

## Church Bulletin Inserts-Year One

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400 YEARS OF *Faith*  
AMERICAN  
CONGREGATIONALISM  
SINCE 1620

## Did you know John Brown...

Descended from Puritans, John Brown opposed slavery and aspired to Congregational ministry. Illness derailed divinity studies; instead, he followed his father's footsteps as a tanner. But he did become a noted abolitionist. His Pennsylvania tannery was a major stop on the Underground Railroad, aiding an estimated 2,500 escaping slaves.

Influenced by the 1837 murder of editor Elijah Lovejoy, the 1850 Fugitive Slave Law, and the 1856 sack of Lawrence, Kansas, Brown embraced violence to oppose slavery. He led the slaughter of five pro-slavery men at Pottawatomie Creek, Kansas—touching off that “bleeding” territory’s worst period of pre-Civil War bloodshed.

Leaving Kansas, Brown organized an armed revolt, on funds provided by wealthy Northeastern friends “with no questions asked.” On October 16, 1859, he led eighteen men in an attack on the U.S. Arsenal at Harpers Ferry, Virginia, hoping to spark a general uprising of slaves. He was soon isolated and was captured by U.S. forces under Colonel Robert E. Lee.

Unwavering in defiance, Brown was hanged in 1859. A song extolling his sacrifice, “John Brown’s Body,” became an unofficial anthem to which abolition-minded Union troops marched into battle two years later.

## ...was a Congregationalist?

Celebrating 400 Years of American Congregationalism  
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## Call To Worship

L: Redeem the time, O God, before it's gone and lost

**C: When hearty pilgrim souls measured the cost**

L: And made the long voyage with hopes of something new

**C: We come to worship expecting something new!**

## Invocation (in unison)

As we celebrate our heritage, gracious God, teach us to be people who move fences and walls. Teach us to open doors and hearts to You and to Your people; to those who are the other, the strangers. Teach us to see You in the faces of those who do not look like us, who worship and pray from different texts and in different postures, and in different sacred spaces than we do. Teach us to move or remove fences that we might truly know those beyond our borders, borders that are made by humanity. This we pray in order that we might truly know people, who, in all their differences, seek dignity and peace. Amen

Historical story by: Larry F. Sommers

Liturgy by: Rev. Tom Richard



## Did you know John Adams...

Our second president is said in many sources to have been a “Unitarian.” It seems clear that he did side with those who called themselves “rational Christians” and would later be labeled “Unitarians.” However, that label was not in common use until after 1815; so, for most of his life, John Adams would have been considered a Congregationalist.

Congregationalism was a family tradition. The Adams family came to America in the seventeenth century as what David McCullough calls “part of the great Puritan migration.” Adams is often portrayed as somewhat cold, very logical, extremely unemotional. But in some of his writings, he looked like a quite idealistic person, a man of deep feeling: *“It is an idea of the Christian religion, and ever has been of all believers of the immortality of the soul, that the intellectual part of man is capable of progressive improvement forever. This phrase [from St. Paul] ‘rejoice evermore’ shall never be out of my heart, memory or mouth again as long as I live, if I can help it. This is my ‘perfectibility of man.’”*

Thomas Jefferson and John Adams were fierce political rivals in their younger years. Once while they were serving together in the Continental Congress, Adams objected sharply to what he saw as a disrespect for Christianity on Jefferson’s part. But later in life, the two old patriots became very dear friends. John died on July 4, 1826, the same day as Thomas Jefferson, on the fiftieth anniversary of the Declaration of Independence.

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## Call To Worship

L: We come to worship, celebrating 400 years since the landing of the Pilgrims.

**C: They founded a life together based on faith in God and Christ’s constant care.**

L: They dared to rise up and create a country based entirely on leaning on God.

**C: And so we come week after week, but especially this year thanking God for our life together as God’s Pilgrim people.**

## Invocation (in unison)

Almighty God, who was before all that is, who remains beside us, one who fills our lives with blessings, we celebrate this day the lives of the men and women known as Pilgrims. In Your singularity, they found commonness; in multiplicity of their world, they found diversity; in their chords and discords, they experienced a harmony in life. In their worship, they found strength and courage and hope. So may we worship You, knowing You expect the same from us. Amen

Historical story by: Rev. Robert Hellam

Liturgy by: Rev. Tom Richard



## Did you know Walter Judd...

Dr. Walter H. Judd, a physician and missionary, rose to national prominence as a crusader against Chinese Communism and Japanese expansionism in the years before World War II and later became a United States representative.

Dr. Judd went to Nanjing, China, in 1925 as a medical missionary for the Congregational Board of Foreign Missions. A year later, he set out on a 12-day river journey to a mission hospital in Shaowu in Fukien Province and stayed five years before severe malaria forced his return to the States. He went back to China in 1933 as a hospital superintendent in Fenchow, where his mission became a haven for thousands of Chinese fleeing the advancing Japanese armies. He remained in the city for five months after it was captured by Japanese before negotiating his release. He returned to the United States and immediately began a two-year campaign warning of Japan's military expansionism. Before resuming his medical practice in Minneapolis, he spent his savings traveling to 46 states to speak to 1,400 groups.

He was elected to Congress in 1942 after the Japanese attack on Pearl Harbor and became one of the most influential members of the House on foreign policy. After the war, he was credited with playing an important role in American efforts to build stability in Europe through economic relief and development programs.

He was awarded the Presidential Medal of Freedom in 1981 by President Ronald Reagan, who called him "an articulate spokesman for all those who cherish liberty and a model for all Americans who aspire to serve mankind as physicians, spiritual leaders and statesmen."

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## 400 YEARS OF *Faith* AMERICAN CONGREGATIONALISM SINCE 1620

### Call To Worship

L: Each day will have its trials

**C: Each day we'll see God's grace**

L: For God has promised surely

**C: To bless us in our place**

L: May we live with a pilgrim's spirit

**C: This hour and every day**

L: To cast our lot upon the Lord

**C: In work, in worship, and in play**

### Invocation (in unison)

We thank You, good Lord, as we pray, for your blessings on this day and this hour of worship. We thank you for the pilgrim spirit which You have instilled in us from the beginning of the Christian church, through the time of the Pilgrims of our shores 400 years ago, and into this congregation. May our worship honor their faith and their spirit. In Christ's name, we pray, Amen

Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



## Did you know Jennie Pond Atwater...

Jennie Pond Atwater was born September 14, 1865 in Oberlin, Ohio. Jennie was the daughter of Congregationalist Rev. Chauncey Northrop Pond. Rev. Pond had a special interest in the efforts of the Oberlin College missionaries in Shanxi Province, China, so it was not surprising that Jennie caught the spirit of the missionary enterprise.

She went with her husband, the Rev. Ernest R. Atwater, as part of the "Oberlin Band" of missionaries. The Atwater's served the Fenzhou station under the auspices of the American Board of Commissioners for Foreign Missions. During the four years she was there, she frequently wrote home to her mother and father describing her daily life, her children and her struggle to learn Chinese.

The problems she described were many. The missionaries were ill-prepared and poorly supplied for their work. The American Board provided \$500 for food, transportation, and other items, but it was insufficient to counter the difficult living conditions. Crowded and unsanitary conditions resulted in disease and death.

Jennie herself died at age 31 on November 25, 1896 of a bacterial infection contracted during childbirth. Her husband, his second wife, Elizabeth Graham Atwater, and Jennie's children - Ernestine (b. 1889), Mary (b. 1892), Celia, and Bertha (b. 1896) - were all killed in the Boxer Rebellion in 1898.

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### Call To Worship

L: We are keepers of the Way

**C: We come, aware of our place as 21<sup>st</sup> century pilgrims.**

L: May we bring to this worship hour and to our very lives, a commitment to refashion this world for Christ.

**C: May we renew and cherish our life together, as God's free people.**

### Invocation (in unison)

Let your holy presence be among us, O Lord, in this year of remembrance, that we, being made aware of the conviction and character of those before us, may enter into our inheritance, standing firm in the convictions for which they ventured to this new world freedom. Let our forebears' dedication to freedom and righteousness be their gift to us this day, and all our tomorrows. Amen.

Liturgy by: Rev. Tom Richard



## Did you know Theodore Parker...

Theodore Parker once described himself as the most hated man in America. He was a firebrand orator, a tireless social reformer and abolitionist. He was also one of the most learned American scholars in biblical studies of his day, a devout follower of Jesus, and an independent thinker, which made him a thorn in the side of Boston's religious establishment. He devoted his energies in advancing temperance, women's suffrage, women's equality, prison reform, and the abolition of slavery. He began his ministry at the Congregational church at Roxbury, near Boston. He was invited by a group of admirers to start a new congregation in Boston where he would gain a wider hearing. He named it the 28th Congregational Society of Boston. His informative and fiery sermons were soon drawing an audience of 2000 every Sunday.

Parker warned against the growing influence of business interests over good government that served the general public. A dozen years before Lincoln, Parker spoke of government "of all the people, for all the people and by all the people." Parker was also an active member of the Transcendental Club where he became friends with Ralph Waldo Emerson and Henry David Thoreau. His most important sermon was, *The Transient and Permanent in Christianity*. He was dismayed that no Christian denomination would endorse the abolition of slavery, but he remained an optimist. A century before Martin Luther King Jr., Parker said, "I do not pretend to understand the moral universe, the arc is a long one, but I am sure it bends toward justice."

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## Call To Worship

L: Pilgrims are we, O Lord God ,we come

**C: 400-year-old travelers with Your Son**

L: When we have been weary, You have restored our souls

**C: And set us on the path again, of redemption**

L: We come to this hour seeking refreshment, courage, and the will

**C: To continue this journey toward the community of heaven**

## Invocation (in unison)

Since the landing of our Pilgrim forebears, our worship has changed – it is less somber, with more music, condensed so often in an hour. What we still share with them in worship, is our constant need for courage to live as Christ would have us live. Come to us, Lord God. Imbue us with the adventurous spirit not only of the Pilgrims of old, but the pilgrims centuries earlier, both of whom gathered regularly on the Lord's day in simple surroundings to worship You with thanks. Amen

Historical story by: Rev. Norm Erlendson

Liturgy by: Rev. Tom Richard



## Did you know Edward Beecher...

Edward Beecher was the son of Rev. Lyman Beecher, brother of Henry Ward Beecher, Harriet Beecher Stowe and others. With Isabella Porter he had eleven children. After studying at Yale and Andover he became minister of Park Street Church in Boston and, later, President of the newly founded Illinois College.

He was a close friend of Elijah Lovejoy and is said to have been present when the pro-slavery mob rioted and killed Lovejoy and destroyed his anti-slavery press. Beecher's appeal from the pulpit of the First Congregational Church (the Brick Church) in Galesburg, Illinois, inspired Mary Anne Ball Bickerdyke to become Mother Bickerdyke and the Florence Nightingale of America.

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## Call To Worship

L: We gather together, to ask the Lord's blessing

**C: God chastens and hastens, divine will to make known**

L: The world's constant oppressors will cease from distressing

**C: For we have the voice, and heart, and will to be God's pilgrim people**

L: Come, let us worship as God's pilgrim people

## Invocation (in unison)

Gracious God, we thank You for Jesus Christ, who inspired our ancestors to be who they became, and for each like revelation of Yourself in the hearts of all who followed them in the last four centuries. Teach us to know that Christ can inspire us this and every hour to be what we ought to be ourselves. Amen

Historical story by: Rev. Will Lange

Liturgy by: Rev. Tom Richard



## Did you know Lloyd C. Douglas...

Lloyd C. Douglas was a Congregationalist pastor who became one of America's most successful novelists in the 1930's and '40's. He grew up in Indiana, the son of a Lutheran pastor. He followed his father's career path in the Lutheran Church until 1915 when he became a Congregationalist, pastoring churches in Ann Arbor, Michigan, Akron, Ohio, and Los Angeles.

In his spare time he wrote a novel that was published in 1929 under the title, *Magnificent Obsession*. It sold millions of copies and was made into a movie in 1935. It is the story of a hedonistic young man whose life is saved after an accident, but causes the death of an eminent doctor. The young man then determines to become a doctor. He dedicates his life to serving others, and in the process, becomes a Christian. With this initial success Douglas resigned from the ministry to write full time. He enjoyed tremendous success as a novelist. Most of his novels became best sellers and several became popular films. All of his novels had moral and religious undertones. Two of his most popular works were set in the time of Christ.

*The Robe*, published in 1942, is the story of the Roman soldier present at the crucifixion of Jesus who wins the condemned man's robe in a dice game. It takes him on a journey to discover who Jesus really was and to join the Christian movement. *The Big Fisherman* is about the apostle Peter. Both novels were made into very successful movies.

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Historical story by: Rev. Norm Erlendson

Liturgy by: Rev. Tom Richard





400 YEARS OF *Faith*  
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SINCE 1620

## Did you know Samuel Fuller...

Samuel Fuller came to America on the *Mayflower* in 1620. He was a physician, in fact the only one in New England for a long time. Leaving his wife and daughter behind for the time being, Dr. Fuller was among the signers of the Mayflower Compact. He soon became a deacon of the church at Plymouth.

Colonists had mixed opinions about Fuller's medical abilities, although most of his patients seemed to appreciate his talents. One grateful patient was John Endicott, the leader of the Salem Colony, who when he fell ill, Dr. Fuller was called for. Endicott reported that Fuller was a great help, not only to him personally, but to the whole colony.

Endicott had heard some negative rumors about Plymouth Colony, but Dr. Fuller was able to convince him that those reports were erroneous. Gaius Glenn Atkins wrote that Fuller, "according to a tradition that Congregational historians cherish, converted doubting Endicott to Congregationalism."

This was important, because John Endicott went on to become the longest-serving governor of Massachusetts Bay Colony, where he had also served as town councilor, magistrate, militia leader, and deputy governor. Massachusetts Bay Colony was the beginning of true Congregationalism, maturing out of Separatism.

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## Call To Worship

L: We are keepers of the Way

**C: We come, aware of our place as 21<sup>st</sup> Century pilgrims.**

L: May we bring to this worship hour and to our very lives, a commitment to refashion this world for Christ.

**C: May we renew and cherish our life together, as God's free people.**

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Historical story by: Rev. Robert Hellam    Liturgy by: Rev. Tom Richard



## Did you know Anne Bradstreet...

“The finest bread hath the least bran; the purest honey the least wax; and the sincerest Christian the least self-love.” This devotional lyric was written by Anne Bradstreet, early Puritan wife, mother, and America’s first published female poet.

She was born into an upper class Puritan family that afforded her the opportunity to receive an excellent education in history, literature and language. Anne married Simon Bradstreet in 1628. Her father, Thomas Dudley, worked closely with John Winthrop to form the Massachusetts Bay Company and organize the first Great Puritan Migration to New England. In 1630 Anne sailed with Simon and her family on the Arbella to the Massachusetts Bay Colony. Anne’s father and her husband served as its governor. Anne and Simon had eight children.

In the midst of her many household duties she made time to journal her thoughts in a book she always kept at hand. In it she wrote letters to herself, to her husband, to her children, or poems about her love for God and her family. Her writings show her to be a loving wife and mother. Anne also wrote poems that expressed her religious beliefs, her thoughts on life in the Colony, and her opinions about the role of women in Puritan society. A collection of her poems was published in London under the title, *The Tenth Muse Lately Sprung Up in America*, (1650).

Today Anne Bradstreet is appreciated as colonial America’s first published female poet.

**...was aCongregationalist?**



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Let Your holy presence be among us, O Lord, in this year of remembrance, that we, being made aware of the conviction and character of those before us, may enter into our inheritance, standing firm in the convictions for which they ventured to this new world freedom. Let our forebears’ dedication to freedom and righteousness be their gift to us this day, and all our tomorrows. Amen

Historical story by: Rev. Norm Erendson

Liturgy by: Rev. Tom Richard



### **Did you know Tabitha Moffatt Brown...**

Tabitha Moffatt Brown was a social reformer and educator. She married the Rev. Clark Brown, a Congregational minister and raised three boys and one girl together until Rev. Brown died in 1817.

Tabitha was an American pioneer colonist who traveled the Oregon Trail to the Oregon Country. She arrived fairly poor in the Willamette Valley. Some of her spare clothing was bartered with several Kalapuya to acquire buckskin. She used the material to begin manufacturing gloves, which were purchased by fellow settlers and loggers and she soon made a living for herself.

She helped to found an orphanage with Congregational minister, Rev. Harvey L. Clark who, with his wife Emeline, had moved to Oregon Territory as missionaries to Native Americans. He established Congregational churches in Forest Grove and Oregon City, and served as chaplain to the Provisional Legislature of Oregon.

As a teacher, Tabitha was always interested in education and she assisted Rev. George Atkinson, another Congregational missionary sent by the American Home Missionary Society and proponent of women's education, in the founding of Tualatin Academy, which would grow to become Pacific University in Forest Grove, Oregon. Brown was honored in 1987 by the Oregon Legislature as the "Mother of Oregon."

Tabitha died in Salem while living with her daughter on May 4, 1858. She is buried in Salem at the Pioneer Cemetery. A World War II Liberty Ship built in 1942 was named in her honor. Her great-granddaughter, Mary Strong Kinney, was an advocate for women's rights and Oregon's first female State Senator.

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### **Call To Worship**

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**C: When hearty pilgrim souls measured the cost**

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### **Invocation (in unison)**

Almighty God, who was before all that is, who remains beside us, one who fills our lives with blessings, we celebrate this day the lives of the men and women known as Pilgrims. In Your singularity, they found commonness; in multiplicity of their world, they found diversity; in their chords and discords, they experienced a harmony in life. In their worship, they found strength and courage and hope. So may we worship You, knowing You expect the same from us. Amen

Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



## Did you know Zabdiel Boylston...

One prominent New Englander who was strongly influenced by Cotton Mather was Dr. Zabdiel Boylston (who was also a great-uncle of John Adams). Born in Brookline, Massachusetts, in 1680, Boylston never went to medical school, but he learned his profession as an apprentice to his father, who had been a physician in England. He also trained under another Boston physician. (There were no medical schools in North America until 1765.)

Boylston was a successful and wealthy doctor in Boston. He gained a reputation as a scholar and a scientist as well, doing scientific research into the flora and fauna of North America. He also performed the first surgical operation by an American, the first removal of gallstones, and the first surgery to remove a breast tumor. It was a smallpox epidemic in 1721 that led to Boylston's greatest claim to fame. Cotton Mather had distributed pamphlets to all the physicians in Boston, urging them to use inoculation against smallpox. When no one responded, Mather wrote a personal letter to Dr. Boylston. Boylston responded by first inoculating his own son and two African-American slaves. All three recovered from a mild case of smallpox caused by the inoculation and developed an immunity to the disease.

In all, Boylston inoculated 241 people. Only six of them died, four of whom already had a full-blown case of smallpox before the inoculation. Those deaths, however, prompted calls to try Boylston for murder. He took to visiting patients only at night and in disguise. Probably knowing that Cotton Mather had encouraged Boylston, somebody threw a grenade into Mather's house.

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# 400 YEARS OF *Faith* AMERICAN CONGREGATIONALISM SINCE 1620

## Call To Worship

L: Hear ye hear ye, descendants of the Pilgrims

**C: This is the appointed time to assemble in this meetinghouse**

L: To praise God in the remembrances of our spiritual ancestors

**C: So shall we sing and pray this hour, in thanks-giving for the men and women of our past**

L: God continues to give us a pilgrim's heart

**C: Praise the Lord!**

## Invocation (in unison)

Let Your holy presence be among us, O Lord, in this year of remembrance, that we, being made aware of the conviction and character of those before us, may enter into our inheritance, standing firm in the convictions for which they ventured to this new world freedom. Let our forebears' dedication to freedom and righteousness be their gift to us this day, and all our tomorrows. Amen

Historical story by: Rev. Robert Hellam

Liturgy by: Rev. Tom Richard



## Did you know George Henry Atkinson...

The Reverend George Henry Atkinson took Congregationalism to the Oregon territory. He grew up in New England and studied for the ministry at Andover Seminary. He and his wife worked for the American Home Missionary Society throughout their lives.

In 1848 they chose the Pacific Northwest as their lifelong mission field and worked tirelessly to establish institutions of higher learning and public school systems in the Oregon and Washington territories. Until his death Atkinson remained a community leader in the area of education. He frequently spoke to businessmen and civic groups, raising money and recruiting teachers for Oregon schools. And he visited churches to recruit missionaries and to promote Congregationalism in the Pacific Northwest. He helped found Pacific University in Forest Grove, Oregon, and Whitman College in Washington.

In Oregon City, Atkinson served as pastor of the First Congregational Church of Oregon City from 1848 until 1865, and then the First Congregational Church of Portland from 1865 through 1872. Atkinson remained a missionary for Congregationalism his whole life. The presence of Congregational churches increased from two in 1848 when he arrived to 110 in 1889 when he died. Atkinson Memorial Church in Oregon City and a public park bear his name as a tribute to his dedication and accomplishments as a minister and community leader.

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## Call To Worship

L: Laus Deo

**C: Praise be to God**

L: This is the first inclination when we gather for worship

**C: Laus Deo We gather to praise and thank God for this hour**

L: May our prayers and songs honor the saints of old and the presence of the Spirit among us.

## Invocation (in unison)

Almighty and merciful God, we come to this hour seeking a vision, for a world which needs Your love and care. Imbue us with a pilgrim spirit, always willing to venture where You would have us go, always prepared to do our part to redeem the past for the sake of a more hopeful future. Gather us now, for we come with great expectations to be blessed. Amen

Historical story by: Rev. Norm Erlendson

Liturgy by: Rev. Tom Richard



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## Did you know Katherine Lee Bates...

Katherine Lee Bates is best known as the author of “America the Beautiful” but she did much more than that.

Her mother, Cornelia Frances Lee raised her and her family. Her father Rev. William Bates died soon after she was born.

Despite a difficult start Katherine got a college education at Wellesley and, with some prize money, went on to study further at Oxford University in England. She came back to Wellesley to teach but did not stop there. She pioneered courses in American Literature, wrote a text to support the courses and established American Literature as a discipline.

Katherine was known as a mentor and encourager of young women. She authored books of poetry, travel, essays, children’s and young people’s literature. She popularized the figure of Mrs. Santa Claus. Near the end of WW I she became a war correspondent for the New York Times.

She wrote for *The Congregationalist* and *Christian Century*. It was on a trip to Colorado and climbing Pikes Peak that she was inspired to write “America the Beautiful”.

### ...was a Congregationalist?

## Call To Worship

L: Pilgrims are we, O Lord God we come

**C: 400 year old travelers with Your Son**

L: When we have been weary, You have restored our souls

**C: And set us on the path again, of redemption**

L: We come to this hour seeking refreshment, courage, and the will

**C: To continue this journey toward the community of heaven**

## Invocation (in unison)

We remember this day our Pilgrim forebears, whose constant prayers and unshakable courage brought them to this land we now call home. They brought their sins, their cares, their temptations, too, and found their help and strength from You. We approach You with the same needs and the hope that this hour may be for us a time of grace and empowerment to live with courage as Christ’s new pilgrims. Amen

Historical story by: Rev. Will Lange

Liturgy by: Rev. Tom Richard



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SINCE 1620

## Did you know Lyman Beecher...

Though Lyman Beecher was the founder of a famous family of Congregational preachers, his father and grandfather were blacksmiths. As a student at Yale, Beecher was led to the Lord by Timothy Dwight, president of the college. Ordained in 1799 at age twenty-four, Beecher first served in a Presbyterian church, but he was not a good fit in that denomination, even being tried for heresy for preaching against the hyper-Calvinist doctrine that God has specifically elected certain individuals to go to hell, and they should just accept that. Though he was acquitted of heresy, he still left the Presbyterians to become a Congregational preacher.

During what he called his “continuous revivals,” Beecher preached fervently about repentance and faith in Jesus, but also railed at drunkenness, Catholicism, and Unitarianism. He initially supported antidisestablishmentarianism, not wanting Congregational churches to lose their status as the established church of New England. Later, Beecher changed his mind and said that disestablishment was “the best thing that ever happened” to the churches. “It cut them loose from dependence on state support and threw them wholly on their own resources and on God.”

In 1827, Beecher preached these words against slavery, crying that the flame of freedom still “burns, and still the mountain heaves and murmurs; and soon it will explode with voices and thunderings and great earthquakes. And then will the trumpet of jubilee sound, and earth’s debased millions will leap from the dust and shake off their chains and cry, ‘Hosanna to the Son of David.’”

## ...was a Congregationalist?

Celebrating 400 Years of American Congregationalism  
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### Call To Worship

L: Hear ye hear ye, descendants of the Pilgrims

**C: This is the appointed time to assemble in this meetinghouse**

L: To praise God in the remembrances of our spiritual ancestors

**C: So shall we sing and pray this hour, in thanks-giving for the men and women of our past**

L: God continues to give us a pilgrim’s heart

**C: Praise the Lord!**

### Invocation (in unison)

Let Your holy presence be among us, O Lord, in this year of remembrance, that we, being made aware of the conviction and character of those before us, may enter into our inheritance, standing firm in the convictions for which they ventured to this new world freedom. Let our forebears’ dedication to freedom and righteousness be their gift to us this day, and all our tomorrows. Amen

Historical story by: Rev. Robert Hellam

Liturgy by: Rev. Tom Richard





## Did you know George Burroughs...

Born in 1652, in Suffolk, England, George came to the settlement of Roxbury, in the Massachusetts Bay Colony with his mother when he was a child. He graduated from Harvard College in 1670 with distinguished honors, and became a Congregational minister.

He married his first wife, Hannah Fisher, in 1673. In 1874, he moved to Falmouth, Maine, where he served as pastor of Falmouth Congregational Church. He continued to serve as the pastor until the town was attacked and destroyed during a Wabanaki raid on August 11, 1676.

He served in Salem Village 1680 - 1683, departing after a pay dispute with the congregation. Hannah had passed away, and he had to borrow money for funeral expenses, as the congregation had failed to pay his salary. He remarried Sarah Ruck Hathorne, who also died some time later.

George moved to Wells, Maine, where he married again and continued in the ministry. It was while he was there that he was arrested and convicted on charges of witchcraft on April 30, 1692, having been accused by some personal enemies from his former congregation who had sued him for debt.

Standing on the ladder, waiting to be hanged, he recited the Lord's Prayer, something considered impossible for a witch to do. After he was killed, Cotton Mather spoke from horseback to the crowd, assuring them that George had been convicted in a court of law. His speech convinced the crowd to execute four others similarly accused and convicted. He was the only minister executed for witchcraft during the Salem witch trials.

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400 YEARS OF *Faith*  
AMERICAN  
CONGREGATIONALISM  
SINCE 1620

### Call To Worship

L: Each day will have its trials

**C: Each day we'll see God's grace**

L: For God has promised surely

**C: To bless us in our place**

L: May we live with a pilgrim's spirit

**C: This hour and every day**

L: To cast our lot upon the Lord

**C: In work, in worship, and in play**

### Invocation (in unison)

We thank You, good Lord, as we pray, for Your blessings on this day and this hour of worship. We thank You for the pilgrim spirit which You have instilled in us from the beginning of the Christian Church, through the time of the Pilgrims of our shores 400 years ago, and into this congregation. May our worship honor their faith and their spirit. In Christ's name, we pray, Amen

Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard





## Did you know Asa Turner...

When the pioneers who settled in Quincy, Illinois, in the early 1800's desired a house of worship and a minister to serve them, they wrote to Yale Seminary asking that a minister be sent to the community, promising support. Rev. Asa Turner answered that call, making the two-month journey with his wife, Martha, from their home in Templeton, Massachusetts. On December 4, 1830, just one month after his arrival, Asa organized the first church in the City of Quincy, one of the first Congregational churches in the State of Illinois.

Asa was a noted abolitionist and supporter of the temperance movement. He encouraged the American Home Missionary Society to send more missionaries to the Iowa Territory. His requests resulted in the arrival of nine young men from Andover Theological Seminary in 1843. Known as the "Iowa Band," they established churches in Eastern Iowa based on Turner's Denmark congregation.

The spirit with which these home missionaries went forth was much in keeping with Asa's purpose and enthusiasm. It was ably expressed by one of the Iowa Band when he said: "The understanding is among us all, that we go west not for a temporary purpose, unless the great Head of the Church shall make it so. We go to remain permanently -- to live and die there -- and God grant us grace to carry out this purpose."

After a number of years when each minister worked independently, the ministers collectively helped to establish Iowa College in Davenport. Later the college was moved to Grinnell, Iowa and renamed Grinnell College.

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400 YEARS OF *Faith*  
AMERICAN  
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SINCE 1620

### Call to Worship

L: Precious Lord, take our hands in this hour

**C: Lead us on, help us stand**

L: We want to walk in the light

**C: Of our pilgrim forebears**

L: Who lived in the strength of Your Spirit

**C: And with the hope of the triumph of the Gospel**

### Invocation (in unison)

Almighty and merciful God, we come to this hour seeking a vision, for a world which needs Your love and care. Imbue us with a pilgrim spirit, always willing to venture where You would have us go, always prepared to do our part to redeem the past for the sake of a more hopeful future. Gather us now, for we come with great expectations to be blessed.

Amen

Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



## Did you know Ray Palmer...

Ray Palmer's early life was spent at Boston, where he joined the Park Street Congregational Church, then under the pastoral care of Dr. S. E. Dwight.

He attended Phillips Andover Academy, where he and Oliver Wendell Holmes were classmates. He continued his education at Yale University where he graduated in 1830, and was ordained a Congregational minister in 1835. He received the degree of Doctor of Divinity from Union College in 1852.

On December 10, 1850, Ray was installed as the first pastor of the newly-formed First Congregational Church of Albany, New York. Here he continued for fifteen most fruitful years of labor, until April 18, 1866, when he was dismissed to accept the secretaryship of the American Congregational Union, in New York City. Here he served the churches for twelve years, or until May 1, 1878, during which time more than 600 churches were elected by the aid of this society.

He was also pastor of other churches and wrote extensively for the quarterlies, and for the literary and religious press generally. He published six or seven volumes in prose, besides numerous discourses, and three or four volumes of hymns and other poems. Probably the best known of his hymns was "My Faith Looks Up to Thee."

He wrote these words while employed as a teacher at a private girls' school in New York. He had experienced a difficult year of illness and loneliness and was inspired to write this verse one night after meditating on a German poem that depicted a sinner kneeling before the cross of Christ.

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### Call To Worship

L: We gather together, to ask the Lord's blessing

**C: God chastens and hastens, divine will to make known**

L: The world's constant oppressors will cease from distressing

**C: For we have the voice, and heart, and will to be God's pilgrim people**

L: Come, let us worship as God's pilgrim people

### Invocation (in unison)

Gracious God, we thank You for Jesus Christ, who inspired our ancestors to be who they became, and for each like revelation of Yourself in the hearts of all who followed them in the last four centuries. Teach us to know that Christ can inspire us this and every hour to be what we ought to be ourselves. Amen

Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



## Did you know Charles Finney...

Charles Grandison Finney (1792-1875) was the greatest evangelist of his day. In his day there were scores of notable evangelists. But Finney stood head and shoulders above the rest in personal integrity, social activism, innovative spiritual influence and results. Finney estimated that 100,000 people were added to churches due to his revivals in upstate New York between 1825-32. As a young man he wanted to be a lawyer. But a profound conversion experience transformed him. He was ordained as a Presbyterian minister. His brilliance as an extemporaneous speaker together with his natural ability to establish an emotional connection with an audience led him to become a traveling revivalist.

Under the provisions of the Plan of Union (1801) he worked with Presbyterian and Congregationalist churches. In 1835 he joined the faculty (and later became president) of Oberlin College. He is regarded as the Father of Modern Revivalism. His "New Measures" have become a success formula used by evangelists to the present day. They are, (1) Extemporaneous sermons directed to the emotions delivered in a confrontational style; (2) Use of soul-rousing music; (3) Use of an Altar Call at each meeting; (4) Use of lay prayer partners, both men and women to pray over respondents to the invitation; (5) Advance advertising; (6) Protracted meetings. Finney transformed the Theology and Culture of Revival. Jonathan Edwards saw revival solely as a "Surprising and Miraculous Work of God."

Finney saw revival as a technique, saying, "revival is not a miracle. It is a purely scientific result of the right use of the constituted means." Charles Finney also believed in Social Salvation. He opposed slavery and supported women's rights.

## ...was a Congregationalist?

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### Call To Worship

L: We are keepers of the Way.

**C: We come, aware of our place as 21<sup>st</sup> Century pilgrims.**

L: May we bring to this worship hour and to our very lives, a commitment to refashion this world for Christ.

**C: May we renew and cherish our life together, as God's free people.**

### Invocation (in unison)

Let Your holy presence be among us, O Lord, in this year of remembrance, that we, being made aware of the conviction and character of those before us, may enter into our inheritance, standing firm in the convictions for which they ventured to this new world freedom. Let our forebears' dedication to freedom and righteousness be their gift to us this day, and all our tomorrows. Amen

Contributed by Rev. Norm Erendson

Liturgy by: Rev. Tom Richard



## Did you know Susanna White Winslow...

We can imagine her sitting in the Winslow arm chair with its mark Cheapside 1614, perhaps wearing the white silk shoulder cape with its trimmings of embossed velvet which has been preserved.

She was proud of her son Captain Peregrine White of Marshfield coming to visit. He was the first child born of English parents in “New” England. She had been the wife of Governor and Commissioner Winslow and also mother of Josiah Winslow, the first native born Governor of any North American commonwealth.

Her life was pre-eminent among the colonists in social position and worldly comforts. Her husband, Edward Winslow ,had left some wealth behind when he fled England but “came into his own” again. He worked for both the Plymouth Colony and later with Oliver Cromwell.

Susanna lived for twenty-five years after his death, dying in 1680.

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## Call To Worship

L: We come to worship, celebrating 400 years since the landing of the Pilgrims.

**C: They founded a life together based on faith in God and Christ's constant care.**

L: They dared to rise up and create a country based entirely on leaning on God.

**C: And so we come week after week, but especially this year thanking God for our life together as God's Pilgrim people.**

## Invocation (in unison)

As we celebrate our heritage, gracious God, teach us to be people who move fences and walls. Teach us to open doors and hearts to you and to Your people; to those who are the other, the strangers. Teach us to see You in the faces of those who do not look like us, who worship and pray from different texts and in different postures, and in different sacred spaces than we do. Teach us to move or remove fences that we might truly know those beyond our borders, borders that are made by humanity. This we pray in order that we might truly know people, who, in all their differences, seek dignity and peace. Amen

Historical story by: Rev. Will Lange

Liturgy by: Rev. Tom Richard



## Did you know Elizabeth Tilley...

Elizabeth Tilley was orphaned when both of her parents died during the first winter in the New World. Elizabeth then lived in the Carver household until it was broken up by death.

Then she lived with the Howlands. She was different than many of the women in that she could write her own name. She married John Howland who wrote many letters and records of the colony.

Elizabeth's mother was likely Dutch, a Bridget Van De Veldt. John Howland, who she later married, was one of the signers of the Mayflower Compact and was one of the "ten principal men" chosen to select a site for the colony. The Howlands had ten children.

Elizabeth lived more than ninety years, staying her last days with her daughter Lydia Howland Brown in Swanzey in 1687. Among the things mentioned in her will are many religious books, skeins of silk and buttons.

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## Invocation (in unison)

Let Your holy presence be among us, O Lord, in this year of remembrance, that we, being made aware of the conviction and character of those before us, may enter into our inheritance, standing firm in the convictions for which they ventured to this new world freedom. Let our forebears' dedication to freedom and righteousness be their gift to us this day, and all our tomorrows. Amen

Historical story by: Rev. Will Lange

Liturgy by: Rev. Tom Richard



## Did you know Henry Ward Beecher...

In his heyday Henry Ward Beecher was the most famous man in America. He was also the son of Lyman Beecher, the most famous evangelist in America.

He began his pastoral career in Indianapolis, and under his leadership his church became the largest in the city. In 1847 Henry was invited by the newly formed Plymouth Church in Brooklyn, New York, to be its first pastor. He remained there until his death.

Beecher was a gifted and popular public speaker, because he had a knack of connecting with his audience through effective use of humor and country vocabulary. With Henry in the pulpit Plymouth Church flourished, and he spoke to a packed house every Sunday.

He was paid handsomely by his church, but he became wealthy by going on the national lecture circuit, charging high fees for speaking on political and other popular subjects. He was able to turn his speaking popularity into a national following which created a national audience for his published sermons and books.

Beecher was a transitional figure in American Congregationalism. He held fast to some Puritan traditions but let go of others. He abandoned the Calvinism and austere lifestyle of his father. He supported the temperance movement, was an outspoken abolitionist, and an early leading voice in favor of giving women the vote.

After the Civil War he sided with Industry against the Labor movement. He also endorsed Darwin's Theory of Evolution, seeing it as compatible with Christianity.

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## Call To Worship

L: Laus Deo.

**C: Praise be to God.**

L: This is the first inclination when we gather for worship.

**C: Laus Deo. We gather to praise and thank God for this hour .**

L: May our prayers and songs honor the saints of old and the presence of the Spirit among us.

## Invocation (in unison)

Almighty and merciful God, we come to this hour seeking a vision, for a world which needs Your love and care. Imbue us with a pilgrim spirit, always willing to venture where You would have us go, always prepared to do our part to redeem the past for the sake of a more hopeful future. Gather us now, for we come with great expectations to be blessed. Amen

Historical story by: Rev. Norm Erlendson

Liturgy by: Rev. Tom Richard



## Did you know William Bradford...

One of the most famous of the Pilgrims of Plymouth Colony was William Bradford, born in Yorkshire in 1589. As a teenaged orphan, he was influenced by William Brewster (the Separatist postmaster of the village of Scrooby), who was like a surrogate father to him.

The longest-serving governor of Plymouth Colony and its best-known historian, Bradford had joined the Separatist congregation at Scrooby and moved to the Netherlands with them in 1608 where he married Dorothy May. By 1620, Bradford was one of the leaders of the congregation who supported the planned journey to the New World.

He wrote, "They discussed the advantages and disadvantages of going to one of those vast and unpeopled countries of America. Although these countries were ... fruitful ... they had ...only savage brutish men who ranged up and down like wild beasts. ... Those who desired to move to America argued that all great and honorable actions are always accompanied with great difficulties. ... All of those difficulties ... might through the help of God ... be borne and overcome."

We now call our spiritual ancestors "the Pilgrims" because of these words from William Bradford, describing the departure from the Netherlands: "So they left that goodly and pleasant city which had been their resting place twelve years; but they knew they were pilgrims. ..."

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**L:** They dared to rise up and create a country based entirely on leaning on God.

**C:** And so we come week after week, but especially this year thanking God for our life together as God's Pilgrim people.

## Invocation (in unison)

Almighty God, who was before all that is, who remains beside us, one who fills our lives with blessings, we celebrate this day the lives of the men and women known as Pilgrims. In Your singularity, they found commonness; in multiplicity of their world, they found diversity; in their chords and discords, they experienced a harmony in life. In their worship, they found strength and courage and hope. So may we worship You, knowing You expect the same from us. Amen

Historical story by: Rev. Robert Hellam

Liturgy by: Rev. Tom Richard





## Did you know Charles Sheldon...

In 1896, a series of Sunday sermons by the Rev. Charles Sheldon, pastor of First Congregational Church in Topeka, became one of the best selling novels of all time. Each sermon was a chapter in a story about the transformation of a town whose residents vowed to live by the slogan, "What Would Jesus Do?"

*In His Steps* imagined how different the world would be if Christians lived by the ethical teaching of Jesus. The story begins when a down and out visitor in town, whose appeals for help had been ignored by the pastor and other members, stands up in a Sunday church service and says to the congregation, "I heard you sing, All for Jesus, and your pastor preached that Christians must follow in the steps of Jesus. There is an awful lot of trouble in the world that somehow wouldn't exist if all the people who hear such sermons and sing such songs went and lived them out." The Pastor, deeply convicted issued a challenge to the congregation, "I want volunteers from First Church who will pledge themselves for an entire year not to attempt anything without first asking the question, 'What would Jesus do?'"

*In His Steps* captured perfectly the spirit of the Social Gospel movement in this one compelling phrase. Rev. Sheldon supported the equality of the races, women's right to vote, and the compassionate treatment of animals, because he believed that is what Jesus would do.

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L: May we live with a pilgrim's spirit

**C: This hour and every day**

L: To cast our lot upon the Lord

**C: In work, in worship, and in play**

## Invocation (in unison)

Gracious God, we thank You for Jesus Christ, who inspired our ancestors to be who they became, and for each like revelation of Yourself in the hearts of all who followed them in the last four centuries. Teach us to know that Christ can inspire us this and every hour to be what we ought to be ourselves. Amen

Historical story by: Rev. Norm Erlendson

Liturgy by: Rev. Tom Richard





## Did you know David Brainerd...

David Brainerd begins his missionary work among the Native Americans of New Jersey, having previously worked in Massachusetts and Pennsylvania. The New Jersey natives showed more interest than most. He accomplished his work under great personal difficulty traveling over 3,000 miles on horseback.

He was born on April 20, 1718, in Connecticut. His father was a farmer and a legislator who died in 1727. His mother died shortly after, and David was raised by an older sister. He did not enjoy farming, and prepared for the ministry at Yale.

His training was cut short as a result of his involvement in a student-led religious revival movement and for his criticism of faculty and staff. He became part of the 'New Lights' movement, and entered into missionary work with the support of the Society in Scotland for Propagating Christian knowledge.

Throughout his short life, David suffered from chronic ill health and depression, besides lack of food and loneliness. He became so ill that he was unable to continue his work in New Jersey. He moved into the home of Jonathan Edwards and remained there until his death from tuberculosis in 1747. He was buried in Northampton, Massachusetts.

His diary, published by Jonathan Edwards, became a major force in promoting missions work, inspiring missionaries like William Carey, Henry Martyn, and Thomas Coke.

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L: May our prayers and songs honor the saints of old and the presence of the Spirit among us.

### Invocation (in unison)

Since the landing of our Pilgrim forebears, our worship has changed – it is less somber, with more music, condensed so often in an hour. What we still share with them in worship, is our constant need for courage to live as Christ would have us live. Come to us, Lord God. Imbue us with the adventurous spirit not only of the Pilgrims of old, but the pilgrims centuries earlier, both of whom gathered regularly on the Lord's day in simple surroundings to worship You with thanks. Amen

Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



## Did you know Constance Mary Coltman...

Constance Mary Coltman was one of the first women ordained to Christian ministry in Britain, when she was ordained by the Congregational Union of England and Wales on 17 September 1917.

Born in Putney in London, Constance Todd grew up in a Presbyterian family who attended the Putney Presbyterian Church. After attending Saint Felix School, Southwold, as a boarder she read history in Somerville College, Oxford.

She became conscious of her call to ministry but was told that it would be impossible in the Presbyterian Church of England. In 1909, the Congregational Council considered the question of ordaining women. The principal of the (then) Congregational college, Mansfield College, Oxford, was persuaded that her call was genuine and, in 1913, she was accepted as a student there, where she obtained her London Bachelor of Divinity degree.

Her candidacy for the Ministry of Word and Sacraments was tested and accepted by the King's Weigh House congregation in Mayfair, in 1917. After her ordination, presided by William E. Orchard, a Presbyterian, and assisted by Congregationalist ministers, she ministered there jointly with her husband, Claud Coltman.

Constance was not a campaigner, but supported younger women who felt called to ministry, and helped found the Fellowship of Women Ministers and the Society for the Ministry of Women. She was a friend of Maude Royden, who served as assistant minister at the nonconformist City Temple, and contributed a chapter to Royden's book *The Church and Women* (1924).

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Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



## Did you know Increase Mather...

Increase Mather was the most brilliant Puritan clergyman and public figure of his day. He graduated from Harvard at 17 and earned a master's degree from Trinity College in Ireland. Upon his graduation he was offered a professorship but declined the post. When the Puritan Commonwealth in England was replaced by the Monarchy in 1660 he returned home to become the pastor of Boston's North Church.

While pastor there, he also served as the president of Harvard College. Mather came of age as the leadership of the Bay Colony was passing to the second generation which experienced the most tumultuous and challenging period in its history. It was largely Increase Mather who shepherded the Colony through it, both spiritually and politically. Increase Mather was a prominent participant in the Reforming Synod of 1679-80. Its delegates called for Colony-wide repentance and rededication to Christian zeal and holiness in churches and society.

The Colony faced its greatest political crisis in 1684 when the king revoked its Charter and imposed direct royal rule, which abruptly denied the colonists any voice in their governance. Edmund Andros was sent as the king's governor to enforce royal decrees which the colonists resisted as tyranny. Increase Mather sailed to England in time to witness the "Glorious Revolution" of 1688 in which James II was deposed. Mather was able to negotiate a new Charter that restored limited self rule to the Bay Colony. Increase was also a voice of reason that brought an end to the Salem witchcraft trials.

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**C: Of our pilgrim forebears**

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Historical story by: Rev. Norm Erlendson

Liturgy by: Rev. Tom Richard



## Did you know John Robinson...

John Robinson was the beloved pastor and teacher of the early Puritan separatists until they emigrated to America on the Mayflower in 1620. He was ordained into the Anglican priesthood, but soon accepted the views of the Separatists who could not in good conscience participate in Anglican rituals. Their desire to separate from the national church was seen as an offense to God and country.

Conformity laws were passed making it illegal to hold private religious services. Violators were subject to heavy fines and imprisonment. Robinson resigned his Anglican pastorate and took up the Separatist cause where he served as an itinerant minister to secret Separatist meetings. He became close friends with William Brewster in Scrooby where a Separatist church met in his house. He also wrote, *A Justification of Separation from the Church of England*.

When the Scrooby congregation decided to emigrate to the Netherlands Robinson followed them there to serve as their pastor. After ten years thirty-five members of Robinson's congregation decided to sail to America on the Mayflower.

In his farewell speech to them he said, "If God reveal anything to you by any other instrument of His, be as ready to receive it as you were to receive any truth from my ministry, for I am verily persuaded the Lord hath more truth and light yet to break forth from His holy word." The Mayflower arrived at Massachusetts on 21 November 1620. For the next several years, the Pilgrims eagerly awaited the arrival of John Robinson, but he died before he could join them.

**...was a Congregationalist?**

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L: We gather together, to ask the Lord's blessing

**C: God chastens and hastens, divine will to make known**

L: Come, let us worship as God's pilgrim people

**C: For we have the voice, and heart, and will to be God's pilgrim people**

## Invocation (in unison)

We remember this day our Pilgrim forebears, whose constant prayers and unshakable courage brought them to this land we now call home. They brought their sins, their cares, their temptations, too, and found their help and strength from You. We approach You with the same needs and the hope that this hour may be for us a time of grace and empowerment to live with courage as Christ's new pilgrims. Amen

Historical story by: Rev. Norm Erlendson

Liturgy by: Rev. Tom Richard



## Did you know Lyman Abbott...

Lyman Abbott distinguished himself as a Congregational clergyman, magazine publisher, editor, author, and populist social reformer. During the 1860's he pastored churches in Terra Haute and New York City. Abbott was opposed to slavery, and after the Civil War served on the Freedman's Bureau, the agency formed to protect the interests of former slaves against discrimination.

In 1869 he resigned his pastorate and entered the publishing profession. He founded and edited the *Illustrated Christian Weekly*. He also co-edited *The Christian Union* with the illustrious Henry Ward Beecher. When Beecher died in 1887, Abbott was selected to edit and publish Beecher's papers and write his biography. He also succeeded Beecher as pastor of Plymouth Church in Brooklyn.

As editor-in-chief of *The Christian Union*, later renamed *Outlook*, Abbott allied the magazine with the Social Gospel Movement. In *Christianity and Social Problems*, (1897), he attempted to find a middle way between socialism and the monopolistic capitalism. He was a supporter of Teddy Roosevelt's progressive social policies. He was also a defender of the theory of evolution. He wrote two books, *The Evolution of Christianity* and *The Theology of an Evolutionist*, in which he applied the concept of evolution in a Christian theological perspective. When World War I broke out Lyman Abbott became a strong voice in favor of American participation in the European war.

## ...was a Congregationalist?

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## Call To Worship

L: Each day will have its trials

**C: Each day we'll see God's grace**

L: For God has promised surely

**C: To bless us in our place**

L: May we live with a pilgrim's spirit

**C: This hour and every day**

L: To cast our lot upon the Lord

**C: In work, in worship, and in play**

## Invocation (in unison)

Gracious God, we thank You for Jesus Christ, who inspired our ancestors to be who they became, and for each like revelation of Yourself in the hearts of all who followed them in the last four centuries. Teach us to know that Christ can inspire us this and every hour to be what we ought to be ourselves. Amen

Historical story by: Rev. Norm Erlendson

Liturgy by: Rev. Tom Richard



### **Did you know Elizabeth Jennings Graham...**

Elizabeth Jennings Graham was an African-American teacher, civil rights figure, and church musician. She was born free in March 1827, one of five children in the home of Mr. and Mrs. Thomas Jennings.

Thomas was a freeman, a successful tailor and an influential member of New York's black community. He was an inventor and was the first known African-American holder of a patent in the United States. His wife, also Elizabeth, was a prominent woman and a leader of the Ladies Literary Society of New York, founded to promote self improvement among black women through community activities, reading, and discussion.

On Sunday, July 16, 1854, Elizabeth Jennings Graham boarded a street car to attend the First Colored Congregational Church, New York City, where she was organist. The conductor ordered her to get off. When she refused, the conductor tried to remove her by force. Eventually, with the aid of a police officer, Jennings was ejected from the streetcar. At that time street car companies were private and most operated segregated cars. Her case was decided in her favor in 1855, and it led to the eventual desegregation of all New York City transit systems by 1865.

Elizabeth later started the first kindergarten for African-American children, operating it from her home on 247 West 41st Street until her death in 1901. In 2007, New York City co-named a block of Park Row "Elizabeth Jennings Place" after a campaign by children from Public School 361.

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### **Call To Worship**

**L:** We come to worship, celebrating 400 years since the landing of the Pilgrims.

**C:** **They founded a life together based on faith in God and Christ's constant care.**

**L:** They dared to rise up and create a country based entirely on leaning on God.

**C:** **And so we come week after week, but especially this year thanking God for our life together as God's Pilgrim people.**

### **Invocation (in unison)**

As we celebrate our heritage, gracious God, teach us to be people who move fences and walls. Teach us to open doors and hearts to you and to Your people; to those who are the other, the strangers. Teach us to see You in the faces of those who do not look like us, who worship and pray from different texts and in different postures, and in different sacred spaces than we do. Teach us to move or remove fences that we might truly know those beyond our borders, borders that are made by humanity. This we pray in order that we might truly know people, who, in and all their differences, seek dignity and peace. Amen

Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard





## Did you know Isabella Beecher Hooker...

Another member of the famous Beecher family was Isabella Beecher Hooker (February 22, 1822 – January 25, 1907). Before the Civil War she was an ardent abolitionist, but after emancipation, she became an activist in the American Suffragist movement and for women's rights in general. She repeatedly submitted her petition to provide married women with property rights to the state assembly of Connecticut until that body finally enacted it into law in 1877.

She traveled frequently to speak in conventions and to present her view that there was no need for an amendment to the U.S. Constitution for women's suffrage. She believed the right for women to vote was inherent in that document already. Later in life she traveled and spoke less, but continued her advocacy in writing.

She revealed her knowledge of the Bible and principles of interpretation in this quote from her address before the International Council of Women, Washington, D. C., March 30, 1888:

"You tell me that I must submit to conditions before I can vote; I, who am a free-born citizen of the United States; while yet you admit this ignorant foreigner, if he is a man, to the full privileges and responsibilities of citizenship. I defy this assumption of power on the part of the men of this country! I declare to you as did the Apostle Paul: 'I am free-born.' 'With a great price obtained I this freedom,' said the Roman centurion to this patriotic old apostle; but he replied: 'I am free-born.' Ah, friends, there is music in these words to my ear."

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### Call To Worship

L: Pilgrims are we, O Lord God we come

**C: 400-year-old travelers with Your Son**

L: When we have been weary, You have restored our souls

**C: And set us on the path again, of redemption**

L: We come to this hour seeking refreshment, courage, and the will

**C: To continue this journey toward the community of heaven**

### Invocation (in unison)

We remember this day our Pilgrim forebears, whose constant prayers and unshakable courage brought them to this land we now call home. They brought their sins, their cares, their temptations, too, and found their help and strength from you. We approach You with the same needs and the hope that this hour may be for us a time of grace and empowerment to live with courage as Christ's new pilgrims. Amen

Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



400 YEARS OF *Faith*  
AMERICAN  
CONGREGATIONALISM  
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## Did you know Charles Hammond...

When Charles Hammond came to Detroit there was no Congregational church to join. So, he joined the First Presbyterian Church and became an Elder. As soon as he could he helped gather the First Congregational Church. He got his brother, Henry Hammond, to come and be its first minister. David Hale, a New York businessman, abolitionist and friend of the Tappan brothers, financed the church for the first three years.

Charles had come to Detroit to help build the Michigan Central Railroad. When that project was completed, he moved on to Chicago to help build other railroads. After the Great Chicago Fire devastated the community, Hammond was picked to lead the rebuilding.

All the while he built and ran railroads, and he remained active in his church and in the Anti-Slavery movement. He would also go on to help establish the Chicago Theological Seminary, which his brother, Henry, also was active in creating.

## ...was a Congregationalist?

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### Call to Worship

L: Precious Lord, take our hands in this hour

**C: Lead us on, help us stand**

L: We want to walk in the light

**C: Of our pilgrim forebears**

L: Who lived in the strength of Your Spirit

**C: And with the hope of the triumph of the Gospel**

### Invocation (in unison)

Almighty and merciful God, we come to this hour seeking a vision, for a world which needs Your love and care. Imbue us with a pilgrim spirit, always willing to venture where You would have us go, always prepared to do our part to redeem the past for the sake of a more hopeful future. Gather us now, for we come with great expectations to be blessed. Amen

Historical story by: Rev. Will Lange

Liturgy by: Rev. Tom Richard





## Did you know Samuel J. Mills...

“American missions, both home and foreign, owe more to Samuel J. Mills than to any other one person in American religious history.” Mills was a student at Williams College in 1806 when he and a number of other students took cover under a haystack, seeking shelter from a fierce storm. This would become famous as “the Haystack Prayer Meeting,” because the students prayed for the conversion of people in Asia.

While at Andover Seminary, the group of friends communicated their dream to the faculty and to other Congregationalist leaders, and in 1810 the American Board of Commissioners for Foreign Missions was established. According to Harry Butman, one opponent of this project “objected to the export of religion when we had so little of it for foreign consumption,” but a supporter countered with these words: “Religion is a commodity of which the more we exported the more we had remaining.”

Mills and his four friends were ordained in 1812, and soon the four (without Mills, who was ill) were on their way to India. (Two of the men became Baptists on the journey, perhaps God’s way of allowing Congregationalists to play a role in the beginning of Baptist foreign missions.) Samuel Mills, rather than go to India, decided to do home mission work on the American frontier (which seems hardly less challenging than traveling to Asia).

Mills would be instrumental in founding the American Home Missionary Society. He and Lyman Beecher and others founded the American Bible Society in 1816. Historian Sydney Ahlstrom says, “In countless ways the Haystack Prayer Meeting continued to have repercussions throughout the world.”

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## Call To Worship

L: Redeem the time O God, before it’s gone and lost

**C: When hearty pilgrim souls measured the cost**

L: And made the long voyage with hopes of something new

**C: We come to worship expecting something new!**

## Invocation (in unison)

As we celebrate our heritage, gracious God, teach us to be people who move fences and walls. Teach us to open doors and hearts to you and to Your people; to those who are the other, the strangers. Teach us to see You in the faces of those who do not look like us, who worship and pray from different texts and in different postures, and in different sacred spaces than we do. Teach us to move or remove fences that we might truly know those beyond our borders, borders that are made by humanity. This we pray in order that we might truly know people, who, in all their differences, seek dignity and peace. Amen

Historical story by: Rev. Robert Hellam

Liturgy by: Rev. Tom Richard



## Did you know John Zundal...

John Zundal became the organist at Plymouth Congregational Church in Brooklyn New York. John's music was almost as popular as his well-known minister, H.W. Beecher. John published several hymn collections, his best-known hymn being "Love Divine, All Loves Excelling."

He was born in the village of Hochdorf an der Enz, Kingdom of Wurttemberg, Germany. He attended the Royal Academy at Esslingen, Wurttemberg, from 1829 to 1831, then he began teaching in the local school in Berkach, Germany. In 1833, he was appointed teacher of music in Esslingen.

He studied organ building at the factor of Eberhard Friedrich Walcker, and in 1840 he traveled to St. Petersburg, Russia, to give a concert on the Walcker organ at the Lutheran Church of Saint Peter and Saint Paul. It was the first organ concert ever given on Russian soil. He remained in St. Petersburg for seven years as organist at Saint Anne Lutheran Church and as bandmaster of the Imperial House Guards.

He came to the U.S. in 1847 with the intent to give organ concerts. Unable to find suitable instruments for concerts, he settled in as a church organist. Employed first at the Unitarian Church of Brooklyn under Reverend Farnley in 1848, he was then hired by Henry Ward Beecher in 1850 as music director and organist for Brooklyn's Plymouth Church. Zundel remained at Plymouth Church a total of 28 years, interrupted twice to travel and to serve briefly in nearby churches.

John returned to his homeland before his death in Kirchheim inter Teck, Germany, in May, 1882.

**...was a Congregationalist?**

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400 YEARS OF *Faith*  
AMERICAN  
CONGREGATIONALISM  
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## Call To Worship

L: Pilgrims are we, O Lord God we come

**C: 400-year old travelers with Your Son**

L: When we have been weary, You have restored our souls

**C: And set us on the path again, of redemption**

L: We come to this hour seeking refreshment, courage, and the will

**C: To continue this journey toward the community of heaven**

## Invocation (in unison)

We remember this day our Pilgrim forebears, whose constant prayers and unshakable courage brought them to this land we now call home.

They brought their sins, their cares, their temptations, too, and found their help and strength from you. We approach You with the same needs and the hope that this hour may be for us a time of grace and empowerment to live with courage as Christ's new pilgrims. Amen

Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



400 YEARS OF *Faith*  
AMERICAN  
CONGREGATIONALISM  
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## Did you know Simeon Howard Calhoun...

Simeon Howard Calhoun was born on this date in 1804 in Boston, Massachusetts. He graduated from Williams College in 1829, and was a tutor there from 1833 till 1836.

In 1837 Simeon became a missionary of the American Board of Commissioners for Foreign Missions. His field of service was the Holy Land for nearly 40 years. He was thoroughly versed in the Arabic and Turkish languages, and he collaborated with Dr. William Goodell, another ABCFM missionary, in making the first translation of the Bible into Armeno-Turkish (Turkish words using Armenian letters.). For this work, Williams College awarded him an honorary doctorate (D.D.) in 1864.

Realizing the need for ministers in their own country and language, Simeon founded a seminary for the education of native teachers. He loved his adopted country and the people he served. His son, Charles William Calhoun (b. February 2, 1850, d. June 22, 1883), died on the mission field at age 33 and is buried at the Anglo-American Cemetery in Beirut, Lebanon. Simeon himself had hoped to be buried in Lebanon, but it was not to be.

After many years of service abroad, he returned to the United States. He died at Buffalo, N. Y., December 14, 1876 at the age of 72.

## ...was a Congregationalist?

### Call To Worship

L: Each day will have its trials

**C: Each day we'll see God's grace**

L: For God has promised surely

**C: To bless us in our place**

L: May we live with a pilgrim's spirit

**C: This hour and every day**

L: To cast our lot upon the Lord

**C: In work, in worship, and in play**

### Invocation (in unison)

We thank You, good Lord, as we pray, for Your blessings on this day and in this hour of worship. We thank You for the pilgrim spirit which You have instilled in us from the beginning of the Christian church, through the time of the Pilgrims of our shores 400 years ago, and into this congregation. May our worship honor their faith and their spirit. In Christ's name, we pray, Amen

Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



## Did you know Mary Webb...

Mary Webb was just five when disaster struck. A "severe sickness" paralyzed her. She survived but was unable to move her legs. From then on she had to be carried or get herself around in a wheelchair.

Even as a girl, she was the "life of the party" and the focus of many friendships. A kindly preacher befriended her when she was thirteen and this led to her spiritual awakening. She turned her zest for life toward working for the Lord.

A mission sermon preached by Nathanael Emmons in May 1799, made a deep impression on Mary. Emmons took as his text the words of 2 Chronicles 15:7, "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."

Seventeen months later, on October 9, 1800, twenty-one year old Mary Webb organized fourteen Baptist and Congregational women into the Boston Female Society for Missionary Purposes. This was the first women's mission society in the United States. At that time, women were not expected to have their own societies. Mary altered this expectation.

From the start Mary showed an ecumenical spirit, uniting Baptists and Congregationalists in her effort. From her wheelchair, she organized, directed, and pleaded the cause of world missions. For 56 years, as secretary and treasurer of the society, she inspired new mission societies, and promoted cooperation between the 200 that sprang up. She could not travel to speak face to face with women, nor did she have access to the conveniences of modern communication. Instead, she wrote thousands of letters.

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400 YEARS OF *Faith*  
AMERICAN  
CONGREGATIONALISM  
SINCE 1620

### Call To Worship

L: We gather together, to ask the Lord's blessing

**C: God chastens and hastens, divine will to make known**

L: The world's constant oppressors will cease from distressing

**C: For we have the voice, and heart, and will to be God's pilgrim people**

L: Come, let us worship as God's pilgrim people

### Invocation (in unison)

Gracious God, we thank You for Jesus Christ, who inspired our ancestors to be who they became, and for each like revelation of Yourself in the hearts of all who followed them in the last four centuries. Teach us to know that Christ can inspire us this and every hour to be what we ought to be ourselves. Amen

Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



## Did you know Mary Ann Ball Bickerdyke...

Mary Ann mostly grew up in her Grandparent Roger's home near Mansfield, Ohio. She was able to attend Oberlin College, but went home to care for relatives who were ill before she graduated. At age 29, she married Robert Bickerdyke. He had children with him at the marriage and they had four children of the own. When Robert died the youngest was a toddler.

As a widow Mary Ann, cleaned homes, did laundry, did home nursing and was known as a botanic physician. After raising her family, she began serving as a nurse during cholera epidemics in Ohio. Early during the Civil War Rev. Edward Beecher, her minister at the First (Brick) Congregational Church of Galesburg, Illinois, made an appeal for the sick and wounded Union soldiers.

One family in the church filled a large wagon with supplies. Mary Ann volunteered to go and distribute them. Church people took care of her children. The Army had little organization to take care of the sick and wounded. Mary Ann organized the medical services, nursed the soldiers and came to be called Mother Bickerdyke by the soldiers. She came to be seen as the Florence Nightingale of America.

Contrary to Ken Burn's comment in his great Civil War Series that she was a Quaker, Mary Ann was an active Congregationalist, inspired to do this by her minister and faith. She also came to be called the Patron Saint of Kansas.

**...was a Congregationalist?**

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### Call To Worship

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**C: And set us on the path again, of redemption**

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**C: To continue this journey toward the community of heaven**

### Invocation (in unison)

We remember this day our Pilgrim forebears, whose constant prayers and unshakable courage brought them to this land we now call home.

They brought their sins, their cares, their temptations, too, and found their help and strength from You. We approach You with the same needs and the hope that this hour may be for us a time of grace and empowerment

to live with courage as Christ's new pilgrims. Amen

Historical story by: Rev. Will Lange

Liturgy by: Rev. Tom Richard



400 YEARS OF *Faith*  
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CONGREGATIONALISM  
*SINCE 1620*

### Did you know Calvin Coolidge...

Born John Calvin Coolidge, Jr., our last Congregationalist president, and the only president to be born on the Fourth of July. He was born in Plymouth Notch, Vermont, in 1872.

The presidency came as a surprise to Coolidge. After a busy career in Vermont state politics, he had been elected as Warren G. Harding's vice president. In the wee hours of the morning on August 3, 1923, while he was visiting his father in Vermont, Coolidge learned of the president's death. His father, a notary public, lit a kerosene lamp and administered the oath of office to his son, whose hand was on the family Bible.

Famous as a man of few words, he once heard a young woman tell him she had bet that she could get him to say at least three words. Coolidge simply answered, "You lose."

Summarizing the view of a Congregationalist writer whom he admired, Coolidge wrote about "a standard of righteousness that might does not make right, that the end does not justify the means, and that expediency as a working principle is bound to fail. The only hope of perfecting human relationships is in accordance with the law of service under which men are not so solicitous about what they shall get as they are about what they shall give."

### ...was a Congregationalist?

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### Call To Worship

**L:** We come to worship, celebrating 400 years since the landing of the Pilgrims.

**C:** They founded a life together based on faith in God and Christ's constant care

**L:** They dared to rise up and create a country based entirely on leaning on God

**C:** And so we come week after week, but especially this year thanking God for our life together as God's Pilgrim people.

### Invocation (in unison)

Almighty God, who was before all that is, who remains beside us, one who fills our lives with blessings, we celebrate this day the lives of the men and women known as Pilgrims. In Your singularity, they found commonness; in multiplicity of their world, they found diversity; in their chords and discords, they experienced a harmony in life. In their worship, they found strength and courage and hope. So may we worship You, knowing You expect the same from us. Amen

Historical story by: Rev. Robert Hellam

Liturgy by: Rev. Tom Richard



## Did you know Antoinette Brown...

Antoinette Brown felt a calling from God as a young girl. Her parents were Congregationalists who supported her religious interests and pursuits. She had a conversion experience at age eight, was an active church member at nine and was preaching in her home church at age ten. After she acquired her bachelor's degree she applied to Oberlin's school of theology to study for the ministry.

A request from a woman to study for the ministry had never been made before. It was assumed that women were not suited for the ministry, and that scripture forbid it: "Let your women keep silence in the churches." Antoinette was admitted into the program. She could attend the lectures and do the work, but not for credit. Antoinette became a top student in her all-male class. She wrote an essay on 1 Corinthians 14:34-35 that was published in the school's journal arguing that Paul meant only to warn against excesses in public worship, and that biblical pronouncements against women were culturally conditioned and not applicable to the 19th century.

Brown was invited to pastor a Congregational church in New York in 1852. The next year she became the first woman to be ordained by a mainstream Christian denomination. Due to lack of financial support she left the ministry and spent the rest of her life promoting the causes of abolition, temperance, and women's rights. She lived long enough to cast her vote in the 1920 election.

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## Call To Worship

L: Laus Deo.

**C: Praise be to God.**

L: This is the first inclination when we gather for worship.

**C: Laus Deo. We gather to praise and thank God for this hour.**

L: May our prayers and songs honor the saints of old and the presence of the Spirit among us.

## Invocation (in unison)

Almighty and merciful God, we come to this hour seeking a vision, for a world which needs Your love and care. Imbue us with a pilgrim spirit, always willing to venture where You would have us go, always prepared to do our part to redeem the past for the sake of a more hopeful future. Gather us now, for we come with great expectations to be blessed. Amen

Historical story by: Rev. Norm Erlendson

Liturgy by: Rev. Tom Richard





## Did you know Francis Clark...

On 2 February 1881, Congregational pastor Francis Edward Clark founded the Young People's Society of Christian Endeavor, which, beginning as a small society in a single New England church (Williston Congregational Church, Portland, Maine), developed into a great interdenominational organization, which in 1908 had 70,761 societies and more than 3,500,000 members scattered throughout the United States, Canada, Great Britain, Australia, South Africa, India, Japan and China.

The professed object of the Christian Endeavor Society was "to promote an earnest Christian life among its members, to increase their mutual acquaintanceship, and to make them more useful in the service of God." CE created publications for youth, devised youth programs, and sponsored events.

The movement peaked during the last decade of the nineteenth century, then declined as denominational youth societies imitated and adapted the forms of Christian Endeavor. The Society continues in various locations into the twenty-first century. People involved in CE gather every four years for a convention. The 29th CE World Convention was held July 2019 in Flensunger Hof, Germany.

After 1887, Francis devoted his time entirely to the extension of this work and was president of the United Societies of Christian Endeavor and of the World's Christian Endeavor Union, and editor of the Christian Endeavor World (originally The Golden Rule).

## ...was a Congregationalist?

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400 YEARS OF *Faith*  
AMERICAN  
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### Call To Worship

L: Redeem the time, O God, before its gone and lost

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**C: We come to worship expecting something new!**

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Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard





## Did you know Washington Gladden...

Washington Gladden was a Congregationalist minister who penned hundreds of articles and authored nearly forty books. He also wrote the popular hymn, "O Master, Let Me Walk with Thee." However, he is best known as the father of the Social Gospel Movement which gave the gospel a social conscience.

Gladden believed in the redemption of individuals and social institutions. His Social Gospel perspective challenged local churches to take up issues of social justice by standing with prisoners, the oppressed and the sick, as Jesus did. He was an advocate for labor rights, a living wage, racial justice and world peace. He warned that widespread poverty and the concentration of vast wealth in the hands of a few was subversive to the very fabric of American society. He called for the application of the "Golden Rule" to all economic, business, political, and international relationships. Teddy Roosevelt was a friend of Gladden and a promoter of the Social Gospel. In the early 20th century Social Gospel proponents campaigned to enact a whole host of progressive reform measures to empower the common people against corporate monopolies and monied interests. Their political success in this brief period is remarkable.

Between 1913 and 1920 four amendments to the Constitution were adopted to establish a more just and equitable society. In his final years Gladden opposed American participation in World War I. His last book, *The Forks of the Road*, was an indictment of the growing spirit of militarism in America and the church.

## ...was a Congregationalist?

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## Call To Worship

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Historical story by: Rev. Norm Erendson

Liturgy by: Rev. Tom Richard



## Did you know D. L. Moody...

Dwight Lyman Moody was born in 1837 in Northfield, Massachusetts. After his father died, his widowed mother could not afford to keep all her eight children. Dwight went to the workhouse, where he was fed porridge and milk every day, three times a day. At age seventeen, he left Northfield for Boston. There, his uncle gave Dwight a job in his shoe store, but the job came with a condition: he must attend a Congregational church. There, a year later, Edward Kimball—Dwight's Sunday School teacher—led him to the Lord.

Moving to Chicago, Dwight became a very successful shoe salesman. He also established a church school for slum children in that city. During the Civil War, Dwight did not fight in the Army, but he did serve with the YMCA, accompanying the Union troops throughout the war. After the war, he became president of the Chicago YMCA, and he also helped to revive the Sunday School Union.

In about 1870, Moody joined that long line of evangelistic preachers that have blessed the United States. He and his music leader, Ira Sankey, led crusades that reached millions of people in both Great Britain and the United States. Moody's evangelistic headquarters were in his hometown of Northfield, where he established Northfield Seminary for Girls and Mount Hermon School for boys. His Chicago Bible Institute continues today as Moody Bible Institute. At the 1889 meeting of the National Council of Congregational Churches, Moody was heralded as "the most successful evangelist of our time."

### ...was a Congregationalist?

Celebrating 400 Years of American Congregationalism  
Learn more about our Congregational History at [naccc.org](http://naccc.org)



### Call To Worship

L: Redeem the time, O God, before it's gone and lost

**C: When hearty pilgrim souls measured the cost**

L: And made the long voyage with hopes of something new

**C: We come to worship expecting something new!**

### Invocation (in unison)

As we celebrate our heritage, gracious God, teach us to be people who move fences and walls. Teach us to open doors and hearts to You and to Your people; to those who are the other, the strangers. Teach us to see You in the faces of those who do not look like us, who worship and pray from different texts and in different postures, and in different sacred spaces than we do. Teach us to move or remove fences that we might truly know those beyond our borders, borders that are made by humanity. This we pray in order that we might truly know people, who, in all their differences, seek dignity and peace. Amen

Historical story by: Rev. Robert Hellam

Liturgy by: Rev. Tom Richard



## Did you know David Hale...

David Hale was from New England, but, like several others, he went to New York City to make his fortune. Soon after the opening of the Erie Canal, trade, commerce and finance centered in New York. Places like Boston and Philadelphia began to take a back seat.

He teamed up with other New Englanders like the Tappan brothers who were both merchants and involved in anti-slavery activities. When they first arrived in New York they attended Presbyterian churches, but wanted a New England kind of church. Broadway Tabernacle was started as a shared venture. But the differences in church order and the strongly held anti-slavery views of the New Englanders prevailed.

David Hale literally financed the beginnings of the Broadway Tabernacle. He continued to help Congregational churches in other places too, like Detroit. He was the publisher and editor of the *Journal of Commerce*. He shared his other opinions in many writings and editorials throughout his prolific life.

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L: Pilgrims are we, O Lord God, we come

**C: 400-year-old travelers with Your Son**

L: When we have been weary, You have restored our souls

**C: And set us on the path again, of redemption**

L: We come to this hour seeking refreshment, courage, and the will

**C: To continue this journey toward the community of heaven**

## Invocation (in unison)

We remember this day our Pilgrim forebears, whose constant prayers and unshakable courage brought them to this land we now call home. They brought their sins, their cares, their temptations, too, and found their help and strength from You. We approach You with the same needs and the hope that this hour may be for us a time of grace and empowerment to live with courage as Christ's new pilgrims. Amen

Historical story by: Rev. Will Lange

Liturgy by: Rev. Tom Richard



400 YEARS OF *Faith*  
AMERICAN  
CONGREGATIONALISM  
SINCE 1620

## Did you know David Livingstone...

David Livingstone was a minister, physician, missionary, explorer, and abolitionist. He was Scottish and was sent to Africa on a mission. His idea was to Christianize the natives and establish trade that would replace the East African Arab-Swahili slave trade.

Much of the interior of Africa was unknown to Europeans. Travel there was difficult for anyone, but the malaria, dysentery and sleeping sickness especially affected Europeans and their animals. Livingstone became obsessed with mapping it and finding the routes of the Zambezi and Nile rivers so they could be used in trade that would end the slave trade. He was among the first to make a trans-continental trek across south Africa.

On one of his last trips to the interior of Africa he seems to have disappeared for six years. The American newspaper, *The New York Herald* sent a correspondent to find him. Henry Morton Stanley found him, was not certain it was Livingstone so he greeted him, "Dr.

Livingstone, I presume?"

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## Call To Worship

L: We come to worship, celebrating 400 years since the landing of the Pilgrims.

**C: They founded a life together based on faith in God and Christ's constant care.**

L: They dared to rise up and create a country based entirely on leaning on God.

**C: And so we come week after week, but especially this year thanking God for our life together as God's Pilgrim people.**

## Invocation (in unison)

Almighty God, who was before all that is, who remains beside us, one who fills our lives with blessings, we celebrate this day the lives of the men and women known as Pilgrims. In Your singularity, they found commonness; in multiplicity of their world, they found diversity; in their chords and discords, they experienced a harmony in life. In their worship, they found strength and courage and hope. So may we worship You, knowing You expect the same from us. Amen

Historical story by: Rev. Will Lange

Liturgy by: Rev. Tom Richard



## Did you know Edward Winslow...

Edward Winslow was born in 1595 in Worcestershire. As a young apprentice, he met William Brewster in London; and later, traveling in the Netherlands, he joined the Separatist congregation that Brewster belonged to. In Leiden, he married Elizabeth Barker.

Both Winslow and Brewster were among the passengers on the *Mayflower* in 1620 (although Brewster was in hiding under an assumed name, being wanted by the authorities for his outspoken support for the Puritan cause). Winslow was one of the men who signed the Mayflower Compact while still on board the ship. Elizabeth, his wife, would die during the colony's first hard winter.

Edward Winslow was a skillful diplomat who maintained a lifelong friendship with Massasoit, chief of the Wampanoag tribe. He was instrumental in maintaining the peace treaty with those Native Americans. In addition to being an ambassador to the Indians, he also served as the colony's envoy to England.

Winslow became a very important citizen of Plymouth. He had a large estate, with a huge library by Colonial standards. His house served as the colony's first school and as the meetinghouse for the church, until a schoolhouse and a church building were constructed. He also succeeded Miles Standish as military leader of the colony, and he served as assistant governor once and as governor three times.

Called by the Congregationalist Oliver Cromwell to a place in his government, Edward Winslow went to London. He never again returned to America after 1646, dying at sea in 1655.

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## Call To Worship

L: We are keepers of the Way.

**C: We come, aware of our place as 21<sup>st</sup> Century pilgrims.**

L: May we bring to this worship hour and to our very lives, a commitment to refashion this world for Christ.

**C: May we renew and cherish our life together, as God's free people.**

## Invocation (in unison)

We thank You, good Lord, as we pray, for Your blessings on this day and this hour of worship. We thank You for the pilgrim spirit which You have instilled in us from the beginning of the Christian Church, through the time of the Pilgrims of our shores 400 years ago, and into this congregation. May our worship honor their faith and their spirit.

Historical story by: Rev. Robert Hellam

Liturgy by: Rev. Tom Richard



## Did you know Edward Taylor...

Edward Taylor was born in England in 1642, immigrating to Massachusetts in 1668. His two marriages produced fourteen children, although five died in childhood. Reverend Taylor was pastor of the Congregational church in Westfield, Massachusetts from 1679 until the year of his death (1729).

Taylor's personal library consisted of about two hundred books. Because he could not afford to buy many volumes, a large number of his were copied painstakingly by hand. He himself was a writer, producing not only sermons but also books and tracts on theological issues and controversies. He opposed the view of Rev. Jonathan Stoddard that anyone—whether believer or not, whether unrepentant sinner or not—was eligible to take Communion.

Taylor is remembered nowadays for his poetry. He did not want to be remembered in that way, obviously, because he instructed his heirs not to allow his poems to be published. His grandson, Ezra Stiles (a future president of Yale), honored Taylor's wish. It was not until 1939 that any of Pastor Taylor's poems were published, and not until 1960 that a complete collection was in print. "The Reflection" describes a vision of the Lord Jesus Christ at the Communion table:

*Once at Thy feast, I saw Thee pearl-like stand  
'Tween heaven and earth, where heaven's bright glory all  
In streams fell on Thee, as a floodgate, and  
Like sunbeams through Thee on the world to fall.*

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## Call To Worship

L: Hear ye hear ye, descendants of the Pilgrims

**C: This is the appointed time to assemble in this meetinghouse**

L: To praise God in the remembrances of our spiritual ancestors

**C: So shall we sing and pray this hour, in thanks-giving for the men and women of our past**

L: God continues to give us a pilgrim's heart

**C: Praise the Lord!**

## Invocation (in unison)

Let Your holy presence be among us, O Lord, in this year of remembrance, that we, being made aware of the conviction and character of those before us, may enter into our inheritance, standing firm in the convictions for which they ventured to this new world freedom. Let our forebears' dedication to freedom and righteousness be their gift to us this day, and all our tomorrows. Amen

Historical story by: Rev. Robert Hellam

Liturgy by: Rev. Tom Richard



## Did you know Harry Butman...

Rev. Dr. Harry R. Butman was an activist minister and a prolific writer of theology and the spiritual life. His work and leadership helped found the National Association of Congregational Christian Churches in 1955, all while he ministered to his congregation.

He was one of the most powerful advocates for the Congregational Way of Christian life. His book *Serve With Gladness* inspired many ministers and helped them form their ideas of ministry. He kept his strong Massachusetts's accent throughout his 101 years, even after living and ministering in California for many years.

In the late 1960's, Harry Butman was the editor of *The Congregationalist* magazine, and he is remembered and celebrated for his great writing, insightful thought, long years of leadership and even his prowess on the basketball court long after others sat on the bench.

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400 YEARS OF *Faith*  
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## Call to Worship

L: Precious Lord, take our hands in this hour

**C: Lead us on, help us stand**

L: We want to walk in the light

**C: Of our pilgrim forebears**

L: Who lived in the strength of Your Spirit

**C: And with the hope of the triumph of the Gospel**

## Invocation (in unison)

Almighty and merciful God, we come to this hour seeking a vision, for a world which needs Your love and care. Imbue us with a pilgrim spirit, always willing to venture where You would have us go, always prepared to do our part to redeem the past for the sake of a more hopeful future. Gather us now, for we come with great expectations to be blessed.

Amen

Historical story by: Rev. Will Lange

Liturgy by: Rev. Tom Richard





400 YEARS OF *Faith*  
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## Did you know Henry Martyn Dexter...

Born in 1821 in Massachusetts, Henry Martyn Dexter was one of the most prominent Congregational pastors in his time. He was also a respected historian, an expert on such important figures as Robert Browne and on the beginnings of Congregationalism. Dexter was a strong exponent of the Congregational Way. One of his books had this ponderous title: *Congregationalism, What It Is, Whence It Is, How It Works, Why It Is Better Than Any Other Form of Church Government, and Its Consequent Demands*. One might wonder whether it would be necessary to read the whole book after having absorbed that title!

Dexter was one of the editors of our magazine, *The Congregationalist*. He also wrote and translated hymns. A hymn called "Shepherd of Eager Youth" was written by Clement of Alexandria in the second or third century and translated into English by Dexter. It must be admitted that Reverend Dexter had some views that nearly all of us would reject today. In addition to opposing the ordination of women, he also claimed that they did not even have the right to vote in the congregational meeting or in the meetings of regional or national associations.

Dexter fiercely defended the freedom that believers have in Congregationalism, warning that we must always be vigilant against any temptation to drift into a Presbyterian form of church government. (This would have echoes much later, in some of the discussion surrounding the founding of the NACCC.) Perhaps Henry Martyn Dexter's most famous words were these, his definition of Congregationalism as "an ellipse with two foci: local autonomy, and fellowship."

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### Call To Worship

L: Each day will have its trials

**C: Each day we'll see God's grace**

L: For God has promised surely

**C: To bless us in our place**

L: May we live with a pilgrim's spirit

**C: This hour and every day**

L: To cast our lot upon the Lord

**C: In work, in worship, and in play**

### Invocation (in unison)

We thank You, good Lord, as we pray, for your blessings on this day and this hour of worship. We thank You for the pilgrim spirit which You have instilled in us from the beginning of the Christian Church, through the time of the Pilgrims of our shores 400 years ago, and into this congregation. May our worship honor their faith and their spirit. In Christ's name, we pray, Amen

Historical story by: Rev. Bob Hellam

Liturgy by: Rev. Tom Richard



## Did you know Horace Bushnell...

Horace Bushnell was born in 1802 in Litchfield, Connecticut. He attended Yale College where he earned degrees in Arts, Law, and Theology. In May, 1833 the North Congregational Church in Hartford, Connecticut, ordained him. He served as pastor there for more than 20 years. He married Mary Apthorp in 1833 and the couple had three children.

As a preacher, author, and theologian, Horace stood between the conservative traditions of American Puritans and later liberal views. He held the Bible to be the source and norm for doctrine, but proposed that the lack of historical context for the language of the Bible prevented its readers from truly understanding the work.

Though he affirmed his belief in the deity of Christ, he was critical of traditional presentations of the Trinity. He opposed the substitutionary, penal atonement, but felt that the Bible did not teach any single theory of atonement, that all such theories were more descriptive than definitive.

Conservative preachers criticized him for the threat they perceived he posed to orthodoxy, but his congregation withdrew from the local association to prevent any formal action against him.

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## Call To Worship

L: Laus Deo

**C: Praise be to God**

L: This is the first inclination when we gather for worship

**C: Laus Deo. We gather to praise and thank God for this hour**

L: May our prayers and songs honor the saints of old and the presence of the Spirit among us.

## Invocation (in unison)

Since the landing of our Pilgrim forebears, our worship has changed – it is less somber, with more music, condensed so often in an hour. What we still share with them in worship is our constant need for courage to live as Christ would have us live. Come to us, Lord God. Imbue us with the adventurous spirit not only of the Pilgrims of old, but the pilgrims centuries earlier, both of whom gathered regularly on the Lord's day in simple surroundings to worship You with thanks. Amen

Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



## Did you know Charles Bennett Ray...

Charles Bennett Ray was a prominent African-American abolitionist, the owner and editor of the weekly newspaper *The Colored American*, and a notable journalist and clergyman. Born a free man in Falmouth, Massachusetts, Charles was the son of mail carrier Joseph Aspinwall Ray and his wife Annis Harrington. He attended Wesleyan Seminary, studying theology, and then in 1832 enrolled as the first black student at Wesleyan University in Middletown, Connecticut, although his enrollment was revoked less than two months later after white students protested. He moved to New York City in 1832 and opened a boot and shoe store. Charles became a Methodist minister and later a Congregational minister, serving as pastor of two predominately white churches in New York City -- Crosby Congregational Church and Bethesda Congregational Church. He was a strong supporter of the temperance movement, and was a member of the American Missionary Association, the African Society for Mutual Relief, and co-founded the Society for the Promotion of Education Among Colored Children.

In the early 1830s Charles became involved in the abolitionist movement, and became a prominent promoter of the Underground Railroad. His paper, *The Colored American*, promoted "the moral, social, and political elevation of the free colored people; and the peaceful emancipation of slaves." He was married twice: first in 1834 to Henrietta Green Regulus, who died two years later in childbirth; and again in 1840 to Charlotte Augusta Burroughs. They had seven children, including the first female African-American attorney, Charlotte E. Ray, and her sister, poet Henrietta Cordelia Ray, known for her 80-line ode, "Lincoln."

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Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



## Did you know Helen Billington...

Helen Billington proved that not all of the settlers were “Saints” or saints. Her husband was executed in 1630 for the first murder in the colony. Then she married Gregory Armstrong. She had various controversies in court and with her son and others. In 1636 she was accused of slander, fined five pounds and “to sit in the stocks and be publicly wipt.”

Her grandchildren were “bound out for service” when their parents were convicted of trying to entice the children away from their work and punished by sitting in the stocks. Later her son Francis became more stable in character and served on committees. Apparently, Helen Billington had many troubles and little sympathy in the Plymouth colony.

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## Call To Worship

L: We are keepers of the Way.

**C: We come, aware of our place as 21<sup>st</sup> Century pilgrims.**

L: May we bring to this worship hour and to our very lives, a commitment to refashion this world for Christ.

**C: May we renew and cherish our life together, as God's free people.**

## Invocation (in unison)

Let Your holy presence be among us, O Lord, in this year of remembrance, that we, being made aware of the conviction and character of those before us, may enter into our inheritance, standing firm in the convictions for which they ventured to this new world freedom. Let our forebears' dedication to freedom and righteousness be their gift to us this day, and all our tomorrows. Amen

Historical story by: Rev. Will Lange

Liturgy by: Rev. Tom Richard



## Did you know Obadiah Holmes...

Congregationalists have not always been open-minded toward others whose beliefs differ from their own. The leaders of the Massachusetts Bay Colony did not appreciate the prospect of a Baptist church in their close community.

Obadiah Holmes was born in England and emigrated to America in 1638. He was a glassmaker by trade and became a member of the Salem Church. Holmes became the leader of a small faction within the church, known as the "Schismatists," and by 1650 he and eight others had separated from the church and were baptized, with Holmes becoming their pastor.

He was later arrested for preaching Baptist doctrine, and was beaten 30 lashes with a three-corded whip in Boston Commons on September 6, 1651. Even the Rev. John Cotton joined in the denunciation, and Rev. John Wilson struck Obadiah when he was supposedly under the protection of the court.

Though the beating was so severe that Obadiah was unable for weeks afterwards to sleep in any other position than on his hands and knees, during the beating itself, he was so filled with divine joy that he told the magistrates, "You have struck me with roses." His punishment occasioned the conversion of Henry Dunster, president of Harvard, to the Baptists, and led to the founding of Boston's first Baptist church.

The year after this punishment, Obadiah became pastor of the Baptist congregation at Newport, and served in that position for 30 years.

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# 400 YEARS OF *Faith* AMERICAN CONGREGATIONALISM SINCE 1620

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Historical story by: Rev. Garry Fisher (Adapted from articles by Anneke Helen Stasson and Carol W. Kimball, with thanks to Rev. Rae Munsell, Mohegan Congregational Church.)

Liturgy by: Rev. Tom Richard



## Did you know Jeremiah Evarts...

Jeremiah Evarts was a Christian missionary, reformer, and activist. A graduate of Yale, he was admitted to the Connecticut bar in 1806. In 1810, he moved to Boston to edit *The Panoplist*, a Congregationalist paper, later renamed *Missionary Herald* and published by the American Board of Commissioners for Foreign Missions.

In spite of chronic ill health, he traveled widely in the work of ABCFM and among its missions to the Cherokees, Chickasaws, and Choctaws. Jeremiah wrote under the pseudonym of 'William Penn' on the issue of fair treatment of Native Americans, combating the frontier mentality reflected in populist President Andrew Jackson's policy of displacing the tribes. Major periodicals often carried his essays which later were published in book form.

Here's a sample from a book of his collected essays, "The present crisis in the condition of the American Indians," published August 1, 1829.

"The character of our government, and of our country, may be deeply involved. Most certainly an indelible stigma will be fixed upon us, if, in the plenitude of our power, and in the pride of our superiority, we shall be guilty of manifest injustice to our weak and defenseless neighbors."

The campaign against the Indian Removal Act cost Jeremiah dearly through overwork and stress. He died of tuberculosis on May 10, 1831, in Charleston, South Carolina, and, "the Christian crusade against the removal of the Indians died with Evarts." Among his descendants was William M. Evarts, U.S. Secretary of State during the Hayes Administration (1877–1881).

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Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



## Did you know Leonard Bacon...

Bacon was born in the wild west of the fur trading post at Detroit, Michigan, in 1802. He was the son of Alice and David Bacon who were trying to start a school and a Congregational church in frontier territory. They tried for two years and gave up. They thought they might have more success up north and canoed to Mackinac. After two years they gave up there, too. David Bacon walked back to Connecticut to collect his pay from the Missionary Society.

Leonard went on to be an important and famous Congregational minister. He was, for four decades, the Minister of First Church, New Haven, Connecticut, and taught at Yale. He wrote the great anniversary hymn "O God Beneath Thy Guiding Hands." From 1826 to 1836 he was an editor of the *Christian Spectator* and he founded the *Independent*, which he designed primarily to combat slavery extension. He was an active anti-slavery and temperance voice. He was more moderate than some, challenging slavery apologists and Garrisonian extremists.

Leonard's *Slavery Discussed in Occasional Essays* is said to have had considerable influence on Abraham Lincoln. He was a historian, making major contributions to the field including, *Genesis of the New England Churches* (1874). Dr. Bacon was frequently called upon to give historical addresses, including the dedication of the second meeting house of the later established First Congregational Church of Detroit, ironically just across the street from where his was born more than fifty years before.

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Historical story by: Rev. Norm Erlendson

Liturgy by: Rev. Tom Richard





## Did you know Reuben Gaylord...

Reuben Gaylord graduated from Yale University in 1834, where he delivered the graduating oration. He taught at Illinois College in Jacksonville, Illinois, and studied theology under Dr. Edward Beecher, president of the college and son of Dr. Lyman Beecher. Reuben graduated from Yale Seminary in 1838.

The American Home Missionary Society sent him to work in Henry County, Iowa, where he preached at the Mt. Pleasant and Danville congregations. He also was a trustee of Iowa College, now known as Grinnell College. He moved to Omaha, Nebraska, with his family on Christmas Day 1855, where he started preaching in the Nebraska State House, the only place available. He organized Congregational churches across Nebraska., and was instrumental in starting the University of Nebraska.

Reuben was the recognized leader of the missionary pioneers in the Nebraska Territory, and has been called the "father of Congregationalism in Nebraska." Writing in memory of Gaylord in the early 1900s, another Nebraskan pioneer George L. Miller said, "It was Reuben Gaylord, the brave Christian soldier who brought Sunday into Omaha and the Trans-Missouri country."

He died in Fontanelle, Nebraska, in 1880. Among his descendants is his great-great-grandson, Robert Norton Noyce (1727–1990), "the mayor of Silicon Valley," who founded Fairchild Semiconductor in 1957 and who, in 1968, co-founded Intel.

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Historical story by: Rev. Garry Fisher

Liturgy by: Rev. Tom Richard



## Did you know Winifred Kiek...

Winifred Kiek (née Jackson) was born in 1884. Winifred was the first woman to be ordained in the Christian Ministry in Australia. She was ordained on June 13, 1927, in South Australia to the Congregational Union of Australia. From 1926-1933 Winifred preached in the new Colonel Light Gardens Congregational Union Church. She also served as minister of Knoxville Congregational Church in 1939-46, and preached frequently in Congregational and other churches. She lectured at Parkin College from 1930.

Winifred Kiek championed the women's movement from her arrival in South Australia. She was a member of the Women's Christian Temperance Union in South Australia and president in 1926; a member of the National Council of Women, a convenor of its committee on equal moral standards, and member of its committee for peace and arbitration from 1938-1950. She held office in the League of Women Voters, and in the Australian Federation of Women Voters. She was twice vice-chair/acting chair of the Congregational Union of South Australia. She was often a delegate to international women's conferences in Asia.

## ...was a Congregationalist?

Celebrating 400 Years of American Congregationalism  
Learn more about our Congregational History at [naccc.org](http://naccc.org)



## Call To Worship

L: We are keepers of the Way.

**C: We come, aware of our place as 21<sup>st</sup> Century pilgrims.**

L: May we bring to this worship hour and to our very lives, a commitment to refashion this world for Christ.

**C: May we renew and cherish our life together, as God's free people.**

## Invocation (in unison)

Let Your holy presence be among us, O Lord, in this year of remembrance, that we, being made aware of the conviction and character of those before us, may enter into our inheritance, standing firm in the convictions for which they ventured to this new world freedom. Let our forebears' dedication to freedom and righteousness be their gift to us this day, and all our tomorrows. Amen

Historical story by: Rev. Garry Fisher



## Did you know John Eliot...

Our Puritan forebears maintained good relations with the Native Americans until the time of King Philip's War in the 1670's. John Eliot was pastor of the Congregational church in Roxbury, Massachusetts, who had a deep concern for these natives, wanting them to come to know the Lord Jesus. Somehow he became convinced that the American Indians were really the ten lost tribes of Israel.

In 1646, he began mission work among the Mohicans, establishing villages that were ruled by the standards of the Old Testament. Eliot taught the natives to farm, using agricultural methods and carpentry skills that came from Europe. Wanting his native parishioners to read Scripture, Eliot invented an alphabet for their language and translated the Bible into the Mohican (or Algonquian) language. His American Indian Bible was the first Bible published in America, even before there was an edition of the Scriptures in English or in any other European language.

Eventually, Eliot founded fourteen towns for his converts, who became known as the "Praying Indians." Each of the villages included a Congregational church, and their government was similar to that of the English-speaking Puritan communities. Inspired in part by Eliot's work, the British Parliament in 1649 would incorporate the Society for the Propagation of the Gospel in New England. That organization was still in existence and able to help Jonathan Edwards in his work among the Native Americans more than a hundred years later.

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# 400 YEARS OF *Faith* AMERICAN CONGREGATIONALISM SINCE 1620

## Call To Worship

**L:** We come to worship, celebrating 400 years since the landing of the Pilgrims.

**C:** They founded a life together based on faith in God and Christ's constant care

**L:** They dared to rise up and create a country based entirely on leaning on God.

**C:** And so we come week after week, but especially this year thanking God for our life together as God's Pilgrim people.

## Invocation (in unison)

Almighty God, who was before all that is, who remains beside us, one who fills our lives with blessings, we celebrate this day the lives of the men and women known as Pilgrims. In Your singularity, they found commonness; in multiplicity of their world, they found diversity; in their chords and discords, they experienced a harmony in life. In their worship, they found strength and courage and hope. So may we worship You, knowing You expect the same from us. Amen

Historical story by: Rev. Robert Hellam