰ It asks not only what happened to us, but how did we survive it? Historical trauma and resilience that lives in our bodies, even for those of us who are unaware of how history impacts the present, affects lives, churches, and whole communities in the present. It is only through engaging the history that lives in our bodies that healing begins. Resilience brings the strength to resist repeating harmful behaviors. Engaged history builds resilience in churches, contributing to the ability to thrive and to face change.⁵¹

Initiatives such as the Reframing History project, funded by the Andrew W. Foundation, build resilience in local communities through critical historical engagement. The project engaged 21,000 history organizations in the United States to formulate strategies designed to shift current understandings about history, increase public support of the role of critical historical analysis in human affairs, and provide strategies for critical public engagement.⁵² Although not specifically focused on Anglican and Episcopal history, recommendations of the Reframing History project illuminate how engaged history can better communicate relevant, inclusive, just, and sustainable understandings of the past in support of the church and the communities we serve.

Data from the Reframing History project suggests that despite all efforts to relate complex, critical, and multifaceted historical narratives, many people continue to ascribe to “single narrative” history. That is, they believe that the purpose of history is to unearth the facts – dates, names, places, etc. Obviously, there are Anglican and Episcopal historians active in dispelling the myth of single narrative history or we would not have current historiography in African American Episcopal and Afro-Anglican history, or Anglican and Episcopal women’s history, postcolonial histories, Indigenous histories, Asian and Asian American Anglican histories, and Hispanic Anglican histories, though we are also aware of the need for more such research. Yet questions remain about the extent to which these richly complex, critical, and multifaceted narratives are accessible on all levels of the church.⁵³

The practical interventions suggested by the Reframing History project reinforce the need for teaching and preaching about history in the church which enhances critical thinking and utilizes local examples. Anglicans have long viewed our tradition as resistant to easy answers, believing that all the baptized are called and equipped with reason to interpret scripture and to hold religious authority in the church. A recent report from the House of Bishops Theology Committee reminds us that in the history of the church even baptism

itself was used at times as a tool of oppression, thus the need to make reparation...to become ‘repairers of the breach.’”⁵⁴

This said, how do we cultivate more critical thinking about the history of our tradition? The findings of the Reframing History project suggest that we need to detach ourselves from thinking about history solely as an academic discipline, or as a hobby for antiquarians, but as critical engagement integral to the exercise of ministry. The capacity to negotiate multiple perspectives on a long-standing issue; the ability to investigate complex problems using a variety of approaches; the insight to raise generative questions; the integrity to reckon with past injustices; the ability to assess past responses in relation to current needs -- are all skills tied to a critical engagement with history that support the ministry of the church. Religious leadership necessitates discerning from the past where we have gone wrong, and where we have succeeded; history can and should be a resource to move us forward.⁵⁵

Public historians describe the process as iterative; each time we tell our history we adapt it; to make it clearer, or for a different audience, or for a different context.⁵⁶ Key to engaged history is the ongoing need to keep learning and unlearning our histories. History is not fixed; “all history is revisionist history.”⁵⁷ To be sure, there are consequences when narratives are revised and the story changes. But in my experience, it may be closer to the truth to acknowledge that regarding Anglican and Episcopal history, far more people do not know very much about it than are antagonistic about the way we interpret it. “Nobody told me this before.” “I never heard this before and it blows my mind.” “They never taught me this in seminary.” These common responses raised in history discussions suggest that there are accessibility issues in our tradition, along with a need to find ways to teach and preach about history that reveal the layered complexities of the past and potential connections with the present and the future.

As much as we practice engaged history, it behooves us to remind ourselves not to get frustrated about the time it takes to support systemic change. Healing and reconciliation are long-term *processes*. When deputies engaged in “holy listening” during the testimonies of survivors of Indigenous residential schools, Gay Clark Jennings, then the president of the House of Deputies, skillfully provided the space and time for the speakers who came to share their truth, “to honor the heartbreaking stories,” rather than moving on after the number needed in support of the resolution.⁵⁸ This pastoral action was a recognition of the time and space necessary to genuinely listen to the stories that shaped people’s experiences if systemic healing is the desired outcome.

Scripture recounts both stories of humanity’s challenge and failure to resist the forces of domination and death. These stories shape us in the present, our future, as well as our past. Failure to resist intervening in history could result in death by irrelevance. A more troubling scenario would be to identify as a church in denial, thereby losing moral agency in the present, as well as continuity with our prophetic past. If we are willing to do a deep dive into Anglican and Episcopal History – to grapple with remembering the contradictions and questioning our legacies on the deepest levels, then we will also find opportunities for alternative futures. Historical perspective gives us a viewpoint to engage current issues with insight and innovation. How did we respond to an issue in the past? What solutions did we find? How did we reset? Where did we fail? How did we survive? Christian hope is different from unsubstantiated optimism. It is not about living in denial, or “looking on the bright side” to the point of evasion. Theologically Christian hope is *conative*; it is *chosen*. Fredrica Harris Thompsett believes that through our baptism we are called to a “hope-filled response in seeking God’s reign...”⁵⁹ There are painful historical realities we cannot change, but we live in hope anticipating the resurrection that occurs when God is present and the dead are raised, once again.

How can we re-envision Anglican and Episcopal history in the twenty-first century?

Our Anglican forebearers taught the value of comprehensiveness as a way of holding opposites together in creative tension. Comprehensiveness is part of the brilliance of Anglicanism. It requires accountability, multivocal perspectives, repentance, and openness to change. Our ancestors in the tradition are both alike and different from us, but also profoundly connected to us. They challenge us with diverse realities of human experience in their own time, along with contradictions. To live into Anglican comprehensiveness requires a tolerance for ambiguity, discomfort, and diversity in practice. Engaged history contributes to greater Anglican comprehensiveness. The practice of engaged history invites us to encounter the voices of our ancestors with greater clarity. It is also our responsibility as the baptized today to challenge, to affirm, and to expand our ancestors' understanding of our shared tradition. I fully expect that one hundred years from now the baptized will re-examine how we responded to the challenges of our own age.

The late John E. Booty (1925-2013), church historian, wrote in the second Church's Teaching Series, that we must study history if we are to be fully human.⁶⁰ That we are the church during an age when all living systems are in decline is an enormous challenge. If we can transform the notion of ourselves as powerless, then our options expand. As we reflect on our history, how do we as a church move forward? What have we learned from the past and need to re-learn? "Or are we being invited by the Spirit to join together in making history?"

NOTES

- ¹ Fredrica Harris Thompsett to Sheryl Kujawa-Holbrook, email reflections, March 12, 2022.
- ² Ibid.
- ³ The phrase “stone of hope” comes from Dr. King’s 1963 March on Washington: The 1963 March on Washington | NAACP, “hew out of the mountain of despair a stone of hope,” see, [https://naacp.org/resources/1963 March on Washington](https://naacp.org/resources/1963%20March%20on%20Washington). Accessed May 7, 2022. <https://naacp.org/find-resources/history-explained/1963-march-washington>. Accessed May 17, 2022.
- ⁴ Adom Getachew, “Engaged History. An Introduction,” #AARHISTORYLAB, June 2022, 795. Accessed June 1, 2022.
- ⁵ Avi Decter and Ken Vellis, “Everyone Their Own Historian,” August 17, 2022, Everyone Their Own Historian – AASLH. Accessed September 5, 2022; also, Margaret Bendroth, *The Spiritual Practice of Remembering* (Grand Rapids: Eerdmans, 2013), 69. For further examples of historical engagement in the church, see Shin & Benfield, *Realizing Beloved Community*, and, “Presiding Officers’ Advisory Group on Beloved Community Implementation,” Reports to the 80th General Convention, Reports to the 80th General Convention (episcopalarchives.org). Accessed July 4, 2022.
- ⁶ Ibid.
- ⁷ For one use of this concept, see Emily Sclafani, “The Danger of a Single Origin Story. The 1619 Project and Contested Foundings,” *Perspective on History*, February 9, 2022, www.historians.org. Accessed May 17, 2022.
- ⁸ Stefan Berger, *History and Identity. How Historical Theology Shapes Historical Practice* (Cambridge: Cambridge University Press, 2022), 308-309.
- ⁹ For a broader discussion on the invention of the field of Church History, see Richard P. Heitzenrater, “Inventing Church History,” *Church History*, vol. 80, 4 (2011), 746.
- ¹⁰ Charlotte Lydia Riley, “Why history should always be rewritten,” in Helen Carr and Suzannah Lipscomb, *What is History, Now? How the past and the present speak to each other* *London: WN, 2021), 280-282. The concept of history as “an expression of communal aspirations” is found in the report of the *Carnegie Council for Ethics and International Affairs* and quoted by Sclafani.
- ¹¹ For example, see the Reframing History project funded by the Andrew Mellon Foundation, with participation from major U.S. historical organizations such as the American Historical Association, the Smithsonian, the American association of State and Local History, and the Frameworks Institute, among others. See, <https://www.frameworksinstitute.org/reframing-history>. A summary of the results of this project is cited later in this article.
- ¹² William Wilson Manross, *A History of the American Episcopal Church* (New York: Morehouse-Gorham, 1935, 1950), vii. Manross served as professor and librarian at the Philadelphia Divinity School, librarian of the Church Historical

Society, and member of the editorial board of the *Historical Magazine of the Protestant Episcopal Church* (the predecessor of *Anglican and Episcopal History*) for thirty-five years.

¹³ Bendroth, *The Spiritual Practice of Remembering*, 124.

¹⁴ Bendroth, *The Spiritual Practice of Remembering*, 5.

¹⁵ Scott Cline, *Archival Virtue. Relationship, Obligation, and the Just Archives* (Chicago: Society of American Archivists, 2021), 77.

¹⁶ History Relevance, ‘The Value of History: Seven Ways It Is Essential,’ www.historyrelevance.com.

¹⁷ In crafting definitions of “history” and “memory,” “secular” historians tend to explain the two in contrast, or even binary opposites. Historians of religion and public historians tend to interrelate the two concepts. For one example, see Kevin M. Levin, “History vs. Memory,” Civil war memory: The Online Home of Kevin M. Levin, June 3, 2006, <https://cwmemory.org>. Accessed May 5, 2022.

¹⁸ Adam Russell Taylor, “How Will We Teach Our Kids About January 6?,” *Sojourners*, January 6, 2022. Accessed January 10, 2022.

¹⁹ One example of the use of this expression is found in Archbishop Desmond Tutu, “Why, as Christians, We Must Oppose Racism,” *St. Mark’s Review* (1995). The article is the text of a speech delivered by Archbishop Desmond Tutu in the Great Hall, Parliament House, Canberra on December 6th, 1994, as the inaugural Dunrossil Lecture.

²⁰ Edwin A. Friedman, *A Failure of Nerve: Leadership in the Age of the Quick Fix* (New York: Seabury Books, 2007), 213.

²¹ Henry Chadwick, *Daily Telegraph*, London (February 10, 1988.) Accessed June 15, 2022.

²² For a scientific reflection on the importance of memory, see Eva Marder, “The importance of remembering,” *eLife*, August 14, 2017, ResearchGate. Net. Accessed May 17, 2022.

²³ Walter Herbert Stowe, “The Importance of American Church History,” An address delivered before the annual meeting of the Church Historical Society, Philadelphia, April 22nd, 1936, n.p. [2-4]. Stowe was a former editor of the *Historical Magazine of the Protestant Episcopal Church* and the historiographer for the Episcopal Church and the Diocese of New Jersey.

²⁴ Although much history writing uses the singular form of the term, “legacy,” the plural form of the concept is utilized to write about the many different legacies of the church, to include both the challenging and honorable accounts of our history and aspirations for the future.

²⁵ Samuel David McConnell, *History of the American Episcopal Church*, 10th ed. (London: Mowbray, 1916), xix.

²⁶ Susan V. Bosak, “What is Legacy?,” The Legacy Project, thelegacyproject.org. Accessed June 12, 2022.

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