

Archive

PILGRIM
CONGREGATIONAL
CHURCH

United Church of Christ



Duluth, Minnesota

125 Years
1871-1995

FOREWORD

We celebrate the 125th Anniversary of Pilgrim Church with joy and thanksgiving. Over those years literally thousands of persons have passed through our doors to worship God, to grow in their faith, to struggle with personal or human issues, to be moved by the power of beautiful music, to rejoice in the gifts of marriage and new life, to grieve the deaths of loved ones, to be in ministry with one another and with the world of humanity beyond us.

This booklet tells the story of this Pilgrim people. It's the story of pioneers who were inspired to gather this congregation in a young frontier community; of a growing congregation that built a beautiful place of worship and, at the same time, sent and supported a mission family in distant South Africa; of a people who always have been challenged equally by questions of theology, ethics, and human justice, who have celebrated our diversity as a congregation, respecting our variety of beliefs and priorities for the church. Through this, over the years we've been challenged by the deeper meanings of being an inclusive people of faith, and we've discovered something of what being a Christian church is about.

Above all, we know that an anniversary year is an occasion not only to look back with gratitude, but to look ahead with faith and continued commitment, for our Pilgrim journey leads us always into the future. May our journey be shaped by the prophet's words: "What does the Lord require of you, but to do justice, to love kindness, and to walk humbly with your God?"

John H. Kemp, Senior Minister

PILGRIM CONGREGATIONAL CHURCH

ONE HUNDRED TWENTY FIVE YEARS OF DISCOVERY

Perhaps the most useful purpose of a church history is not so much to revel in past achievements, even though there may be many in which to take pride, but rather to try to understand what that church is and what are its reasons for existing. But a church - particularly a Congregational church - is primarily people, and its reasons for being depend on the people who made it and what they were.

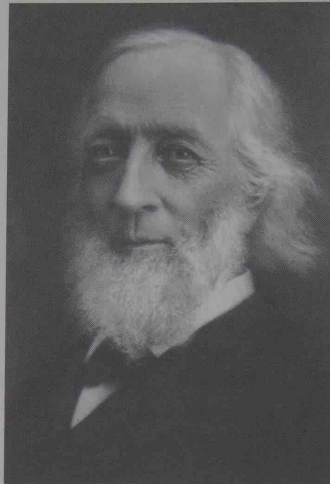
On October 22, 1870, L. H. Tenney of Duluth wrote a letter to the Reverend A. H. Clapp of Bible House, New York, discussing a minister for a new Congregational Church in the pioneer community. His letter tells us much about the people who organized Pilgrim. Tenney refers to "the opportunity for a good working Christian man, of large heart and clear head, one who can preach fair English and yet is not afraid to take poor men and rough men by the hand - for such a man the opportunity is a rare one."

Only imagination and a few rare pictures can help us visualize our community in the days of Mr. Tenney. Just fourteen years before the letter, promoters had platted six townsites now within the city and named one of them Duluth. Four years before the letter, in 1866, Philadelphia financier Jay Cooke had first visited the community, and one year before, in 1869, construction had begun on the Duluth end of the Lake Superior and Mississippi Railroad, bringing a sudden increase in population. From a population of 406 in 1860, Duluth is reported to have had 3000 persons ten years later.

By November 25, 1870, a month after his first letter, Mr. Tenney was writing to the Reverend Richard Hall, State Superintendent of Home Missions in St. Paul, with evident urgency: "Mr. Hall, you must arrange matters in some way so Mr. Salter can and will come, for he is the man. Please write Mr. Salter at once." This was a man of action and impatience, because only three days later, Tenney wrote to Mr. Hall that a preliminary meeting of the "Congregational friends" had been held that evening and had authorized him to call Mr. Salter to come, pledging \$500 a year salary, "in addition to any amount the Congregational Society may give." He did warn the minister that "Some of the Presbyterians feel that the movement is a wicked one and feel bad."

Mr. Salter did accept the call, and on January 18, 1871, the church was organized by a Council with sixteen charter members: Thomas C. Cain, Catherine Cochrane (Mrs. J. P. Johnson), Thomas Dowse, Mr. and Mrs. Jeremiah Kimball, Mr. and Mrs. O. K. Patterson, Mrs. Roger S. Munger, the Reverend

and Mrs. Charles C. Salter, Mr. and Mrs. Ezra L. Smith, George Spencer, Mr. and Mrs. W. S. Woodbridge, and J. Perkins Johnson. For six months public services were held in a room in the Pendleton Block on Superior Street while the church struggled to find ways to support itself. The future success of the church seemed evident, however, from a report on February 17, 1871, by the Deacons and Trustees to the Home Missionary Society, in which they record the number of members, 17, but the average congregation, 75.



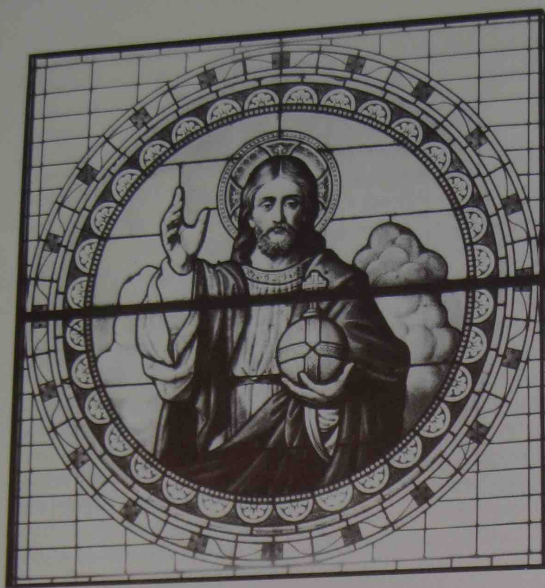
Charles C. Salter
1871-1876; 1881

No doubt a certain amount of denominational jealousy was present in formation of Pilgrim Church - as displayed in Mr. Tenney's letter and also in a letter from the Reverend Richard Hill, state superintendent, in his request to the American Home Missionary Society for \$900 to aid the little church: "I wish to save our own members at least from drifting unnecessarily into the churches of other denominations." But the ecumenism, which has in more recent years generally been part of Congregationalism, was already present in Mr. Salter's quarterly report, September 23, 1872. He had evidently heard the criticism that perhaps there were too many churches in Duluth: "The cure for 'too

many' churches is to be found, not in trying to check the ardor of Christian advance, but in promoting that larger organic unity of the Church of Christ to which I believe the signs of the times are pointing."



Pilgrim Church Chapel, First Avenue East and Second Street, 1871-1887



The Munger Memorial Window, brought from the Lake Avenue church.

city as the "minister of the poor and the patron saint of newsboys." City and county offices and a number of business places closed during his funeral, indicating the love and high regard with which he was held by the entire community.

Again an acting minister, the Reverend J. J. Hargrave, served the church until June, 1883. During 1882, the city having lifted itself out of the depression and the population having increased to 5,415, the church was able to add a



The Woodbridge Memorial Windows, created by J.B. Anglade of Paris in 1888 and brought from the old church, depict the Four Evangelists and honor the Reverend Jonathan Edwards Woodbridge. The figure of Matthew has six toes on both feet.

parsonage with a loan of \$2500. On September 26, 1883, the youthful, enthusiastic Reverend Edward M. Noyes was ordained and installed. It was during his pastorate that the Young People's Society of Christian Endeavor, one of the first in Minnesota, was organized in 1885.

It was soon evident that the small chapel was no longer adequate, and on January 11, 1887, it was voted to erect a church. The new site on the corner of Lake Avenue and Second Street was chosen. The Social Review of the local paper for August 22, 1887, said, "On Monday evening, the corner stone of the new brownstone Pilgrim Congregational Church was laid with imposing ceremonies and a crowbar." The church was finished in November, 1887, but on the 27th of that month a fire, caught from "a stove placed in the audience room to keep plaster from freezing," demolished the building. The local paper reported that three watchmen were supposed to be there but had left their trust "to seek a saloon, for a glass of Sunday whisky." Mr. Noyes wrote movingly about the experience: "Our beautiful building is in ruins, just as we had begun to love it. The fears which had troubled many lest it should appear 'squatty' had given way to almost universal satisfaction with its proportions, as the spire reared its graceful head and the exterior was completed. As the slanting rays of the declining sun gilded it, a few minutes before the fire, it seemed to me that I had never before appreciated its beauty. A single hour saw that beauty consumed."

Once again the fact that history is merely the lengthening shadow of a man is demonstrated in Mr. Noyes' response and leadership: "It may be that our hearts were too much absorbed in the externals of our work for Christ; that we were looking too much to our beautiful building with its luxurious appointments; too little to spiritual growth." It was this same man who, following a call to an eastern church, wrote a letter to the church in 1893, when Duluth's expansion was again stalled by depression and when the church was burdened by the extra debt which the fire caused, demanding, "That my salary be reduced by a sum of \$300 a year. I made this request last January and you refused to grant it. I think I am now in a position to demand that you accede to it." His salary was reduced from \$3000 to \$2700.

The church was rebuilt, the property on First Avenue East and Second Street was sold for \$14,000, and the first services were held in the new church in November, 1888. It was built of Mantorville sandstone, gray with Arcadian sandstone pink trimmings and could seat a possible 750 on the main floor, with a balcony for 250 or 300 more. The total cost was \$55,828.33, the church carrying a mortgage of \$15,000.

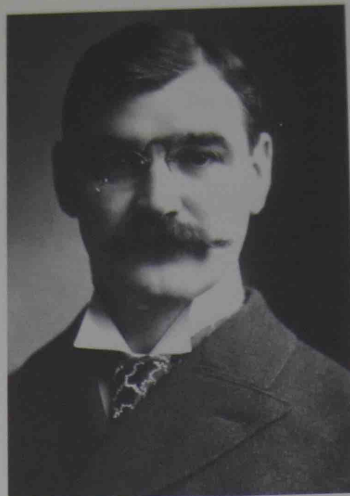
An organ concert held on February 6, 1889, was a social event of some note, as reported by the Duluth paper, "Pilgrim Congregational Church, Duluth's newest and finest addition in church buildings, presented a festive appearance last night. It had evidently donned its Sunday clothes, and the numerous incandescents threw their brilliant light on an audience which

crowded the doors long before the concert began. Every pew held as many as it could accommodate and the aisles were crowded with chairs, while along the rear walls stood those who had come too late to gain a seat." The organist was James Watson of Chicago; a soprano, Miss Mary D. Hall of Chicago and a chorus of "thirty selected voices" under the direction of Professor S. W. Mountz completed the program. The same article recounts that following the concert many attended the coffee and ice cream social in the basement. "If those in charge of the entertainment didn't make a pot full of money, they must at least have decreased the organ debt considerably with the combined proceeds of the concert and sociable."

By 1890 Duluth's population was reported at 33,115, and in that same year Pilgrim Church received more new members than at any other time in its history up to that date. When the church first started to build, it was reported to have 120 members. Shortly after completion of the building, membership was 225. The growth of the church was noted also in the fact that in 1889 the membership of the Ladies' Union was so large as to be unwieldy, so the Union was divided into circles according to geographical lines. In 1893 property was purchased on Nineteenth Avenue East and First Street on which was built the Morley Congregational Church, which was dedicated on July 28, 1896.

These were years of growth, but also of hardship and service. Influenza and typhoid ravaged many homes. The pastor's daughter, Alice, died and later Mrs. Noyes. During her stay in Duluth Mrs. Noyes began the first kindergarten in the city, which the women of the church carried on after her death until the Board of Education took it over. In 1894 the ladies of the church turned the Lake Avenue parlors into outfitting rooms and the Sunday School room into a dining room for refugees of the Hinckley fire. A letter from Alfred L. Riggs, D.D., principal, tells of the arrival of a barrel of clothing at the Santee Indian Agency in Nebraska. The Women's Auxiliary of the YMCA, forerunner of the YWCA, held its organizational meeting on Wednesday, April 19, 1893. Mrs. C. F. Howe, the first president, was a member of the church, as were Mrs. W. A. McGonagle and Miss Ella Roe, who answered roll call that day.

Activities of some of the organizations of the church are of historical interest. The calendar for Sunday, March 29, 1891, announced: "Monday - Pilgrim Club for young men meets at the residence of W. S. Woodbridge, 311 E. Third Street at 8 p.m. Supt. Wardwell of the Street Railway will explain the



*Cornelius H. Patton
1895-1898*

electric car and Mr. J. H. Crawford will exhibit the phonograph." Of further historical interest is a rather curt motion made at a congregational meeting on September 27, 1889: "That the use of the church be declined for Susan B. Anthony."

In September, 1894, Mr. Noyes was forced to resign because of bad health, and in February, 1895, the Reverend Cornelius H. Patton of Westfield, New Jersey, assumed the duties of pastor. It was during his stay that the Christian Endeavor became a very active part of the church. His sermons on missionary work were said to be an inspiration to the church, which only some fifteen years before had itself had to appeal to the Home Missionary Society for aid. It was largely through his influence when he later became Secretary

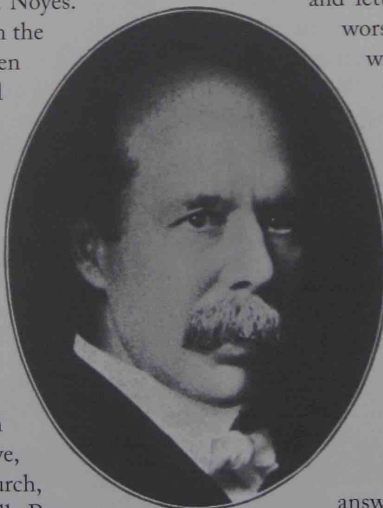
of the American Board that the church was encouraged to sponsor the Reverend Herbert M. Irwin in Turkey as missionary pastor. One evidence of the growing concern for world problems was an open mass meeting held in Pilgrim Church and reported by a local newspaper article "to lift up the voice of American protest against the continued butchery of Armenians by Turks and Kurds."

During Mr. Patton's ministry the Quarter Centennial was celebrated, from January 25 to 30, 1896. Both Mr. Salter and Mr. Noyes returned for the occasion. The celebration began on Saturday evening with a historical address by W. S. Woodbridge, greetings from the Reverend Mr. Salter, the Reverend Mr. Noyes, and the Reverend Jeremiah Kimball, and letters from other former pastors. Two Sunday

worship services followed, one at 10:30 a.m., about which the Duluth Herald wrote, "the church was filled to overflowing, and the service was a grand one," and one at 7:30 p.m. Tickets for the Tuesday evening supper were sold for 25 cents. Following the supper came greetings from ministers from the surrounding area, a Sunday School Anniversary, and the pastor's annual report. On Thursday evening the festivities concluded with a "Social Prayer Meeting, with Reminiscences and Words of Cheer from past and present Members of the Church."

Mr. Patton resigned on August 22, 1898, to answer a call to St. Louis, Missouri. In July, 1899, the Reverend Alexander Milne arrived to begin his twelve-year pastorate. The Fiftieth Anniversary

history describes him as "a man of exceptional attainments, a profound student and a forceful speaker." During his time the \$15,000 mortgage on the church was paid, and in 1909 the parsonage at 1131 East First Street was purchased. The variety of activities of the church increased.



*Alexander Milne
1899-1911*

In 1903 the church, following a letter from its former pastor, Mr. Patton, assumed the support, for between \$500 and \$650 a year, of Reverend Herbert Irwin in Talas, Cesarea, Turkey. This interest in the work of Mr. Irwin continued until his death in 1927. The church at the same time agreed to help support a home missionary in Grand Marais. 1907 found the Woman's Missionary Society packing boxes for students at Fiske University and raising money for scholarships there. On Tuesday, November 17, 1908, in response to a call from eight men of the church and the pastor, the Men's Brotherhood met for the first time. In 1910 the Salter Circle of the church established the first free classes in domestic science in Duluth. The church also took an active interest in local politics, as indicated by a resolution passed at a church meeting on January 2, 1908: "That it is the earnest desire of Pilgrim Congregational Church of Duluth, Minnesota, that those men, regardless of party, should be elected to office in the coming city election who are in favor of a strict enforcement of all municipal laws and regulations, including those related to the liquor traffic."

The rigors of a pastorate at Pilgrim Church must have been great, because once again, in 1911, the pastor had to resign because of failing health. The church must certainly have felt its prosperity, because for the first time the Trustees voted to pay a minister \$1500 in addition to his salary at the termination of his pastorate.

The members of the Committee on Pulpit Supply in 1911 and 1912 found themselves facing the usual problems of such committees. After apologizing to the congregation for their delay in recommending a minister, they wrote, "We despair of finding anyone who will please all equally well, or be equally strong along all lines ... As a people we should not be unduly critical. Any man, and especially any strong and worthy man, will have peculiarities of his own." But on October 13, 1912, such a "strong and worthy man," the Reverend Charles N. Thorp of Chelsea, Massachusetts, began his productive ministry. The Fiftieth Anniversary history says of him, "Mr. Thorp's remarkable executive ability, his broad vision, his great genius for friendship, made this era possible."

He immediately recognized that the city and the congregation were moving eastward. The Duluth Tribune's Sunday, July 12, 1970, thumbnail history of Duluth records that as early as 1895 the fashionable residential area located on Mesabi Avenue and West Third Street in the 1880's was moving to the East End. Figures on the back of a copy of the 1905 directory with Mr. Thorp's name on it seem to show the thinking of the pastor. He records that in 1905, 40 families lived west of the church, and in 1913, only 10; between the church and Tenth Avenue East lived 75 families in 1905 and 35 in 1913; and from Tenth Avenue eastward lived 75 families in

1905 and 115 in 1913. His conclusion was that in 1905 Seventh Avenue East was the geographical center, but in 1913 Sixteenth Avenue East was.

The result was that in his first annual report in January, 1913, he recommended that a committee be elected to secure a site in the East End, saying, "The easy thing would be to stay down town and hold the fort until the ammunition is exhausted. The heroic thing is to occupy higher ground and win in the end larger things." The site for the new building was purchased at Twenty-Third Avenue East and Fourth Street, and in March 1915, a building committee was elected. The Lake Avenue property was purchased by Julius Barnes and Ward Ames, Jr., where they erected the building which was known as the Boys Department of the YMCA, as a memorial to Ward Ames, Sr. The property is now used by the Duluth Board of Education. The last services in the Lake Avenue church were held September 19, 1915.



Charles N. Thorp
1912-1919

The next two years, during which plans for the new church were going forward, were most trying. For the first time in forty-five years the church was without a building of its own. Fears were expressed that the members would become scattered. But Sunday services were continued in the Masonic Temple, and other services were held at the Unitarian Church. When the church was at last completed, resolutions of appreciation to the Masons said in part, "We can never repay the Masons in a material way, but we can and must by our service to the community in which we live, demonstrate that their confidence in us is justified." A clock with suitable inscription was presented to the Board of Control of the Masonic Temple.

A NEW BUILDING

On October 22, 1916, the cornerstone of the present church was laid with appropriate ceremonies. Into the box in the cornerstone were placed the following items: a Bible; an address list of members; a bound volume of bulletins, January 24, 1915 to January 23, 1916; bulletins from January 30, 1916 to October 15, 1916; a picture of Reverend C. C. Salter; a report of the Ladies' Union at the annual meeting, January 18, 1916; a sample "share" toward the building fund; views of Duluth; a photograph of the Lake Avenue Church; Congregationalist, October 12; Advance, October 12; Duluth Herald October 19; Duluth News Tribune, October 20; a list of donors to the new church building; and a United States flag. Brought from the Lake Avenue church were the cornerstone, which is located in the northwest corner of the nave of the new church, the Munger Memorial window, now in the ceiling of the chapel, and the Woodbridge Memorial windows, now in

the narthex. The Gothic structure is red tapestry brick, heavily trimmed with Indiana limestone. The subfoundation is laid with stone from the old church, from which also came part of the slate roofing.

The new building was dedicated on Christmas Sunday, December 23, 1917. The Ames Memorial Organ, with its echo organ and chimes, was presented to the church as a memorial to Ward Ames, Sr., by members of his family. The organ was dedicated on January 16, 1918, with a concert by Charles Courboin, distinguished Belgian organist from Springfield, Massachusetts. The cost of the new building, including site, parish house, furnishings and organ was \$157,016.08. At the annual meeting in 1919, Oscar Mitchell, chairman of the Board of Trustees, reported, "The church owns free of encumbrance its church property and parsonage, and comes to the annual meeting with all bills paid and a balance on hand of \$151.56." The pastor, however, reported that the year's work was broken into and the church closed about one-fourth of the Sundays. The reasons he gave were Billy Sunday meetings, influenza, and the great forest fire. He concluded, "Yet never in its history has Pilgrim Church done so much for others as in the year now closing." In spite of missing so many church Sundays, in 1919 fifty-two new members were received at one time.

These were war years and the Pilgrim Church Messenger for November 28, 1918, contains a message from the pastor to the men in service. Typical of bulletin announcements for the

same period was a proclamation from President Woodrow Wilson asking for help for the 4,000,000 Armenians, Greeks, and Syrians who were starving and a request from Mr. Thorp to the congregation to aid in the \$35,000 Duluth was aiming to raise. The same 1918 Pilgrim Church Messenger described the relief work during the great fire of October 12, 1918: "Pilgrim Church women met at the church daily for several weeks and sewed hundreds of garments for those whose outfits were lost in the flames. One floor of the Parish House was placed at the disposal of the Red Cross Surgical Dressings Department which was obliged to withdraw from the Armory on account of fire-relief work." In the fall of that year the Ladies' Union commemorated the tercentennial of the landing of the Pilgrims with the presentation of a masque, the proceeds from which - \$1150 - were sent to the Hoover fund for starving European children. In 1920, turning from the specific problems to the larger problem, Pilgrim Church subscribed \$6500 to the Congregational World Movement.

Mr. Thorp resigned on October 20, 1919, to take a pastorate in Holyoke, Massachusetts. With the war over, a new church, and the impending Fiftieth Anniversary, the Pulpit Committee declared, "One of the first things settled upon by the Committee was that this church was worthy to have and it ought to secure, as its pastor, the best available man in the country." The Reverend Noble S. Elderkin, D.D. of Chicago was that man.



The new building, dedicated on Christmas Sunday, December 23, 1917.

January 16 to 25, 1921, were "ten days set apart for rejoicing," as the Fiftieth Anniversary program described them. On Sunday, January 16, seventy-nine new members were received and the Hoopes Memorial Window, designed by Louis C. Tiffany of New York, was dedicated. Tuesday, January 18, saw the fiftieth annual meeting. The Girl Scouts, Woman's Missionary Society, Christian Endeavor, and Sunday School all had their special celebrations. On Sunday, January 23, the Reverend Edward Noyes, the Reverend Cornelius H. Patton, and the Reverend Herbert Irwin were all present for the service. Dr. Elderkin was installed on Monday, January 24, and on Tuesday the Fiftieth Anniversary Dinner concluded the festivities. Five charter members of the church were present: the Reverend and Mrs. Jeremiah Kimball, Mr. and Mrs. J. P. Johnson, and Mrs. C. C. Salter.

In January, 1922, the annual report showed the second fifty years beginning with a membership of 1,664, an increase



Hoopes Memorial Window by Louis C. Tiffany, dedicated on the church's fiftieth anniversary in 1921

of 140 members in 1921. \$6196 had been spent for benevolent purposes, and all state and national obligations were fully met. On July 30, 1926, members of the church were invited to a housewarming and twenty-fifth wedding anniversary celebration for Dr. and Mrs. Elderkin at the new parsonage at 2426 East Fourth Street. Bulletins of the '20's and the Pilgrim News, a publication for young people of the church, tell of very active youth work. A Director of Religious Education, the Reverend William M. Hall, arrived in January, 1922. Pilgrim News described the activities of many Sunday School departments, the Junior and Intermediate Christian Endeavor, Girl Scouts, Boy Scouts, Boy Rangers, Young Peoples Council and athletic teams. It was during Dr. Elderkin's

pastorate that the church began to take a special interest in Northland College by sending gifts and by supporting the Carrie Katherman Wallace Scholarship Fund.

1929 came and with it the stock market crash and a depression which put one-third of Duluth's labor force out of work. The December 8 Bulletin for that year reports that the every-member canvas, which collected pledges for \$25,760.20 fell \$700 short of the previous year. "This is not the best record the church has made. But it's a good record," the report concludes.

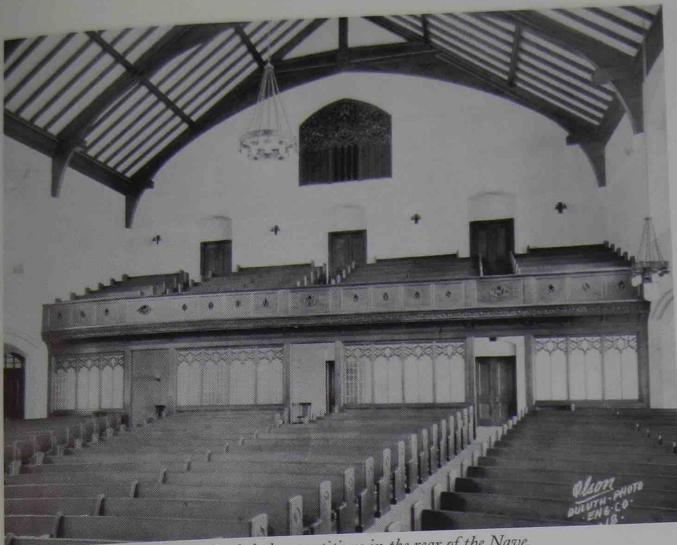
In the fall of 1929, the Reverend Ray E. Phillips, missionary in Johannesburg, South Africa, became the special representative of Pilgrim Church abroad and continued that relationship until his retirement in 1958. Mr. Phillips had grown up in Pilgrim Church and was ordained there in December, 1917, on the first Sunday the present church was used.

Dr. Elderkin took a special interest in the Finnish Church, and it was during his time that Pilgrim Church began giving encouragement and financial assistance especially to the church at Cloquet. The Reverend James E. Tuomisto, in his history of the Cloquet church, wrote, "we must say that it has been the Pilgrim Congregational Church of Duluth, through its financial help and moral support, which has made it possible for this pioneer mission work to make definite progress and go forward these last 30 years." The Cloquet Church, built by the Finnish men of that community during days of unemployment, was dedicated in 1932.

In 1929, Dr. Elderkin declined a very impressive position, that of secretary of the American Board, and the Duluth Herald wrote, "He is very able, he has the gift of extraordinarily felicitous expression, and above all he has courage. The Herald is very happy to know that he is to stay where he is." But on July 26, 1930, the Labor World announced that he was leaving for Akron, Ohio: "He is a man of courage. He has faced his



Original chancel prior to 1922 remodeling



1918 view shows balcony and leaded glass partitions in the rear of the Nave.

Golgotha. True to his concept of what a real Christian should be he consistently refused to support war. For this he lost a pulpit during the World War."

The Reverend Clarence Stanfield Dunham, who was Religious Education Director, became acting pastor for a few months, and on December 6, 1931, the Reverend T. K. Vogler of Walla Walla, Washington, began a four and one-half year pastorate characterized by leadership in the civic and religious life of the city and by growth in membership among young people. The Reverend B. T. Marshall served as interim pastor during 1936-37.

The Reverend Thomas Craig McQueen, characterized as "a big man in a big pulpit," arrived on September 12, 1937. His coming was followed by a period of growth in inter-church relationships with neighboring Catholic and Jewish congregations. Mr. McQueen was instrumental in the organization of the Duluth Round Table of the National Conference of Christians and Jews and was chairman of the Duluth Salvation Army Board. During World War II, Mr. McQueen traveled to camps of air units under the auspices of the National Conference with the Reverend Joseph A. Cashen, a Duluth priest, and Rabbi Albert Gordon of Minneapolis. In the fall of 1944, while Mr. McQueen was State Moderator, Pilgrim Church was host to approximately 350 delegates to the Midwest Regional Conference. The facilities of both Catholic and Jewish congregations were offered and used.

The annual report on January 21, 1945, found the church "in sound financial condition with all bills paid, and with the highest actual membership in its history." An address by Father Joseph A. Cashen, rector of the Cathedral of Our Lady of the Rosary, was the highlight of the annual meeting. The bulletin for the following Sunday reports, "It came as a fitting climax to the cordial relations that have existed between our church and the Cathedral of Our Lady of the Rosary. Many people commented on the occasion as one of the finest ever in Pilgrim

Church." But on January 28, 1945, Mr. McQueen submitted his resignation.

As the church looked forward to its seventy-fifth anniversary, it called Dr. John Milne Phillips from Omaha, Nebraska. A handsome seventy-fifth anniversary booklet discusses a proud history of early struggles, growth, and social service. The anniversary program on January 18, 1946, included a tea for visiting pastors' wives in Salter Hall from 3 to 4 p.m., an annual meeting at 4:30 p.m. and a \$1.25 dinner at 6:30 p.m. On Sunday, January 20, the morning service and reception of new members concluded the celebration. Dr. Phillips' sermon was entitled "No Resting Place for the Tortoise." Two former pastors and their wives, Dr. and Mrs. Noble S. Elderkin and the Reverend and Mrs. Thomas C. McQueen were present.

World War II was just over, leaving in its wake problems and concerns to pique the conscience of a church. The Easter offering in 1946 of \$1133, which was larger than usual, was used "to relieve a world scourged by war." On May 19, 1946, gifts of canned goods were received from children of the church school to be used for European relief. During the 1950's the church was frequently asked to aid families displaced by the war. The first family helped by Pilgrim



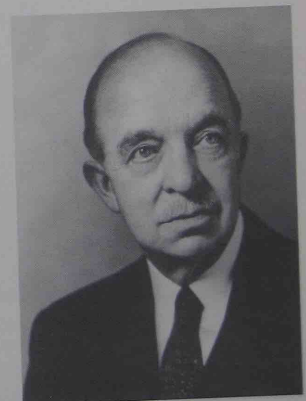
Noble S. Elderkin
1920-1930



Theodore K. Vogler
1931-1935



Thomas Craig McQueen
1937-1945



John Milton Phillips
1946-1951



The wood carving on the screen at the back of the choir loft was done by Anton Lang, Bavarian wood carver who was perhaps best known for many years as the Christus in the Oberammergau Passion Play. Between productions of the play, Mr. Lang did wood carving for the American Seating Company of Grand Rapids, Michigan, which had the contract for this work.



Church was a Latvian family, the Graudums, who were later detained in Germany by the illness of a son. The first of three Dutch families displaced from Indonesia at the end of Dutch control there, whom Pilgrim Church brought to this country — the Johan Koorenhofs — arrived in July, 1956. They were aided in setting up a home in Duluth, and a job was found for Mr. Koorenhof at the Western Electric Company, but he later found more suitable work in Hawaii with the Libby Company, where he could make use of his specialization in tropical agriculture.

In January, 1957, the J. C. Winkelaar family with their five children came. Mr. Winkelaar was employed at the Clyde Iron Works, but later the family moved to Hoyt Lakes. In December of 1960 Mr. and Mrs. Albert Knecht came. He found temporary employment at Chung King and later employment at the Duluth Terminal. The church continued its interest in and concern for these families for a number of years. Some aid was also sent to the Konstantin Grab family of Harbin, China. This family, however, decided to live in San Francisco.

During this period Pilgrim Church played a part in the beginning of the University of Minnesota, Duluth. With the crowding of the lower campus the sanctuary was used for convocations; the church was also used for Baccalaureate services every year from 1948 through 1959, excepting 1958. Although Pilgrim Church was characterized by increased social

and world concern in the post-war years, hanging over it all was a growing cloud, which was not the making of the local church, but which eventually demonstrated its weakness. In November, 1951, the treasurer reported "that subscriptions had fallen off; that members were neglecting to pay their pledges; and also that plate collections were diminishing." One of the reasons given was "that factions had been created in the church, some of which were attributable to the merger effort." It was under these conditions that the Pulpit Committee looked for a "young man but a wise man with experience" and chose the Reverend William Halfaker of Edina-Morningside Church in Minneapolis, who preached his first sermon here on November 15, 1952.

DIVISION

As far back as May 18, 1947, the local bulletin mentioned the possibility of a merger on the national level with the Congregational Christian Churches and the Evangelical and Reformed Church. A Merger Study Committee was appointed by Pilgrim Church later in the year. A town meeting of the congregation was held in January, 1948. In April the voting members of Pilgrim Church, along with other Congregational Churches, were asked to respond to two questions: (1) whether they favored the proposed merger, and (2) whether they would participate in the church formed by such a merger if it were

carried out. On the first question the vote was 524 against and 176 in favor; on the second Pilgrim Church decided to reserve judgment.

At the national level the General Council, after considering the vote of the churches, in January, 1949 voted to proceed but was delayed by litigation begun in New York state. In December, 1953, the decision was handed down and the General Council was free to proceed. The General Council of the Congregational Christian Churches and the General Synod of the Evangelical and Reformed Church then created the United Church of Christ, and in Cleveland, Ohio in June, 1957, the Uniting General Synod first met.

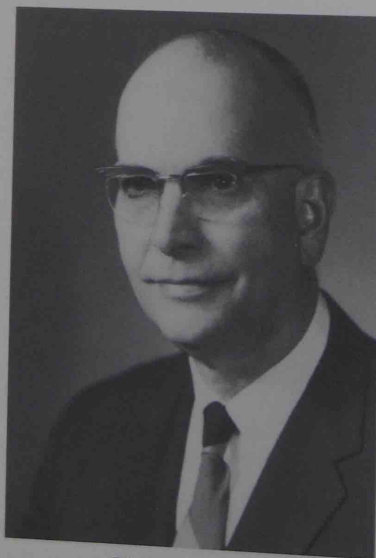
Following the vote to proceed with the merger on the national level, a report from the Deacons and Trustees of Pilgrim Church was considered at a specially called meeting on December 18, 1955. The resolution, which was passed unanimously by the congregation of 350 persons, read in part:

"That Pilgrim Congregational Church of Duluth, Minnesota, does hereby highly and solemnly declare its steadfast purpose to continue, under God, as a free and autonomous Congregational Church until such time as its membership ... shall decide otherwise."

The Deacons and Trustees, determined that nothing should divide the church, recommended that "no action be taken either to defeat or promote the merger." Those who opposed it, the report explained, feared that "the merger might bring about changes in relationships between the church and the fellowship which would interfere with the free and autonomous nature of Pilgrim Church and make it subject to ecclesiastical authority outside the local church."

As time went on the problems of remaining a single "free and autonomous" church grew greater. There was the question of the allotment of benevolences. A National Association of Congregational Christian Churches had been formed in 1955, headquartered in Milwaukee, Wisconsin. Some wanted their benevolences to go there rather than to the new UCC Minnesota State Conference. Several attempts were made to work out complicated systems of percentages. There was also the problem of delegates voting at Minnesota Conference meetings. At one point they were instructed to take part in all business except when the Conference was considering the proposed consolidation with the Northern Synod of the Evangelical and Reformed Church.

A meeting was arranged on November 28, 1960; Mr. George B. Hastings, member of the Commission to Prepare a Constitution for the United Church of Christ, presented the affirmative argument and Dr. Howard C. Conn, minister of Plymouth Congregational Church in Minneapolis, offered the negative.



William L. Halfaker
1952-1971

The Tiffany Windows



Field Memorial Window



Barnes Memorial Window

There are five paired windows made by the famous Louis C. Tiffany Studios and flowers. Three bear the Tiffany signature: one (the Field Window) is as Tiffany name, but is believed to be authentic. In contrast to the transparent glass streaked and mottled in color and plated, or layered, to achieve the desired Window (not pictured) is at the foot of the aisle on the Fourth Avenue side of

Following the presentations, members were again canvassed, with the result that Pilgrim Church refused to approve the constitution of the United Church of Christ 351 to 195.

On February 20, 1962, members voted on a resolution to become a member church of the National Association of Congregational Christian Churches. The result was 236 yes votes and 367 no votes. Still attempting to find a compromise, the congregation at a special meeting in November of 1962 agreed to be an "associated church" of the Minnesota Conference of the United Church of Christ and also to request associate membership in the National Association of Congregational Christian Churches.

Throughout the disagreements and indecision annual reports speak of the impartial leadership of the pastor and the congregation's appreciation for his service. But at the annual meeting in 1964, Dr. Halfaker, expressing concern over the merger controversy which "has often distracted us from what should be primary concerns and has seriously damaged our public relations for nearly twenty years," recommended that the church reach a decision. At a special meeting of the congregation four days later on January 29, 1964, he recommended that the ballot

The Tiffany Windows



Memorial Window

Duncan-Hegardt Memorial Window

is C. Tiffany Studios in New York. All depict outdoor scenes with mountains, lakes, trees (Field Window) is ascribed to "Tiffany Studios." The Barnes Window does not bear the to the transparent glass used in most older stained glass windows, Tiffany used translucent to achieve the desired effect. The firm went out of business in 1926. The Matter Memorial burth Avenue side of the church. The Hoopes Memorial Window is pictured on page 8.

designed to provide the music of 25 English-type bells and a tonal equivalent of 40 tons of cast bells. They were played for many years each Sunday morning at 10:15 a.m. and daily at 12 noon and at 6 p.m. The Walker and Weaver Memorial Windows in the vestibule were dedicated on October 6, 1957. These beautiful windows, designed and created by Edward M. Leighton of Minneapolis, depict six historical events significant to Congregationalism (see page 16.)

During this period Pilgrim Church ordained three of its young men: on September 13, 1953, George Macaulay III, who later served the Granite Falls and Belview Congregational Churches in Minnesota; on July 8, 1956, John Edward Nutting, who went to the Second Congregational Church of Hyde Park, Vermont; and on July 1, 1962, William James Halfaker, who began his ministry at the Federated Church of Milton-Freewater in Oregon. The Reverend John Bertsch, who came to Pilgrim Church as its associate minister, was also ordained here on October 12, 1959.

The Cambridge Club, an organization of college young people, held its first meeting under the leadership of Mrs. Mary Van Evera on November 10, 1946. In 1954-55 this organization became the United Youth Fellowship, sponsored jointly by Pilgrim Church, Lakeside Presbyterian and Glen Avon Presbyterian Churches. The ecumenical movement moved swiftly among the young. During the 1960s work of the United Campus Ministry was carried on on the UMD and Superior State campuses under the United Ministries in Higher Education, an organization which on the national level includes the American Baptists, Christian Church (Disciples of Christ), Church of the Brethren, Episcopal Church, Moravian Church in America, Presbyterian Church in the United States, Reformed Church in America, United Church of Christ, United Methodist Church and the United Presbyterian Church in the U.S.A. Interest in Northland College continued with regular offerings and donations. Dr. Halfaker served on the

read: "Be it resolved that the Pilgrim Congregational Church of Duluth hereby becomes a member of the United Church of Christ." The vote, which was announced on February 5, resulted in 304 votes in favor and 291 votes opposed. Some felt that the vote was not decisive enough. As a result, the following years saw many members leaving Pilgrim Church to join the new Duluth Congregational Church. The annual meeting of January 19, 1966, records 146 transfers to the new church.

And so the congregation divided, as has happened innumerable times in history, but through it all, the ministry continued; growth and improvements occurred. At the annual meeting in 1958 recommendations of a planning committee to remodel the church were approved. Church School and youth work facilities were improved, the kitchen remodeled, and a new parlor and a chapel were provided. The cost was \$140,000. At a special meeting on September 6, 1964, the Harding property at 2305 East Third Street was purchased in order to alleviate the crowded conditions of the Christian education facilities.

A NEW SENSE OF MISSION

A most welcome addition to the church and its services were the Carillon Bells, a gift of Mr. and Mrs. Herbert L. Nordal in memory of their parents. These bells, dedicated on March 20, 1955, were



Second floor Chapel constructed in 1958

Northland Board of Trustees from 1954 to 1971 and served as its chair during the last four years of his term.

"I have many happy memories of Pilgrim Church and its members. It has always been a friendly and caring church dedicated to the work that a church should be doing."

Bea Halfaker, wife of pastor Bill Halfaker

The Pilgrim Church Covenant, which appears on many church bulletins and is used as a basis for church membership, was adopted by the church at a meeting on November 15, 1953:

We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose, to walk in the ways of the Lord made known or to be made known to us. We therefore join and covenant with each other to worship, work and serve together as loyal disciples of Jesus, to live among our fellow men a life of righteousness and brotherly love, and to do all within our power to promote the reign of God's will in all human relations.

In December, 1956, appeals were made for funds for Hungarian relief. The envelopes and loose offering on Christmas Sunday were used for this, and added funds were requested, with the result that \$3,490.11 was sent, in addition to six large bags of clothing for the Church World Service. In 1960 ninety new members were received, the largest number since Mr. McQueen had brought 121 into the church in 1943.

On January 1, 1970 Pilgrim Church claimed a membership of 631 persons. Pledges reported at the annual meeting in 1970 totaled \$75,028, a gain over the previous year of \$2400. Benevolences amounted to \$14,032.

The church celebrated its one hundredth anniversary in January, 1971 with numerous events befitting the occasion. A centennial service was held on Sunday, January 17, with Conference Minister Dr. Carl Hansen preaching; it was followed by a 4 p.m. party for the whole congregation. A festive banquet was held on Wednesday, January 20, the actual anniversary day. Guest speaker was Dr. David M. Stowe, Executive Vice President of the United Church Board for World Ministries, and former pastor Noble Elderkin was an honored guest. On February 2, a centennial organ recital was held, featuring renowned organist Marilyn Keiser of Asheville, North Carolina. An excellent church history was written by historian Anna Lee Stensland, which became the basis for the present work. Chairman of the Centennial Committee was church treasurer Jesse D. Bradley.

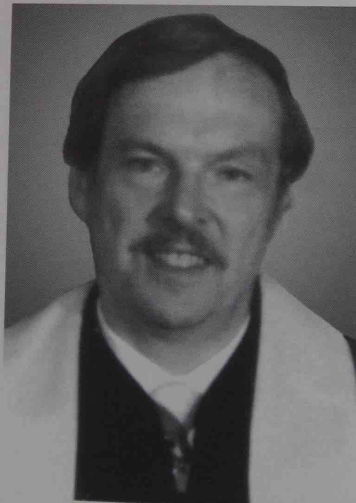
INTO THE SECOND CENTURY

Pilgrim Church began its second century much as it had begun its first...enthusiastic, committed, but also strengthened by the new bond born of their long bout with division and pain. Pilgrim people have always been self-conscious and introspective because of their diversity, and these healthy traits were nourished by Dr. Halfaker during the painful split in the 1950s and '60s. At the personal level it forced members to conclusions about their own faith, but at the congregational level it left a distinct diversity of thought which has been at once the strength of and the challenge to the membership. It is this characteristic which has been most celebrated and most controversial about Pilgrim Church in its recent history.

Following 18 years of faithful and productive service to Pilgrim, Dr. Halfaker resigned in February 1971 to accept the position of Minister for the Central-Wabash Association of the UCC Illinois Conference. His pastorate was marked by strong leadership and significant change; he also served the church longer than any other of its clergy.

The pulpit committee recommended and the congregation called Royal F. Shepard Jr. of Montclair, New Jersey, as Pilgrim's new pastor, and he was welcomed at a reception on August 1st. Besides choosing a new minister, major changes also were being planned during the summer of

1971 which would significantly affect the life of the church. The Church Council was reduced from 60 to some 15 members and the office of moderator was created; the old boards of male deacons and female deaconesses were replaced by a mixed Diaconate, and other committees were formed to serve stewardship and mission and Christian education. An endowment, the Second Century Fund, was set up to provide a perpetual supplement to budget income. Before the year was out, John M. Dickerson was elected the first Pilgrim Moderator. During the last five months of the year, the new pastor preached 24 sermons, celebrated six weddings and five baptisms, and led two funeral services. He quickly distinguished himself for the intellectualism, literary quality, and stimulating impact of his sermons. He also wrote poetry.



Dr. Royal F. Shepard
1971-1982

Dr. Shepard concentrated on strengthening financial support of Pilgrim. There had been budgetary shortfalls for several years. Pledges failed to entirely cover the budget due to the previous loss of members and the cost of maintaining the large building. Church membership throughout the 1970s stood at approximately 550, half of what it was 20 years earlier. The annual budget grew from \$91,000 in 1971 to \$101,000 in 1975 and \$132,800 in 1979. The Hearing House on East 3rd Street was sold in 1973; the congregation, diminished by the split in the 1960s, no longer required the building for its special activities.

The church building itself required numerous repairs during 1972, '73, and '74, including the roof, heating systems, the organ, windows, interior walls, and carpeting. Some changes were also made to allow for barrier-free access for the handicapped. Much of the work was volunteered by church members or underwritten by the Women's Fellowship. A result of this work was the use of church facilities by various groups and organizations, filling a community need and providing some additional income. The pastor observed in the 1977 Annual Report: "Those who doubt whether our large and expensive building gets used would find their doubts banished if they used it more themselves." Among users have been the Nat Polinsky Institute (with recreational activities in the church for handicapped adults), Alcoholics Anonymous, Matinee Musicale, UM-D, and the Boy Scouts. The church offices were also redecorated at this time, and in 1977 the sanctuary was carpeted and repainted. A subsequent appraisal set the value of the church building at \$2.1 million.

"If woven into a tapestry (our) experiences would show a mixture of colors and textures representing joys and sorrows, darkness and light... (and) threads representing the witness of people who stood up to be counted when issues of justice and ethics presented themselves..."

*Elsie Jean Austin,
Dir. of Christian Ed. 1970-1979*

Pilgrim assumed a leadership role in local ecumenism during the mid-1970s. Summer worship services were shared with University Methodist Church. Pilgrim became a major sponsor of the United Campus Ministry. Numerous activities brought together members of six local churches in the East End Ecumenical Cluster for discussions, Bible study, and Lenten services. Dr. Shepard and trustee Clifford Grindy secured money for the new non-denominational Twin Ports Ministry to Seafarers through the UCC Board for Homeland Ministries. In 1972, the Women's Fellowship sponsored its first purchase of SERRV crafts (Sales Exchange for Refugee Rehabilitation Vocations) to generate income for individuals in developing countries; in subsequent years SERRV sales through the Women's Fellowship have generated thousands of dollars for needy recipients.

"I think of so many people who came to my rescue, who sent me kindly notes, who pitched in when they were needed and who said to me in different ways, 'your people shall be my people, and your God, my God.'"

Royal Shepard, from Annual Report of 1977

Within the congregation, special efforts were made to strengthen fellowship, including a regular Adult Forum, which later assumed the form of weekly adult education programming.

The Forum was used to discuss such timely concerns as drugs, abortion, marriage, and social issues. In his 1977 Annual Report, the pastor said, "It seemed important that we provide a haven for the free expression of legitimate moral concerns even though we might not endorse positions expressed." Neighborhood member-colonies were organized to facilitate social activity.

"There has been a great change in the role of women, from a male-dominated hierarchy to more women as deaconesses..., as trustees, and as moderators. We have welcomed women associate ministers and even a lesbian minister. We have learned a lot."

Gertrude Jacobson, member

A strong focus on music during the 1970s also resulted in an enriched liturgy; Ray D. Baker served as organist and choir director from 1969 to 1982 and is widely remembered for his artistry. A bicentennial worship service on May 2, 1976 was a particular highlight. Pilgrim had become "a local mecca for musicians" according to Dr. Shepard.

The trustees wrestled with financial problems for several years before balancing the budget in 1976. The church budget was \$120,000., while membership dropped to 509, smallest since 1920. Robert F. Eaton was moderator during 1972, Clifford H. Grindy in 1973 and '74, Clark Crowell in 1975 and '76, and Rolland G. Nelson during 1977 and '78. The parsonage at 2125 East 3rd Street was sold in 1978, and a housing allowance was allocated for the pastor instead; the sale brought \$64,000.

NEW FACES

1979 brought important changes in key personnel at Pilgrim. Secretary Dorothy Belt retired in June after serving the church for 28 years, first as Director of Christian Education and then, in the words of Dr. Shepard, "as the most erudite and intimidating church secretary west of Boston." Her contributions to the congregation were enormous. Dorothy Belt was succeeded by Charlotte Lee. Later in the same year, Elsie Jean Austin resigned after nearly ten years as Director of Christian Education. On the other hand, another woman with remarkable skills was recruited when Joan Morrison was installed at the annual meeting as Pilgrim's first woman moderator.

In general, the 1970s and early '80s were a time when the role of women in the church was expanded. As Director of Christian Education during the 1970s, Elsie Jean Austin played an important role in the life of the church. Joan Morrison distinguished herself as moderator from 1979 to 1982. Laura Loving became the first assistant minister in 1980, and the following year Elizabeth Oettinger of Marin, California, was called as Pilgrim's first woman associate minister; Ms. Oettinger was trained at Yale Divinity School and ordained at Pilgrim on October 19, 1981.

The Tiffany Style Windows

The Hornby and McGonagle memorial windows depicting mountain and lake scenes, respectively, are on the Fourth Street side of the nave. These were made and designed in 1954 by Westminster Studios of New York, a successor firm to the Tiffany company. Though cost prohibited a complete duplication of the Tiffany process, these windows are made of Tiffany glass and styled to appear like the older windows. Proprietor of Westminster Studios at that time was the artist Oscar Julius.

The second panel of the McGonagle Window is dedicated to "a host of men and women whose love and devotion to Christ and the Church are an abiding inspiration."

The "History Windows"

In the vestibule of the church are two windows installed 1957. The Walker Memorial is at the left. Its top scene shows the founding of Harvard College to continue the tradition of a learned ministry. In the center we see The Haystack Prayer Meeting on the campus of Williams College. This meeting of students in a thunderstorm led to the founding of the first American foreign mission society.

On the right is the Weaver Memorial Window. At the top we see John Robinson, pastor of the exiled English

congregation in Leiden, The Netherlands. He is delivering his farewell sermon to the company departing from Delfthaven on that pilgrimage which led them to the founding of Plymouth Colony. The center panel depicts the signing of the Mayflower Compact. At the bottom Thomas Hooker addresses the first colonial legislature (The General Court) of Connecticut. The bottom panel shows Lyman Abbott delivering a sermon attacking slavery in Terre Haute, Indiana just before the outbreak of the Civil War. A printed copy of the sermon resurfaced while Dr. Halfaker was minister of the same Terre Haute church.

The Roberts Memorial Window

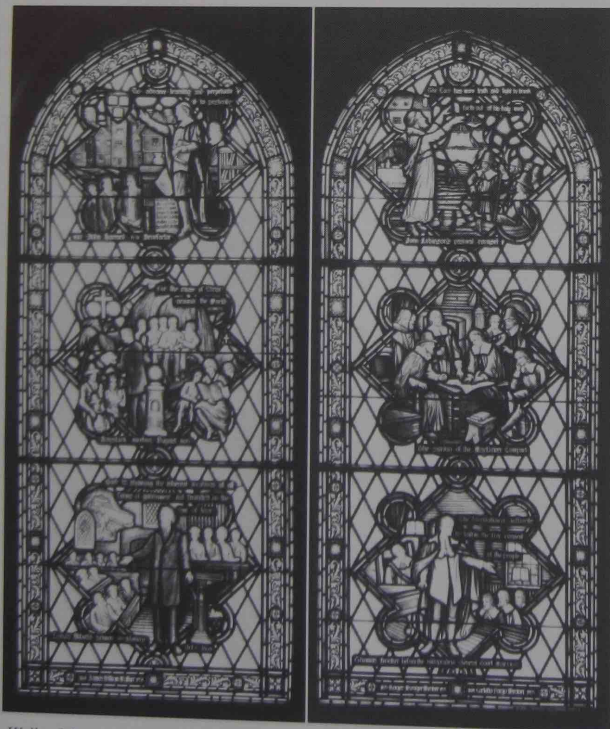
The subject of this window is education, as an extremely important part of the organized Christian work of the founding American Congregationalists. The artist, Odell Prather, selected pen and ink sketches of some of the university and college buildings illustrated in a book, "Congregationalists in America", published in 1894 by the Rev. Albert E. Dunning, D.D. He selected a few of these buildings which could be simplified in diagrammatic drawings: their selection hinged on the way they would combine aesthetically as much as on any other factor. The building diagrams are vignetted, arising from and fading into the background glass, to keep them from being too detailed or too dominant.

Flame-like forms symbolize the flames of the Holy Spirit. On either side are the symbols of education: the oil lamp and the open book.

Near the bottom of the window flows the stream of Living Water, and at the far left and the far right are two tall trees which stand for the Tree of Life and the Tree of Knowledge. At the top center of the principal panels is the symbol which represents the emblem of the United Church of Christ.

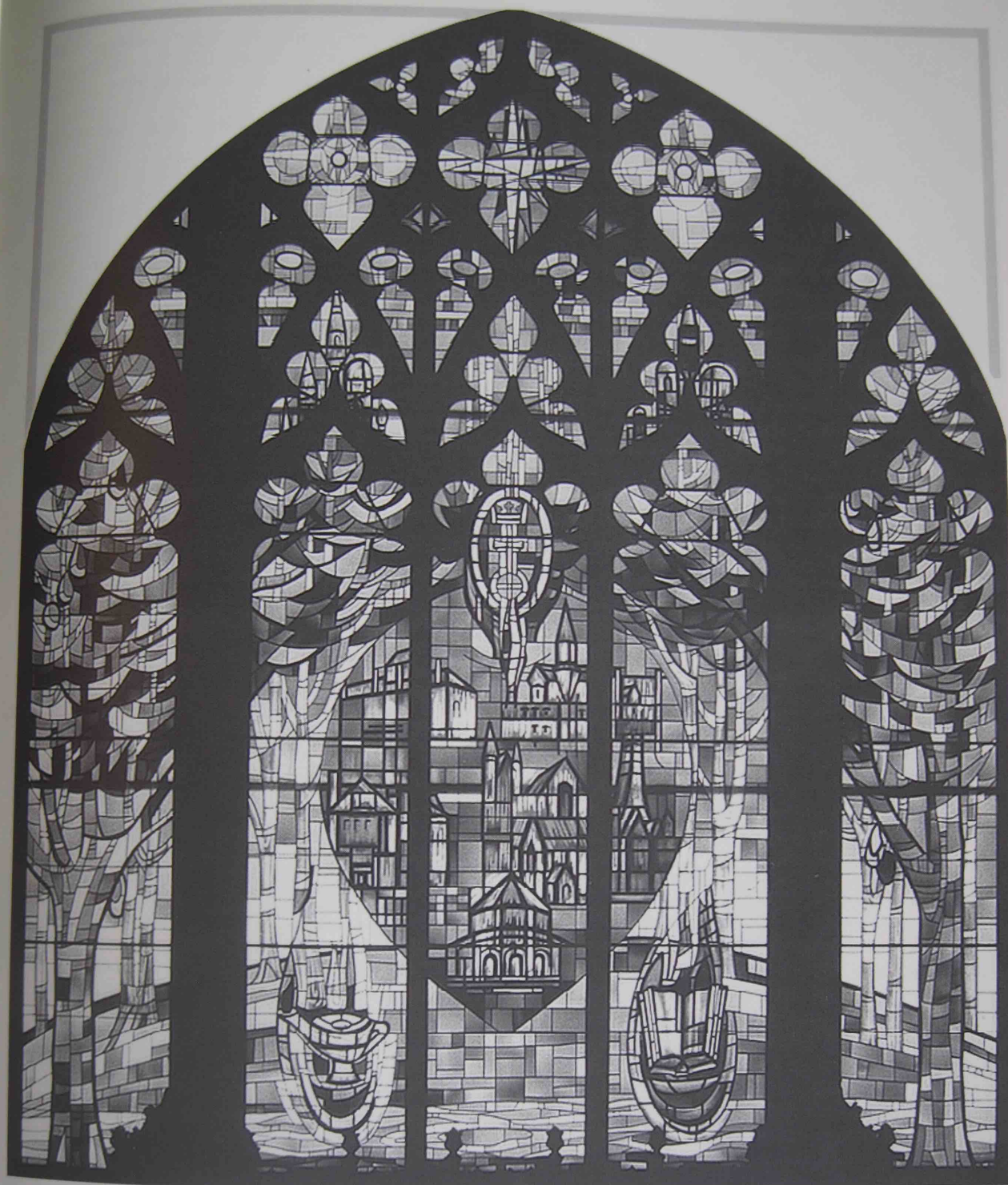
In the tracery there are a few more symbols. The star of incarnation is in the center quatrefoil at the top. The buildings indicated in the right and left portions of the tracery immediately above the main panels are symbolic of the Holy City, the New Jerusalem. (Aesthetically, they form a balance for the buildings in the main panel.)

The colors have been chosen to harmonize with those in the existing windows. The rich reds, blues, golds and olive greens parallel the colors in the side window. The light tints (which we think of as "whites" in glass) help to balance the light clerestories as well as some white cloud representations in the landscapes. The theme also harmonizes with the landscape windows of the nave, by using trees - not only two symbolic ones, but also some of the native white birches.



Walker Memorial Window

Weaver Memorial Window



The historic colleges and universities represented here by the diagrammatic drawings follow in a counterclockwise order:

Bottom:

Osborn Hall, Yale University, New Haven, Connecticut

Above Yale, at the right:

Memorial Hall, Harvard University, Cambridge, Massachusetts

Top right:

Jubilee Hall, Fisk University, Nashville, Tennessee

Upper left:

Mount Holyoke College, South Hadley, Massachusetts

Center, in back of Harvard:

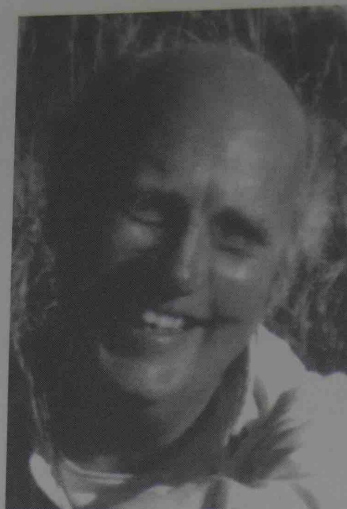
Peters Hall, Oberlin College, Oberlin, Ohio

Left, below Mount Holyoke:

Wheeler Hall, Northland College, Ashland, Wisconsin



Elizabeth Oettinger
1981-1986



Jack Fitzgerald
1984-1985

The magnificent Roberts Memorial Window was commissioned for the sanctuary in 1978 and dedicated on October 14, 1979 as a tribute to long-time member Arthur Roberts. Designed by renowned artist Odell Prather, the large stained-glass window reflects Mr. Roberts' devotion to truth and the role of higher education in the Congregationalist and UCC traditions, employing rich symbolism and a burst of sunny hues in its five large panels. The window was the gift of Mary McGonagle Roberts.

"I remember so many of you who shared your lives with me and let me into your concerns and private celebrations, and those of you who ministered to me in significant ways. I loved my six years at Pilgrim"

Elizabeth Oettinger

The mid-1970s signalled a shift in emphasis from higher education to children and families. There was expanded Church School, 7-Uppers, and older teen Pilgrim Fellowship programming. In 1979, traditional one-hour worship services were supplemented with one-hour adult education programs, which allowed for children to attend one half of the regular services with their families and hour-and-a-half Christian education classes afterward. The Living the Word curriculum was adopted at the time. By 1982 150 children were participating in the Church School and adult education sessions drew an average of 45 to 50 persons each Sunday. An alternative Bible study class led by Royal Shepard and Dorothy Belt attracted 12 to 15 more.

Dr. Shepard initiated a colorful tradition in 1980 by negotiating a pastoral exchange with a UCC-affiliated church overseas. He and Mrs. Shepard travelled to Bath, England to officiate at the Argyle United Reformed Church for the summer; Argyle pastor Rev. John Young arrived at Pilgrim on June 14th and preached through September 1. A delegation of ten Argyle members visited Pilgrim during August 1981, and

then 19 Pilgrims went to Bath in 1983, in each case lodging with host families for ten days or two weeks. The two congregations have been visiting ever since. It was also in 1980 that Pilgrim and Peace Church together sponsored emigration to Duluth of a Hmong refugee family from Laos.

The four years between 1982 and 1986 were trying ones for Pilgrim Congregational Church. After 11 years as pastor, Royal Shepard resigned in December, 1982 to accept a similar post at Packanack UCC Church in Wayne, New Jersey. Associate Minister Elizabeth Oettinger stepped in as interim pastor while a search committee began the process of seeking out a new senior minister, aided by interim associate minister Margaret Morris of Duluth. Jack Fitzgerald of Alpena, Michigan was called in January, 1984. He was a gifted speaker, vocalist, and spiritual leader who quickly won the affection of the congregation, but he suffered from serious health problems within weeks of his arrival in Duluth, and he died on March 25, 1985, barely a year after his installation. His brief ministry and his untimely death had a profound effect on Pilgrim; he left the congregation a better, stronger people. Ms. Oettinger, briefly restored to the associate minister's role, became interim pastor for the second time in as many years while a new search committee started over again. Richard Nelson served as interim associate minister.

"We felt a link with the people at once, and then came to appreciate the aesthetic gifts, as well as the mission commitment which are still so strong at Pilgrim"

Nancy Fitzgerald

Before a new senior minister was chosen, Ms. Oettinger resigned in March, 1986 to relocate in Seattle, Washington.

David Wheeler and David Ransom served briefly as interim associate ministers until the position of associate minister was filled. Dr. John H. Kemp was called as senior minister effective August 1, 1986. Jack Kemp had served for 15 years as pastor at St. Anthony Park United Church of Christ in St. Paul. Robert E. Heller noted that Pilgrim had been served by no fewer than seven ministers during his four-year tenure as moderator between 1983 and 1986. Emmajane Finney was called as associate minister on March 29, 1987. Secretary Charlotte Lee left in the summer of 1982 to be replaced by Patricia Wellborn, who held the position for the next 11 years. A formal personnel policy was adopted at the Annual Meeting in 1983.

Besides the conspicuous changes in the ministerial and clerical staffing, there were other important staff developments as well. Jesse Bradley retired as church Treasurer following a remarkable 27 years of service. Organist Ray Baker resigned in March, 1982 after leading the music program for 13-1/2 years. He was succeeded by Dan Jaeckel as organist and choir



The Jacckel organ was built in the highly stylized 18th and 19th century French organ tradition, and completed and dedicated in 1988. The console is mahogany and the case is fumed, oiled oak. The organ contains 3012 pipes, 45 stops and 63 ranks.

TOWARD A NEW CENTURY



Dr. John H. Kemp
1986-



Emmajane Finney
1987-1990

director; Steve Morgan assumed the role at the end of 1984. In the fall of 1986 Thomas A. Bumgardner became music director and Norma Stevlingson organist.

"(I) found the teaching ministry a great opportunity for learning, and the preaching ministry a great opportunity for listening, and the prophetic ministry not so mysteriously connected to the nurturing of relationships."

Emmajane Finney

The organ itself became the focus of long debate; it was now 68 years old and in poor condition despite frequent and costly repairs. A committee formed in 1985 recommended that it be replaced using as seed money a \$120,000 bequest left by member John Dalton; 80% of the congregation agreed to the plan and a fund drive was undertaken. The \$360,000 contract was let May 14, 1986 to Dan Jaeckel of Duluth.

An exquisite new tracker pipe organ was completed in the summer of 1988 and dedicated October 30 with an inaugural concert by world-renowned French organist Marie-Claire Alain. The organ was also featured on Palm Sunday, March 19, 1989 in a new work for organ and choir commissioned by Richard and Dorothy Nelson; composed and directed by Daniel Pinkham of the New England Conservatory of Music, the piece was entitled "Small Passion". Several subsequent performances on the new Jaeckel instrument have been featured on public radio stations across the country. A special organ concert series is now held in the church each year.



A five-year study of the organizational structure of the church resulted in major changes to the by-laws in January, 1990. The revised constitution incorporated changes which had been adopted by the church during several previous decades, and it clarified the relationships between the various boards and committees. It encouraged broader ownership in the church and resulted in a stronger Church Council representing the Diaconate, the Boards of Trustees, Christian Outreach, and Christian Education, and the Women's Fellowship; and with oversight of the Hospitality, Peace & Justice, Music, Nominating, and Personnel Committees. The Moderator would preside over the Council. The ad-hoc by-laws committee was chaired by former Moderator Robert E. Heller. Bob Heller had been succeeded by Ruth Ann Eaton as moderator in 1987, and David Zentner assumed the role two years later; Mr. Zentner was moderator from 1989 through 1992. In 1985 the church budget surpassed \$200,000. for the first time.

"The strength of Pilgrim has always been in its people with their tremendous talents. We must marshal our resources and continue to attract people with talents, abilities and respect for each other."

Robert Eaton, moderator, 1972

Social concerns and outreach were elevated during the 1980s to a major priority. A Board of Christian Outreach was organized in 1981 to address social needs in various arenas. Pilgrim participated in organizing the Duluth Jail Chaplaincy and establishing and supporting a local food shelf and soup kitchen for the needy. Local programs like Meals on Wheels and Habitat for Humanity were given support by Pilgrim and many of its individual members. Financial support was provided for a special medical mission to Somalia by Dan and Jan Gerber in 1987 and '88. A Peace & Justice Task Force studied denominational involvement in peace issues and in 1988 the congregation affirmed Pilgrim as a Just Peace Church... "to make a difference in a world in which conflict and injustice abound." In October, 1988, peace activist and UCC minister William Sloan Coffin of Riverside Church in New York City was brought to Pilgrim to speak about U.S. international policy. A task group recommended adoption of inclusive language in worship at Pilgrim. The Women's Fellowship

"I believe that I brought a somewhat different perspective to Pilgrim...heart-and-soul types of questions rose to the surface... As a faith community we examined those questions, we looked boldly into one another's eyes... and prayed together."

Deanna Euritt

began generating significant profits through SERRV sales in 1988 and '89, making possible a \$1,000 gift to the One Great Hour of Sharing offering.

During 1990 the Peace & Justice Committee initiated a series of adult education programs to examine issues related to human diversity, such as race, religion, gender, and sexual orientation. Racism directed against African-Americans and Native Americans became a strong focus. The committee also co-sponsored the formation of a support group for Parents and Friends of Lesbians and Gays (PFLAG). The Diaconate discussed the implications of becoming an open and affirming church for homosexuals, but decided against taking any initiatives. When Emmajane Finney vacated the position of associate minister in October 1990, John Clark Pegg became interim associate minister. Deanna M. Euritt of Sonoma, California, was called to fill the post. She became the first gay or lesbian person on the Pilgrim pastoral staff and her selection was greeted with some controversy; she was ordained in California in December 1991 and officially installed at Pilgrim the following February, although she began her ministry at Pilgrim on November 1. She left Pilgrim in October 1992 to return to California.

Following Deanna Euritt's resignation in 1992 the interim position was filled by Virginia Kennedy Bergfalk. Jody Ondich was called as associate pastor in June 1993, and arrived on August 15. She was specially trained in Christian education skills, but assumed the full range of pastoral duties soon after her arrival when Jack Kemp left for a three-month sabbatical. Yvonne Schmidt succeeded Patricia Wellborn as church secretary and office manager that same Fall. Peggy Downing was elected moderator at the 1993 Annual Meeting.

The '90s have been a time of wide-ranging opportunity for engagement and involvement at Pilgrim Congregational Church. With the stimulation and leadership provided by an able pastorate, the congregation has found diverse and exciting

paths to new spirituality, to Christian witness, to community and global humanitarian service, and to celebration of the individual and collective gifts of its members.

The Broadbase Organizing Project (later BOND) was initiated in 1990 by local churches, organizations and unions to address social issues in the community; Pilgrim became one of its 18 participating members. The ecumenical coalition addressed housing, health care, and economic development concerns. The Board of Christian Outreach provided money and volunteers for Habitat for Humanity, and helped fund the Central Hillside United Ministries (CHUM), Twin Ports Ministry to Seafarers, United Campus Ministry, Arrowhead Interfaith Council, United Theological Seminary, and Northland College, besides continuing generous support for Our Church's Wider Mission (OCWM). The Pilgrim Fund, created with a bequest by Margaret Mitchell, distributed money for Women's Transitional Housing, Damiano Soup Kitchen, Victims of Sexual Assault, and various CHUM services. A Thanksgiving collection went to the Emergency Food Shelf. The Women's Fellowship also contributed to several local charities with Bazaar profits.

The Stephen Ministry program was initiated at Pilgrim in 1991 through the Diaconate. Several Pilgrims were provided intensive training to serve as caregivers. Gertrude Jacobson and Mary Lemke were the first Stephen leaders, and they were succeeded by Kate Baldwin and Joan Semenchuk in 1994. Three classes of Stephen Ministers were trained between 1992 and 1995, with a total of 15 "graduates".

When Emmajane Finney left Pilgrim Church in 1990, William Johnson was appointed as interim Christian education coordinator. In 1992, Karen Post succeeded him and served part-time through the summer of 1993 when associate minister Jody Ondich took over coordination of the Christian education programming. Church School participation averaged about 100 children. Jane Nelson was employed as children's music director in 1992 and successfully revived an enthusiastic choral program, including an excellent Junior Choir. She was succeeded in September 1995 by Peggy White.

The Kerygma Bible study program was introduced at Pilgrim in 1993 by Jackie Falk, with one-hour meetings before services each Sunday. No Bible study classes had been held here for several years preceding that date. This program was well



Deanna M. Euritt
1992



Jody Ondich
1993-

received and has continued since that time; in 1995 two Kerygma classes were being offered, led by Jackie Falk and Jack Kemp.

"We have balanced pretty well the caring for our inner spirits, for the physical shell which is our church, and for our brothers' and sisters' human needs...and not as well as we want to, acting for peace and justice in the world community."

Mary Van Evera, member

A new Mission Statement was adopted by the church at the 1993 Annual Meeting. Subsequently, a long range planning committee developed a vision for the church which was presented at the 1994 Annual Meeting and implemented later in the year. The committee recruited task groups to develop programs to fulfill goals in the areas of worship, fellowship, mission outreach, and building needs. At the same time the Trustees adopted a strategy for a balanced budget based on the discipline of the boards and committees and the generosity of our pledging members. The Pilgrim Fund provides about \$30,000 in earnings each year. Disbursements from this fund can now be used for special projects in the church or in the wider community instead of covering shortfalls in the annual budget.

In his 1995 annual report Senior Minister Jack Kemp talked about the long range planning process and the rich and rewarding agenda it offers. He talked about "a good spirit of looking ahead." Even in this time of reflection, as we celebrate the innumerable people and events which have made Pilgrim Congregational Church what it is today, it is the nature of this special family of Christians to look not so much backward as ahead. Our pastor said it best: "May God lead us as we seek to live out our faith as Pilgrims.... Together, in this anniversary year, let us celebrate who we are as Christ's people, and let us search out ways we can be ever more faithful to that rich calling."

"I hope and trust that Pilgrim Congregational Church in the years to come will continue to wrestle with the most pressing social issues of the times and will serve as a beacon of hope and an agent of change for our community at large."

*John Clark Pegg, Interim Assoc. Minister,
1990-1991*



1995 CHURCH OFFICERS; BOARD AND COMMITTEE MEMBERS

Church Council

Peggy Downing, Moderator
Joan Morrison, Clerk
Rick Sailstad, Treasurer
Patricia Clure, Trustees
Sara Carlson, Diaconate
Joyce Hidahl, Christian Education
John Merrill, Christian Outreach
Nancy Sailstad, Hospitality
Huck Andresen, Nominating
Jean Dohm, Women's Fellowship
Keith Brownell, Peace & Justice
Jean Walters, Music
Bill Mickelsen, Personnel
Peg Johnson
Mary Olin
Gerry Heller
Mack Fredin
Joe Leek
Clyde Johnson

Board of Christian Education

Joyce Hidahl, Chair
Sara Lounsbury, Chair
Jackie Falk
Rikka Johnson
Bonnie Matuseski
Allison Fochs
Cindy Harrison
Ben Anderson
Dawn Silvestrini
Mary Decatur
Kerry Hanlon

Board of Christian Outreach

John Merrill, Chair
Jane Erjavec
Rick Agar
Dennis Falk
Steve Cushing
Terese Tomanek

Diaconate

Sara Carlson, Chair
Cyrus Brown
Paul Cutler
Bill Mickelsen
Jane Shull
Peg Kirsch Lee
Joan Semenchuk
John Erjavec
Steve Watry
Carolyn Clark
Kitty Van Evera
Pam Tyler

Trustees

Patricia Clure, Chair
Gay Lynne Liebertz
Doug Britton
Jon Welles
Karl Honigman
Wally Niss
Marge Whitney
Amy Zelen
Pat Rood

Hospitality Committee

Nancy Sailstad
Janine Bjerkle
Susie Britton
Margo Zentner
Pauline Schroeder
Sheralyn Zlonis

Music Committee

Jean Walters
Nancy Fitzgerald
Kim Keelor
Lyn Clark Pegg
Lisa Pratt
Roy Magney

Nominating Committee

Huck Andresen
Dorothy Honigman
Cliff Grindy
Jane Killough
Steve Downing
Lois Heller
Fran Leek
Michael Zlonis

Peace & Justice Committee

Keith Brownell, Chair
Nancy Heller
Joan Setterlund
David Fraser
Judy Casserberg
Sharon Kemp
Ted Harwood
David Camenga

Personnel Committee

Doug Britton, Chair (Trustees)
Robert Eaton
Dale Baker
Karen Andresen
Bill Mickelsen (Diaconate)
Kerry Hanlon (Christian Ed.)

Delegates to Minnesota Conference & Eastern Association

Judy Casserburg
Dan Walters
Peg Johnson

Pilgrim Fund Distribution Committee

Julie Johnson, Chair
John Morrison
Robert Eaton
Roy Magney
Nancy Fifield
Joel Labovitz
Marge Whitney

125th Anniversary Committee

Kay Slack
Hazel Niss
Roy Magney
Pat Labadie
John Fochs
Lisa Pratt

Historical Committee

Mac Fifield
Joe Saver
Mary Brain

Women's Fellowship Board

Jean Dohm, Co-Chair
Laurie Cushing, Co-Chair
Ellen Harkey
Jeanne Parson
Mary Brain
Dorothy Honigman
Gerry Heller
Patricia Clure
Barb Watry
Ellen Harkey
Sharon van Druten
Peggy Bard
Gertrude Jacobson
Edith Matzke
Vera Dunbar
Dorothy Waldo

Church Staff

John H. Kemp, Senior Minister
Jody Ondich, Associate Minister
Yvonne Schmidt, Office Manager
John Yukich, Custodian
Art Bumgardner, Music Director
Norma Stevlingson, Organist
Peggy White, Children's Music

MEMBERS OF THE CONGREGATION

Elizabeth Adams
Penny Agar
Rick Agar
Sarah Allard
Gordon Amundson
Ruth Amundson
Karen Amundson
Ann C. Anderson
Benjamin Anderson
Harvey Anderson
Keith Anderson
Kyle Anderson
Susan Anderson
Whitney Anderson
Briar Andresen
Charles H. Andresen
Glen Andresen
Karen Andresen
Mary Bradley Arnold
David Asplund
Carol Atkins
Earl Austin
Martin Austin
Mary Austin
Karen Zentner Bacig
Tom Bacig
Brad Bagley
Elizabeth Bagley
Heidi Bagley
Mardi Bagley
Peter Bagley
Dale Baker
Janelle Baker
Karissa Baker
Maureen Baker
Robert Baker
Bliss Baldwin
Jason Robert Baldwin
Katherine Baldwin
Robert Baldwin
Sara Baldwin
Gene Bard
Margaret Bard
Charles Bateman
Elisabet Beaupre
Lyda Belthuis
Robert Berg
Harry Bischoff
Janine Bjerklie
David Bjorkman
Karen Bjorkman
Kristen Bjorkman
Ann Fifield Borim
Lyle Bourdon
Charles Bouschor
Diana Bouschor
Katherine Bouschor
Jesse Bradley
Al Brain
Mary Brain
Helen Bray
Daniel Brenning
Laura Brenning
Michael Brenning
Robert W. Brenning
Dean Brickson
Douglas Britton
Mark Britton
Melissa Britton
Molly Britton
Susie Britton
Marjorie Brooker
Warren J. Brooker

Beth Brown
Cyrus C. Brown, Jr.
Keith Brownell
Betty Buchanan
Bruce Buchanan
Nancy Burns
Carol Burton
David L. Camenga
Nancy W. Campbell
Laura Carlson
Sara Jane Carlson
Eugene Carpenter
Gladys Carpenter
Artur Casserberg
Judith Casserberg
Marion Casserberg
Denise Christenson
Steven Christenson
Carolyn Clark
David Clark
Susan Clark
Cynthia Clure
Patricia Clure
Peter Clure
Thomas Clure
David Cook
Elsie Cook
Philip Cook
Marcia Hermann Courtney
Lauri Cushing
Steve Cushing
Paul Cutler
Cheryl Dannenbring
Mary Decatur
Steven Decatur
Kristin Delano
Patricia Delano
John M. Dickerson
Jennifer Cook Dixon
Clark Dohm
Jean Dohm
Amy Downing
Greg Downing
Margaret Downing
Michael Downing
Stephen Downing
Mary Jo Drilling
R. Craft Dryer
Vera Dunbar
Robert F. Eaton
Ruth Ann Eaton
Deb Eberhart-Roth
Owen M. Eklund
Brad Erickson
Mark Erickson
Jane Erjavec
John Erjavec
Betty Everett
Gordon Everett
Greg Eliason
Andrew Falk
Dennis Falk
Jacqueline Falk
Kristine Falk
Kelly Falsani
Robert Falsani
Tara Falsani
Teresa Falsani
Vicki Farrar
Malcolm M. Fifield
Nancy Fifield
Peter Fifield
Elizabeth Fitzgerald
Linja Fitzgerald

Matthew Fitzgerald
Nancy Fitzgerald
Allison Fochs
Benjamin Fochs
Cynthia Fochs
John M. Fochs
Betsy Fochs-Hanlon
Edna Fox
David Fraser
Margie Fraser
Conrad M. Fredin
Nancy Fride
Ann Fryberger
Richard S. Fryberger
Pearl Fuller
Kandi Garrison
Mark Garrison
Dorothy Gemeinhardt
William C. Gemeinhardt
Viola Gessner
Greg Gilbert
Cary Thompson Gilbert
Beth Gildersleeve
Steven Gildersleeve
Evelyn Glendenning
Heather Glendenning
Scott Glendenning
Karen Griffith
Leonard Griffith
Clifford H. Grindy
Shirley Grindy
Dorothy Gum
Moy Fook Gum
Joseph Guse
Beatrice Halfaker
Kerry Hanlon
Ellen Harkey
Richard Harkey
Marzie Harris
Cindy Harrison
Janice Hartley
Roger C. Hartley
Christopher Harwood
Terese Harwood
Theodore Harwood
Amy Hedenberg
Ellen Hedenberg
William Hedenberg
Geraldine Heller
John Heller
Lois Heller
Nancy Heller
Robert E. Heller
Joyce Hidahl
Alice Hieb
Orvin M. Hieb
Michael Hillmeyer
Nanette Hillmeyer
Janet Hoeg
John E. Hoff, Jr.
Erik Hoffman
Kristyn Hoffman
Peter Hoffman
Dorothy Honigman
Karl Honigman
Margaret Honigman
Adrienne Ibey
Gertrude Jacobson
Paul Jacobson
John Jensen
Natalie Jensen
Shawn Jensen
Clyde Johnson

Dolores Johnson
Doris Johnson
Erin Johnson
Julie Johnson
Kenneth A. Johnson
Peg Johnson
Phyllis Johnson
Rikka Johnson
Robert W. Johnson
William Johnson
Lela Josephs
Robert Y. Josephs
Kimberly Keelor
John H. Kemp
Sarah Kemp
Sharon Kemp
Gale Kerns
Jeri Kerns
George Killough
Jane Killough
Virginia King
Peg Kirsch Lee
Helen Anne Kohlbray
Dennis Kottke
Heather Kottke
Lisa Kottke
Patricia Kottke
Steven Kottke
Judy Kream
Amy Kurshoff
Ann Kurshoff
Jack Kurshoff
Jeanne Kurshoff
C. Patrick Labadie
Joel Labovitz
Sharon Labovitz
Ward Patrick Lane
Jeannette Lang
Andrew Langager
Benjamin Langager
Dorothy Langager
James Langager
Carolyn Lee
David Lee
Theodore J. Lee
Frances Leek
Joseph H. Leek
Mary Lemke
Gay Lynne Liebertz
Rebecca Lindquist
Robert Lindquist
Sara Lounsbury
Scott Lounsbury
M. D. Lubratovich
Shirley Swain Lundberg
William I. Lundberg
William R. Lundberg
Roy T. Magney
Virginia Magney
Denise Marquardt
Gregg A. Marquardt
Michael Marquardt
Paula Marquardt
Wanda Marquardt
Jan E. Matthew
Bonnie Matuseski
Callin Matzke
Edith Matzke
Horst May
John Merrill
Tamara Meyer
Bill Mickelsen
Peg Mickelsen

Gina Mikan
 April Moir
 George Moir
 Audrey Monicken
 Milton Monicken
 Kevin Monson
 Kristen Monson
 Beth Morrison
 Joan Morrison
 John D. Morrison
 Jane Muehr
 David Nelson
 Jane Nelson
 Joyce Nelson
 Rolland Nelson
 Eleanor Nichol
 James Charles Nichol
 A. Wallace Niss
 Hazel Niss
 Linda Nyquist
 Angela O'Connell
 Nancy Odden
 Mary Olin
 Jody Ondich
 Angela Orman
 Anne Orman
 James Orman
 Michael E. Orman
 Michael T. Orman
 Jeanne Parson
 Clara Patch
 Thomas Patten
 John Pegg
 Lyn Clark Pegg
 June Perry
 Barbara Perushak
 Barry L. Peterson
 Betsy Peterson
 Bonnie Peterson
 Bruce Peterson
 Elizabeth Peterson
 Linda Peterson
 Robert Peterson
 Genevieve Plumb
 Karen Post
 Warren Post
 Janet Pratchios
 Lisa Pratt
 Doris Pride
 Kenneth Pride
 Vanita F. Priest
 Milton Prince
 Lauren Quigley
 Richard Quigley
 Melissa Quaal
 Gladys Rappana
 Robert Reichert
 Suzanne Heller Reyburn
 Robert B. Rhode
 Mary Roberts
 Patricia Rood
 Quentin Roth
 Trudy Ritchie
 Emily Sailstad
 Erin Sailstad
 Nancy Sailstad
 Peter Sailstad
 Richard Sailstad
 Tiia Sailstad
 Anna Sangster
 Hazel Sangster
 Hugh Sangster
 Joe Saver
 Judy S. Schlarman
 Don Schroeder
 Pauline Schroeder

William Schuldt
 John Seitz
 Mary Seitz
 David Sellwood
 Jack A. Sellwood
 James Sellwood
 Joan Semenchuk
 John Semenchuk
 Steven Semenchuk
 Jack E. Setterlund
 Joan Setterlund
 David R. Shefchik
 Dorothy Shefchik
 Thomas J. Shefchik
 Carolyn Shull
 Eugene Shull
 Jane Shull
 Brian Sill
 Dawn Silvestrini
 Skip Silvestrini
 Bonnie Simenson
 Caroline Simenson
 John Simenson
 Kathleen Simenson
 Allen Slack
 Kay Slack
 William J. Slack
 Joan Smaby
 Marlowe H. Smaby
 Charlotte Smith
 Ronald Smith
 Rose Smith
 Brandon Southworth
 David Spencer
 George H. Spencer
 Lisbeth Spencer
 Sue Spencer
 Dorothy Spooner
 Grace Sullivan
 Alane Sweezy
 George Sweezy
 Gordon Swenson
 Joyce Swenson
 Gloria Syck
 John Syck
 Alonzo W. Taylor, Jr.
 Charlotte Taylor
 Phyllis Taylor
 William Taylor
 John I. Thomas
 Mary Thomas
 Sarah Harwood Thomas
 Lowell K. Thompson
 Lucille Thompson
 Carol Tierney
 Terese Tomanek
 Gail Trowbridge
 Nancy Loving Tubesing
 Pamela Tyler
 Robert Tyler
 Christina Underdahl
 Len Underdahl
 Sharon van Druten
 Katharine Van Evera
 Mary Van Evera
 Amy Von
 Dorothy Waldo
 Helen Walker
 Charles Walters
 Daniel Walters
 Lydia Jean Walters
 Barbara Watry
 Stephen Watry
 Stephen Watts
 Veronica Watts
 Isabella Weld

Geoffrey Welles
 Jason Welles
 Jon C. Welles
 Jon L. Welles
 Kathryn Welles
 DeAnne M. Westermann
 Eric Whitney
 Gwin (Dick) Whitney
 Marjorie Whitney
 Merrill Whittemore
 Pearl Wilcox
 Andrea Wyss
 Jennifer Wyss

Matthew Wyss
 Hadley R. Young
 Norman Yunis
 Susan S. Yunis
 Amy Zelen
 John Zelen
 David Zentner
 Margo Zentner
 Kate Zlonis
 Michael Zlonis
 Nicholas Zlonis
 Noah Zlonis
 Sheralyn Zlonis

1995-96 CONFIRMATION CLASS

Jonathan Bjorkman
 Zack Burns
 Krista Decatur
 Carrie Downing
 Christina Erjavec
 Carolyn Kerns
 Shauna Peyton
 Erica Rood
 Lora Sweezy

Micki Agar
 Sonny Bateman
 Ted Harwood
 Adam Johnson
 Jonathan Langager
 Shawnette Loomis
 Molly Mikan
 Anna Pratt

JOINED IN 1995

Keith Anderson
 Benjamin Langager
 Jon C. Welles
 Kristine Falk
 John Jensen
 Nancy Odden
 April Moir
 George Moir
 Sarah Allard
 Benjamin Anderson

Lauren Quigley
 Richard Quigley
 Roselee Smith
 Ronald Smith
 Veronica Watts
 Stephen Watts
 Alane Sweezy
 George Sweezy
 Gail Trowbridge
 William Schuldt

PILGRIM MEMBERS OF 50 YEARS

May 19, 1919
 January 12, 1921
 April 13, 1922
 April 3, 1928
 March 28, 1929
 April 16, 1930
 April 5, 1931
 January 31, 1932
 March 25, 1934
 April 14, 1935
 April 5, 1936
 April 10, 1937
 April 9, 1939
 March 24, 1940
 December 29, 1940
 April 6, 1941
 March 29, 1942

April 2, 1942
 January 1, 1943
 April 18, 1943
 April 22, 1943
 November 21, 1943
 March 24, 1944
 April 6, 1944
 January 7, 1945
 March 25, 1945

April 21, 1946
 December 1, 1946

Elizabeth Bagley
 Mary Roberts
 Jesse Bradley
 Mary Brain
 Owen Eklund
 Robert W. Johnson, Jr.
 Robert Rhode
 Helen Walker
 Thomas Shefchik
 George Spencer
 Mary Van Evera
 Elizabeth Adams
 Geraldine Heller
 Phyllis Johnson
 Roy Magney
 Karen Amundson Griffith
 John Seitz
 Clara Patch
 William Hedenberg
 Robert Eaton
 Mary Seitz
 Vanita Priest
 Hadley Young
 Helen Anne Kohlbry
 Helen Bray
 Vi Gessner
 Edna Fox
 Carolyn Lee
 Amy Von
 Charlotte Smith
 David Asplund
 John Ivey Thomas
 Isabella Weld
 Genevieve Plumb



This emblem, used on the front cover, appears on the cover of "Pilgrim Recipes", the compilation of which was a project dedicated to the 1929 purchase of the lot adjoining the Pilgrim Church.

Credits

Compilation of this 125th Anniversary edition of the history of Pilgrim Church is a meld of efforts past and present. The 1995 Anniversary Committee built upon the work done 25 years ago by the 100th Anniversary Committee. The account of the last 25 years is based on materials gleaned from annual reports, church archives, office records, and personal accounts. Hazel Niss and Gerry Heller skillfully gathered data. Don Tubesing and his staff taught us process through consultation. Peter Bagley did data processing. Pat Labadie wrote and edited the narrative.

Gene Shull made it all come together with a tremendous contribution of time and professional expertise, electronically processing (and enhancing) photographs, and assembling the entire collection of text and photos to provide composite negatives to the printer.

This booklet has been funded in part by a grant from the Pilgrim Fund.

The Anniversary Committee

Kay Slack
Roy Magney
Hazel Niss
Lisa Pratt
John Fochs
Pat Labadie