

Home Missionary and State World and the Nazareth Orphans' Home. A 1920 report revealed by Rev. Hetrich refers to the Ladies Aid Society supporting the Hoffman Home.

### **REV. LUTHER GEORGE HEIST, JR. - (1957-1967)**



**Rev. Heist**

Luther George Heist, Jr., born in Harrisburg, June 30, 1925, attended the city schools, graduating from John Harris High School in 1943. The next two years were spent in the army, participating in active service with the 1st Infantry Division in Germany. Following discharge from the army, he worked in the Harrisburg office of the International Harvester Company. He received his Bachelor of Arts degree from Ursinus College in 1950 and his Bachelor of Divinity degree from Lancaster Seminary in 1953. While tak-

ing this training, he served as student assistant at Fourth Street Evangelical and Reformed Church of Harrisburg in charge of youth work. At the completion of his seminar training, he was licensed May 18, 1953, at the Lancaster Seminary and ordained May 24, 1953, at the Fourth Street Evangelical and Reformed Church at Harrisburg. He received a call from the Timberville, VA., charge, serving there from June, 1953 to October, 1957. On November 1, 1957, he answered a call to the Grace Church where, beside his ministerial duties he was active in community affairs, synodical responsibilities, in the Association and Conference. He was a member of the Board of Directors of Penn Central Conference and also served as first president of the Mercersburg Association. In June, 1965, he was one of the delegates to the Fifth General Synod of the denomination in Chicago.

Beside the above administrative services of the general denomination, he will be remembered for his contribution to the upbuilding of the participation of the youth of his own local church. He was the moving spirit in the completion of the church educational building, started the

kindergarten activity, re-established the junior choir placed special emphasis upon pastoral work among the ill.

The plans of the "Greater Church Building Program" initiated November 11, 1956, were revised early in 1958 after Rev. Heist began his pastorate at Grace Church. The original plan, prepared and submitted by Charles Bolton, noted Philadelphia architect, called for a complete remodeling of the building as well as the erection of a religious educational building adjoining it on the north.

Included in the remodeling program for the main building was the lowering of the sanctuary to the first floor with a gallery extending around three sides of the sanctuary. The plans for the "Greater Grace Building Program" were revised early in 1958 after Rev. Heist began his pastorate at Grace. During construction, which began early in January, 1959, Sunday school classes met in the parsonage and the Gem Theater, which was then a part of today's Antrim House Restaurant. The sanctuary and the vestibule were completely redecorated by general contractor E. G. Gipe, a member. New arches and paneling were added to the front of the church. New chandeliers, cove lighting, pews and carpet were installed. Memorial windows were cleaned and repaired. The sanctuary walls were painted, the exterior walls were repointed and cleaned. The cost was \$106,000.00 of which there was a debt at the completion of the work of about \$26,000.00 This debt was erased three years later on World Wide Communion Sunday, 1962. Dedication service of the Christian educational building and rededication of the Church Building were held December 6, 7 and 8, 1959. At the formal dedication program, which began at three o'clock, Sunday afternoon, the Rev. James W. Moyer, president of the Mercersburg Synod, rendered the dedicatory sermon. Also taking part in the service was Mr. C. Ellis Izer, chairman of the Building Committee. Following the service, a reception was held in the religious education building at which time those in attendance were privileged to make a tour of the facility.

On Monday night at 7:30 P.M., "Community and Religious Education Night" was observed with the Rev. Fredrick Pentz, pastor of St.

Peter's church, Frackville, PA., as speaker. The Rev, Pentz was a native of Greencastle and before going into the ministry was a member of Grace Church. Assisting in the service and representing the Greencastle churches was the Rev. Charles Miller, Vice President of the Ministerium.

"United Church of Christ Night" was observed at the Tuesday service. Speaking for the denomination was the Rev. Dr. A. M. Billman, pastor of the Fourth United Church of Christ in Harrisburg, PA. Representing the neighboring churches of the home denomination was the Rev. H. Clayton Moyer, pastor of the Waynesboro Trinity Church. The pastor of Grace Church, the Rev. Luther G. Heist, Jr. and the church choir participated in all services.

Rev. Heist encouraged Lay Life and Work activities, thus creating more fellowship among the membership. The first Layman's Sunday was observed in our church October, 1958. On that day, Rev. Heist served as a missionary in the Boonsboro MD charge. The Thank Offering Service, initially a concern of the ladies, involved the men of the church starting in the fall of 1964, thus in time, it became a family project. Other activities that fall were Thanksgiving Family Night, featuring a family oriented program after the supper. Harvest Home and Rally Day were observed in October. It can truly be said that Rev. Heist was a moving spirit in organizing youth and adult activities.

On October, 1959, the method of receiving the Holy Communion at the chancel rail was changed to the method of pew communion. The previous procedure, adopted in the 1890's, changed to the use of individual cups in place of the common cup.

Grace Church, having always been interested in its youth, was fortunate when Rev. Heist became her minister. A close relationship between the children and the church was engendered by a Wednesday morning kindergarten class for the four and five year old children.

The junior choir and the youth fellowship has given the boys and the girls an opportunity to serve the church. The youth fellowship previ-

ously mentioned, separated from the original jointure with the Presbyterian Church because of growth.

Our young people have a long history of being involved in summer camps and weekend retreats in the fall and winter. They have cooperated with other youth in the area in numerous programs such as UNICEF and the Easter Dawn Service. Their interest in church matters has been stimulated also by field trips to Washington and Baltimore church centers. The year 1960 introduced various new activities, the Wednesday night Bible Study and the Mens and Boys Lenten Communion Breakfast. The Womens Guild providing The Upper Room came into being about 1960.

The Father and Son Banquet, the Quiet Hour Breakfast and Breakfast for Youth were introduced in 1963. A change in the Children's Day Program to be rendered on Sunday afternoon was first tried on June 9. Other activities first introduced were as follows: The Church Family Night Community Hymn Sing at the playground band shell, the Youth Fellowship food sale in the fall of 1963, followed by their first hymn sing a month later.

The ladies and the men of the church first went to New Windsor to assist in sorting and packaging used clothes for distribution. The junior choir, organized by Rev. Heist, and the youth fellowship joined in going Christmas carolling. The first Christmas work shop was held at that time. During the year of 1963, Rev. Heist organized and directed the first kindergarten. He also organized and was director of the Mercersburg Association of which he served as president for two years. Following that tenure, he served as chairman of the Christian World Mission's Committee. As an ex-office member, he installed two ministers.

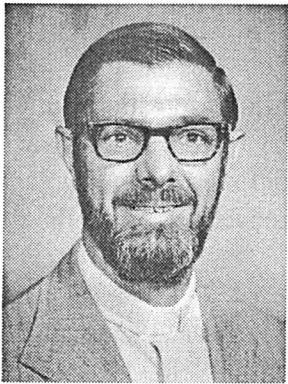
Rev. Heist (Luke) was a member of the Board of Directors of the Franklin County Sunday School Association. Other than instituting the programs under-shepherd's visitation of church members and the first presentation of an Ascension Day Service by the ladies of the Guilds,



there were no other new activity in the church during the year of 1964. After submitting his resignation to the church Consistory at the January meeting, Rev. Heist advised by letter his acceptance of a call to the pastorate of Abby United Church of Christ in Huntingdon, PA. His reason for transferring was that he felt a change would be good for the church. He further stated "the move is a very difficult one for our family, in fact, to difficult too talk about" In closing, he invited all to visit the family at their new address. His invitation was honored by several members of Grace Church. My wife and I visited with them several times.

A farewell gathering for Rev. Heist and his family was observed on Sunday, January 22, 1967. Approximately 250 persons attended the fellowship. Luther assumed his duties at Huntingdon, January 23, 1967.

#### **REV. RALPH S. GEIMAN - (1967-1995)**



**Rev. Geiman**

Ralph S. Geiman, eldest son of Eldon S. and Erma Gotwalt Geiman was Rev. Ralph S. Geiman born June 4, 1933 in Spring Grove, York County, PA. He was named for a great uncle, Ralph A. Strasbaugh, a minister in what was then Evangelical United Brethren Church.

He attended public schools in Spring Grove, graduating in 1951. During the summer of that year, he worked at the Hanover Shoe company in Hanover, PA.

Deciding to further his education, he enrolled at York Junior College in the fall of 1951. In 1952, he transferred to Franklin and Marshall College, in Lancaster, PA. Upon graduation from there in 1955, he received a B.A. degree in history. That same year, Ralph married Ruby E. Trone, his high school sweetheart, daughter of J. Claudius and Mabel Copenhaver Trone, on the 16th of April.

In the fall, he began his theological studies at Lancaster Theological Seminary and completed them in 1958, graduating with a Bachelor of Divinity Degree. During his senior year at the seminary, he was supply pastor at St. James United Church of Christ in Littestown, PA.

The Landisburg Charge, a four-point parish in Perry County, PA, extended to him a call to become their pastor, which he accepted following his ordination on June 8, 1958.

Reverend Geiman served the Landisburg Charge for nine years, June 1958 through May of 1967. During those years, he participated in graduate studies in Town and Country Church Work at Michigan State University. Grace United Church of Christ, Greencastle, extended him a call in the spring of 1967. He accepted the call and the Geimans moved into the parsonage on June first.

Over the next 28 years, he had the privilege of serving as pastor of Grace Church. During this time, he updated his theological studies and received the Master of Divinity Degree in 1974.

In April of 1995, Reverend Geiman submitted his resignation in order to retire. He conducted his final worship service on May 21. Grace Church honored him with the status of Pastor Emeritus on February 4, 1996. Upon their retirement, the Geimans moved to their new home in Waynesboro.

Ralph and Ruby are the parents of two children. Eldon S. Geiman and his family are members of Grace Church. Cheryl Geiman Punt lives with her family in Waynesboro. Ralph and Ruby have six grandchildren.

As in the ministry of Rev. Heist, many new church related endeavors were introduced during Rev. Geiman's ministry at Grace Church in Greencastle. One of his first tasks was planning the dedicatory service after the completion of the social hall. The service was observed on January 21, 1968, in the new christian educational facility.

The quilters were recognized for having completed their 213th quilt since having started in 1955. Having earned in excess of \$3,000.00, they have contributed much of the same to the building fund.

Lenten Bible study was started in March, 1968. After 22 years it was curtailed because of the lack of participation. Rev. Geiman noted receipt of the painting of the crucifixion presented by Elva Anderson in April, 1966. The same so impressed our church officials that she was commissioned to paint the Shields of the Apostles and the Symbols of the four Evangelist which now grace the front stairway to the sanctuary. (A description of the symbols and shields is found at the end of this history).

One of the first community joint church endeavors Rev. Geiman became involved in was the radio programs featured over station WKSL which came into being a few months prior to his acceptance to preach in Greencastle. Said programs lasted for a period of twenty years.

Rev. Geiman learned of the existence of our church's baptismal records dating from 1814 through 1823. A copy of the same, acquired from the Kittochtinny Historical Society Library, is on file in our church library.

The will of Jessie Spielman Omwake, probated before the Registrar of Will's of Franklin County, stipulated the following: "I give and bequest in trust the sum of \$5,000.00, the net income there from, to be paid to the Grace Evangelical and Reformed Church of Greencastle, as a memorial to my husband, James Edward Omwake, an elder in said church for many years." The will also bequeathed the same amounts of money as a memorial to each of the following: John C. Spielman, her father, an elder in the church for many years and to Miss Mary Kathrian Omwake, her sister-in-law, who served as president of the Missionary Guild. Mrs. Omwake died February 20, 1968.

The 1969 year was one of many firsts in the life of Grace Church; they were as follows: a joint Lenten bible study shared by the members of

the Lutheran, Presbyterian and Reformed Churches, the first mother-daughter banquet was observed in the form of a covered dish social. The Greencastle-Antrim Senior Citizens first met in the social hall and the first Christmas work shop was observed and the first church pictorial was composed.

In April, 1970, Rev. Geiman participated in the rededictory ceremony of Trinity Church in State Line, which had been badly damaged by fire. In December, the first candlelight holy communion was observed.

A meeting of consistory and the session of the Presbyterian Church was held on March 22, 1971 to discuss documents relative to a merger of the two denominations. Said meeting was a result of C.O.C.U. (Council of Church Union) one result of which was observed in July during the vacation of Rev. Dickey when the Presbyterian membership worshipped with the U.C.C.. In August, while Rev. Geiman was vacationing, the U.C.C. members worshipped with the Presbyterians. This arrangement was short lived, however; there was a pulpit exchange in April, 1983.

A March, 1972 joint guild report reveals the activities of the three circles involving in excess of fifty women. The "Ways and Means Committee" reported a successful spaghetti supper. They sold refreshments at seven public sales in the area. Their annual June picnic was held at the King Playground. Then too, another picnic was held later by a very elite group of the joint guilds; "The Widows" The guilds collected and shipped to our Biloxi, Mississippi Mission the following: 170 pairs of shoes, 125 dresses (donated by several stores) and seven boxes of books for children.

On Sunday, May 6, 1973, members of Grace Church observed the 225th Anniversary of its founding with appropriate services which included an order of worship formally used by the former German Reformed Church. Large framed photograph's of the ministers who had served the church throughout the years were revealed to the worshippers. A congregational covered dish supper was shared in the

social hall in the evening. The Rev. Dr. Nevin Smith of Hagerstown was the guest speaker.

The United Churches of Greencastle-Antrim was organized in January, 1973. Rev. Geiman shared in forming the same. He first served as a member of the Social Action Committee as well as Treasurer. About this same time, he served as President of the Mercersburg Ministerial Association and Chairman of the Executive Committee. He also served as Association's Representative to Lancaster Seminary. Youth Sunday Service was first held in February, 1973. Several of our youth participated in the same.

When the Lenten Bible Study was first introduced, it was well received by the few who attended. In time the participation in the study started to decline, so much so that after 20 years of study it became advisable, almost impossible, to conduct further classes. This decline in involvement in church activity was not an isolated case. The March, 1973 newsletter advised that the Men's and Women's Lenten Breakfast was poorly attended. Then too, the trend of non-participation reflected in another area of church life, enrollment in confirmation classes. A review of the class photos featured on the walls of the social hall reveal a steady decline of confirman. A total of 14 in the year of 1975 to one in the year 1986. That young lady was my granddaughter, and the only member in her class for two years. Six years later her brother was one of the two featured on the 1992 class photo.

In June 1973, a Festival of the Christian Home was first observed. After a covered dish dinner, a program was presented by the talented members of the church.

The introduction of Family Thank Offering Service and Dial-A-Prayer, a Greencastle-Antrim Area joint endeavor, was introduced in the latter part of the year.

The 150th Anniversary Celebration of Lancaster Seminary was recognized in our church service on May 14, 1975.

The 200th Anniversary of the founding of our nation was observed

July 4, 1976 at the church cemetery on South Carlisle Street. A copy of "The Historical Sketch of The German Reformed Congregation at East Conococheague in the Eighteenth Century" was distributed at the time. A booklet entitled "The Palatinate Liqueur", published in commemoration of the 250th Anniversary of the First Communion-German Reformed Church was made available to church members in 1975.

The initial Crop Walk, sponsored by the Greencastle-Antrim Ministerium in May, 1978 designed to benefit the world hunger, resulted in nearly 1000 pledges and contributions. Other special activities that were initiated at this time were Mother's Day Church Service, Festival of the Christian Home and the formation of a hand bell choir.

Air Conditioning was installed in the sanctuary and social hall in 1980.

The 25th Anniversary of the United Church of Christ as a denomination was recognized June 13, 1982, the first event in a year long celebration. A homecoming service, held on August 7, 1983, featured a previous minister, Rev. Merle Sollinger, as guest minister. Part of the event was dedicating the restored painting behind the altar. Following the worship service all shared in a reception renewing old friendships; Pastor Sollinger was at that time retired and living in Waverly, Va.

The 1984 observance of Youth Sunday in conjunction with the regular worship service introduced a change in the time factor, the worship service to start at 9:00 A.M.... A public address system to be installed in the sanctuary was proposed in September.

A change in the 1984 constitution and by-laws stipulates that the word deaconess be added to Article 11 which addresses the officers of the church.

"Anniversary Remembrances" was the title of the sermon preached on May 26, 1985. The sermon was a memorial to two important events in the history of mankind. The first was the One Thousand Nine

Hundred and Fifty Second Anniversary of the birth of Christ. The second was the 40th Anniversary of the ending of World War II. About the same time, the introduction of tape ministries for "shut-ins" became a reality. Also, at this time, the Summer Outdoor Vesper Services were first held at the band shell at King Playground.

Former minister, Luther Heist returned to Grace Church as a guest speaker at the homecoming service of August, 1986. He had done so on the same occasion fifteen years prior.

Along with C.R.O.P. the Church participated in a program designed to help the world's needy when on Mother's Day the membership was invited to share in making a contribution of five dollars to provide a blanket. The response to this appeal was in excess of \$500.00.

Rev. Geiman's wife, Ruby, was appointed a member of the Board of Directors of the Penn Central Conference.

In the year of 1988, Grace Church was honored by the Red Cross with a plaque for the use of facilities by the blood mobile for many years.

The rental property, next door to the parsonage was sold on March 29, for \$62,500.00.

The inclinor, was installed in May of 1966, and repaired in 1988. It is now being used regularly by a member of six different families in order to worship in the sanctuary. It would be well if this congregation could address the issue of a new elevator in the near future.

The observance of Rally Day Heritage Sunday was conducted in October. A historical display was featured in the social hall. A special offering for Franklin County's Retarded Citizens was received in January, 1989. This was in response to an appeal from the Greencastle-Antrim Ministerium.

On June 4, the traditional Family Thank Offering Program was

complemented by the involvement of our youth. Through this endeavor, we were given an opportunity to support many ministries sponsored by the United Church of Christ.

The handbell choir, organized in 1984, purchased an additional octave in the fall of 1989. This was made possible by the generous gifts of \$700.00 and \$1,000.00.

An updated church directory was produced in 1990.

The Mother and Daughter Banquet first held in 1969, was revived in 1991. All meetings since then have been well attended.

The Community Lenten Service was discontinued in 1992 because of the decline in attendance. A Community Tenebrae Service was proposed at a Good Friday Service at the First United Methodist Church in 1993.

A scholarship committee was organized in 1994.

The major improvement to our church facility was the creation of a new church office and pastor's study, thus enabling the installation of a computer system in the older office and complete privacy for the minister. Most of the work was rendered by the membership volunteer workers.

The initial planning for the forthcoming 250th Anniversary observance was held by the Worship and Anniversaries Committees thus beginning the preliminary planning for the event which will culminate in 1998.

At the 25th Annual Clergy and Spouse Convocation, Rev. Geiman was recognized as one of the three ministers in the Penn Central Conference having perfect attendance.

When Rev. Geiman declared his intent to retire, a retirement banquet was observed on June 3, 1995 at the Kauffman Ruritan Center. After



28 years residing in the parsonage, moving from a ten room house with garage to a five room house with a carport and workshop, necessitated disposal of many things. A book sale eliminated one half of his library. A sale of household goods was held later.

Ralph has been quite busy since moving to Wayne Heights. As expected, he has been quite involved in preserving his historical interests, especially Civil War history and family genealogy. Then, too, like many retirees, he got involved in something different, workshop activities, lawn care and garden. Ruby, who now has much less house cleaning to do, has more time to devote to her hobbies, namely quilting, tatting and family. She and Ralph can be seen at a near-by restaurant with family members on Sunday evening.

The Geimans are now members of Trinity United Church of Christ, Waynesboro, a sister church, where Ralph immediately became involved. His most recent assignment was working with the members of the 1997 confirmation class.

The history of Grace Church is much more than the story of its building and remodeling programs. The church has always had excellent leadership from pastors and laypersons. This leadership and the cause of the kingdom resulted in a few members deciding to devote their lives to full time Christian work. Miss Ruth Henneberger was commissioned as a missionary nurse in the fall of 1925. She served eighteen months in China until an uprising there forced many of the American missionaries to leave the country. Miss Henneberger went from China to Japan where she assisted in mission work for six more months. While her assignment was in the field of nursing and health, she also served as English teacher to Chinese and Japanese students and helped in the evangelization effort.

Another young lady who grew up in the church, Mrs. Ruby Bemisderfer Pinkerton, and her husband, Emery, have served since the early 1950's in the Africa Inland Mission. The Pinkertons are now retired from missionary work. During several of their furloughs, the Pinkertons spoke at services in the church.

Being missionary-minded, the congregation began a new venture in 1965 by paying part of the salary of the Rev. and Mrs. Paul Streich, missionaries of the United Andean Mission in Ecuador. First Church, Carlisle and Christ Church, Elizabethtown, PA, are assisting in the financial arrangement for the Streichs.

Rev. Chalmers Walck, son of Henry S. Walck the grain cradle maker, and a son of the Greencastle congregation was ordained and first served in Fredrick, MD, where he was known as a dynamic speaker. He died in 1940 while serving the Sunbury, PA charge.

Fredrich Donald Pentz was licensed at State Line by the Mercersburg Classis in 1929 and was ordained and installed in the Reformed Church at Leacock, PA on May 6, 1929. Before his death on March 13, 1963, Rev. Pentz served the Salem charge, Leacock and St. Peters Church, Frackville, PA. George Leslie Omwake of Ursinus College, spoke in Grace Church, November 19, 1919. George Omwake was received in Grace Church February, 1897.

Rev. Heist and Rev. Geiman addressed the subject of members of the Greencastle-State Line charges who devoted their lives to full time Christian work. As this writer recalls, there was a discussion between the two, relative to a third son of the church. At this point, this writer takes exception to a statement made relative to the above mentioned which reads as follows: "Mr. Walck and Mr. Pentz were the only two sons of the congregation to become ministers." My reasoning is this. In as much as the Elder Simon Rupley, first superintendent of our Sunday School, was the father of Rev. F. A. Rupley, it is reasonable to assume that this son was involved in the church and the church school, as was his brother, Simon Rupley Jr., who at age 29, was mortally wounded at Chancellorsville on May 3, 1863. His obituary states he was a member of the German Reformed Church of Greencastle, and at the time of his last leave home, he was disappointed that he did not arrive in time for the Easter communion service, but, he was present at the Tuesday evening prayer meeting, the last meeting he shared with his fellow church members here on earth.

Along with his father, he was in attendance at the Jubilee Memorial Service held on April 10, 1887. This writer is aware of the fact that this information was not available until a few years ago. The Golden Jubilee program was presented to me by a friend of the church, a member of the C. C. Kauffman family. The obituary was featured in a copy of the German Reformed Messenger. This, my personal property, as well as the Jubilee program are now in the church library.

Like all congregations of the United Church of Christ, Grace Church has a strong sense of local control. In June 1995, a committee was appointed by the Consistory to study and revise the congregations by-laws. The committee enlisted the aid of Rev. Albert C. Robinson, Pastor Emeritus of Grace Church, Shippensburg and a long-time parliamentarian for the Penn Central Conference, U.C.C. annual meetings. With the aid of Rev. Robinson, the committee virtually re-wrote the by-laws which were adopted at the annual meeting of the congregation in 1996. In October 1997, the congregation voted some minor, but significant changes to the by-laws.

#### **REV. DR. DONALD L. MCBRIDE - (1996 -1998 )**



**Rev. Dr. McBride**

The Reverend Doctor Donald L. McBride became our Interim Minister in 1995 and was then elected our permanent Minister in 1996. He was born and raised in Oregon. He holds a bachelor's degree from Shaw University, a bachelor's degree from the University of Iowa, a master's degree from Western Evangelical Seminary, a master's degree from the University of Iowa, and a Doctorary of Ministry degree from the United Theological Seminary of

the Twin Cities. In addition to being a minister, Dr. McBride has served for several years as a professor of journalism. He is an ordained minister in the American Baptist Churches in addition to

being a licensed minister in the United Church of Christ.

One of the first objectives of the new minister was to get involved in the church school. One of his many areas of interest was the Good News Class, of young married couples, of which he became their teacher. A Sunday evening bible study for adults was started at this time.

Having attended several meetings concerning the efforts of several local churches to assist a Bosnian family to relocate in the area, Eldon Geiman reported to the Consistory information he and Deb Baker had obtained. They were encouraged to keep involved.

On June 9, 1996, a reception was held in the St. Stephens Church, Upton, PA., to welcome the Okilj Family. The family of four are Mirko, his wife Kadir and their two sons, Danijel and Vedrin. Grace Church assisted in their relocation to America and the Okilj's are now members of Grace Church.

A previously formed scholarship fund was renamed the Educational Fund early in 1996. The purpose of the fund was to assist and encourage educational growth. A portion of the Kathryn Didier bequest provided the initial contribution. Later, a contribution was received from the Julia Bodes Memorial Fund. The trustees will be receptive to all bequests to the fund.

A definite assist in the production of the tapes of the Sunday worship service was the purchase of an audio-cassette duplicator which greatly reduced the time to produce the same.

On February 4, 1996, Rev. Geiman received recognition as Pastor Emeritus.

The consistory, having been encouraged by Pastor McBride, formulated an Investment Policy, a copy of which was released to the membership.

The Original Circle disbanded in the month of June. Their treasury balance, nearly \$2,525.00 was transferred to the church treasury. The Helping Hand Circle also disbanded about the same time.

During the summer the pastor was assisted by lay readers Jennifer Thomas and Richard Gingrich. The trend of having more lay involvement, especially our youth, in church affairs is quite noticeable. Later, in December, Jennifer Thomas was declared the first youth delegate on the consistory.

The formation in 1996 of the GMGM (Greencastle Middle Grade Ministries), 6th, 7th and 8th grades are in unison with those of the Evangelical Lutheran, United Methodist, and Presbyterian Churches. The elder of these youth are relied upon to assist the leader's of the younger children on the occasions of worship services, thus, encouraging the parents to snare in the worship service. The elder youth learn to socialize with the same age group from the other churches involved. To date they have entertained in such activities as a Valentine and pizza party and bowling.

Our high school students are privileged to be members of Young Life, a Christian youth group with a chapter in Greencastle. It is a national organization. The recent discovery of a note dated January 1948, reveals the existence of a young peoples organization of a Girls' Guild. A tidbit note found in a Christian Endeavor Gospel Hymn Book refers to the "Young Peoples Christian Endeavor of Grace Reformed Church".

The Parsonage Advisory Committee faced with the uncertainty of the use of the parsonage by a new minister, started giving thought to alternate uses of the same. Given a voice in resolving the issue in a May meeting, the membership presented a tie vote. A second vote several weeks later resolved to rent the property. It was rented and occupied in early June. The Antietam Realty has been engaged to manage the parsonage rental.

Rev. Donald McBride was recognized as our new minister at a 3:00

P.M. service held on September 27, 1996. Rev. Ralph Geiman, our Minister Emeritus officiated at this special service.

The Sanctuary Redecorating Committee was charged with the purchase of pew cushions. The will of Viola Funk whose funeral was the first of our membership to be conducted by our present efficient incumbent provided for the purchase of same.

An October 3 letter advised that Richard and Isabell Gingrich and myself were the first named by the Consistory to form a permanent Church History Committee. We were charged with researching and recording materials relative to our church and the Mercersburg Association. These items will be stored in a library which will be created. As suggested in the above mentioned letter, I endeavored to get some oral histories. My contacts were of no avail. Having been previously delegated to re-write our church history, I made several personal appeals for reminiscences and written items. Unfortunately, in spite of the hospitality afforded me I received no response. If you will, please permit me to reiterate, any information relative to the history of our church is welcomed by our Church Historical Committee.

A special congregational meeting was held on Sunday, August 4, 9:00 A.M. to address the following: Voting in regards to the acceptance of Dr. Donald McBride as our permanent pastor, review and acceptance of the newly revised By-Laws and to be advised regarding the updated 1996 budget.

“Compassion Ministries” came into being in January 1997, when seven congregation members volunteered to help start the same at Grace Church. In a short time they were well organized with Harry and Erma Foley serving as Co-Directors. Assistant Director, Robert (Red) Pensinger will serve as liaison with the Consistory. An impressive list of names is associated with all areas of operation. The intent of the Compassion Ministries Committee in their endeavor to assist those in need is to support the existing food pantry programs and the transient committee in the area.

At this time plans were being made to receive a second Bosnian Family. Mrs. Okilj's sister, her husband and their five year old son. The Hodzic family arrived in Greencastle February 20, 1997.

As with the Okilj family, the Hodzic family were welcomed by members of the Compassion Ministries, shown to the living quarters provided for them and assisted in finding employment. They are also tutored in mastering the English language. Thanks to Rev. McBride, a men's prayer breakfast was organized and presently meets on the first Saturday of each month. It is reasonably well attended.

The redecorating of the sanctuary started on May 24th. The painting of the same as well as the vestibule and the laying of new carpet was completed. The proposed repointing of the brick of the church's exterior, the repairs to the stained glass windows and the laying of a handicapped ramp at an east side entrance are pending at the time of this writing.

Dr. McBride submitted a letter of resignation to the congregation for personal reasons and effective immediately on Sept. 15, 1998. The resignation was accepted with extreme regrets with the position of minister now vacant. The congregation will be served by interim minister, Rev. Donald E. Reese, a retired Disciples of Christ minister who lives near Waynesboro, until a new pastor can be secured.

At the time I started re-writing our church history, I was not aware of a booklet, written in 1930, relative to the Seventy-fifth Anniversary of the dedication of Grace Church. The same featured a brief historical sketch of the congregation. A copy of the booklet was sent to me by the Evangelical and Reformed Historical Society. My main source of supply of information prior to receiving the booklet was a not-so-brief history of "The German Reformed Congregation at Greencastle", a paper read before the Kittochtinny Historical Society, April 14, 1935, by Mr. J. E. Omwake. I am ever grateful to Mr. Omwake for the paper, which is featured in one of my volumes.

J. Edward Omwake was a close friend of J. C. Seacrist, one I previously referred to as donating money to our graveyard fund. It was he whose wife

established a memorial in his name indicating he was an Elder in the church for many years. Records show that he also served as deacon, vice president and president of the consistory.

Again, I say "History is soon forgotten, it warrants repeating." Again I repeat, anyone who has information relative to our church, please lend or donate the same to your Church History Committee.

### **AUTHOR'S EPILOGUE**

I trust that a slight sketch of my Personal church related history may not be uninteresting.

Born in Marion, I was named after Rev. Glenn, minister of the United Brethren Church, today known as the United Methodist Church. In-as-much as my mother died when I was age four, I have no recollection of the church as a child. I do recall events in the Reformed Church at Marion, which was my father's church. My grandfather was a member of the Grindstone Hill-Marion Church. In later years, he was a member of a Reformed Church in Hagerstown which I visited several times. During my teen years, I attended the Dunkard Church and Sunday School at Kauffman Station.

After our marriage in 1935, Marg and I attended the United Brethren Church and Sunday School at Marion by virtue of the fact that we were invited to do so by the new neighbors of my in-laws. It was then that I learned of my relationship there.

Fourteen years later, when our oldest child was about to start to school and the fact we had been living in Greencastle the past nine years, prompted Marg and me to transfer our membership to a Greencastle church. Naturally, we went to the church in which she and her four siblings had been baptized in 1921.

Having worked with the youth at Grace Church for nearly fifty years, I can recognize the value of and the need for youth involvement. I applaud all



who are promoting the same.

Sharing with my own children in the church and church school in their formative years has produced many fond memories. I fondly recall my daughters pride when she was presented her 12 year perfect attendance badge.

I previously referred to the lack of youth in our church school when my granddaughter and grandson were confirmans. At this time, we are well blessed with youth and quality leadership.

It was my pleasure to have recently shared in the worship service when four and five year old youth presented several vocal renditions. Seeing and hearing my great granddaughter sing reminded me of her grandmother doing the same thing on the same pulpit.

Desiring to be near my wife and hear the teachings in our Sunday school class, I resigned as Sunday School Treasurer one year ago. In the church service of September 22, 1996, I was recognized by Joann Snider, Superintendent of our church school, for my forty six years of service at Grace Church. As a token of appreciation, I was presented a very good book, "Gods and Generals." Read in part, I'll continue to do so just as soon as I follow up with the writing of the History of our Sunday School.

Historical records as of June 28, 1997. By Glen L. Cump

Proofed and edited by Dr. Brenda Brown, Isabell and Richard Gingrich and Dr. Donald L. McBride

## Appendix A

### HISTORY OF GRACE UNITED CHURCH OF CHRIST SUNDAY SCHOOL

In compliance with the expressed desire from our Church Anniversary Planning Committee for an updated narrative of the origination and history of the Reformed Church Sabbath School, I will quote, to a large extent as recorded in Rev. Geiman's Brief Historical Sketch of the "Beginning of the Sunday School in Greencastle in 1820 or perhaps 1822."

Rev. Geiman's narrative alludes to the Raikes method of teaching being differently operated in America. There was no Sunday School Union as in England and the teachers were not paid but, rendered their services gratuitously.

Pardon my digression from the subject matter, in so doing I feel we can better understand and appreciate the author of a Sunday school plan that was tried in Greencastle, namely that of affording secular instructions on the Lord's Day to those who could not attend school through the week. Robert Raikes, publisher of The Gloucester Journal, one of the oldest country newspapers in England, annoyed by the local youth as he read his proofs on Sunday morning, spoke to the curate of a local parish who had started a Sunday School in Berkshire.

They engaged a lady as a teacher and opened their first school in 1780. They paid the teacher's salary. Raikes later set up a school in his own parish, first a school for boys, later a school for girls.

Raikes plan was well received, so much so that by 1786, 200,000 children were being taught in the Sunday Schools in England. In his July, 1784 Journal, Wesley encouraged his followers to use the Raikes plan.

In 1787 Raikes was granted an interview with Queen Charlotte who spoke favorable of his endeavor.

By virtue of the facts that he popularized the idea, he became known as “the founder of the Sunday School”. A statue of Robert Raikes was erected on the banks of the river Thames on the 100th Anniversary of the Sunday School.

A special edition of the Gospel Light Newsletter, an American publication, on the occasion of the 200th Anniversary stated, “it grew rapidly in America and Canada.” Not so in Greencastle where the Presbyterian denomination sponsored its introduction. In fact the church had its first inspiration from former House of Representative member, the Honorable David Fullerton and the leadership of the town’s leading merchant, Daniel Snively, who was also the borough’s first Burgess, the school was in a languishing condition by 1825. One year later it had a rather fitful existence.

It must be understood that in reviewing the various histories of churches and Sunday schools in Greencastle, the time factor and location of the place in question differ in some cases. That which I am sharing was derived from the writings of different people. It is to be remembered that as the Reformed and Lutheran Congregations in Greencastle united in building a church in common in 1786, they united in establishing the German Parochial School in 1804. This was not a Sunday school, it was the forerunner of one. Nor was it the only parochial school in Greencastle, one historian referred to the Reformed Parochial School operated by James A. McDowell who demanded perfect attention. This school was located near the so called “Academy” which was located on the corner of South Washington and East Franklin Streets where the former high school was located.

It is to be assumed that the Raikes Plan, previously mentioned, was conducted in the academy building. A history of the Presbyterian Sabbath School of Greencastle advises of the establishment of a mission Sunday school organized by George F. Zeigler, who served

as the superintendent. This school began on July 5, 1868. It is also to be assumed that the above mentioned George F. Zeigler is the same one of the first teachers in the first Reformed Sunday School formed in 1837.

There are several versions relative to the transactions after the purchase of lot #80 located south of and next door to the United Brethren Church on North Washington Street in 1804. Conflicting dates by various writers warrants my merely stating that in time, all the Greencastle Churches were involved.

Soon after the purchase of the lot, the log house thereon was removed and a brick building erected. The structure was divided in two parts: the southern end was used as a school room, the other a residence for the school master. The official name of the facility was "Harmony House". However it was better known as "Noisy Mansion"

In time the children of all denominations participated in the Union Sunday School. It was also used as a public school, the first free public school in Greencastle.

A long table in the center of the room was used as a desk while the children were being instructed in reading, writing and the Bible. If one did not know the lesson assigned, the birch rod was applied. The services were conducted in the German language until 1832 when the English language was introduced.

The building was used as a parochial school until 1810 when it became a Sunday school. A reward of merit issued to one of the scholars signed by Samuel Wise, the teacher, reads as follows: "This may Certify that Miss Margaret Laneherr having been industrious, attentative and an obedient scholar, has by these means made such progress in her studies as justly entitles her to my approbation (praise) and esteem." The quote dated August 24, 1832.

That the United Brethren held preaching services in the building is quite certain as Bishop Newcomer, who preached often in Greencastle

made mention in his journal of having “preached” in the school house in Greencastle.

After the demolition of the Presbyterian “white church” on East Baltimore Street, the Sabbath School was removed to the Union Sunday School house on North Washington Street about 1830. the teacher at that time was Mr. Randolph Coffroth, former Attorney General of the state of Indiana. When the present day Presbyterian Church was completed in 1832, the Sunday school was removed to the basement of the same.

The Reformed congregation withdrew from the Union School in 1838. In 1840, the Methodists and the United Brethren withdrew. The history of the Lutheran Sunday School merely states that they were affiliated with Union Sabbath School in 1810. One source implies they were the last to withdraw.

The building was sold in 1842. The proceeds of the sale were divided among three churches, the Lutherans, Reformeds and the United Brethren.

“Rev. John Rebaugh, who became Pastor in 1837, organized the Sunday school in the Reformed Church with Mr. Rupley as superintendent. Having been a Sunday school superintendent in the First Reformed Church in Baltimore before he entered the ministry, he was well qualified to organize the Franklin Sunday School in 1838. In time the name was changed to “The Reformed Sunday School of Greencastle.” It was he who introduced the use of the English language in the public services.

The following were teachers: William Vandrau, David Weaver, Eli Fuss, Sr. John Worley, Conrad Herr, Adam Shirey, Samuel Shirey, Mr. Contner, Mr. Houser, George Ziegler, and George Fatsinger. Two years later the Methodist and United Brethren schools were organized and later the Presbyterian school. They were all formed out of the Union Sunday school

In the fall of 1840, Mr. Hartman was made superintendent of the German Reformed Sunday School and served until 1861, when he felt that a younger person should assume the work; at which time Joseph Stickell was elected superintendent and Eli Fuss, Jr., was made assistant superintendent. The school was prosperous and at the time numbered 220."

Of all the intervening years, from the establishment of our own church school, until the 1889 - 1890 term no records have survived, at least none that we have been able to locate. Therefore, we can assume that things progressed at a normal rate, for the Sunday school of the Reformed Church in Greencastle, was in fine shape as these records show.

If you will pardon my digression from the subject, the Reformed Church School to briefly discuss another school, the "Mission Sabbath School For Freedmen." During the Civil War there was a great influx of colored people from Virginia to our town. Many of these earnest Christians remained in the area. Sponsored by the Presbyterian Church at a meeting on July 5, 1868, a mission Sunday school was organized. Mr. George Fredrick Ziegler, one of the eleven male teachers who first taught in the German Reformed Sunday school first formed in 1838, was the leading spirit and the first superintendent. The attendance ranged from 25 to 62. The school was continued until the close of 1862 when the A.M.E. Church came into being.

In his brief historical sketch of the Beginning's of the Sunday School's in Greencastle, Rev. Geiman stated "From the time of establishment of our Sunday School in 1838 until 1890 no records have survived." My research disclosed a four page time, folded four times, that is faintly identified on an outside fold as "Sabbath School, Grace Church, 1865." Enclosed in the packet are ten articles relative to the operation of the Church School. Article 9, relative to Sessions, spell out "the Sunday School shall meet at half past nine o'clock, April through October and at two o'clock, P.M., November through March."

A letter written by William Wilhelm, Pottsville, PA., dated April 20,

1935, complementing J. Edward Omwake for his 1935 Reformed Church History, previously referred to. Wilhelm advised he recalled hearing his parents talk about the Sunday School class that met in a basement room of the newly finished present day sanctuary. His father assisted Mr. Beecher Wolf who was the schoolmaster. Wilhelm, whose mother was a relative to Rev. Thomas G. Apple, identified Theodore Apple, also prominent in the church as a brother of Rev. Apple.

During the construction of the present day sanctuary, the prayer meetings and the Sunday school classes were held in the parsonage. Soon afterwards the newly published hymnal written by Dr. Henry Harbaugh were introduced into the Sunday school.

On December 24, 1860, theology student Cyrus C. Cort came down from Mercersburg and stayed overnight in the parsonage. His roommate was Rev. Benjamin Bausman, Chambersburg. The two were to assist Rev. Thomas Apple the following day with his first Christmas celebration. At first the services were denounced by members of other churches because of their supposed romanticizing tendencies. The Reformed Church stood alone in observing Christmas for 27 years.

Previously mentioned Cyrus C. Cort became our minister in 1881. He and his family's involvement in the Sunday school was parallel to their dedication in the church. He repeatedly expressed his desire to have more men involved in the Sunday school. He also addressed the issue of children involvement.

On the last day of September, 1886, the Sunday school observed the first Children's Day when the entire school came into the church on the Lord's Day and took a leading part in the religious service of that day. So also the Easter festival had been observed for several years and a special service was held by the Sunday school on the evening of Resurrection Day. Rev. Cort's desire was for an annual observance on the evening of Easter Sunday.

On the occasion of the observance of the 50th or Jubilee Anniversary of our Church School, Rev. Cort prepared an attractive program

which featured the following on the face thereof. Reformed Church Sunday School, Greencastle, PA. Jubilee Memorial Service Easter Evening April 10, 1887 in the church auditorium. The program in question was given to me a few years ago, thus it was not of any help to Rev. Geiman when he wrote his Church and Sunday School briefs.

Following is an attendance and treasurers report of about the same time from as the above mentioned activities.

The Annual Report is as follows:

	P.	A.	Class Collection for the year
Rev. Cyrus Cort	25	27	
H.R. Gaff, Supt.	52	00	
E.E. Parker, Ass't Supt.	44	08	
D.C. Potter, Treas.	15	37	
J.H. Greenawalt, Sec.	47	05	
Paul Cort, Libr.	50	02	
Victor Myers, Ass't Libr.	13	39	
Mrs. Kate Sites, Ass't Libr.	50	02	
Organist, Miss May Walters	34	18	
Teachers -			
Mrs. E.C. Schafhirt	39	13	\$3.54
Messrs. Cort & Parker			4.93
Miss Sadie Zook	47	05	3.47
Miss Nettie Hollar, 6 Mo.	19	07	.81
Miss Wellie Fisher	51	01	5.21
Miss Ella Fisher & J. Fuss	32	20	1.61
Mrs. Eliza Brumbaugh	47	05	5.94
Miss Alma Gaff	50	02	9.02
Miss Alice Zook	50	02	4.13
Mrs. Linnie Hostetter	50	02	3.13
Mrs. Susan Cort to time of death	08	05	
Mrs. Lizzie Schafhirt	08	44	



	P.	A.	Class Collection for the year
Miss Emma Goetz from			
March 24	37	07	
Infant Department			3.80
			\$45.59
Missionary Collections			
			\$1.87 Easter
			\$3.15 Christmas
			\$2.20 New Year
Number of Officers and Teachers Meetings during year			15
Highest No. present any one Sunday during year - June 1st			80
Lowest No. present any one Sunday during year			39

The School closed at 3 - 15 with singing from songs 133 and 17 in  
"Gem of Gems" and prayer by Pastor Cort.

H. R. Gaff, Superintendent

A 1902 financial statement discloses expenditures as follows: eggs  
and coloring for the Sunday School Easter Egg Hunt. Later there was  
an entry for "use of a wagon for the picnic"

A 1909 entry was for the children's fare to the picnic, also a \$1.00  
contribution to the Sunday School Association.

A 1919 entry was a contribution to the Myrtle Band Fund of \$50.00.  
Said Band was a facility in the Nazareth Orphans Home.

In November, 1918, a resolution, adopted by the Sunday School paid  
tribute to "our beloved pastor and shepherd, Dr. I. N. Peightel who  
firmly believed that the Sunday school was the training school for the  
church"

In his first year's statement, Rev. Hetrich stated, "The attendance of  
the Sunday School sessions has been uniformly good." He followed

by saying “many in our families and among our acquaintance are not in the church.”

The Reformeds clearly saw that congregational singing was a requisite means of preparing the hearers of the preaching of the gospel, and thus it was that the whole congregation sang the tune and words of a psalm or hymn being lead by the harmony of the choir, from the organ and from the orchestra.

A newspaper article relative to Rev. Plott’s activities as a minister in the Reformed Church refers to Mr. David Martin as director of the adult choir. In referring to a January 9, 1935 social, reference is made to David Martin’s Sunday School Orchestra. The only other reference to an orchestra was relative to a Sunday school expenditure in 1910 of \$64.50 for a horn. Shortly thereafter, there was an item, horn. Then in 1913 there was an entry in the expenditure for a reed for a clarinet. This writer failed to get any verbal information about the orchestra.

The United Steward’s Sunday School class entered a float in the 1965 Old Home Week Parade. The float featured a cake and a group of youth surrounding an adult who portrayed their Sunday school teacher.

Having lost fifteen church members by virtue of deaths in the year 1965, prompted Rev. Heist to express his concern and desire for new membership in the church and church school. In view of the fact that the Sunday school enrollment in 1840 was 220 people there was reason for concern. This concern has been expressed many times in many ways since then.

In the fall of 1966 a new class for single and married couples, ages 18 - 30, was formed and taught by Mr. David Frey. This writer endeavored to do the same three years previously when a son got married. Shortly after his removal to Chambersburg, the attendance declined to the degree that on many Sundays there was no attendance. During the month of May, 1967, my wife and I visited the Back Bay Mission in Biloxi, Mississippi. This is the mission our Sunday school

had been supporting. The showing of our slides and a report on a Sunday evening so impressed our church school leadership that their previous commendable support was increased. All Christmas trees in the classrooms were decorated with socks to be presented to the mission members.

In July, 1968, the Grace Snyder Circle sent 72 pairs of new shoes to the Mission. Later the sale of holly was introduced as a fund raiser for the mission. The most successful sale was in 1987 when 402 bags of holly was sold, this realizing a profit of \$300.00. In January, 1968, Rev. Geiman, in referring to the new Christian Education Building being in use made this quote, "My prayer is that we can raise our attendance level in our church school to higher proportions than we have to date." Ten years later, in his annual report, he addressed the same issue, the dwindling participation in the church school.

During the summer months, June thru August, 1984, the Sabbath School program consisted of presentations on various subjects by laymen from other churches, some from out of town. Later, due to the still declining attendance, the issue was addressed at a combined meeting of the Church and Ministry and the Christian Education Committees. At this time, a new Church School class for past high school singles and young married couples was formed. Unlike the previous attempts to organize a class for our young people in the above mentioned category, this group has been very effective, especially providing teachers and helpers in the classrooms of our youth. Early in their existence, they introduced Compassionate Ministries.

In 1985, the Christian Education Committee discussed a format for the forthcoming summer months. They resolved to discontinue Sunday school during the summer months.

The guest speaker at our 1986 Rally Day was Rev. Dr. Peter Schmeichen, President of the Lancaster Theological Seminary. A new feature for the occasion was a congregational dinner following the worship.

In recognition of the 240th Anniversary for our church is working in

this community, a Rally Heritage Sunday was observed on September 11, 1988. The guest speaker, The Rev. Vernon Baum, presented to the membership a certificate from the Penn Central Conference in honor of the milestone for a member of our Sabbath school. Ellen Stine was credited with having 50 years of perfect attendance. Then, too, she served in the teaching capacity thirty years. As for the beginning of inducement to attend Sunday School, I do not know. A 1916 expenditure of \$21.00 for award pins is revealed in a bulletin of the time.

The retirement of Rev. Geiman in June, 1995 necessitated a replacement. One year later the consistory approved the hiring of Rev. Donald McBride as an interim minister, effective July 1. He was no stranger in Grace Church, having worshipped with the congregation previously and having served in the pulpit on several occasions.

Rev. McBride was soon involved in all areas of our Church School, especially the youth. Working with the Young Adult Class as their teacher their Bible Study on Sunday evenings started in September. All adults are encouraged to attend.

Our teens are encouraged to become members of Young Life, a Christian organization with a chapter in Greencastle. The youth from the United Church of Christ, the United Methodist, Presbyterian and the Evangelical Lutheran Churches joined in forming the Greencastle Middle Grade Ministries (GMGM) providing two activities each month for the youth in grades six, seven and eighth.

Grace U.C.C. youth in this bracket will assist in the teaching of Jr. Church, ages four through the primary class. Part of the teaching is a Bible quiz.

A new curriculum featuring three different series of lessons being taught in the adult classes, was started in December, 1966. Anyone of any age is invited to attend any class on a given Sunday. In recent years, our Sunday school has been blessed with a good number of youth. It is hoped that the new youth programs will reflect an increase in attendance. I trust it is not wishful thinking to envision an average

attendance in the upper 80's in the forthcoming school year.

Rev. McBride's interest in the Sunday school is not limited to that of our youth. Like our previous ministers in recent years, he has addressed the issue of participation by the adult as well.

A recent church school newsletter from our capable Sunday School Superintendent, Joann Snider, featured an item entitled "Ten Reasons for Attending Sunday School." A copy of the same follows:

1. From the Standpoint of Godliness:

It teaches the Bible—which is the basis of our faith in God—and leads to Christ as personal Savior and Lord.

2. From the Standpoint of Education:

It trains the mind and heart along the lines of things eternal.

3. From the Social Standpoint:

It enables one to enjoy the friendship and fellowship of genuine Christians.

4. From the Standpoint of Personality:

It helps to develop the Christian character necessary to face life's problems victoriously.

5. From the Standpoint of Character:

It is the chief aim of the Sunday school to teach us to be examples of the believer in word and deed.

6. From the Standpoint of Interest:

It presents interesting programs for our delight and culture.

7. From the Standpoint of Family:

It has a class for every age, and the whole family can go together and profit by its teaching.

8. From the Standpoint of Service:

It affords simple opportunity to serve God and the Church in activities that are not open elsewhere.

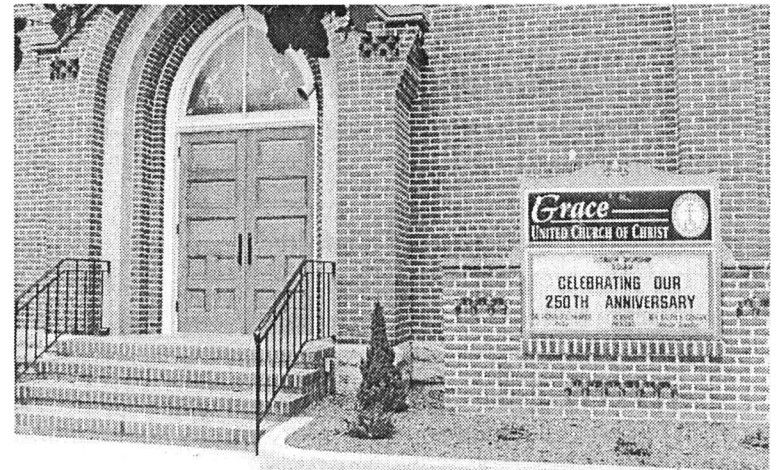
9. From the Standpoint of Immortality:

It turns our eyes heavenward and makes us realize that we must prepare for a life beyond the mortal grave.

10. From the Practical Standpoint:

The hour or so spent in Sunday school each Sunday could not be expended more profitably.

National S.S. Association and Greater Chicago S.S. Association



Celebrating our 250th Anniversary

## **Appendix B**

### **SHIELDS OF THE APOSTLES AND PAINTINGS OF THE SYMBOLS OF THE FOUR EVANGELISTS**

**PETER:** The upside down cross refers to the manner in which he was crucified. The Crossed Keys recall the words of Jesus, “I will give you the keys of the kingdom..” (Matthews 16:19)

**ANDREW:** The X shaped cross reminds us of the type of a cross on which he was martyred.

**JAMES THE GREATER:** The sword was the method by which he was killed. The scallop shell refers to the many long missionary journeys that he made as an Apostle.

**JOHN:** According to an ancient tradition, John was at a banquet where his enemies tried to poison him by putting something in his drink. By a miracle the poison turned into a snake and crawled away leaving him unharmed. He was the only Apostle to die a natural death.

**PHILIP:** The staff and cross refer to his successful missionary journeys among the barbarians in Asia and Phrygia where he spread the Gospel. The leaves recall his remark to Jesus, “Lord, how are we to buy bread, so these people may eat?” (John 6:5)

**THOMAS:** He was a great builder of churches, especially in India, hence the builders square. The spear refers to the manner of his death at the hands of King Midsai for having converted his wife Tertia, to Christianity.

**PAUL:** The open Bible with the inscription, “Spiritus Gladius”, meaning “Sword of the Spirit” refers to his great preaching and labors as a Missionary. The sword also recalls that he was put to death by having his head cut off in Rome.

STEPHEN: The quill refers to the fact that Stephen recorded the story of the Gospel to be spread to others. The stones recall the method of his death by stoning.

MATTHEW: The 3 money bags remind us that his occupation before becoming an Apostle was that of a tax collector. (Luke 5:27)

BARTHOLOMEW: According to early church traditions, he was put to death by being flayed with sharp knives.

JAMES THE LESS: He was the son of Alphaeus. He also was a builder, hence the saw. He was thrown to his death from Temple tower at the age of 96 by the pharisees.

SIMON: He was the successor to James the Greater as bishop of Jerusalem, The fish on top of the Bible refers to his success in fishing for men through the Gospel.

THADDAEUS: He is symbolized by a sailboat with a mast in the shape of a cross, which refers to his missionary journeys. The Scriptures only record one statement that he ever made, "Lord, how is it that you will manifest yourself to us, and not to the world?" (John 12:22)

JUDAS: He was the betrayer, as his shield is blank yellow color which stands for a traitor.

## **THE FOUR EVANGELISTS**

MATTHEW: Since it is thought that his Gospel dwells more on the human side of Jesus Christ than the other Gospels, Matthew is pictured as a winged man.

MARK: He is pictured as a winged lion. The lion as the "King of Beasts" represents the Royal Character of the Christ.



LUKE: He is symbolized by the winged ox because his Gospel opens with the sacrifice of Zecharias and emphasizes in the latter part the sacrificial death of the Savior.

JOHN: The eagle denotes the Evangelist John. The spirit of the Gospel of John is like an eagle soaring to the throne of grace.

### **THE HISTORICAL DISPLAY CABINET**

Examples of various items from the history of Grace Church. It is located in the front vestibule.

### **PHOTOS OF PASTORS**

This collection is located on the east wall of the Social Hall.

### **STAINED GLASS SYMBOLISM**

1. The Harp symbolizes all music which glorifies Almighty God. The Trumpet symbolizes the last Great Calling when all the dead in Christ shall rise. By combining these two instruments together in one symbol it calls our attention to the promise of Eternal Life.

2. The Hour glass is the Attribute of Time, signifying the brevity of life. And in company with the Rattlesnake symbolizing death, we are called to prepare ourselves for Eternal Life, for none of us knows the time or the hour.

3. Angels. They are God's heavenly messengers and companions. Creatures of many kinds who worship God in heavenly choirs. They link God with man and his earthly kingdom. Like men, they were created by God with free will, to be surrendered upon ception, when they must choose irrevocable whether or not to follow God.

These Stained Glass Windows were placed in the Sanctuary in 1895-96 during a major renovation of the original building. And to see pictured here female Angel Faces, long before the days of the Women's Liberation Movement is rather unusual when the Scriptures only mention male angels; Gabriel, Michael, Raphael, and Uriel.

4. Wheat Sheave. Whenever we see this pictured it is to remind us of the Eucharist or Holy Communion, instituted at the Last Supper. It in turn goes back to the words of Our Lord, "I am the Bread of Life." (St. John 6:48)

5. Bunch of Grapes. These allude to the wine used in the Eucharist or Holy Communion, instituted at the Last Supper. In turn, this also goes back to the words of Our Lord, "I am the Fruit of the Vine." (St. Luke 22:18)

6. The Crown is the emblem of victory, honor, sovereignty, the sign of royalty. This in Christian symbolism it refers to Jesus Christ.

The Open Bible of course refers to God's Word. It is important to know that if it is closed, it is as any other book. But when it is opened and read, it can inspire and uplift us and tell us the Story of Salvation.

7. Angels. The same as those pictured on the opposite side of the Sanctuary

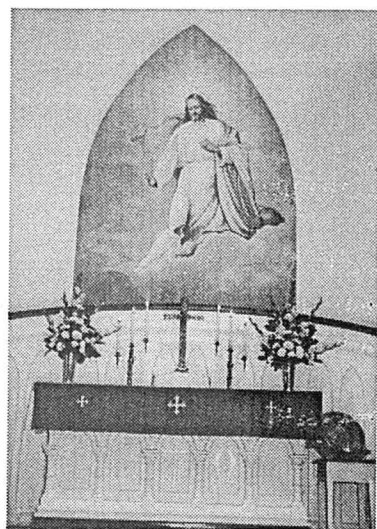
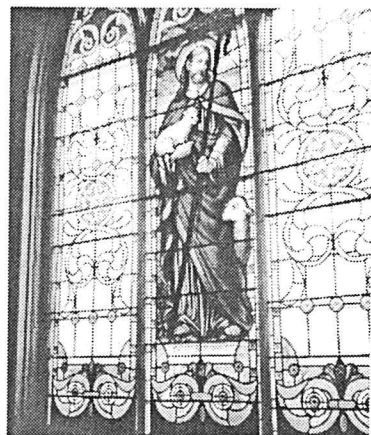
8. The Alpha and Omega Symbols. These are the first and last letters of the Greek Alphabet. They recall these words from (Revelation 21:6), "I am the Alpha and the Omega, the beginning and the end.

The Ivy and the Harp. As stated earlier, the Harp symbolizes all music that glorifies Almighty God and the Ivy symbolizes life. When used in this combined way, they refer to the Total Life in God, both in the flesh and in the spirit

9. The Good Shepherd Window. This is our only window with figures in it. It refers to that wonderful story told by our Lord. (St. John 10:11)

Above the figures we see the Star and the Crown. The Star reminds us that The Good Shepherd's coming into the world was heralded by the light of a Brilliant Star. And the Crown reminds us of his Lordship over all.

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A. Oil Painting of the Ascending Lord. The original one was placed above the Altar during the 1895-96 renovations. It had been attached to the wall by glue that had iron oxide in it. Over the years, through dampness penetrating the wall, it became discolored. In 1983 it was removed for cleaning and restoration. It was discovered that the iron oxide stains were impossible to remove. Bruce Etchison, Artist and Conservator then created an exact copy which is what you now see in place above the Altar.

On the front of the Altar you can see the Alpha and Omega Symbols along with a center Symbol which is the name Jesus in the Greek Alphabet

B. The Brass Lectern in the form of a winged Eagle. This is the Symbol for St. John the Evangelist. It is said that the Eagle is his symbol because of the soaring majesty and inspiration of his writings as he contemplates the Divinity of Christ. The Lectern was presented to Grace Church by the children of Henry and Evaline Omwake in 1910.

