



News from the
Evangelical and Reformed
Historical Society

Annual Meeting

**Celebrate 300 Years of Reformed Church presence in the United States and
Discussion of the Future of the Evangelical and Reformed Historical Society
Annual Meeting, Saturday, October 23, 2010, Lancaster Theological
Seminary, 555 West James St., Lancaster, PA**

Schedule for the Meeting

8 am-12 noon Meeting of the Board of Directors,
ERHS (lunch provided)

12:30-1:00 Registration and Snacks, Hafer Center

1-1:20 pm Worship, Hafer Center

1:30-2:30 Lecture: 300 Years of Reformed Church Presence in the U.S. (Hafer
Center)

2:30-2:45 Break

2:45-3:45 The Future of the Historical Society:
Center for the Study of E & R Heritage (Hafer Center)

Registration is \$10.00. Please call the ERHS office (717-290-8734) or register at
the door

Annual Meeting, October 23, 2010

Come and Celebrate 300 Years of Evangelical and Reformed Church History and Discuss the Future of the Evangelical and Reformed Historical Society!

The Evangelical and Reformed Historical Society annual meeting will be held Saturday, October 23, 2010, 12:30-4 pm in the Hafer Center, second floor of the Schaff Library at Lancaster Theological Seminary, 555 West James St., Lancaster, PA. The meeting will highlight the 300th anniversary of the arrival of the first German Reformed Church people in the United States followed by a discussion of the future of the Society, including the proposed establishment of the Center for the Study of the Evangelical and Reformed Heritage.

Speaker: The 300th anniversary of the first Reformed Church arrivals in New York who later migrated to Pennsylvania will be addressed by Rev. Richard Taylor. Rev. Taylor is a retired UCC pastor having served churches in Pennsylvania, Michigan and Rhode Island. He has written several books on Reformed, Evangelical, Congregational and Christian churches and is currently working on a book detailing all of the Reformed Church charges. An avid historian, Rev. Taylor serves on the UCC Historical Council and is a member of the Board of the Congregational Library. His knowledge of the UCC and its predecessors is encyclopedic and his address will be insightful.

Future of the E & R Historical Society: The Society is at a crossroad point in its history. To continue in existence and make the work of the Society more relevant to today's church and culture, a shift must be made in its mission and operation; major funding needs to be developed for both current operating expenses and for an endowment. The Board of Directors has been working on a master plan which will create the Center for the Study of the Evangelical and Reformed Heritage. The Center's purposes will include promoting the study of the Evangelical and Reformed heritage; assessing its influence on the history and development of American religion; preserving this heritage through the maintenance and further acquisition of relevant documents and artifacts; and educating congregations, church leaders, seminarians, and the public about the Evangelical and Reformed traditions. The Center will contribute significantly to "reclaiming this heritage for each generation in reality of worship, in honesty of thought and expression, and in purity of heart before God," as these values have been enshrined in the Preamble to the Constitution of the UCC. The proposed Center will be the major item for discussion during the annual business meeting. The input of all interested persons is encouraged. Please plan to be a part of this exciting new venture.

The Society currently oversees three major collections of documents, records, and artifacts: Reformed Church in the U.S. (German Reformed), 1725-1934; Evangelical Synod of North America, 1840-1934; Evangelical and Reformed Church, 1934-1962. These collections include denominational records; local church records; papers of church officials and local pastors; books; and artifacts. The Reformed and E & R collections are housed at Lancaster Theological Seminary and the Evangelical Synod records are housed at Eden Theological Seminary. These collections document the history, development, and significance of the Evangelical and Reformed heritage in American religious history and provide important information for genealogists. The Society provides reference service for researchers, consultations with local churches about their records, help in planning church anniversary celebrations, and speakers for church and civic groups.

The meeting will be held in the Hafer Center, 2nd floor of the Schaff Library, Lancaster Theological Seminary, 555 West James St., Lancaster, PA. Registration (\$10.00) begins at 12:30 pm, the lecture begins at 1:30 pm. For information call the Evangelical and Reformed Historical Society, 717-290-8734, Monday through Wednesday, 9-4, or call Rev. Richard Berg, Archivist, 717-290-8704.

2007-2010 Contributions to ERHS Beyond Membership

\$10-\$25

Ruth B. Akers
Rev. Richard Berg
Kurt & Mary Schaller Blaufuss
Richard S. Brueseke
Richard L. Christensen
Gerald Collins
Rev. & Mrs. William H. Daniels
Rev. Timothy Dykstra
Esther K. Fraser
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George & Anna McLean, Jr.
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John A. Seibel
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\$26-\$50

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St. John's UCC - Phoenixville, PA
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Center for the Study of the Evangelical and Reformed Heritage

a proposal presented by
The Evangelical and Reformed Historical Society

April 20, 2010

The Center for the Study of the Evangelical and Reformed Heritage is established for the purposes of promoting the study of the Evangelical and Reformed heritage; assessing its influence on the history and development of American religion; preserving this heritage through the maintenance and further acquisition of documents and artifacts relevant to this heritage; and educating congregations and church leaders in the Evangelical and Reformed traditions. In responding to its mission, the Center will contribute significantly to "reclaiming this heritage for each generation in reality of worship, in honesty of thought and expression, and in purity of heart before God," as these values have been enshrined in the Preamble to the Constitution of the United Church of Christ—a denomination that has been key beneficiary of this heritage.

The Center contains exceptional resources for this mission. Among its holdings are collections that concentrate upon a variety of Lutheran and Reformed religious bodies which developed during the post-Reformation era in Germany, Switzerland, France, and Hungary. The descendants of these religious bodies migrated to the United States during the 18th, 19th, and 20th centuries and established in this country the German Reformed Church, the Evangelical Synod of North America, and the Evangelical and Reformed Church. Among the important collections the Center has organized and seeks to preserve are the records of the Reformed Church in the United States (1725-1934), the Evangelical Synod of North America (1840-1934) and the Evangelical and Reformed Church (1934-1962). The Center encourages academic research into the influence of these religious bodies on American religious and secular cultures. Of particular relevance to both the contemporary church and American society in general is the enduring legacy of these traditions as they influence the United Church of Christ, for example, and its ecumenical partners in mission (the Disciples of Christ), the movements for doctrinal accord (the "Formula of Agreement"), doctrinal clarity and liturgical renewal (BEM), and church union (COCU).¹ In addition to being a significant site for research, the Center will advance its purposes through courses, lectures, workshops, publications, and public exhibitions.

What is the Evangelical and Reformed Tradition?

When speaking of the "Evangelical and Reformed tradition" in general, there is probably no better place to begin than with the 17th century Lutheran theologian Peter Meiderlin, who, in a controversy

¹ The United Church of Christ was engaged for decades in protracted merger discussions with the Disciples of Christ; in the 1990s, the two denominations entered into a partnership for missions. The "Formula of Agreement" (1997) commits various Lutheran and Reformed denominations in the United States to a relationship of "full communion." *Baptism, Eucharist, and Ministry*; or the BEM document (1982) represents a worldwide convergence of Protestant churches on the matter of the sacraments and Christian ministry. COCU, as the Consultation on Church Union (1962), sought the organic union of numerous Protestant churches in the United States. Since 2002 the CUIC, or the Churches Uniting in Christ, has become a partnership of denominations dedicated to a variety of common missions including the regular sharing of the Lord's Supper and combating racism.

concerning the contours of orthodoxy, composed the phrase "in essentials, unity; in non-essentials, liberty; in all things, charity." This formula was characteristic of some Lutheran and Calvinist groups that migrated to the United States over the course of the last three centuries. One institutional manifestation of the Meiderlin ethos was the Evangelical and Reformed Church, which came into being in 1934. At the forefront of the then-popular ecumenical movement, the E & R Church existed as a distinct denomination for only twenty-seven years. In 1957 it united with the Congregational Christian Churches to become the United Church of Christ. As the name implies, the Evangelical and Reformed Church was the bearer of at least two distinct traditions and it is the inter-relationship of these traditions that constitutes the Evangelical and Reformed tradition's unique and enduring contribution to the life of the universal church.

The predecessors to the Evangelical and Reformed Church were the Evangelical Synod of North America and the German Reformed Church. The Evangelical Synod was made up of German immigrants who began arriving in the mid-west region of the United States beginning in the 1820s. Some of them were Lutheran in background; others were Calvinists or "Reformed"; still others came from the Church of the Prussian Union—a union of both Lutheran and Reformed Churches brought together in 1817 through the persistence of the Prussian King. The name "Evangelical" had a Continental point of reference. It asserted the centrality of two Reformation principles: first, the importance of Scripture as the source of religious authority in contrast to the priest, bishop, or pope in the Roman Catholic Church; second, the principle of justification by faith. In this sense, therefore, "Evangelical" simply means "Protestant." It does not mean "evangelical" in the manner that term developed more notoriously after the "Second Great Awakening" in 19th century America—with particular reference to a personal conversion or "born again" experience. Although the people of the Evangelical Synod were concerned about Christian "piety," they were also "confessional" Christians who professed their beliefs through the creeds of their united Church: the *Augsburg Confession* and Luther's *Small Catechism* from the Lutheran tradition and the *Heidelberg Catechism* from the Reformed tradition.

Perhaps even more central to the Evangelical Synod's self-identity was Professor Andreas Irion's *Evangelical Catechism*, which combined Lutheran and Reformed confessional perspectives, was widely read by the pastors of the Synod, and was the major instrument of catechetical training in most of the denomination's congregations. The *Evangelical Catechism* itself, as a symbol that emerged subsequent to the Lutheran *Book of Concord*, stood as a testament to the Reformation principle *semper reformanda*: the church is always reforming.

The Reformed Church in the United States began among the German and German-speaking Swiss colonists in Pennsylvania during the early 1700s. The name "Reformed" refers to the theological tradition that began with Calvin and includes the Dutch Reformed Church, the Presbyterians, the Congregationalists, and the Baptists among others. The Reformed Church pointed to the *Heidelberg Catechism* as an instructive summary of its theology. The *Heidelberg Catechism* was written originally with the hope of bridging various confessional differences between Calvinists and Lutherans in the Palatinate region of Germany.

The contemporary relevance of both the *Heidelberg Catechism* and the *Evangelical Catechism* is signaled by their recent publication by Pilgrim Press—a denominational publishing house with historical ties to both the Evangelical Synod and the German Reformed Church. These publications

include new translations and lengthy introductions by their respective editors that argue the case for the enduring significance of these works.²

One moment in the history of the German Reformed Church that has drawn particular attention from scholars during the last half-century commences with the professors Philip Schaff and John Williamson Nevins who taught at the denomination's Seminary at Mercersburg during the 1850s and 1860s. The liturgical, ecclesiological, and Christological concerns addressed by the "Mercersburg theologians" during this period have been called the most significant American theological movement of the 19th century by historian Sydney Ahlstrom. While some denominations in the 1840s were fracturing over doctrinal and social differences, the German Reformed Church managed to hold together through the revolutionary challenges that the Mercersburg period presented. This may be because Schaff's primary orientation to church matters was "irenic"—as characterized by his use of Peter Meiderlin's famous formulation as the motto for *Der Deutsche Kirchenfreund*, an interdenominational journal of which Schaff was the editor. Consequently, the Mercersburg ethos served as a model, for some (e.g., George Richards), for ecumenical engagements in the 19th and the 20th centuries. Schaff was also a tireless advocate of the Moravian, Lutheran, and Reformed German-speaking churches. In this capacity, his story intersected that of the Evangelical Synod. In the late 1850s Schaff elicited a gift of books from the King of Prussia on behalf of that denomination's seminary thereby helping to establish the Evangelical Synod's theological library at Marthasville, Missouri (subsequently relocated to Eden Seminary in Saint Louis). One fortuitous consequence of developing the Center for the Study of the Evangelical Reformed Heritage would be the merging of these two archival collections, thereby providing comprehensive access for scholars and congregations.

The Evangelical and Reformed Tradition, then, is one in which Lutheran and Reformed perspectives have been held together through dialogue and church union for at least 200 years. It is a rich tradition that signals the importance of theology in the life of the church; that addresses throughout its history matters such as acculturation, "Americanization," and individualism; and that interrogates the role of the church in the broader secular society. A prime example of this last characteristic is a figure like Reinhold Niebuhr, who gave high visibility to the Reformation insights of his tradition in the "neo-orthodoxy" of the day—reclaiming those insights for his generation and, as is well known, applying them to the pressing concerns for social justice.

Why is the Evangelical and Reformed Tradition Important?

Ecclesologically speaking, the establishment of the Evangelical and Reformed Church in 1934 marked a significant advance in church history. In this union, two Protestant traditions that had attempted to combine for centuries were brought together by mutual consent. Antagonisms between Lutheran and Reformed church bodies go all the way back to Luther's debates with Zwingli over the nature of Christ's presence in the elements of the Eucharist. The *Heidelberg Catechism* (1563) represented a relatively early effort to bridge Lutheran and Reformed differences, but that doctrinal statement was not accepted by Lutherans. The Prussian Union Church was established in 1817 and boasted Friedrich Schleiermacher as one of its enthusiastic advocates. Nevertheless, this union of

² See Lee Barrett, tr., *The Heidelberg Catechism: A New Translation for the 21st Century* (Cleveland: Pilgrim, 2007) and Frederick R. Trost, ed., *The Evangelical Catechism: A New Translation for the 21st Century*, (Cleveland: Pilgrim, 2009).

churches (to which the Evangelical Synod of North America related itself) was the result of a political act. For the most part, churches in the various regions of Prussia remained either Lutheran or Reformed. They co-existed peacefully, in other words, but they did not "grow together"—as the Romantic metaphor of the era might have recommended. The Evangelical and Reformed Church, in contrast, was committed to the concept of an "organic union" in which Lutheran and Reformed parties were equal conversation partners. This kind of ecumenism, the commitment to which led the E & R Church very quickly into the conversations that resulted in the formation of the United Church of Christ, is extraordinary and worthy of sustained study. The "Formula of Agreement" (1997) among Lutheran and Reformed bodies looks forward in anticipation to the kind of ecclesiastical arrangement that was already achieved in the Evangelical and Reformed Church. Indeed, the presence of the E & R tradition within the UCC enabled the denomination's inclusion into the conversations with Lutheran, Reformed, and Presbyterian groups that resulted in the "Formula of Agreement."³

With these unique characteristics of the Evangelical and Reformed heritage in mind, the following themes are recommended as potential avenues for research and venues for wider public conversation.

1. Confessionalism v. Individualism

Nothing characterizes the Evangelical and Reformed heritage more centrally than the commitment to the confessing tradition of mainstream Protestantism. Both the Evangelical Synod and the Reformed Church defined themselves in relation to their confessional documents. This insistence upon the relevance of past doctrinal formulations in the life of the contemporary church was affirmed in the "Constitution of the United Church of Christ" which reads in part: "The United Church of Christ. . . claims as its own the faith of the historic Church expressed in the ancient creeds and reclaimed in the basic insights of the Protestant Reformers. It affirms the responsibility of the Church to make this faith its own in reality of worship, in honesty of thought and expression, and in purity of heart before God." While the E & R traditions honored the ancestors, as it were, they did not confine themselves to a narrow confessionalism. For example, in his debates about the nature of Christian piety as advanced in *The Anxious Bench* (1841), John Nevin resorted as much to the *Augsburg Confession*, a Lutheran document, as he did to the *Heidelberg Catechism*. To suit the peculiar purposes of the German Church on the American frontier, the Evangelical Synod developed its own *Evangelical Catechism* as a means of instructing German-Americans in the historic faith. Still, the Evangelical and Reformed tradition emphasized the communal nature of confession over the individualistic, or subjective, nature of personal religious experience. In this regard, the Evangelical and Reformed tradition speaks to a crucial matter in the history of religions in America and one of enduring importance in the contemporary church.

The Center could become a leader in the contemporary conversation around the question: "What is the nature of the true church?" This conversation would proceed through lectures, workshops, study materials, and primary resources on the nature and function of the church. Is the church a communal covenantal body shaped around confessions, liturgy, sacraments, the ministry of the clergy and the laity? Or is the church primarily a vehicle for the appropriation of individual salvation and well-being? What does it mean to profess faith through the ancient and contemporary creeds, to

³ See *A Common Calling* (Minneapolis: Fortress, 1993).

inherit a faith at second hand, as it were, apart from the experience of immediacy that William James, for example, would describe as the essential religious experience?

2. Ecumenism

While the Evangelical and Reformed Church represents a landmark in the history of ecumenism, particularly with reference to the church union movement, the predecessor denominations had a long history of proto-ecumenical activity. The enforced union of Lutheran and Reformed churches in Prussia was instrumental in defining the nature of the Evangelical Synod. The Mercersburg theologians insisted upon the historical connection between the Roman Catholic Church and Protestant church bodies in opposition to the Protestant primitivists and restorationists of their day who held that the "true" church was preserved in the Scripture and among those Protestant groups that had restored the ancient faith (apart from historical process). The early pastors in the Evangelical Synod were trained at the Basel, Barren, Bremen and other missionary societies; they were nurtured in the ethos of cooperative Christian enterprise. Denominational leaders such as Louis Goebel, from the Evangelical Synod, and George Richards, from the Reformed Church, played important roles in the effort to bring about an organic union of Protestant churches in America. Internationally, they were activists in the Faith and Order movement that helped establish the World Council of Churches in 1948. They bequeathed to their successors the United Church of the Christ as a lasting testament to the principle of "organic union." In the era of the mega-church and the decline of the Protestant mainline, are the voices of these ancestors even audible? If so, what might they be saying to the contemporary churches?

The Center could foster leadership in current ecumenical milieu for local pastors and congregations, providing programs and a venue for discussion and dialogue. As the ecumenical agenda of national denominational bodies is recalibrated, grass-roots ecumenism as well as interfaith cooperation will, for the foreseeable future, become increasingly local. The Center could be a site for developing grass-roots ecumenism, interdenominational cooperation, and interfaith dialogue.

3. Acculturation or Secularization

Both the Evangelical Synod and the Reformed Church were constituted, initially, of German-speaking immigrants who struggled over time with their identities as ethnic minorities in the melting pot of American culture. Reinhold Niebuhr's book *Leaves from the Notebook of a Tamed Cynic* (1929) addresses this acutely, but the issue both preceded and followed him. Indeed, the divide envisioned here was theorized by Reinhold Niebuhr's brother, Richard, in the book *Christ and Culture* (1950). It is not surprising to find this concern arising in an immigrant church; nevertheless, the Evangelical and Reformed experience may still speak with relevance to matters of church and society as they confront every contemporary denomination.

The Center could provide conversations in, as well as direction to, the contemporary church concerning issues of ethnic group identity, religion and ethnicity, church and society, and the incorporation of different languages and customs into the worship life of the church. Questions such as the following might be the focus of seminars, lectures, workshops and courses: What are the theological implications, and social consequences, of being a church that primarily identifies itself ethnically? What does it mean to be multi-cultural and multi-ethnic? What are the responsibilities of the ethnic church to society in general? (Here the Deaconess order within the Evangelical Synod may provide a fascinating resource in this age of "health care reform.") What is the relationship of these concerns to the principles of ecumenism? Informing this conversation may be the "organic"

nature of church as physically constituted and historically directed; the Christological understanding of the church as one body; the physicality of church union. These conversations are key to the development of church leaders and other citizens who will live out their lives in a world that economically—if not ecumenically—is in the process of consolidation or "globalization."

4. Liturgical Renewal

The consolidation of the Lutheran and the Reformed churches of Prussia in 1817 led to the incorporation of Lutheran, Reformed, and blended texts into the *Agende* (the liturgy or Book of Worship) of the Prussian Union Church. A united *Evangelisches Kirchengesangbuch* (hymnal) also resulted from this institutional reformation. During his time at the Reformed Church seminary at Mercersburg, Philip Schaff prepared a *German Hymnbook* for use in Lutheran, Reformed, United, and Moravian Churches. John Nevin, meanwhile, wrote the book *The Mystical Presence* (1847); it focused on the doctrine of the Lord's Supper and found in Calvin's own writings much common ground with Lutheran understandings about the nature and purpose of the sacrament. These concerns led to the development of a Mercersburg liturgy in 1857, a liturgy that incorporated insights and language from numerous Protestant traditions. An emphasis on the contours of worship remained a significant characteristic of the Evangelical and Reformed tradition in the mid-twentieth century, when Mercersburg insights were pointed to as precedent for liturgical reform by Lutheran, Reformed, and Presbyterian groups in the United States. At the level of global ecumenism, the *Lima Liturgy* (1982) stands as a testimony to the cruciality of the Eucharist at the heart of the church's common life and ministry. This development out of the Faith and Order Commission of the World Council of Churches in the 20th century echoes the kinds of concerns that motivated John Nevin to write *The Mystical Presence* in the 19th century.

The Center would place great emphasis on liturgy and worship, offering learning opportunities about the theology and function of both in the life of the church and the individual. Contemporary issues to be addressed in this aspect of the Center's life would include emerging church worship, mega-church worship, the small but growing trend to reinstitute inherited liturgical forms, the theology of music, and the place of hymnody in worship and the church. Seminars and workshops could be conducted on liturgical practices, on hymn writing, and on musical forms. Background materials and readings could be drawn from the primary resources among the Center's holdings and supplemented with contemporary materials, speakers, and church musicians.

5. An Autopsy of Good Intentions

A final example of a potentially fruitful venue for research might well be the disappearance of the Evangelical and Reformed Church after its 23 years of institutional existence. According to the "Plan of Union" (1943ff) between the Evangelical and Reformed Church and the Congregational Christian Churches, these two bodies believed "that denominations exist not for themselves but as parts of that Church, within which each denomination is to live and labor, and if need be, die." Is the institutional disappearance of the Evangelical and Reformed Church a victory, in the end, for ecumenism? Has Christ's prayer "that they may all be one" been actualized, at least partially, through the absence of this institution? This returns us to the question of the contemporary relevance of the E & R tradition in such enterprises as the Confessing Christ movement, the Mercersburg Society, the "Kirchengemeinschaft" between the United Church of Christ and the United Evangelical Church in Germany, and the Craigville Colloquies, for a few examples within the UCC. The Center could be a site for the advancement of these conversations within and beyond the borders of any one particular

denomination. The Center's location within theological seminaries would make it a particularly poignant place to interrogate the past of, and the prospects for, the institutional church.

This is a suggestive, not an exhaustive list of potential topics that might be explored in and through The Center for the Study of the Evangelical and Reformed Heritage.

What Service Shall the Center for the Study of the Evangelical and Reformed Heritage Perform?

In addition to serving as a site for research into the history and the future of the Evangelical and Reformed heritage, the Center will sponsor a variety of programs related to the Evangelical and Reformed heritage. These would include workshops, colloquies, and institutes; a course on the Mercersburg Theology and a course on the theology of the Evangelical Synod; and the promotion of local church anniversaries and award for best published history incorporating the Evangelical and Reformed heritage into the narrative.

These research and support activities inevitably would keep to the forefront such matters as the call for Christian unity in a fragmented world; the nature of the Church; the centrality of worship; the nature of Christ; the variety of doctrines about and practices of the Eucharist; and the concept of ministry. All these activities, in other words, would exist to support lay leadership and to promote ministerial excellence.

Governance

The Center will be governed by the Evangelical and Reformed Historical Society, the Lancaster Theological Seminary, the Eden Theological Seminary, (and the United Theological Seminary?). Other groups, such as the Mercersburg Society might participate directly in the Center's oversight or would function in an advisory capacity. An elected board would direct the overall operations of the center. An appointed and salaried Director would oversee the day-to-day operations of the Center.⁴

Finance

Toward the establishment of Center for the Study of the Evangelical and Reformed Heritage, we seek a major grant or grants in order to build an endowment, the income from which will:

- 1) fund staff positions (full-time director/archivist; full-time support staff including technology support; full- or part-time research assistant)
- 2) provide partial salary support for professors of Church History at LTS and Eden
- 3) provide honoraria for invited guest speakers and seminar leaders
- 4) underwrite publications (brochures, newsletter, current research, reprints)

⁴ The governing committee of the Center could be an elected Board with a smaller executive committee. Legal issues will need resolution such as the 501c3 status of the Evangelical and Reformed Historical Society, incorporation questions for ERHS and the new organization, ownership of the collections at Lancaster Theological Seminary and Eden, the extent of integration between the archive collections residing at Lancaster and Eden, etc.

5) provide supplies for exhibits and displays

6) fund travel expenses for the Director in efforts to promote the Center

The Center will also generate income through membership subscription, the sale of publications, and fees collected from participants in Center-sponsored workshops and colloquies

Collections

I. Central Archives (Eastern Chapter) located on the second floor of the Philip Schaff Library, Lancaster Theological Seminary, Lancaster, PA

1. German Reformed Church (U.S.) (1725-1869) and Reformed Church in the United States (1869-1934)

- a. Records of Coetus and General Synod (ca. 1725-1934): Minutes, Reports, Correspondence, Register of Clergy, and Financial Records.
- b. Records of the Executive Council
- c. Records of the Board of Foreign Missions (ca. 1830-1934): minutes of the Board; minutes of the various mission stations in China, Japan, Middle East; financial records; correspondence and reports from missionaries; published materials; photographs, blueprints of mission buildings, and artifacts.
- d. Records of the Board of Home Missions (ca. 1830-1934): minutes of the Board; reports and correspondence from the mission stations in the Mid-West and West, Hungarian Work, etc.; financial records; published materials; photographs and audio-visual materials.
- e. Records of other Boards and Agencies
- f. Records of the Synods and Classes

2. Evangelical and Reformed Church (1934-1957)

- a. Records of the General Synod
- b. Records of the Presidents
- c. Records of the Executive Council
- d. Records of the Board of International Missions
- e. Records of the Board of National Missions
- f. Records of the Commission on Christian Social Action
- g. Records of the other Boards and Agencies
- h. Records of the Synods

3. Southern Chapter Archives.

This is significant collection was transferred from Catawba College, Salisbury, NC to the Central Archives at Lancaster in 2008. The collection includes the records of the North Carolina Classis of the Reformed Church (1831-1934), the Southern Synod of the Evangelical and Reformed Church (1934-1962), and the Southern Conference of the United Church of Christ (1962-present).

4. Ohio Synod Archives.

In 2006 the records of the Ohio Synod of the Reformed Church (1820-1934) and the Ohio

Synods of the Evangelical and Reformed Church (1934-1962) were transferred to the Central Archives from the Heidelberg College, Tiffin, OH archives.

5. Manuscript Collections

Personal papers (diaries, correspondence, reports, writings, sermons, biographical information, photographs, pastoral records of baptisms, marriages, deaths, etc., ca. 1700-1934) of prominent individuals and clergy from both denominations including: Philip Schaff, John Williamson Nevin, Henry Harbaugh, Emanuel Vogel Gerhart, Theodore Appel, Bernard C. Wolff, Abraham Blumer, George Warren Richards, Robert V. Moss, Paul Limbert, the Heilman family, the Gerhard family, etc. A file is maintained for every ordained clergy.

6. Genealogy

The local church vital records in the collection are a primary source for genealogical research. In addition the Central Archives has the Unger Genealogy Collection consisting of two file cabinets of genealogical notes. The general collection also includes published family genealogies, transcriptions and microfilm of local church vital records, and other published reference sources.

7. Book Collection

The book collections at Eden (particularly the James I. Good Collection) at the ERHS and the Lancaster Theological Seminary Library include significant 16th-19th century imprints on Reformed and Evangelical Church history, theology, liturgy, hymnology; Bibles; important Pennsylvania German imprints of the 18th-19th centuries; and current works on theology, history and genealogy.

8. Miscellaneous Collections

These collections include: a small but important collection of Pennsylvania German Frakturs (18th and 19th centuries); Broad sides (18th and 19th centuries); Deeds (18th-19th century); family Bible records; artifacts from mission fields, early U.S. church pewter, personal items from prominent clergy, commemorative church plates, photographs of churches, clergy, missions, audio-visual material produced by the Reformed Church and Evangelical and Reformed Church.

II. Western Chapter located in the lower level of the Administration Building of Eden Theological Seminary, Webster Groves, MO

1. The Evangelical Synod of North America (ESNA) Collection

This collection is comprised of the records of the Evangelical Synod of North America from 1840 to 1934, and includes records, manuscripts, publications, photographs and artifacts relating to:

- a. Historical antecedents
- b. Pastors and denominational leaders. The Archives can provide basic biographical data and service records for most pastors who served in the Evangelical Synod of North America.
- c. Congregations. In the collection are records of many congregations with roots in the Evangelical Synod of North America, with emphasis on those in the St.

Louis metropolitan area and other communities in Missouri and southern Illinois. Files are also maintained for most congregations with roots in the Evangelical Synod. Contents of files vary, but typically include written histories, membership directories and other materials of general historical interest.

- d. Church governance, including districts and general conferences
- e. Denominational ministries, including education, publication, mission, specialized work and charities
- f. Denominational institutions
- g. Foreign missions

2. Deaconess Archives

The Evangelical Deaconess Society established Deaconess Home and Hospital in St. Louis in 1889 and created a consecrated ministry of women modeled after the Kaiserswerth deaconess motherhouse near Düsseldorf, Germany. Most deaconesses were trained as nurses to serve Deaconess Hospital, although some also served in orphanages, retirement homes, in other hospitals, and as parish workers.

Materials in the Deaconess Archives cover the period from the Society's founding in 1889 to the sale of Deaconess Hospital in 1997. The Archives consists of records, manuscripts, publications, photographs and artifacts related to:

- a. The Evangelical Deaconess Society of St. Louis
- b. The St. Louis Deaconess Sisterhood
- c. Individual deaconess sisters
- d. Deaconess Hospital
- e. Deaconess School of Nursing
- f. The Deaconess Foundation

Budget

- 1. Endowment \$5M
- 2. Staff
 - A. Executive Director. \$70,000. Responsible for oversight of Center, fund raising, public relations, program planning.
 - B. Archivist. \$60,000. Responsible for oversight of collections, organization, reference services, digitization, preservation, solicitation of gifts, supervision of staff, displays, workshops
 - C. Support Staff. \$35,000. Responsible for office management, data input, membership records, newsletter preparation and mailing
- 3. Renovations \$1-2M. Includes complete renovation of second floor of Schaff Library, rearrangement of space, installation of proper HVAC, climate controls, fire suppression system, lighting, archival shelving, furniture, etc.

In addition to the above other budget items include office and archival supplies, computer and software upgrades, microfilm reader/printer, color copier, digitization equipment, funds for purchase of collections and books, program funds, travel funds, etc.