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**Virginia Theological Seminary CH 548:
History of the Episcopal Church (part 2):
1830 to the 21st Century**

Instructor: Robert W. Prichard (VTS Faculty member)

Fall 2017 Credit Hours: 1.5

Prerequisite(s): Students should have some basic knowledge of American history.

Number of Class sessions per week: one

Course Description:

CH 548 is a one-quarter course on the history of the Episcopal Church in the United States. It covers the period from 1830 to the present. A companion course, CH 547, is offered in the first quarter of the fall semester and covers the period from 1607 to 1830.

This class is recommended for middlers, seniors, second-year M.A. students, and students in the Anglican Studies program. Other students may take the course, with advanced permission from the professor.

The weekly classes will be organized around four elements: 1) a presentation by the professor that focuses on some aspect of historiography of the Episcopal Church—i.e. a discussion of the underlying assumptions of those who have written about the period examined; 2) a discussion of the sections read in *A History of the Episcopal Church* and *Episcopalians & Race*; 3) individual presentations by students of scholarly articles that they have read for the class; and 4) a discussion of bibliography that might be useful to students pursuing paper topics. While the four elements will be a part of every class, the order of presentation may change from class to class.

Learning Outcomes for the course:

At the end of this course, students will be able to recount the basic narrative of Episcopal history since 1830, with an acquaintance with current scholarship on the subject (*Religious Heritage, 1.1*). They will also be aware of the role that African Americans, Native Americans, and non-European immigrants have played in that narrative (*Understanding Cultural Contexts 2.2*). In addition they will be able to use their knowledge of historic figures, patterns of leadership, methods of theological articulation, and apologetic strategies to interpret, critique, and transform contemporary use of tradition (*Religious Heritage, 1.2*).

Required Texts: Assigned chapters in Robert W. Prichard, *A History of the Episcopal Church*, 3rd revised edition (New York: Morehouse Publishing, 2014); and Gardiner H. Shattuck, Jr. *Episcopalians & Race* (Lexington: University Press of Kentucky, 2000) will provide the overall narrative of Episcopal history. In addition articles and passages from recent books, available in the Bishop Payne Library, will illustrate the differing approaches taken by contemporary historians.

Assessment:

The course grade is based on class participation (15%), book review (25%), and an 8 to 10 page research paper (60%).

Students should participate in the class discussion about the general reading for each week and take responsibility for two 5-minute oral presentation on one of the suggested reading assignments.

The oral class presentations on suggested reading should not be attempts to recite the entire contents that you have read. Rather they should focus on the major thrust of the author's presentation, the way that the

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material has been arranged, and the highlights of the account. If the selection you read is from a longer work, it is often helpful to read the introduction and conclusion to that work, so that you can understand how the chapter or portion you read relates to the work as a whole. While you may choose to prepare written notes to assist you in your presentation, the assignment is oral; you do not need to submit your notes after the presentation. The professor will make selected assignments for the first week of class; thereafter students will sign up on the class forum on a first come-first served basis. Note that most of the books are not on reserve and need to be checked out from the Bishop Payne Library.

Sample sections from An Oral Presentation

Gardiner Shattuck's *Episcopalians and Race* (2000) traces the story of African American Episcopalians from the mid 19th to the late 20th century. He is particularly critical of the attitudes of white Episcopalians, whom he regards as either outright racists or as patronizing, assuming that they know better than African Americans about the ways in which American inequity ought to be addressed. The section of the work I read tells the story of the breakup in the 1960s of the Episcopal Society for Racial and Cultural Unity (ESCRU), which had been a key organization uniting White and Black Episcopalians to campaign for de-segregation. As Shattuck understands it, the breakup was a result of a dispute about leadership. He suggests that the leadership in ESCRU had been in the hands of well-meaning but none-the-less patronizing whites; the organization broke up when African Americans claimed their own role as leaders. A new, African-American organization—the Union of Black Episcopalians—soon replaced ESCRU as the leading organization fighting against racism.

Shattuck identified three important figures who played a role in the ESCRU break up.....

The book review (**which should not be on a topic on which an oral presentation was given**) should be submitted on or before **Saturday, November 18** and should be two, doubled-spaced pages in length. The review should identify the author, a major thrust or argument in the book, the general overall design of the book, the viability of the project, and the book's overall success in meeting its declared goal. See the sample paper below.

Sample portion of a book review

Episcopalians in a Season of Influenza is William Sickman's eighth book on medical history. A Professor of immunology at the Typhoid Mary Medical College in Yellow Fever, Florida, he has previously written on the Black Death of the 14th century and the spread of syphilis in the 16th century. The "about the author" section in the book makes no reference to any theological training.

As he explains in his introduction, Sickman is "more interested in the practical questions of what Episcopalians did to spread and prevent the spread of Influenza in 1918 than in any theological or ethical debates in which they engaged."¹ The structure of his chapters makes it clear that he is primarily concerned with decisions surrounding the use of the common cup for celebrations of the Eucharist. Chapter One tells the story of several parish churches in which the flu spread rapidly. Chapter 2 focuses on the efforts of health workers to understand why the flu spread in those particular areas. Chapter 3 focuses on Marcella Hennypenny's September 1918 letter to the editor of the *Living Church* calling for the suspension of the common cup.

Sickman does an excellent of tracing the general outline of the story that he tells. His concluding chapter summarizes the case that he presented: "Episcopalians moved from a dogged denial that the communion cup could be the agent of the spread of communicable disease to recognition that that might indeed be the case. Bishops of the church then rushed to propose a series of methods—of which the introduction of the intinction cup was the most important—to stem that danger."²

Sickman does less well in setting his story in general context. This is particularly the case when he makes comparisons between the Episcopal Church and other denominations. He seems unaware, for example, that Roman Catholics did not share a common cup until after the reforms of Vatican II (1962-65) or that Methodists and Baptists abandoned the common cup in late 19th and early 20th century in part as a result of concerns about hygiene.

Sickman's account may provide a useful resource for contemporary church leaders considering responses to future pandemics.

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The research paper (**which should be on a different topic than the primary subject of the books or articles for which the book report and class presentation were prepared**) should focus on a moment of transition: the abandonment of a familiar pattern, the reconciliation of an old dispute, the initiation of a new program, the dissemination of a new idea, the creation of a new institution, a shift in attitudes of an important individual, etc. It should be based upon both a primary document (i.e. one created by those who were direct participants in or contemporary observers of the transition described) and at least two secondary works (written by those who were not themselves participants in the events described). The paper should have a clear focus. A topic such as the trial of William Montgomery Brown for heresy as illustrated by the trial transcripts and Brown's own later writing on the subject would be appropriate. Topics such as "Modernism," "William Montgomery Brown," or "heresy" would be far too broad.

Students should take care to match the topic and premise of the paper with the available evidence. Everything is evidence for something, but sometimes a source—particularly a secondary work or a closely edited collection of primary materials—tells more about the attitudes and ideas of the author and his or her generation than about the original events themselves. A mid-20th century account portraying pre-Oxford movement Episcopal worship as uninspiring is a better source for the ideas, attitudes, and myths of mid-20th liturgical scholars than it is about the character of the worship of Episcopalians in the first half of the 19th century. That does not mean, however, that one could not use such works as the basis for a paper about the mid-20th century; it is permissible to write about the way in which people shaped their historical accounts at a particular point in time.

The paper should also demonstrate an awareness of the issues of interpretation discussed in the weekly classes. A student who wrote about race relations in the Episcopal Church in the period around World War I should be aware, for example, that authors Harold Lewis and Gardiner Shattuck deal with that period in somewhat different ways.

A hard copy of the paper should be placed in the professor's mailbox in the Welcome Center on or before **Friday, December 8**. It should be typed or legibly written, clear in style, with a minimum of grammatical or spelling errors. Students should respect the page limit and not use the creative capabilities of word processors to double or halve the normal number of words per page.

Class Schedule:

<i>Date</i>	<i>Class topic</i>
10/25	<p>Evangelical Anglicanism, Tractarianism, and the Civil War Reading: Prichard, <i>History</i>, chapter 6; Gardiner H. Shattuck Jr., <i>Episcopalians & Race: Civil War to Civil Rights</i> (Lexington: University Press of Kentucky, 2000), 7-12. Suggested reading:</p> <ul style="list-style-type: none"> • Institutional history: Charles R. Henery, <i>Yankee Bishops: Apostles in the New Republic, 1783 to 1873</i> (New York: Peter Lang, 2015), chapter 6. • Evangelicalism: Allen C. Gulezo, <i>For the Union of Evangelical Anglicanism: the Irony of the Reformed Episcopalians</i> (University Park: Pennsylvania State University Press, 1995), 19-51. • Theology: William Holland Wilmer, <i>The Episcopal Manual: a Summary Explanation of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church, in the United States of America</i>, new and improved ed. (Philadelphia : Published by R. S. H. George, 1841), 67-111; John Booty, <i>Mission and Ministry: A History of the Virginia Theological Seminary</i> (Harrisburg, Morehouse, 1995), 9-23; Michael Chandler, <i>An Introduction to the Oxford Movement</i> (New York: Church Publishing, 2003); Robert Bruce Mullin, <i>Episcopal Vision/American Reality</i> (New Haven: Yale Press, 1986),

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	<p>149-77. Robert W. Prichard, <i>The Nature of Salvation</i> (Urbana: University of Illinois Press, 1997), 171-207.</p> <ul style="list-style-type: none"> • Revivalism and Church Divisions: Gorrell Clinton Prim, Jr. "Born Again in the Trenches: Revivalism in the Confederate Army," (Ph.D. Diss.: Florida State University, 1982), 87-118; J. Edwin Orr, <i>The Event of the Century: the 1857-1858 Awakening</i>, ed. Richard Owen Roberts (Wheaton, Illinois: International Awakening Press, 1989), 55-67, 82-91, 252-59. James Allen Dator with Jan Nunley, <i>Many Parts, One Body: How the Episcopal Church Works</i> (New York: Church Publishing, 2010), 109-25. • Women's Ministry: Anne Ayers, "the Life and Work of William Augustus Muhlenberg" in <i>Readings from the History of the Episcopal Church</i>; Robert W. Prichard; Mary Sudman Donovan, <i>A Different Call: Women's Ministry in the Episcopal Church, 1850-1920</i> (Wilton, Connecticut: Morehouse-Barlow, 1986), 29-65. • The Episcopal Church and Ethnic Ministry: Michael Leroy Oberg, <i>Professional Indian: the American Odyssey of Eleazer Williams</i> (Philadelphia: University of Pennsylvania Press, 2015), 15-76; T. Felder Dorn, <i>Challenges on the Emmaus Road: Episcopal Bishops Confront Slavery, civil War, and Emancipation</i> (Columbia: University of South Carolina Press, 2013), (choose part 3, 4, 5,6, or 7); Diana Hochstedt Butler, <i>Standing against the Whirlwind</i> (New York: Oxford University Press, 1995), 146-168; Craig D. Townsend, <i>Faith in their own Color; Black Episcopalians in Antebellum New York City</i> (New York: Columbia University Press, 2005), 171-93; N. Brooks Graebner, "The Episcopal Church and Race in Nineteenth-Century North Carolina,: <i>Anglican and Episcopal History</i> 78 (March 2009): 85-93; Edward L. Bond, "Slavery in the Diocese of Mississippi's Convention Journals, 1826-1861," <i>Anglican and Episcopal History</i> 78(March 2009): 94-104; Deborah A. Lee, <i>Life is a Solemn trust: Ann R. Page and the antislavery movement in the Upper South</i> (PhD. Diss.: George Mason, 2002), 166-208; Harold T. Lewis, <i>Yet with a Steady Beat: The African American Struggle for Recognition in the Episcopal Church</i> (Valley Forge: Trinity Press International, 1996), 25-6; Robert W. Prichard, <i>Hail! Holy Hill!</i> (Brainerd, Minn.: River Place Communications for the Virginia Theological Seminary, 2012), 48-80. • Liturgy. Byron D. Stuhlman, <i>Eucharistic Celebrations, 1789-1979</i> (New York: Church Hymnal, 1988), 75-104; Alan L. Hayes, <i>Anglicans in Canada</i> (Urbana and Chicago: University of Illinois Press, 2004), 114-42. • Local Struggles: Judith H. Proctor, "Liturgical Skirmishes in the Diocese of Maryland, 1843," <i>Anglican and Episcopal History</i> 68 (December 1999):443-67; Lewis Wright, "Anglo-Catholicism: Levi S. Ives and the Society of the Holy Cross," <i>Anglican and Episcopal History</i> 69 (March 2000): 44-71. • Pastoral letters and preaching during the Civil War. Don S. Armentrout and Robert Boak Slocum, eds., <i>Documents of Witness</i> (New York: Church Hymnal, 1994), chapter 5 •
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11/01	<p>A Broad Church</p> <p>Reading: <i>A History</i>, Chapter 7; Shattuck, <i>Episcopalians and Race</i>, .12-29.</p> <p>Suggested Reading</p> <ul style="list-style-type: none"> • Native Americans: Ella Carla Deloria, <i>Waterlily</i> (Lincoln: University of Nebraska Press, 1988), chapters 5, 11, 12, and Afterward; Robert W. Prichard, "President Ulysses S. Grant's Peace Policy toward Native Americans and the Ministry of the Episcopal Church" (posted on line at: http://old.vts.edu/resources/classnotes/CH205/Grants_Peace.htm). • The Open Church Movement. Esther Barnhart McBride, <i>Open Church: History of an Idea</i> (U.S.A.: n.p., 1983), 9-34. • African American Ministry and Mission: Alexander Crummell, "The Greatness of Christ" in Prichard, <i>Readings from the History of the Episcopal Church</i>; Alexander Crummell, <i>Destiny and Race: Selected Writings, 1840-98</i>, ed. Wilson Jeremiah Moses (Amherst: University of Massachusetts, 1992); 196-241; and J.R. Oldfield, "Protestant Episcopal Church, Black Nationalism, and Expansion of the West Africa Missionary Field, 1851-71," <i>Church History</i> 57 (1988) 31-45. • Asian Ministry: Fred Vergara, <i>Mainstreaming; Asian Americans in the Episcopal Church</i>, (New York: Office of Asian American Ministries, 2005), 51-81. <p>Social History. Peter W. Williams, <i>Religion, Art, and Money: Episcopalians and American Culture from the Civil War to the Great Depression</i> (Chapel Hill: The University of North Carolina Press, 2016), TBA. Ann Norton Greene, "The Gilded Age and Progressive Era, 1865-1910" in <i>This Far by Faith: Tradition and Change in the Episcopal Diocese of Pennsylvania</i>, ed. David R. Contosta (University Park: Pennsylvania State University Press, 2012), 178-215; Kit and Frederica Konolige, <i>The Power of their Glory, America's Ruling Class: The Episcopalians</i> (U.S.A.: Wyden Books, 1978); Stuart H. Hoke, Broken Fragments: William Reed Huntington's Personal Quest for Unity, <i>Anglican and Episcopal History</i> 69 (June 2000): 211-41.</p> <ul style="list-style-type: none"> • Women's ministry: Mary Sudman Donovan, <i>A Different Call: Women's Ministry in the Episcopal Church, 1850-1920</i> (Wilton, Connecticut: Morehouse-Barlow, 1986), 66-105. • Theology. William R. Huntington, "The Church Idea" in <i>Readings from the History of the Episcopal Church</i>, 116-31; Ralph Luker, "William Porcher DuBose's Theology for the New South," <i>A Southern Tradition in Theology and Social Criticism, 1830-1930: The Religious Liberalism and Social Conservatism of James Warley Miles, William Porcher Dubose and Edgar Gardner Murphy</i>, Studies in American Religion, vol. 11 (New York: Edwin Mellen Press, 1984), 213-86; Bernard Kent Markwell, "<i>The Anglican Left: Radical Social Reformers of England and the Protestant Episcopal Church, 1846-1954</i> (Brooklyn: Carlson Publishers, 1991), 89-137 or 139-240. • The Church Congress. Richard M. Spielmann, "The Episcopal Church Congress, 1874-1934," <i>Anglican and Episcopal History</i> (March 1989), 50-80.
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11/08	<p>Finessing the Modernist Controversy Reading: <i>History</i>, chapter 8. Suggested Reading:</p> <ul style="list-style-type: none"> • Theology. "Fifty Years" in <i>Readings from the History of the Episcopal Church</i>; George Shriver, <i>Dictionary of Heresy Trials in American Christianity</i> (Westport, Conn.: Greenwood Press, 1977), 104-111; Ron Carden, "The Bolshevik Bishop: William Montgomery Brown's Path to Heresy, 1906-1920," <i>Anglican and Episcopal History</i> 62 (June 2003): 197-228; A. T. Mollegen, "Christianity and Modern Man" in <i>Readings from the History of the Episcopal Church</i>, 154-64. • Race Relations: Eric Anderson and Alfred A. Moss, Jr. <i>Dangerous Donations: Northern Philanthropy and Southern Black Education, 1902-1930</i> (Columbia, Missouri: University of Missouri Press, 1999), 155-89; Philip J. Deloria, <i>Indians in Unexpected Places</i> (Lawrence: University Press of Kansas, 2004), 107-35; Michael J. Bearey, <i>Black Bishop: Edward T. Demby and the Struggle for Racial Equality in the Episcopal Church</i> (Urbana: University of Illinois Press, 2001), 124-61; Odell Greenleaf Harris, <i>It Can Be Done</i> (Alexandria: the Protestant Episcopal Theological Seminary in Virginia, 1986), 37-70; Sarah and A. Elizabeth Delany with Amy Hill Hearsh, <i>Having Our Say: The Delany Sisters' First 100 Years</i> (New York: Kodansha America, 1993), 21-60. • Missions: Ian Douglas, <i>Fling Out the Banner: The National Church Idea and the Foreign Mission of the Episcopal Church</i> (New York: Church Hymnal, 1996), 138-208. • The Role of Women. Pamela W. Darling, <i>New Wine</i> (Cambridge: Cowley, 1994), 42-74. • Institutional history. Harold C. Martin, <i>Outlasting Marble and Brass: the History of the Church Pension Fund</i> (New York: Church Hymnal, 1986), 81-138.
11/15	<p>The Wonder Years Reading: <i>A History</i> Chapter 9; Shattuck, <i>Episcopalians and Race</i>, chapters 2-4. Suggested Reading:</p> <ul style="list-style-type: none"> • Suburban Growth. Richard S. Emrich, <i>A Missionary Strategy for Today</i>, Reinecker Lectures delivered at Virginia Seminary, December 13 and 14, 1951; David Hein, <i>Noble Powell and the Episcopal Establishment in the Twentieth Century</i> (Urbana and Chicago: University of Illinois Press, 2001), 78-95.; Kenneth Kesselus, <i>John E. Hines: Granite on Fire</i> (Austin: Episcopal Theological Seminary of the Southwest, 1995), 124-55. • Christian Education. Joanna B. Gillespie, "What We Taught: Christian Education in The American Episcopal Church, 1920-1980," <i>Anglican and Episcopal History</i> 56 (March 1987): 45-85; John Booty, <i>Mission and Ministry: A History of Virginia Theological Seminary</i> (Harrisburg: Morehouse, 1995), 247-76. • Liturgy: Michael Moriarity, <i>The Liturgical Revolution</i> (New York: Church Hymnal, 1996), 58-134. • The Charismatic Movement: Julia Duin, <i>Days of Fire and Glory</i> (Baltimore: Crossland Press, 2009); Bob Slosser, <i>Miracle in Darien</i> (Plainfield, N. J. : Logos International, 1979); Dennis J. Bennett, <i>Nine O'clock in the Morning</i> (Plainfield, N. J. : Logos International, 1970). • Race: Douglas M. Carpenter, <i>A Powerful Blessing: the Life of Charles Colcock Jones</i>

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	<p><i>Carpenter . . . Sixth Episcopal Bishop of Alabama</i> (Birmingham: Doug Carpenter through TransAmerican Printing, 2012), 227-75; William H. Barnwell, <i>Lead Me On, Let Me Stand: A Clergyman's Story in White and Black</i> (New York: Andover Press, 2012), 67-111; Joseph M. Constant, <i>No Turning Back: the Black Presence at Virginia Theological Seminary</i> (Brainerd, Minn.: Evergreen Press, 2009), 38-84.</p>
11/22	THANKSGIVING HOLIDAY—NO CLASS
11/30	<p>A Reordered Church</p> <p>General Reading: <i>History</i>, chapter 10; Shattuck., <i>Episcopalians and Race</i>, chapter 7-9.</p> <p>Suggested reading::</p> <ul style="list-style-type: none"> • Liturgy. H. Boone Porter, "Toward an Unofficial History of Episcopal Worship" in <i>Worship Points the Way</i>, ed. Malcolm C. Burson (New York: Seabury Press, 1981), 99-115. • Women and the Church. Mary Sudman Donovan, "Beyond the Parallel Church: Strategies of Separatism and Integration in the Governing Councils of the Episcopal Church" in <i>Episcopal Women: Gender, Spirituality, and Commitment in an American Mainline Denomination</i>, ed. Catherine M. Prelinger (New York: Oxford, 1992), 133-63; Pamela W. Darling, <i>New Wine: The Story of Women Transforming Leadership and Power in the Episcopal Church</i> (Cambridge: Cowley, 1994), 180-217, Heather Huyck, "To Celebrate a Whole Priesthood: The History of Women's Ordination in the Episcopal Church," (Ph.D. dissertation, University of Minnesota, 1981); <i>Readings from the History of the Episcopal Church</i>, ed. Robert W. Prichard (Wilton: Morehouse-Barlow, 1986), 165-90. • War and Peace. David E. Sumner, <i>The Episcopal Church's History, 1945-1985</i> (Wilton, Conn.: Morehouse Publishing, 1987), 60-73; Nathaniel W. Pierce and Paul L. Ward, <i>The Voice of Conscience: A Loud and Unusual Noise? The Episcopal Peace Fellowship, 1939-1989</i> (Charleston, Mass.: Charles River Publishing for the Episcopal Peace Fellowship, 1989). 43-85. • Race Relations and Mission. Charles W. Eagles, <i>Outside Agitator: Jon Daniels and the Civil Rights Movement in Alabama</i> (Chapel Hill: University of North Carolina Press, 1993), 119-84; William J. Schneider, <i>Jon Daniel's Story</i> (Harrisburg: Morehouse, 1993), 22-83; David Holmes, "Presiding Bishop John E. Hines and the General Convention Special Program," <i>Anglican and Episcopal History</i> 61 (December 1992): 393-417; Isaías A. Rodriguez, <i>Historia del Ministerio Hispano en la Iglesia Episcopal</i> (Atlanta: Diócesis de Atlatna, 2015), 33- 62. • Theology. William Stringfellow, <i>A Keeper of the Word</i>, ed. Bill Wylie Kellermann (Grand Rapids: William B. Eerdmans, 1994), 187-232. • Feminist Critique. Constance H. Buchanan, "The Anthropology of Vitality and Decline: The Episcopal Church in a changing Society" in <i>Episcopal Women</i>, 310-39. • Orthodox Critique. Ephraim Radner and George R. Sumner, eds., <i>Reclaiming Faith: Essays on Orthodoxy in the Episcopal Church and the Baltimore Declaration</i> (Grand Rapids: William B. Eerdmans, 1993), 46-84. •

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12/06	<p>A More Nimble Church</p> <p>General Reading: <i>History</i>, chapter 11</p> <p>Suggested Reading:</p> <ul style="list-style-type: none"> • The Anglican Communion: Ephraim Radner & Philip Turner , <i>The Fate of Communion : the Agony of Anglicanism and the future of a global church</i> (Grand Rapids: Eerdmann", 2006), 15-24, 220-240; and Miranda K. Hassett, <i>Anglican Communion In Crisis: How Episcopal Dissidents and their African Allies are Reshaping Anglicanism</i> (Princeton: Princeton University Press, 2007), 242-59. • Gay & Lesbian Critique. Will Leckie and Barry Stopfel, <i>Courage to Love: A Gay Priest Stands up for his Beliefs</i> (New York: Doubleday, 1997), 131-223. • Future directions: Task Force for Reimagining the Episcopal Church," Study paper on Episcopal Networks," at http://reimaginetec.org/networks/; Task Force for Reimagining the Episcopal Church, "Study Paper on Church Wide Governance and Administration," at http://reimaginetec.org/govandadmin/; Winnie Varghese, <i>What Shall We Become?</i> (New York: Church Publishing, 2013), selected chapters; Rodriquez, <i>Historia del Ministerio Hispano</i>, 81-121.
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Reserve Reading:

The following books will be on reserve at the Bishop Payne Library:

<i>Call Number</i>	<i>Author</i>	<i>Title</i>
BX5880.D637.1994	Armentrout& Slocum	<i>Documents of Witness</i>
BX5968.5.D221 1994	Darling	<i>New Wine</i>
BV4392.5 .D874 2009	Duin	<i>Days of Fire and Glory</i>
BV2060.E55	Emrich,	<i>A Missionary Strategy</i>
BX5610.H417.2004	Hayes	<i>Anglicans in Canada</i>
BX5930.3.H468.2004	Hein & Shattuck	<i>The Episcopalians</i>
BX5880.H749 1993	Holmes	<i>A Brief History of the Episcopal Church</i>
BX5968.E64.1992	Prelinger	<i>Episcopal Women</i>
BX5880.P947 2014	Prichard	<i>A History of the Episcopal Church (3rd)</i>
BX5880.R287 1986	Prichard	<i>Readings from the History of the Episcopal Church</i>
BX5979.S533	Shattuck	<i>Episcopalians & Race</i>
BR517.D554 1997	Shriver	<i>Dictionary of Heresy Trials</i>
BX5145.S933	Stuhlman	<i>Eucharistic Celebrations</i>
BX5882.S956	Sumner	<i>The Episcopal Church's History</i>
BX5850 .W555 2013	Varghese (ed.)	<i>What Shall we Become?</i>