

*News  
from the  
Evangelical  
and Reformed Historical Society*



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***Save the Date! 2019 Annual Meeting  
Celebrating the Bicentennial of the Birth of  
Philip Schaff, Saturday, September 21 at  
Lancaster Theological Seminary (Page 9)***

***On Saturday, May 11th, ERHS held its  
first-ever regional President's Reception  
at Falkner Swamp United Church of  
Christ in Gilbertsville, Pennsylvania.***

Falkner Swamp is America's oldest German Reformed congregation in continuous existence. The first communion service was held at this site on October 15, 1725, with John Philip Boehm officiating. Boehm is considered to be the father of the German Reformed church in America.

ERHS President Dick Berg welcomed attendees and presented an update on the Society's recent activities. The Rev. Frances Chester, pastor of Falkner Swamp UCC, gave remarks about the church. The Rev. Dr. Martha Bean Kriebel delivered a presentation on her new book, *Promise Kept with a Paintbrush: The story of a Holocaust Survivor who lives to illustrate the "Life of Christ,"* dealing with a portfolio of watercolors depicting the life of Christ by Jacob Barosin. Attendees had the opportunity to view many of the watercolors from the Society's collection first-hand at the event.



The Rev. Dr. Lee Barrett of Lancaster Theological Seminary gave the keynote address on artistic representations of Jesus throughout history. Dr. Barrett's wide-ranging talk covered developments such as Rembrandt's groundbreaking paintings of Jesus using Jewish models and depictions of Jesus as the good shepherd.



ERHS Board Members from the region and The Rev. Bill Worley, Pennsylvania Southeast Conference Minister, were among those attending the event. It was great to welcome many new friends of ERHS to the event. Thank you to Dick Berg and all of our presenters, to Falkner Swamp UCC for hosting the event, to Alison Malin of ERHS, and to Caroline Dunleavy, Co-Chair of the ERHS Development Committee and her son, Aidan, for logistical support. The ERHS Development Committee hopes to hold other regional events in the future.

### **Message From The President,**

Dear Friends,

As we find ourselves already in the midst of national electioneering, even though voting itself is still 18 months away, there is another vote coming up which will determine the future governance of the Evangelical and Reformed Historical Society. During the past year and a half the Board has discussed changing the governance of the Society from a membership voting base to a Board based model. This means that the Society will no longer be governed by paying members, rather the Board will be responsible for all aspects of

the Society's mission, business and work. At its meeting last fall in St. Louis, the Board voted to proceed with the change and asked the members present to grant authority to the Board and the president to take all necessary

steps toward implementing it. The members present voted unanimously to grant that authority. After consulting with legal counsel and revising the bylaws to reflect the change, the final step in the process is to present the proposed revised bylaws to the members present at this year's annual meeting on September 21 for a vote. If approved, the change in governance will take place immediately. The Board will assume all responsibility for the governance and work of the Society with full responsibility for the budget and finances, electing new members to the Board, making any necessary changes to the bylaws, Board manual, acquisition policy, overseeing the hiring of staff, planning, etc.

Why this change is a question you may have. First, all of the business of the Society including development and implementation of the budget and oversight of all finances, changes to the bylaws, election of Board members, direction of the daily work of the office, short and long range planning, etc. is currently the responsibility of the membership. This makes it difficult to conduct business and make decisions in a timely manner as a meeting of members must be called several weeks in advance of any meeting. Second, the membership has expanded geographically which means only a small number of voting members are usually available to consider any business. Thus, membership favors only a small number of people which inhibits a vital aspect of the Society which is to expand interest in its work and cultivate new friends and supporters nation-wide. The change in governance will better enable the Society to more efficiently handle the work of the Society, to promote geographic expansion and hold regional events, lectures, workshops, etc. which will attract more people. Third, income from paid memberships have averaged only about \$2000 annually, whereas this past year our first annual appeal mailed to a broader audience has yielded over \$13,000. Changing from members to donors using an annual appeal will involve many more friends and result in increased revenue.

"It is my hope that as many current members and donors as possible will attend the annual meeting on September 21, 2019 at Lancaster Theological Seminary to discuss and vote on this important change in the governance of the Society. **The proposed revised bylaws are included in this newsletter.** I encourage you to read them in order to understand the change in governing authority from members to the board. It is this set of proposed bylaws that we will be voting to approve and which will affect the change during the annual meeting. In addition to this important business item, the theme of the annual meeting will be the celebration of the bicentennial of the birth of Philip Schaff, church historian, biblical scholar, theologian, professor, writer, and along with his colleague, John Williamson Nevin, developer of Mercersburg Theology."

Thanks for your work for and support of the Society.

Dick Berg, President and Archivist

## Reformed Pioneers and Evangelical Churches

Under "Global Ministries" on the United Church of Christ's website you will find explanations of our shared ministries in many nations around the world. In describing our *Kirchengemeinschaft* cooperation with the Union of Evangelical Churches in Germany (UEK) it notes that its members are the "ancestral church of many German-American pioneers who founded the Evangelical Synod in the United States [*sic*]."

Of course our global partnerships form where we can engage together in important work for justice and understanding. In Germany that meant working with the Confessing Church during Nazi times, and the former Evangelical Church of the Union (EKU), four of whose six member Churches fell under the yoke of Communism following the Second World War. For similar reasons we work with the Reformed Church of Hungary.

So one might wonder, what relationships do we have with the Churches of the Swiss and German pioneers of the Reformed Church in the United States? One way to consider that is to check the biographies in William Hinke's book.<sup>(1)</sup> His in depth research documents 130 clergy, 66 of whom were members of the Coetus from 1747 to 1792. Of course pioneers include not only pastors, but lay people as well. But knowing the

congregations that nurtured the clergy, should suggest some sense of where the communities that came to America were born.

Hinke was meticulous in tracking down birthplaces. Of course the map of Europe, and Germany in particular, has changed dramatically since the eighteenth century. For example, Hinke identified the Electoral Palatinate as being the birthplace of 18 of the 66. But the Palatinate was divided into at least four parts during the Napoleonic Wars. Where are the homes of the founders, and to what Churches are their home congregations affiliated?

I've tried to track down those locations. Of the 66, five were born in America. Seven came here as children or young people under the age of eighteen. Three never even got to serve congregations.<sup>(2)</sup>

Some fascinating outliers occur among 61 born in Europe. Carolus Lange was born in Tyrol Austria, where Protestantism was then suppressed. Later he studied and served as a pastor in Switzerland. Frederick Daelliker probably was born in Paris, France, where his father was studying art. But his family was from Zurich, and he probably should be considered as coming from the Reformed Church there. Jacob Lischy was born in Mulhausen, in what is now Alsace in France. Then it was a Reformed territory connected to Switzerland. But Lischy had connected himself to the Moravians and came to America with them.

Ten others were born in Switzerland. Their home towns are now served by the Cantonal Reformed Churches of Saint Gallen (4), Graubunden (3), Zurich (2), and Schaffhausen (1).

The remaining 48 are all from modern Germany. From the time of the Reformation most Reformed and Lutheran Churches there developed as regional Churches, or *Landeskirchen*. After the modern reunification of Germany the old Prussian Church Union (EKU) disbanded in 2003. The *Kirchengemeinschaft* begun with them was transferred to the new wider Union (UEK). It includes two Reformed<sup>(3)</sup> and ten Evangelical union Churches. In what Churches can the home towns and congregations of the Reformed pioneers be found?

Of the 48, two who came as children were known to have come from "Germany," but with no further details. One is simply known as coming from the Province of Hannover and another from a Hessian Province, but we don't know which one.

For the other 44 we can be more specific. Aloysius Chitera was from predominantly Catholic Bavaria, and had been a Catholic monk who converted to the Reformed faith.

The home towns of 13 are now served by fellowships derived from Evangelical Churches part of the EKU. While the United Church worked closely with EKU Churches in East Germany, its two Churches in West Germany had the strongest Reformed roots. Philip Pauli's father was one of the pastors of the Reformed Church in Magdeburg, now part of the Evangelical Church in Middle Saxony (formerly Provincial Saxony) in what was East Germany. Five were from areas in the Evangelical Church of the Rhineland and seven from the Evangelical Church of Westphalia. Both of the latter two were centers of support for the Confessing Church in opposing the Nazis.

The EKU Prussian Union Churches, uniting the Lutheran and Reformed Churches, were formed at the direction of the Kaiser in 1817. Outside Prussian territories, almost every established Reformed group entered similar unions. For that matter, the union in Nassau actually took place before the Prussian union. Twenty-eight of our other clergy came from the areas of these additional united Churches: Hesse-Nassau (10), Baden (8), the Palatinate<sup>(4)</sup>(4), Hesse Electorate-Waldeck (4), and in former East Germany, Anhalt (2).

Only John Christopher Gobrecht comes from a town whose Church now belongs to the Evangelical Reformed Church in Germany. It is in Hannover, but was once an enclave of Hesse Kassel, and related to Reformed Churches there.

We have one other outlier. Casper Michael Stapel came from the city of Rostock on the Baltic Sea in Lutheran Mecklenburg-Schwerin, now served by the Evangelical Lutheran Church of Northern Germany. Ordained as a Lutheran, he later became Reformed, but also wrote a book where he described himself as a "lover of the union of all Protestants."

So what have we discovered of our Reformed pioneers? The ancestral home congregations of an overwhelming majority of them (and possibly more) are in the same Evangelical Churches in the UEK as our Evangelical sisters and brothers!

Wouldn't be wonderful if some German speaker could organize a tour for some of us to Reformed, Evangelical, and Confessing Church sites in modern Europe?

Richard H. Taylor

<sup>1</sup> Hinke, William J., *Ministers of the German Reformed Congregations in Pennsylvania and Other Colonies in the Eighteenth Century*, (Historical Commission of the Evangelical and Reformed Church, Lancaster, PA, 1951). Copies are available for purchase from ERHS.

<sup>2</sup> One died on the boat coming over, another from an accident shortly after arriving, and the third instigated a noisy argument with the rest of the Coetus upon arrival.

<sup>3</sup> One of these, the Evangelical Reformed Church of Germany grew from conservative Reformed Churches along the Dutch border, but has expanded to include isolated Reformed congregations in parts of Germany mostly where the *Landeskirchen* is Lutheran only. The other, the Church of Lippe, originated as, and considers itself Reformed. However, when it gained a democratic Synod separate from government restrictions, it welcomed scattered Lutheran Churches in its area into membership

<sup>4</sup> Actually only a small portion. west of the Rhine, of the former Palatinate.

### **Please! Not, "Reverend"!**

Several years ago I purchased a small second-hand tome from the Evangelical and Reformed Historical Society – maybe at the book sale – maybe from the shelves of used books set up near the main doorway of the Schaff Library. The little black book measured 5 ¾ by 3 ¾ inches. On the cover was the shield of the Reformed Church in the United States in full color and the title *Constitution and Forms*. It was indeed *The Constitution of the Reformed Church in the United States Together with Orders of Business for the Classes, Synods and the General Synod, Approved by the General Synod of Allentown, May, 1905, Adopted by the Classes. Declared Adopted by the General Synod of York, May, 1908, Including all the Amendments which have since been declared adopted by the General Synod at its Triennial Sessions in 1920, 1923, and 1932*. That's an awfully long title for such a tiny book. It was published by the Board of Christian Education of the Reformed Church in the U. S., in Philadelphia, Pa., in 1932.

Tipped into the front of the book are two small pieces of paper upon which were typed "Four Amendments to our Constitution ... officially declared adopted at the Special Meeting of the General Synod, June 26, 1934," communicated by J. Rauch Stein, Stated Clerk. The owner of the book added his own notes: "For June 26, 1934 Amendments see 13<sup>th</sup> Gen'l Synod Minutes." On the upper right-hand corner of the second typed page is stamped: "Property of Rev. George R. Johnson Please return soon." Underneath that is the handwritten date 6/8/39.

Tipped into the back of the book is a printed copy of "The Order of Business for the Spring Meeting of the Classes," this again communicated by J. Rauch Stein, Stated Clerk.

A brief Internet search turned up an obituary in the June 11, 1988, issue of the Allentown *Morning Call*. Rev. George R. Johnson, 89, of 1901 Linden St., Allentown, died the previous Friday in the Phoebe Home in Allentown. He was the husband of Hilda (Firth) Johnson. They had observed their 36<sup>th</sup> wedding anniversary the previous June. According to the obituary he served parishes in Pennsylvania, Maryland, Kentucky and North and South Carolina. His last charge was at Calvary Hill United Church of Christ in Lebanon. He retired in 1964 after 33 years as a clergyman."

In *The History of the Eastern Synod of the Reformed Church in the United States*, published in 1943, G. R. Johnson was listed in Lehigh Classis as "Cetronia, Pa., Cedarville, G. R. Johnson, Orefield" and "Walberts, Pa., Jordan, G. R. Johnson, Orefield."

As interesting as all this might be, that's not what makes my purchase notable. George R. Johnson's little black book was in a little white cardboard box roughly 6 ½ by 4 ½. Inscribed on the lid of the box are the

words “Constitution and Forms Reformed Church in U.S.” written in what I think is George Johnson’s hand. That may be quite interesting to someone. It’s the newspaper clipping carefully fitted into the lid of the box, however, that makes my find all that more dear.

It’s an article written by Louis Cassels with the headline “Clergyman’s Salutation Depends On His Church.” It’s not dated, but the Blondie and Dagwood cartoon strip on the reverse side bears the date 8-25.

Louis Cassels (1922-1974) wrote a popular and highly respected syndicated column on religion for United Press International from 1955 to 1974. He was born and raised in South Carolina, graduated from Duke University, and then served in the U. S. Air Force during World War II. His first job with UPI was as a correspondent, but he went on to serve as senior editor from 1967 till the end of his life. He authored more than a dozen books on faith during his last ten years.

There was something about that short column on Clergyman’s Salutation that was important enough to George R. Johnson (The Rev. George R. Johnson, if you please) to cause him to cut it out of the newspaper and keep it in the little white box with the little black book on Reformed Church Order.

Here’s what it said:

### **Clergyman’s Salutation Depends On His Church**

By Louis Cassels

Washington (UPI) - How should you address a clergyman?

This question of etiquette seems to be the source of endless perplexity to Americans. And long-suffering men of the cloth would dearly love to have it cleared up.

The right salutation depends on the clergyman’s church, and his personal preferences. But there is one title that is always wrong. And unfortunately, it seems to be a great favorite with laymen.

If you want to give your clergyman a shudder, just call him “Reverend.”

#### **Don’t shorten title**

“Reverend” is an adjective. It is never properly used as a noun. Thus a minister’s formal title may be “the Rev. Mr. Jones” or “the Rev. Dr. Jones,” but if you shorten it to “Reverend Jones” or just plain “reverend” you are committing a grammatical monstrosity.

If the clergyman is a Catholic or Orthodox priest, or a high-church Episcopalian, address him as “father.” If you know him intimately, you can use his first name with the title – ‘Father Bill.’ Otherwise, make it plain “father” or “Father Jones.” If he is Jewish, address him as “rabbi.” If he is Lutheran, call him “pastor.” If he is some other kind of Protestant, including low-church Episcopalian, you have to play it by ear.

#### **Some Like “Tom”**

Find out first if he happens to have a D.D., or any other kind of doctorate, earned or honorary. If so, you are on safe ground in calling him “Doctor Jones.”

Some Protestant clergymen like to be on a first-name basis with parishioners, friends and even casual acquaintances. They feel that it keeps them from seeming stuffy. Others feel it is rather undignified for a clergyman to have every Tom, Dick and Harry calling him Joe.

You can take it for granted that a Protestant clergyman who wants you to use his first name will tell you so.

In the absence of such an invitation to familiarity, the polite thing is to call him “Mr. Jones” or just plain “pastor.” But please, not, “reverend.”

Well, there you have it – from a journalist who ought to know. My own guidebook as I was growing up, Warriner’s *English Grammar and Composition*, seems to concur with Cassels, making this statement: “Reverend, Honorable. These titles should never be used with a person’s last name alone. The word *the* commonly precedes the titles. Wrong: Reverend Hiller, the Reverend Hiller, Honorable Wagner. Right: the Reverend Kenneth Hiller, the Reverend K. H. Hiller, the Reverend Mr. Hiller, the Reverend Mr. Hiller, the Honorable Robert F. Wagner.”

It all seems rather esoteric today. I don’t know if I can agree with Cassels’ premise any more: “This question of etiquette seems to be the source of endless perplexity to Americans. And long-suffering men of the cloth

would dearly love to have it cleared up.” I suspect that most Americans and probably most clergy (it’s more than Cassels’ “long-suffering men of the cloth”) give the matter little thought at all. But as for me, I am

The Rev. Judith A. Meier, OCC, aka Pastor Meier

## News From the Archives

Kathy Kuzmiak, our part-time archives assistant for many years, has had to leave that position due to health issues. Kathy, a retired teacher, counselor and principal for the School District of Lancaster, PA has completed the organization of records from many churches as well as the major projects of organizing the records of the Board of Foreign Missions of the Reformed Church and the Board of International Missions of the E & R Church. Her knowledge and expertise in the organization of records and her warm personality will be greatly missed. We offer her our thoughts and prayers in this difficult time.

After several months without Kathy’s presence, we have hired Kristin Phillips to fill the position of archives assistant. Kristin is a Lancaster resident and had been volunteering at the Society for some time. She has a degree in history and has used archival material in completing her thesis. She has an innate sense of how archives should be organized, their use, and purpose. Kristen works 10-15 hours per week in cooperation with Alison Mallin, office administrator and Dick Berg, archivist.

With the ERHS endowment fund established with United Church Funds, the Finance and Investment Committee of the Board is encouraging individuals, churches, Associations and Conferences to make additional contributions. The income from the fund will be used to support the work of the Society. To talk about the fund or make such a gift, please contact Matthew Wagner (email) or Dick Berg ([bergdom14@gmail.com](mailto:bergdom14@gmail.com)).

In addition to the Endowment Fund, the Society has also received a gift annuity from an anonymous donor. This gift provides income for the donor while living with the balance coming to the Society upon death. If you would like to discuss a gift annuity, please contact Matthew Wagner (email).

## Projects Completed

Trinity United Church of Christ (Leesport, PA)  
Zerkel, Bernie 1925-2014 Personal Papers  
The Zion German Reformed Church (Detroit, MI)  
Holy Trinity United Church of Christ (Levittown, NJ)  
Cherry Hill United Church of Christ (Cherry Hill, NJ)  
Trinity Reformed Church (Detroit, MI)  
Frieden's Union Church (Mt. Crawford, VA)  
Kovacs, Albert W. (1929-2016) Personal Papers  
St. Paul's United Church of Christ (Attica, NY)  
Keller Reformed Church (Canoe Valley, PA)  
Ridge Valley Reformed Church (Sellersville, PA)  
New Jerusalem Union Church (Fleetwood, PA)  
Leonard, Jacob Calvin (1867-1943) Personal Papers  
Laubach, George Jacob (1892-1959) Personal Papers  
Payne, John Barton (1931-2016) Personal Papers  
Hunsicker, Robert Gerald (1938- ) Personal Papers  
Zion (Old Brick) Reformed Church Pottstown, PA

## Wish List.....

We are looking for any copies of the following for digitizing;

Evangelischer Kalender (German) from 1872-1934

The Evangelical Year Book (English) from 1911-1934

The Kalender fur die Evangelische und Reformierte Kirche (German) from 1935-1947

Microfilm Reader

Please contact us at;  
[erhs@lancasterseminary.edu](mailto:erhs@lancasterseminary.edu)  
or call 717-290-8734

## **Major Acquisitions**

**A collection of published German Church Record Books (anonymous donor);** From Washington, Noble, Monroe, and Lowell County Ohio

### **The Personal Papers of Rev. George Jacob Laubach (1892-1959) donated by Granddaughter Sylvia Laubach Brill**

**Zion United Church of Christ New Providence, PA Church records.** Scrapbooks, Church Bulletins, Photographs, News Clippings, Financial Records and Secretaries Book, Reports, History, Newsletters, church Records Transcribed by Wm. Hinke, Auxiliary Organizations, Gleaners and Ladies Aid Societies Church Registers 1940-1950 and 1904-1932. Register of Baptisms, Confirmations, Deaths 1918-1942. Congregational Register, Consistory Minutes -1978, 1987, 1969-1976

**Zion United Church of Christ Pottstown, PA records** from 1870-2010 Consistory Minutes, Payment Ledgers, Meeting Minutes, Treasurers Accounts, Bible Class, Financial Reports, Forward Movement Ledger, Building Fund Contribution Records

**The United Church of Christ Historical Map Set, including 10 maps to illustrate the history of the various UCC traditions, including a study guide, has just been issued. For more information, contact Richard H. Taylor at [pilgrimrht@rcn.com](mailto:pilgrimrht@rcn.com)**

## **In Memorium**

**William "Bill" Harry Rader** of Dauphin, PA died, March 17, 2019 at Homestead Village in Lancaster, PA. Bill Rader, known by many as the longtime pastor of St. John's UCC in Boalsburg, PA and The Shared Ministry UCC/UMC in Harrisburg, PA, was active from early on in the civil rights movement, and continued to fight against racial discrimination and social inequality until his death. With a PhD in theology and a passion for treating people fairly formed growing up serving all comers in "Rader's Market" grocery in Allentown, Bill brought a combination of faith, intellect and love of serving others to his local congregations and to the larger church and community. Some may also remember Bill as one part of the Rader Brothers Trumpet Trio.

**The Reverend Norman Bauman Bucher, Jr.,** 91, passed away on Saturday, February 9 at the Penn State Health Milton S. Hershey Medical Center. Born and raised in Annville, he was the son of the late Norman Bucher and Edna Mae Smith Bucher. He was raised in the Evangelical and Reformed Church, which merged into the United Church of Christ.

Following completion of his Master of Divinity from the Lancaster Theological Seminary in 1953, Norman served pastorates at the Quentin-Rexmont United Church of Christ and St. Paul's United Church of Christ in Manheim. From 1973-1993, he served as the Penn Central Area Conference Minister of the UCC. He served on United Church of Christ national boards and agencies and represented the Conference at many General Synods of the national church. In retirement, he continued to serve his faith and church as interim pastor at several churches, including Christ Church in Annville where he was a member and sang in the church choir through his 91st year.

**The Rev. Harold Wayne Holste** of Rocky River Road, passed away Saturday, February 23, 2019 at his home. Harold was born February 14, 1931 in Rock City, IL to the late Harry William Holste and Nellie Shippy Holste. He was also preceded in death by a brother, Gaylen Holste. Harold was raised on a dairy farm in Rock City, currently known as "Holstes Holsteins". After graduation from High School, he was drafted in the U.S. Army for 2 years, where he ultimately received an honorable discharge. After military service and working on the farm, he



headed south to attend Catawba College in Salisbury, NC. After graduation, he married Eugenia McCachren of Harrisburg, NC on June 6, 1964 and they moved to St. Louis, MO where Harold earned his Master's of Divinity degree from Eden Theological Seminary. Harold went on to pastor in Mt. Pleasant, NC at Bethel-Bear Creek United Church of Christ (UCC), in Burlington, NC at Long's Chapel UCC, and in Thomasville, NC at Calvary UCC.

Harold is survived by his wife of 54 years, Eugenia Holste; daughter, Alane Holste and companion Robin of Linwood, NC; sons, Gregory Alan Holste and wife Renee of Knoxville, TN, Brent Holste and wife Nicole of Monroe, NC, Ronald Eugene Holste and wife Gina of Boone, NC, and Randy Holste and wife Laura of Fuquay-Varina, NC; nine grandchildren; brother, Melvin "Bud" Holste and wife Carolyn of Rock City, IL and a number of nieces and nephews.

**Lifetime Achievements:**

- \*Member of Editorial Board for "Churches Related: Forty Years of Churches and Related Ministries 1965-2005 UCC Western North Carolina Association"
- \*Annuitant Visitor - United Church of Christ Pension Board
- \*Evangelical & Reformed Historical Society Officer/Member
- \*Recipient of 2015 Catawba College's "Church/College Award"
- \*A Founding Member - Meals on Wheels, Thomasville, NC

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## **ERHS Annual Meeting, Saturday, September 21, 2019**

Join with us in celebrating the Bicentennial of the birth of Philip Schaff (1819-1893), church historian, theologian, biblical scholar, author, ecumenist, professor.

**We will also be voting on the proposed new bylaws (see pgs. 11-12) to change the governance of the Society from membership based to Board based.**

**Place: Hafer Center, second floor of Schaff Library, Lancaster Theological Seminary, Lancaster, PA**

**Business meeting 1:00-1:30 pm.**

**Break for refreshments 1:30-2:00**

**Presentations 2:00-3:30:**

**Philip Schaff Biography by Dr. Lee Barrett**

**Keynote Address by Dr. Elizabeth Clark**

**The keynote speaker for the ERHS annual meeting is **Elizabeth A. Clark**, John Carlisle Kilgo Professor Emeritus of Religion at Duke University**

**Her presentation is entitled: "Transatlantic Mentoring: Philip Schaff and Arthur Cushman McGiffert". Dr. Clark is the author of numerous articles and books on early Christian history, women and religion. Two of her recent books are:**

**Founding the Fathers: Early Church History and Protestant Professors in Nineteenth-Century America (2011)**

**The Fathers Refounded: Protestant Liberalism, Roman Catholic Modernism, and the Teaching of Ancient Christianity in Early Twentieth-Century America (2019).**

**Dr. Clark has used the Philip Schaff papers and other resources at the ERHS for her research.**

**Dr. Lee Barrett, Professor of Theology at Lancaster Theological Seminary will also present a sketch of the life of Philip Schaff which will set a context for this bicentennial celebration.**

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**Proposed By-Laws  
of  
The Evangelical and Reformed Historical Society of the United Church of Christ**

**I. NAME**

The name of this organization is The Evangelical and Reformed Historical Society of the United Church of Christ.

**II. PURPOSE**

The purpose of The Evangelical and Reformed Historical Society of the United Church of Christ (the "Society") shall be to stimulate and cultivate interest in the heritage of the former (German) Reformed Church in the United States, the former (German) Evangelical Synod of North America, and the former Evangelical and Reformed Church; to collect, preserve, organize, and make accessible historical material of the national and regional judicatories, local churches, prominent leaders, pastors, and missionaries of these denominations; and to maintain cooperative relationships with all groups interested in the stimulation, cultivation, collection, and preservation of church history.

**III. OFFICES AND SEAL**

1. The registered office of the Society shall be at 555 West James Street, Lancaster, Pennsylvania.
2. Offices to maintain appropriately the purposes of the Society shall be determined by action of the Board of Directors.
3. The Corporate Seal of the Society shall have inscribed thereon the name of the Society, the year of the organization, and the words "Corporate Seal, Pennsylvania."

**IV. DIRECTORS**

1. The business and affairs of this Society shall be managed by its Board of Directors.
2. The Board of Directors shall meet at least annually and as necessary to conduct the work of the Society. Meetings shall be called by the President of the Society or at least three members of the Board.
3. Notice of all meetings of the Board of Directors shall be given to each Director at least four weeks in advance of the meeting, except in case of emergency.
4. The Board of Directors may establish committees and task groups to foster the purposes of the Society.
5. A Nominating Committee appointed by the Society President shall provide nominees for Officers and the Directors at large. The President is not *ex officio* a member of the Nominating Committee but may be consulted by the Committee.
6. The number of persons sitting on the Board of Directors shall be no more than fifteen and no fewer than nine.
7. The Nominating Committee shall be strongly encouraged to seek qualified nominees representing diversity of age, gender, geography, etc.
8. Directors who absent themselves from three consecutive meetings of the Board shall, by their inactivity, be removed from the Board.
9. A majority of Directors constitutes a quorum for the transaction of business.

**V. OFFICERS**

1. The Officers are a President, a Vice President, a Secretary, and a Treasurer. They shall be elected for a five-year term, renewable once. These Officers, together with the Archivist, shall constitute the Executive Committee.
2. The President shall be the chief executive officer of the Society and shall preside at all meetings of the Directors. The President shall have general and active management of the affairs of the Society and shall see that all orders and resolutions of the Board are carried out in a timely manner. The President shall execute bonds, mortgages, and

other documents requiring a seal, under the seal of the Society. The President shall be *ex officio* on all committees, except the Nominating Committee, and have the general powers and duties of supervision and management usually vested in the office of President.

3. The Vice President shall act, in all cases, for and as the President in the President's absence or incapacity and shall perform such other duties as may be required.

4. The Secretary shall attend all sessions of the Board and act as clerk thereof; shall record all votes and the minutes of the Board of Directors in written form; shall provide the Board with appropriate copies of all minutes; and shall perform other duties as may be prescribed by the Board. The Secretary shall give due notice of all meetings of the Board.

5. The Treasurer shall have oversight of the custody of the corporate funds and securities and shall keep full and accurate accounts of receipts, disbursements, and other fiscal activity and render to the Board a complete accounting of transactions and the financial condition of the Society according to generally accepted procedures of financial record-keeping and accounting. The Treasurer shall keep in safe custody the Corporate Seal of the Society and, when authorized by the Board, shall affix the same to any instrument requiring the seal.

#### **VI. VACANCIES**

1. If any office becomes vacant for any reason, the Board of Directors may choose a successor or successors, who shall hold office for the unexpired term.

2. Vacancies in the Board of Directors may be filled by the majority of the remaining members of the Board.

#### **VII. BOOKS AND RECORDS**

1. The Society shall keep an original or duplicate record of proceedings of the Board of Directors; the original or a copy of its By-Laws, including all amendments thereto to date, certified by the Secretary of the Society, and an original or a duplicate donor register, giving the names of donors, their respective addresses, and electronic mail or other technological access information.

2. The financial and minute records of the Society shall be open to all Directors. Official records, financial and otherwise, may be copied, but the originals may not be destroyed, defaced, or removed from the stated location.

#### **VIII. TRANSACTION OF BUSINESS**

1. The Society shall make no purchase of real property, nor sell, mortgage, or lease away or otherwise dispose of its real property unless authorized by a vote of at least two-thirds of the Board of Directors. If the real property is subject to a trust, the conveyance away shall be free of trust, and the trust shall be impinged upon the proceeds of such conveyance.

2. Whenever the lawful activities of the Society involve, among other things, the charging of fees or costs for services it renders or provides, the Society shall have the right to receive such income and, in so doing, may receive incidental profit. All incidental profits shall be applied to the operation of the Society and in no case shall be divided in any manner among Directors or Officers of the Society.

3. All checks or demands for money and notes of the Society shall be signed by an officer or a person or persons designated by the Board of Directors.

#### **IX. ANNUAL REPORT**

The annual report shall include the report of the President, the Archivist, major actions of the Board of Directors, and financial reports.

#### **X. MISCELLANEOUS PROVISIONS**

1. The fiscal year of the Society shall be the calendar year.

2. So long as the Society shall continue to be organized on a non-stock basis, the Board of Directors shall have authority to make capital contributions in such amounts and upon such terms as are fixed by the Directors in accordance with the provisions of the current non-profit corporation laws. All contributions in accordance with IRS regulations shall be acknowledged by the Administrative Assistant under the signature of the President.

3. The Board of Directors, by action, may authorize the Society to accept subventions from donors to the Society on terms and conditions consistent with the provisions of non-profit corporation law.

#### **XI. AMENDMENTS**

1. The By-Laws may be adopted, amended, or repealed by at least two-thirds vote of the Board of Directors.

2. The Board of Directors shall be notified of any proposed change to the By-Laws in writing or electronically prior to a vote.

Revised September 24, 2016; July 31, 2018; February 11, 2019

## FIND ERHS ONLINE

Check out our new updated website! The ERHS website is: [www.erhs.info](http://www.erhs.info).

Follow us on Facebook: Evangelical and Reformed Historical Society

We are located on the second floor of the Philip Schaff Library, on the campus of the Lancaster Theological Seminary, 555 West James Street, Lancaster, PA 17603.

ERHS is open to the public Monday, Tuesday, and Wednesday 9 am – 3 pm.

Please call or email in advance of your visit so that we may better assist you.

717-290-8734 • [erhs@lancasterseminary.edu](mailto:erhs@lancasterseminary.edu)

## THE ARCHIVES AT EDEN THEOLOGICAL SEMINARY

The records of the Evangelical Synod of North America and Eden Theological Seminary are located on the lower level of the S.D. Press Education Center on the Eden Theological Seminary campus, 475 Lockwood Ave., Webster Grove, MO 63119. For more information, please visit:

<http://www.eden.edu/s/1645/index.aspx?sid=1645&gid=1&pgid=547>

Scott Holl, the archivist, is currently available Monday and Thursday, 8:30 am – noon.

Access to the archives is by appointment only.

314-252-3141 • [sholl@eden.edu](mailto:sholl@eden.edu)

## WE WANT TO HEAR FROM YOU!

- Have you used the archives to research your family genealogy?
- Did you participate in the Caravan movement or attend one of the church camps?
- Is there a pioneering E&R figure that you'd love to learn about?

Let us know! We'd like to feature more content from our donors and friends that celebrates and explores the Evangelical and Reformed heritage. Articles, interviews, essays, and photographs are all welcome.

If you would like to contribute something to the newsletter or the website, please contact the office by phone 717-290-8734 or email [erhs@lancasterseminary.edu](mailto:erhs@lancasterseminary.edu).

## FINANCIAL SUPPORT

ERHS depends upon financial support from individuals, institutions, contributions, inheritance or legacy gifts, and investment income from all who are interested in preserving our heritage. Your support of the Society through giving helps assure the continuation of its mission.

All contributors to the society receive the ERHS Newsletter twice a year and have access to the archives, where they can conduct genealogical and church historical research.

- INDIVIDUAL AND FAMILY GIFTS:
- 1934 CIRCLE (\$ 1,000 and up)
- SCHOLAR (\$ 500 to \$ 999)
- FELLOW (\$ 250 to \$ 499)
- HISTORIAN (\$ 125 to \$ 249)
- PATRON (\$ 50 to \$ 124)
- FRIEND (Up to \$49)

CHURCH, GUILD, ASSOCIATION, CONFERENCE,  
and INSTITUTIONAL GIFTS:

- BUILDER (\$ 500 and up)
- SUSTAINER (\$ 250 to \$ 499)
- SUPPORTER (\$ 100 to \$ 249)
- CONTRIBUTOR (Up to \$ 99)

Contact us if you would like information on how to set up a Charitable Gift Annuity for the Society with United Church Funds.

Contact us if you have remembered the Evangelical and Reformed Historical Society in your will or estate plan, or would like information on how to do so.

Send Donations to: E&R Historical Society 555 W. James Street Lancaster, PA 17603  
[erhs@lancasterseminary.edu](mailto:erhs@lancasterseminary.edu) ☎ 717-290-8734 • [www.erhs.info](http://www.erhs.info)