



[Author Unknown](#)

The wonder of it! Eternity having been set in the tiny acorn of the man called Jesus Christ, waiting to fill the universe with the plantation of mighty Live-oak trees!

# ST. PETER'S PIKELAND UCC CHURCH HISTORY CHAPTER THREE 1883 THROUGH 2012

**When recounting our history – particularly during the latter part of the 20<sup>th</sup> and the beginning of the 21<sup>st</sup> centuries – we must recognize and commend the work of our St. Peter’s Angel, Annamae Moore. Officially we call her our Pastoral Coordinator, a role that in many ways only Annamae is uniquely qualified to serve. Our last eight pastors (Siudy, Thompson, Mackey, Langerhans, Hetrich, Lamson, Zehmer and Hanson) have been ably assisted by Annamae. She has an extraordinary bedside manner when calling on the sick or grieving families, she helps every bride with the stress of a wedding day and every Sunday assure that our worship service runs like a finely tuned watch.**



**We thank Annamae for her tireless service and dedicate this chapter of our history to her because she has been and continues to be a major part of our church life.**

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## **A Message to Our Successors at St. Peters**

In 1811, the Lutheran congregation on our beautiful hill joined together with some German Reformed neighbors in an agreement to build a new church, jointly owned. On October 4, 1812, under the name of St. Peter's Church, the new church was dedicated and consecrated to God, "for us and our posterity...as long as the sun and moon shall shine."

In October of 1912, with the sun and the moon still shining, a grand centennial celebration was held to give thanks for the first 100 years, and to recommit the church to the work of Christ in the years that would follow.

As I write this, now 200 years later, the sun is shining brilliantly through the windows of the church sanctuary, and I can still hear the loud "amens" from Sunday last, with praise and thanksgiving offered to God.

We have been celebrating the gift of these last two centuries throughout the year. In January, we held a special event to look back at our earliest years, including a Revolutionary War soldier, who made those times come alive. In February, our annual Mission Sunday, at which we celebrate our outreach into the world, took a look back at the proud legacy of outreach in our church. In April, a Youth Sunday titled, "Building Our Future," saw many of our youth honor the past, and "build" for the future in a creative way.

In October of this year, the month when, 200 years ago, our forebears first worshiped in the newly built church, we will have a two-day celebration, including the dedication of a time capsule, to be opened at the tricentennial celebration of our beloved St. Peter's!

Who can know how long God will need Christ's church in the world? An ancient Cheyenne Indian poem reads:

Let us know peace.  
For as long as the moon shall rise,  
For as long as the rivers shall flow,  
For as long as the sun shall shine,  
For as long as the grass shall grow,  
Let us know peace.

### **Isaiah 30:26**

"The light of the moon will be as the light of the sun, and the light of the sun will be seven times brighter, like the light of seven days, on the day the LORD binds up the fracture of His people and heals the bruise He has inflicted." Holy God, we give thanks for the dedicated work of our

forebears over these last 200 years. As President Eisenhower challenged his successors I ask you to “keep the peace; to foster progress in human achievement, and to enhance liberty, dignity and integrity among peoples and among nations.

To strive for less would be unworthy of a free and religious people.”

May future disciples at our little white church on the hill look back to our time, and see that we have served you well.

Amen.

Pastor Doug Hanson

## Getting to Know St. Peter's Pikeland in the Larger Context of the United Church of Christ



### ***What does the logo symbolize?***

The symbol of the United Church of Christ comprises a crown, cross and orb enclosed within a double oval bearing the name of the church and the prayer of Jesus, "That they may all be one" (John 17:21). It is based on an ancient Christian symbol called the "Cross of Victory" or the "Cross Triumphant." The crown symbolizes the sovereignty of Christ. The cross recalls the suffering of Christ—his arms outstretched on the wood of the cross—for the salvation of humanity. The orb, divided into three parts, reminds us of Jesus' command to be his "witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth" (Acts 1:8). The verse from Scripture reflects our historic commitment to the restoration of unity among the separated churches of Jesus Christ.

### ***What we believe***

We can tell you more about the United Church of Christ with the help of seven phrases from Scripture and Tradition which express our commitments.

■ *That they may all be one.* [John 17:21] This motto of the United Church of Christ reflects the spirit of unity on which it is based and points toward future efforts to heal the divisions in the body of Christ. We are a uniting church as well as a united church.

■ *In essentials unity, in non-essentials diversity, in all things charity.* The unity that we seek requires neither an uncritical acceptance of any point of view, nor rigid formulation of doctrine. It does require mutual understanding and agreement as to which aspects of the Christian faith and life are essential.

■ *The unity of the church is not of its own making.* It is a gift of God. But expressions of that unity are as diverse as there are individuals. The common thread that runs through all is love.

■ *Testimonies of faith rather than tests of faith.* Because faith can be expressed in many different ways, the United Church of Christ has no formula that is a *test* of faith. Down through the centuries, however, Christians have shared their faith with one another through creeds,

confessions, catechisms and other statements of faith. Historic statements such as the Apostles' Creed, the Nicene Creed, the Heidelberg Catechism, the Evangelical Catechism, the Augsburg Confession, the Cambridge Platform and the Kansas City Statement of Faith are valued in our church as authentic *testimonies* of faith. In 1959, the General Synod of the United Church of Christ adopted a Statement of Faith prepared especially for congregations of the United Church. Many of us use this statement as a common affirmation of faith in worship and as a basis for study.

■ *There is yet more light and truth to break forth from God's holy word.* This affirmation by one of the founders of the Congregational tradition assumes the primacy of the Bible as a source for understanding the Good News and as a foundation for all statements of faith. It recognizes that the Bible, though written in specific historical times and places, still speaks to us in our present condition. It declares that the study of the scriptures is not limited by past interpretations, but it is pursued with the expectation of new insights and God's help for living today.

■ *The Priesthood of All Believers.* All members of the United Church of Christ are called to minister to others and to participate as equals in the common worship of God, each with direct access to the mercies of God through personal prayer and devotion.

Recognition is given to those among us who have received special training in pastoral, priestly, educational and administrative functions, but these persons are regarded as *servants*—rather than as persons in authority. Their task is to guide, to instruct, to enable the ministry of all Christians rather than to do the work of ministry for us.

■ *Responsible Freedom.* As individual members of the Body of Christ, we are free to believe and act in accordance with our perception of God's will for our lives. But we are called to live in a loving, covenantal relationship with one another—gathering in communities of faith, congregations of believers, local churches.

Each congregation or local church is free to act in accordance with the collective decision of its members, guided by the working of the Spirit in the light of the scriptures. But it also is called to live in a covenantal relationship with other congregations for the sharing of insights and for cooperative action under the authority of Christ.

Likewise, associations of churches, conferences, the General Synod and the churchwide "covenanted ministries" of the United Church of Christ are free to act in their particular spheres of responsibility. Yet all are constrained by love to live in a covenantal relationship with one another and with the local churches in order to make manifest the unity of the body of Christ and thus to carry out God's mission in the world more effectively.

The members, congregations, associations, conferences, General Synod, and covenanted ministries are free in relation to the world. We affirm that the authority of God as revealed in Jesus Christ and interpreted with the aid of the Holy Spirit stands above and judges all human



culture, institutions and laws. But we recognize our calling both as individuals and as the church to live in the world:

- To proclaim in word and action the Gospel of Jesus Christ.
- To work for reconciliation and the unity of the broken Body of Christ.
- To seek justice and liberation for all.

This is the challenge of the United Church of Christ.

The United Church of Christ does not have bishops or a hierarchical structure. Instead, the local church is in a covenantal relationship with the larger organizations of the UCC through a spirit of cooperation. Therefore, it is said that a church in the UCC has “local autonomy.” Although we see ourselves as part of a greater whole, even the universal church of Jesus Christ, we also take responsibility for our own identity within that understanding.

### ***UCC Structure:***

- Local church
- Associations: A grouping of local UCC churches in close proximity to each other.
- Conferences: 38 Conferences in the UCC cover the United States. Most are broken into Associations. The Pennsylvania Southeast Conference office is located in Collegeville. The PSEC incorporates seven Associations. St. Peter’s Pikeland Church is in the Ursinus Association.
- National Office: The national office of the UCC is located in Cleveland OH. It is broken into four covenanted ministries. They are the following: Office of General Ministries, Local Church Ministries, Wider Church Ministries, Justice and Witness Ministries. Actions are taking place on the national and regional levels to consider a more streamlined model of governance in the national office.
- General Synod: Every two years, the General Synod meets. This is a large body of UCC representatives made up of both national and Conference delegates.

## **Historic Religious and Political Milestones of the 20th Century**

Through the 19th century, America concentrated on creating a nation that spanned the continent, and it avoided foreign entanglements. Once industrialized and more prosperous, it began looking for foreign markets and colonies.

By the turn of the 20th century, the United States had become a minor imperial power, fighting a war with Spain for Cuba and the Philippines and annexing Hawaii and several other territories. World War I engaged the United States in European affairs, but after the war, a wave of isolationist feeling swept the country. Refusing membership in the League of Nations, America turned inward once again. Absorbed by the prosperity of the 1920s and the Great Depression of the 1930s, America let its military strength erode. It was not prepared for war when the

Japanese struck the U.S. fleet at Pearl Harbor in late 1941.

Emerging from World War II as the most powerful economic power on Earth, the United States changed its foreign policy dramatically. It took the lead in founding the United Nations. It invested billions of dollars through the Marshall Plan to help strengthen war-devastated European democracies. It created a system of alliances, including the North Atlantic Treaty Organization (NATO).

Central to America's foreign policy in the post-war period was the containment of the Soviet Union and communism. During the Cold War, the United States and its allies competed with the Soviet Union and its allies militarily, economically, and ideologically. Both sides created massive military forces and huge stockpiles of nuclear weapons. Although the two superpowers never went to war, the policy of containment led the United States into the bloody Korean and Vietnam wars.

The Cold War ended when the Soviet Union, economically exhausted from competing with the West, disintegrated. This left the United States the only remaining superpower in a world no longer ruled by the logic of containing the Soviet Union.

Through time, various constitutional principles and values have shaped American foreign policy. American foreign policy has favored the self-determination of nations for independence. Based on our commitment to constitutional government, we often favor and support nations that practice democracy. These principles, however, sometimes have conflicted with the goals of national security, economics, or the realities of international politics. In certain cases, America has supported dictatorial governments or intervened to curtail popular political movements.

### ***Religious Influences in the 20th Century***

Balmer, a religious historian, notes in his book, *Religion in American Life*, that at the dawn of the new era "Christian Century" magazine editor George A. Campbell foresaw the twentieth century as a century "more truly Christian than any of its predecessors." For Campbell that triumph would most certainly be of the mainline Christian denominations. What he did not know was that the twentieth century would also see the rise of American Roman Catholicism, Pentecostalism, Judaism, and eventually the presence of significant numbers of Buddhists, Hindus, and Muslims.

While the beginnings of the twentieth century looked to be very mainline Protestant the seeds of numerous alternatives were being planted as well. American Roman Catholics, either ignored or actively discriminated against, were moving from thinking of themselves as religious strangers in a strange land to belonging to a distinctly American church. "In 1908 Pius X declared that the United States was no longer a missionary territory for Roman Catholicism, meaning that the church in America was sufficiently well established that it required no further help from foreign Catholics." The American church was actually strong and active enough to be sending out missionaries and schooling its young adherents against Protestant education in schools and youth associations. There were a few folks whose influence dramatically shaped

religious views in the U.S. during latter part of the 19<sup>th</sup> century and the first half of the 20<sup>th</sup> century.

### 1853: First woman pastor



Antoinette Brown is the first woman since New Testament times ordained as a Christian minister, and perhaps the first woman in history elected to serve a Christian congregation as pastor. At her ordination a friend, Methodist minister Luther Lee, defends "a woman's right to preach the Gospel." He quotes the New Testament: "There is neither male nor female, for you are all one in Christ Jesus."

### 1897: Social Gospel movement denounces economic oppression



Congregationalist Washington Gladden is one of the first leaders of the Social Gospel movement—which takes literally the commandment of Jesus to "love your neighbor as yourself." Social Gospel preachers denounce injustice and the exploitation of the poor. He writes a hymn that summarizes his creed: "Light up your Word: the fettered page from killing bondage free."

## 1943: The 'Serenity Prayer'



Evangelical and Reformed theologian Reinhold Niebuhr preaches a sermon that introduces the world to the now famous Serenity Prayer: "God, give us grace to accept with serenity the things that cannot be changed, courage to change the things that should be changed, and the wisdom to distinguish the one from the other."

## 1952: 'The Courage to Be'



Evangelical and Reformed theologian Paul Tillich publishes "The Courage to Be"—later named by the New York Public Library as one of the "Books of the Century." "Life demands again and again," he writes, "the courage to surrender some or even all security for the sake of full self-affirmation."

## Churches Uniting - a 20th Century Phenomena ....

From The Free Dictionary: Ecumenical Movement (20<sup>th</sup> century)

Progress was made in mergers between individual churches; notable examples include the Church of South India, established in 1947, the first union between episcopal and nonepiscopal churches, and in the United States, where there have been many mergers, the United Church of Christ. A proposal was made in 1960 to bring together the American Methodist, Episcopal, United Presbyterian, and United Church of Christ denominations; this led to the establishment (1962) of the Consultation on Church Union, whose discussions continued into the 1970s. A proposed merger between the English Methodists and the Church of England was rejected by the Methodists in 1969. The Anglicans did, however, reach several doctrinal accords with the Roman Catholic Church in the early 1970s. Several American Lutheran churches united to form

the Evangelical Lutheran Church in America in 1988, which agreed in 1997 on a full communion (an arrangement by which churches fully accept each other's members and sacraments) with the Presbyterian Church (USA), the United Church of Christ, and the Reformed Church in America. The Lutheran group reached a similar agreement with the Episcopal Church and the Moravian Church in 1999. Under the terms of the full communion, the churches involved can hold joint worship services, exchange clergy members, and collaborate on social service projects.

## *The United Church of Christ is Formed*

### **1957: Spiritual and ethnic traditions unite**

The United Church of Christ is born when the Evangelical and Reformed Church unites with the Congregational Christian Churches. The new community embraces a rich variety of spiritual traditions and embraces believers of African, Asian, Pacific, Latin American, Native American and European descent.

On Tuesday, June 25, 1957, at Cleveland, Ohio, the Evangelical and Reformed Church, 23 years old, passionate in its impulse to unity, committed to "liberty of conscience inherent in the Gospel," and the Congregational Christian Churches, 26 years old, a fellowship of biblical people under a mutual covenant for responsible freedom in Christ, joined together as the United Church of Christ. The new church embodied the essence of both parents, a complement of freedom with order, of the English and European Reformations with the American Awakenings, of separatism with 20th-century ecumenism, of presbyterian with congregational polities, of neoorthodox with liberal theologies. Two million members joined hands.

The story of the United Church of Christ is the story of people serving God through the church. Co-President James E. Wagner, a graduate of Lancaster Seminary, parish minister, seminary professor, and instructor in Bible, brought intellectual and spiritual stature, wisdom and brotherly warmth to match the generous personality of Co-President Fred Hoskins, gifted Congregational Christian professor and pastor, of liberal theological orientation and consummate organizational ability.

A message was sent to the churches from the Uniting General Synod, signed by its moderators, Louis W. Goebel and George B. Hastings, its co-presidents, and co-secretaries **Sheldon E. Mackey (our interim Pastor in 1987-88 )** and Fred S. Buschmeyer. After acknowledging the separate ancestries of the parties to the union and citing ecumenical "relatives" of both denominations, the message stated, "Differences in ecclesiastical procedure, which in sundry places and times have occasioned tensions and disorders, are appointed their secondary place and are divested of evil effect." The union, the message continued, was possible because the "two companies of Christians hold the same basic belief: that Christ and Christ alone is the head

of the Church ... From him [we] derive the understanding of God, ... participation in the same spirit, the doctrines of faith, the influence toward holiness, the duties of divine worship, the apprehension of the significance of baptism and the Lord's Supper, the observance of church order, the mutual love of Christians and their dedication to the betterment of the world" ("Report on the Uniting General Synod:" Advance, July 12, 1957, p. 22).

A Joint Resolution, declaring the basis of union, adopted by both parties at the Uniting General Synod, said in part: "Delegates of the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches, in joint session assembled this day in the city of Cleveland, Ohio, do hereby declare that The Basis of Union with the Interpretations has been legally adopted ... that the union ... is now effected under the name of 'The United Church of Christ' ... that the union be formally pronounced ... in the name of the Father, and of the Son, and of the Holy Spirit ... that until the adopting Constitution ... The Basis of Union shall regulate the business and affairs of the United Church of Christ .... "

The Second General Synod at Oberlin in 1959 received for study by the churches a first draft of a constitution and approved a Statement of Faith:

Statement of Faith We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify: He calls the worlds into being, creates man in his own image, and sets before him the ways of life and death. He seeks in holy love to save all people from aimlessness and sin. He judges' men and nations by his righteous will declared through prophets and apostles. In Jesus Christ, the man of Nazareth, our crucified and risen Lord, he has come to us and shared our common lot, conquering sin and death and reconciling the world to himself. He bestows upon us his Holy Spirit, creating and renewing the church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races. He calls us into his church to accept the cost and joy of discipleship, to be his servants in the service of men, to proclaim the gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at his table, to join him in his passion and victory. He promises to all who trust him forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, his presence in trial and rejoicing, and eternal life in his kingdom which has no end. Blessing and honor, glory and power be unto him. Amen.

### **1959: Historic ruling that airwaves are public property**

Southern television stations impose a news blackout on the growing civil rights movement, and Martin Luther King Jr. asks the UCC to intervene. Everett Parker of the UCC's Office of Communication organizes churches and wins in Federal court a ruling that the airwaves are public, not private property. The decision leads to a proliferation of people of color in television studios and newsrooms.

Able administration by the co-presidents and intensive committee work by lay and clergypersons produced an orderly procedure for consolidation of boards and other program agencies. The Third General Synod at Philadelphia in 1961 adopted the Constitution and By-

Laws and elected a devoted, hardworking pastor its first president. Ben Herbster, earnest supporter of educational and ecumenical Christian endeavors, always faithful to the needs and requests of local churches and pastors, would guide the "freedom and order" of the new church for eight years. Calling for unity, he would, in his own words, remain "experimental ... seeking new modes that speak to this day in inescapable terms."

The youthful years of the United Church of Christ called the church to ministry in a society barely recovered from a war in Korea, soon thrust with its burden of sorrow and guilt into another in Vietnam. Burgeoning and expensive technologies in a shrinking world seemed to offer the bright prospect of ever more familiar human relationships, with fleeting promises of time to enjoy them, yet generating ominous clouds of increasing crime, violence and fear of nuclear annihilation. The first years of the church's life began during a period of unprecedented national economic prosperity and hope, when, during the preceding decades, new church buildings had abounded to accommodate worshipers disinclined to consider denomination important.

The constitution had provided for the General Synod to recognize the United Church Board for Homeland Ministries and the United Church Board for World Ministries as mission instrumentalities. Also recognized to do the work of the church were the Pension Boards and the United Church Foundation. Other program instrumentalities for the whole work of the church have been established, as needed, by the General Synod: Stewardship Council, Office of Communication, Office for Church in Society, and Office for Church Life and Leadership. The General Synod has also provided for such special bodies as Commission for Racial Justice, Commission on Development, Coordinating Center for Women in Church and Society, Historical Council, Council for Ecumenism, Council for Higher Education. A Council of Conference Executives includes the 39 conference ministers. A Council of Instrumentality Executives assists the president and Executive Council in planning implementation of General Synod and Executive Council (ad interim for General Synod) decisions.

The priorities, pronouncements, and program recommendations of the General Synods throughout the 1960s and 1970s reflected a biblical sensitivity to God's care for a world that once led Jesus of Nazareth to weep over the city of Jerusalem. Peace, ecumenism, and human rights walked hand in hand in the United Church of Christ during the 1960s, continuing into the 1970s, the last with a louder and louder voice. At the grassroots, many people worked for black and other minority justice rights, for the elevation of women to equal regard and opportunity with men in society, for just treatment and consideration of all persons of whatever sexual affection preference, for a more humane criminal justice system, and for the enablement of people with handicaps to lead a full life. Local churches were encouraged to support local councils of churches and the work of the National Council of Churches of Christ in the United States, that had in 1950 united many efforts of Protestant and Orthodox churches.

On the national level, a Consultation on Church Union (COCU) was initiated in 1960 to "form [together] a plan of church union both catholic and reformed," and to invite any other churches

to join that could accept the principles of the plan. The United Church of Christ promptly joined the effort and COCU produced in 1966 a Plan of Church Union. By 1970, the World Alliance of Reformed Churches and the International Congregational Council had merged, and in 1976, COCU's In Quest of a Church Uniting was submitted to ten participating American churches for study and response; in 1977, a Plan of Union was published. The consultation would continue and the United Church of Christ often reiterated it "would not do anything alone that could be done as well or better with other churches."

In 1972 United Church Herald joined Presbyterian Life to become A.D. The same inclusive spirit became prominent within the denomination as well. In an attempt to bring young people more fully into the life of the church, the two former national youth structures (Pilgrim Fellowship and Youth Fellowship) were abandoned. In 1969, the Seventh General Synod voted that a minimum of 20 percent of all future Synod delegates and members of national boards must be under 30 years of age. This action has led many conferences, associations, and churches to include youth in decision-making bodies.

### **1972: Ordination of first openly gay minister**

The UCC's Golden Gate Association ordains the first openly gay person as a minister in a mainline Protestant denomination: the Rev. William R. Johnson. In the following three decades, General Synod urges equal rights for homosexual citizens and calls on congregations to welcome gay, lesbian and bisexual members.

### **1973: Civil rights activists freed**

The Wilmington Ten—ten civil rights activists—are charged with the arson of a white-owned grocery store in Wilmington, N.C. One of them is Benjamin Chavis, a social justice worker sent by the UCC to Wilmington to help the African American community overcome racial intolerance and intimidation. Convinced that the charges are false, the UCC's General Synod and raises more than \$1 million to pay for bail. Chavis spends four and a half years in prison but is freed when his conviction is overturned. The UCC recovers its bail—with interest.

### **1976: First African American leader of an integrated denomination**

General Synod elects the Rev. Joseph H. Evans president of the United Church of Christ. He becomes the first African American leader of a racially integrated mainline church in the United States.

Increasing numbers of young people attend General Synods as visitors as well as delegates. Delegates under 30 have strongly influenced decisions. Articulate, committed young people have inspired and given new life to the General Synods since 1969. A 1980 National Youth Event at Carleton College rallied youth leaders of the United Church of Christ. No longer are young people seen as "the church of tomorrow"; they are an integral part of the church today



throughout the denomination.

During a period of student unrest, strong protest of America's involvement in the Vietnam War, continuing pressure for minority rights, the initial upheavals of the women's movement, and following national outrage and grief over assassinations of public leaders, North Carolinian Robert V. Moss, New Testament scholar and president of Lancaster Theological Seminary, was elected president of the United Church of Christ by the General Synod in 1969. Greatly loved, a gentle man with firm biblical conviction, he spoke with a loud anti-war voice and guided faithfully the church's peace and justice efforts. With General Synod mandate, he called for withdrawal from Vietnam and for support of United States policies that would lessen rivalries in the Middle East. An advocate of ecumenism, he served with distinction on the Central Committee of the World Council of Churches and supported its stands against apartheid in South Africa and for world peace.

General Synod VIII, concerned also with the faith crisis, racial justice, peace and United States power, and the local church, established a Task Force on Women in Church and Society, which pressed successfully for a General Synod mandate that 50 percent of delegates to national meetings and members on national boards and councils be women, and later for use of inclusive language in the church. The Council for American Indian Ministries (CAIM), Pacific and Asian American Ministries (P AAM), and the Council for Hispanic Ministries look after special needs and interests of their minority groups and offer their unique gifts of ministry to the rest of the church.

From the General Synod in 1973, a delegation of 95 flew from St. Louis to the Coachella Valley in California to stand with the United Farm Workers in their struggle against farm owners and a rival union. The General Synod responded to the financial crisis of six black American Missionary Association-founded colleges in the South, by raising \$17 million through the bicentennial 1776 Achievement Fund campaign between 1974 and 1976. The fund also aided overseas educational institutions. The same General Synod voted bail money for the "Wilmington 10," a group of eight young black men and one white woman who, involved in a North Carolina racial conflict, were imprisoned with a United Church of Christ worker, who was sent by the Commission for Racial Justice to help.

In the autumn of 1976, the church mourned the death from illness of its 54-year-old second president. Robert V. Moss died on October 25. Feeling keenly their loss, the churches received gladly his legacy of concern for justice, peace, and ecumenism.

Joseph H. Evans, secretary of the United Church of Christ, led the church as its third president for an interim period of 11 months. He repeatedly carried across America and overseas a message of unity and purpose to the grieving church and with pastoral skill brought comfort to many people.

Disintegration in the culture of traditional Christian mores surrounding sexual relationships and the institutions of marriage and family raised the need for a church study of human sexuality.

Differing perspectives on biblical teaching rendered the study controversial. The General Synod in 1975 and 1977 sustained the conviction that sexual and affection preference should not be a basis for denial of human rights enjoyed by others.

In 1977, the General Synod chose a vigorous former pastor and Massachusetts Conference minister, Avery D. Post, as president. A New Englander of poetic appreciations and ecumenical faith, grounded in a neo orthodox biblical theology, he was elected by acclamation.

The synod also called the church to responsible monitoring of exploitative broadcasting, public access and opportunity for handicapped persons, and the right to meaningful, remunerative work. World hunger and a threatened environment were commended to United Church Christians for attention and remediation, as was the social responsibility of multinational corporations.

A covenant with the Christian Church (Disciples of Christ) to continue cooperative projects and theological and ecclesiological studies postponed a decision on formal union negotiations until 1985.

United Church Christians provided legal and moral support during the seven years that it took to win vindication for the "Wilmington 10." After a 1979 national women's meeting convened 2,000 women at Cincinnati, the Coordinating Center for Women in Church and Society was established and funded by General Synod XIII. By 1980, there were 485 United Church of Christ congregations of predominantly minority background, numbering 76, 634 persons of Afro, Asian and Pacific Island, Hispanic, and American Indian heritage. Between 1970 and 1979, each group showed net gains in membership. A decline in general United Church of Christ membership was believed to reflect demographic and migratory patterns in the United States.

Movements within the church such as the United Church People for Biblical Witness, the Fellowship of Charismatic Christians in the United Church of Christ, and United Church Christians for Justice Action help people of like perception and intention to find one another within the "beautiful, heady, exasperating mix" of the pluralistic church.

The church responded to these changes. Recognizing the urgency of Christian renewal and mission, General Synod XIII adopted a four-year program to fund New Initiatives in Church Development. Synod delegates expressed their support for women's equality by participating in vigils to encourage ratification of the Equal Rights Amendment. Peace and Family Life, eloquently upheld by youth delegates, became priorities for the biennium.

General Synod XIV, meeting in Pittsburgh, Pennsylvania, saw the election of the Rev. Carol Joyce Brun as the third Secretary of the United Church of Christ, succeeding Dr. Joseph H. Evans. At General Synod XIV the ministry sections of the Constitution and Bylaws were extensively amended, "Youth and Young Adults" was adopted as a priority, a new Council on Racial and Ethnic Ministries was authorized, a mission partnership with the Presbyterian Church of the Republic of Korea was voted, and such mission issues as the concern for persons with

AIDS, justice and peace in Central America, and the evil of apartheid in South Africa received the careful attention of the delegates.

Delegates at General Synod XV, meeting in Ames, Iowa, expressed their concern about the farm crisis in the United States, declared the United Church of Christ a Just Peace Church, supported sanctuary for political refugees escaping from South Africa and Central America, and supported full divestment of all financial resources from all corporations doing business with South Africa. In a historic action, General Synod XV voted an ecumenical partnership with the Christian Church (Disciples of Christ), and voted a relationship with the Pentecostal Church of Chile.

Succeeding A.D. in 1985 was a new tabloid, the United Church News.

The United Church of Christ, through the ecumenical Office of the President and the United Church Board for World Ministries, local churches and individual members, continues communication and visitation with Christian leaders, lay and ordained, throughout the world, including those in the Soviet bloc, the war-torn Middle East, developing countries, and especially in partnership with united and uniting churches of Christ. The church remains a member of the National Council of Churches, the World Council of Churches and the World Alliance of Reformed Churches.

### **1995: Singing a new song**

The United Church of Christ publishes The New Century Hymnal—the only hymnal released by a Christian church that honors in equal measure both male and female images of God. Although its poetry is contemporary, its theology is traditional. "We acknowledge the limitations of our words while we confess that in Jesus Christ the Word of God became flesh and lived within history," writes Thomas Dipko, a UCC executive who played a key role in shaping the new hymnal.

The United Church of Christ continues, a united and uniting church. God alone is its author, Christ alone its head. A biblical church, it continues to witness by the power of the Holy Spirit, remembering that "truths hitherto guarded in separateness become imperilled by their separateness, because they are in essence 'catholic' truths, not 'sectarian' (Norman Goodall quoted by Hoskins, op. cit., p. 33).

## A Decade-by-Decade Timeline of World and US History

Browse through this history timeline of the 20th century to examine each decade within this amazing century.

### **The 1900s**



*Picture courtesy of The Center for American History, The University of Texas at Austin.*

This decade opened the century with some amazing feats like the first flight by the Wright brothers, Henry Ford's first Model-T, and Einstein's Theory of Relativity. It also had hardships like the Boxer Rebellion and the San Francisco Earthquake. The 1900s also saw the introduction of the first silent movie and teddy bear. Plus, don't miss out in discovering more about the mysterious explosion in Siberia. Learn more about the this "humdinger" decade through the [1900-1909 timeline](#).

### **The 1910s**



*Picture courtesy the Photos of the Great War Archive.*

This decade was unfortunately dominated by the first "total war" -- World War I. It also saw other huge changes during the Russian Revolution and the beginning of Prohibition. Tragedy struck when a fire rampaged through Triangle Shirtwaist Factory, the "unsinkable" Titanic hit an iceberg, and the Spanish flu killed millions around the world. On a more positive note, people in the 1910s got their first taste of an Oreo cookie and could fill out their first crossword. Take a "gander" at this decade through the [1910-1919 timeline](#).

## The 1920s



*Picture courtesy of Library of Congress, Prints and Photographs Division*

[LC-USZ62-30776 DLC]

The Roaring '20s were a time of speakeasies, short skirts, the Charleston dance, and jazz music. The 1920s also showed great strides in Women's Suffrage and archaeology hit the mainstream with the discovery of King Tut's Tomb. There were an amazing number of cultural firsts in the 1920s, including the first talking film, Babe Ruth hitting his home-run record, and the first Mickey Mouse cartoon. Learn more about this "nifty" decade through the [1920-1929 timeline](#).

## The 1930s



*Picture part of the Franklin D. Roosevelt Library Collection, courtesy of the National Archives.*

The Great Depression hit the world hard in the 1930s. The Nazis took advantage of this situation and were able to come to power in Germany, establish their first concentration camp, and begin a systematic persecution of Jews in Europe. Other news in the 1930s included the disappearance of Amelia Earhart, a wild and murderous crime spree by Bonnie and Clyde, and the imprisonment of Al Capone for income tax evasion. Learn more about this "snazzy" decade through the [1930-1939 timeline](#).

## The 1940s



*Picture part of the Estelle Bechoefer Collection, courtesy of USHMM Photo Archives.*

World War II was already underway by the time the 1940s began and it was definitely the big event of the first half of the decade. Plus, the Nazis established death camps in their effort to murder millions of Jews during the Holocaust. When World War II ended, the Cold War began. The 1940s also witnessed the assassination of Gandhi and the beginning of Apartheid. So you should, "you know," learn more about this decade through the [1940-1949 timeline](#).

## The 1950s



*Picture courtesy of the National Archives.*

The 1950s are sometimes referred to as the Golden Age. Color TV was invented; the polio vaccine was discovered; Disneyland opened; and Elvis gyrated his hips on *The Ed Sullivan Show*. The Cold War continued as the Space Race between the United States and the Soviet Union began. The 1950s also saw segregation ruled illegal in the U.S. and the beginning of the Civil Rights movement. Learn more about this "cool" decade through the [1950-1959 timeline](#).

## The 1960s



*Picture courtesy of the National Archives.*

To many, the 1960s can be summed up as the Vietnam War, hippies, drugs, protests, and rock and roll. (A common joke goes "If you remember the sixties, you weren't there.") Although those were important aspects of this decade, other events occurred as well. For instance, the Berlin Wall was built, the Soviets launched the first man into space, President John F. Kennedy was assassinated, the Beatles become popular, Dr. Martin Luther King Jr. made his "I Have a Dream" speech, and so much more! Learn more about this "groovy" decade through the [1960-1969 timeline](#).

## The 1970s



*Picture courtesy of the National Archives.*

The Vietnam War was still a major event in the beginning of the 1970s. There were other tragic events this decade as well, including the deadliest earthquake of the century, the Jonestown massacre, the Munich Olympics massacre, and the nuclear accident at Three Mile Island. Culturally, disco became extremely popular and *Star Wars* hit theaters. Learn more about this "far out" decade through the [1970-1979 timeline](#).

## The 1980s



*Picture part of the Ronald Reagan Library Collection, courtesy of the National Archives.*

Mikhail Gorbachev's policies of glasnost and perestroika began the end of the Cold War. This was soon followed by the surprising fall of the Berlin Wall. There were also some disasters this decade, including the eruption of Mt. St. Helens, the oil spill of the Exxon Valdez, the Ethiopian Famine, a huge poison gas leak in Bhopal, and the discovery of AIDS. Culturally, the 1980s saw the introduction of the mesmerizing Rubik's Cube toy, Pac-Man video game, and Michael Jackson's *Thriller* video. Learn more about this "sweet" decade through this [1980-1989 timeline](#).

## The 1990s

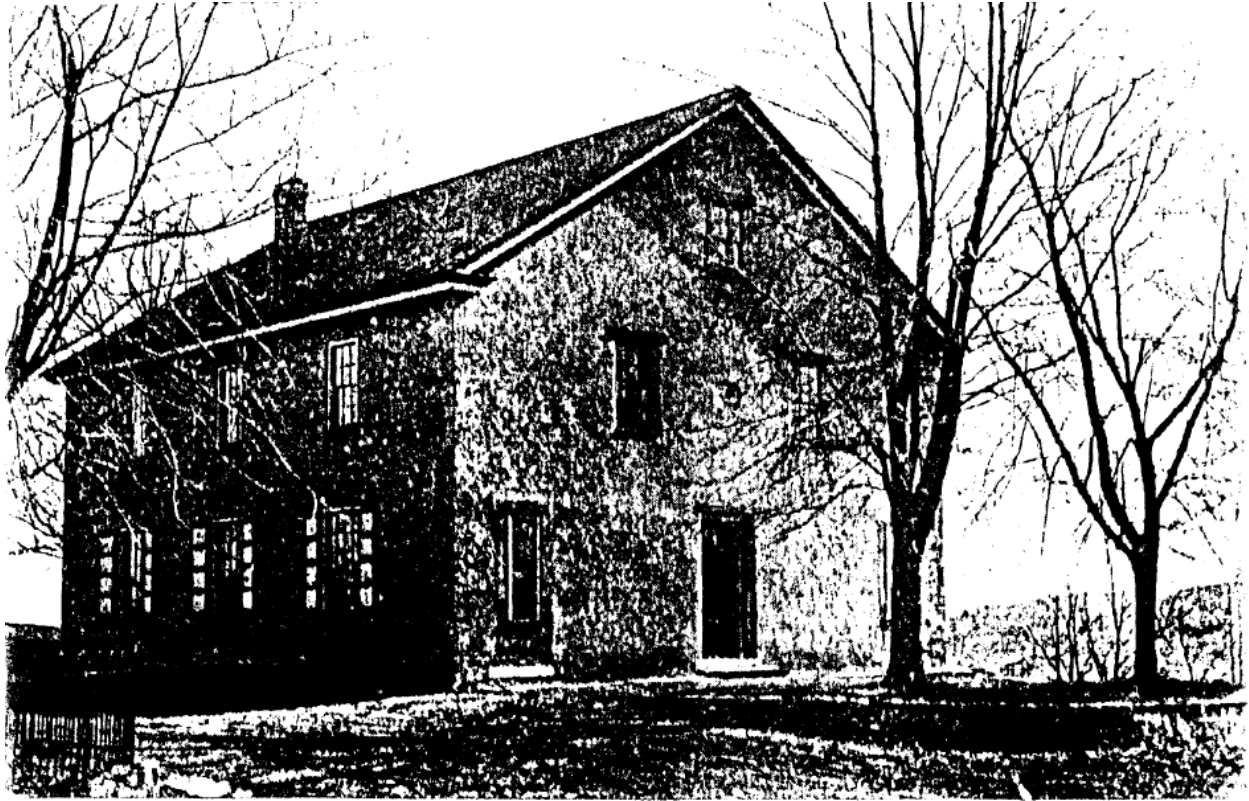


*Picture taken by your About.com Guide, Jennifer Rosenberg.*

The Cold War ends, Nelson Mandela is released from prison, the Internet becomes popular - in many ways the 1990s seemed a decade of both hope and relief. Unfortunately, the decade also saw its fair share of tragedy, including the Oklahoma City bombing, Columbine High School massacre, and the Rwandan genocide. Learn more about this "phat" decade through this [1990-2000 timeline](#).

## St. Peter's Pikeland Challenges and Accomplishments in the 20<sup>th</sup> Century

### *1882 thru 1930 - the Post Jesse Knipe Era*



### **Ministers**

In these early years most ministers, ours included, served multiple churches and typically led worship on alternating Sundays. Our records do not provide a lot of background information regarding these early preachers. We have selectively included the most informative information available. A number of our early preachers were honored by having a memorial stained glass window.



Phoenixville Pa. July 4/88  
 To the Joint Consistory  
 of the Pikeland & Phoenixville  
 Charge.

Dear Brethren:

Having received a unanimous call to the Mt Bethel Charge of Northampton Co. Pa. and believing that said charge offers a broader field of usefulness, and that the change will be conducive to the best interest of my family, I respectfully tender my resignation as pastor of your charge to take effect Aug 31-1888. I also ask that you conide with me in requesting Philadelphia Classis to dissolve the pastoral relation.

Yours in Christian fellowship  
 S. P. Mauger.

1888-1889

Rev. Jas. R. Lewis (Supply) .... Oct. 1888 to May 1889

(below is his invitation to serve from the St. Peer's Consistory)

To Rev. James R. Lewis.

In accordance with the instructions given us, the joint Consistory of Pikeland and Phoenixville Charge by a majority vote of the two congregations do hereby unite in solemnly calling you to the office of Pastor, and affectionately urge upon you the acceptance of our call. The duties which will be required of you are those which usually belong to the Pastoral office and are specifically set forth in the Constitution of the Reformed Church in the United States.

To encourage you in the discharge of the duties of your office, we promise you in the name of the members of the charge all proper attention, love and obedience in the Lord; and in consideration of your services, and that you may be relieved of temporal cares, as far as possible we do obligate our

elves in their outlay to pay you for your support the annual sum of Eight hundred (\$25) and twenty five dollars. So long as you are our pastor; In witness of the above transaction and obligation we do hereunto subscribe our names this fifth day of November in the year of our Lord One Thousand Eight hundred and Eighty eight

Elders

Deacons

1889-1890

Rev. F. C. Yost

(unfortunately we have no information about Rev. Yost)

1891

Rev. I. Calvin Fisher (The Call)



To I. Calvin Fisher

In accordance with the instructions given us the joint Consistory of East Vincent and Phoenixville Charge by a unanimous vote of the two congregations do hereby unite in solemnly calling you to the office of Pastor as a Supply until you are ordained, called and installed and affectionately urge upon you the acceptance of our call.

The duties will be to preach in one of the Churches in the forenoon, then that afternoon in the other Church, then alternately about in the Churches, and whenever either of the congregations desire evening service you will be looked to hold those meetings; you will divide your time as pastor equally between the two congregations and are specifically set forth in the Constitution of the Reformed Church in the United States.

To encourage you in the discharge of the duties of your office, we promise you in the name of the members of the charge all proper attention, love and obedience in the Lord, and in consideration of your services and that you may be relieved of temporal cares as far as possible, we do obligate ourselves in their behalf to pay you for your salary the annual sum of eight hundred (\$200) dollars, to be paid monthly, so long as you are our Pastor.

There will be required to be at expense of rent of house and board.

In witness of the above transaction and obligation we do hereunto subscribe our names this 27th day of December 1890.

Thine own

To The Joint Consistory of East Vincent & Phoenixville Charge.

Dear Brethren!

Your call extended me asking me to become pastor of your charge has been prayerfully considered, I have concluded by the guidance of God to accept said call at the proper time, i.e. upon my licensure. In the mean time I shall make myself responsible to see that your funds are regularly supplied. May the Lord guide, guard and direct me all in the journey of

Your affectionate servant,  
I. Calvin Fisher.

Minister of Theological Department,  
Phoenixville Pa., Jan. 20, 1891.

1892-1895

Edward F. Wiest

No information available

1895-1897

J. Lewis Fluck, Ph.D.

Supply

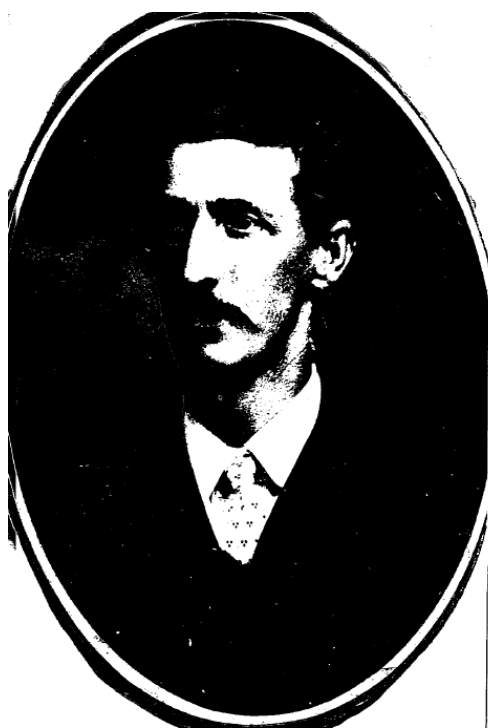
1895-1901

William A. Korn

Supply

1902-1910

Edward D. Miller (A Joyous Family Moment)



*Rev. and Mrs. Edward D. Miller  
request your presence at the marriage of  
their daughter  
Anna Gertrude,  
to  
Rev. Irwin Samuel Ditzler,  
St. Peter's Reformed Church,  
Thursday, June the fourteenth,  
nineteen hundred and six,  
at twelve o'clock noon,  
West Pikeland, Pennsylvania.*

1911-1930

Lloyd M. Knoll (A Very Unsettling Time for St. Peter's)



Photo by Bachrach  
REV. LLOYD M. KNOLL

ST. PETER'S REFORMED CHURCH  
WEST PIKELAND, PENNA.  
REV. LLOYD M. KNOLL, PASTOR  
PASTOR'S RESID.: 4120 CARPENTER ST.  
PHILADELPHIA, PA.

Sept. 28, 1930

Member Pikeland Reformed Church:-

In accordance with the provisions of the Constitution of the Reformed Church a special meeting of the congregation of St. Peter's Reformed Church West Pikeland Chester County Penna., has been called to meet at the earliest date, namely, Monday evening October thirteenth in the year of our Lord nineteen hundred and thirty (Oct. 13, 1930) at eight p.m. at the Church to act upon the following recommendation of the Consistory.

Sept. 17, 1930

The undersigned members of the Consistory, having given due and prayerful consideration to the increasing lack of interest in and cooperation for the welfare of the church on the part of the church family both individually and as a whole, believe that if St. Peter's Pikeland is to continue to function a change must be made.

We therefore recommend, that for the best interest of church, pastor, and congregation the pastoral relationship be dissolved at the earliest opportunity.

Charles E. Harty  
H. Maurice Hobbs  
C. Raymond Davis  
J. S. Dumore  
Jackson W. Williams  
J. H. Miller  
Ralph E. Dumore  
E. K. Miller  
W. A. Dumore

(Charles Harty not being an elder and therefore only a member of the board crossed name off)

(Consistory meeting called for meeting announced September 28, 1930 by the pastor)

L. M. Knoll  
Pastor

1930 – 1931

## Rev. John Lentz (His Call)

Kimberton, Pa.,  
January 21, 1931.

The Classis of Philadelphia,  
Rev. A. G. Peters, S.T.D., Stated Clerk.

Dear Fathers and Brethern:

At the annual congregational meeting of St. Peter's Reformed Church, West Pikeland, Pa., held January 8, 1931, it was unanimously voted to request that Classis appoint Rev. John Lentz, D.D., of Collegeville, Penna. as Supply Pastor for the calendar year 1931.

Since November 1, 1930 when Dr. Lentz' appointment became effective, he has presided at a special Consistory meeting, served the Holy Communion at a regular church service, addressed the annual dinner meeting of our Community Bible Class and presided at our annual congregational meeting. All of these ministrations have been exceedingly helpful to us and are cited to indicate that his relationship to our congregation has been an active one.

In accordance with the above mentioned action, we the duly elected officers of the congregation respectfully pray that the Classis will take favorable action on the request and appoint Dr. Lentz as our Supply Pastor for the calendar year 1931 or until Classis shall meet early in 1932.

Respectfully,

ST. PETER'S REFORMED CHURCH,

Vice President.

Secretary.

## Missions

(Based on a review of various Meeting Minutes by Rev. Douglas Hanson)

In the early years of mission work at St. Peter's – and by mission I mean reaching out beyond the church to offer God's Good News in word and deed – in the early years, much effort was put into just getting local churches built and finding ministers to supply them. We have on record moneys spent to help build some of the UCC churches that are around us, and in the list of ministers of these local churches, you'll find some of the same names as those that ministered our church.

As time went on, however, and as the local churches became more established, groups began to form at St. Peter's to intentionally reach out into local communities and even into the world, to proclaim the message of Jesus Christ and to care for those in need, as Jesus did.

For example, from 1883-1896 in our church, there was a group called the Missionary Society. We have minutes from the group, and with great interest, I began to skim the minutes. The only problem was that the Bylaws and minutes only spoke of officers elected, and roles of officers and members. I found out that it cost 10 cents to join, and you had to attend all meetings or have a good excuse not to attend. I read names of those who gave the opening prayer or spoke on organizational issues. I read of decisions to purchase more books to write more minutes down. I read of the auditing of the funds. I read that they met in homes, sang hymns, read scriptures, and also shared a reading of some sort.

I began to feel like this was a pretend group for men to get out of the house, with all the form and function of an organized group, but which never really does anything. But then I began to find a few clues. I read where Rev. Mauger spoke on the subject of missions. Then I caught mention of \$15 sent to Bethel Mission in South Philly, and \$15 to a mission in Indonesia, and

\$10 to Japan. The minutes said they regularly sent funds to the German Reformed Classis in Philadelphia to help home missions; that is, local work. They helped Trinity Mission Church in Norristown, and in Kansas, someone knew a minister, and so they sent \$10 toward a new church start. St. John's Reformed Church in Phoenixville, now UCC, received \$20 in 1887 from us.

They always finished their meetings by singing hymns such as "What a Friend We Have in Jesus," or "I Need Thee Every Hour," and then would say the Lord's Prayer.

In 1901, a Ladies Aid Society was started up. Their official title was the Ladies Aid Society of Pikeland Reformed Church. In the notes of this group, the ladies knew enough to write down the object of the group right at the beginning. The object was to, quote, "Work for the best interests of our congregation and cultivate sociality." I'll give you some examples of their good works and fun times, which is what the object of the group means.

Their first event was a fundraiser called a mum social. Gail Freese and I figured it had to do with flowers. But we found out it meant that the ladies had to remain quiet for 20 minutes or else pay a fine. It was called a fundraiser, because they knew the failure rate would reap rich rewards. The first lady to speak had to pay 15 cents, the second 10 cents, and all others 5 cents. This event was held at the home of one of the Rapp family.

By the way, later on during the mum social, the minutes say that a "Dr. Pyle imitated boy's speech, which caused much excitement." It seems that our church had already figured out, early on, that if you're going to raise some money, have some fun while you're doing it. Let me buzz through the names of some other socials listed in the Ladies Aid minutes from 1901-1922:

They had something called a Poverty Social, held at the parsonage at Pikeland Corner, where a G. M. Quay later resided.

· One November, a corn festival was held at the home of Edward Dunmore. The minutes say, quote, "everything was corn." The minutes also noted that the pastor's name was Korn, K-O-R-N, which is true; we had a Pastor Korn.

- They had a button contest and a hat trimming contest.
- In 1903, they had a watch meeting.
- On February 14, 1913, they held a Valentine Social at the home of Mr. & Mrs. George Emery, and the notes say it was "quite a success."
- They had Halloween socials and Christmas socials.
- They had a watermelon social, with a Bible verse hidden in each slice that you would then read to the group.

Yes, they had fun, but listen to just some of the things they accomplished:

- In 1918, they gave \$100 to be split between the repair fund and the purchase of a new chandelier.
- They sent 11 bushels of potatoes to Bethany, which was still an orphans home at that time.
- They held a sock social to help pay off the debt of the parsonage.
- Elizabeth Dunmore and the Ladies Aid Society started a “mile of pennies” fund to help pay for the new organ purchased in 1908.
- They sent delegates to the Women’s Missionary Society of the German Reformed Church, held in Mt. Gretna.
- They sent donations to the Single Nurses Home in China.
- They paid for painting and carpeting through a Task force of their group, called the “Committee of Beggars.” Let’s not mince words, ladies.

The last entry of the Ladies Aid Society at that time was written by Mrs. Mary Emery in January of 1922. She said, speaking for the whole group, “We hope in the future we may do even better than in the past, and that you will all help us to work for the best interests of our congregation, and cultivate Christian sociability.”

I believe that some form of the Ladies Aid Society kept going until after WWII. Isaiah Rapp, in historical notes about our church, written in 1934, offers us an interesting vignette from 1926 about the Ladies Aid Society. Rapp says that, in 1926, some men of the church felt that the name of the Ladies Aid Society should be changed to the “Pikeland Reformed Aid Society.” Rapp says the following of the change: “The plan to have the men assume some part in the direction of the work was, however, a failure, for after one meeting, they turned the offices [of the newly formed Pikeland Reformed Aid Society] back to the ladies.” End of quote. Oh, to be a fly on the wall at that meeting.

On August 27, 1922, a new community group was formed that included other local churches, such as the Presbyterians. It was called The Pikeland-Charlestown Community Christian Endeavor Society. Arthur Dunmore presided. Three examples of things they did were to give \$60 to an Armenian orphan – this was around the time of the Armenian massacre, and many Protestant missionaries over there helped in relief efforts, \$15 to Near East Relief, and, in July 1923, \$5 to the Women’s Christian Temperance Union to be used toward enforcement of the Prohibition Amendment. My grandmother was regional president of the WCTU in the central region of upstate NY, so I know a little about that; not that it helped me that much.

The last group with a mission focus that I want to mention takes us back to July 18, 1924. On that day, when a group called the Community Bible Class was meeting at the parsonage, “Mrs. Harvey Emery suggested that we organize a Sewing Circle.” On October 17<sup>th</sup> at the home of Mrs. Harvey Emery, “It was moved that a committee be appointed to plan for a Sewing Circle to work with the Ladies Aid.”

In December of 1924, the same year, at the home of J. Clark Dunmore, at a meeting of the Ladies Aid Society, the Sewing Circle was formed. In the historical notes of Isaiah Rapp, written

in 1934, he says, "The interest grew and has continued." Rapp went on to say, "Organized with social and service aims, it has aided with its needles the orphan homes of the church and the needy of the community. It supports a directorship in the Pickering Branch of the Needlework Guild of America." And, of course, our Sewing Circle continues to fulfill the aims first presented by Mrs. Harvey Emery in 1924.

## Building projects

In May, 1889. The records do not give the whole story, but they mention that a disagreement between the Lutherans and Reformed members. The disagreement was about remodeling the church and the erection of an iron fence around the cemetery as well as the enlargement of the cemetery. This disagreement resulted in a decision to split the congregations.

Consequently, the property was purchased by the trustees of the Reformed Church from the Lutheran Church for \$2,951. Immediately after securing possession, steps were taken by the Reformed Congregation to remodel the church. The outside of the church was beautified, but the interior was more perceptibly changed. Instead of the regular straight across pews, they put in semi-circular pews, the high pulpit was greatly lowered, new carpets were added, the walls frescoed, the woodwork painted, and the vestibule added. Sounds as if the Reformed congregation was the "jazzy" one!

Further remodeling was done in 1903, when stained glass windows were installed and a pulpit recess was added. A pipe less heater was added to the sanctuary with the grill in the lower end of the center aisle. This replaced the two pot-bellied stoves which had stood in the church. A minimal electric line was installed around 1910, but the service was very undependable. Charlie Emery used to sit in the outside shed which had originally been famous shed, which was the subject of much discussion in our church for the church would have electric failed. Apparently there had to be a company to install full service, on the Hill for a long time, so we used a



two pot-bellied stoves which had stood in the church. A minimal electric line was installed around 1910, but the service was very undependable. Charlie Emery used to sit in the outside shed which had originally been famous shed, which was the subject of much discussion in our church for the church would have electric failed. Apparently there had to be a company to install full service, on the Hill for a long time, so we used a



In 1905 located home

by Russell and Mabel Hanscom current members of the church. We retained this parsonage until 1948.

we acquired our first parsonage on Yellow Springs Road. The which still stands today is owned

In 1924, the growing Sunday School made it advisable and necessary to partition the gallery around the three sides of the church and make Sunday School rooms. False floors were laid and cumbersome, noisy, sticking overhead wooden doors were installed in the front of each balcony room. When they were opened for special church services,

the people sitting in the front row of seats had their knees above the balcony rail and many members of the congregation were apprehensively breathless when children leaned far over the rail to see friends below.

***1931 thru 1937***

**Ministers**

<b>1930-1931</b>	<b>John Lentz, D.D.</b>	Supply
<b>1930-1931</b>	<b>John H. Sando</b>	Student Supply
<b>1931-1936</b>	<b>Ralph E. Stout</b>	Student Supply
<b>1931-1935</b>	<b>Louis W. Mitchell</b>	Student Supply
<b>1935-1936</b>	<b>W. Miller Price</b>	Student Supply
<b>1936-1937</b>	<b>George E. Herbert</b>	Student Supply

***1937 thru 1958***

***Ministers***

**1937-1958**                      **Robert F. Brillhart**

Rev. Brillhart was our second longest serving Bob’s twenty year anniversary with St. Peter’s by the Sewing Circle of the church in the form The pastor and his wife were greatly surprised aware it was given in, their honor.



pastor. To celebrate an event was planned of a "Family Night." when they became

A vocal quartet including -Mrs. Eric C Kern, Harley Fink and. J. C. Dunmore contributed a group of selections including "Whispering Hope," 'Bless This House," "The Church in the "Wildwood," and "When the Roll is Called Up Yonder." Mrs. Jean Neiman 3d. was piano accompanist.

Mrs. Earl Alexander,

A covered-dish supper was enjoyed by a group of 175 parishioners and friends.

**Missions**

From 1935-1942, another group was formed among the local Reformed churches; St. Vincents, Brownbacks, E. Vincent, and St. Peter’s Pikeland. They named their group the “All Day Mission Society Class.”

Their first meeting on March 27, 1935 had the theme of the Church in Japan. On the back of your bulletins, you’ll see that the German Reformed Church, now UCC, has had a long missionary relationship with Japan. When the recent tsunami hit Sendai, we were relieved to hear that our missionary family was OK, though they too had hardship.

At that first meeting in 1935, the presentations were titled, “Japanese Women Speak,” “Japanese Women and Social Issues,” “Japanese Women Speak as Educators,” and “Japanese



Women as Builders of the Future.” Now get this: at the end of the day, a written test followed the presentations. What a great marketing tool to get people to attend.

On the historical display table in Fellowship Hall today is an absolutely beautiful letter written in 1918 by a young Japanese woman, Yasu Takezawa. She had graduated from the German Reformed Girls School in Sendai in 1915, and was finishing some schooling in Philadelphia, preparing to take the message of Christ back to Japan. The letter was sent out through the Missionary Correspondence Department in Allentown. I hope some of you can take a look at it. She finishes by saying, “Without prayer I will not succeed in my work. Your help is wonderful.” By the way, in the Sunday School attendance book of 1890, it says that the Sunday School decided that the first Sunday of every month be called Missionary Sunday, with the collection to be given for missions. I wouldn’t be surprised if some of those little offerings ended up helping in Sendai.

## Building projects

In 1950, a nursery with a large plate glass window and a sound system was installed at the rear of the balcony where the choir now sits. It provided parents a chance to see and hear the service while staying with their toddlers and it provided the congregation sitting below a chance to hear the children pounding on the window!

A bit of information in St. Peter's statistics that year (probably actually for 1959) list the value of the Parsonage as \$28,849. The same year it lists a capital outlay of \$28,849. Harry Schmel, Jean Neiman’s father built the Parsonage with the help of many church members. Learn how it got done!



### ST. PETER'S PIKELAND REFORMED CHURCH UNITED CHURCH OF CHRIST

June 4, 1958

Dear Friend,

St. Peter's Pikeland Reformed Church is now greatly in need of wise decisions, courageous action and divine guidance.

Rev. Brillhart is leaving us after twenty years of service as supply pastor. He goes with our best wishes and gratitude for these years of service. For the time being the pulpit will be filled by a supply pastor, and the church needs your loyalty and support during this transition period.

Many of us feel that we should engage a full time minister who can devote all his time and energy to this congregation. We feel that in this way the church will grow and prosper, not only numerically and financially, but, more important, spiritually. To have a full time minister, we must provide a parsonage; this can be done if we pray sincerely and work hard.

The Trustees have available a parsonage fund in excess of \$9000.00, and are exploring all angles of the problem. Also the Synod may assist us for a period of time in meeting the salary of a full time minister. To have a full time minister and our own parsonage will entail increased financial costs. It will also bring us a fuller and richer religious and community life; we will have matured as a congregation.

This is a challenge! Are we equal to it?

Can you, will you, right now, spare this church five minutes to help us solve the problems? The five minutes will be the time you spend answering the enclosed questionnaire.

The questionnaire is to be sent UNSIGNED. You commit yourself in no way. The questionnaires, when summarized, will help us appraise the spiritual and financial problems of our present and potential congregation. We would like to hear from members and non-members, from the Sunday School, from children and from adults.

We need these answers at once. Will you help us?

Sincerely,

The Consistory,  
St. Peter's Pikeland Reformed Church  
West Pikeland Twp., Pa.



### **Worship/music**

We acquired this Wicks Organ in 1948. The Wicks Organ Company has been building pipe organs for over 100 years, and is still in business. The foundation of the company is built on pipe-only instruments. The pipes for this organ were located in the loft space above the chancel. The console was located in the right front of the sanctuary. This pipe organ supported and enhanced the grand singing of our choir and congregation. This organ was retired and sold in 1985 when we acquired a new Allen digital instrument.

The Junior Choir was started by Anne Breiling and Jean Neiman when David Horn was the minister in 1963. They sang once a month and used to have choir rehearsal on Saturday mornings. Anne and Jean picked up the children and brought them to choir rehearsal by car. Eddie Weaver was the organist and retired when Pastor Frank Garvey came in 1969. Jean then became the organist and director of music. Anne and Jean did the choir together up until that time. Since then Anne has done it alone. Pastor Garvey requested that the children sing every week and this request has continued to the present time. Jean was always available when needed. Some of the children that were in the first Junior Choir were as follows:

- Kathy Wise
- Sharon Neiman
- Pat Neiman
- Diane Fink and friend Kathy Vale
- Eric Kem
- Jim McClimon
- Gale Grealy

Ella Fink, who is Harley Fink's mother, made the Junior Choir gowns, 10 of them. They were all white with collars and white sashes. One problem Anne used to struggle with was getting the kids to sing out She could talk till she was blue in the face about having them face the congregation, but they always had their heads buried in their music. So Anne hit on the idea of putting the words on cue cards. Grace was a young teenager at the time, and she became Anne's assistant. Over the years Anne had a long line of wonderful teenage assistants.

### **Cemetery**

This was the era when Charlie Emery was the Superintendent of the Cemetery. Charlie had an unusual method for keeping track of the cemetery plots. All of the relevant information was recorded on a hand drawn map on a window shade? We still have the infamous window shade in our archives.

## **Fellowship**

"I remember when we had Sunday School picnics at the following places; Lenape Park, West Chester; Lakeview Park, Royersford; Bonnie Brae Park, Phoenixville/Spring City; Baughman's Beach in Charlestown Twp and at the home of David and Ellen Beitler – Pauline Kern and Virginia Garber's grandparents near Kimberton. We always had lots of fun."

Harriett

## ***1959 thru 1991***

### **Ministers**

**1958-1963**

**Rev. Ann Blasberg Cordray**



#### **(One of Our Denominations Earliest Female Pastors)**

Rev. Ann was our first full time pastor – and she really brought a lot of energy and excitement to St. Peter's. Reading her personal newsletter after she had been with us for a year gives you some insight into her energy and leadership.

#### **THE MINISTER'S REPORT TO THE CONGREGATION - 1959**

January 17, 1960

Dear You -

This is a personal message to each one of you who is an active, vital, important member of our congregation. After more than a year of our ministry together, it may be well to remind ourselves that the Early Christian Church "was a society whose ultimate trust was always and only in Christ and His Word; a society which was both a sign and a foretaste of God's own kingdom in which his will would be done."

One aspect of His Kingdom may help our thinking together as we consider the past year's work: "Christ had insisted again and again that in the new society - the Early Church - there was to be no preeminence. When a dispute broke out among the Twelve, after the request of the sons of Zebedee that they be given positions of honor and privilege in the coming Kingdom, Jesus... reminded them, "It is not so among you." The principle by which they were to be governed was the one which He had so often repeated, that whosoever would be chief among you shall be a servant." In the church, one is called to a "task" - not to a position. The minister is not above or below any other member; not higher or lower than the teacher or the housekeeper. There are differences in tasks, but not in honor among the tasks performed.

Thus, we are all called according to His purpose to serve in many ways, and with God's grace, we do our best to be servants worthy of His calling, knowing that in fact "we can do all things through Christ" who strengthens each one of us.

Last year at this time, our statistical record shows that we numbered 149 members in good standing. During 1959, we have received 10 by Confirmation (youth and adult), 12 by transfer from other churches, and 2 by renewal of faith, for a total of 24. God called from our midst one faithful soul, 3 were transferred, for a total loss of 4 which indicates a net gain in membership for this year of 20. Our membership list presently stands at 169. During the past year, 135 of these communed at least once, many came to the Lord's Table each of the six times we observed the sacrament. This record seems to show steady growth, and we trust that each one will take Christ's Commission seriously and bring neighbors and friends into our fellowship.

Each month of the past year has brought some evidence of God's wonderful love and concern for us as a part of His people: January was a month of planning; the new parsonage was underway and plans were progressing... February brought ice and snow and long drives between here and Schwenksville. In March, perhaps more poignantly than ever before in our lives, through loss and suffering, Bob and I learned the real depth of love and compassion of our Christian fellowship. We can never thank you enough for all your kindness and concern at this difficult time. April brought Easter, a return of hope and strength and a renewal of effort and work. May was a beautiful month which culminated in the Cordrays' move to the new parsonage. (We're really HERE, at last!) In June we had our first All-Church Planning Conference, as well as two weeks of Vacation Church School, and in July another Youth Caravan came to help our Youth Fellowship work on the development of an Outdoor Chapel. August was HOT and filled with preparations for the Bazaar which came in September. This fall month also brought many good friends back to Pikeland Church on Old Home Day.

In October, we began to do something about our interest in Bible Study, and Dr. Charles Spotts came to help guide our thinking in a sort of introductory session. November brought a try at a Christian Enlistment Visitation, which must in truth be chalked up as a fair beginning on an important task. More Bible Study, with emphasis on the Book of Revelation, including some healthy questioning by all concerned. December means Advent and Christmas, with our White Gift Service, Pageant and Evening Worship on an icy night; yet filled with the joy of Christ's coming.

Visiting with our sick and shut-in's has "been an inspiration as well as part of my pastoral work. Their steadfast faith should be an example for all of us in the days and years that lie ahead. Increasing mutual confidence has brought more of our members and friends into my study to talk over their problems and concerns -about religion and life in general, and surely this is one of a minister's most important functions. Visiting new folks in the community has become a big task, and we need the help of every member in spreading the word of our church's "Open Door" to all in the surrounding areas and communities who may be interested. The potential of our ministry is inestimable; the "harvest is plentiful, and the laborers..." are needed in this area of our Lord's service.

In looking forward, there are three major concerns which seem to head-line our work together in the future:

- Evangelism - Saw-dust trail religion is not enough, but we need to recover the feeling of urgency which Early Christians had about those who do not know the meaning of the Christian community. "Bring them in... and take the Church where they are... both should be in the forefront of our witness;
- Stewardship - Faithfulness, Hi-fidelity Christianity would stress the essential importance of our giving ourselves, our talents, our time and our material gifts to God's work. Faith without works is dead, and we would be alive through Christ by giving as much as we are able. Tithing is still a worthy goal, in terms of the Biblical perspective; and,
- Worship and Christian Education - linked in our experience and in our thinking this year by the proposed Unified Program of Worship and Study. Human plans are never infallible; yet we are concerned as stewards to do the very best with what God has given us - to pass on to future generations knowledge and awareness of our Christian faith.

And so, I commend to you - one another. That together, in Christ's spirit, we may be forgiving, understanding, compassionate - filled with His love and grace. No man can serve two masters... Let us say with Timothy: "As for me and my house, we will serve the Lord."

We see your good works and glorify God.

With Christian love, Chester Springs R.D., Pa.

Rev. Mrs. Robert Cordray Minister, St. Peter's Pikeland United Church of Christ

Rev. Ann was a pioneer among E&R pastors. Memorial United Church of Christ in Fitchburg, *Wisconsin* was her home church. She is included in their history as one of their own who were ordained into ministry. She graduated from Eden Seminary in 1949.

**Beginning in 1951** she served - St. John E & R, Hamilton, Ohio as "Co-Pastor" rather than Assistant or Associate Pastor, which was quite progressive for the time. She was serving with Fr. C. Kuether (Frederick Kuether). Illness caused his early retirement and Ann took over at his retirement. Her experience at St. John, on the whole, was not a positive one because she had to deal with those who could not accept a woman minister. She really was a pioneer.

**1955** indicated that **Ann Blasberg** had standing in the Philadelphia Synod (Phi), but it listed her address as Yale Divinity School, 336 Canner Street, New Haven Conn. The E & R Church Headquarters was in Philadelphia. This was probably because she had served in some capacity at the denominational headquarters.

**1957 and 1958** indicates that **Ann R. Blasberg** was at Bethany Church, Broad and 13th St., Cuyahoga Falls, Ohio apparently serving as Pastor.

**Ann began at St. Peter's in 1959. In 1960** she is listed in the UCC records as **Cordray, Mrs. Robert M.**, R. D. Chester Springs, Pa. Very typical of the time when married women were almost never listed by their own name but as Mrs. So and So. We also listed her as **A. B. Cordray**, Pastor at St. Peter nr. Chester Springs.

She spent the latter years of her life, not as a pastor (unless she did supply work) but as a counselor or psychologist (?). We think that she had one daughter.

**1963-1969**

**David A. Horn**

The Rev. David Austin Horn was born on Pennsylvania, the son of Mr. and Mrs. at 5140 Penn Street, in Philadelphia, He the Frankford Congregational Church, ordained there on June 17, 1962,



April 1, 1936, in Philadelphia, Thomas H, Horn, who presently live was brought up in the fellowship of became a member, and was

He was married to Mary Ann Hartwell, formerly of West Barnstable, Massachusetts, on November 24, 1960; The Horns have a son, Timothy Tyler, age one year, Mr. Horn graduated from Frankford High School, in Philadelphia, in 1954. Mr. Horn studied electrical engineering at the Drexel Institute of Technology for two years before transferring to Elon College in North Carolina, to complete his college studies (B.A., 1959). His studies for the Christian ministry were completed at the Hartford Seminary Foundation, Hartford, Connecticut (B.D., 1962),

Mr. Horn comes to St, Peter's Pikeland United Church of Christ on March 1, 1961, from his first pastorate, in Vermont, where he served the North Thetford Federated Church and the Post Mills Congregational Church.

In the way of special interests and hobbies, Mr. Horn admits to being an avid model maker and something of a gardener.

**1969-1972**

**Frank P. Garvey**

After a series of supply pastors and many advisability of continuing a full - time pastorate another local United Church of Christ - we from England who wanted a rural charge in our happy circumstance, that, after visiting our church to give two trial sermons, he agreed to come as our pastor for a period of at least three years. Thus it was that the Rev. Frank Garvey from London, England and his charming wife, Janet, a Scot, arrived in August, 1969 and immediately started to enlarge our congregation.



discussions as to the as opposed to a merger with chanced to hear of a minister area. It turned out to be a

From the first weekend of their arrival, the Garveys managed not only to minister to us all, but to become our dear friends as well. It took quite a bit of getting used to the language differences, as I can testify. They were to be our guests (as their second church family hosts) while waiting for their furniture to be delivered to the parsonage, so I said that I would call Tuesday morning to make arrangements. Their hostess noticed them up early that Tuesday morning, all dressed and sitting in the living room, waiting for what she knew not. On questioning them, she learned that they expected Mrs. Dietz to call — in person and not on the telephone, as that was what that expression meant to them. When I asked what they would have said, she replied that the expression was "to give them a 'tinkle'". Since that expression is not one that I or many other Americans use in their everyday adult language, they found it better, in fact, rather necessary to adopt our American expression. That was not all they found it necessary to adapt to. Shopping In England Is an everyday affair, since the 'fridge' is large enough only for some butter and milk, so other perishables are bought every day. Supermarkets were great fun and the first shopping expedition was like a game of hide and seek with Rev. Garvey gaily racing up and down the aisles, filling their baskets with all kinds of exciting things, and Mrs. Garvey and I trying in vain to catch up with the basket to deposit necessities. Air conditioners were a puzzle, but a life saver, since it rarely gets above 78 In England and we had a terrible, prolonged heat wave shortly after they arrived. Probably the most traumatic experience, however, for Mrs. Harvey was the sight of that long white road across the Hill from the parsonage, "going up the Hill to nowhere", as she said, as she was used to public transportation at her doorstep. Not driving herself, and both of them without a car for several weeks, she really felt as if she were in No Man's Land, lovely and peaceful though it might be. When they did get a car, courtesy of another member of our congregation, driving with them could be another traumatic experience, at least for the first few weeks. They were accustomed to driving on the left hand side of the road and never using their bright lights for night driving.

Jack Leaman, a current member, shares this memory of Frank:

"Frank Garvey, a self-proclaimed Thespian and former British banker who saw the light, left the money changing business, and dedicated his life to preaching the Gospel of Jesus Christ. During his brief tenure as St. Peter's Pastor, Frank, who was resplendent in his Cardinal Red lined black cape, would make periodic, unannounced visits to his congregants in a startling manner...example: there was this one, cold, gray, winter evening around 7 p.m. with our family seated at the kitchen table, when outside the window on the patio, there appeared this caped, smiling person rocking back and forth, with arms flailing. It was several minutes (actually seconds) before the fright dissipated and we realized it was Frank. Once inside, Frank would laugh and take a bow."

1973-1980

George S. Siudy,

Rev. George Siudy and his talented wife, Carol several months, moved into our parsonage In delight, our church continued to grow and we friends. This rapid growth of our church years of Rev. Suidy's pastorate. The Suidys left for California. George was a colorful and vocations. After being ordained he drove bartender and at various times served local parishes throughout the country. George came to St. Peter's initially as a part while he continued work with the



Jr.

after being commuters for November, 1973. To our found two more good continued all during the 6 retired in May of 1980 and fellow with many interests a taxi, worked as a time Pastor to

Many people remember Uncle Jack Dunmore and his famous pipe. He always had it with him, even at Church. He would leave it outside on the steps and then when service was over, pick it up and keep on smoking. But despite his many other crazy things he did, we all loved him and I for one still miss him.  
Harriett  
St. Peter's legend has it that one day Uncle Jack put his pipe in his pocket instead of leaving it on the step and his pants caught fire!

National UCC Stewardship



Council in Philadelphia. When he retired from his UCC position he joined St. Peter's on a full time basis. In the photo above George and Carol are to the left and 'Aunt Sarah and Uncle Jack Dunmore' are to the right.

When George Siudy became our minister he was very fussy about church seasons. Advent was Advent, and we weren't allowed to sing any Christmas Carols! So that's how Anne wrote Get Ready, Get Ready because there weren't any Advent songs for little children. George Siudy was impressed with Get Ready, Get Ready so he sent it to the central office of the U.C.C. and it was published in a book about Advent. Anne received a letter from the Church of Latter Day Saints asking permission to use Anne's song. They sent Anne a place mat with her song printed on it. A friend of Anne's who goes to a U.C.C. church in Virginia wrote Anne to ask if she was the Anne Breiling who wrote Get Ready, Get Ready. She'd been at an Advent program in her church where they sang the song.

Charlotte Wookey also wrote a song for the Junior Choir, On His-Donkey Shaggy and Brown, which they've sung every Palm Sunday.



**1980-1987**

**William M. Thompson**



Bill Thompson was called to St. Peter's in 1980 national UCC offices in Philadelphia where he Stewardship Council. Reverend Thompson served leadership in his denomination as General Administration of the Stewardship Council of the During Bill's time with St. Peter's we were celebrate his 50<sup>th</sup> anniversary of ordination. He the pastorate and served congregations in Chester Springs, Lionville, Limerick, and Pottstown, Pa. At the time of his death he was pastor emeritus of St. Peter's United Church of Christ, Chester Springs, Pa.

following his work with the headed the UCC in a position of national Secretary for United Church of Christ. fortunate to be able to subsequently returned to

Bill was a gentle giant in the pulpit. Of Reverend Thompson's pastorate on the Vineyard, Henry Beetle Hough wrote in *Once More The Thunderer*:

"[Mr. Thompson] seemed shy and unassertive; his personality and leadership nevertheless exerted themselves and made him one of the strong reliances of the community. He was never demonstrative and when he took advanced positions he was so level-headed about it that even the most unwilling usually realized there was a good deal in what he said. His sermons brought the summer people flocking, a fact that was merely incidental to the larger success of his ministry. Sooner than the people liked, and somewhat to his own regret, he went on to a city church."

Reverend Thompson was born on Sept. 12, 1917, in Newport, R.I., where he attended public schools and graduated from Rogers High School. He was the son of William Miller Thompson, a tinsmith who had immigrated from Scotland when an infant, and Avis Elizabeth Snell Thompson.

He was graduated from Gordon College and attended Union Theological Seminary in New York city and Andover Newton Theological School in Newton Centre. He received a master of divinity from the latter institution in 1944. While serving as a student pastor at the North Tiverton Baptist Church in Rhode Island, he met Alice May Tongue, whom he married on Nov. 11, 1941. The couple lived briefly in Jamestown, R.I., and in New Rochelle, N.Y.

Reverend Thompson first came to the Vineyard in 1943, when he was called to serve as minister of both the Federated Church in Edgartown and the First Congregational Church in West Tisbury. The parsonage, which was located at various times on Clevelandtown Road in Edgartown and next to the pond on the east side of State Road in the center of West Tisbury, was always open to the congregation and to other members of the community. Bill and Alice

especially enjoyed entertaining young school teachers who had recently arrived on the Island and who had few social ties here.

He was Grange Master in West Tisbury in 1948.

Bill was always proud to have given his children the special gift of being Vineyard natives, as they were both born on the Vineyard while he and Alice were year-round residents.

Between 1949 and 1960 Reverend Thompson served as pastor of the United Church of New Bedford and then as pastor of the Edgewood Congregational Church in Cranston, R.I. In each community where he served, he was widely known as a champion of social justice and a leader in ecumenicism.

Reverend Thompson moved to Maine in 1960 when he accepted a position as Associate Conference Minister of the Congregational Christian Conference of Maine (now the Maine Conference of the United Church of Christ), and in 1964 he became the Conference Minister. In that capacity he served as "minister to the ministers" of the 248 Congregational churches in Maine.

After moving from the Vineyard in 1948, Bill and his family returned each summer for their vacations. In 1952 they purchased Respite, their Camp Ground cottage at 4 Trinity Park in Oak Bluffs. Bill and Alice loved spending summers here with their children and grandchildren.

They deeply loved the social intimacy of the Camp Ground and walked Oak Bluffs and East Chop daily. They also valued the simplicity of traditional Camp Ground living and never had either a telephone or television in the cottage. Their one concession to modernization was to install hot water and a shower in the 1960s, when their children were working at Irene's Restaurant and Walmsley's Restaurant on Circuit avenue.

The Thompsons could be found on any fair summer afternoon on the Edgartown side of State Beach, swimming tirelessly and enjoying the sun. They were part of a large circle of Camp Ground residents, many of them ministers and their families, who dubbed themselves the Marching and Chowder Society ("The MACS") and who descended on State Beach 50 or 60 strong each afternoon.

Reverend Thompson served on the board of directors of the Martha's Vineyard Camp Meeting Association and was the association's president for five years. The family cottage is currently owned by his son and family.

Reverend Thompson returned to Maine in 1996 to be near his son when Mrs. Thompson was failing due to Alzheimer's disease. After admitting his wife to an Alzheimer's facility, and feeling that his very full life was coming to a close, Reverend Thompson moved to the Ocean View Retirement Community in Falmouth, Me. There he formed many new attachments that gave his life renewed purpose and joy. On May 17, 2003, he married Barbara Mildram.

In addition to his wife he is survived by his daughter Barbara Ann Thompson Manning and her husband Roger of Great Barrington, his son W. Douglas Thompson and his wife Gail Strange Thompson of Portland and Oak Bluffs, and three grandchildren: Audrey Yvonne Manning of Great Barrington, Adam Douglas Thompson of Brooklyn, and Nathan Alexander Thompson, who is a student at Trinity College.

Another Jack Leaman memory:

“One gorgeous Ascension Sunday following church service, the congregation gathered in the parking lot, sang hymns (I accompanied the group on guitar) and then released colorful helium filled balloons. Inserted into the balloon was a member of the congregation’s name, a scripture message and St. Peter’s Pikeland UCC address. In all, some 100 balloons were released...an impressive sight to behold. The following year right before our daughter Kelly was to be confirmed, Rev. Bill Thompson, our pastor at the time, received a letter addressed to Kelly Leaman c/o St. Peter’s Pikeland UCC. The writer just wanted Kelly to know that he had found her balloon (a year later) and was thrilled to retrieve her message.”

**1987-1988**

**Sheldon E.**



**Mackey**

**First stewardship exec dies**

The Rev. Sheldon E. Mackey, 89, of Blandon, 2002, at Phoebe Berks Health Center,

Pa., died Friday, Nov. 22, Wernersville, Pa.

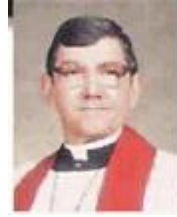
In 1957, Mackey served as a member of the Committee on Orderly Transition for the formation of the United Church of Christ following the union of the Evangelical and Reformed Church and Congregational Christian. He was elected co-Secretary of the UCC in 1957. He was chosen as the first executive secretary of the UCC's former Stewardship Council and served in that capacity from 1961 to 1979. Mackey also served as chair of the Commission on Stewardship and Benevolence, National Council of Churches.

Prior to the formation of the UCC, Mackey served in various capacities with the Evangelical and Reformed Church. He was called as administrative assistant to James E. Wagner, then president of the Evangelical and Reformed Church in 1953 and elected secretary of the Evangelical and Reformed Church in 1956. He also served as pastor of many local congregations. Mackey served on the Boards of Directors of Ursinus College, Lancaster Theological Seminary, and the Mercersburg Society. He was a member of First UCC in Reading, Pa.

**1988-1991**

**Milton E. Gockley**

Milton like so many other St. Peter's ministers national UCC Stewardship Council based in



came to us from the Philadelphia.

## **Missions**

Moving up a few years, in 1956, a Women's Guild was started after many years without a guild. The Ladies Aid Society had ended in 1947. One of the first projects was to make Christmas stockings and fill them for mental institutions. Thirteen ladies attended. The last meeting of the Women's Guild was in 1967, led by Joan Fink. The program was Pictures of Vietnam. Refreshments were served by Phyllis Emery, and Dot Raichle was secretary.

## **Building projects**

**1971 – Our First New Sunday School Building** - The erection of the Church School building became another accomplished fact only after years, memory dims how many, of long range planning committee meetings; hours of discussing and arguing and many plans being put forward. There were two stumbling blocks to the erection of the building, besides money. One was that



in the spot where the Sunday School building now stands, was an old carriage shed, it was so decrepit that it looked as if a good strong wind might blow it down, a feat for which some of the congregation prayed mightily every time there was a bad wind storm. On the other hand, there were those in the congregation who were adamant in their conviction that this was an historical building and should be restored and kept in good repair. I do have one fond memory of that building. At one time, it was our custom, a custom which unfortunately has ceased to exist, that the youngest baby in the congregation served as the baby Jesus in our annual Nativity presentation at Christmas. This was usually held the Sunday evening closest to Christmas, or perhaps even on Christmas Eve. One time I remember was a bitter cold and very slippery night. The presentation was held up for quite a while until several of the members who had jeeps brought stalled members of the church up the Hill to the service. The scene this particular evening was set in the old shed, live animals and the candlelight procession going from the church, to the shed, I held my breath, saying a constant prayer that the shenanigans of the younger members of the congregation, ours included, with their lighted candles would not

set the straw and the shed a fire. Fortunately, there was no accident, but i do think that was the last outside Nativity scene.

The other stumbling block was that lovely, ancient oak tree in the back of our church, of which we are all so proud. We did not want to hurt the roots of that tree, to and for a long time it seemed impossible to find a solution to building and leaving the tree intact. That it was a worthwhile stumbling block was proved the day of the dedication of the new Church School Building when a couple who lived at a distance arrived to visit the graves of their family in the cemetery. They asked what the new building was and after expressing their admiration of the building, said, "well, thank heavens, you didn't destroy that lovely old oak tree," so I guess our pride in that tree was shared by anyone who ever had anything to do with St. Peter's Pikeland Church.

It was a proud day in November of 1971 when we had the dedication of the new Church School Building - complete with individual classrooms, library and future plans for the basement. Immediately, the enrollment of the Sunday School increased and our membership of the church followed suit. We lost not only a fine pastor and his wife , but good, loyal friends when Frank and Janet Garvey decided to return to a charge in Scotland at the end of October, 1972.

**1976 – Our Entire Church Building is Remodeled** - Years of long range planning commission meetings about the remodeling of our church to adhere more closely to the original model finally resulted in a blueprint and the groundbreaking. That was just the beginning, for we struggled with aesthetic committees to pick colors and furnishings, from the color of the pew covers to the, shape of the pewter sconces on the walls. The front wall of the church was knocked out, the pulpit was raised again! Floors were sanded, new communion rails added, shutters made for the windows and we had months of having church services in the basement of the new church school building. Suddenly, it was late spring of 1976 and we were in our newly remodeled church, still a little in awe o f the superb job that had been done. Dedication was held in October, 1976 and Rev. Garvey came from Scotland to participate. His comment at that time was, "Usually, you can say, "well, it's very nice, but, there is no 'but' here, you have done an outstanding job." Shown in the picture to the left are several of our former pastors. (from the right, Garvey, Siudy, unknown, Brillhart and unknown).





In the middle of the remodeling came the disagreement about the stained glass windows, whether or not to replace them. Some of them had family memories for some church members. The discussion was rancorous and the vote was so close, it was frightening ...32-31...to replace them. The void between the two groups quickly healed and the windows were later sold to anyone who wanted to have them.

The Great Window Debate – as remembered by Jack Leaman:

“The most memorable and enjoyable experiences of the early 70's are associated with the congregational growth and physical expansion and renovation of the church. Church

membership grew appreciably, thanks in large measure to a concerted program of home visitations and mailings. As for the renovations to the church, a thoughtful plan was presented to the congregation for approval. The plan called for moving the organ to the balcony, opening the balcony area that had been closed off for numerous years and an addition that included the current pastoral study. Two matters not resolved at the initial meeting had to do with the pews and the stain glass windows. Once it was determined that there was a definite need for new pews, the old ones were offered for sale to church members. The proceeds from the sale helped to defray some out of the budget expenses. The second matter was of greater concern as it had to do with whether or not the stain glass windows would be replaced. As one might imagine, there were strong sentiments on both sides i.e. repair and keep the stained glass windows, or replace them with plain glass. Following exhaustive debate within both consistory and the planning committee, it was decided to take the matter before the congregation. A special meeting was held following church service, at which time the congregation was given two choices...stained glass or clear. There was a paper ballot and after the first count, I, as President of the Congregation, was called to the back of the church where I was informed that the vote for clear windows won out by a margin of one vote. I asked for a recount, and several minutes later, was given the same result. To make absolutely certain there was no mistake, we had a third tabulation...the result? Clear windows by one. When I announced the vote and concluded the meeting every one, without exception, rose, shook hands with those around them, smiled and walked cheerfully from the church. I knew at that moment, that we had made the proper decision several years previously to join St. Peter's...we had just witnessed Christianity in action.”

**1983 – The Sewing Circle Builds a New Kitchen** - fed by the fires of determination of our sewing circle, which held many fund raising events, and the contributions of some members of the congregation, is the lovely new kitchen, complete with commercial stoves and refrigerator, in the basement of the new church school building. It was christened at our congregational supper, Marc 13th, 1983.



**1987/88** Our steeple was erected and dedicated in memory of William Phillips by his family. Bill was a very active leader in our church. Shortly after the steeple was erected it was equipped with an electronic Carillon in memory of Huston Campbell, another very active member. Together the steeple and the music from the Carillon are enjoyed by the entire valley.

### Worship/music

**1985** – We acquired our current Allen Organ.

**ST. PETER'S  
UNITED CHURCH OF CHRIST  
CHESTER SPRINGS, PENNSYLVANIA**

Jean Neiman, Organist

Installation has been completed on a new Allen Church Organ. The organ builder created a special two-tone custom-finished console to match the church's colonial interior. A pipe organ was replaced by the new larger instrument and according to the organist, congregational singing has already improved.

Allen Organ Company is pleased and grateful to have St. Peter's join the thousands of churches in Eastern Pennsylvania who are improving their music ministry with installations of Allen Organs.

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Sat. Morning 9 to 12 Noon

## 1991 to 1997

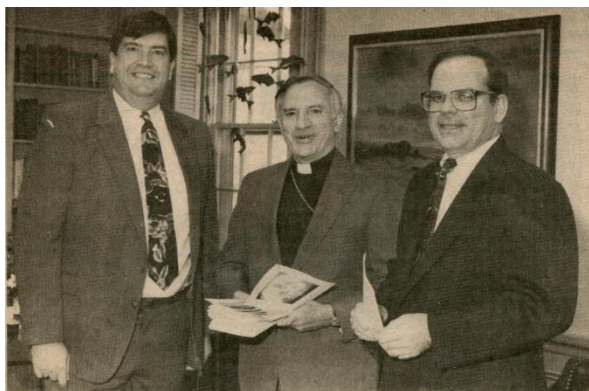
### Ministers

**1991-1997  
(also 2006)**

**Paul R. Hetrich**



Paul and Barbara were called to St. Peter's in 1991. Paul had been serving St. Mark's UCC in Fleetwood, PA – a much larger church. During his time in Fleetwood Paul started the Tarsus Project, a community based vocational program for seniors and disabled individuals that became a national model. His energies were boundless, however he thought he was moving to a more relaxed pace when he accepted our call. Nothing could have been further from the truth – Paul and Barbara, through their limitless energy and leadership



#### Welcoming words

The Rev. Dr. Paul R. Hetrich, center, is welcomed by members of St. Peter's Pikeland United Church of Christ in Chester Springs at his installation service as pastor and teacher on November 17. On the left is James Phillips, president of St. Peter's Consistory, and right, Benson Campbell, president of St. Peter's congregation.

energized our entire congregation – particularly related to our mission outreach. The mission

program description that follows has continued for the past twenty years and stands as one of our greatest legacies.

## **Missions**

The 1990's were St. Peter's proudest period in terms of outreach and mission work. The people of St. Peter's are fully engaged with our outreach programs. Involvement is much more than an occasional donation! More than 200 members worked on one or more mission teams. Our collective financial outreach across all mission programs tripled in the 90's from about \$25,000 per year to more than \$80,000 per year. There were eight mission teams, that included:

**Bethany Children's Home** - A UCC operated home for children in distress.

**Lancaster Theological Seminary**

**St. Mary's Franciscan Shelter** - A shelter that provides love and guidance to families that are homeless.

**Single Parenting Assistance** - This is a St. Peter's developed program to help guide young single parents.

**Habitat for Humanity** - Our members are the moving force locally.

**Community of Joy** - An Hispanic UCC Congregation in Philadelphia that we have embraced as a partner.

**Heifer Project International** - A renowned program that our members whole-heartily support.

**OHWA** - A new Christian high school located in Micronesia.

On each mission team there are a number of members. The teams take responsibility for planning how best to meet the needs, organize volunteer drives, and fund raise when appropriate. In addition to the mission teams there are other service organizations within the Church that regularly reach out to others. Our Sewing Circle is almost continuously helping those in need. One of our members provides facilities and coordination for the collection of furnishings and clothing that is given to people in need.

We also recognize that our mission efforts should be directed at our own members. We maintain an emergency fund that can be used solely at the Pastor's discretion to assist member families that are in crisis. Support for our members takes many forms. For example, one of our newer families was blessed with triplets. A joy and a challenge! Forty families from across the congregation rallied to support this family by providing meals, transportation, and baby-sitting to help them get started with their new children.

Our members also support the UCC's Wider Mission programs. During the 90's we met or exceeded our target for financial support to the Wider Mission for many years. We also responded well to the annual One Great Hour of Sharing and Neighbors in Need solicitations. Mission to others is a bed-rock of St. Peter's Church.

## **Building projects**

1994 – We installed a new boiler in the Church along with central air conditioning.



## ***1998 to Present***

### **Ministers**

**1997-1998**

**C. David Langerhans**

**(also 2006-2007)**

David has been a great friend and Pastor to occasions. David like Rev. Thompson, Siudy, through the UCC Stewardship Council which was celebrated his 50<sup>th</sup> year of ordination at his a few years ago. He received his undergraduate University and earned his theological degree at During his tenure with us we were blessed to David's sermons challenged all of us. As he begin come over the congregation and people listened message. He provided special comfort for those who may have experienced a crisis in their lives and, also, those who simply needed a warm, thoughtful friend who could be a great listener. All of us at St. Peter's thank David for sharing his special gifts and talents with us. We are much richer for having had him among us.



St. Peters on several Gockley and Mackey came to based in Philadelphia. David's home church in Missouri just degree from Missouri Eden Theological Seminary. have him as our Pastor. to preach, a calm seems to with new intensity to his

**1998-2006**

**Frank L. Lamson**

Frank, like so many of our pastors over the years churches in the area. St. Vincents, in East Vincent Pottstown and following his work with us Frank Brownbacks UCC in Pughtown. During his tenure remembered through two of his most important chronicled in his 2005 Pastor's Report.



served many local Twp; St. Johns in moved on to with us Frank is initiatives which are

### **Pastor's Report**

It's always busy here at St. Peter's Church and this year there has been no exception to that rule. My pastoral ministry to those in need in our church family has continued to be rewarding for me and, I pray, a blessing to all I have sought to serve faithfully and to the best of my ability. There have been difficult moments with the loss of some of our long-time and well-loved members. Thankfully, there have also been moments of great joy as we celebrated new lives in Baptism. The patterns of life continue and it is good for us to be together on this journey, secure in the knowledge that Christ continues with us as he has promised.

One significant highlight of the year was the completion of the Visioning Process that brought us together to consider the future direction of our church's mission and ministry. It was good that so many took part in that Process, enabling us to create a plan that will direct us into the foreseeable future. Consistory will review that plan, our goals and objectives, revising and renewing them and even creating new possibilities for us. That review will happen at least annually and the results will be reported back to the congregation.

Another significant highlight was the hiring of Bud Zehmer as our Student Pastor for Christian Education and Youth Ministry. Bud brings many gifts to our ministry here at St. Peter's Church and will help us build an ever-stronger educational program for our children and our adults as well as a foundation for a youth program that will continue to grow long after his two years with us come to an end. We are also blessed in being able to serve Bud as a teaching parish as he fulfills his primary responsibilities and as he experiences other aspects of ministry as time allows. My hope that his time with us will give him new tools that he will be able to use throughout the years of his ministry.

It is a joy for me to have Bud as a colleague in ministry here at St. Peter's Church. We are committed to discerning the future that God has in store for our church and we will be faithful in helping that future become reality. It also continues to be a great joy for me to serve the members of our church. The support, encouragement, and friendship that so many of you offer to me so generously enriches my life. Thank you, again, for the honor of being your Pastor.

Respectfully submitted,

Rev. Frank L. Lamson  
Pastor

**2006-2007**

**Rev. Don Floyd**

Don, came to us as an interim Pastor for a UCC churches as an interim following his ministry.



brief time. He served many local retirement from full time

**2005-2007**

**James 'Bud' Zehmer, Co-Pastor**

Bud came to us as a seminary student from the Lutheran Seminary in Philadelphia. Initially Bud focused on Christian and Youth Ministry, however, his role and work with us to that of Co-Pastor with David Langerhans. Bud and his family endeared themselves to our entire congregation. We fortunate that Bud asked the UCC to ordain him in our church proud moment for all of us. Bud has moved on to a church in Carolina.



Theological Education expanded whole were – this was a South

**2007-present**

**Douglas Hanson**

Doug, came to the ministry a little later than most. Hamburg, NY. His educational background

Hamburg Senior High School, Hamburg NY; High Ithaca College, Ithaca NY; Bachelor of Arts 1973, New York at Buffalo, Amherst NY; Music (no Lancaster Theological Seminary, Lancaster PA;



He is a native of includes:

School Diploma 1969  
State University of degree) 1983-84, and  
M.Div. 1993.

Doug shared his perspective with us by offering the following: "From an early age, I've been blessed with a love for people and God's creation. This inner enthusiasm later extended to a love for our Creator and Redeemer. These feelings carry with them a deep trust in God and a desire to spread God's message of hope and assurance to all people. I have a strong belief in the promise of the Good News, and I encourage people to explore God's grace in their lives.

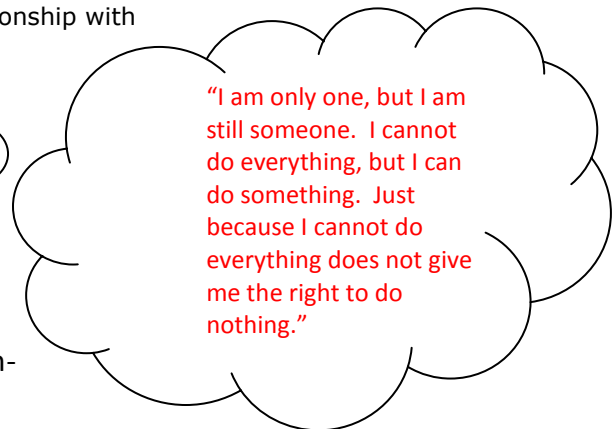
Not only do I feel a desire to share my own faith, I am also enriched by the uniqueness of the faith in others. One might say that what is expressed in the pulpit is partly a product of time with the parishioners. My enjoyment of, and caring about, other people translate into openness to their thoughts and feelings.

Loving God and others cannot carry a pastorate alone. I am confident in my organizational skills and leadership abilities. My adult years have exposed me to a wide range of experiences, and to people of all ages. I'm comfortable and confident in various environments, from moments of fellowship and delight, to moments of high conflict, or moments of confidential pastoral care.

All these characteristics and other qualities have served me well in the parish; always, of course, with room to grow as an individual and in relationship with others."

### **Missions – an ever expanding outreach**

We are still a church that both loves to help others, and at the same time, enjoy Christian sociability. On the bulletin board in Fellowship Hall, where descriptions of our various mission groups can be found, we see the living legacy of our mission-oriented church.



If any of you feel drawn to one of our current mission teams, please let me know, and I'll put you in contact with that team.

All the way back to the 1800's, St. Peter's has served God's mission in word and deed. Holy God, help us in our time to serve Christ and continue the legacy of mission work in our church on the hill. Amen.

Mission – doing and giving for others – is at the heart of our life at St. Peter's. Our church is a leader among the churches of the United Church of Christ in our mission support. Through the wider church or directly, with our monetary gifts or with our own hard work, we contribute significantly in service to others.

Most of our mission work is accomplished through our Mission Teams. Each Mission Team includes a number of our members who take responsibility for deciding how best to serve their particular mission, organize volunteer opportunities, plan activities to involve other members, and raise funds. Our members are directly involved in and deeply committed to a variety of ministries and organizations that reach out and serve people in need within our communities, across the nation, and around the world, including:

#### Greater Phoenixville Area Local Mission Outreach

**Community Coalition** – An association of non-profit organizations facilitate effective fundraising through cooperation and collaboration by its members.

**Encuentro Latino** – We support the members of this new bilingual church with clothing and a variety of household items.

**Good Samaritan Shelter** – Provides shelter and other services to homeless men.

**Habitat for Humanity** – Our members volunteer with the local chapter to refurbish existing homes and build new homes.

**Single Parenting Assistance** – A St. Peter's developed program to help guide young single parents.

**St. Mary's Franciscan Shelter** – Provides love and guidance to families that are homeless.

#### Statewide, National, and International Missions

**Bethany Children's Home** – A UCC operated home for children in distress.

**Heifer Project International** – An international organization that supports families in need around the world with gifts of livestock.

**Lancaster Theological Seminary** – St. Peter's offers financial support to this local seminary.

**Morning Star Mission** – A Christian Day Care facility for children infected with HIV/AIDs in South Africa.

**OHWA Christian School and Theological College** – A Christian high school located in Micronesia.

**Room to Read** – Our newest mission team which is devoted to literacy improvement throughout third world nations. Particular emphasis is placed on young girl's education.

**Blessing of the Hounds** – A unique Thanksgiving Day tradition that benefits Main Line Animal Rescue, located minutes from St. Peter's Pikeland UCC in scenic Chester County, Pennsylvania, is considered by many to be the finest animal shelter in the United States.

We also have service groups within the church that regularly reach out to others. Our **Sewing Circle** is a fellowship of women who constantly reach out to others through a variety of mission and service organizations. **Wayne's Ministry** reaches out to several area social service agencies that often need household items for those in emergency situations. The **Phoenixville Area Interfaith Council** is a conduit for faith communities to do justice, build unity, seek understanding, and promote harmony among all peoples. St. Peter's also supports **CROP**, the inter-denominational service agency that addresses

emergency needs after natural disasters and other crises and sponsors development projects throughout the world.

As part of the United Church of Christ, we participate in all church and special offerings that support many needs and projects within and beyond the church. These UCC sponsored offerings include **Neighbors in Need**, **One Great Hour of Sharing**, and **Our Church's Wider Mission**. Every year our church also makes a gift to the Church World Service's **Blanket Sunday and Tools of Hope** offering. In addition to these UCC sponsored offerings St. Peter's has raised funds for various national and international disaster relief efforts. We at St. Peter's respond generously to the needs of our missions – it is the work that is so important to us and for which we receive great joy.

## **Building projects**

**2006** - Every 30-40 years our church needs a major maintenance overhaul! The last time we undertook a major project was 1976—thirty one years ago. At that time we expanded the sanctuary, created a Pastor's office, and installed new windows and storm windows, pew cushions, carpeting, shingled the roof of the new addition (but not the main roof) and refinished most interior surfaces.

Well that time came again! Although our facilities still looked presentable in most cases, a closer look revealed some serious deterioration and wear. This was the situation in all three buildings.

The cost to bring our facilities up to reasonable standards was estimated to be about \$235k. Although this may seem like a lot of money, if you look at the cost on a cost/year of use, the annual cost (depreciation if we were a business) is just about \$7,600/year. This low cost is a tribute to the many church members who have contributed to maintaining our facilities— Trustees, Friday Boys, clean-up volunteers, Sewing Circle and many others. You can really see the value of their hands-on work.

Maintenance costs have a way of escalating disproportionately over time—the longer you delay, the greater the deterioration and the higher the cost. We want to avoid getting caught in this cost escalation spiral. A good example is our church building roof. At this point there are no leaks, but if you take a close look you find many missing shingles, and the balance of the shingles are showing wear. If we don't address the replacement of these 50+ year old shingles now the roof will eventually leak and the underlying structure will be damaged.

Some parts of our plan were driven by cost savings opportunities. The church windows are a good example. The insides look ok now, but the outsides are not. They are very energy inefficient, difficult to clean and costly to paint because of the many small trim surfaces. We can save energy costs and painting labor cost by simply replacing them for less than maintaining them!

Many people have participated in the planning process. Our Trustees led the way with regular input from the Aesthetics Committee.

**Sunday May 17, 2009** a special Congregational meeting was held to discuss and vote on whether or not to expand our Sunday School Building. The major decision for the Congregation was to approve the Consistory's recommendation to proceed with the planned upgrading of our Sunday School building.

In 2009 St. Peter's was on the move. Construction of our expanded Fellowship Hall building got underway. The improvements we made are important 'enablers' to help us realize our vision of being a welcoming church to all as well as being a church family that makes a difference in people's lives. The primary reasons for expanding our facilities include:

- Improved accessibility for those with special needs – this includes adding an elevator, improving the entryway and redesigning the restrooms;
- Creating a 'Welcoming Hall' area in the building to improve traffic flow and cut down congestion;
- Adding new educational space, creating a special area for teens, improved offices; and,
- Expanding our Fellowship Hall to be more accommodating for special events and more inviting to the community at large.

Overall these improvements cost about \$340,000. We launched this project with a little over \$100,000 in available capital funds on hand and outstanding capital commitments of about \$37,000. The balance of our funds came from a construction loan/mortgage of \$200,000. We hoped to retire this mortgage in three years or less. We received commitments from at least 100 member families. Many families designated their gift in memory of a loved one. Most notably the entire building has been dedicated in memory of Bradley Thomson by his family. There is also a large memorial plaque that recognizes and honors all who participated.

## **Worship/music**

The **Senior Choir** includes about 20 excellent voices. The group consists of adults and teens. The congregation enjoys hearing the choir sing anthems in a variety of musical styles, usually accompanied by piano or organ. Occasionally, other musical instruments including flute, guitar, and handbells, will enhance the choir anthem. The Senior Choir sings every Sunday, from September through mid June.

The **Junior Choir** consists of about 15-20 children who joyfully sing in church about once every other month. These children are enjoyed and loved by the congregation. Traditionally the Junior Choir has performed a pageant or other special program at Christmas. Occasionally, a group of teens have sung for the church service.

The **Hand bells** enhance some worship services, and are very popular with the congregation. In the year 2000, the bells were purchased as a result of a fundraiser, in which people in the

congregation generously donated. The hand bells have been played by a group, or a solo ringer during the service. The hand bells also accompany an occasional choir anthem.

## **Consistory**

Each Church of the United Church of Christ is authorized to make its own rules and guidelines for governing.

Our Church chooses its leaders through a democratic process. The Church's governing body is the Consistory. The Consistory is composed of three elected bodies; six Elders, who provide spiritual leadership; six Deacons, who nurture the financial health of our Church; and six Trustees that are stewards for our facilities.

The Consistory meets monthly from September through June. In addition to the elected members, the Treasurer and President of the Congregation are ex-officio members.

The Pastor reports directly to the Consistory and provides spiritual leadership in all areas of worship, evangelism and discipleship. The Pastor must communicate and coordinate an overall vision with the Consistory, staff and lay leaders as they minister and serve the church family and community.

A set of by-laws adopted by the Congregation is the governing instrument.

## **Christian Education**

Our Christian Education program and our belief in the vital role it plays in shaping the future lives of our children has always been our strength. And still we continue to reshape and update the system as we continue to grow. We recently called a Youth Minister (for two years) to work closely with our Sunday School teachers and children. On Sunday morning the children attend worship with their parents until the Children's sermon. At that time they gather in the front to hear a short message and then proceed to the education building for classes. Seeing the children happily and actively engaged in learning is a wonderful beginning to each new week.

St. Peter's Church has an enthusiastic team of teachers working with approximately 80 children ranging in age from Kindergarten through High School. There are currently five age groups taught every Sunday; Pre-K and Kindergarten, 1<sup>st</sup> and 2<sup>nd</sup> Grade, 3<sup>rd</sup> and 4<sup>th</sup> Grade, and 5<sup>th</sup> and 6<sup>th</sup> Grade. There is a new Middle School/ High School class that meets two times per month that began in March of 2006. Beginning in September of 2006 there will be a Sunday School Team for each class consisting of 6 or more teachers/advisors that will plan the year's worth of lessons, special projects and activities.

The curriculum currently being evaluated is the WITNESS Curriculum. Each week's lesson emphasizes the BIG IDEA, which is the core lesson or message and a faith trait, such as Kindness

or Patience. Until December of 2005 we were using the FAITH WEAVER Curriculum, a lectionary based curriculum, for several years.

Our Christian Ed classes have participated in several special projects including a clothing drive for the children of our mission in Africa, a bake sale to raise money for the victims of the 2006 tsunami, a tag sale to raise money for the Christian Ed department, letters of encouragement to parishioners that are ill and housebound, and cleaning buckets for the victims of Hurricane Katrina.

A Communicant's class is offered to those children in Third grade and above and a Confirmation class is offered to those children in Seventh Grade and above.

## **Fellowship**

In 2010 we began a Fellowship Program that has been very successful. Once a month during the September through May time period we host alternative Fellowship and Worship get together.

We began the NEW and FIRST of many SATURDAY NIGHTS AT ST. PETER'S on Saturday, February 5th at 6:00 p.m. – till you're tired of having FUN! EVERYONE!!! – All are invited: entire families, kids, teens, parents, grandparents, and singles, both young and not-so-young. Don't hesitate to bring a friend, a neighbor, or a kid's friend – the more the merrier! This event will be a casual evening of Faith, Fellowship, and Fun for all: 15-20 minutes of worship geared to all ages ... casual but spiritual... short but meaningful ...different but comfortable.

Pizza – all you can eat! Plus beverages, snacks, and home-baked cookies, hot from the oven!  
Games, games, and more games! Board games, card games, word games, easy games, hard games! Choose one game or try them all! Bring your own favorite or try one of ours. **Try playing a game with someone you don't know as well – you just might make a new friend!**

*This is a great opportunity to invite someone new to see how special St. Peter's is, or to just bring your family and friends together for a great time!*

These Saturday night events have grown with each being a bit different but all focused around a mission program as well as fellowship. Our mission themes have included honoring our veterans; celebrating our music program; filling local food kitchens; and launching our bicentennial year celebration.



## **Chester County – Blending Tradition & Innovation**

The county is located on 760 square miles in **southeastern Pennsylvania’s Delaware Valley Region**. Its proximity to Philadelphia, Wilmington, New York and Baltimore offer businesses a geographical advantage. With approximately 25% of the nation’s consumer buying power lying within a day’s drive, the region introduces a wealth of economic opportunities, yet maintains its magnificent vistas and historic charm.

Ranking as one of Pennsylvania’s fastest-growing communities for new business start-ups and population gains, Chester County also boasts a grand sense of community. Its greatest asset is its people. From residents to retailers, farmers to doctors, children to senior citizens – it is home to great leaders, influential business professionals and lifelong friends. People care about their communities, strengthening them through their hard work, involvement and generosity of spirit.

A region of contrasts, Chester County embraces its strong agricultural roots despite revitalization due to the influx of new and expanding businesses. The northern region includes established towns, villages and parks, while the central and eastern Main Line portions comprise greater Philadelphia’s vital high-tech corridor. Mushroom farms and covered bridges dot its southern region, while the western portion is home to the sizable Amish population that has been a part of Chester County for decades.

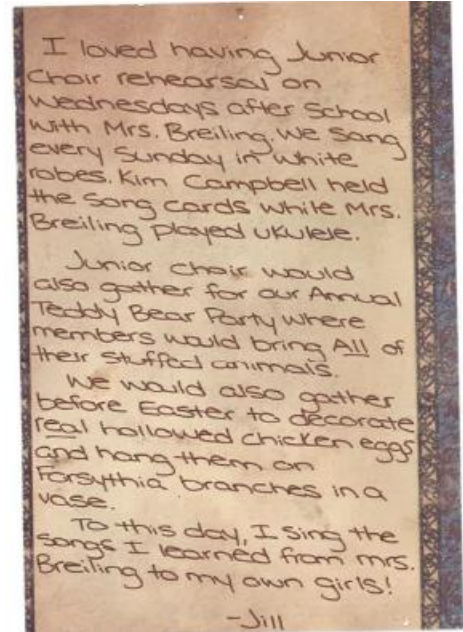
The landscape in Chester County may be evolving, but the core elements that contribute to its extraordinary character remain the same. The Chester County difference lies in its commitment to preserving a rich heritage while, at the same time, maintaining its continued rate of growth and change. Thanks to visionary leadership, a reasonable cost of living, a diversified business base and a highly skilled workforce, Chester County’s future is brighter than ever.

Few places feature the scenic suburban setting as well as Chester County. Yet what makes the county most unique is its ability to combine this small-town feel with a high-tech metropolis. Horse races and fox hunting, covered bridges and old farmhouses, lake fishing and agriculture are all aspects of life for Chester County residents. Yet amid this quiet countryside is also a thriving economic marketplace. National and international companies are headquartered up and down Route 202, the region’s "High-Tech Corridor." By blending countryside and commerce, Chester County has perfected the art of balance.

As we say, Chester County has something for everyone. It’s a shopaholic’s dream with major malls, featuring an abundance of national retailers in typical mall settings or in unique main street venues. As you travel the countryside you will see special boutique and antique shops that are a “must stop in” opportunity. You will not find a better array of restaurants dotting the county.

## Current Members Greatest Memories

- 7-6-12
- MY EARLY MEMORIES ARE OF SUNDAY SCHOOL, <sup>an classroom</sup> WAS IN THE CHOR OR MUSIC ROOM IN THE BASEMENT, <sup>with</sup> GARY DETTIE AS MY TEACHER
  - BEING THE BAT BOY FOR PIKELAND BASEBALL TEAM @ 8yo old
  - GOING ICE SCATING W/ CHURCH MEMBERS IN KIMBERTON
  - SEEING ALMOST MY WHOLE FAMILY IN THE CONGREGATION  
LAURA & PAUL BETHEE, PAULINE & ERIC KERU, DENNY AND MARIE STANLEY,  
~~ESTHER~~ ELEANOR & STAN WEGLOS, MOM & DAD & THEIR KIDS.
  - SINGING CIRCLE ~~with~~
  - THE WOOD SHED WHERE THE SUNDAY SCHOOL BLDG, IS NOW.
  - WORKING ON THE CHURCH, WHICH I CONSIDERED AN HOUR, PLASTERING THE BASEMENT; THEN THE INSIDE UP STAIRS WHEN THE ADDITION WAS ADDED, STUCCOING THE CHURCH OUTSIDE AND THE SUNDAY SCHOOL BLDG OUTSIDE & PLASTERING THE INSIDE.
  - MY WEDDING TO DEE, MY MOM & DAD'S FUNERAL
  - PHILLIP JENNINGS MARKING THAT CROSS IN FRONT OF THE CHURCH FROM FLOORING WE REPLACED AT THE TIME OF THE ADDITION IN MEMORY OF HIS TWO SONS THAT WERE IN A CAR ACCIDENT
  - ANN BREILING'S WORK W/ THE CHILDREN'S CHOR FOR YEARS
  - JEAN NEUMAN AT THE ORGAN OVER DECADES
  - THE ENJOYMENT OF HELPING SOME OF OUR MISSIONS LIKE HABITAT FOR HUMANITY, ST. MARY'S SHELTER ECT.
  - ONLY REAL NEGATIVE MEMORY IS HOW SOME OF THE CONGREGATION WOULD BOYCOTT SUNDAY SERVICES WHEN THEY WOULD SCOR ON ~~ON~~ SOME OF OUR PAST PASTORS UNTIL THEY WOULD LEAVE.
  - I ALMOST FORGOT WHEN JACK <sup>McClintock</sup> ~~DUNMORE~~ FORGOT TO PUT ON HIS EMERGENCY BRAKE AND HIS CAR ROLLED DOWN OVER THE PARKING LOT EMBANKMENT



One of My Favorite Memories of St. Peter's

When Scott Hackman spoke to the congregation about how he came about loving our church and how much it means to him.

-Kathleen Wachsmuth

One of many favorite memories that I hold dear of St. Peter's is our first Hanging of the Greens. Not only was it so enlightening but it started the holidays off in a beautiful way, but to make it even more memorable was when the children came forward to place the animals in the creche. Little Robbie was just over 1 year old, climbed into the manger. We still laugh about the year we had a real baby portraying the baby Jesus. Rob is now in college.  
 Cheryl Roman

My early memories  
 1. When I was a very small child I was in the cemetery looking up at the edge of the woods was a large Iron gate. I thought it was the gateway to Heaven. I have loved this church and church family ever since.  
 2. I learned in Sunday School all the wonderful Bible stories.  
 3. The people of this Congregation is my church family. I love them all.  
 Annamae Moore

One of My Favorite Memories of St. Peter's

When Bud Zehmer's was Ordained here at St. Peter's.  
 -Kathleen Wachsmuth

I love remembering our Youth Group trips to Puerto Rico at Camp Tiquiries. It was on one of those trips that we celebrated my parents' 25th wedding Anniversary. Rev. Paul Hetrich renewed their vows and Geoff Osborne played guitar. Our trips were a lot of work mixed with a lot of fun.  
 -Jill

I loved having Junior Choir rehearsal on Wednesdays after School with Mrs. Breiling. We sang every Sunday in white robes. Kim Campbell held the song cards while Mrs. Breiling played ukulele.  
 Junior choir would also gather for our Annual Teddy Bear Party where members would bring All of their stuffed animals.  
 We would also gather before Easter to decorate real hollowed chicken eggs and hang them on Forsythia branches in a vase.  
 To this day, I sing the songs I learned from Mrs. Breiling to my own girls!  
 -Jill

In 1976 there was a resurgence of all things colonial because of the Bicentennial.  
 In the spirit of the times we "younger" women decided to learn how to quilt.  
 Church was the perfect place + Aunt Sarah Wunmore + Hazel Mores were perfect teachers. So many stories!!!  
 We presumed we'd have many discussions about charity families, or domestic issues.  
 Imagine our surprise when the Bible topic of talk among the "senior" ladies was THE ARMY-NAVY GAME!!  
 -Charlotte Winkley

My favorite memory is the youth group trips. My favorite trip was the one to Puerto Rico. We had so much fun helping to paint, even if the rain washed off most of our work. We had a great opportunity to be a part of something that was not only a learning experience but also showed us that God does indeed have a plan for everything in the world. My only hope is that one day the young people of our church will get the experience what the youth group was when I was young.  
 Laura Dick

## Interesting Facts about Some Church Features



Many of the accoutrements in our church are products of a work of love. The large cross gracing our chancel in the sanctuary is the second one lovingly carved by Philip Jenney. The first one, a smaller one, was in our church before the last remodeling. Not wanting to part with it, we hung it downstairs in the children's church area. The lectern in the children's church area was made by Rev. Ann Cordray's husband, Bob, and given to the church in honor of Rev. Ann's father, also a minister. The altar cloths, in three different colors, which you see changed at different seasons of the church, were hand-made by Mrs. Grace Himes, who was our organist for many years and who is now in retirement.

An old manual pump organ, as well as a piano which is in the church, were used to produce our music until about 1948, when the Wicks pipe-

organ was installed. The addition to our church which appeals most to me is the large electrified chandelier which hangs in the center of our sanctuary. It was first installed in our



church around 1835, as a coal-oil chandelier, hanging much lower in the church at that time. Some of our older, members told of having it on a pulley, being able to raise and lower it to trim the wicks and clean the globes. On the walls of the church were also four coal-oil lamps matching the chandelier, but no one seems to know what happened to them. At the time the electric was being run into the church, around 1910, the chandelier was dismantled, and parts stored all over the



countryside, some in the attic of the church, some in the old wagon shed, and some in homes of the members. In 1963, Harley Fink and Bob Cordray were attempting to rewire the church and found some of the metal parts. With much diligence and hunting, they located the rest of the lamp, even to the globes, and the reassembled lamp was sent away to be replated and electrified. The globes are all the original globes, and if you look closely, you will see that some are broken. Years have been spent trying to find matching replacements, to no avail.

## Pictorial Guide to 20<sup>th</sup> Century Life at St. Peters

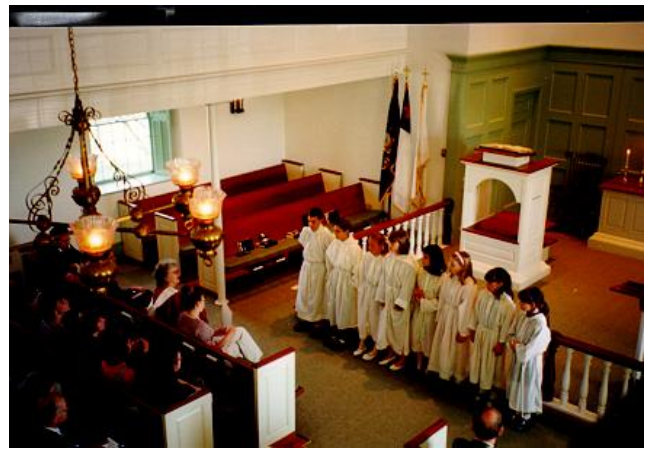


Can you identify?  
Rev Ann Cordray  
Jean Schmel Neiman  
Teki Wise

## St. Peter's in Action!



Our young people getting off to a solid start!



The Junior Choir shares their great joy!



In celebration of Christ's birth.



Recreating history!



Noah sings the praise of Heifer Project International.



Noah's dream in action!



**Singing the Lord's praise!**



**Music to inspire.**



**Enjoying our surroundings.**



**Getting ready to serve others.**



**Pastoral surroundings.**



**A joyous occasion.**



**Young people working for others!**



**Off we go!**



**And they told us this was a work project!**



**More work.**



**Young people leading our Worship Service.**



**Our annual CROP Walk.**



*Appendix*

**Additional Veterans Identified in Our Cemetery**