

# THE HISTORIOGRAPHER



OF THE NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS  
AND THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH  
AND THE EPISCOPAL WOMEN'S HISTORY PROJECT

Published to promote the preserving of church records and the writing  
of parochial and diocesan history

WINTER 2022

VOLUME 62 NUMBER 1

## Ecuador's outreach to Oriente

Connecticut bishop  
makes a hair-raising  
drive across the Andes  
to witness high energy  
church building  
among Ecuador's  
indigenous peoples in  
the early 1980s

by John Rawlinson

During the 1970's and early 1980's, under the leadership of Bishop Adrián Cáceres, the Episcopal Diocese of Ecuador experienced near explosive growth. Beginning with less than 400 Anglicans in the country in 1971, by 1989 there were two full dioceses. What began as essentially a chaplaincy for English speaking foreigners was transformed into an indigenized Anglicanism functioning in several languages.

Ecuador has a varied landscape. The very name means "equator" and identifies its location. The country has four major geographic zones. Being on the equator, the coastal area has a tropical climate — hot, humid, and frequently rainy. To the east is a high inland area with mountains interspersed with valleys, where the weather is temperate to cold. Farther east are the very high Andes mountains which, in Ecuador, range from 5,000 feet (almost a mile) to 20,000 feet high



source: Archives of The Episcopal Church

A mission team from the Diocese of Connecticut visits the Oriente region by dugout canoe on the Napo River in 1986, four years after the diocese's Bishop Clarence Coleridge made his ground-breaking trip. This photo was part of an article on the mission visit in the May 1986 issue of *Episcopal Life*.

(more than 3.5 miles). On the east side of the Andes — the Oriente — is a hot and humid tropical jungle area where many tributaries give rise to the Amazon River.

During the 1970's and 1980's, the people of the Amazonia were mostly native American's who spoke Quechua, not Spanish. Their culture also lacked the Spanish roots of the rest of Ecuador. In 1974 — three years after Cáceres became bishop — an Episcopal press release summarized his comments on the situation of that eastern zone: "Numbers of Quechua Indians in the Oriente ... came

to Bishop Cáceres and asked to affiliate with the Episcopal Church. Former Roman Catholics, they sought the ministrations in their own language by their own people. Before long, the first few Quechuans were ordained deacons."

For reasons of language, climate, genetics and culture, most Ecuadorians thought of the Amazonia as virtually foreign territory, and few wanted to go there. Many resisted going there. The Rev. Louis Weil, an American liturgical scholar, was teaching at Nashotah House

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## THE HISTORIOGRAPHER

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The National Episcopal Historians and Archivists were founded in 1961 to encourage every diocese, congregation, and organization in the Episcopal Church to collect, preserve, and organize its records and to share its history.

[episcopalhistorians.org](http://episcopalhistorians.org)

The Historical Society of the Episcopal Church was founded in 1910 to promote the preservation of the particular heritage of the Episcopal Church and its antecedents, publish and distribute a scholarly historical journal and to cooperate with other societies concerned with the history of the Episcopal Church and the other churches of the Anglican Communion.

[hsec.us](http://hsec.us)

Begun on faith and the proverbial shoestring, The Episcopal Women's History Project was organized in 1980 by a handful of dedicated Episcopal Churchwomen in New York City.

Formed to raise the consciousness and conscience of the Episcopal Church to the historic contributions of its women, EWHP began, and has continued to gather the life stories of Episcopal Churchwomen who have served God faithfully and selflessly.

[ewhp.org](http://ewhp.org)

The *Historiographical Newsletter* was established in 1961 shortly after the founding of the National Episcopal Historians and Archivists (NEHA). It was later renamed *The Historiographer*, and in 1999 it became a joint publication of NEHA and the Historical Society of the Episcopal Church (HSEC). In 2018 the Episcopal Women's History Project (EWHP) became a joint publisher. Back issues are posted online two years after the original publication at <https://www.episcopalhistorians.org/hbi>

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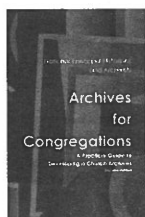
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## MAILBOX

Letters to the editor should be sent by email to: thehistoriographer@gmail.com. Letters subject are to editing for length and clarity.

### Episcopal Communicators Polly Bond Awards

Award of Merit, Commentary	2018
Award of Excellence, Commentary	2019
Award of Merit, Commentary	2020



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## Historiographer deadlines

**Spring 2022: April 15**

**Summer 2022: July 15**

**Autumn 2022: October 15**

## IN BRIEF

### Archivist network for Province V

Among the growing number of network groups of Province V is one for the archivists of the fourteen dioceses. "This network creates a space for mutual support and exchange of information as we seek to acquire, preserve, protect, organize and make accessible materials in all formats that document the life of our dioceses," according to the network's purpose statement. Since the initial meeting in June 2021 network members have been meeting on Zoom quarterly. In preparation for the initial meeting they shared brief descriptions of the archives of their respective dioceses. Topics discussed on these calls have ranged from digitization of records to websites and the issue of capturing electronic records for archival preservation. Some of the members are scheduled to lead the following two workshops at the Province V Gathering in South Bend, Indiana on April 20, 2022: 1) Congregational Archives: some tips on establishing an archive for congregation or some tips on improving a parish archive and 2) Documenting the Legacy of Slavery and the Genocide of the indigenous people of the United States in diocesan and congregational archives.

— reported by Newland Smith, NEHA board member

### Oral interviews to expand knowledge of African American history

Members of the Historical Society of the Episcopal Church have been invited by HSEC President Robyn Neville to conduct oral history interviews aimed at expanding church members' understanding of the history of African American Episcopalians. Each completed interview is to be submitted to the archivist of the African American Episcopal Historical Collection for review for possible inclusion in the collection. A number of HSEC members have indicated they are planning to do the interviews, said AAEHC archivist Ebonee Davis. The African American Episcopal Historical Collection was established in 2003 at the Virginia Theological Seminary Archives as a joint project with the Historical Society of the Episcopal Church. The collection is housed in the Bishop Payne library. For more information visit the AAEHC website at <https://www.vts.edu/bishop-payne-library/african-american-episcopal-historical-collection>.

### HSEC luncheon at General Convention

The Historical Society of the Episcopal Church is hosting a luncheon, 12noon - 1:00 p.m. on Saturday, July 9th at the 2022 General Convention in Baltimore. Location and reservation details to be announced. The HSEC Manross Lecture will be presented by the Rev. Dr. Sheryl Kujawa-Holbrook, editor of the Anglican and Episcopal History journal published by HSEC. She will be speaking on the importance of the study of church history. Look for details in March. The Historical Society will be in Booth #305 at the General. It's a prime placement in the main aisle of the Exhibit Hall and will be open July 6-July 12. Volunteers are needed to help staff the booth. Look for a notice in April.

# TOUCHSTONES

by John Runkle

## The immutability of artifacts

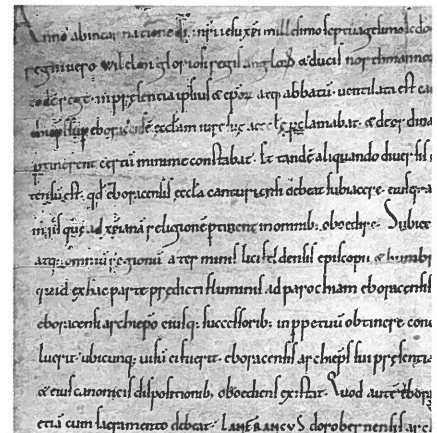
This reflection is the first in a series of subsequent essays on historic material objects in the life of the church. These objects are not constrained by the limitations of time and space because they continue to bring significance forward from the past to the present moment.

During one visit to Canterbury Cathedral, I had the good fortune to tour the cathedral archives and see many fascinating historic material objects. At one point, the cathedral archivist handed me a document of parchment which obviously was quite old. The text was written in Latin and so, admitting my ignorance, I asked for a translation. She explained, in unassuming British fashion, that the document in my hands clarified the roles and responsibilities of the Archbishop of Canterbury and the Archbishop of York, and clearly established the authority of the former over the latter. The agreement is known as the "Accord of Winchester;" it dates from 1072 and the prominent signature at the bottom of the parchment is by William the Conqueror.

"Oh, really?" I said, trying not to sound too overly impressed. Yet at the same time, my mind was racing to remember what this object in my hands represented, trying to fully comprehend the significance of this seemingly simple, one-page document. Vague memories from church history class helped remind me that this was the agreement that ultimately led to the complete reform and reorganization of the English Church following William's conquest of England in 1066, when Anglo-Saxon bishops were replaced with Norman bishops. What's more, it became the tipping point that put into motion the effort to rebuild every existing Anglo-Saxon cathedral in England in the progressive Norman style. Much of the architecture we enjoy today in these great medieval English cathedrals was brought about because of this document. Truly, this unpretentious piece of parchment caused a seismic shift not only in English history, but its aftershocks went on to impact the Anglican tradition as it spread its way around the globe. It's not every day one can hold such an ancient and extraordinary artifact of human history, but when it happens it is thrilling!

Ancient artifacts, such as the Accord of Winchester, have a transcendent quality about them. Not only did they influence civilization at the time they were created, but they continue do

A portion of the original Accord of Winchester dating to 1072 and signed by William, Duke of Normandy and King of England, aka William the conqueror. The accord spelled out the roles and responsibilities of the Archbishops of Canterbury and York.



so. Generations have highly regarded and carefully protected these objects, setting them apart as unique and special. Their significance and ability to transcend the ages infuses them with a sense of immutability, they exude a force of character beyond that of the simple and ordinary. They serve as reminders that we are part of a continuum much larger than ourselves. They help us to see beyond the limitations of our individuality and finitude to inspire comfort, confidence, and optimism. They can be a necessary elixir to those who feel diminished by the fleeting, trivial nature of living in a "throw-away society," expecting immediate gratification of our needs, and roiling in a constant state of change. Rarely, does one find oneself in the presence of such objects of eternal value. But when it happens, these objects can shift the focus of attention away from selfish needs, raise the level of consciousness above the primal instincts of mere survival, and remind us of the priceless quality of life.

*The Rev. John Ander Runkle is board member of the Historical Society of the Episcopal Church and an historical architect. This essay was originally published by Runkle on his blog — <http://johnrunkle.net/> — in 2012.*

## Information needed on first Black student at GTS

The Rev. Maria Tjeltveit, a member of the Historical Society of the Episcopal Church and the Moravian-Episcopal Coordinating Committee Racial Reconciliation Working Group, is seeking information on the Rev. Dr. Hutchens Chew Bishop. He was the first Black student at General Theological Seminary and rector of St. Philip's Episcopal Church, Harlem (1886-1933). While connecting with obvious sources, including back issues of Anglican and Episcopal History, she is scattering some seeds in the hope of fertile ground.

The committee discovered the Rev. Dr. Charles Martin, a Moravian, and Bishop were chosen by the NAACP to be secretary and president of the 1917 Silent Parade which protested rioting,

lynching and violence against Blacks. Another member of the working group is researching Martin.

Is anyone aware of research on Bishop or the 1919 General Convention resolution condemning "mob violence"? Please let her know at [revmariat@gmail.com](mailto:revmariat@gmail.com).



The editor is taking a vacation from his column. Commentary will return in the Spring issue. You can follow him on his blog at

<https://wordwithimage.wordpress.com/>



**Jean Ballard Terepka**

President Pro Tem

NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS

## *A season of renewing*

**E**aster brings us the promise of renewal. And during this particular Easter season, in spite of terrible national and international upheavals, we have reason to hope that we can renew and rebuild the connections – in-person conversations and gatherings – that make our communities strong. As churches reopen for shared worship and archives begin receiving guests and researchers again, the work of church archivists and historiographers can be taken up again with fresh, grateful energy.

In our archives, there are, of course, backlogs of materials to process: we are filing and cataloguing vestry and convention minutes, integrating newly donated or acquired materials into collections already in place and picking up once again on projects which Covid forced us to put on hold.

Our gratitude for a return to the in situ work we value enables us to reimmerse ourselves in our archives and in our historical research. This same gratitude should also encourage us to further strengthen and deepen the connections among colleague archivists and historians that make all our work more fruitful and effective.

Within churches, continue development of history ministry teams. Identify and define projects that can be completed and then presented to congregations in celebration. Set up an archival cataloguing project. Expand the history section of the church website. Start planning the next anniversary festivities. Take the opportunity to connect with the historical society of the township or county in which your church is located. Find out what information the historical society has about your church. Check

out their biographical files for your past wardens, vestry member and clergy. Can your church and your local historical society plan an exhibit together?

When as church archivists and history ministry teams you develop new projects, discuss your plans with your diocesan archivist or historiographers. Churches and their archives never function in isolation. The more thoughtfully nurtured the connections between church history projects and diocesan history projects are, the greater the intellectual and spiritual validity of both will be.

Finally, make sure church archives and history projects are viewed within the context of church-wide history. Contact colleagues or board members in NEHA, the Historical Society of the Episcopal Church or the Episcopal Women's History Project when you begin a new project to see what wisdom or collegial insights can be offered to you from the start ... and to have the rewarding pleasure of knowing that you have considerable wisdom and insights to offer others!

Particularly now, as our church confronts the continued difficult legacies of slavery and racism in the lives of our church members and our church neighbors, consider connecting with the Oral History Program of the African American Episcopal Historical Collection. The AAEHC "actively conducts pertinent oral history interviews to document the lives of Black Episcopalians in the first person" and provides extremely well organized, clear guidelines, forms and suggestions for conducting these interviews. By engaging parish history ministry teams in this AAEHC initiative, you enrich the connections among individual churches, dioceses and the national church.

All these connections – from the most intimate within our parishes to the largest among dioceses and provinces – enable us to understand our history and our church more deeply; for and with each other, we serve our faith.

## **Applications for HSEC grants and Prichard prize**

The Historical Society of the Episcopal Church invites applications for grants to be made in July 2022. Awards are made for research and projects which promote the preservation of the particular heritage of the Episcopal Church and its antecedents. Applications must be submitted by May 1 with awards announced in July.

Applications for a regular grant may be from individuals as well as academic and ecclesiastical groups. Requests may ask for support for significant research, conferences, and publication relating to the history of the Episcopal Church as well as the Anglican Church in the worldwide Anglican Communion. A typical request may include funding for travel to visit an archives or other resource, dissertation research, seed money or support for a larger project. Past awards have supported documentary films, dissertation research, publication of books and articles, and history conference support. Awards are generally \$500-\$2,000, depending on the number approved and funds available.

### **Robert W. Prichard Prize**

The triennial Robert W. Prichard Prize is offered in 2022. It recognizes the best Ph.D., Th.D., or D.Phil. dissertation which

considers the history of the Episcopal Church (including the British colonies that became the United States) as well as the Anglican Church in the worldwide Anglican Communion. The prize is named to honor the Rev. Dr. Robert W. Prichard, a noted historian and author who was a longtime member and president of the Historical Society board.

Applicants may submit a dissertation for consideration successfully defended between January 1, 2019 and December 31, 2021. It may be submitted by the author or on their behalf. The dissertation need not focus solely, or even principally, on the history of the Episcopal Church or Anglicanism. The selection committee welcomes dissertations which place that history in conjunction with other strands of church history, or even place it in dialogue with non-ecclesial themes of American history. The Episcopal or Anglican element of the work should be a constitutive, not peripheral, part of the dissertation. Submissions should be a full electronic version of the dissertation, complete with all scholarly apparatus. The recipient will receive a \$2,000 prize and be a guest of the Historical Society to receive the award.

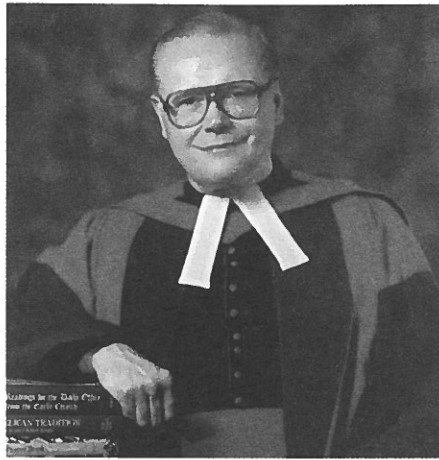
For details including application instruction and information, visit [hsec.us/grants](http://hsec.us/grants).

# IN MEMORIAM

## The Rev. Dr. J. Robert Wright, scholar and ecumenist

The Rev. Dr. J. Robert Wright died January 12, 2021 at his home in New York after a short illness. He was St. Mark's in-the-Bowery professor of ecclesiastical history at General Theological Seminary from 1974 until retirement in 2010. He was historiographer of the Episcopal Church 2000-2012 and longtime member of the Historical Society of the Episcopal Church.

Wright attended the University of the South in Sewanee, Tenn. where he studied history, edited the school paper, and was an athlete; and then prepared for the priesthood at General Seminary. Following ordination he began studies at Wadham College, Oxford University. He won a Fulbright scholarship, and an Episcopal Church Foundation fellowship, and was awarded the D.Phil. degree from Oxford upon completion of his thesis, a study of



relations between church, crown, and papacy in early 14th century England.

It is in his work as an ecumenist, however, that Wright is best known to the Episcopal Church, and to a larger

international audience. He served for many years on the bilateral dialogue between the Episcopal Church and the Roman Catholic Church in this country (ARCUSA). He was a member of the Commission on Faith and Order of the World Council of Churches, from 1977-1991; and also served on the international dialogue between the Anglican Communion and the Roman Catholic Church, from 1983-1991 (ARCIC II).

Wright helped shape the World Council of Churches' statement on "Baptism, Eucharist, and Ministry," issued at Lima in 1982, one of the most influential ecumenical documents of our time, which both marked a growing consensus among the churches, as well as fostering further ecumenical agreement.

This obituary is excerpted from an article by John Bauerschmidt in the January 16 issue of *The Living Church*.

## The Rev. Dr. Harold Lewis, author and theologian



The Rev. Dr. Harold Lewis died December 31, 2021. He was an active chronicler of the African American struggle in the Episcopal Church and served on the board of directors of the Historical Society of the Episcopal Church. He was involved with the African American Episcopal Historical Collection. He has been described as a highly esteemed theologian, accomplished scholar and author, advocate for the disenfranchised, champion for black clergy and laity, and ardent defender of the church.

He served as director of the Office of Black Ministries from 1983 to 1994. He

has served on the Standing Commission on World Mission of the Episcopal Church where he pressed to have African American missionaries recognized and celebrated alongside white missionaries.

Ordained in December 1971, Dr. Lewis served parishes in England, Washington, D.C., New Haven, CT, Brooklyn, NY, and Cleveland Heights, OH; and as a missionary in Honduras and Zaire. He served as headmaster of St. Mark's School in Brooklyn; adjunct professor at Pittsburgh Theological Seminary; and also taught at George Mercer School of Theology, New York Theological Seminary, and General Theological Seminary. In Pittsburgh, Dr. Lewis served on the boards of the Urban League and the Metro-Urban Institute of Pittsburgh Theological Seminary. Lewis served as rector of Calvary Episcopal Church in Pittsburgh, Pennsylvania, from 1997 until his retirement in 2012.

Nationally, he was a member of the Episcopal Church Foundations Fellows' Forum and served on the board of Seabury-Western Theological Seminary. Dr. Lewis served on the Board of Trustees at Yale Divinity School and was instrumental in that institution's South African divestment. By appointment of the Archbishop of Canterbury, he has chaired and served

on the Advisory Council for the Anglican Observer to the United Nations.

Among Dr. Lewis's many publications are *Yet With a Steady Beat: the African American Struggle for Recognition in the Episcopal Church*; *Christian Social Witness*; *Elijah's Mantle: Pilgrimage, Politics and Proclamation*; the hymnal, *Lift Every Voice and Sing*; and *The Recent Unpleasantness*.

Lewis was married to Claudette Richards Lewis, for more than 51 years; and they have one son, Justin Craig Lewis and a son-in-law, Roland Tactay. The funeral was held Wednesday, January 5 at Calvary Episcopal Church in Pittsburgh

### Nominations needed for NEHA

The terms of all NEHA officers and board members (excepting ex-officio members) expired by the end of 2021. The board is planning for a virtual annual meeting this August at which new officers and board members will be elected. If you are interested in nominating yourself or another NEHA member you can contact the board at [nehacommunications92@gmail.com](mailto:nehacommunications92@gmail.com)



# Church building in Oriente

CONTINUED FROM FRONT PAGE

(seminary) in Wisconsin, though he had 10 years of experience in Puerto Rico. In 1975 he spent a week in the Oriente, and wrote that one Ecuadorian priest said "if he were assigned to El Oriente, he would leave the Church. So even for the Ecuadorians this is the end of the world." Weil emphasized the point by saying, "...almost any priest I know — including those of Latin America! — would find it impossible to work here: it is entirely apart from our culture; in fact, it is far enough from much of the culture of Quito." Weil's perspectives explain why he said Cáceres wife "told me later that he asked her not to tell me the facts about where those days would be spent."

Bishop Cáceres had a deep interest in evangelizing that area, having said, "I speak Quechua, have been a missionary in Quechua throughout my [Roman Catholic] youth in Bolivia, I love the indigenous people.... I sincerely believe that the Lord wants to push us into this ministry." At the end of his contracted time in the Oriente, the Rev. Stanley Cuthand, a Canadian priest, who served in the Oriente in Tena, was debriefed and said of Cáceres, "he's partly Ketcwa" [sic]. Bishop Clarence Coleridge, of Connecticut, on his visit to the Diocese of Ecuador, succinctly said of Cáceres, "He and his wife are Indians." So, various sources indicate that Cáceres was closely identified with the native peoples of the Andean region.

Of course, the first problem was simply that of getting to the Oriente. Louis Weil commented that in preparation for that journey, Bishop Cáceres' wife "gave me a much too large package of food, and because of the crowding on the bus I was never able to eat any of it!" That is an indication that the bus did not have "reserved seating," and apparently had its aisles filled with passengers and their multiple possessions. On June 1, 1975, having just completed his trip over the mountains to Tena on the east side of the Andes, Weil wrote, "The bus trip— leaving at 5:40 a.m. from Quito— was itself a nightmare, getting worse and worse as the twelve incredible hours passed by." Without describing details of the rigors of the bus itself, Weil noted "One touch of humor, two signs at the front of the bus: 'Service de Lujo' [luxury service] and 'En



The Oriente (in Spanish "the East") is home to six of the 24 provinces of Ecuador, including Napo whose provincial capital is Tena. The Oriente runs from the Andean slopes into the western Amazon basin. Though comprising half of Ecuador's land area, the Oriente is home to just 5 percent of the country's population.

I love the indigenous people.... I sincerely believe that the Lord wants to push us into this ministry."

*Bishop Adrián Cáceres*

caso de mareo pide' (but it was another word) [In case of dizziness, ask]. Clearly, he was not on the most elegant and modern of buses.

The length of time for that trip across the Andes was directly dependent on the mode of transportation. A few years later Bishop Clarence Coleridge, of the Diocese of Connecticut, made in-process notes of the trip in a four-wheel drive vehicle over twisting gravel roads to get to Tena. In his formal report on his visit, Coleridge himself said they left about 8:45 a.m. and,

"To get to Tena [in the Oriente] would take five hours by car, and after a hair-raising ride up, up, up to 14,000 feet [slightly more than two and a half miles high] (with sheer drops on either side of a 10-foot wide road) driving through the clouds and then down again into the Amazon valley, we arrived in the afternoon at Tena." In his informal notes Coleridge gave additional details about the trip. He said at first they were on a good paved road, then the driver told them they would be on a dirt road.

SEE CHURCH BUILDING IN ORIENTE PAGE 8

# Church building in Oriente

CONTINUED FROM PAGE 7

Snippets of his tale illustrate the nature of the road to the Oriente:

...all you had was this 10 foot wide road and nothing on either side .... The climbs were rather steep, and the car was small ... and it kept wheezing and switching.... In the mean time, on either side, sheer drops of several hundred feet. After two hours of this type of anxiety-provoking ride, we came to some points where you had to make some quick turns, quick right, quick left ... and up suddenly, and on either side nothing by nothingness! We continued for 2 1/2 hours with this type of hair raising experience, then reached the top. Indeed, at the top there was a statue of the Virgin Mary ... many people give praise to St. Mary, the Virgin, for allowing them to reach the top.... There was more to come! We continued for about 15 minutes and then came into a cloud bank and at 13,000 feet we found ourselves driving up out of the clouds. It was dark— you could hardly see ahead of you as you slowly inched along, with the road hardly discernible ahead, and on either side the ever-present several hundred foot drop. This continued for a good half an hour through the clouds. Many times when I thought the road was going off to the right, it was going off to the left, so I would have driven off the side. With great relief we came out of the clouds ... that was the beginning of the tropical rain forest, so it was always wet. ... It was bad enough driving on dry roads, but now it was totally wet, and the car slipped and slid, and on either side the ever-present yawning gulf. As the driver said at one time, you are not allowed to make any mistakes. One mistake would be all, and indeed along the way, there were crosses that marked the spots where a person had made that one mistake and gone over the side.

After the Coleridge party arrived they were shown various churches and church projects, met many local people, and were involved in the dedication of a new church building, and the baptism of a native child. Then it was time for the return to Quito. In addition to the worrisome road, the area east of the statue of the Virgin Mary was touched by rain, and they found themselves "with the windshield fogging up." In spite of his fears, Coleridge said, "It was as if I



source: Wikipedia

The highway transiting the Andes from Quito to Tena is still challenging nearly three decades after the Connecticut's team's arduous journey by jeep. Most of it is now paved, shortening the trip from five hours to two and a half hours.

"We continued for about 15 minutes and then came into a cloud bank and at 13,000 feet we found ourselves driving up out of the clouds. It was dark — you could hardly see ahead of you as you slowly inched along, with the road hardly discernible ahead, and on either side the ever-present several hundred foot drop."

*Bishop Clarence Coleridge*

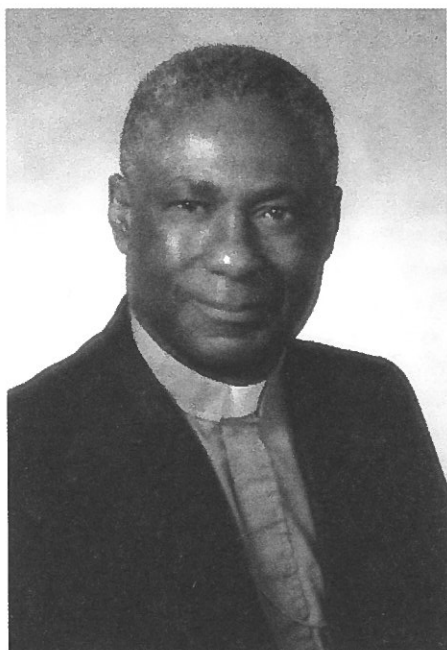
had become a sort of veteran of this, not totally at ease."

Six years later, Dr. Stanley Cuthand, the Canadian priest serving in the Oriente, had to make monthly trips between the Oriente and Quito to obtain the money for workers' salaries, and operating funds for the ministry in Amazonia. In addition to the rigors of such trips, the tropical climate and the small native villages and lack of economic activity made the Oriente a place Latino clergy wanted to avoid. These privations illustrate one aspect of missionary life in Ecuador; and, both the few Anglo clergy and the native Ecuadorian clergy were

considered missionaries, and expected to function as such.

While Bishop Cáceres was a frequent presence in the Amazonia, Bishop Coleridge and Professor Weil were not the only visitors Cáceres subjected to the arduous trip to the Oriente. For two days in January, 1976, Don Griswold, of the Episcopal Church's office of National and World Mission visited Puyo— which is relatively close to Tena— to observe some of the work of a church-sponsored agronomist in that eastern region. In early 1979 Cuthand, at that time associated with the University of Manitoba, was taken to the Oriente "with





source: author

The Rt. Rev. Clarence Coleridge, born November 27, 1930, was the Diocese of Connecticut's first African American bishop. He served as suffragan bishop from 1981 to 1993 and then as diocesan from 1993 to 1999.

a view to a possible appointment to that area by the Anglican Church of Canada." In December, 1982 Cáceres wrote a priest in the Diocese of Cariboo, Canada including greetings to "Fran," saying "The place of your ministry will be the Oriente. Fran has already been in that area."

It is important to note that Cáceres' identification with the native peoples was very strong. He had the advantage of a high level and quality of education in his native Bolivia, and had spent considerable time among the native peoples of the eastern side of the Bolivian Andes. He was able to compare and contrast his advantages and achievements with the lack of development among the native peoples — it was personal. So, Cáceres wanted to send a wide variety of skilled people to the Oriente for diverse purposes related to the advancement of the native peoples of that area. He wanted others to see the conditions first hand in order to understand the almost-cosmic nature of the needs. It is noteworthy that in 1971, when the Rev. Thomas M. Anthony of the Episcopal Church Center staff helped prepare a five-year plan for the development of the Diocese of Ecuador, ministry in the Oriente was not mentioned. That plan was approved by the Diocesan Council of Ecuador with no augmentation for that eastern area. Bishop Cáceres merely made the Oriente a priority on the basis of

his own desires. So, his identification with the Quechua was very strong.

We do not know how far into the future Cáceres' initial imagination and planning carried him. However, it cannot be doubted that one of the experts he sent east enhanced his understanding of the need for a complex and comprehensive approach to the development and advancement of the Quechua. An undated project proposal provided a common assessment of the situation:

The eastern zone is an immense jungle, beautiful and rich in natural resources and very suitable to agricultural development, ranching and later industrial development. Tropical disease, lack of education, technical under-development and a lack of much significant governmental or institutional assistance has to date maintained the population in a very under-developed state. Most of the population live off the land, many of them having received land from the Government.

That summary implied a set of rosy and relatively easy set of possibilities for the development of the area and the future of its people. However, once the complex project envisioned by Cáceres had its modest beginning, William Prentice, the skilled agronomist on duty there, painted a more ominous picture. In fact, he was clearly aware that the immediate future included inevitable and significant changes in agriculture, culture, and education. Echoing the glowing earlier prospectus he said:

"The dense vegetation suggests a soil possessed of remarkable fertility... but that is not so." After a brief description of the reasons he said, "...the soil's productivity is exhausted after just a few years of cropping. The native slash and plant style of agriculture acknowledges this, as new jungle is cleared and the older plots are being abandoned. But the native people are faced by a dilemma; due to political and population pressures they are no longer free to roam and clear jungle over vast areas, but are now limited to farm size holdings.... How can they adapt?"

...the Episcopal Church of Ecuador is attempting to aid in the transition from an extensive agriculture in which hunting and fishing are of equal importance to a more intensive agriculture. The Episcopal Church sponsors an

agricultural training center dedicated to investigating, demonstrating and diffusing agricultural techniques and systems that are adapted to the problems of farming in a high rainfall zone."

His answer pointed to methods for stable residential patterns, crop inter-mingling, increased formal agricultural education and experimentation, and changes in cultural patterns. In effect, the comprehensive and complex development program Cáceres initiated was pointing to a long-time future based on ideas contrary to the usual rosy picture of "soil fertility." The program pointed to nearly cosmic changes for the Quechuan people. In effect, Cáceres had to struggle with two delicate balances. First, he wanted to provide developmental materials and processes to, and for, the Quechuans with the knowledge that their way of life would be changed, yet at the same time he was trying to avoid imposing Latino culture upon them. Second, he had to raise money for the developmental activities in a traditional "development" manner, without disclosing that those activities would greatly alter the Quechuan lifestyle in a way contrary to the common concept of "development."

Though the perspective of the agricultural project in the Oriente was far-reaching, it was not the only aspect of Cáceres' vision for the development of that region. He wanted to provide a theological education for indigenous candidates for catechist roles and for ordination as "sacramentalist" priests, provide church buildings, and create bi-lingual schools—which would have been Quechua-Spanish in nature—for the whole population. He said that his comprehensive program "needs with all urgency to be pressed forward and sustained until it succeeds in being firmly established and developed, including a process of self-support." Of course, the entire set of goals was expansive and would be difficult to achieve, but an even greater problem was his final note—self-supporting. That involved a look into the extended future.

The logical question is why Cáceres would subject visiting people, such as Bishop Coleridge, to the rigors of a trip across the Andes when even most Ecuadorians avoided that transit. These visits, he hoped, would lead to significant fund-raising to be used for his development goals.

SEE **CHURCH BUILDING IN THE ORIENTE** PAGE 11

# Celebrating a milestone during a pandemic

## Parishes partner to celebrate Episcopal sesquicentennial in Valdosta, Georgia

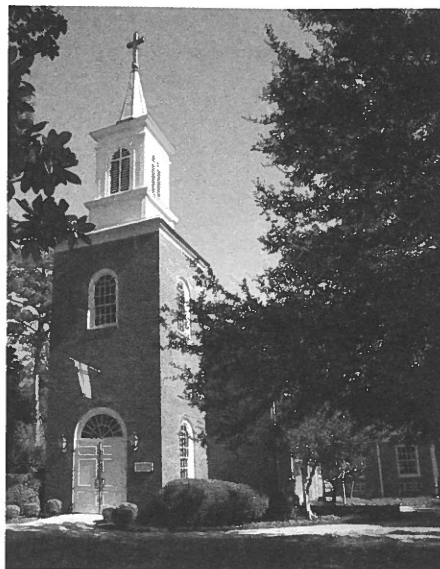
by Michael M. Black

Since I was a teenager, my principal hobby has been genealogy. As a genealogist, I love history, all kinds of history: family history, local history, church history. I have learned over the years through my personal research that we (society) should make efforts to record, publicize, and protect our history, because memories will fade and records will be lost. In October 2020, I approached the vestry of Christ Church, Valdosta, with a request for their support to make 2021 the year to celebrate 150 years of the Episcopal Church in Valdosta. They were enthusiastic and supportive. In addition to Christ Church, Valdosta is home to St. Barnabas Episcopal Church (est. 1982) and the Episcopal Church of Christ the King (est. 1990), and the goal was for the three churches to celebrate this milestone together. Contacting their senior wardens resulted in more enthusiasm and interest in this project.

In the middle of a pandemic when weekly services had been live streamed or not conducted at all, I felt it was important to have a purpose to keep us together and engaged. With the assistance of Julia Ariail, we designed a logo which was immediately used to brand a theme for the year. Posters went up in windows and outside. The logo was added to the cover of the weekly service bulletin, weekly email bulletin, social media, and website.

One of the first efforts was to take stock of what history was already recorded. From 2009 to 2014, parishioner, Dr. Joseph A. Tomberlin, professor emeritus of history at Valdosta State University, wrote 65 articles on the history of Christ Church, Valdosta. I did not want to duplicate his work but build off his efforts. Our first task was to reorganize his articles chronologically onto one webpage: Tomberlin's Church History Articles. Thank you to Julius Ariail for this work.

In January and February 2021, I researched and wrote two articles. The first titled, Our 1871 Foundation: Securing



source: the author

The present church building of Christ Church in Valdosta dates to 1946, though the congregation was formed in the early 1870s. Its first building was constructed in 1885 in the city center about a mile south of the present location.

Property for the First Episcopal Church, discussed the initial and subsequent land acquisitions in Valdosta. The Lowndes County Historical Society and Museum printed Our 1871 Foundation article in their January-March 2021 Newsletter Yesterday & Today and added new information, including a circa 1886 picture of the first Episcopal Church on Central Avenue in downtown Valdosta.

The second article was a narrative about the Christ Church Kindergarten and Preschool which started in 1954 and still operates today. I interviewed former kindergarten students and teachers who recalled vivid memories from their time there.

In April 2021, I prepared a comprehensive list of the 62 past and present Episcopal clergy serving the Valdosta area along with their years of service. For puzzle enthusiasts, a clergy word search accompanied that list. Over the summer, parishioners expanded (or refreshed) their knowledge of the Book of Common Prayer and particularly were asked to read about the role of the Custodian of the Standard Book of Common Prayer.

We were on a roll but experienced some disruptions during the summer. The rector of Christ Church, the Rev. David A. Johnson, pursued a position in Florida. Upon

his absence, Christ Church secured the services of an excellent supply priest, the Rev. James C. Pace, until an interim rector, the Rev. David W. Perkins, was appointed in September 2021. St. Barnabas Episcopal Church had been without assigned clergy since the pandemic started but secured the Rev. Susan Gage as deacon-in-charge in August 2021. At the Episcopal Church of Christ the King, their founding rector, the Rev. Stanley J. White, passed away in December 2020. And in spring 2021, their vestry decided to sell its three-story historic downtown Valdosta property which it had occupied since 2002. They purchased another historic downtown property which was dedicated on June 20, 2021.

In August and September 2021, I was actively preserving history. Specifically, vestry minutes, parish registers, and all other historical items I could put my hands on were scanned and/or photographed for digital preservation. This effort consisted of making 1,080 photographs and scanning 4,205 pages. I now have comfort with the fact that our records can be accessed more easily by office staff and are backed up off-site. I always wondered what was inside the big, stand up, antique safe in the church office; now I know.

At the October 3, 2021 Stewardship Dinner, I had the opportunity to share some of our Valdosta Episcopal history. Having recently read nearly every historical document available over the past two months, I selected items that I hoped would entertain the audience. I talked about facilities growth, congregation growth, ministries of the church, the Every Member Canvas which attempted to secure "subscriptions," the challenges of being landlocked in a downtown area, the regular events of parish life, and the work of junior wardens. Yet the two largest laughs came from a request by the bishop at the time (1949) who instructed the congregation to dig up the shrubbery from the Central Avenue church and move it to the new church location on Patterson Street. Also there was a mysterious sentence from a 1950s vestry minutes where they decided to "bury the matter and never speak of it again." I never figured out what they were referring to.

In November 2021, all 517 names in the Christ Church Remembrance Book

SEE **CELEBRATING A MILESTONE** PAGE 11

# Church building in the Oriente

CONTINUED FROM PAGE 9

He wanted key people to see the existing conditions, share the vision, and look to the far future. In concrete terms he wanted to position several specialists from other countries in the Oriente in order to begin the developmental processes during their stated and limited terms of service, and for them to train local Quechua's to assume the leadership roles for ongoing purposes. In that way he wanted to indigenize all of the processes and activities.

John Kelly, a priest in Connecticut who had previous ministry experience in Latin America, accompanied Bishop Coleridge on the trip to Ecuador, and across to the Andes to the Oriente. His post-trip comment is perhaps the best summary for what Bishop Cáceres was attempting. Kelly said, "To see 'our' Church (realizing, of course, that it is 'His' Church!) running to keep up with itself, bursting at its ecclesiastical seams, and confronting opportunities that stretch its resources to the uttermost, is inspiring, uplifting, and just plain wonderful!"

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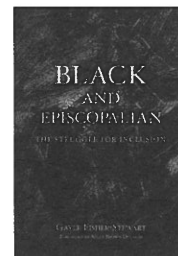
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*The Rev. John Rawlinson is the archivist for the Church Divinity School of the Pacific and a frequent contributor to The Historiographer.*

## New from Church Publishing

### BLACK AND EPISCOPALIAN THE STRUGGLE FOR INCLUSION



by Gayle  
Fisher-Stewart

Jan/2022, 176 Pages,  
paperback, 6 x 9  
ISBN-13:  
9781640654785

The author argues that whiteness is embedded in every aspect of religious life, from seminary to Christian education to last rites. Is it possible to be Black and Episcopalian and not feel alien, she asks. In her words we learn that inclusivity, above all, must be authentic.

# Celebrating a milestone

CONTINUED FROM PAGE 10

were transcribed and placed online. Parishioners were asked to pray for the faithful departed members and friends for All Souls' Day. St. Barnabas dedicated a columbarium in November as part of their All Saints' Day service. Along the way, I learned that the Christ Church Altar Guild formed in 1946 and was in its 75th year of continuous service.

Our desire to host a large community celebration was delayed twice during 2021. This was understandably due to the resurgence of Covid in the Valdosta-area and to adhere to diocesan guidelines. Finally, we made the decision to go forward with an outside event. On Saturday, November 13, 2021, over 120 guests enjoyed a celebratory cookout and received a proclamation from the City of Valdosta commemorating Episcopal Church Day.

The Rt. Rev. Frank S. Logue, Eleventh Bishop of Georgia, delivered a homily to parishioners and guests. Posters displaying historical items were set out for visitors to



source: the author

The senior wardens of the three Episcopal congregations display the proclamation declaring Episcopal Church Day in Valdosta. Pictured are Greg Moore of Christ the King, Nancy Lutsko of Christ Church, Susan Borchert of St. Barnabas, and Valdosta Mayor Pro Tem Tim Carroll.

view. Special thanks to the Men in Blue Grilling Team, the Hospitality Committee, and the parish senior wardens for this signature event. As 2021 closed, I was pleased that despite the challenges caused by a pandemic, we were able to celebrate

this milestone with our community and church families.

*Michael M. Black is a lifelong member of Christ Church, Valdosta and and the director of the Office of Institutional Effectiveness at Valdosta State University*

# Supporting clergy families for 250 years

by Michael Krasulski

EDITOR: This article was presented as an address to the Widows Corporation of the Diocese of Pennsylvania in 2019 at a dinner marking the corporation's 250th anniversary. At that gathering the corporation was renamed the Clergy Assurance Fund

One of the joys of working in higher education is the ability to draw on the expertise of one's colleagues. Our founder, the Rev. Dr. William Smith, provost of the Academy and College of Philadelphia did just that. We are honored tonight to have descendants of Dr. Smith with us. Dr. Smith once remarked "a worthy friend of mine was a leading member of the corporation for the relief of widows and children of Presbyterian ministers and who communicated to me not only several useful papers but likewise whatever remarks he thought might enable us to improve our plan, on the experience of any difficulties or deficiencies that had occurred in the execution of theirs." The friend was the Dr. Francis Allison, vice provost at the academy and college.

In the late 1750s, Dr. Allison and others formed the Corporation for the Relief of Poor and Distressed Presbyterian Ministers. There of course is a significant deviation from the Presbyterian effort. While Dr. Allison's effort benefited poor and distressed clergy, only widows and children of clergy received the benefits of Dr. Smith's effort. Additionally, the Presbyterians used a life insurance model, while the corporation opted to use an annuity product, which was very popular in England at the time.

Anglican clergy in the Middle Colonies of New York, New Jersey, and Pennsylvania were, especially in the countryside, poorly paid, if paid at all. Many were reimbursed only with gifts of food, supplies, or clothing. There was no formal method of support for their old age, let alone their survivors. Many Anglican clergy married later in life, usually choosing younger spouses, and often left families of small children without means of support. In an era when it was unheard of for clergy wives to work outside the home, many widows and children of Anglican clergy found themselves in dire conditions. This was the problem Dr. Smith was trying to solve.

The creation of an annuity plan to benefit the widows and orphans of clergymen



source: University of Pennsylvania Museum public domain

The Rev. Dr. William Smith, provost of the Academy and College of Philadelphia, is depicted in his vestments in an oil painting by Gilbert Stuart, ca. 1801.

in the middle colonies of New Jersey, New York, and Pennsylvania seems to defy logic, since these colonies were not Anglican strongholds. New York had about two dozen parishes. While in Pennsylvania at best 2 percent of the population was Anglican. New Jersey was somewhere in between. However Anglican laity held positions of significant influence in both business and politics in the largest cities of these colonies.

Perhaps because of their small number, clergy in the middle colonies would gather from time to time to discuss materials of mutual benefit. At one such meeting in October 1767 at St. John's Church in Elizabeth, New Jersey, it was agreed to form a committee to explore provisions for "distressed widows and children of such our Clergy as should die in narrow or necessitous circumstances." With Dr. Smith as chair, the committee drafted a charter for the Corporation for the Relief of Widows and Children of Clergymen in the Communion of the Church of England, in America. The name was aspirational though as charters were only submitted to the colonial governments of New York, New Jersey, and Pennsylvania.

Sixty seven men signed the charters including two future bishops – the Rev. Samuel Seabury and the Rev. Charles Inglis. Among the laity from Pennsylvania the likes of Samuel Powel, Benjamin Chew

and Francis Hopkinson. The first meeting was held on October 3, 1769 at St. Mary's Church in Burlington, New Jersey; however since the meeting lacked a quorum the meeting was moved to Christ Church Philadelphia and concluded on October 10. While there would be one president and one secretary each colony would have its own treasurer and the accounts would be kept separate.

For this project to be successful the corporation needed seed money. A request was made to the Society for the Propagation of the Gospel. They agreed to contribute 20 pounds to each fund annually. The corporation also wrote to the archbishops of York and Canterbury and the bishop of London for support. The archbishop of York never wrote back to the request, the archbishop of Canterbury offered the 18th century equivalent of thoughts and prayers, while the bishop of London sent 20 pounds as a personal gift. He made quite clear that such a request should never be made again. Besides annuity payments, donations and an offering collected at the delivery of the annual sermon also provided support. Pennsylvania's fund was managed by the Samuel Powel, one-time mayor of Philadelphia. Under his watchful eye, and his sound investment strategies, the fund grew to the largest of the three. The fund even made money during the Revolutionary War.

SEE **CLERGY FAMILIES** PAGE 14

# MEMBERS MATTER

Without the nearly 900 members of our three organizations—the Episcopal Women's History Project, the Historical Society of the Episcopal Church, and the National Episcopal Historians and Archivists—accomplishing our respective missions would be impossible. Your generosity enables us to continue to serve the wider church through scholarship, archival preservation and organization, and advocacy for the stories that need telling. On behalf of our three organizations, the boards of directors acknowledge the 2021 members who gave beyond the regular level of membership. Thank you and God bless you in your ministry.

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## Fellowship offered by New York Reparations Committee

The Reparations Committee of the Episcopal Diocese of New York is seeking assistance for its work with congregations to explore the story of their involvement in enslavement and its legacy.

The Reparations Committee is offering a yearlong paid fellowship to assist in our work to establish a fund for reparations. Specifically, the position is an opportunity to work with the Committee as we in turn work with congregations to explore their stories of involvement in enslavement and its legacy.

The New York Diocesan Reparations Committee was created in response to the Transatlantic Slave Trade and its aftermath of segregation and discrimination. The role of the Reparations Committee is to collect and document information on the complicity of the Episcopal Diocese of New York in the institution of slavery and its subsequent history of segregation and discrimination. The committee considers the benefits the Episcopal Church derived from the institution of slavery and will collect, through documentation and storytelling, information on historical and present-day privilege and under-privilege in order to discern a process toward restorative justice. The Committee's findings will help to determine whether the diocese is called to conduct a truth and reconciliation process with regard to the legacies of racial discrimination and oppression. For more information, visit our web-site: <https://ednyreparationsblog.wordpress.com>

## Clergy families

CONTINUED FROM PAGE 12

On page 79 in minute book I now stored at the Historical Society of Pennsylvania, "the minutes and proceedings for the year 1775 have been lost during the confusion of war, which commenced that year. During the War the corporation did not meet." The corporation resumed activities after the end of the war. By the late 1790s, under the guidance of the Rt. Rev. William White, Pennsylvania lead the way for the breakup of the corporation into three separate corporations. Both the New York and New Jersey corporations continue to this day.

The annuity product offered by the corporation proved to be rather unpopular. Even when Bishop White extolled the benefits at diocesan convention, there were few takers. Enter Horace Binney. We are honored tonight to have descendants of Horace Binney with us. Binney was an attorney and politician and also the most respected man in Philadelphia insurance. Writing some twenty years after his death, J. A. Fowler in his monumental history of the insurance industry in Philadelphia declared that Binney had the greatest insurance brain Philadelphia had ever seen. Binney studied the problems around the annuity product. He developed two products. The first was akin to

a high interest savings account, which was discounted in 1905 and the other was a highly subsidized life insurance policy, which proved very popular. Because of Binney's administrative skill and insurance genius, John Wallace in his 1869 history of the corporation declared him the corporation's second founder.

In carrying on in the tradition of John Wallace and naming founders, I see the Rt. Rev. Allan Bartlett as the third founder of the corporation for his leadership on clergy and family wellness in the 1980s and 1990s. These efforts created a renewed interest among clergy in the services provided by the corporation and the assurance created for clergy and their families cannot be understated.

The reference to the American revolution in minute book I was very exciting. As a researcher I was hoping to find references to various historical events. Nothing. Well until the gas crisis during the 1970s. The minutes are equally silent on the affairs of the Diocese of Pennsylvania and the wider Episcopal Church. Surely there would be something said about the formation of the Church Pension Group in 1917. Silence. One can reasonably conclude that the corporation did not see their work and that of the Church Pension Group as being in conflict or competition. What I did find however was a group of men, and they were all men until 1988, who were devoted and dedicated

## MEMBERS MATTER

CONTINUED FROM PAGE 13

### HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH

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to the support of clergy families. When the women clergy first applied for policies - no debate. The corporation serves clergy families. Even marriage equality, still a thorny issue in some pockets of the Episcopal Church, was not an issue. The structures were already in place. These examples are not to say that the Corporation was aloof to the social changes around them. Rather no matter how the Episcopal Church changed, the corporation would continue to support clergy families, however you define families, to the best of its ability. As the 100th anniversary of the corporation approached, the members of the acting committee gathered in the vestry room at St. Peter's Church, 3rd and Pine Streets. The secretary processed minute book I into the room and placed it on the table. As the minutes note the members of the acting committee took a moment of silence to consider all of the work that had been done on behalf of clergy families. The assurance that the corporation has provided for the past 250 years is the cornerstone of its success and the very reason we have so much to celebrate tonight.

*Michael Krasulski is department chair of and assistant professor in the Library and Learning Resources Department at the Community College of Philadelphia; and serves as the archivist of the Diocese of Pennsylvania*



# Amateur Archivist Providing secure storage

**John Rawlinson**

The ideal situation for an archival collection is a locked room which is properly air and humidity controlled, with metal shelving fixed to the walls and ceiling. An amateur archivist usually has none of those conditions!

A locking metal file cabinet is the point of beginning. If a locking cabinet is not available, use a cabinet which does not lock, then find a person who is handy with metal objects, and ask them to make modifications. One simple modification is to add a semi-circular metal piece with a drilled hole through it on the top and bottom of the front. That allows a lockable metal rod to be inserted from top to bottom, making the whole cabinet

lockable. Being lockable is important because the collection will contain confidential and sensitive material.

Shelving should be other than wood — which has natural destructive acid content. Metal shelving with an rust-preventing surface is good. One might also use shelving with some type of plastic (or formica-like) covering. Suitable new shelving is often available at nationally-known “big box” stores. It is also possible to solicit donations of suitable used shelving, or the modicum of money needed to purchase new items. It is important that the shelves be bolted to the wall, so there is no risk of it falling onto somebody.

Some dedicated space is also needed. The legitimate and common complaint

is that only a small closet is allocated for archival purposes. While that is not ideal, the reality is that one needs to accept whatever is available — and work up. Make sure the space locks. If the space does not lock, installing a simple door-knob lock is relatively simple and inexpensive. If the amateur archivist is not able to do that task, a willing volunteer can do so.

*The Rev. John Rawlinson is archivist of the Church Divinity School of the Pacific, Berkeley, California and the former archivist for the Diocese of California.*

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**our new puzzler**

## Can you name and place this church?



For the first two years of its existence this Southwestern church met in a barn, and in 1964 purchased a historic farmhouse where they had been operating an Episcopal day school. Within a year the congregation had built an education building which served as both school and worship space for over a decade. Rapid growth led to the construction of a new sanctuary in 1976 and the expansion of parish staff. Their third sanctuary was built in 2003 to accommodate their continued growth, and a separate nursery building followed. Along with the original education building, sanctuary and nursery, the campus includes the historic farmhouse which houses the church offices. In 2008, the farmhouse, built in the Western Colonial box style, was placed on the National Register of Historic Places.

Though quite traditional and conservative in its early years, the congregation has grown to be more inclusive and welcoming to

persons of all backgrounds, describing itself as “our quirky, fun, diverse mix of people.” Ministries include a pastoral care program called CareConnect in which parishioners make calls to check in on members; the Community of Hope which provides volunteer companions to members who are experiencing one or more life challenges; and a new community garden project just getting underway. Another new ministry is the Courageous Ground Task Force that tackles issues of systemic racism and oppression.

Originally a rural church, the parish is now in a suburb not far from the city center. Its home city, which had its start as a U.S. Army post in 1865, is now part of a large metropolitan area. The connection to a regional railroad and construction of a major dam sped the growth of the city and valley. The surrounding community is home to several multinational companies, a state university, and a college bowl stadium. The municipal government has provided seed money to several business incubators. The area is home to an MLB minor league team and the first IKEA store built in the state.

Email your best guess to  
[thehistoriographer@gmail.com](mailto:thehistoriographer@gmail.com)

Teresa Di Biase was the first to correctly identify the church in last issue's Puzzler: St. Peter's Episcopal Church in Seward, Alaska. Di Biase, a member of the Episcopal Women's History Project, chalks up her win to having visited Alaska last summer, and having researched the Seward area on the Kenai Peninsula, though she did not get there during her visit.

Also coming up with the correct answer was Wilmar Jennings of Providence RI (he also had the correct answer for the last Puzzler). Like before, all he had to do was pursue his copies of NEHA's Historic Episcopal Churches Engagement Calendar, in this case the 2003 volume.

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of a 19th century  
**ISSUE:** Episcopal navy chaplain

*preserving the past to inform the future*