



News from the Evangelical & Reformed Historical Society

SPECIAL POINTS OF INTEREST:

- Graphics of some of the fraktur in the Evangelical and Reformed Historical Society's collection can be seen on our web site (<http://www.erhs.info/HTML/index.htm>)

Fraktur in the Evangelical and Reformed Historical Society Collection

The German immigrants of the 18th and 19th centuries did not arrive in America in a vacuum. They brought with them what few possessions they could easily transport but more importantly they brought with them their German heritage, language, religion and culture. These four characteristics, while distinct, were interconnected and greatly influenced each other. Part of the culture brought from Germany and Switzerland was the creation of what is called "private art." These were pieces of art meant, not for public display, but for private use within the family and generally commemorated rites of passage. Such rites included baptisms, confirmations, marriages, deaths and rewards of merit from school or church. In addition, private art may also include bookplates marking ownership of highly valued books and what may be called doodles, or small drawings, often hand-colored, of flowers, birds, animals, or people. All of these art-forms have been grouped together under the term Fraktur.

In reality, Fraktur in German translates as broken or fractured writings, probably from the Latin, fracture, a breaking apart (Conner 9). This refers to the angular shaped German gothic writing and printing in which the letters seem to be separated, or "broken" (Earnest 6). The original meaning of the term Fraktur referred only to the lettering on documents, letters and books.

In the United States, Fraktur has come to mean the hand-drawn or printed and colored decoration on pieces of Pennsylvania German private art and its spread to Maryland, Virginia, Ohio, the Mid-West, and Canada.

While German-speaking immigrants brought artistic ideas and motifs from their homelands, once in America, their art reflected their new circumstances and surroundings. While much of the hand-lettering remained the province of schoolmasters and clergy, increasingly, lay people also began producing private art, both lettering and painting design elements. Decorative motifs became distinctly American with eagles and other native birds and flowers, shields, and wheat sheaves (Amsler 36). With public record-keeping in a rudimentary state, it was important to the German immigrants to record those important rites of passage mentioned above in order to record the family's history and pass it on to future generations. Since most of the private art marked rites of passage presided over by clergy, this art is also highly spiritual, particularly those pieces containing biblical texts, hymns, and religious aphorisms. Such works provide us with a look at the personal piety and religious teachings of the Pennsylvania Germans. Much has been written about the religious symbolism of the various motifs found on Fraktur; recent scholarship however, has proposed that too

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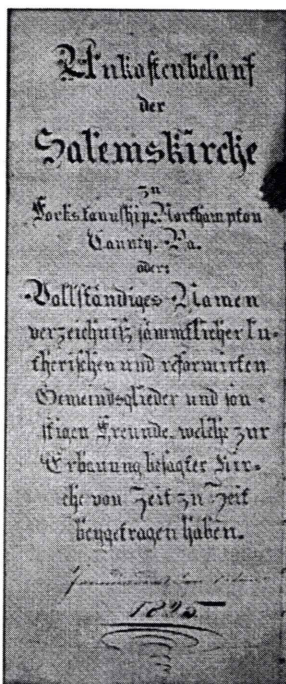
Fraktur in the Evangelical and Reformed Historical Society Collection

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much has been read into a pure love of color and form. Corinne and Russell Earnest have written: "Whereas religious verses often do appear, the hand decoration generally consists of birds and flowers...These [German-speaking] families were Christian, representing many religious groups, but they all shared a common love of form and color. It was this love of art and color that to a large extent determined fraktur motifs...Thus while crowns of righteousness and angels may have religious significance...their place in fraktur is shared with colorful tulips, eagles, peacocks, springing deer, parrots, lions, fish, snakes, alligators, wild turkeys, foxes, griffins, horses, and unicorns" (82).

Fraktur provide today's culture a look at the culture of a different time, a culture that valued its religion, that enjoyed art, lettering and color, that treasured family history. The Evangelical and Reformed Historical Society is privileged to have in its collection a number of Fraktur representing a number of the rites of passage. Selections of these Fraktur are on display through December 2006 at the Society located on the second floor of the Schaff Library of Lancaster Theological Seminary.

The display is divided into several categories of Fraktur. First are several church record books, which illustrate the original meaning of fraktur, broken writing. The title pages of these books are hand written in the slanted, broken gothic style lettering but also illustrate the influence of the rather florid, baroque calligraphy, which began to be used in Europe in the 17th and 18th centuries. Next is a Vorschrift, usually written by a schoolmaster for a student as an example of how to do handwriting or as gift at the end of the spring school term. Vorschrift usually include a scripture verse or other religious text and the alphabet, both upper and lower case. By far the largest number of Fraktur extant and in the ERHS collection are Taufscheine which commemorate births and baptisms. Taufscheine usually include the name and birth and baptism dates of the



Title page of the Account Book of Salem Reformed Church, Forks Township, Northampton County, Pennsylvania. Unknown artist, 1825. "Expenses of Salem Church of Forks Township, Northampton County, Pa. or, Complete list of names of Lutheran and Reformed parishioner together with further friends who have contributed from time to time for the edification of the church." This account book, which spans the period 1825 to 1868, lists the names of individuals who made contributions to the upkeep and renovation of the church building and for the purchase of new melodeon.

child, place of birth, name of parents often with the mother's maiden name, the pastor who baptized the child, and the sponsors. Exhibited are both hand-drawn and printed Taufscheine. Another type of Fraktur are family records done either on separate sheets of paper or in family Bibles. The Society's collection includes examples of both. Another category of Fraktur are those featuring a religious text, either a passage of scripture, a hymn or a poem. The Society is fortunate to have a beautiful example with the Lord's Prayer. An interesting item in the display returns to the original meaning of fraktur as "broken writing" with a beautifully written dedication page in a large pulpit Bible from Trinity Reformed Church, Allentown, Pennsylvania. The final item in the display is a modern fraktur by a Lancaster County artist using words of a Bob Dylan song in fraktur lettering and traditional decorative motifs.

Far from fading out of existence during the mid-nineteenth century or after the public school act of Pennsylvania in 1834, fraktur art continued to flourish throughout the nineteenth century and into the twentieth. With the revival of interest in folk art in the mid-twentieth century, not only did fraktur collecting become popular, artists again began producing fraktur using modern texts but retaining traditional designs and lettering. Modern fraktur also commemorates births, baptisms, and marriages as well as being used as art to decorate homes and offices. Fraktur continues to delight the eye, to record personal and family celebrations, and to illustrate much about the culture and lives of a significant element of the population in our country.

An important realization arising from the preparation of this exhibit was the lack of knowledge about the fraktur in the Society's collection. With a few exceptions, the artists and scribes of individual fraktur have not been identified, some of the fraktur needs conservation, and there has been no appraisal for insurance purposes for over thirty years. To rectify this situation, the Society would like to raise \$2000 for a specialist to work with the collection, identifying art-

Fraktur in the Evangelical and Reformed Historical Society Collection

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ists and scribes, appraising each fraktur, and recommending conservation and preservation measures. If you would like to contribute to or underwrite the entire cost of this consultation, please contact Rev. Richard R. Berg, Archivist, by phone (717-290-8704) or email (rberg@lanasterseminary.edu).

The fraktur display is available for viewing through December 2006 at the Historical Society during regular hours, Monday through Wednesday 9-4, or by special arrangement.

Books on Fraktur in the Society's Collection

1. Amsler, Cory, Ed. Bucks County Fraktur. Doylestown, Pa.: Bucks County Historical Society; Kutztown, Pa.: Pennsylvania German Society, 1999.
2. Conner, Paul and Jill Roberts. Pennsylvania German Fraktur and Printed Broadside: A Guide to the Collections in the Library of Congress. Washington, D.C.: Library of Congress, 1988.
3. Earnest, Corinne and Russell. Fraktur: Folk Art & Family. Atglen, Pa.: Schiffer, 1999.
4. Earnest, Corinne and Russell. To the Latest Posterity: Pennsylvania-German Family Registers in the Fraktur Tradition. University Park, Pa.: Pennsylvania State University Press, 2004.
5. Fraktur: A Selective Guide to the Franklin and Marshall Fraktur Collection. Lancaster, Pa.: Franklin and Marshall College, 1987.
6. Lloyd, June Burk. Faith and Family: Pennsylvania German Heritage in York County Area Fraktur. York, Pa.: York County Heritage Trust, 2001.
7. Mercer, Henry Chapman. The Survival of the Mediaeval Art of Illuminative Writing Among Pennsylvania Germans. Doylestown, Pa.: Bucks County Historical Society, 1897.
8. Pennsylvania German Fraktur and Color Drawings. Lancaster, Pa.: Landis Valley Associates, 1969.
9. Moyer, Dennis K. Fraktur Writings and Folk Art Drawings of the Schwenkfelder Library Collection. Kutztown, Pa.: Pennsylvania German Society, 1997.
10. Shelley, Donald A. The Fraktur-Writings or Illuminated Manuscripts of the Pennsylvania Germans. Allentown, Pa.: Pennsylvania German Folklore Society, 1961.
11. Weiser, Frederick S., Comp. The Pennsylvania German Fraktur of the Free Library of Philadelphia. 2 vols. Breinigsville: Pennsylvania German Society, 1976.
12. Yoder, Don. The Pennsylvania German Broadside: A History and Guide. University Park, Pa.: Pennsylvania State University Press for the Library Company of Philadelphia and the Pennsylvania German Society, 2005.



Taufschein. Westmoreland County Artist. Hempfield Township, Westmoreland County, Pa. Hand-drawn, lettered, and colored on wove paper. Although this Taufschein records the 1790 birth of Abraham Lang, it also records his baptism by Rev. John William Weber and his marriage to Barbara Lepple, omitting the dates. A very similar example in the Free Library of Philadelphia records the birth of Martha Burger in 1846.

***"How the Evangelical Tradition is Speaking Still
Through The Stillspeaking Initiative of the United Church of Christ"***
**An Address on the Continuing Contributions of the Evangelical Tradition
In the Life of the United Church of Christ**
Presented to the Evangelical and Reformed Historical Society 2005 Annual Meeting
David C. Schoen, Minister and Team Leader
Evangelism Ministry Team
Local Church Ministries

Greetings and Introduction

Greetings of evangelical grace, peace, and unity in the God, who is still speaking, Jesus Christ, who is still living, and the Holy Spirit, still teaching.

It's a joy to be here today with the Evangelical and Reformed Historical Society to reflect on the continuing gifts of the wonderful traditions that have nurtured and shaped the United Church of Christ.

Thank you for your invitation to address the continuing contributions of the evangelical tradition. It has been a treat for me to reflect on the contributions of this cherished tradition that has been formative to the core culture of our United and Uniting Church.

While preparing for this presentation, I appreciated the great treasure of The Living Theological Heritage of the United Church of Christ series edited by Barbara Brown Zikmund that has collected a wonderful wealth of resources and writings, along with helpful commentary.

It has been refreshing personally to be reminded once again of the very evangelical ethos that has shaped the lives of so many, including myself.

The experience of German evangelical immigrants to America in the 1850's to 1880's is my family story. My great-grandfather, Anton Schoen, left Prussia as a draft dodger, skipping out of the Prussian Army to settle in Michigan as a farmer and be part of Bethel United Church of Christ outside Manchester in 1852. My great-grandparents, Gottlieb and Albertina Eisen, came to America from Switzerland to serve Zion UCC, a tiny little new church in Oakfield, Missouri in 1883.

I grew up in Evangelical United Church of Christ in the Swiss heritage community of Highland, Illinois. I graduated from Elmhurst College and Eden Theological Seminary.

We may laugh about the three 'E's, Elmhurst, Eden and Eternity, (to which I would add a fourth, Evangelism) but as I thought about the care of generations in my fam-

ily, I realized just how the evangelical church and institutions cared for people from birth to death, and God willing to eternity.

My great-grandfather, Gottlieb Eisen, was raised in an orphanage associated with the Basel Mission, Beuggen am Rhine in Germany, where he was trained in the evangelical movement before coming here to teach and preach with the recommendation of the Basel Mission Society. In his ministry, my great-grandfather served as Superintendent of Altenheim and Orphanage in Detroit, Michigan, where my grandmother lived as a young girl.

When my grandmother gave up her home, she went to live in the Detroit Altenheim where she had lived as a young girl. After which, my grandmother and then more recently my father and mother lived their final years cared for by the Altenheim in Indianapolis, part of the United Church Homes.

My grandfather, Albert Schoen and I both graduated from Elmhurst College. Albert, I and my father, Victor, all graduated from Eden Theological Seminary.

I give personal thanksgiving for the continuing contributions of the evangelical heritage, for the great cloud of evangelical hosts and institutions that cared for body, soul and mind throughout my family generations.

Evangelical Contributions to the United Church of Christ

As I prepared for this presentation, I considered a long list of contributions that the evangelical tradition has made to the Evangelical and Reformed Church, the United Church of Christ and the whole Church. That list includes:

- The Deaconess women's movement,
- The evangelical mission and institutions of compassionate service,
- Significant theologians in our nation and church,
- Leadership formation through the Evangelical Leadership Training School,

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(continued)

- Evangelical courage in justice and peace,
- The Evangelical Catechism, Hymnal and Worship book,
- The Bekenntnisparagraph Confessional Statement of 1848,

And most important,

- The establishment of a religious movement and denomination based on finding unity in the freedom of Christian conscience and creating an organization founded on mission and non-hierarchical association.

That would have been just some of the list of contributions had I done a top ten list, but that's not what I want to focus on in this address.

Instead, I will focus on the evangelical tradition in a very current and practical way as it relates to evangelism in the United Church of Christ and our missional outreach to the world.

I will particularly discuss how I see the ethos of the evangelical spirit, theology and experience alive today in the United Church of Christ through The Stillspeaking Initiative. My paper is titled "How the Evangelical Tradition is Speaking Still through The Stillspeaking Initiative of the United Church of Christ" or to put it another way, "God is still speaking through the evangelical tradition to the United Church of Christ and the world."

The Evangelical Problem

My discussion begins on a negative note. I believe that one of the unfortunate contributions of the evangelical tradition is the continuing problem the United Church of Christ has had with evangelism.

Professor Carl Schneider of Eden Theological Seminary and author of the history of the Evangelical and Reformed Church in America wrote a rather remarkable article in 1921 called the "Evangelical Problem".¹ In the "Evangelical Problem," Carl Schneider argued that preserving the heritage of the German Evangelical Synod required changing to meet the needs of the times. Professor Schneider was writing at a time after World War I when the second and third generations of the Evangelical Synod were moving from ethnic isolation to an engagement with North American society. His article called for the Evangelical Church to shift from primarily serving the German community to expand its horizons.

"At one time, we were a German Evangelical Synod. We have long since realized our opportunities and obligations as a German Evangelical Synod, and are on the verge of accepting the challenge and enlarged opportunities of being the Evangelical Church in America....It is a readjustment called for by the change in time and conditions."² As the great hymn sings, "New occasions teach new duties."

In order to expand its embrace and encounter with American society, Carl Schneider called for a "greater expressional activity than could be expected in any previous age."³ And therein lay the evangelical problem with evangelism and outreach.

"We are averse to pushing ourselves into the foreground and very cautious about participating in any aggressive movements which indicate too much the spirit of human assertiveness and initiative. The world is to be saved by the grace of God working in the hearts of man, and not by the religious movements of the day, nor by any methods of organization and devices. It thus became a characteristic mark of Evangelical piety to resign oneself to the grace of God and to be content, in our own quiet, unobtrusive way..."⁴

The evangelical piety shaped by an adverse reaction to the great doctrinal debates and violence of the European church, was also adverse, I believe, to expressive articulation of personal faith out of fear of being too aggressive. The evangelical piety preferred to witness to its faith in deeds of compassionate service. The bumper sticker slogan of the United Church of Christ in the 1970's and 1980's "To believe is to care, to care is to do" certainly expressed that core value of the evangelical tradition.

The evangelical problem was not one of action but of articulation. To Professor Schneider, the evangelical problem was "a matter of method not theological."⁵ The evangelical purpose remained the same "to seek and save that which is lost."⁶ But the needs and conditions of the modern day would require reinterpretation of the evangelical purpose and method, from quiet piety to expressive evangelism.

He writes, "More urgent, however, is the consideration that the modern world conditions call for a greater expressional activity than could be expected in any previous age....Have we not ourselves experienced definite blessings as a result of modern methods in mission life enlistment?..... The new Evangelical world-view must be

Evangelical Tradition (continued)

marked by this tendency to discard the mantle of resignation in order to work out the purpose of God in a more self-assertive and aggressive manner. Let us do this with fear and trembling under the tutelage of the Spirit."⁷ "The Modern Evangelical world view would place a greater emphasis on the well grounded psychological maxim, 'No impression without expression.'"⁸

In order to express the faith to a new world and generation Carl Schneider called on the Evangelical Synod and its congregations to introduce the English language in its newspapers, journals, and services of worship. He wrote, "There has developed a serious temptation, in these last years especially, to retain the German Language and German customs as a matter of policy or practical expediency; and the impression has gained ground that an undue emphasis has been laid on the retention of the German language where the best interests and welfare of the rising generation and the Church of tomorrow would advise a different procedure."⁹

He writes a warning that, "Instances could be cited where, thru unjustified retention of the German language, our young people have been practically driven out of our churches to find welcome homes in American churches."¹⁰ "It can hardly be justified to let the language question develop into a serious Synodical problem, when its solution lies in the adoption of a simple principle. From the view-point of the consecrated Christian, possessed with the burning passion for saving souls for the Christ, it is almost inconceivable that this question could develop into a problem...."¹¹

Schneider ends his article by saying, "Have we the courage to loosen the fetters of our traditions which bind us to a dead past! Fortunate is the church with a rich tradition. We can well be proud of ours. Yet the traditions of a church should be her inspiration and not her limitation, in the effort to achieve God's ordained purposes. We fail in our purpose if we adjust our activities to our traditions, supposing that it is the purpose of the church to be the preserver of her past historical heritages. Tradition will not save the world; inherited doctrines and beliefs will not save the world; established organization, tested and tried tho it may be, will not save the world. May the Holy Spirit enlighten the church that considers it her purpose to preserve that which may only be the remnant of a past day.

Standing in the midst of this struggle the Evangelical church has been instructed with only one controlling purpose and motive, namely: to seek and to save that

which is lost. Shall we, Samson-like, continue to sleep securely in the false satisfaction derived from the triumphs and strength of the past, or shall we justify our existence in the world today by rising to the prophetic height of the New Testament principle of doing 'all things for the gospel's sake' and becoming 'all things to all men' in order 'by all means to save some'?"¹²

Carl Schneider's remarkable article the "Evangelical Problem" which ended with an evangelical challenge for more assertive and aggressive expression could well have been written in 2001, instead of 1921. I am afraid that one of the enduring contributions of the evangelical tradition in the United Church of Christ has been a continued quiet when it comes to articulating, witnessing and inviting others to faith. In the lives of so many United Church of Christ members and congregations, expressive evangelism has continued to be resisted and dismissed. Indeed, the quiet piety of the evangelical tradition turned simply to silence.

Professor Schneider was right. The evangelical tradition was and has continued to be part of our evangelism problem. I often hear this quote about evangelism in the United Church of Christ: "Proclaim the gospel, if necessary use words." The ethos of the Evangelical Synod and the United Church of Christ has stressed works over words and created congregations with members who have lost the ability to be conversational about faith.

Certainly, good works are a necessary and needed witness. A witness just of good words without good works is a witness that is hypocritical, insincere and unconvincing. But likewise a witness of good works without the words that can articulate one's faith as the source of why and what we do is a witness that is unedifying and unclear to today's spiritual seekers. In today's unchurched world, Professor Schneider's maxim "No impression without expression" is more applicable than ever. The witness of good works and good words are needed for each other, especially in an unchurched world where the majority of culture does not know the message of faith as the reason we do what we do. Surprisingly, spiritual seekers in today's world want to talk about faith and spirituality. We in the church are the ones who are not talking. The expression of faith is even more important in the United Church of Christ since we often witness to a voice of faith that is not heard in a culture where the religious market place is dominated by more conservative and dogmatic voices.

Carl Schneider's challenge and call to a more expressive

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(continued)

evangelism was right for 1921 and continues to be right for today. His words concerning the loss of generations to other churches continue to resonate today. Our congregation's desire to hang on to traditional language, music and worship practice has seen generations leave to find welcome in churches that embrace and use the language, music and media of contemporary culture.

An Evangelical Answer

Unfortunately the evangelical problem has continued in the United Church of Christ, but the evangelical tradition also models an answer for living into a new day through adaptive change. Although we may struggle with our tradition's and congregations' resistance to change, the truth is that in the short span of its history the Evangelical Synod and its congregations did make the change from being a denomination that primarily served the German immigrant community, to being congregations and a denomination that widened their horizons and reached out to engage the American community. That adaptive challenge and change included the transition from using the German language to speaking and singing English. The struggles we have today with introduction of new forms of music and new language in beloved hymns can hardly equal the seismic challenge of changing the whole language of what the church said and sang. The Evangelical Synod and then the Evangelical and Reformed Church of America are a story of parochial denominations that made the transformation into the mainstream of American Protestantism and culture.

The shift from serving a German culture to reaching out to the wider American culture and community is quite comparable to the situation that the church finds itself in today, as we make the 21st Century change from serving a predominantly 'churched' society to reaching out to an unchurched culture. Unfortunately, becoming part of the mainstream of American Protestantism and culture also meant that we became comfortable, as did other mainstream denominations, in a 'churched' world that now no longer exists.

Carl Schneider's call for a more aggressive and expressive evangelism speaks once again to the time of change and challenge for the United Church of Christ. "More urgent, however, is the consideration that the modern world conditions call for a greater expressional activity than could be expected in any previous age.....The new Evangelical world-view must be marked by this tendency to discard the mantle of resignation in order to

work out the purpose of God in a more self-assertive and aggressive manner."

Schneider's call and vision for "a more aggressive and expressive evangelism" certainly jumps off the page as a prophetic premonition of The Stillspeaking Initiative and the United Church of Christ Bouncer Commercial with the message, "Jesus didn't turn people away, neither do we. No matter who you are or where you are on life's journey, you are welcome! The United Church of Christ". Thanks to the networks' rejection of the commercial (who would imagine that a statement of biblical welcome would be so objectionable or radical!) we received more free publicity than we dared to imagine.

In the weeks and months since the commercial was first played, The Stillspeaking Initiative has become much more than a commercial, or an identity campaign, or even a program to enrich our congregational welcome. Throughout the church, The Stillspeaking Initiative is now seen as an agent and tool for adaptive change, transforming our denomination and congregations, especially reshaping our understanding of how the church functions in, and reaches out to, an alienated unchurched world desperately seeking spiritual strength. It is here that I see the ethos, new and old, of our evangelical tradition of missional outreach, witness and welcome.

The Evangelical Tradition Speaking Still

The Stillspeaking Initiative is driven by the missional outreach and purpose of evangelical tradition, classically stated by Carl Schneider, "To seek and to save that which is lost". Today, we say that The Stillspeaking Initiative is bridging the gap to reach out to those alienated and distanced from God and God's community. Not only in the commercial, but also in the print ads the evangelical outreach and spirit is clear:

We don't say, Come some of ye faithful.

If Jesus welcomed lepers, prostitutes and convicts, shouldn't we?

Our Doors open extra wide, after all Jesus was a carpenter.

If you accept Christ, you accept everyone else, too.

The evangelical tradition is *speaking still* through The Stillspeaking Initiative.

It does so with a bold and cultural statement, that I think Carl Schneider would appreciate for its ability to make

Evangelical Tradition (continued)

an impression. The genius of The Stillspeaking Initiative is its cultural savvy-ness; it's expressive, or some would say edgy and aggressive engagement with today's unchurched society that feels un-welcomed in "The Church." God is still speaking and making an impression in the language and media of culture.

When some church folks question the aggressive edginess of the commercial, we remind them that the commercial is not for folks already inside our congregations, but those outside the church. And the spiritual seekers outside the church have responded with great appreciation and enthusiasm for a church that boldly welcomes all people.

Ron Buford, the creator of *God is Still Speaking* likes to joke that the Stillspeaking Initiative has tricked the United Church of Christ and its congregations into evangelism. Through the experience of The Stillspeaking Initiative, our churches have begun to make that adaptive change necessary for evangelism in an unchurched world; moving the focus of evangelism from the folks inside the church and our institutional needs to the folks outside the church and their needs.

In so doing the United Church of Christ has risen to the evangelical purpose, vision and challenge expressed by Carl Schneider when he wrote of "rising to the prophetic height of the New Testament principle of doing "all things for the gospel's sake" and becoming "all things to all people [men]" in order "by all means to save some".¹³

The evangelical tradition is speaking still in The Stillspeaking Initiative. "No matter who you are or where you are on life's journey, you are welcome."

An Evangelical Church for All People, the United Church of Christ.

When I hear the God is Still Speaking message of welcome, I think of my home church, Evangelical United Church of Christ in Highland, Illinois, founded by Swiss pioneers on the frontier of southern Illinois in 1850. In the second year of the congregation's existence, it chose as its name the *Allgemeine Christliche Kirche*, the Christian Church for All.

What a wonderful name, a prophetic name—a Christian Church for all-all people. It certainly was a bold name and welcoming message for its time that we continue to grow into today.

At the time of the evangelical pioneers, the frontier of our nation was filled with three groups of immigrants from Germany. One group was the free thinkers, people who came to America to get away from the autocratic nature of the church in Germany and Switzerland.

The frontier was also filled with a second group of folks who wanted to bring the autocratic dogma, divisions and structure of European church here.

Our evangelical pioneers came to start churches that offered an alternative to the autocratic dogma and rational humanists of the times.

A church that said it was not your doctrine that mattered, but what was in your heart. The evangelical movement preached personal devotion and faith, but also allowed for freedom and diversity of thought. The evangelical movement placed itself between dogma and rationalism. A church that sought to reach out to all people, to believers as well as to those who had been turned off by or who had rejected the church.

The church not only welcomed all people, but sought to serve all people. The hallmark of the evangelical movement was its ecumenism, its embrace and outreach to all, overcoming religious, national, economic and racial barriers. With evangelical courage Pastor Rieger, the first pastor in Highland, aided the abolitionist newspaper editor Elijah Lovejoy in Alton, and was the first secretary of the Illinois Anti-Slavery Society. Throughout the years, the evangelicals sought to reach out on the frontiers of mission with an extraordinary network of ministries and institutions of compassion, to the old, the young, the sick, the poor, the new immigrants—those of the inner city workers, and those in rural areas.

An evangelical church for all people, welcoming and reaching out to all, embracing differences, turning faith into compassion and action on the frontier of the 19th Century. That evangelical tradition, passion, and mission is very much at the heart of the Still Speaking Initiative and the United Church of Christ today.

The terrain of the frontier of faith in the 21st Century is much like that of the 19th Century of our pioneer forebears who started this evangelical church movement for all people. There are many today who wish to divide and judge believers by doctrine and dogma; by determining right belief, which usually means believing what they believe.

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And there are many free thinkers today, people who reject the church for the unwelcoming and narrow thinking of what they see and hear from dominant American church cultures, people who have been hurt by the rigid dogma and doctrine of the church, or people who have grown up completely outside the church without any faith background at all.

The "still speaking mission" is to reach out and over the alienation that so many feel between themselves and God, between themselves and the community of God's people. The Stillspeaking Initiative reaches over alienation to say "You are welcome."

The evangelical tradition, despite being part of the "Evangelical Problem", is still speaking today by being a model of a church that through the adaptive struggle of changing times expanded its horizon as it sought to be a church for all people. Changing from serving the next boat of German immigrants to reaching out to the new American society in which it was placed. As Carl Schneider said, "Let us become all things to all [people]: prepared, if need be, to sacrifice our racial, historical, and national pride so that some may be saved."

May we in the United Church of Christ be so bold today, as we live through the adaptive change of having served a "churched" world to reaching out to an unchurched society.

God is still speaking through the evangelical tradition, welcoming the world that God loves and the people Christ died for, boldly proclaiming a church for all people: the United Church of Christ.

¹ The Living Theological Heritage of the United Church of Christ Series, Vol. 6, Barbara Brown Zikmund, Series Editor, Pilgrim Press, 2001

, p. 401

²ibid, p. 410

³ibid, p. 409

⁴ibid, p. 408

⁵ibid, p. 403

⁶ibid

⁷ibid, p. 409

⁸ibid, p. 408

⁹ibid, p. 409

¹⁰ibid

¹¹ibid, p. 410

¹²ibid, p. 412

¹³ibid

Bible Records

Continued from the last issue

17. Bible. English. Authorized. New York: C. F. Vent, 1873.

MARRIAGES:

Milton S. Richards, M.D. and Louisa M. Fritch, May 31, 1868, Maxatawny, Berks County, Pa. By Rev. A. J. Herman.
 Rev. George Warren Richards and Mary A. Mosser, Nov. 19, 1890 by Rev. A. J. G. Dubbs.
 James S. Smith, M.D. and Mary L. Richards, Jan. 28, 1897 by Rev. George Smith, assisted by Rev. G. W. Richards and Rev. Herman.
 Clarence J. Burger and Cora A. Richards, April 16, 1914 by Rev. Dr. Geo. W. Richards, assisted by Rev. Mark L. Burger.
 George W. Griest and Mabel M. Richards, March 4, 1914 by Rev. Dr. Geo. W. Richards.
 William Richards Griest and Charlotte Fisher Potter, Sept. 4, 1937 in the chapel of Cornell University, Ithaca, NY by his grandfather Rev. George Warren Richards.

BIRTHS:

Great Grandfather Valentine Geist born Oct. 3, 1762.
 Great Grandmother Catharine Geist (nee Dornmoyer) born July 2, 1762.
 Grandfather Henry Fritch born Aug. 30, 1781.
 Grandmother Maria Fritch (nee Schwartz) born July 29, 1785.
 Grandmother Susanna Geist (nee Master) born Sept. 22, 1804.
 Grandfather John Jacob Becker born Dec. 28, 1778.
 Grandmother Becker, born Fogel, born Nov. 30, 1778.
 Grandfather Michael Richards born Aug. 24, 1778.
 Grandmother Catherine Richards born Acker.
 Michael Richards born Feb. 20, 1800.
 Adda Richards (nee Becker) born July 11, 1809.
 Mother Lovina Fritch (nee Geist) born Oct. 16, 1826.
 Father Horatio Fritch born 1821.
 Milton S. Richards, born Sept. 26, 1843.
 Louisa Maria Richards born Sept. 26, 1847.
 George Warren Richards born April 26, 1869.
 William James Richards born Jan. 1, 1872.
 Milton John Richards born May 20, 1873.
 Mary Louisa Richards born May 13, 1877.
 Cora Alice Richards born April 23, 1880.
 Frederic Michael Richards born June 9, 1885.
 Joseph William Richards, son of George Warren Richards, born Oct. 7, 1891.
 Marion Louisa Smith, daughter of Dr. J. And Mary Richards Smith, born Nov. 28, 1897.
 Mabel Mosser Richards, daughter of Rev. Geo. W. Richards and wife, born Sept. 13, 1893.
 George Whittier Griest, son of W. W. Griest and Elizabeth Smith Griest, born Aug. 23, 1893.
 George Richards Smith, son of Dr. J. S. and Mary Richards Smith, born Feb. 4, 1904.
 Louise Richards Burger, daughter of Mr. & Mrs. Clarence J. Burger, born Feb. 14, 1918.
 William Richards Griest, son of Mr. & Mrs. George W. Griest, born Nov. 3, 1915.
 Mary Elizabeth Griest, daughter of George W. And Mabel Mosser Griest, born June 20, 1922.

Bible Records

(cont'd)

Martha W. Griest, daughter of Geroge W. & Mabel Mosser Friest, born June 17, 1924.

William Richards Griest (II) born March 24, 1939.

DEATHS:

Valentine Geist died Dec. 28, 1849, aged 87 years, 2 months, 25 days.

Catharine Geist died Feb. 9, 1850, aged 87 years, 7 months, 7 days.

Henry Fritch died Aug. 20, 1850, aged 68 years, 11 months, 20 days.

Maria Fritch died March 25, 1875, aged 89 years, 7 months, 26 days.

Susanna Geist died Jan. 30, 1829, aged 24 years, 4 months, 8 days.

Lovina Fritch died May 11, 1918.

Horatio Fritch died 1857.

John Jacob Becker died April 20, 1830, aged 51 years, 3 months, 22 days.

Grandmother Becker, born Fogel, died Aug. 22, 1817.

Grandfather Michael Richards died Feb. 26, 1851.

Grandmother Catharine Richards, born Acker, died Aug. 11, 1855, aged 76 years.

Father Michael Richards died Dec. 26, 1881, aged 81 years, 10 months, 6 days.

Mother Adda Richards died May 5, 1899, aged 89 years, 9 months, 24 days.

Milton John Richards, son of Dr. Milton S. & Louisa Richards, died June 6, 1873, aged 16 days.

William James Richards, son of Dr. Milton S. & Louisa Richards, died April 1, 1876, aged 4 years, 3 months.

Frederic Michael Richards, son of Dr. Milton S. & Louisa M. Richards, died August 16, 1904, aged 19 years, 2 months, 7 days, graduated at Franklin & Marshall College, Class of 1903.

Marion Louisa Smith, daughter of Dr. James S. and Mary Richards Smith, died August 5, 1904, aged 6 years, 8 months, 8 days.

Dr. Milton S. Richards, son of Michael and Adda Richards, died August 24, 1907, aged 63 years, 10 months, 28 days. He was a graduate of Jefferson Medical College, Class of 1867.

18. Bible. English. Authorized. Oxford: Oxford University Press, 1874.

BIRTHS:

William T. Gerhard, Dec. 10, 1809.

Elizabeth Seibert, July 24, 1812.

Emoline Isabella Gerhard, Dec. 20, 1836.

Darius William Gerhard, March 21, 1838.

Justine Elizabeth Gerhard, July 28, 1840.

Jerome Zwingli Gerhard, Nov. 6, 1842.

Calvin Seibert Gerhard, Oct. 3, 1845.

Jacob Alfred Gerhard, April 13, 1848.

Milton Ursinus Gerhard, April 10, 1851.

Eleanor Rebecca Gerhard, Sept. 25, 1853.

May Hill Gerhard, Aug. 6, 1857.

Elizabeth Hill Gerhard, March 27, 1882.

Alice Hill Gerhard, June 10, 1883.

MARRIAGES:

William T. Gerhard and Elizabeth Seibert, Dec. 22, 1835.

Daniel C. Tobias and Emoline Isabella Gerhard, Feb. 28, 1871.

Calvin Seibert Gerhard and Emma Glau (?), Oct. 12, 1871.

Darius W. Gerhard and May C. Gise, Sept. 16, 1872.

Bible Records

(cont'd)

Jerome Zwingli Gerhard and May Hill, April 1881.
Milton Ursinus Gerhard and Frances E. Beyer, Jan. 2, 1900.

DEATHS:

Eleanor Rebecca Gerhard died July 26, 1872, aged 18 years, 10 months, 1 day.
Jacob Alfred Gerhard died Dec. 25, 1874, aged 26 years, 8 months, 12 days.
Elizabeth (Seibert) Gerhard died June 24, 1881, aged 68 years, 11 months.
William T. Gerhard died Aug. 17, 1886, aged 76 years, 8 months, 7 days.
Emoline Isabella (Gerhard) Tobias died Sept. 9, 1891, aged 54 years, 8 months, 19 days.
Justine Elizabeth Gerhard died Nov. 4, 1895, aged 55 years, 3 months, 7 days.
Calvin Seibert Gerhard died Oct. 29, 1902, aged 57 years, 26 days.
Jerome Zwingli Gerhard died Nov. 20, 1908.
May Hill Gerhard died Dec. 26, 1944.
Elizabeth Hill Gerhard died Jan. 21, 1965.

19. Bible. English. Authorized. Boston: W. L. Richardson, 1877.

BIRTHS:

Harriett Augusta Willis born Jan. 11, 1855.
Eugene Eberly Willis born May 12, 1855.
Lester Adelbert Willis born March 28, 1878.
Arthur Eugene Willis born Nov. 11, 1879.
Harry Clifford Willis born Aug. 20, 1881.
Harry Clinton Willis born Feb. 8, 1883.

MARRIAGES:

Eugene E. Willis and Harriett (Hattie) A. Sanford, March 18, 1877.
Lester A. Willis and Asseneth Tibbets, Aug. 31, 1902.

DEATHS:

Harry Clifford Willis died Aug. 31, 1881.
Harry Clinton Willis died Aug. 23, 1884.
Lester Adelbert Willis died 1948.

This Bible also includes photographs of the following family members: Charles A. Willis, Lydia Willis, Flora Willis Packard, Herbert Willis, Edgar Willis, Lizzie Willis, Eugene Willis, Frank Osborne, Eva Willis Osborne, Albert Willis, Dora S. Willis, Fannie Sanford, James Sanford, Ella Bassett, Lucius Seaver.

20. Bible. English. Authorized. Philadelphia: A. J. Holman, 1885.

BIRTHS:

Robert C. Gillespie born Sept. 3, 1857.
Fanny J. Comfort born Aug. 31, 1861.
Augustus C. Gillespie born Sept. 7, 1886.
Esther May Gillespie born July 14, 1895.

MARRIAGES:

Robert C. Gillespie and Fanny J. Comfort, Sept. 23, 1885.
Esther M. Gillespie and R. Clinton Harris, May 7, 1918.

DEATHS:

Angeline C. Gillespie died Dec. 13, 1901.
Sarah E. Comfort died Dec. 27, 1918.
Samuel A. Comfort died Jan. 20, 1914.
Robert C. Gillespie died August 12, 1914.

Bible Records

(cont'd)

21. Bible. English. Authorized. Philadelphia: J. J. Staley & Co., 1886.

BIRTHS: Franklin L. Weidner, son of Ephraim and Catharine Weidner, born April 4, 1866.
Hannah Weidner, daughter of Isaac Moyer and his wife Elizabeth, born Jan. 15, 1865.
Sellie M. Weidner, born Dec. 24, 1888.
Catharine M. Weidner born May 28, 1890.

22. Bible. English. Authorized. Philadelphia: A. J. Holman, 1895.

BIRTHS: James W. Roush born June 7, 1870.
Mary L. Coudo born Jan. 19, 1869.
Henry Franklin Roush born Jan. 29, 1896.
Charles Henry Roush born Jan. 30, 1900.

MARRIAGES: James W. Roush and Mary L. Cuodo, Sept. 2, 1894.

23. Bible. English. Authorized and Revised Versions. 1895.

BIRTHS: Isaac S. Rothenberger, son of James H. and Mary Ellen (nee Kauffman) Rothenberger, born May 21, 1881.
Sarah Mabel Rothenberger, daughter of Jacob S. and Emalina R. (nee Noll) Angstadt, born Aug. 20, 1881.
Gertrude Sarah Rothenberger born Sept. 9, 1907.

MARRIAGES: Isaac S. Rothenberger and Sarah Mabel Angstadt, Nov. 7, 1903.

DEATHS: Isaac S. Rothenberger, obituary (undated), aged 56 years. Son of James H. And Mary Ellen (Kauffman) Rothenberger. Survived by his wife, Mabel N. (Angstadt) Rothenberger; son, Woodrow I.; two daughters, Gertrude, wife of Charles O. Metcalf and Mary E., at home; foster daughter, Mabel Drumheller; brother, James C., and a sister Sallie, wife of Daniel Cleaver, one son preceded him in death.
Still born son died Oct. 16, 1914.

NATIONAL VOLUNTEER RECOGNITION WEEK

April 24-29 was National Volunteer Recognition Week. We are grateful for the faithfulness of our volunteers, George Parrish and Rev. Mary Hutchens. Without their dedication many projects would be left untouched.

Will you volunteer some time?

Contact the office at 717 290-8734.

From the Collections

While re-processing the collection of Rev. William R. H. Deatrich the following note was found pasted to the inside back cover of his pastoral record book: Jany. 4, 1865

Mi dear Sur: I wil bee at yur house tomory with tilley bylor too git marit we wont yu to jine us intwo wone yu can sa the dutgh words over us they coll you dockter over here if yu go hom with us yu ma git a jobe tilly tole dan lyman there wud bee a kok fite tomory nite at there house and a hel of a time you bet forever yures. P-p T-er.

Rev. Deatrich added the following note: "A true copy of a letter I received while at Gettysburg, Pa." For those needing a translation: My dear Sir: I will be at your house tomorrow with Tilley Bylor to get married. We want you to join us into one. You can say the dutch words over us. They call you doctor over here. If you go home with us you may get a job. Tilly told Dan Lyman there would be cock fight tomorrow night at their house and a hell of a time, you bet. Forever yours, P-p T-er (Deatrich does not provide the full name in order to protect the innocent!)

From Henry Harbaugh's diary for Nov. 6, 1857 comes this interesting recipe:

Ernsts' Ger[man] Ref[ormed] Bitters!

3 oz. Gentian root (cut)

1 oz. Quassia wood (cut) [From a tree native to northern Brazil and the West Indies]

½ oz Columba root (bruised, not ground) [From a climbing perennial native to parts of Africa]

2 oz Orange peel (cut)

1 oz Lesser Cardamom Seeds (bruised)

½ oz Cinnamon (bruised)

½ oz Cloves (bruised)

½ oz Nutmeg (bruised)

3 quarts Rye Whiskey

The first three ingredients are among the bitterest of herbs and were used to stimulate the appetite, aid digestion, and help the functioning of the liver and gall bladder. Do you suppose this was the drink used to toast the completion of the Provisional Liturgy of 1857 by Harbaugh and other members of the Liturgical Committee?

News Notes

On December 4, 2005 a devastating fire hit the United Church of Christ (former E & R) in Waukesha, Wisconsin. To support that congregation, Rev. Linda Gruber, president of the Society, sent a check on behalf of the Society.

Thanks to the generosity of Dr. John B. Frantz, special bookplates depicting the escutcheon of the Reformed Church have been printed and will be placed in books purchased with funds established by Dr. Frantz and family in memory of his father, Rev. John B. Frantz.

The office has received a request from a church in Ohio to ask whether other churches have communion ware manufactured by the Manning, Robinson company in Cincinnati, Ohio in 1865 to 1879 period. If your church has any such communion ware, please contact the Society office.

The Society has recently purchased a printed and hand colored Taufschein dated 1856 with Rev. Joseph Henry Dubbs performing the baptism. This example of Fraktur will join the others in the collection which are highlighted elsewhere in the Newsletter and many of which are currently on display at the Society. If you would like to sponsor this Taufscheine the total cost is \$60.00. Please send your contribution with the word "Fraktur" in the memo line to ERHS, 555 West James St., Lancaster, PA 17603.

Report of 2005 Annual Meeting

The 2005 annual meeting of the Society was held October 8 at Trinity UCC, Dorseyville, Pa. The theme for the meeting was "Evangelical and Reformed Traditions: The Gifts and Graces Each Tradition Brought into the E & R Merger and Continue as Expressions within the UCC." Our presenters were Rev. David Schoen, Minister and Team Leader of Evangelism Ministry of the UCC and the Rev. Dr. Deborah Rahn Clemmens, Senior Pastor of New Goshenhoppen UCC in East Greenville, Pa. Rev. Schoen spoke on the gifts and graces brought by the Evangelical Synod tradition (his paper appears elsewhere in this newsletter) and Rev. Clemmens spoke on the gifts and graces brought by the Reformed Church.

Groups from North Carolina and St. Louis as well as individuals from parts of Pennsylvania, New York, and Ohio also heard a history and had a tour of Smithfield UCC in downtown Pittsburgh. They voted on a budget for 2006, heard reports of activities and work of the central archives at Lancaster Theological Seminary, the Southern Chapter at Catawba College, and the Eden Archives at Eden Seminary. Elected Rev. Harold Holste (Retired, NC) and Rev. Tyson Frey (Church of the Apostles, Lancaster, PA) to three-year terms on the Board of Directors and Rev. Judith Meier (Norristown, PA) to a five year term

as Secretary of the Society, and participated in a workshop on organizing local church records presented by Rev. Richard R. Berg, Society archivist. In her report, President Linda Gruber presented a realistic picture of the finances of the Society. Income has declined while expenses continue to rise. The need for full-time staff to make the Society more visible through personal contacts, professional meetings, presence at Association and Conference meetings, giving workshops and lectures, working on grant proposals, and continuing to process acquisitions and enter data into the on-line system is crucial to the future of the Society. In order to provide enough income for full-time staff, increased programs, archival supplies, etc., the Society needs an endowment of about \$3 million. Members were asked to help identify individuals who have an interest in the E & R heritage and may be able to make a major gift to the endowment as well as foundations, which fund organizations such as the Society. With uncertainty of meeting the approved budget, all were asked to help the Society in any way they are able.

For any who may be interested, all reports presented at the meeting are available from the Society office.

EVANGELICAL &
REFORMED
HISTORICAL
SOCIETY

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ERHS Annual Meeting
October 7, 2006
Christ United Church of Christ
Shepherdstown, West Virginia

The Historical Society annual meeting will take place on Saturday, October 7, 2006 at Christ United Church of Christ in Shepherdstown, West Virginia. The first session of the morning program will focus on the ministry and

music of Henry Harbaugh and the Christmas liturgy he wrote in 1834. After a short break, we will reassemble in the sanctuary and participate in the Christmas liturgy (minus decorations) including Eucharist. Lunch will follow

the service with the annual business meeting beginning at 2:00 p.m.

ERHS 2007 Annual Meeting will be held at Zwingli UCC in Montecello, Wisconsin. Watch for dates and details in the summer Newsletter.