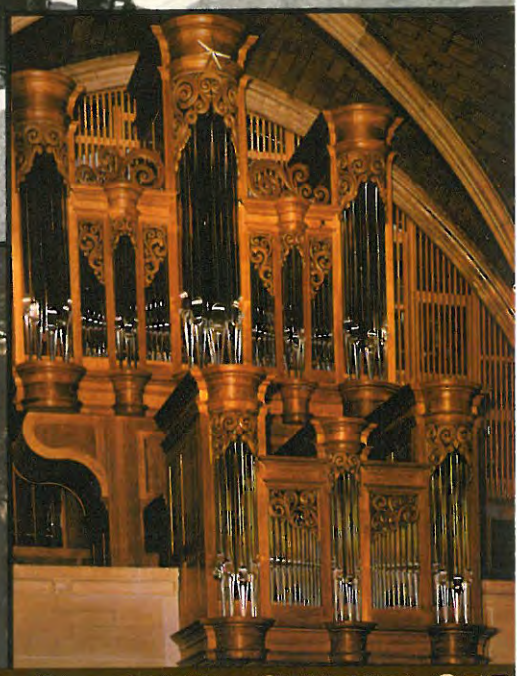










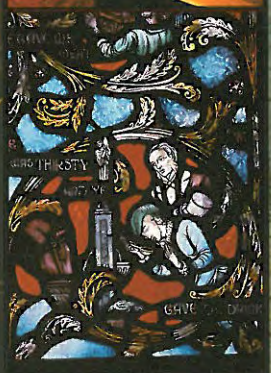
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1865 - 1990 Its History, Its Life

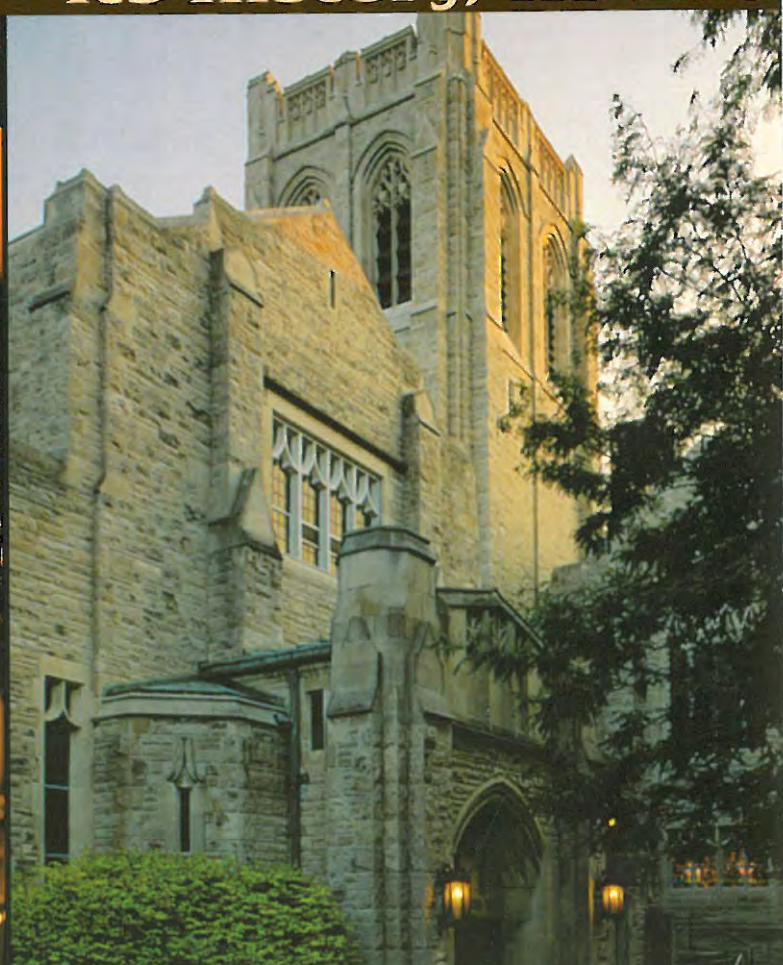












Generous contributions from Charles and Amy Beltz, John and Marlene Boll, Ronald and Mary Lamparter, Jan and Charles Wright III, the Gerald Hahn Family in his memory and Nancy McHugh in loving memory of her parents, Kryn and Elizabeth Nagelkirk and donors to the Grosse Pointe Memorial Church 125th Anniversary Club have aided in publishing this commemorative editorial and photographic church portrait. We thank you.

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GROSSE POINTE MEMORIAL CHURCH

1865-1990
Its History, Its Life

By THOMAS A. ARBAUGH

Professor of History
Macomb Community College

Edited by Benjamin J. Burns, Professor of Journalism, Wayne State University
Assisted by Henry S. Ackerman, Atlanta Bureau Chief, Associated Press
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DEDICATION

To All Members Of Memorial Church And Its Forebears
Of The Past 125 Years.

And To Those Who Will Enjoy Its Magnificent Heritage
For The Coming 125-Plus Years.

PUBLISHED BY

THE GROSSE POINTE MEMORIAL CHURCH
16 Lakeshore Drive
Grosse Pointe Farms, Michigan 48236

(313) 882-5330

The Reverend Dr. V. Bruce Rigdon, Pastor

ON THE COVERS

Pictured on the front cover from left in descending order:
The Protestant Evangelical Church of Grosse Pointe, 1887
Youth Choir processing
The Sacrament of Communion
The Ivy-Covered Church in 1902
The Klais Organ , 1990
The "Vine and the Branches" carving of the reredos, Elizabeth Carpenter Photo
Rev. Eugene Locke baptizes Nancy Gandelot, daughter of Jon and Lisa Gandelot
The Challenge of Renewal & Faith put Memorial in good financial health for the '90s, Elizabeth Carpenter Photo
Rev. Stan Wilson presides at the wedding of Elizabeth Atwood and Michael Arbaugh, witnessed by her sister, Susan and his brother, Jeff, October 1990
Stained glass tells of the life of Christ throughout the church, Elizabeth Carpenter Photo
Sid Newhouse at the carillon, Elizabeth Carpenter Photo
The bell tower of Grosse Pointe Memorial Church, 1990, Elizabeth Carpenter Photo
Pictured on the back cover from left in descending order:
Revs. Atwood, Fitt and Kiely
The sanctuary at 16 Lakeshore, Elizabeth Carpenter Photo
Mary Grace Adams pours at a Women's Association tea
Children present the Christmas pageant in 1981, Camilla Porbe, Ross Kogel, Jennifer Kurrie, Amanda Litchfield, Michael Marks
The annual barbecue turns up some great chefs
Rev Kiely with Martha Joy Quoc-Lam , Elizabeth Carpenter Photo
LIFE members depart for outing.

ACKNOWLEDGEMENTS

While many persons deserve credit for this book, none are more deserving of recognition than Thomas Candler, chairman of the 125th Anniversary Celebration Committee, and Thomas Arbaugh, the author.

The committee under Candler's direction planned the events of the commemorative year and his dynamic, optimistic leadership finally made this book a reality. Committee members were Jeff Brasie, Dorothea Bush, Lisa Gandelot, Lucie Johnson, Julia Keim, Barbara Madarasz, Ellen Probert and Betty Young.

Thomas Arbaugh professor of history at Macomb Community College, devoted thousands of hours of his time poring over old records of the church and community and interviewing church members. He traced the life of this area, this church and its roots from the French explorers to the current day. His manuscript was edited into its final form by Ben Burns with assistance from Henry Ackerman.

Cherished photos were provided by Kaye Candler, Elizabeth Carpenter, Gust Jahnke, Dick Kay, Lynne Kogel and Louise Thomas, among others.

The book could not have been possible without the cheerful, practical guidance of Betty Young, who handled all coordination, design, layout and production of the book with assistance by Andrea Mogielnicki.

Special thanks go to Rae Bambas, Joan Bartlett, Dorothea Bush, William DeTurk, Lisa Gandelot, Dick Kay, Lynne Kogel, Florence Lafer, Virginia Litle, Barbara Madarasz, Carol Marks, Carol Nelson, Dorothy Newhouse, Charles Parcells, Ellen Probert, Bruce Rigdon, Mary Rigdon, Margie Reins Smith, George Stultz, Louise Thomas, Cameron Waterman and Charles Wright III for their assistance. To the families of Thomas Arbaugh, Ben Burns and Betty Young for their understanding and patience. And to Jean Dodenhoff, curator at the Grosse Pointe Historical Society and the staff at the Burton Collection at the Detroit Public Library: Noel Van Gorden, Judith Barmatoski, Jerry Cook, Debra Ann Evans, John Gibson, Sandra Hammond, Benedict Markowski and Janet Nelson for their assistance and cooperation.

And finally, a special acknowledgement to the generous members of the 125th Anniversary Club and the others who made gifts to help fund this book.

Working together, the contributions of many made this editorial and photographic portrait a composition much more valuable than the sum of its individual parts. We thank you.

Technical composition by John Kelvin, St. Clair Shores
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FULL -TIME MINISTERS

1865-1890	No regularly assigned minister
1890-1891	John Baldwin
1892-1894	John Kelly (Kellie)
1894-1898	Norman W. Carey
1898-1908	Edwin A. Bray
1908-1909	William H. Clark
1910-1920	Thomas G. Sykes
1921-1928	George Brewer
1928 (summer)	William T. Jaquess
1928-1930	Samuel S. Palmer
1931-1958	Frank Fitt
1938-1940	*O. W. Burdette Olson
1940-1942	*Lowell M. McConnell
1945-1947	*Francis H. Glazebrook, Jr.
1947-1958	*Paul F. Ketchum
1953-1955	*James W. Gillespie
1955-1971	*Ben L. Tallman
1959-1969	Bertram deHeus Atwood
1959-1964	*Lyman B. Stookey
1960-1972	*Richard W. Mitchell
1964-1969	*Gary R. Gruber
1967-1971	*James D. Handley
1970-1983	Ray H. Kiely
1971-1974	*Eugene T. Locke
1972-1979	*John L. McCreight
1975-1985	*David B. Antonson
1980-1990	*Stanton R. Wilson
1985-1985	Louis J. Prues II
1988-	V. Bruce Rigdon
1990-	*Gordon A. Mikoski
1990-	*Nancy A. Mikoski
1991-	*R. Michael Foley

***Associate or Assistant Minister**

PREFACE

Albert Einstein once said that we are mistaken in our concept of the past, present and future. We think the past is gone, the future hasn't happened yet and that only the present exists, because it's all we can see.

In reality, he said, we are like people in a boat drifting on a winding river. Around us we see the present. We can't see the past in the bends and curves behind or the future in the curves ahead, but it's all there.

History is like that, a flowing river of past, present and future. It is the continuing story of the thoughts, dreams and achievements of many people, each generation's epoch flowing into that of the next. We cannot ignore the past. It is the thoughts, mores, attitudes, accomplishments and failures of our predecessors which determine our own reactions to events of our time. And it is our problems and our solutions which will influence the actions of those who follow us.

Thomas Arbaugh's book delineates the concerns of the founders and predecessors of Grosse Pointe Memorial and how the decisions they made affect the life of the church even today.

While the church was run in the early days as a club by a few influential businessmen, as society changed it gradually became more democratic and open to the ideas and aspirations of its members. As in all families, there have been conflicts and difficulties as Memorial changed through the 20th century. Memorial has tried to keep pace with the changing face of society with its recognition of the position of women, its Ecumenical Minister program, its assistance to minority groups, its involvement in civil rights and its participation in worldwide programs for peace. It will continue on that course throughout the rest of its second century.

— Ellen Probert

FOREWORD

At its best, the study of history is much more than antiquarianism. We are interested in the past not just because it contains things that are old, but rather because it is the place where we can sometimes discover and even test what is good and what is truly beautiful. For that reason history is indispensable for people who believe that they have a future. For better or for worse, it is our traditions which shape our hopes for the future and it is our sense of past and future which defines who we are and what we shall do with life in the present. History, in other words, is our disciplined attempt to understand ourselves.

This is why each generation must rewrite its own history. The past does not change, but we do and, as a result, we constantly discover new dimensions of ourselves in our own past. To see ourselves as we really are requires looking at our life from a distance. It is this distance which gives us the perspective to see 'the whole picture, wrinkles and all', in all of its complexity. This brief history of Grosse Pointe Memorial Church is such an effort and many people have contributed to it in a variety of ways. I have learned a great deal about our roots and our story from their efforts, and I want to thank them, each one, for their labor of love. I have learned not only from their words, but from their pictures as well. This brief history invites us all to enjoy and delight in the stories of our past, but also to reflect upon it in order better to understand who we are as a church and where God is calling us to go into the future.

As Christians we believe in the communion of saints. That is, we believe that in God the dead are actually alive and make up that unseen cloud of witnesses whom we join each time we worship and pray. This narrative is also an attempt to remember some of these saints in our own past, to listen to their stories and to honor them as our forebears in faith. Understood in this fashion, this written remembrance is also an act of faith and praise to a God who continues to accompany us on our journey and who, alone, is the source and giver of that grace which is so apparent in our story.

The Rev. Dr. V. Bruce Rigdon
All Saints Day 1991.

GROSSE POINTE MEMORIAL CHURCH

1865-1990
Its History, Its Life

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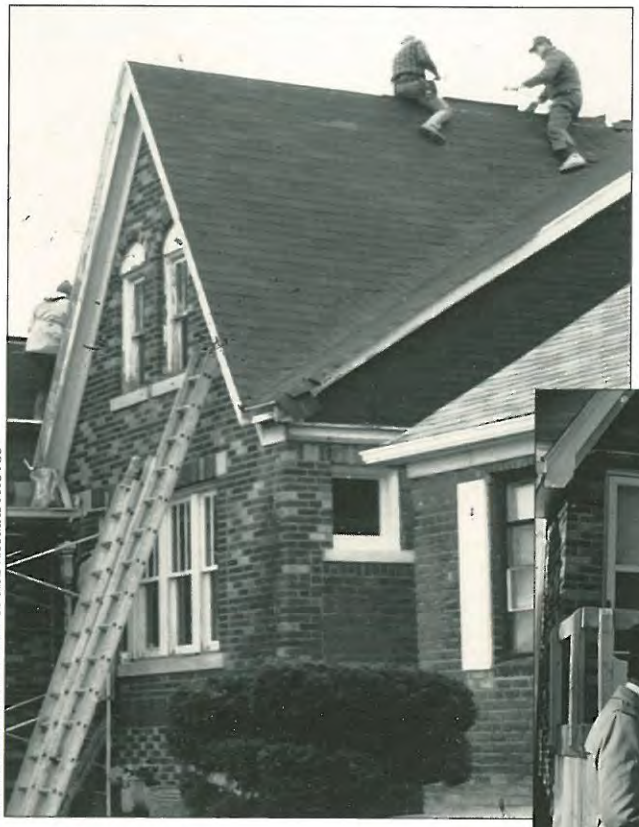
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Every reasonable attempt has been made to assure the accuracy of the information contained in this history. The Grosse Pointe Memorial Church regrets any inaccuracies which may appear and would appreciate written comments or corrections to assure the accuracy of any future similar publications. Please address your comments to the Communications Council, Grosse Pointe Memorial Church, 16 Lakeshore Drive, Grosse Pointe Farms, MI 48236.

The Ravendale project on Detroit's east side receives hours of labor of Memorial's LIFE members, under the direction of Rev. Gordon Mikoski, upper right, and Elizabeth Williams, lower left, Jim McWatt, bottom left and Chic Van Dusen, bottom right. Lower right are Rev. Eddie Edwards with Jack Williams, GPMC's first recipient of the peace making award, for his devotion to this worthy project.









ELIZABETH CARPENTER AND LOUISE THOMAS PHOTOS









HISTORICAL ROOTS

"In continuity with the past, reach out for the future."

The Rev. Dr. V. Bruce Rigdon

Aug. 19, 1990

The sounds of hammers banging and saws buzzing mix with the smell of fresh paint in the fall of 1989 as members of Grosse Pointe Memorial Church help renovate an abandoned house in an east side Detroit neighborhood. This is the Ravendale Project - 38 blocks with 1,100 homes and 4,100 people, 90 percent black, one third of them children. All of them moderate, low or no income. One third of the adults are unemployed. Most households receive some form of welfare. Seventy drug houses have been identified in the last two years and 80 percent of the homes are owned by absentee landlords.

"A church's mission is to be a light in the darkness," said the Rev. Eddie Edwards, architect of Adopt-a-Block program of Joy of Jesus, Inc. Edwards asked for and received the support of Memorial, of eight other churches and of several corporations to help save the area. "The soul of Ravendale seeks deliverance," Edwards said. He and other Christians in his neighborhood looked toward Grosse Pointe and other wealthy suburbs for help.

Memorial member Jack Williams headed the response. With help from a team of volunteers from Memorial, residents renovated a house in several weeks in 1989. In April 1990, 70 Memorial members ate pot luck with 70 persons from the Joy of Jesus Community Center. The church adopted the 11200 block of Maiden Street, the first block off Conner Avenue, not far from City Airport, and no more than three miles from Grosse Pointe Memorial Church.

One Memorial member, who prefers to remain anonymous, donated $50,000 with the dictate that it be used for improved housing in Ravendale. "I'm happy to see our church getting involved in much needed inner city projects and pray for their success," he said. Futher funding for some of the Ravendale work was provided through a grant of $10,000 from the Hudson-Webber Foundation made to the church in honor of Charles Wright III, a long time director of the foundation.

The Ravendale Project is one of the latest chapters in the 125-year history of Grosse Pointe Memorial and that of its members. Protestants have worshipped in the Great Lakes basin for centuries. But it was not until the turn of the 19th century that Protestant church groups met regularly in the Detroit area. It was just before the Civil War that the Protestant groups took their worship to their summer residences east of the city. In 1865, Protestant church members, largely Presbyterian at the time, formed a permanent church in Grosse Pointe. As the suburbs increased in population, so did the various Protestant sects. In 1920, the Church reincorporated as the Grosse Pointe Presbyterian Church of the Township of Grosse Pointe and in 1925 changed its name to Grosse Pointe Memorial Church. In 1920, there were 186 charter members. Seventy years later, there are more than 2,650 members, most of whom live in the Grosse Pointe area.

Memorial has always been inextricably linked to Detroit. Many of the heads of households of its membership worked there. In recent years, the connection for the church has again begun to strengthen as Memorial has widened its vision of the role that it plays in the Presbytery and in the wider world church.

Today, Memorial Church is one of 96 Presbyterian churches which make up the Presbytery of Detroit. The Presbytery is part of the Synod of the Covenant, which includes parts of Michigan, Ohio and Pennsylvania. The synod, in turn, is part of the Presbyterian Church (USA). This is the church that united in 1986 from the northern and southern branches of the Presbyterianism, the United Presbyterian Church U.S.A. and the Presbyterian Church (USA).

Well-appointed and wealthy, the Grosse Pointes stand in stark contrast to Detroit, one of America's great urban cities but also one of the poorest. The Pointes encompass five small cities, each with its own government, waterfront park, boat marina and hundreds of well maintained homes. All of Grosse Pointe covers 11 square miles. It has a population of 52,000. More than 2,600 of these are members of Memorial, which is situated in Grosse Pointe Farms on the shores of pristine Lake St. Clair. It was on these same shores that the French overtook the Indians who ruled the plains. It was here that the British later governed the French. After 1812, it was where American settlers came to forge their lives.

PROTESTANTS IN THE GROSSE POINTES

The Grosse Pointes are a product of the industrial success of Detroit. Men who were captains of industry took the profits of their companies and built summer homes along Lake St. Clair. They and their families brought their religion with them as they purchased land from farmers of French descent. Those men and women left their mark on the Pointes, Detroit, the state and the nation in politics, business and industry. Their names help catalog the streets of Detroit and the Grosse Pointes—Brush, Neff, Lothrop, Joy, McMillan, Newberry, Alger and Kerby are a few.



All photos on pages two-eight are courtesy of Detroit Public Library's Burton Historical Collection and reproduced for this use by Dick Kay.

This early 20th century map shows the site of the current church surrounded by property-owning church members.

Memorial's antecedents go back more than the 125 years we celebrate as the church's official history.

Elijah Brush, father of one of Memorial's founders, Edmund Askin Brush, arrived in Detroit in 1798 with a law degree, fresh from Dartmouth College. Elijah Brush became the attorney for John Askin, the wealthiest merchant in the area. He soon married Askin's daughter, Adelaide.


Father Gabriel Richard

Aside from his legal occupation, Brush also was a colonel in the Michigan militia. In 1807, he joined a group of 36 Protestants identifying themselves as Presbyterians who requested that the Michigan territorial government give them a plot of land on which to build a church. The government of that time said it had no power under the act of Congress that established the Territory of Michigan to make a grant, even though such a parcel had been provided earlier to the Catholic Church. The Protestants did not give up.

Father Gabriel Richard, who came to Detroit in 1798 with the responsibility set by his bishop to minister to French Catholics, was assigned to the northern and eastern regions of the area including the Grosse Pointes. Generously, he also agreed to preach on Sunday afternoons on the general principles of the Christian religion to the small group of Protestants. They met in their homes or, occasionally, in the Detroit Council house.

THE EVANGELICAL SOCIETY

In the spring of 1816, still wanting a church of their own, Detroit area Protestants organized an Evangelical Society. In May, they wrote to the Presbyterian Theological Seminary at Princeton, New Jersey requesting a missionary. Among those signing the letter was Michigan Territorial Governor Lewis S. Cass.


Rev. John Monteith

John Monteith, who was just graduating from the seminary, was given the letter and chose Detroit over a teaching offer in Pennsylvania. He commented on this decision, saying, "It is not the beginning but the continuing... which yieldeth the true glory."

Monteith arrived June 26, 1816, and preached the next Sunday at the Council House with the text, "Behold, I bring you good tidings of great joy which shall be to all people." He was officially ordained on a trip to Princeton in 1817. He returned that year with $450 in books and with new Bibles, and in 1818 formed the First Evangelical Society, which was referred to as the First Protestant Society of Detroit. This is still the legal name of the First Presbyterian Church of Detroit, located on Woodward Avenue.

An active man during his ministry, Monteith raised $1,122 for the first Protestant church building in the area. Governor Lewis Cass, disregarding the action of the former territorial government, gave the society the lot on Woodward for a sanctuary.

The society was Presbyterian in practice: Elders were elected as was done in the early American Presbyterian churches. It was not yet Presbyterian by creed, however, and remained a non-denominational Protestant church.

Even in the early 19th century, there was a collaboration among the religious communities in Detroit. Richard, Monteith and Territorial Judge Augustus Woodward organized what would become the University of Michigan. Monteith served as president and Richard as vice president.

PRECURSORS OF THE GROSSE POINTE PROTESTANT CHURCH



George Van Ness Lothrop
Photo by Sylvester Lucas of a portrait by Alvah Bradish, located at the Detroit Main Library.

In the years before the Civil War, Detroit began to grow and expand eastward along the Detroit River to Lake St. Clair. The expansion brought the forerunners of the Protestant church to Grosse Pointe. In 1847, George Van Ness Lothrop built the Pointes' first bonafide summer residence and called it *Summer Side*. The Lothrop home was located north of Moran Road.

Lothrop was among the members of the first board of trustees of the Protestant Evangelical association of Grosse Pointe, which met to organize for the first time in September 1865. Lothrop had been active in an earlier attempt to form a church but could not attend the first meeting of the association. But his wife, Alvina, did attend and she also became a founder. Lothrop's law partner, D. Bethune Duffield, was another founder of the church.

A graduate of Harvard and Brown Universities, Lothrop had studied to become an attorney and came to Detroit in the early 1840s to join the offices of Joy and Porter.

James Frederick Joy, a major entrepreneur of his time, built thousands of miles of railroad, including the Michigan Central and the Chicago Burlington and Quincy. Joy was also the father-in-law of Helen Newberry Joy, a sister of Truman and John Newberry.

Much as the Lothrops and the Brushes and the Morans contributed their energies to the church, the families of the Newberrys and the Joys would have a high profile in the history of Memorial Church for the next century.



Lothrop's *Summer Side*

The Newberrys' father, John Stoughton Newberry, had made his wealth in the railroad car business and in 1889 was involved in reorganizing the church. The sons later donated the money to pay for the construction of the current sanctuary and insisted on the name change to Memorial to honor their father and mother.

Helen Newberry Joy was married to Henry Bourne Joy, who with Truman Newberry and others brought the Packard Motor Car Company up from Ohio and established it on East Grand Boulevard. All the Newberrys visited Lothrop's *Summer Side* as children.

In 1848, Grosse Pointe Township was organized. The original boundaries extended from about what is now Detroit's Waterworks Park on Jefferson to the Wayne-Macomb County line, and from Lake St. Clair to about Gratiot Avenue. The first township supervisor was George Moran, whose family has contributed several members to Memorial.

Edmund Askin Brush, an early founder of Memorial, had become wealthy by carefully managing the Brush farm after the death of his father, Elijah Brush, who died as a militia colonel fighting for the American cause during the War of 1812. The farm was between Brush and Randolph in Detroit and ran from the river to Harper Avenue. Edmund Brush reaped his wealth from investments in steamships and railroad rolling stock and prospered with the Newberrys, James Joy and James McMillan.



Brush's *the Pines*

Brush's summer home, *the Pines*, was located between what is now Warner Road and Newberry Place. Designed in Italianate style, it was more elegant than the Lothrop farm house. In the Grosse Pointe social world of the time, the Detroit and Grosse Pointe summer set prized an invitation by the Brushes to watch sailing races on the lake from the cupola atop *the Pines*.

PROTESTANT EVANGELICAL ASSOCIATION OF GROSSE POINTE

Memorial church's ancestors had their earliest meeting in a white, wood-frame school house located on Lakeshore Road between Kerby and Moran. On September 7, 1865, a group met to draw up the Articles of Association of the Protestant Evangelical Association of Grosse Pointe. The articles stated "The object of this association shall be to build and maintain a place of worship on the banks of Lake St. Clair for the benefit of the Protestants of the Township." At the time, the area had a population of fewer than 2,000 people.



Edmund Brush

Before the Civil War, there had been a sufficient number of summer and year-round residents to encourage some of them to organize a church. Dr. Isaac S. Smith, George V. N. Lothrop and Alexander Michie filed a document stating a religious organization had been created. But nothing more happened during the war years. Church documents reveal no reason for the delay.

But in 1865, the small group of organizers moved ahead. The signers of the original act were:

Edmund Askin Brush and his wife, Elizabeth
Dr. Issaac Smith and his wife, Julia Ann
Mary Cass Canfield
D. Bethune Duffield and his wife, Mary
Alexander Michie
George Neff and his wife, Christina
Rufus M. Kerby
Isabella Stewart
Dudley B. Woodbridge
Alvina S. Lothrop



Elizabeth Cass Brush

SOME FOUNDER SKETCHES

EDMUND BRUSH served on the board of Water Commissioners, the Police Commission and the Detroit planning board. He was noted for "quiet" charitable work.

ELIZABETH CASS BRUSH, a niece of Gov. Lewis Cass and stepdaughter of Col. Henry Hunt, was active in civic affairs, particularly the Protestant Orphan Asylum. She was the first director of the home, which is now the Children's Home of Detroit, and remained active until her death in 1913.

DR. ISAAC S. SMITH settled as a year-round resident in the Grosse Pointes in 1859. After graduating from City College of New York, he served as a surgeon for a New York artillery regiment. Later, he sailed around Cape Horn to San Francisco during the gold rush and was an agent for the Vanderbilt line there. He was appointed a collector of customs when he came to Detroit. During the Civil War, he enrolled officers from the Grosse Pointes and Hamtramck. After the war, he was deputy U.S. Marshal for Grosse Pointe.



Dr. Isaac Smith



JULIA ANN SMITH stimulated Grosse Pointe with her artistic contributions. She painted, drew, wrote a column for the Detroit Free Press and published poetry.

MARY CASS CANFIELD was a daughter of Gov. Cass and wife of Capt., Augustus Canfield. Her husband helped survey and build the St. Mary's Falls Ship Canal (now the Sault Locks). He died during its construction in 1854. Deeply religious, Mrs. Canfield accompanied her two sons when they attended Princeton Theological Seminary. She had become a Presbyterian in 1840 and attended First Presbyterian Church in Detroit when Dr. George Duffield was its pastor.



D. BETHUNE DUFFIELD was the second son of Dr. George Duffield, who had come to Detroit in 1837 to The First Presbyterian Church. The younger Duffield was graduated from Yale in 1840 and attended Union Theological Seminary in New York City. He intended to follow in the footsteps of his father and older brother, who also was a minister, but illness forced him back to Detroit to convalesce. He studied law and became an attorney in 1843. Duffield was a Detroit City Attorney, president of the Board of Education and considered the father of the city's high school system. He was a trustee of his father's church, a founder of Harper Hospital, a charter member of the Detroit Temperance Society and an avid abolitionist.



ALEXANDER MICHIE was one of the small, but growing number of non-French, Protestant land owners in Grosse Pointe. He was born in London, England, and immigrated in the early 1850s. Considered a curmudgeon by some, Michie had some obvious popular support and was elected to the state Senate.



GEORGE and CHRISTINA NEFF owned a considerable tract of land in a strip that ran from Lake St. Clair to present-day Mack Avenue. At one time, the Neffs spelled their family name Neef. They owned a small hotel near Jefferson Avenue. The hotel catered to people traveling the shore route north and to Detroiters coming out to the Pointes for a vacation.



RUFUS KERBY donated the land where the first church building would stand. He also owned quite a bit of property. His wife, Catherine Van Antwerp, was a member of St. Paul Catholic Church. Theirs was one of a growing number of mixed religious marriages that concerned the Catholic diocese. The Kerbys were year-round residents. Rufus Kerby was the town's first postmaster. He also owned a store. The Kerby's descendants would become officials of Grosse Pointe Farms. Fred Kerby became the first principal of Defer Elementary School.



ISABELLA GRAHAM DUFFIELD STEWART was an outstanding and resourceful woman. Daughter of the Rev. George Duffield, she involved herself in many charities. She was a founder of the Detroit Orphan Asylum and, with Elizabeth Brush, a founder of the Thompson Home for Old Ladies, whose Victorian building on Cass Avenue still stands. She was also a founder of the Home for the Friendless and sparked the founding of Harper Hospital. One day when she was visiting her father, he told her that a parishioner, Mr. Harper, had decided to give the First Presbyterian Church his entire estate when he died. When she told her husband, Dr. Morse Stewart, he said, "The First Presbyterian Church needs no endowment, but the sick and the poor need a free hospital." Mrs. Stewart then told this to her father, who successfully persuaded

Harper to leave his estate to found the hospital that bears his name. She also studied the British charity system. By convincing many of Detroit's wealthy families to donate $1,000 each, she helped organize what was called the Art Loan Exhibition which led to the founding of the Detroit Institute of Arts. In 1862, she and her husband bought land in Grosse Pointe in the vicinity of Moran Road. Mrs. Stewart carried on a 15-year correspondance with the English poet Robert Browning.

DUDLEY B. WOODBRIDGE was the son of Michigan's second governor, William Woodbridge. Dudley Woodbridge bought land in Grosse Pointe after the Civil War and built a home called *Belle Meade*. A religious man, he would arise before 4 a.m., hitch his team to a sleigh or wagon and drive seven miles into Detroit to attend the First Congregational Church.



Dudley B. Woodbridge

THE EARLY CHURCH

In 1866, the Kerbys donated an 80' x 300' lot to the church at Kerby and Lakeshore. A plaque at the site commemorates the event. The trustees elected Duffield treasurer and asked him to raise the money and to build the church. A wood frame building with a carpenter Gothic style was ready for use in 1867.

The summer congregation for the next decade averaged about 50 people, and in winter, whenever a minister was on hand, the congregation numbered about 20. The services were usually held on Sunday afternoon so that the visiting minister could preach in Detroit before coming to the shores of Lake St. Clair.

At first, the minister was transported to Grosse Pointe by a sturdy wagon. Later, members of the congregation would send a steam-powered yacht into Detroit to bring him out to the lake.

The size and the opulance of the summer homes had increased by the mid-1870s as the profits of the new Detroit industrial enterprises soared. Mark Twain labeled this period "The Gilded Age" and many Grosse Pointe families of the time were true to the epoch Twain described.



The first church on Kerby of the Protestant Evangelical Association of Grosse Pointe.

James McMillan and John S. Newberry, magnates in the railroad car-building business, built mansions next to each other on Jefferson Avenue in Detroit. Then they constructed mirror-image summer homes next to each other in Grosse Pointe about a half a mile north of the current church. Their aggressiveness in business was matched by their behavior in civic and religious affairs, including their debates over the church building, which was constructed by 1875.

At a meeting in Newberry's summer home just three years after the church was built, Newberry drew up plans for enlarging and improving it. Newberry was a trustee of the Grosse Pointe church and also a trustee of the Jefferson Avenue church.

A building committee consisting of Newberry, Lothrop and Joseph Berry was appointed to spend up to $1,000. The trustees and other summer residents pledged various amounts but felt the year-round residents should also pledge. The new building was completed in the spring of 1879. Grosse Pointe Village, with its original boundaries from Fisher Road to Weir Lane, about where Provencal Road is located, was officially organized the same year.

Opposite page from top:
Julia Ann Smith ,
Mary Cass Canfield,
D. Bethune Duffield,
Mary Duffield,
Dr. Morse Stewart,
Isabella Stewart



Berry's *Edgemere*



McMillan's and Newberry's mirror-image summer homes.

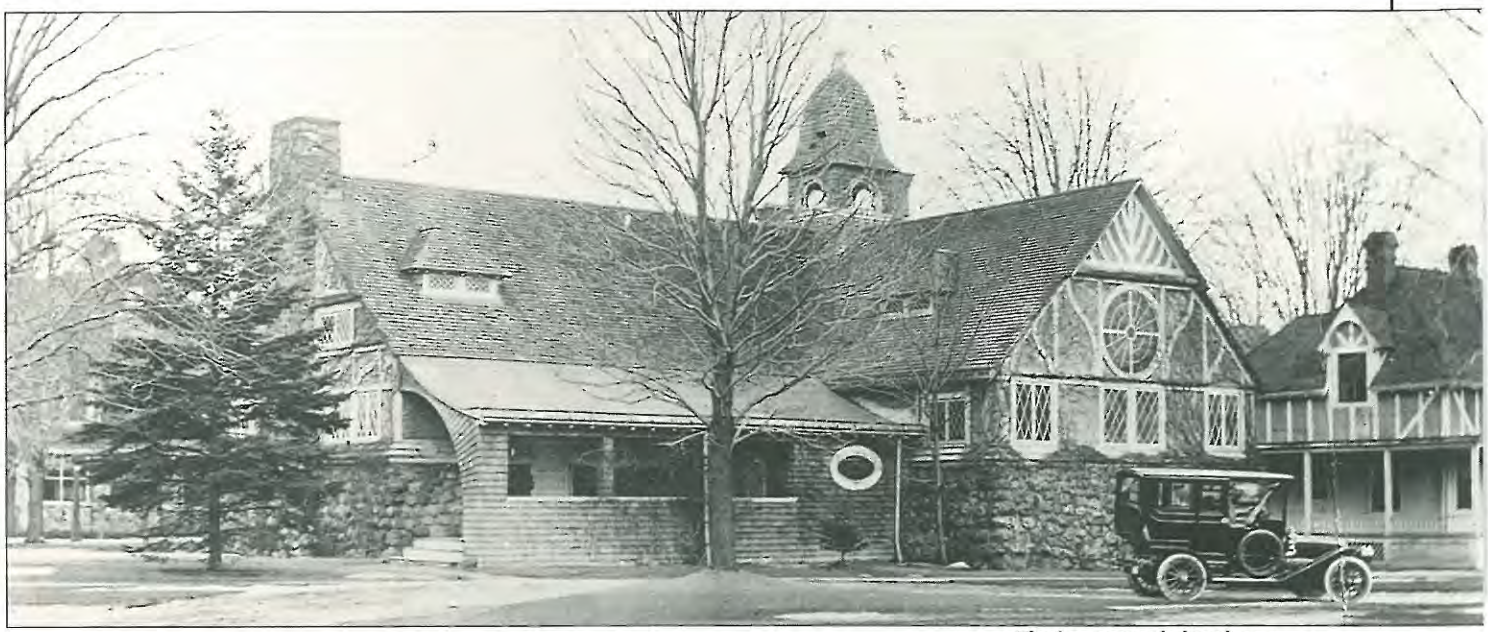
This was an active period in the history of Detroit's eastern suburb. In 1880, William and Charles Moran's Windmill Pointe Development Company drained parts of the Grand Marais (big swamp) that was in present day Grosse Pointe Park, creating about 900 acres for development. And develop it did. In 1882, a group of summer residents joined together and purchased the steam yacht *Leila* to take them back and forth to work in Detroit.

Fortunes were made, and some were in the church. Joseph Berry, a trustee, came to Detroit as a penniless 16-year-old in 1858, and when he died in 1907 he was worth $20 million. The core of his business was the Berry Brothers Varnish Co., but he had controlling interest in 14 companies. His home, *Edgemere*, overlooked the Lake from about where Edgemere Road is today. One of his stables stood about where the War Memorial stands today. Berry had a rare collection of 2,000 orchids. His newspaper obituary said, "No man has done more to build up industrial Detroit."

James McMillan's brother, Hugh, and Henry Ledyard built similar summer homes on Lake St. Clair and named them *Cloverleigh*. Both men became trustees of the church. Ledyard made his fortune working for Joy's railroads and became president of the Michigan Central in 1883.

These men seldom met at the church to discuss its affairs, preferring to hold their deliberations at each other's homes, social clubs or business offices. They treated the church as their own personal property. Although they desired to provide the community with a public religious facility, they kept the decision-making of the institution in their own hands. They generally made unsuccessful efforts to get local financial support.

In 1892, the previous church, completed just 13 years before, was deteriorating. The trustees decided on a new building near what is now the Grosse Pointe Club. They had been talking about the project for several years. The trustees named Truman Newberry and Henry Newland as a committee of two to arrange for the purchase of the land.



The ivy-covered church was dedicated in 1894.

THE IVY-COVERED CHURCH

A CENTER FOR SOCIAL, RELIGIOUS AND BENEVOLENT ACTIVITIES

The location and setting of the new church was ideal. In the spring the smell of apple and pear blossoms wafted across Lakeshore Road through the open windows of the sanctuary. Joseph Berry had planted orchards where McKinley Place and Beverly Road now are.

Berry, Ledyard and Truman Newberry using their influence, convinced the Detroit architects Mason and Rice of Mackinac Island's sumptous Grand Hotel to design the new church for the munificent sum of $58. It was a blend of shingle and Romanesque and built from timber, brick and field stone. It was crowned with a rounded roof. The cost of the sanctuary was $15,449.52. The Newberrys, who contributed considerably to the Jefferson Avenue church, also contributed substantially to the new church.

On a brilliant, sunny, warm Sunday, July 1, 1894, at 4:30 p.m., dedication services were held for the new church.

The problem of getting a minister for early morning services became more pressing and the trustees began to look for a full-time minister. John Baldwin had served from 1890-91 and John Kelly from 1892-94, but they were not considered as the first chosen expressly by the church. That minister was the Rev. Norman W. Carey.

Rev. Carey, an energetic pastor, served the congregation from August 1894 until October 1898. He made the "ivy-covered church" a center for social, religious and benevolent activities. In his first winter, he scheduled piano recitals, violin and piano duets and performances of the Detroit Bell Ringers. He also arranged for interesting lectures.

Inside the ivy-covered church, 1902-03.



DR. EDWIN LODGE PHOTO

Miss Sarah Fisher, a church member, apparently started the first circulating library in the Grosse Pointes. The church had a library of 221 books in 1895 and a donation of $10 that year enabled her to buy 18 additional books. Fisher Road is named after her family.



NORMAN HAMMERL PHOTO

After Carey had been at the church only a short time, he wrote a paper entitled, "How to relieve the distress in this community." It was an appeal addressed principally to the summer residents and made a strong demand on their consciences. He said many workers couldn't make a summer's wages last for a year and urged church women to work for the poor and help their husbands design plans to employ the men. He wanted village officials to open more streets since many men had to walk too far to get to work and he was distressed by the large number of deserted women with several children and no father in the home.

Carey was concerned about the infant mortality problem and held prayer meetings to evangelize the local residents. On one occasion, he used the influence of the summer residents to obtain an operation for a poor girl whose parents couldn't afford it.



KAYE CANDLER PHOTO

Carey began the involvement with the Grosse Pointe Public Schools and wrote to the State Department of Education seeking better facilities. He started a Poor Fund and dispensed clothing and money. He organized the young residents into the Christian Endeavor movement, a precursor to TUXIS that would be organized in the 1920s. Good Literature, Temperance and Missionary committees were started. The Missionary Committee immediately raised $16.05 for "the suffering Armenian Christians."

Upper: Dr. Frank Fitt, William A. Austin and Mrs. Hamilton Butler dedicate the Fitt Library in 1962.

Lower: Children's story hour introduces Sunday School classes to the library.

The Country Club of Detroit surrounded the grounds of the church on three sides. Organized in 1897, it used the clubhouse of the old Grosse Pointe Club.

With the convenient location of the country club, church members could literally take time out from golf to attend church and then return to their game. The first green was where the War Memorial parking lot is now. The first nine holes ended near Gabriel Richard School and the back nine came through the grounds of Grosse Pointe (South) High School with the 18th green at the end of Beverly Place.

The club also had a long pier that stretched out into the lake. A fireworks display there each July 4th was a notable community experience. There were riding stables and paths a little west of Fisher Road. A good cinder path that ran nearly to the Village was installed for bicycling.

The Rev. Edward A. Bray was the second resident minister from 1898 until 1908. He fell out of favor with the wealthy male patrons and was forced to resign. In 1901, he helped form the Women's Union which evolved into being the Women's Association, and most recently, Presbyterian Women.

Rev. Bray tried to organize the church finances, but ran up against businessmen accustomed to having their own way. They treated the money matters of the church as they would their social clubs. Mrs. Helen H. Newberry wrote on her pledge card one year: "Tell me how much you need after all the others have pledged."

Rev. Bray wanted to prepare a budget based on the amount of money he could expect. That offended the trustees who were accustomed to meeting at their offices and apportioning among themselves a share of the costs.

As early as 1901, the church was in need of more room and the women staged various benefits to raise money.

A newspaper article of the time described a *typical Sunday*: "Episcopalian and Baptist, Presbyterian and Methodist may be found worshiping side by side, while a millionaire who has been brought to the edifice in his costly carriage will be seen finding a place in the hymn book for his neighbor's gardener or coachman and the children of all classes mingle in the Sunday school without the least thought of caste."

In 1907, the church was reorganized again, apparently in response to murmurings of discontent over the manner in which the wealthy were running the church. They were accustomed to picking the trustees from among themselves, but attorney George H. Russel advised them to let the society elect the Trustees in the future.

By 1908, the rift between the minister and the trustees led to the acceptance of Bray's resignation, despite a petition opposing his departure from local residents who had gotten to know him better than the wealthy patrons.

In 1910, the Rev. Thomas G. Sykes became the new pastor. He was born in Ontario, Canada and attended McGill University. He too eventually fell victim to a disagreement with the trustees and left in 1920. But he did succeed in printing a treasurer's report that revealed how much each person was contributing. Horace Dodge, of the Dodge Brothers Automobile Company, became a member for a short period and the family contributed generously. In 1918, a finance committee was finally formed.

Members of the Women's Union involved themselves in Red Cross activities during World War I, as they rolled bandages and raised money. On one occasion, women from the church and others marched into the Detroit Athletic Club at lunch time and demanded from their husbands, relatives and friends the contents of their wallets for their collection baskets. The gentlemen complied.

When Camp Custer was built outside Battle Creek to train soldiers, many Grosse Pointe families pulled strings to have their sons assigned there. Some actually purchased or rented homes in Battle Creek for their children to stay in while they were in officer training.

The Rev. Sykes got himself into trouble by suggesting that the board was acting illegally and for suggesting in a sermon that the Trustees had ruled that there could be no specific denominational affiliation for the

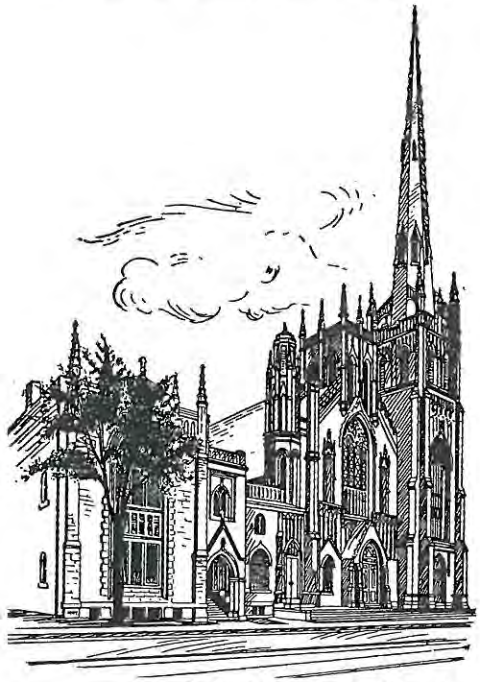
church. Ledyard concluded, "Sykes was interferring with the Trustees' work." The Rev. Sykes was forced to resign in February 1920, for acting too much on his own authority.

Because of the legal questions raised, a committee was appointed to investigate the selection of a denomination. In a letter dated June 3, 1920, and signed by Mrs. Henry B. Joy, Mrs. Charles Metcalf, John S. Newberry, David S. Carter and Frank Hubbard, the committee recommended that the congregation become Presbyterian. That year the church was officially reorganized as the Grosse Pointe Presbyterian Church of the Township of Grosse Pointe.

The answer as to why they chose to become Presbyterian probably lies in the fact that most of the important members already were Presbyterian. A significant number had been members of Jefferson Avenue Presbyterian Church, Fort Street Presbyterian Church and First Presbyterian Church.



Jefferson Avenue Presbyterian Church



Fort Street Presbyterian Church



First Presbyterian Church



Symbolism of the Presbyterian Church

THE GROSSE POINTE MEMORIAL CHURCH



Rev. George Brewer

An imaginary trip around the Grosse Pointes was cleverly used by the Rev. Dr. George Brewer in his January 21, 1923, sermon to appeal to members' pride and garner support to expand.

Dr. Brewer, from Duluth, Minnesota replaced the Rev. Sykes in 1921. He was given a $7,000 salary with a two-month vacation and the use of a manse at 34 McKinley Place.

On his word journey, Dr. Brewer stressed new construction. He pointed out newly-paved streets, new homes costing $50,000 - $150,000, a new private school on Grosse Pointe Boulevard that cost $50,000, the Lochmoor Club and its $500,000 cost and new Catholic facilities that reputedly cost $500,000.

He concluded: "Here is an opportunity and in facing it we should not say, how little should I do, but— how much can I invest in this thing which is eternal? "

He urged that building plans should be broad, adequate and attractive and include a gym, auditorium and classrooms.

The membership responded. A noted church architect, W. E. N. Hunter, drew plans for the new church.

The early response of $193,000 was more than enough for the first two parts of the project, so they set about raising a second $150,000 from 35 church members for the remaining expenses. The Speck and Torrey families each contributed $15,000.

Truman Handy Newberry was named president of the Board of Trustees and assumed personal oversight of the construction.

Sidney T. Miller, of Michigan's first law firm, Miller, Canfield, Paddock and Stone, was recruited to convince the neighboring Dodge family to allow the church to tap into their storm sewer. Miller at that time was Mrs. Horace Dodge's personal attorney. She at first refused because of a family grudge against "the snooty wealth of Grosse Pointe" who had rejected Horace Dodge's application for membership in the Country Club of Detroit. But with help from her only son, Horace Dodge, Jr., she was finally convinced.



DICK KAY PHOTO

The Manse at 34 McKinley Place dates back to the early 1920s.



The church also had a problem with the Grosse Pointe Club, located just behind the church. The club wanted the church to remove the new construction or pay a penalty. Since many church members were also club members, Newberry suggested they consider the consequences of bad publicity if they sued a church.

The first four parts of the expansion project were completed in 1925 at a cost of $285,610. But they did not include a new sanctuary. The old ivy-covered church was still in use and overflowing. The church usually picked up three buses full of Sunday School children each week.

On December 20, 1924, the Newberrys suggested to the Session and Trustees that the family donate the sanctuary under certain conditions. Truman Newberry said he and his brother, John, had a plan to give a Memorial Church to the Grosse Pointes. They would change the name from Grosse Pointe Presbyterian Church to Grosse Pointe Memorial Church in honor of their parents, John Stoughton and Helen Handy Newberry. This was done in 1925.



The Newberrys also brought other reasons for changing the name. "Looking back on our history, it seems we are more particularly an interdenominational church than most." The trustees quickly approved and seconded the proposal.

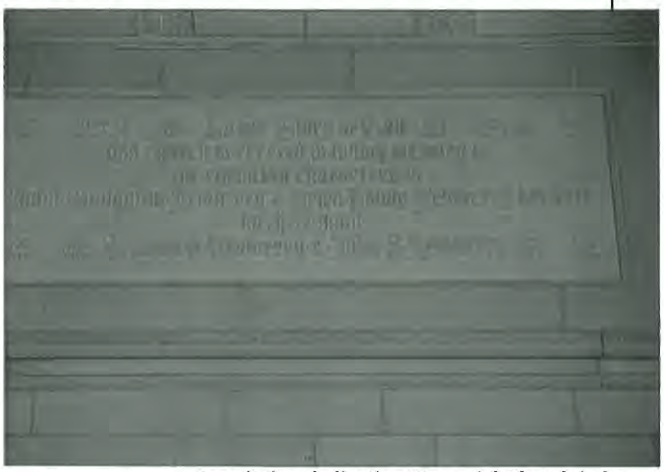
Once the decision had been made, the Newberrys were anxious to get started. They pestered the architect, Hunter, "to get going." On February 13, 1926, they received the final drawings and agreed reluctantly with Hunter to raise the height of the tower.

The church would be built of limestone in modern English Gothic style with traceried stone windows and tracery panels next to the ground on each side of the main entrance similar to large churches on the east coast of England. The tower would be 78 feet high and house eight bells cast in Croydon, England, by Gillett and Johnston.

Above: John Newberry. This portrait is hanging in the second floor hallway in the church.

Below: Mr. and Mrs. Truman Newberry. He personally supervised construction of Memorial to honor his parents.

Gothic pillars at the edge of the nave would leave an unobstructed view of the pulpit with high clerestory windows flooding the nave with light. Transept galleries would bring the congregation closer to the speaker. Gustavino ceiling tiles would give the effect of stone. Traceried stone staircases to the upper transepts would create a cloister effect.

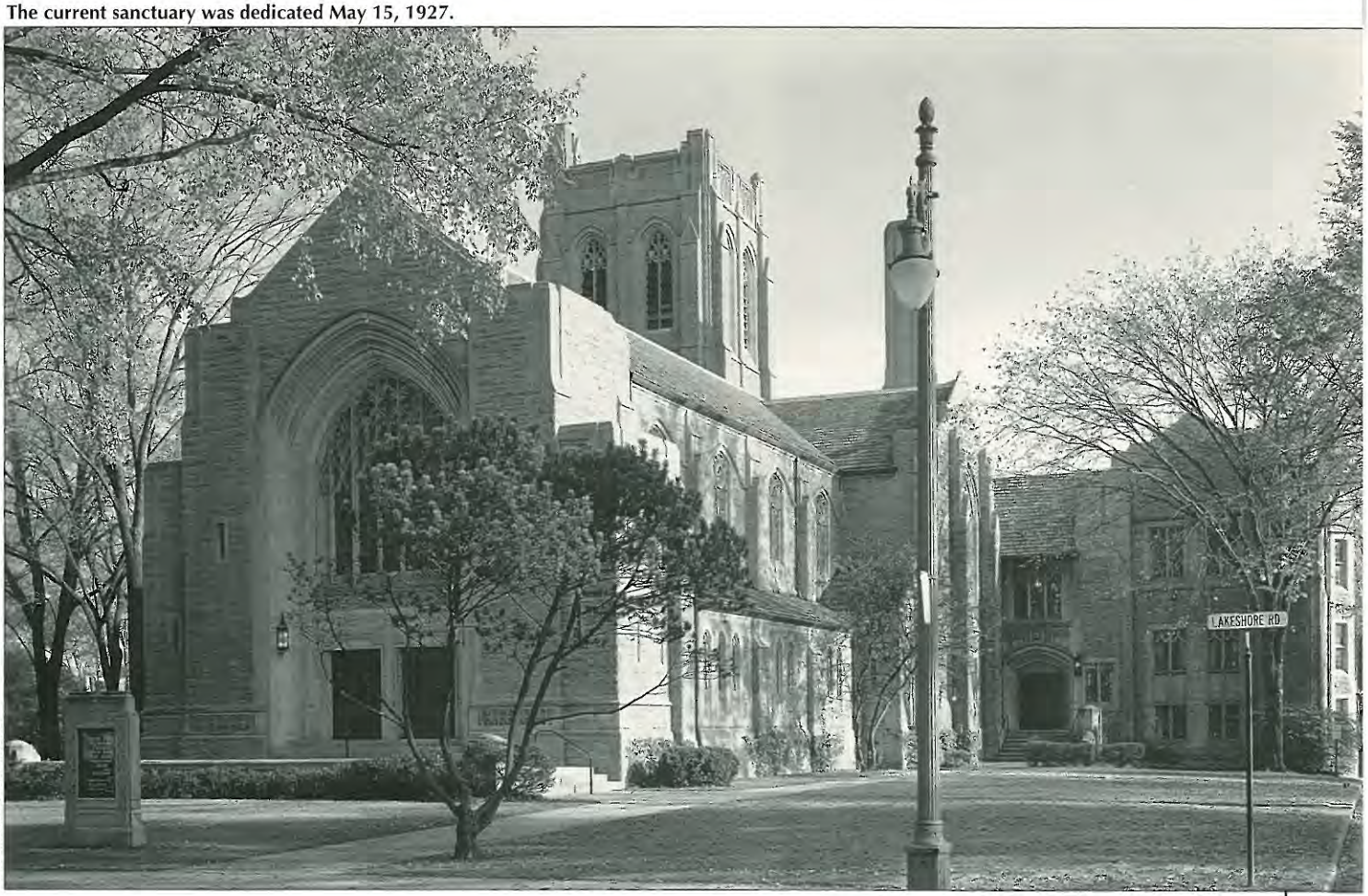


Inscription dedicating Memorial Church in honor of John Stoughton and Helen Handy Newberry.

A letter written 42 years later by one of Hunter's associates in 1968 added these details: "He (Hunter) designed the plan...and I all the work above it. His side walking aisles gave me the chance to make an arcade with clerestory top light above instead of bare walls. The stairwells to galleries are quite unusual with open galleries and open tracery sides. The bronze doors were inspired by a London church railing. The ancient 15th-century churches had inscriptions on the aisle walls, and I put a favorite one on the wall under the nave cornice gutters, from Elijah 'If with all your heart ye truly seek me...' This got me into hot water with Senator Newberry, but he gave in after I sent him a short essay on it. He liked it and said why can't I have my father's and mother's favorite texts of scripture carved somewhere. So we put theirs on the Sanctuary screens."

The cost of the Sanctuary without furnishings and stained glass windows was about $288,000.

The current sanctuary was dedicated May 15, 1927.



MACGREGOR & CO. PHOTO

ELIZABETH CARPENTER AND LYNNE KOGEL PHOTOS



Gothic Churches have always been filled with symbolism. Everywhere one looks is a reminder of God's sacred space. Colors, shapes, numbers, symbols and pictures are used to tell Christ's stories. Parables are told in the stained glass windows. The number three representing the trinity is evidenced in the three steps to the chancel, three sections in the windows, three doors to the sanctuary, etc. The sanctuary, itself, is built in the shape of a Latin cross.
Upper left: The sanctuary garbed in celebration of the birth of Christ.
Left center: The ceiling is arched to reach the heavens.
Lower left: The sanctuary walls are arched in three sections allowing a greater sense of space.
Upper center: Openness allows God to enter. Stone canopy, east entrance.
Lower center: Three circles intertwining expressing the trinity are evidenced in the stone tracery screening the staircase to the balconies. Stone represents the earth, our foundation.
Upper right: This library window is also of three sections, arched toward heaven, with a filigree angel appearing.
Right center and below: Many crosses are carved in the stone beneath the back balcony. The empty Latin cross depicts the resurrection. Moses' staff has the serpent wrapped about it. The Greek cross has arms centered.















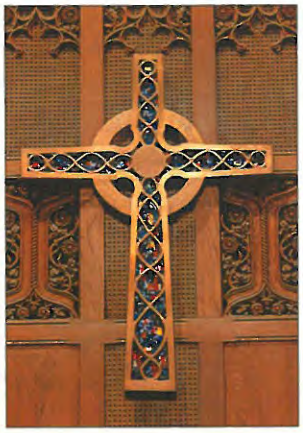
ELIZABETH CARPENTER AND LYNNE KOGEL PHOTOS

Right: Mosaics decorate the walls of the chancel. The pulpit side tells the story of the crucifixion. Christ's resurrection is told on the opposite wall.
Far right: The eight-sided baptismal font hangs inside the church to the right of the chancel. The inscription reads: "Put your hand in the Hand of God and walk."
Below from left and descending: Angels carved into the arms of the choir stalls are part of the angel choir present in the chancel.
The Celtic Cross, symbolic of the Reformed Church has its arms above center, always encircled representing unity with Christ. The stained glass bits reflect the light of our Lord through the openness of the bronze.
Carvings on the baptismal font include the vines and branches, shields representing the Trinity, the monogram and name of our Lord and the empty shells in which Christ becomes visible.
The three fish, found on the font, was a secret symbol for Christ. The Greek word for fish is *Ιχθυϑ*, an acronym for "Jesus Christ God's Son Savior".
This Celtic Cross is in the cornerstone of the new wing. The recurring theme of the vines and branches referred to in John 15:5 "I am the Vine and you are the branches. Whoever remains in me and I in him, will bear much fruit; for you can do nothing without me." is intricately carved at the base of the oak communion table and throughout the sanctuary and church.
An inverted triangle composed of three circles also with the "vine and branches" appears in the pulpit.
The oak reredos (ornamental screen behind the communion table) has six carved figures symbolic of prayer interspersed with angels.
Evangelists St. Mark and St. Luke are symbolized as a lion with wings and a bull with wings respectively.
Oak is used in the church, symbolizing the remembrance of the cross and the tree of life stretching toward the heavens. Lace-like carving lets light through. The wood carvings on the reredos, the clergy and choir stalls, the lectern and the pulpit are the work of Alois Lang who was born and learned his art in Oberammergau.





















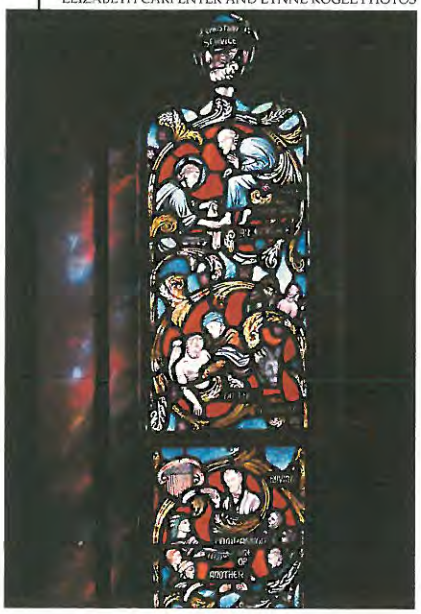








ELIZABETH CARPENTER AND LYNNE KOGEL PHOTOS



The original windows were to be cathedral roll glass, but this was changed to stained glass so people could commemorate relatives who were affiliated with the church. The Willet Company of Philadelphia was chosen to design and execute the windows.

Henry Lee Willet was considered one of the greatest modern masters of the art of making stained glass. His windows are in a hundred American cities. His father, William, brought the art of medieval stained glass to America. The Newberrys commissioned the first windows. Because they were considered such a spectacular success, the Willets received permission to exhibit them in July1928, at Newport, Rhode Island, before shipping them to Grosse Pointe.

Newberry then wrote personal letters to surviving descendants of the 1865 founders and the 1889 reorganizers to see if they were interested in funding the windows. He wrote that if they could not afford the cost, the windows would be paid for by others. Each person indicated they would pay for a memorial window. In fact, there were some hard feelings that certain descendants could not subscribe to all the windows they wanted. The total cost of the windows was approximately $38,500, and many more windows have been added since that time. In addition to being a memorial to the parents of the Newberrys, the church itself is a collection of memorials donated by the children and relatives of past members and founders.



ELIZABETH CARPENTER AND LYNNE KOGEL PHOTOS

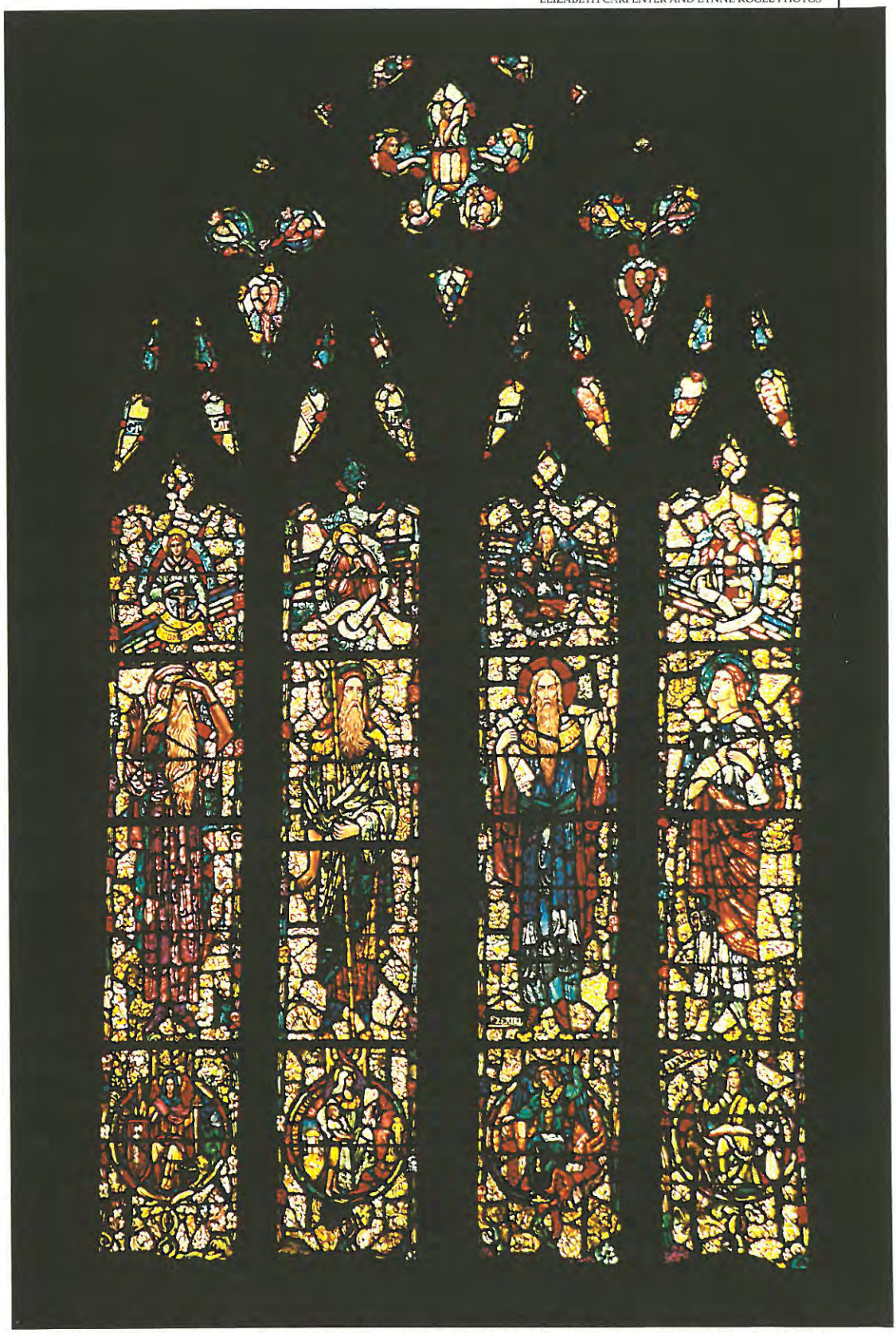








Stained glass is a metaphysical symbol lifting one to a higher consciousness, a veil through which we are able to see what is possible. God is the light of the world. The reflections of light glimmer on the stone casement as the sun shines through,
Opposite page, upper: This window of Christian service carries the message into our own time. It shows Jesus washing Peter's feet, the Good Samaritan and Abraham Lincoln's message to the world.
Lower: Christ's crucifixion is brilliantly depicted in these four windows: The Last Supper, Praying in Gesthsemane, Judas' Betrayal, Peter's Denial, Before Pilot, Bearing the Cross, The Crucifixion, The Resurrection.



Upper & lower left: Vignettes from the magnificent Resurrection window seen from Lakeshore. Christ's blood is shed for us. The trumpets herald the announcement of the resurrection and Christ's second coming.
Left center: Windows from the Life of Christ and Ministry series. The visit of the Three kings. Blessing the Children.
Above: Old testament profits reflect God's promises in the spectacular west gallery window. The rainbow is the symbol of the life to come. Isaiah scans the future for the promised Messiah. Jeremiah crushes the demon of idolatry beneath his feet. Ezekiel's vision of the winged man (Matthew), winged lion (Mark), winged bull (Luke), winged eagle (John) is apparent as he stands upon the medallion of belief. Daniel, seeking the Grace of God, stands above the medallion symbolic of vision.

During the construction of the church, there were several confrontations between Dr. George Brewer and Truman Newberry that eventually led to Brewer's leaving.

The first concerned a change in the by-laws. Originally, no trustee was eligible to succeed himself until after an intermission of one year between the periods of service. It was proposed that this be waived "for meritorious service," such as Newberry's. In addition to being the head of the Building Committee, he was also the president of the Board of Trustees. Brewer opposed the change.

However, Newberry prevailed and at a meeting of the Session, March 10, 1926, the group, noting the advisability of continuous service at that time, recommended a three-year suspension of that portion of the by-laws.

Dr. Brewer wanted the seating capacity of the new church enlarged and the placement of the pulpit to be on the right. He also wanted the Trustees to start meeting "at the church house one Wednesday evening of each month in order to increase the opportunity for cooperation between the Trustees and Elders." The Trustees were still meeting in their business offices or at one of their social clubs in downtown Detroit. Dr. Brewer's recommendation was tabled. They rejected the suggestions on the pulpit and the seating capacity.

Dr. Brewer realized he was in trouble. In a letter he wrote to Newberry in 1927, Dr. Brewer said, "There is some dissatisfaction by certain church members and... I might have to leave." Newberry agreed and wrote to stockbroker, Charles Parcells, that he "would prefer to have Dr. Brewer leave before his summer vacation." That probably sealed Dr. Brewer's fate at Memorial.

Because such a large crowd was expected for the dedication of the new church, plans for the May 15, 1927, ceremony were split into two services. The morning dedication sermon was given by Dr. Alfred H. Barr, a former minister of the Jefferson Avenue Presbyterian Church. He had been very close to the Newberrys during his ministry there from 1896 to 1911.

His sermon was "From Generation to Generation." He stressed two points: What the generations inherit from each other and the things that bind the generations together are not the external things of life.

He asked the question, "Now what binds us to that first group (the 1865 organizers) and to those that met a little later (the 1889 reorganizers)?" His answer was, "The thing that counts is that there were some people who said, 'We want to worship God together. We desire to have our children instructed in the truths of our holy religion. We wish to form a Christian brotherhood.' It is the purpose in their hearts that counts, that brings this group so near to us..."

Insofar as the "externals" matter, he said, "...that external environment, whether of social, business or home life serves its day and passes. It can not be relied upon to furnish fine connecting tissues to hold together the separated generations ...To us this church we dedicate today is trying to say life does have meaning, there are things that stay and that last forever. This Memorial Church speaks of an interest and service that must go to the ends of the earth."

In the afternoon service, Dr. Joseph Vance's main points were: No matter how bad conditions are, "it is an occasion simply to show that God and his redeeming grace are adequate to the situation. It is an opportunity for God to show that he can meet conditions and relieve them. It is from that point of view that I want to ask you to consider the church." He then stressed the four characteristics a church needs: 1) An intelligence. 2) It must be an efficient church. " I mean a church in which every member has found a place to work." 3) The church of Jesus Christ must be a United Church. "Forgive faults and unite all denominations." 4) An impassioned church. "...it does not hurt us enough to see a soul in hell."

The church was packed for both services, and many unofficial tours were conducted.

The church's activities increased measurably after the dedication of the new church. Grosse Pointe was growing at an extraordinary rate, from 5,607 in 1920 to 21,462 in 1930. However, the membership increase caused financial problems and complaining.

The finance committee discovered that only 50 percent of the membership was regularly pledging and there were 360 persons who had apparently never contributed. So they sent out a strongly worded statement urging every man and woman to contribute. "Thirty-three thousand dollars were raised for church expenses and $5,300 for benevolence. Both should be greatly increased." In another attempt to shame non-givers, they printed: "Some of the membership is unappreciative of the big constructive work that Dr. Brewer, Mr. Neff and their co-workers are doing so well for the Grosse Pointe community in directing activities of at least 5,000 by count, who in the course of one month took advantage in some way of facilities offered by our church."

The church activities continued to expand, but the financial support remained rather narrow.

Membership in 1920 had been 180. By 1930, it was 950 with 72 percent under 50 years old. Sunday school enrollment in 1930 was 808 with a 70 percent average attendance. A report given by Arthur Neff, the new director of Christian Education, dated April 25, 1928, showed 66 Sunday School teachers and an enrollment of 746 pupils, with an average attendance of 453. The monthly attendance at the various activities of the church ranged from 7,465 to 8,830.



Neta and Rudy Hirt were costumed for a young married group show, circa 1929.

The church played the role of a local movie theater with regular Friday shows. They charged 15 cents for children and 25 cents for adults. The attendance averaged 369 per show and in 1927 profits were $643.87. When the Punch & Judy Theater opened in 1930, the owners protested what they called unfair competition. During a nine-month period, 53,596 people took advantage of various programs with a monthly average of 5,953.

The Young People's Society, which became TUXIS in 1928, began with 30 members.

Dr. Brewer's problems with Truman Newberry could not be resolved, but he had strong supporters. On July 25, 1928, the Session defeated, by a 42 to 23 vote, a proposal asking the church, congregation and Dr. Brewer to request that the Presbytery dissolve the pastoral relationship. Another motion was made" to elect a committee of two to ask Dr. Brewer to reconsider his decision to request a dissolution of the pastoral relationship." However, the rift was final and on August 12, 1928, the Session approved Dr. Brewer's resignation to take a post at First Presbyterian Church, Piqua, Ohio. In September, a pastoral search committee was created and Dr. Samuel S. Palmer of Columbus, Ohio, was asked to supply the pulpit until a new pastor could be found.



Right: Lakeshore Road about the turn of the century.

Below: Founder Neff's East End Hotel near Jefferson.





Early Grosse Pointe orchards.

Photos on pages 22-24 are courtesy of Grosse Pointe Historical Society, reproduced for this use by Dick Kay.

THE HISTORY OF THE POINTES

The population of the Pointes in the 1920 census was 5,607, not counting Lochmoor Village, which became Grosse Pointe Woods in 1939. The Village of Grosse Pointe was established in 1879. Grosse Pointe Farms in 1893, Grosse Pointe Park in 1907 and Grosse Pointe Shores in 1911. By the 1920s, a number of subdivisions and streets had been developed.

One of the first streets to be opened for residential building was Grosse Pointe Boulevard. This occurred in the early 1890s and was actually intended to be the alternate route for the interurban. The wealthy owners of the summer cottages, such as the McMillans, Newberrys, Ledyards and Brushs, did not want the tracks to mar the beauty of their front yard landscaping. So, to accommodate the tracks, a street behind their summer estates was opened. Shortly after that, many small cottages were built to house the large staffs that the summer residents employed.

One of the earliest planned subdivisions was McKinley Place where Joseph Berry had planted pear and apple orchards across Lakeshore from the church. When Berry started building homes in 1907, that forced the relocation of the golf course. In 1910, Beverly Road was developed. Several of the expensive homes on these two streets were designed by the noted architect Albert Kahn.

In 1912, Provencal Road was opened, connecting Kercheval with the lake. Because it ran along the edge of the property that became the Country Club of Detroit's new golf course, property there became very desirable.

In 1897 and 1898, Lakeshore Road was straightened and macadamized. In 1913, it was officially named Lakeshore Road and in 1930-31 great amounts of fill dirt were brought in to extend the land into the lake to make it a four lane boulevard.

After 1910, many of the streets in Grosse Pointe Park were extended to Mack Avenue through vacant land, creating subdivisions ready for the building boom that occurred after World War I. By the mid 1920s, a commercial district was developing on Kercheval between Cadieux and Notre Dame. Residents began to call it "The Village," a name it still goes by today.



The Village in the 1930s.

The 1920s saw the development of a number of exclusive streets in



Grosse Pointe Farms: Cloverly Road, once a part of the old Ledyard estate, Country Club Lane, leading from Moross to the Country Club for two blocks, and Mapleton Road, originally built for the residents who worked on the large estates. Kenwood Road was opened with its double row of elm trees, known still as the Nun's Walk in honor of the sisters who strolled and prayed under the shade of the outstretched branches.

In addition to the new homes and subdivisions, many other landmarks of the Grosse Pointes were built at that time. The women of the Grosse Pointe Protestant Church were primarily responsible for organizing the Neighborhood Club. In 1918, many of the church women also participated in organizing Cottage Hospital to help alleviate the disastrous effects of the flu epidemic that year.



A private school called the Grosse Pointe School was founded in 1914. Originally located on Roosevelt Place, it moved in 1915 to Grosse Pointe Boulevard near the site of the future Grosse Pointe High School. In 1930, its name was changed to the Grosse Pointe Country Day School. In 1928, St. Paul Parochial school was opened behind St. Paul Church.

In 1929, the Punch & Judy Theater Building was opened. In addition to the movie theater, it also housed a number of specialty shops. In 1927, a new club opened its doors behind Memorial Church. Many church members joined the Grosse Pointe Club, sometimes known as the Little Club.



By 1929, the Black Marsh Ditch, which ran diagonally from the old Lochmoor Village southwest to the river, was finally enclosed. Especially in Grosse Pointe Park, one can follow the route of the enclosed drain by noticing the slight elevation in the roadways where the streets were paved over it. The Country Club of Detroit moved all of its facilities to its current location in 1923, opening up its former site to residential construction. One of the first to take advantage of it was Horace Dodge when he built the "first" Rose Terrace on the church's west side.



From top:
(1) The Nun's Walk, Kenwood Road behind St. Paul Church.
(2) Cottage Hospital, on Kercheval at Muir Road, was constructed in 1929. Prior to this building, services were performed in adjoining cottages. Photo courtesy of Cottage Hospital.
(3) The Punch & Judy Theater, Kercheval at McKinley.
(4) Mr. and Mrs. Henry Sherrsard in front of the Ivy-Covered Church. Sherrsard is the son-in-law of Charlotte Berry, oldest daughter of Joseph Berry.

DR. FRANK FITT
THE EARLY YEARS, 1931-1945

After an 18-month search, Dr. Frank Fitt, an Irishman who would understand the powerful men behind Memorial, have a common touch with parishioners and deliver drama in his sermons, was found to replace Dr. George Brewer.

Born in County Limerick, Ireland, Fitt had immigrated to the United States as a teenager. He worked his way through Williams College and Union Theological Seminary, partially by teaching English to the foreign-born. He had ministered in the smokestack towns of New Jersey before journeying in the 1920s to the prairies of Illinois, where the Memorial search committee found him in Highland Park, a Chicago suburb near an industrial city, similar to Grosse Pointe's relationship to Detroit.



Dr. Frank Fitt, Memorial's longest serving senior minister.

Eighty-eight souls braved inclement weather the day the congregation voted unanimously to accept Fitt, Dec. 2, 1930, thus beginning the ministry of the man who would serve Memorial as senior minister longer than any other. That unanimous vote struck the theme of his entire tenure.

Despite the catastrophic Depression that was beginning to grip the nation, Fitt set about establishing himself. Each Sunday he would review the guest book in the Narthex after services and before leaving the church he would phone each person listed in it and set an appointment to call on them within the week.

He would go to the homes of young married couples and baptize their children in that setting. He would counsel prospective brides and grooms on their responsibilities. And he catered to the powers behind the church. He was given a clergy membership in the Country Club of Detroit and he was often seen there playing golf with Memorial's "big money givers." He and his wife visited the Truman Newberrys at their *Watch Hill*, Rhode Island summer home and also others from the church who summered there. He maintained a private, unofficial correspondence with the wealthier members, keeping them informed on congregation and church matters.

His sermons have been described as reflecting his deep interest in philosophy. He larded them with quotes from the English poets, Keats and Shelley, which may have been the product of both his Irish birth as well as his classical education. He was dramatic but in a restrained way. He had a powerful voice but seldom waved his arms. He did not try to act authoritatively but held the congregation's attention.

Fitt made it a point in his first years to attempt to visit the homes of all members. In his first report to the congregation, January 11, 1931, he reported that he had made calls on the homes of 702 members. Also he made it a point always to invite all those getting married to the manse for



Memorial has served not only AA, but also the Boy Scouts, Foundation for Exceptional Children, The Memorial Co-op Nursery and several other organizations within the community.

Mrs. Frank (Harriett) Fitt



coffee. Reflecting the times, he always asked the bride-to-be if she could cook.

In his next year, he called on 840 homes and made 1,200 parish calls, all indicating a substantial increase in membership. However, he also told the church that he was spending too much time on the calls and would have to spread them out over two years.

Dr. Fitt was not adverse to controversy. Early in his ministry at Memorial, he opened the church doors to meetings of the newly organized Alcoholics Anonymous. Having served his calling in factory areas with notorious drinking problems that tore families apart and being aware that drinking was not just a blue collar problem, he fought off church members who opposed his plan. To this day, Memorial serves AA as a place to meet.

Dr. Fitt's wife, Harriett, was just as well educated as he. She had earned a PhD in economics from Columbia University, but she made the decision to follow Fitt into the religious field. Rather than pursue economics, she wrote many articles on religion.

In the church's fiscal year 1931-32, there were no signs that the Depression was having any effect on the congregation's ability to fulfill their pledges. The budget stood at $53,253. Fiscal year 1932-33 showed the unmistakable sign of a $5,000 decrease to $48,756. But it was the fiscal year 1933-34 when the church was hit the hardest. The budget plummeted to $24,920. It still kept some benevolence at $4,000.

There was a story that Joe Schlotman would pass the hat among the 10 wealthiest members of the finance committee and, in addition to their regular pledges, they would put in money to cover the monthly salaries of all the church employees including Fitt. All employees took a 50% cut in salary.

Charles Parcells, stockbroker, in a letter to W.B. Palmer of the Board of Trustees and Finance Committee, quoted Shakespeare when describing the plight of the country and the church. "Sweet are the uses of adversity."

However, the adversity of the church and its members was hardly as severe as that of the 25 percent of Americans who lost their jobs, the hundreds of thousands who lost their homes, cars and bank accounts and some even their lives. The first concrete example of some financial trouble for the church actually occurred in 1931 when Fitt met with the Trustees about raising money for the budget. Palmer said that "as of yet we have only raised $41,000." He further suggested that to save on the cost of flowers that excess flowers and shrubs from the congregation's mansions along Lakeshore be donated to beautify the church and manse grounds. In another letter dated November 1931 from Palmer to Percival Dodge, secretary of the Community Fund and an officer of the church, he reported on a meeting held at Truman Newberry's office in the Buhl Building in downtown Detroit: "We disapproved of anything being done which cost money and put most of the projects on the table for the time being."

In responding to Palmer's letter, Dodge clearly demonstrated the concerns of his job as secretary of the Community Fund when he criticized a proposal to pave the parking lot and buy new bulletin boards, asking, "How can even a church go to this expense when money is so useful in giving relief?"

The next year Dodge was even more specific: "As far as I can see we are going to have great difficulty this spring in raising our full quota for the church budget. Our parishioners are beginning to realize how far they are in the red and as demonstrated during the Community Fund drive, they refused to sign on the dotted line. I am beginning to feel awfully hard-boiled about some of these furnishings and improvements in our church." Dodge was outspoken in allowing social conscience to properly influence his work as a member of the church finance committee.

Dr. Fitt's influence with the wealthier members was such that he got them to meet regularly at the church rather than at their convenience in their homes, offices or clubs. Even Truman Newberry would have his chauffeur bring out his Packard limousine and drive the half mile down to church.

Fitt had an ability to establish camaraderie with the folks "who counted." He literally never wore a clerical collar, neither in the pulpit nor out of it, and always had a *hail fellow, well met* attitude.

While the Depression crisis was affecting the church, it was continuing to attract new members in significant numbers. The Sunday School in February 1934 had 709 enrollees and Arthur Neff, the superintendent of Christian Education said, "If it keeps on we shall be seriously put to it for room in the parish house." Fitt at one time early in the 1930s said, "...it is not at all likely that the membership will continue to grow at the same rapid rate." He was wrong.

In 1934, at the depths of the nationwide Depression, the membership surpassed the 1,000 mark. The Sunday School was more than 700 and had grown 32 percent since 1928 and was now causing space problems. In a special message, Fitt said, "Perhaps some readers of this little New Year's message will help to solve that problem." The Sunday School was so overcrowded that they considered using public and private school buildings and once in a while had actually used some of the facilities of the Grosse Pointe Country Day School, which was located next to the high school on Grosse Pointe Boulevard. Fitt wrote, "Mr. Neff and his staff do wonders with what they have but there ought to be relief for this overcrowding."

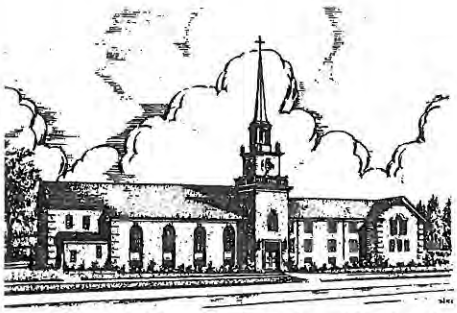


Boys' Choir 1939

In addition to the benevolence portion of the regular budget, the church also engaged in a few other charitable activities necessitated by the Depression. Regular donations to the Neighborhood Club were made, primarily in kind. Christine Edwards, the corresponding secretary of the club, said, "Our social service worker is constantly in need of stoves for destitute families." In response to that need, church parishioners gave stoves and ice boxes.

In a letter to Charles Parcells, there is mention of the Session voting $300 to meet the emergency needs of destitute people and that many demands were being made on the Session lately. The Women's Association did the most. The women actively supported the Neighborhood Club, local Grosse Pointe relief, the Dodge Community House, the Delray Community House and the Detroit Community Fund. Outside the state, they actively supported the Caspian Community House, Caspian, Maryland; the Mary Holmes Seminary, West Pointe, Mississippi; and Presbyterian Hospital, San Juan, Puerto Rico. And throughout the world, they contributed to Cheeloo University, Tsinan, Shantung, China and Evening Christian College, Allahabad, India.

As early as 1932, the Session began to realize its responsibility for the creation of new Presbyterian churches on the east side. Even though the year 1932 witnessed some of the most devastating effects of the Depression, there still was home construction in Grosse Pointe, Detroit and St. Clair Shores. Cadieux Road in Detroit had been paved and some homes were being built along it as well as along the residential streets that ran parallel to it, especially those streets west of it.



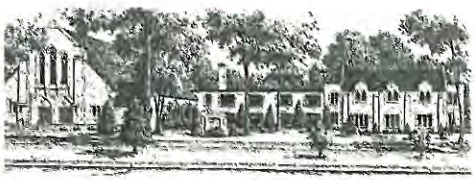
Calvin United Presbyterian Church

At a meeting of the Session on January 29, 1932, a plan was presented to buy a site "for a Presbyterian church in the Cadieux Road section between Mack and Warren Avenues." It was reported that "a survey shows 50 to 60 Presbyterian families in this community." They decided to purchase a lot 100 to 120 feet wide, "at a cost not to exceed $6,000" and, "It was decided that the strategic location would be in the neighborhood of Cadieux and Warren Avenues." As it turned out they did not buy a lot at that location but one between Chandler Park Drive and Harper, now the site of Calvin United Presbyterian Church.

In the 1930s, Grosse Pointe Woods had not yet been legally organized and was still called Lochmoor Village. This area was experiencing a significant population growth so Grosse Pointe Memorial Church sponsored the organization of the Lochmoor Protestant Sunday School. It "began its work on March 21,1937, meeting in the Public School in Lochmoor, Michigan." The Session reported there was an enrolled attendance of 173, of which 38 were adults and the average attendance was 143.

In October 1937, at a meeting of the Session, Fitt reported that the Board of Trustees requested him "to secure the services of an assistant minister to be paid a salary up to thirty six hundred dollars ($3,600)." The church's financial condition was again stable and the astounding increase in membership in spite of the Depression had put such a burden on Fitt that he needed help. By November 1937, the average Sunday School attendance was 757.

In just nine months, the Lochmoor Protestant Sunday School expanded its enrollment to 210 and also had a total of 17 Sunday School teachers. That increase, strangely enough, caused Fitt some extra work. His new assistant minister, O. Burdette Olson, was now busying himself with the Lochmoor group, which meant he spent very little time with Memorial's additional and pressing work. In December 1938, Olson reported that there were probably 200 or more families there "who were interested in having a church in that section." He also reported that he had made 63 calls there, preached three sermons at the Mason School and was helping them with "the idea of a site for the church..." At Memorial, the Sunday School attendance averaged 855, as compared to 757 one year earlier.



Grosse Pointe Woods Presbyterian Church

Olson's 1939 report, labeled the Grosse Pointe Woods Report, said there were more than 425 homes in the Woods and that more than 300 additional would be built in the remainder of that year, which meant an increase of between 1,000 and 1,500 people, of which about 75 percent were Protestant.

On July 14, 1939, "the formal service for organizing the congregation of the Lochmoor Protestant Church into a Presbyterian church was held in the auditorium of Mason School on Vernier Road." On October 2, 1939, in the Women's Parlor of the Grosse Pointe Memorial Church, a meeting was held at which members of the new church chose the name Grosse Pointe Woods Presbyterian Church, adopted the articles and by-laws of

the corporation as well as a budget. In February 1940, Memorial members Dr. and Mrs. H. N. Torrey donated approximately two acres of their property facing Mack Avenue to the Grosse Pointe Woods church for a building. When Woods got ready to build, Memorial gave them $25,000 towards construction costs.

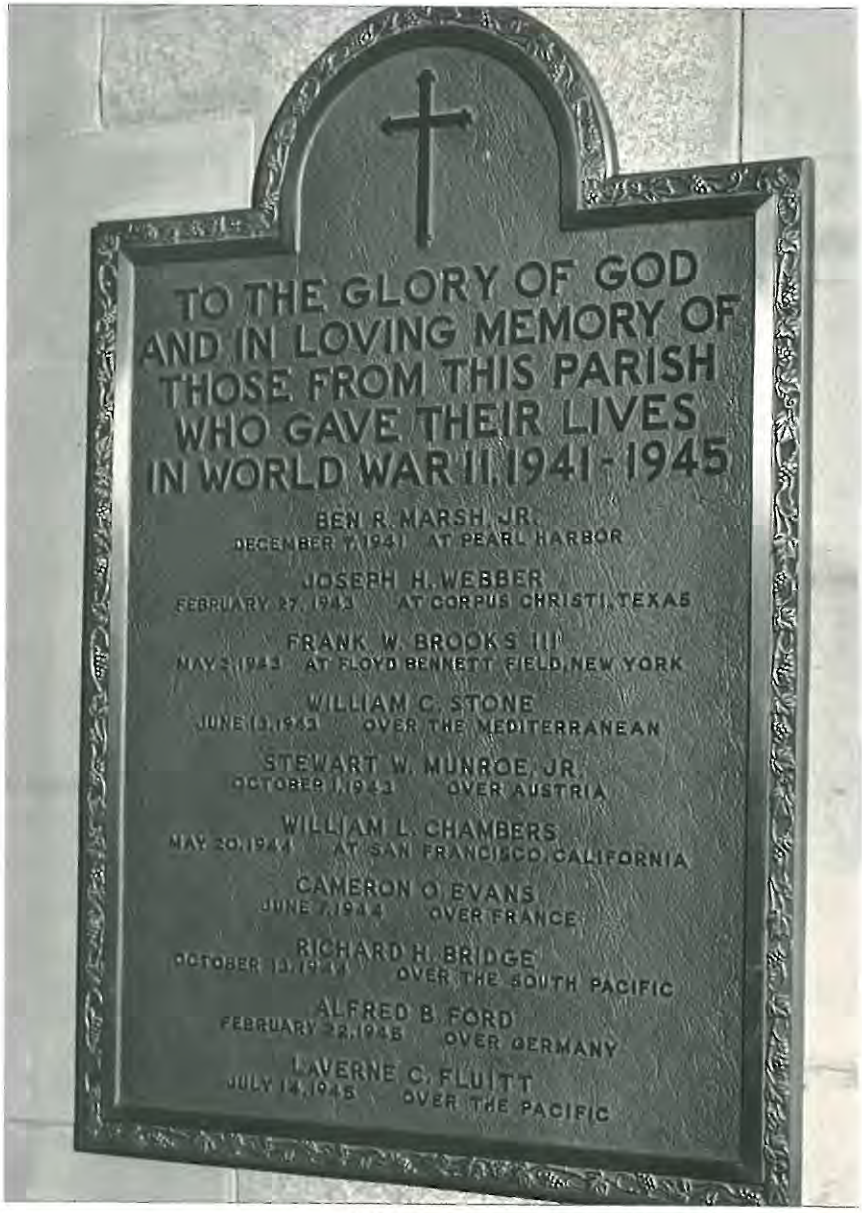
Olson, who had been primarily concerned with the Grosse Pointe Woods church, made it official when he announced that as of October 1, 1940, he would leave Memorial and become the first full time pastor of the new church. Fitt had been expecting that for some time and had already contacted the Princeton Seminary, Union Seminary and the Yale Divinity School for a suitable replacement. The choice was Mr. Lowell M. McConnell, of Union Theological Seminary.

By this time, the Session had markedly changed. The newer members had little direct relationship to any of the original founders or organizers or their descendants. Those sincere and important people who had built the new church were, in the main, parishioners but not nearly as active as they once were on the various committees. The one organization upon which some still served and upon which there still was a noticeable degree of control was the Finance Committee.

Although Dr. Fitt had gotten on well with the older and wealthier members when he first arrived and continued to show them considerable deference, as newer members took over the Session, Fitt began to dominate it. Stories are told that he would meet them in the Sanctuary, take a position on the steps, tell them what he wanted and then expect the appropriate vote.

World War II hit the church hard and in his 1942 New Year's message Fitt said: "It is customary to couple the wish of the New Year with happiness. That I cannot do. As long as so many men and women and children are risking and meeting death, no one can be happy. But I wish for us all a year in which the whole spiritual challenge of life will be clearer to us."

Grosse Pointe sent 370 members to serve and 10 gave their lives. During the war, the church continued to grow at a rapid pace to 2,100.



A Tribute to Memorial men who gave their lives in World War II.

In the Session meeting of December 14, 1941, Dr. Fitt reported the death of Naval Ensign Ben R. Marsh, Jr., as a result of the Japanese attack on Pearl Harbor. The organist and choir master, Mr. Charles F. Morse, was requested to provide information on the use of patriotic music during the wartime period and Elder Renville Wheat suggested, "If more members of our church lose their lives while serving in the forces of our country, their rank will be indicated in the In Memoriam notice in the bulletin."

During the war, the church purchased $45,000 worth of bonds and recommended members take part in rallies and other activities. While fuel oil was rationed, the church managed through its friends in high places to obtain additional fuel.

In 1942, Dr. Fitt's second assistant minister, the Rev. McConnell, left to become pastor of Lake Shore Presbyterian Church in St. Clair Shores. Dr. Fitt was forced to work as hard as he had in the early 1930s with a congregation more than twice as large. In October 1944, Dr. Fitt obtained the services of Frank H. Glazebrook, Jr., who had recently been discharged from the service as a naval chaplain and a second manse at 621 Fisher Road was purchased.



Men's Basketball Team, 1948-49.
Top row: Bob Knell, Bruce Reynolds, John Nelson, Arthur Dannecker, Gorden LaRue.

Seated: Jim Farquhar, Harold Lee, Dan Cronin Bruce Bockstanz, Marvin Asmus.

During the Depression and the war years, Grosse Pointe Memorial had evolved into a more traditional church in that it was no longer primarily serving a wealthy summer colony or primarily a wealthy group of industrialists who had moved to the shores of Lake St. Clair. With the rapid growth of the Pointes, Memorial settled into the routine of serving many additional families and their children.

Truman Handy Newberry was still alive, but he was an old man and rarely attended services. His wife, Harriet, had died in 1943, leaving him alone in his large mansion,*Dry Brook,* at 123 Lakeshore Drive. Newberry had built his mansion on the exact spot that Edmund Askin Brush had built his summer home, *the Pines*. Some of the seedling pines planted by Brush and preserved by Newberry can still be seen today on Warner Road and Newberry Place. Newberry had been involved with Brush since, as a boy, he had ridden Brush's horses, sailed on his yacht, *the Lillie*, and visited *the Pines*. He was there in 1877 when Brush died.

During brisk walks around the Pointes, Dr. Fitt often visited Newberry. And in deference to the "patron" of Memorial, he would administer the Sacraments to him privately in his home. In October 1945, Truman Handy Newberry died: an era had ended.

DR. FITT
THE FINAL YEARS, 1945-58

The new middle class that had started to move into the Grosse Pointes during the Depression took over the direction of Memorial during Dr. Fitt's final years, from 1945 to 1958. The second generation of founders and organizers was retiring from business and church direction. Mrs. Henry Bourne Joy and Mrs. Joseph Schlotman were still alive and as active as their years permitted. Some of the third generation still lived in the Pointes and took part, such as James McMillan, William Joy and Burdette Ford. Many had moved away or didn't care to control church affairs as their parents and grandparents had.

When Dr. Fitt arrived in Grosse Pointe, the church membership was 663. When he resigned in January 1958, the figure was 3,006. In 1931, income was $54,482 and in 1958 it was $216,385. Both sets of numbers can be misleading. The new generation of members was not as committed to attending church or Sunday School and contributing to its well being.

In 1932, with a membership of more than 800, the average annual worship attendance was about 480 or about 60 percent. In 1950, with a membership of about 2,300, the average annual worship attendance was 650 or about 28 percent.

In 1931, the average annual contribution was $96.60; by 1937 it had dropped to $48. That may be rationalized by the Depression, yet many more people were able to buy homes in the Grosse Pointes.

The average annual contribution declined to $29.40 by 1947, but in 1950 rebounded to $40.50 and by 1958 stood at $69. However, with inflation these figures could have been expected to increase significantly more.

The new members were using the church: Sunday School enrollment grew from 981 in 1953 to 1,340 in 1958. Fitt, in the annual report published in March 1958, said that there were 11 departments functioning in the church and "the numbers involved are simply enormous."



Elizabeth Batten, Leslie Beck, Alexander Byron, John Duncan, Robert Everett, Carolyn Herndon, James Hooper, Meredith Ann Mason, Donald Moriarity, Dwight Nelson, Scott Owens, David Preston, Jennifer Scott, Lucy Teague, John Fredrick Tompkins, Gayle VandeKerckhove, Eugene Whitely, Thomas Wood, Bobby ZurSchmiede, Keith Beasley, Sarah Burns, Martin Conner, David Lynn Edwards, Christopher Field, Donald Henry Hirt, William MacNaughton, Anne Lray Martin, Nancy Neef, Tom Odell, Christopher Palmer, David Rutter, Lindsey Stewart, Betsy Todd, Richard Trafton, Charles Weiss, Gregory Woefel, Janice Wright, David Toole

Sunday School pictures were included in a scrapbook given to Dr. Fitt upon his retirement in 1959. Names listed are all those in the class, not necessarily in the order pictured.



Sally Hughes Aiken, Eleanor Buell, Ricky Chamberlain, Doug Coulter, Jackie Critchfield, Marjorie May Engstrom, Daniel Harned, Tim Hoag, Gary Hughes Christina Keogh, Tim Korb, Andy McCormick-Goodhart, Brian Mead, Susan Gay Pape, Sandra Perkin, Michael Pierce, Howard Robinson, Ann Spitzley, John Warren, Nancy Ellen Bell, Steven Carrick, Laurie Cornelius, James Coutler, Melissa Davis, Chucky France, Carlton M. Higbie, Terry Hubbard, Robert Keever, Martha Klingbeil, Tim LaChappelle, Priscilla Mead, Katherine O'Brien, Elizabeth Parcells, Phil Porter, Marcia Reindel, Stephanie Smith, John Campbell Thomas, Katherine Worcester.



Michael Allor, Kathy Ausherman, Jill Billingsley, Janice Bockstanz, Linda Lee Boresch, Bobbi Ann Brucker, Scott Busch, Martha Ann Craumer, Jonathan Eckert, Mary Fogt, Glen Fortinberry, Penny Haisten, Debbie L. Hill, Jane Livingston, Douglas McClure, Candy Mead, Lauren Millar, Susan Payson, Margaret Pflaumer, David Pitts, William Young, Denise Renaud, Candy Royer, John Schroeder, Steven Schueler, Kathy Sewell, Irene Sherman, Barbara Smith, Susan Soderberg, Suzanne Speer, James Stearns, Gary Stephenson, Howard Stewart, Betty Stone, Gregory Swenson, Susan Teetzel, Bruce VanDusen, Craig Walworth, Richard C. Webb, Richard Warmbold, Jane Whitney.



Alexander Bacon Jr., Jeffery Ballantyne, Robert G. Batten, Leslie Bennett, Peter John Bowers, David Codd Boydell, Pamela Louise Candler, Lynn Carruthers, Laurie Chesbrough, Kathryn Coutler, Robert Fox, Mary Frances Haberkorn, Susan Hannan, Leslie Margot Hirt, Jean C. Hudson, Paul Kennedy, Jeffrey William Lenz, Joey LePla, David Nicolaides, Gregory M. Nelson, Clifford Peabody, Ardis Ann Reed, Paula Reid, Amy Rutter, Ann Louise Sherman, Robert C. Sicklesteel, Leah Wheeler, Linda Wright, Janice Edith Clarke, Clayton Calvin Purdy III, Paul H. Townsend III.

Sarah C. Ammon, Karen Busch, Sue Carruthers, Bruce K. Duncan, William R. Duncan,Douglas Edwards, Wendy Lee Engstrom, Henry T. Ewald III, Richard Allan Fleming, Janet Faye Hall, Carey Miller Hume, Jana Armstrong Kirlin, Fredrick Taylor Klingbeil, Henry Nelson Kuhlman, Peter Collom Laux,Timothy Hugh Lynch, Mark Allan Maynard, Nancy Lee Maynard, Craig Norman McConachie, Hilary Allen Moroney, Karen Lynn Queen, John Charles Rexford, Robert E. Scott, John D. Siekman, Laurie Thomas, Robert M. Wheeler.



Ann Aronson, Barbara Beeby, Catherine Begg, William Bokram, Cici Book, Julian Perry Bowen III, William S. Boydell, Mark Brooks, Laura Butterfield, Joan Robertson Byron, Cynthia Ann Candler, David Colton, Jane Cowles, Jeffery Crow, Scott David, Wynn Delbridge, Bonnie Denler, Henry Charles Dickson, Alec Donnell, George (Ged) Duffield, John R. Dykema Jr., Jeanne Eaton, Patricia Louise Edwards, Linda Fox, Kathie Hannan, Sandra Harned, John R. Harper, Nina Hartman, Anne Henry, Betsey Hughes, Chris Hughes, Michael Kelly, Linda Kreidler, Lizabeth Laux, Juliet Mazer, Sherrie Neef, Julie O'Brien, Craig Owens, Jane Peabody, Scott Reid, Harold Siegel Jr.



David F. Beck, Jean Marian Bethea, Wilber M. Brucker III, Elizabeth M. Cary, David Allen Coolidge Jr., Clark B. Dickson, Robyn Hillary Ehrlich, Rockwell T. Gust III, Robert Gust, Linda Lee Henry, Arthur Allan Neef, Mary Nicolaides, Laurie Ann Ott, Amy Louise Pierce, Jean Kirk Robinson, Steven Sicklesteel, Dominick Vermet, Linda Ann Whittingham, Zachary William, John Fredrick Woelfel, VanAlden Huebner, Daniel Pape, Timothy Pape, Jimmy Probert.





Thomas Baumgarten, Lisa Burchenal, Lynn Carruthers, William J. Champion III, Michelle Deland, Mary Leah Hanger, Joan Blair Henderson, Harry Higbie, Thomas Kamm, Bruce MacFarlane, Mark McCormick-Goodhart, Julie McClure, Susan McRae, William Moersch, John O'Brien, Richard Dale Oullette, Frederick L. Parcells, Charles Perry, James Scott, Kim Sands, Richard Secrest, Rem Siekman, Douglas D. Smith, Glen Smith, Jeffery Thomas, Janeen Tingley, Marianne Tompkins, Freddie Turner, Alexandra White, Sigrid Wormer, John P. Worcester Jr.



Ann Candler Bartlett, David Burns, Wesley Bush, William Carey, Carol Anne Chope, Elizabeth Lynn Donald, Mary Anne Douglass, Brian Ehrlich, Peter C. Field, Mary Fountain, Ruth E. Gust, Daniel Gustafson, John Hannan, Timothy Hoyt, Joseph Hudson IV, Frederic Gillespie Mellen, Mark Nicolaides, Paul Odell, Elizabeth Owen, Judith Preston, Georgia Tewel, Carolyn Wood, Peter Haynes William, Janet ZurSchmiede, Craig Brooks, Peter Clark, Timothy Davis, Holly Ewald, Margaret France, Randy Gibson, Hugh Hales, Betsy Hodges



Christopher Bushnell, Brandon Brossy, James Cowles, Chuck Fortinberry, Lynn Fruehauf, Brenda Griffey, Patricia Ann Jefferson, Patricia McFadden, Mark Millar, Jonny Reynolds, Randel Elizabeth Richner, Richard Schroth, Joan E. Smith, Sharon Soderberg, Gregory Stahl, Anthony Stinson, Judith Ann Swenson, Scott Taber, Dianna Teetzel, Laurel Ann Thomas, Edward B. Toole, Paul F. Weiss, William Woelfel, Ruth Duffield Keogh, Kirk Redpath Kirlin, George F. McCafferty, John Sherwin Prescott III, Kathryn Elizabeth Stewart, Sarah Elizabeth Kuhlman.

Right, Mrs. Joseph Schlotman and her maid come to church together.

Below, the 1940 wedding of Hendrieka Beyster and C. Henry Haberkorn is witnessed by quite a gathering.



GUST JAHNKE PHOTO

So the church grew magnificently in numbers but not in commitment. It was the church to belong to as the upwardly mobile mingled with wealthy members delivered by chauffeured limousines on Sunday morning from the mansions along Lakeshore.



WRIGHT GEDGE PHOTO

While the church grew in money and membership in Fitt's final years, it also grew in assistant ministers required to tend to the increasing flock. Glazebrook, who joined Fitt in January 1945, announced after two years he wanted his own church and before his resignation took effect "Elder Dykema...reported the selection of Mr. Paul F. Ketchum, a graduate of Duke University and Princeton Theological Seminary, who had two years' experience as an assistant minister as well as four years' experience as a chaplain in the air corps." Like Glazebrook, he specialized in working with the increasing number of young people. A bachelor, Ketchum moved into the manse on Fisher Road and brought his mother, Elizabeth, to live with him.

The TUXIS Installation service in November 1953 recognized new officers: Mary Shenefield, Stuart Smith, Leader Paul Ketchum, Bea Burrows and Jay Newberry.

The TUXIS Installation Reception was always one of the best attended social functions of the year.



Ketchum, who served Memorial from 1947 until 1958, was the right man for his time. He made TUXIS appealing throughout the Grosse Pointes and organized shows in which more than 300 teenagers would be involved. He organized a successful group of young newlyweds. His mother also left her mark on the church. She was involved with the Women's Association and was so admired that when her son left Memorial, the Isabella Murray Sewing Group officially changed its name to the Elizabeth Ketchum Group.



Pikeville College
PIKEVILLE, KENTUCKY

OFFICE OF THE PRESIDENT

JUNE 14, 1954

MR. JAMES C. OWENS
271 McMILLAN
GROSSE POINTE 36, MICHIGAN

DEAR MR. OWENS:

WE HAVE JUST HAD A LETTER FROM REVEREND PAUL KETCHUM IN WHICH HE ENCLOSED A CHECK AND SAID THAT IT HAD BEEN SENT BECAUSE OF THE INTEREST OF YOUR TUXIS CLUB. WILL YOU PLEASE EXPRESS TO THEM OUR GRATEFUL THANKS.

THIS CHECK WILL BE USED TO HELP STUDENTS WHO ARE WILLING TO WORK TO GET AN EDUCATION.

THE ENCLOSED IS A PICTURE OF TWO OF THE 22 BOYS WHO ARE NOW WORKING EITHER ON THE CAMPUS OR ON THE COLLEGE FARM, IN ORDER THAT THEY MAY ATTEND COLLEGE THIS FALL. I THOUGHT YOU MIGHT BE INTERESTED IN SEEING A STUDENT WHO WILL BE ATTENDING COLLEGE BECAUSE OF YOUR GENEROSITY.

SINCERELY YOURS,

A. A. PAGE, PRESIDENT





All of the Club's dances were a great success. The talent that produced the festive decorations also helped create much of the fabulous scenery for the 1955 TUXIS Variety Show, *Front and Center*. Profits from this show were about $2,000, including nearly $500 worth of expenses.

Photos courtesy of the TUXIS scrapbook kept in the church archives.

Cards were filled out to assure members' participation in service. Choices were: address postcards, make posters, play the piano, lead a worship service, serve as an usher, make decorations, make cookies for socials, serve on committee for TUXIS variety show, serve as waitress at church dinners.

TUXIS stands for Together Under Christ in Service.



Responding to a call for chaperones for the Autumn Amble dance, these parents are enjoying their evening with the TUXIS group.



Above, the greatest event in the TUXIS year was the big variety show, always an annual success! *Rise and Shine* supported a cast of hundreds.

The news clip (left) was from the Detroit News. Others appeared in the Grosse Pointe News.

Below, a scene from *Dangerous Dan Magrew.*

Tuxis Club's Annual Show To Be Given Three Nights

"Rise and Shine" is the title of the eighth annual variety show of the TUXIS Club of the Grosse Pointe Memorial Church. For the second successive year, there will be three performances at the Parcells Junior High School Auditorium. The curtain will rise promptly at 8:15 o'clock.

The Tuxis Club is a group of high school boys and girls which meets at the church every Sunday night under the leadership of the Rev. Paul F. Ketchum. The purpose of the show is two-fold: to raise money for the benevolence fund of the club, and to give stage experience to as many high school boys and girls as possible...

This year the show looks better than ever. Planning for it began immediately following the final curtain of last year's production when cast members in the dressing rooms, as they removed their grease paint, could be heard talking about ideas for "next year's show."

During the summer, girls spent part of their vacation time developing and practicing intricate chorus routines. Last October rehearsing began in earnest when the four big production numbers were started. Ever since Christmas the church house has been full of young people preparing for what they hope will be the best show TUXIS has ever had.

Nearly every afternoon and evening, groups of high school boys and girls have been rehearsing dramatic skits, chorus lines, dance routines, trios, quartets as well as the 100-voice singing chorus.

Artists have been designing and painting the colorful backdrops which will be used in the production numbers. At home, members of the cast have been busy doing much cutting and sewing as they make their costumes.

Tom Saunders and his 13-piece band, composed of high school students, have been hard at work rehearsing with the different acts as well as practicing special numbers of their own which will be featured.

Chet Sampson is again acting as producer and director with Mrs. Albert J. Slimon serving as assistant producer and the director of choreography.

Mrs. John H. Marshall is the assistant director of choreography.

Gilbert Stammer is directing the 100 voice singing chorus with Gail Friesema as the accompanist.

The cast for the show will number around 300 with another 50 young people assisting backstage with properties and serving as ushers. Robert and William Bokram are stage managers. Robert McAdow is the director of sound and lighting.

Ticket sales are being handled by Judy Morang...

All proceeds from the show will go to the TUXIS Club Benevolence Fund. In past years the proceeds have been used to help organizations in Detroit such as the Dodge Community House, the Delray Christian Neighborhood House, St. John's Community School, Camp Sarah Grindley.

Contributions have been sent to missionaries working in foreign countries, to theological seminaries to aid in the training of minister and directors of Christian Education and to the work of chaplains working with the young men in the armed forces.







Above: The Senior High Choir under the direction of Frederic Morse.

Below: Malcolm and Marian Johns.

In 1946, Marie Joy Curtis began an 11-year stint as director of youth choirs and Malcolm Johns replaced Charles F. Morse as organist and choirmaster. The modern music tradition at Memorial dates to the arrival of Malcolm and Marian Johns in the late 1930s. The son of a Baptist minister, Johns had been a youth chorister at Detroit's St. Paul Episcopal Church, taught music at Wayne State University and conducted seminars here and abroad.

His determination and daring showed up in the music programs he scheduled, incl*uding an English version of a north German play called The Dance of Death.* The play, a dialogue between Death and people from all walks of life, is interspersed with short choral selections and was followed by a sermon emphasizing the differences between 15th and 20th century concepts of death.

Under Johns, the music program at the church flourished. At one time during the 1960s, there were four youth choirs because so many young people wanted to sing. Combining large musical forces from Wayne State University with church members, the Festival Choir & Orchestra performed many large works under Malcolm Johns' leadership. The Johns left in 1974 and the post of music director was filled briefly by Paul L. Reynolds, who started a music series to bring notable musicians and ensembles to the Grosse Pointes.





The first performance featured the nationally known Elizabeth Parcells, a Grosse Pointe resident and a descendant of distinguished Memorial members. She has made a number of guest appearances since that date.
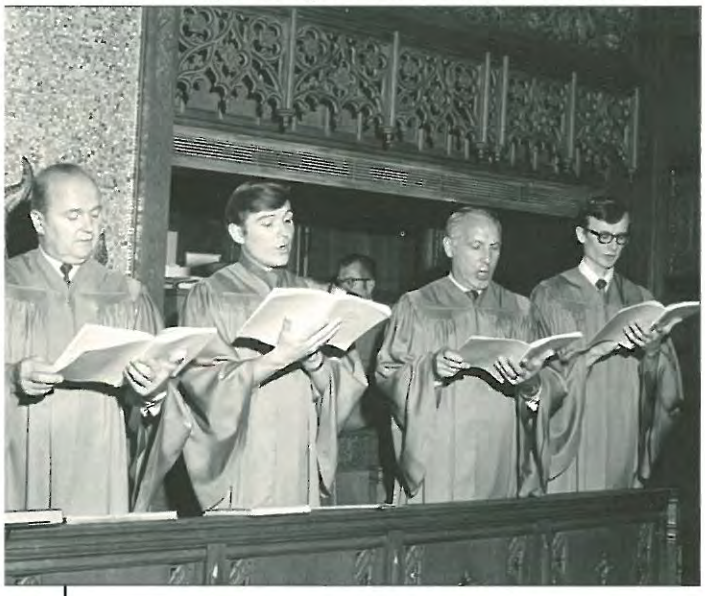


Upper: The Senior High Choir, 1956-57 with Malcolm Johns, left, organist and choirmaster and Marie Curtiss, right, director of youth choirs.

Lower: The second from the left in the front row of the Junior Choir is Betsy Parcells. Johns, noting her talent, encouraged Betsy. The inset photo shows her some years later as Elizabeth Parcells appearing with the Boston Lyric Opera Company during the 1986-87 season as Mary Stewart, Queen of Scots in the opera *Maria Stuarda* by Gaetano Donizetti.



The Boys' Choir, March 1950.

1970 Chancel Choir men from left: William Kelly, Donald Cole, Richard Lofts and Philip Rightler, with Mac Johns presiding at the organ console behind the men in the alcove.



1970 Chancel Choir women from left: Elsie Inselman, Eleanor Felver, Maria Ciamarelli and Sandra Smalley.



In an October 1947, meeting of the Session, Dr. Fitt announced that in memory of Mr. James Thayer McMillan, Mrs. McMillan and her children gave to the church a stained glass design for the entrance doors. Thayer McMillan was a son of James McMillan, perhaps the most important of the 1889 reorganizers.

The extraordinary doors contain 24 stained glass panels depicting *The Quest of the Holy Grail*. They were made by Henry Willet of Philadelphia whose company did the previous stained glass work in the church. The panels across the top of the four doors picture the vows taken by the Knights of the Round Table. The panel across the bottom of the doors portray the cities and places that are in the story of the Holy Grail. The 24 panels in-between tell the legend of the Holy Grail.



The *Quest for the Holy Grail* depicted in 24 stained glass panels.

In 1952, the original eight-bell chime in the tower was enlarged to a 47-bell carillon as part of the 25th anniversary celebration of the dedication of the church sanctuary. Installed in 1927 by the famous Gillett & Johnston Bell Foundry of Croyden, England, the chime had been given by Col. and Mrs. Frederick M. Alger "To the Memory of Those Who Have Died in the Service of Our Country" (inscription on the largest bell).

To expand the chime into a carillon, 39 bells were added by Petit & Fritsen of Aarle-Rixtel, the Netherlands. A bronze plaque in the church narthex lists the donors and memorials with the inscription "Ring in the common love of good" - Tennyson. The carillon was dedicated on May 25, 1952, by the eminent Prof. Percival Price, carillonneur of the University of Michigan.

Memorial Church began a carillon scholarship program which provided students the opportunity to be properly trained on the new 47-bell instrument. In turn, these students faithfully provided carillon music for church services, weddings, funerals and special events.



Carillonneurs David Kennel and James Scott shown, circa 1970, at the carillon console.

MEMORIAL CHURCH CARILLONNEURS

Beth Ardussi
Nancy Arlington
Rick Breitenbecher
Thea Bucciero
Douglas Edwards
Dudley Irvin
*Dennis Jones
David Kennel
Dorothy Kennel
*Jenny King
Sidney Newhouse
John Nyboer
Lee Nyboer
*James Scott
*David Smith
*James Vaughan
*Phyllis Webb
Eugene Whitely
Andrew Woodrow
Mary York

*Indicates Carillonneur Members of the Guild of Carillonneurs in North America through advancement recital performance.

The growth of the church membership forced the addition of another Sunday morning service in 1954. The 9:30 service had formerly been under the auspices of the Sunday Morning Forum, like a Sunday School. It was decided that Rev. Ketchum would conduct a 9:30 service to start in the fall.

In 1953, the Rev. James Gillespie had been hired as an assistant minister to help Dr. Fitt. After two years, he received a call to another church and was replaced by the Rev. Ben L. Tallman in 1955.

Parking complaints from members of the Grosse Pointe Club located behind the church were another indication of growth. The club requested church members to begin parking on residential streets across from the sanctuary. To alleviate the situation and provide room for expansion, $56,386 was paid for the Seabourn Livingstone property east of the church. After some discussion on preserving the handsome old three-story house and discovering it would be expensive to repair, it was torn down in 1955 for parking.

At a May 12, 1958, meeting of the Board of Trustees, Remington Purdy made a report for the Christian Education Committee. In his report there was an urgent recommendation "that consideration be given to enlarging the Church School facilities with an addition of approximately 16,000 square feet." Also at that meeting, Dr. Fitt noted, "We have not as yet been able to obtain the services of a qualified fourth minister. The matter is to receive continued attention and consideration will be given to the possibility of hiring a layman as business or administrative manager..." The budget was approaching $250,000, the membership was more than 3,000, Sunday School was approaching 1,300 and the prospects of a sizable new addition was on the verge of overwhelming the church administration.

At this critical point, Dr. Fitt's high blood pressure forced him to retire. On July 28, 1958, at a Special Meeting of The Session and the Board of Trustees, he informed them: "It is with a deep sense of regret that I have to inform you of my resignation as minister of this church as of September 30, 1958."

He was a much admired and loved pastor. He steered the church through a nationwide economic trauma and led its extraordinary growth with a sure hand. He would miss the construction of the addition, which his leadership made necessary.

DR. BERTRAM deHEUS ATWOOD AND THE 1960s

Our church's work must not stop at our own walls. The church's mission is to the whole world. You will be hearing more, I hope, about the needs in Presbytery, Synod, and for the national and international scene.

—Bert Atwood's first 1959 report

When the first pastoral nominating committee in 28 years located the Rev. Dr. Bertram deHeus Atwood in Englewood, New Jersey after 11 months of searching, they said: "God had led us convincingly to this one man above all others...one man stood out."

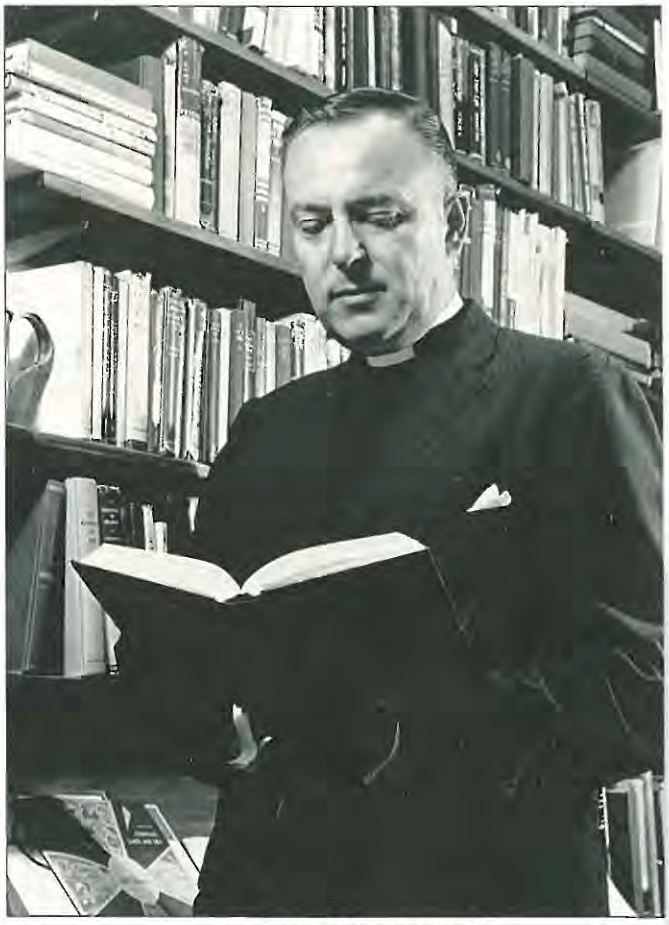
"What can you do for Grosse Pointe?" Dr. Frank Sladen, head of the Nominating Committee, asked Dr. Atwood. "I've never heard of Grosse Pointe. Where is it?" Atwood responded.

Although Dr. Atwood had never heard of the five cities by Lake St. Clair, he concluded after two visits: "The greatest challenge about Grosse Pointe is its potentialities, those of a 'sleeping giant'... an awakening to a great Christian leadership was possible."

A tall, patrician-looking man, Dr. Atwood—evangelistic and deeply spiritual—could give a sermon without notes and underlying his beliefs was a gentle, self-effacing humor. A Phi Beta Kappa graduate of Rutgers, he earned his divinity degree from the New Brunswick Seminary in 1937. He did graduate work at New College, Edinburgh and in Tubingen, Germany.

The Rev. Ben Tallman, assistant minister, noted the change: "One of our men, visiting here during the holidays...stopped by my office after church and said 'What's going on here? You can feel a new spirit in this church!'"

Atwood began making changes soon after his Nov. 1, 1959, installation. He urged the creation of a Board of Deacons and a far more active Board of Trustees.



Rev. Bertram deHeus Atwood

Part of the excitement was also the planning for the new addition forced by the growth in members since World War II. The original 1925 church could accommodate 250 Sunday School students. The 1958 enrollment of more than 1,000, an average attendance of 700 and a teaching staff of 180 cramped the building. In February 1960, architects were hired to draw site layouts and plan the addition.

In May 1960, the Edith Henry and Scott Barbour Fund, created by two early 20th century members prominent in the Detroit stove industry, challenged the church with a gift of $195,000 if the congregation would name a chapel after the pair and raise an additional $700,000. Detroit department store scion, Joseph L. Hudson, Jr., chaired the committee and had raised more than $568,000 by June.

Groundbreaking was held on a chilly, bright Feb. 5, 1961, and the cornerstone was laid Sept. 9. The addition was dedicated on April 1, 1962. By then, Sunday School enrollment had reached 1,300.

The addition contained 25,000 square feet with 27 classrooms. The original gymnasium was divided to provide for Barbour Chapel and Fellowship Hall. Many of the rooms were paid for by special memorial gifts honoring past members. In Barbour Chapel, one of the new stained glass windows had Greek letters for Christ and a small ship representing God's command to go into the world. At its dedication, Atwood told the church, "...it is a reminder of the church's responsibility to areas also close to home, such as the inner city of Detroit."







Upper: The site of the new addition.

Center: The ground-breaking for the new addition to house Barbour Chapel, Fitt Memorial Library, Fellowship Hall and three floors of classrooms for Sunday school in 1961.

Lower: Barbour Chapel served as the youth sanctuary for Easter and other special services, an adult classroom, new member classes and other special functions.

GUST JAHNKE PHOTOS

When Dr. Atwood arrived, he requested that the Session call a youth minister he knew, Lyman B. Stookey, who had worked in inner city parishes in Glasgow, Scotland, an industrial city.

At the same time, Dr. Atwood recommended that the Session create a committee of Social Education and Action, as suggested by the General Assembly, "in the belief that the church cannot wait to witness public opinion, but must help create opinion which reflects as far as possible the mind of Christ. This committee must seek to help us think Christianly about social problems."

Gary Gruber was called as an assistant pastor at Grosse Pointe Memorial Church in 1964. For five years, he brought a challenging, constructive and loving style of ministry to this congregation. He worked with youth and adults in education and pastoral care. He encouraged this congregation to be active Christians. He said, "Faith is a code and a creed which sets men free. Not free to talk about it, think about it or argue about it— but worthy to live it."



Rev. Lyman Stookey, wife Shirley and their baby.

James Handley was added to the ministerial staff during this time. He served as Christian Education minister from 1967-71. He was a liberal man who loved and encouraged youth to think, act and live their conscience. It was a controversial time in the church as well as the country.

Early in the decade, Atwood suggested in an annual report, "The church of Christ is in the throes of change and reformation. Never have I felt the church to be more alive than at present, and I believe that it is the work of the Spirit. Personally, I think that Memorial Church has shown its desire to take an active part in Presbytery and in the affairs of the metropolitan area...the church can act as a reconciling agent in race relations..." He posed the question: "What does it mean to be Memorial Church in Detroit?"



Rev. Gary Gruber

The Rev. Tallman said in 1964, "Memorial Church...must surely be one of the finest, if not the finest, churches anywhere, increasingly alert to the needs of a revolutionary age and seeking to discover the true meaning of ministry by all of us to God's people as we worship and work together. Clearly the spirit of positive change is in the air and most people expect it to continue and bear fruit."

But the church was not united behind Atwood's and Tallman's enthusiasm for the church's role in social issues. In June 1961, an attempt by the Social Education and Action Committee to send a letter endorsing General Assembly pronouncements of 1956 to the congregation on race relations and open occupancy was rebuffed by the Session. The proposed letter closed with a quote from Paul in his letter to the Galatians: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female."

The Session reminded the committee it was a creation of the Session and the Session would convey the thinking of the General Assembly to the congregation. The committee was so plagued by rumors of improper action on its part that it finally changed the name to the Committee on Church and Society. It would be nine months before a letter was approved and it was diluted with other material on Communism, juvenile delinquency, etc.



Rev. Ben Tallman

Even so, the letter, as finally authorized, drew many negative comments and letters. It caused Atwood to suggest that education in basic theology in the church needed to be stressed in two areas: what it means to be Presbyterian and the church's right to speak on social issues. Troubled by the clear signs of a split in the membership, he asked: "Has the outcome of this committee's work been to increase the fear of the congregation?"

The entire church was affected by television scenes of beaten lunch counter demonstrators, freedom riders shocked with cattle prods, frightened black children escorted to school past mobs of howling whites and the march on Washington, D.C., to hear the Rev. Martin Luther King Jr.'s *I Have A Dream* speech.

Using the pulpit and *the Carillon*, which he started as the church newspaper, Atwood made it clear where he stood and asked the congregation to join him: "When we talk about equal rights for all, regardless of race, we get confused if we begin with ourselves and our rights. Fear takes over. When we begin with God's intention in Jesus Christ to reconcile, we have the lever that puts fear in proper perspective. My greatest fear is that the church be irrelevant to the issues of our time. Those issues are not first political, but ethical. Time is on God's side, not ours."

The committee forged ahead with a proposed series of educational suggestions including field trips to the inner city, interracial congregational meetings and exchange of pastors with a black church. That drew a letter recommending the committee be disbanded. When the Grosse Pointe Human Relations Council was formed, the Session rejected the assertion that leadership should come from the ministry. In spite of that, Atwood felt he could detect a change over the two year period and that growth was taking place albeit gradually.



During the 1960s, Larry Fox was instrumental in prompting Memorial's youth to become aware of current events and social issues.

Meanwhile, the committee was instructed to look for issues other than race. By 1965, the Committee on Church and Society was running out of steam. It began confining itself to recommending books, films, sponsoring discussion groups and bringing up other social issues. But while the Committee on Church and Society was losing momentum, the ministerial leadership was not. Under Stookey and his successors, TUXIS became much more socially conscious.

It was split into four groups to develop projects for helping others, Stookey reported in 1963. He added that Memorial Church had not often been a concerned community for those who were unemployed, sick or on the verge of divorce.

They got involved with the Franklin Settlement House and the Hannan YMCA, both in the inner city, while they continued traditional activities. The annual TUXIS show carried more social commentary. All of the guest speakers at the 100th anniversary celebration in 1965 dealt with the role a church should play during social upheaval.

Atwood told them the old ways were not good enough and God was breaking down the walls between races, between privileged and under-privileged.

Dr. David N. Freedman warned, "Every generation is the victim of the sins of the previous generation and we today must pay off many of those bills. The consequence of evil is punishment."

Dr. Samuel Miller said, "What we need... is a new distinct and well-defined way of thinking and acting... a new kind of person... whose motives and satisfactions will raise the level of human aspiration and give a new stability to a shaken society."

Dr. John C. Smith said, "I believe it can be truthfully said that no generation has had a greater challenge presented to it than our generation in the Christian Church."

In February 1966, the Committee on Social Concerns was reconstituted as an Outreach Council to raise the social conscience of the congregation and inform youth about contemporary problems of society.

Before it was reined in, the Outreach Council provided support for the East Side Voice of Independent Detroit (ESVID), an organization of black militants, who were very vocal and controversial. The support was not long-lived. The church also provided $10,000 to help the Churches on the East Side for Social Action. It had sponsored talks by Virgil Jones, the black chaplain of Wayne State University and Rev. Nicholas Hood, Detroit City Council member.

The Detroit riots of 1967 probably did more to cause a strong reaction from the Memorial congregation than anything else. Grosse Pointers were concerned about their safety and that of their property. The church's experiment with social activism was ending.

In 1968, the church membership was about 3,700 and the Sunday School numbered almost 1,200. By early 1969 Dr. Atwood had announced his resignation and a committee had been appointed to advise and counsel the ministers of the church on their

Upper: The Afro-American Artists of Detroit Art Exhibit and Sale was held in Fellowship Hall, November 22 - 26, 9 am - 5 p.m. daily, Friday, Sunday and Monday 7:30 p.m. - 9:30 p.m. Opening reception for the Artists was held November 22. This juried exhibit was originally at the Detroit Institute of Arts.

Lower: "THE CRUCIFIXION", a woodblock print by Michael Williams, hanging in Fellowship Hall, was given by Mr. and Mrs. Gilbert H. Whelden and Gilbert H. Whelden, Jr. and was exhibited in the Afro-American Art Show in November.





JAMES WILSON PHOTOS

activities. Within 18 months, all five of the ministers left.

Dr. Atwood was quoted by a parishioner as saying just before his April 14 resignation, "One day I looked behind me and nobody was following." He denies ever saying that, but there was certainly some truth to the sentiment.

Dr. Atwood moved on to other churches, other calls, but he never lost his love for Memorial, his missionary zeal about what God expects of us or his sense of humor.

When the 125th anniversary was celebrated, he was invited back, as he had been on several other occasions over the years.

He joked about himself as a returning Methuselah and said, "It seems only yesterday I was here as your provoker. I am glad to be back. This church has my heart in it and a lot of love and hard work."

He quoted from Polycarp and Paul and Jefferson and George Bernard Shaw, all without notes. And he challenged the congregation to note Shaw's quote: "If ever people look at the world and ask why, then some of us should stand on our feet and say I see the future and ask how it can be achieved."

"Forgiveness is not wiping the slate clean...," he said. "Seeing that we are possible... that somehow or other we are indispensable, that we are irreplaceable, that we belong to God and we can do all things through God, who gives us strength."

THE KIELY YEARS

What a difference a year makes! Something happened over the summer holidays to restore the laughter of children in the stairwell as they come to rehearsals. The high school singers look happier and a sense of humor has replaced the outspoken bitterness of a few and the deadly silence of the majority.

—Music Director Malcolm Johns' 1971 Annual Report

The Rev. Ray Kiely, a patrician-looking New Englander, was the right man for the right time. He provided a healing and calming force at Memorial during trying times. When he came to Memorial Church on April 12, 1970, he had been ministering to a downtown Buffalo, New York congregation—Westminster Presbyterian. His academic credentials were superb. He earned his BA at Middlebury College in Vermont and his BD at the Union Theological Seminary in New York City. Kiely's wife, Martha, was an added bonus. Her scholarly credentials included writing articles for church publications such as *Presbyterian Life, Outreach, Concern for Church Management* and a book, *Devotions For Women At Home.*



Martha and the Rev. Ray Kiely

Dr. Kiely did not forget the church's social responsibilities. An article in *REFORM* magazine praised one of Dr. Kiely's sermons titled *A Moral Minority*. In it he said:

> "... a committed group of Christians, faithful to the ancient Biblical concerns and ready to live by and work for them without seeking worldly power by strong arm methods such as the unredeemed world itself employs, is a moral minority."

It met with a mixed response in the church, perhaps many were reminded of the 1960s.

On his arrival in Grosse Pointe, Dr. Kiely called a special meeting of the Session. In that meeting, Kiely reflected what the Pulpit Nominating Committee had said in an earlier report, "He has a full awareness of our faults... " In that first meeting he said, "(I) have had a fine response to my letter to the congregation asking that members list their concerns and priorities. Many letters expressed a need for unity and harmony and the hope that the church would remain involved ."

Kiely, having been warned by the Nominating Committee, was politic in his first annual report. "The Pulpit Nominating Committee did not oversell you! The Kielys have found you as a church wonderfully hospitable, informed, committed and hardworking." He went on to say, "I have believed that it was best for me to walk through the church program before altering it much, lest something I introduce be less worthy than that which is already here."

He initiated change and rather quickly. He introduced the Family Forum, a powerful addition to the Christian Education Program designed to bring outstanding experts to Memorial to speak on pressing issues. The first speaker, a black Presbyterian minister, Dr. James H. Robinson, spoke on "The Black Revolution—Integration, Separation or Liberation."

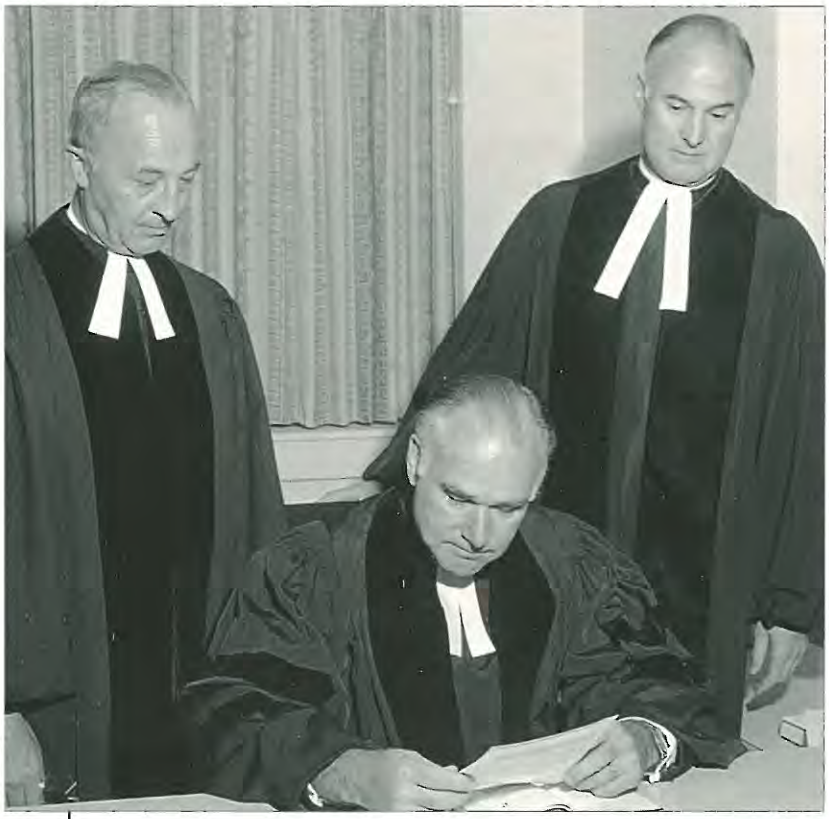
Other Kiely programs included revision of worship patterns, the Living Tribute Fund, the Ecumenical Minister Project, the Men's Breakfast and a redrafting of the Carillon. He also convinced the church to hire a lay administrator. Gust Jahnke, who had worked with Dr. Kiely in Buffalo, arrived December 29, 1970. Jahnke relieved the Rev. Richard W. Mitchell so he could take on parish-life activities.

The Men's Breakfasts in Fellowship Hall frequently draw capacity ecumenical audiences.



Memorial was a mirror of its parish during the Kiely years, 1970-1983. As social activism declined in America, it declined in Grosse Pointe. However, the Outreach Council's responsibility to oversee and recommend on all benevolence giving created a built-in mechanism that kept Memorial abreast of American society in its social awareness and responsibilities.

The Kiely years were also marked by an increasing awareness that much more time had to be spent on activities within the congregation to keep current members and attract new ones. More programs were started than at any time in the previous history of the church. There was a realization that the Grosse Pointes were now an older suburb and the church had to declare its presence and work hard at keeping itself desirable. One of the first innovations started by Dr. Kiely was the Ecumenical Minister program. The idea of ecumenism had always been popular with a majority of Americans and Memorial members took to it right away. It was a way of bringing the world to the church and thereby exposing members to different ideas and cultures.



The Revs. Richard Mitchell, Ray Kiely and James Hanley

THE ECUMENICAL MINISTER PROGRAM

The Ecumenical Minister program was launched by the Rev. Kiely in 1971 based on a similar program he had developed at Westminster Presbyterian in Buffalo, New York.

The first ecumenical minister was Spanish-speaking David Sobrepena from the Philippines. David was studying at the University of Michigan. He had travelled extensively, had been in the United States for five years and was about to receive his PhD. He was informative about the Philippines and even gave some warning about the political problems and graft in his homeland.

The ecumenical ministers that came to the church during Dr. Kiely's pastorate provided a dazzling display of internationalism. The church heard the Rev. Gilleasbuig Macmillan from the Church of Scotland, the ancestral home of Presbyterianism. Dr. Jack Dalziel of the Presbyterian Church of South Africa spoke out on the evils of apartheid. The Rev. Walter Persson of the Swedish Covenant Church, told the members about Swedish "social democracy". The Rev. Reinhard Valeruz came from the Spanish Evangelical Church and talked about Spain adjusting to a post-Franco regime. Dr. Mufeed Said came from the Coptic Church in Cairo, Egypt and informed the congregation on the history of that ancient church. Dr. Aureo Bispo dos Santos of the Presbyterian Church of Brazil told of their struggles for existence. The Rev. Franco Giampiccoli of the Waldensian Church of Italy gave an account of that church's history in a predominantly Catholic country. The Rev. Patrick Lowry from the Presbyterian Church of Ireland related important facts about Northern Ireland. The Rev. Vaclav Kejr of the Evangelical Church of Czech Brethren, heir to the Hussites, the oldest religious reform movement in Europe, described their work under the Nazi and Communist regimes. The Rev. Colin Evans from the United Reformed Church in England had pioneered Dr. Kiely's ecumenical minister project in Buffalo. The Rev. Dr. José Chipenda visited from Angola. The last ecumenical minister during Dr. Kiely's pastorate was the Rev. Dr. Lois M. Wilson who had served as moderator of the United Church of Canada.

This unique program continued after Kiely's retirement: Dr. Chong-Hyun Ro from Seoul, Korea; Dr. Lesley H. Brockway from Darwin, Australia; Rev. Barkev Apartian from Aleppo, Syria; native Americans Rev. Clifford Canku, Sr. from Wagner, South Dakota, Rev. Sidney Byrd from Sante Fe, New Mexico, Dr. Cecil Corbett from Tempe, Arizona and Dr. Jorge Cardenas visited from Santiago, Chile.

The Ecumenical Minister program has taken on new dimensions in the past three years as Canon Rex Davis and his wife Caroline visited from Lincoln Cathedral in England in 1989, the Rev. Bertalan Tamas and his wife Elisabet came from Budapest in 1990 and Father Elias Chachour from Galilee in Israel served during the spring of 1991. Not only did our guests speak, preach and meet with members of the congregation, but their ministry in our midst has served as a catalyst for dialogue and sharing with others in the Detroit area. The Davis visit was shared with our Episcopalian neighbors at Christ Church. During the Tamas' sojourn we met members of the local Hungarian Reformed Church. Father Chachour's presence was focused around a day long conference on issues facing the Middle East, in which Jews and Moslems also participated. In addition, Dr. Rigdon led study seminars to the USSR (1990) and to Eastern Europe (1991), where Grosse Pointe people had an opportunity to see and learn more about the work of their ecumenical ministers in their home environments. This reciprocity and on-going contact with ecumenical ministers will continue to be a developing goal in future years.



Rev. David Sobrepena, Philippines



Rev. Gilleasbuig Macmillan, Scotland



Dr. Jack Dalziel, S. Africa



Rev. Walter & Gunnel Persson, Sweden



Rev. Reinhard & Erica Valeruz, Spain



Dr. Mufeed Said, Egypt



Rev. Ray Kiely and
Dr. Aureo Bispo dos Santos, Brazil



Rev. Franco Giampiccoli, Italy



Rev. Patrick and Dorothy Lowry,
N. Ireland



Rev. Vaclav Kejr, Czechoslovakia



Rev. Colin & Margaret Evans, England



Dr. Jose and Eva Chipenda, Angola



Rev. Lois Wilson, Canada



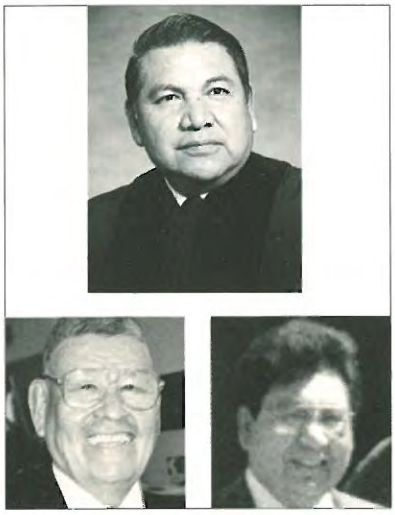
Dr. Chong-Hyun Ro, S. Korea



Dr. Lesley Brockway, Austrtalia



Rev. Barkev Apartian, Syria



Above, Revs. Cecil Corbett, Arizona
Left, Sidney Byrd, New Mexico
Right, Clifford Canku, S. Dakota



Dr. Jorge Cardenas, Chile



Canon Rex Davis, England



Rev. Bertalan Tamas, Hungary



Fr. Elias Chachour, Israel

In October 1970, the Living Tribute Fund was established by the Session to assist people rather than to purchase things for the church. The money would be used for such things as assisting a theological student in his or her education, aid to work-camp volunteers and underwriting leadership for special programs at Memorial Church. The first money expended was $950 to fund a church meeting for 10 women at Wichita, Kansas. Other money was sent to India for a woman there to attend a religious meeting and $350 went to a woman in Guatemala for help with her education.

In January 1971, the Session supported the establishment of the East Side Area Ministry, which was to be the operating vehicle for the Presbyterian churches in the Grosse Pointes and Harper Woods. A member of the Outreach Council, George E. Bushnell, Jr., was a founder of the Grosse Pointe Human Relations Council, an organization dedicated to resolving racial tensions.

Social issues continued to be dealt with at the church as the Inter-Faith Center for Racial Justice was established in 1969. The Inter-Faith Center held programs on race, education, teacher training equality and equal employment opportunities.

In December 1972, Arthur Sherman, Jr., chairman of the Outreach Council, helped start *Project Well-Being*, which distributed food to those on fixed incomes and provided companions and transportation for people in an area of Detroit bounded by Jefferson, Alter Road and Clairpointe. The Christian Education Council and Sherman created a project, *Toward Love and Justice,* to find channels of service outside normal church projects. They started the East Side Summer Children's Programs to help get youngsters off the streets, the Detroit Transit Alternative, a short-term residence for runaways and the Mack Teen Center offering counseling and recreation for inner-city teens.

For eight years the church supported the Sacred Heart Enrichment Program, a six-week summer session for 200 girls in grades five-eight, from 40 public and parochial schools, in language, arts, music and crafts.

For a number of years, the Christian Education Council and the Outreach Council cooperated on health fairs in Appalachia. Doctors, dentists, nurses and a number of Memorial teenagers would conduct basic health screening processes for the poor in those areas.

Dr. Thomas Singelyn examines a patient at a health Fair.





In the 1970s, confirmation classes helped with services at Henry Ford Hospital by bringing patients to chapel services and in assisting with worship.

Christian education had always been a Memorial strength, and during the Kiely years it became even stronger. When the Rev. Richard Mitchell left in 1971, he was replaced by the Rev. Eugene Locke, a caring and energetic young minister. He made the confirmation classes more rigorous and lengthened the sessions. Under Rev. Locke's guidance, Christian Education expanded its adult offerings to include Theology and Ethics, Family Life, Mission and Religious Arts on various evenings during the week. At one point, 20 percent of the congregation was registered in one or another of the classes.

Top Left: Pam Candler and J. Tompkins rap with Rev. Locke in the youth lounge.
Top Right: Rev. Eugene Locke with wife, Mary and daughter, Maria.
Below: Rev. Locke leads a confirmation group in prayer.



GUST JAHNKE PHOTO





The 1973 confirmation class included 50 communicants who studied for nine months. Back row from left: Amy Swantek, Lisa Wieringa, Elizabeth Race, John Battern, Kathryn Williams, Tom Brown, Bob Brent, Peter Stalker, Jamie Bowling, Bruce Duncan, Doug Edwards; 3rd row: Mary MacDonald, Bill Mazer, Janet Hohmann, Julie Porter, Lornie McCormick-Goodhart, Doug Hirt, David Hansen, Jim Fisher, David Howell, Carla Reichert, Henry Kuhlman; 2nd row: Bob Ash, Katheryn ZurSchmiede, Mark Mc Kee, Joan Morgan, Julie Barton, Pam Perkins, Carol Gram, Kris Wehmeyer, Susan Tettelbach, Jim Everett, Steve Sicklesteel, Julia Bartlett, Kris Kliemann, Carolyn Reed; front row: Phil Controulis, Jill Delbridge, Becky Smith, Peggy Anderson, Paula Gibson, Mimi Oakman, Kim Fruehauf, Cheryl Purdy, Ray Spitzley, Jan Thorwaldsen. Not pictured: Kathryn Parcells.





Rev. John McCreight

An extraordinarily successful Christian Education program was the *Bethel* series, an in-depth study of the Bible under the leadership of the Rev. John McCreight, who arrived shortly after Locke in 1972. Eighteen lay teachers were recruited and trained in Madison, Wisconsin, and the first series which was limited to 270 persons was quickly filled. A second series was held.

In 1973, the Session created a Columbarium Committee. A Columbarium is an ancient Roman sepulchral vault with niches for the ashes of the dead. Memorial's Columbarium was dedicated in the summer of 1975 with 288 niches that could each hold two urns. Thirty-nine were already reserved. By 1991, all of the niches had been reserved or filled.

A memorial garden between the Columbarium and the church walls provides for the burial of ashes directly into the ground. Identifying bronze plaques of the deceased are mounted on the church wall.

An alternative to the deposition of ashes into a vault is the scattering of ashes around a large rock located in the Columbarium. Name plates of the deceased are attached to this rock.

The columbarium's niches were all reserved and, in 1991, an expansion was announced.



In 1975, the Rev. Locke left Memorial to complete work on his doctorate and was replaced by the Rev. David Antonson.

The Rev. Antonson came from Village United Presbyterian Church of Detroit where he was an assistant pastor and his first assignment was to be minister of Youth and Adult Education. He helped launch a new Christian Education program named Focus: YOUTH that drew 120 teens and was considered so important that Rev. Kiely and Rev. McCreight also helped teach various classes.

In 1977, Helen Russel Wardwell, who was directly descended from two of the 1889 reorganizers, donated her home to the church. Believed to be the oldest brick structure in Grosse Pointe, the home is located on East Jefferson Avenue in Grosse Pointe Park. The family provided the money to remodel the home and it was used for various church programs before being sold in June 1981 and the money placed in a special account in the endowment fund.



Seated: Rev. David Antonson, Rev. Colin Evans, and Rev. Stanton Wilson
Standing: Gust Jahnke and Rev. Ray Kiely.





Left: John Wardwell reads the historical plaque to Brownie Scouts

Right: Diane Marston and Judy Launs before a Women's Association Tea at the Wardwell House.

Below: An Easter egg hunt with Ann Scott at the Wardwell House in 1978.



The Rev. Kiely also attempted to interpret the changes of the 1970s to the members. "The problem today is not hostility to the church, it is indifference. For many, the church is simply irrelevant," he wrote in a Parson to Person message in *the Carillon*. Institutions which had been in the forefront of the social activism of the 1960s and had failed to end racism and other ills were by the late 1970s subject to indifference or scorn.

Mary and Ned Galloway greet Stan Kenn.



In response to a dramatic decline in church membership in the late 1970s, the Session appointed a Goal Setting Committee to establish three-year plans for the church. The membership dropped from a high of 3,622 in 1968 to 2,506 in 1978. The reasons for that decline included dropping inactive members from the rolls and a number of members transferring to other churches because they had moved out of the Grosse Pointes to suburbs further from the city.

The Goal Setting Committee said, "Our mission is to reach out to each other and to our neighbors, both in this community and the world, and to draw together with them as the family of God." Although the statement did say "and the world," it was primarily directed at the local community.



Poster making at the officers' retreat in spring of 1973.

The agenda included a consistent calendar of greeters, follow-up and involvement of new members and establishing programs for older people, single persons and emergency committees. It also included ways of better involving the 15 to 19-year olds and all families in church activities. It clearly focused on the immediate needs of the church. By the time of Dr. Kiely's retirement in 1983, membership was increased to 2,639 and Sunday School had made something of a comeback to a figure of 593. It must be pointed out that the overall population of the Grosse Pointes was declining at that time, with marked decline in the school attendance figures from their all-time highs in the early 1970s.

The committed Network of Caring team made a difference in the lives of Memorial members.



Dedicated Sunday School teachers like John and Stelene Mazer, Jim and Louise Hoyt and Bill and Phyliss Webb taught generations " Jesus loves me, This I know, For the Bible tells me so." The Mazers never missed a Sunday in the 40 years (1947-87) they initiated the two-year-olds to Christian education. Stelene Mazer, by profession, was a kindergarten teacher and a pianist. She recalls making records of simple church hymns that she would play for the children to sing to. The Mazers enjoyed working with and were an inspiration to the many young people who assisted in their classroom, all the Berry girls, Lisa Mower (Gandelot) and daughter Nancy, Jessie Davies and her daughters. Often they were in the classes as two-year-olds and returned as teens to assist.

Ann Stone, Olive and Margaret Millen cared for the three-year-olds for years and years. After 15 years Ann turned those precious threes over to her daughters, as she graduated to the Christian Education office.

The Hoyts loved many a four-year-old for the 38 years they dedicated themselves. It is under the guidance of teachers like the Hoyts and so many others that encouraged the children to look forward to the Sunday School experience.

Anne Berry and Jessie Davies also made major contributions to the lives of our children.







Above Left: Louise Hoyt, and her husband, Jim , taught the four-year-olds for 38 years. Both were beloved by hundreds of children.

Above Right: Sunday school teacher Phyllis Webb was anchor in the two-year-old room for 20 years, then played the piano for Sunday School services and has now risen to the carillon tower.

Right: Jim Hoyt with four-year-olds in 1986.





Religious drama was very important at Memorial Church during the 1960s and 1970s. During those years a number of notable performances took place under the expert direction of Rae Bambas, who had long been professionally involved in the theater both as a performer and as a director. With the cooperation of the church staff and a dedicated committee, the drama department achieved widespread community interest.

Beginning with the production of *Noah* in the mid-'60s, many successful plays such as *Eyes Upon the Cross*, were produced in Fellowship Hall and in the Chancel. Some of them were well-known dramas and some original plays written by Rae Bambas. They were beautifully presented performances of outstanding professional quality. Expertly staged, beautifully costumed, carefully researched for Biblical accuracy and with much attention to lighting, makeup and sound effects, these plays were a brilliant part of the life of the church for a number of years.



GUST JAHNKE PHOTOS

The congregation actively took part as actors, producers, costumers, set designers and scenery painters, with lighting, photography, music, properties and publicity.

In addition to the many plays, pageants and vignettes produced by the Drama Committee, there have been over the years countless Christmas pageants in which the children of the church school have taken part and which were in their own ways just as meticulously produced as the more sophisticated performances in the chancel dramas.

Angie George, vibrant and enthusiastic Director of Christian Education from 1977-80, staged a Jerusalem Fair in both 1978-79 as a special in-costume event in which all church families could participate. The day long event was inside and on the front lawn and down by the lake, complete with live animals, music, dancing, food and market stalls indicative of the time of Christ in Jerusalem. All attending were encouraged to come in costume of the times.



Descending from top, then from left: The kings were elaborately costumed to pay their visits to the Christ child at Christmas.
The children staged their own productions.
This Good Friday drama included Barbara Ash, Crete Thompson and Fred Boyce in the cast.
Doris and Gust Jahnke tend their flock at the Jerusalem Fair in '78.
Teachers made the Jerusalem Fair an exciting event for the children.
Angie George, Director of Christian Education.







Memorial increased its support of foreign missions during the Kiely years. This was aided by an unusual bequest from a non-church member whom the Rev. Mitchell visited at Bon Secours Hospital. Marie King was so taken with Mitchell's caring attitude that she left $108,000 in her will to be used for foreign missions. The Outreach Council, along with the Women's Association Elizabeth Ketchum Group, gave $1,500 to Reinhard Valeruz of San Sebastian, Spain, who had been the ecumenical minister in 1974. He had to take a job as a clerk for eight hours a day to relieve the economic strain on his church.

Richard and Tillie Wallis were supported in their work, both in Guatemala and in Cleveland, New Mexico. In Guatemala, money helped get electricity, pay for some education for the people and assisted in the cleaning and filling of teeth. Money went to support Mary Thomas in Barranqulla, Colombia. She had also taught in Pyengyang, Korea. In Colombia, she taught at the Normal Training Section of the Colegio Americano. The Rev. Alfredo Padilla of Pelasco, New Mexico, was assisted with thousands of dollars.

Perhaps the recipient of the most consistent amount of aid was St. Luke's Mission Hospital in Miraj, India. The church had been aiding that mission since 1963.

In the early 1960s, the church supported an extraordinary event for that mission. Dr. Jan Nyboer of Memorial, Dr. John Ditzler and Dr. Campbell White went to India. Dr. Nyboer was a professor of cardiology at Wayne State University. While at Miraj, the team of doctors taught medical procedures.

Dr. Donald McIntyre, with equipment purchased by the church, in Guatemala during his "vacation" visits. Each Monday Dr. Guyman uses the same equipment in a clinic sponsored by the Guatemalan church.



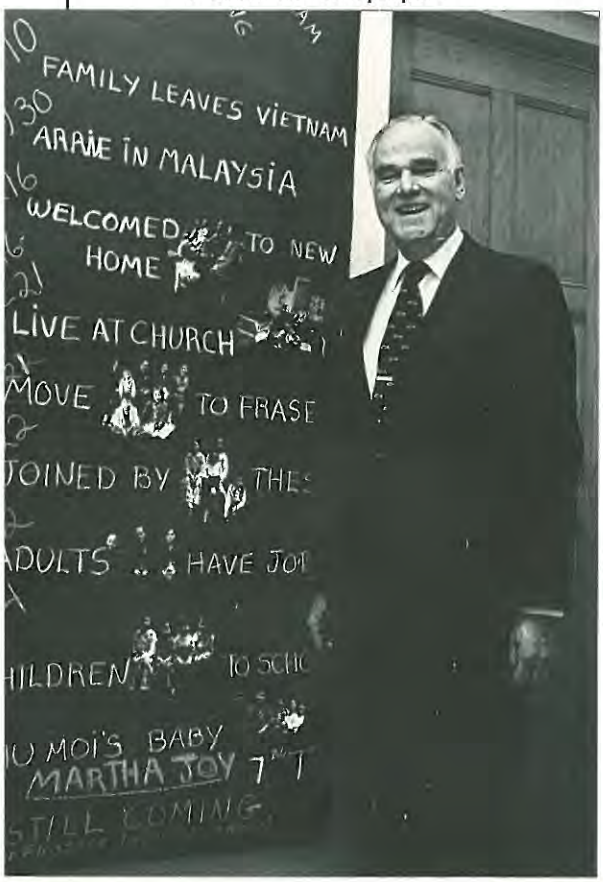
Left: Doctors Ditzler and White pose beside an ambulance purchased for St. Luke's Mission Hospital in Miraj, India.

Right: Dr. Jan Nyboer, cardiologist, Dr. John Ditzler, anesthesiologist, Dr. Campbell White, orthodontist. These men led a health mission to India in 1962-63.





PHOTO BY NORMAN HAMMERL



A smiling Dr. Ray Kiely charts the arrival of the "boat people".

In the spring of 1978, Rev. Kiely appealed to the Session to start *Project: Good Harbor* and offer sanctuary to a refugee group of boat people escaping the war and terror in Southeast Asia. Memorial was the first church in the Presbytery to start such a program. The Lam family of 11 Chinese from Vietnam arrived December 16, 1978. They stayed in the church building for five days until a townhouse in Fraser was readied for them. The children were immediately put in school while the adults found jobs as a cook and attendants at the Plaza Hotel in downtown Detroit.

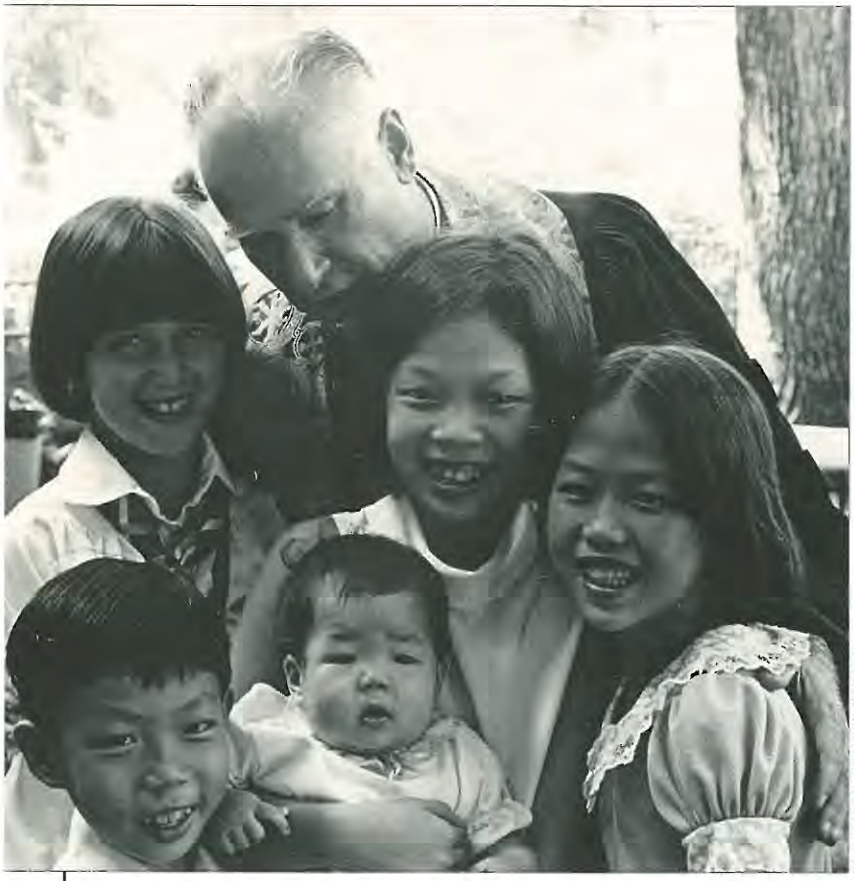
A month later on January 21, 1979, a baby girl was born to Chu Moi, one of the mothers. She was named Martha-Joy Quoc Lam to honor the Kielys and symbolize the family's happiness at being in the United States. Other churches, including Christ Episcopal and St. Paul, started sanctuary programs after Memorial's lead.

In January 1983, Rev. Kiely submitted his resignation to be effective on September 6, his sixty-fifth birthday, in order to give the Session time to find a replacement. His plan was to become interim president of the Near East School of Theology in strife-torn Beirut, Lebanon. He and Martha were no strangers to that part of the world. They had hosted more than a dozen group trips to the countries of the Middle East.

"My dream is that we would ask every member to identify the area in which he/she will exert muscle," Kiely said in his February message in *the Carillon*. "As new members join our company they too will be asked to make a decision as to the area of ministry which will feel the stubborn ounces of their weight."

He listed important ministries as care of the ill and elderly within the city of Detroit, Christian education and nurture, study of issues, prison reform and legislation.

Next to Dr. Frank Fitt, Dr. Kiely served Memorial the longest. If the length of the Session's retirement resolution is any indication, Kiely's pastorate might have been the most truly appreciated of all of Memorial's ministers. The second paragraph of the retirement resolution states: "Whereas, Dr. Kiely is recognized for his leadership at Grosse Pointe Memorial Church in which benevolence-giving during his ministry has amounted to more than two million dollars, in which more than 1,200 Christians have joined the Memorial Church Fellowship, the establishment of the Columbarium, and in which the congregation has grown in dedicated responsibility to Christian faith."



ELIZABETH CARPENTER PHOTOS

Dr. Kiely and the children of the church's adopted Vietnamese family.

YEARS OF UNCERTAINTY, 1983-1989

The Rev. Dr. William R. Phillippe, an inspirational and dramatic speaker, replaced Dr. Kiely in July, 1983, on an interim basis while the search went on for a new senior minister. Phillippe was vigorous and popular and his sermons packed them in every Sunday morning.

During his brief tenure, attendance increased and some members even proposed that he become the permanent senior pastor, although that would have been contrary to Presbyterian policy. The Session thanked him for his exciting leadership and his powerful challenge from the pulpit when he left in September 1984. There were few signs of the troubled five years that lay ahead. The 1983 budget had an excess revenue of $3,272 over expenses; the endowment fund was growing fast with about $675,000. The membership slide due to a population decline had been reversed and a new membership class would be the largest in Memorial's history to that date. The socially active programs had been institutionalized and a new curriculum emphasizing the family and personal adjustment was begun.



Rev. William Phillippe

The first warning of trouble came in late 1984 when the endowment fund was raided to balance the budget. From then on until the end of the decade, spending exceeded income from pledges and the church borrowed from the endowment funds.

On November 18, 1984, Dr. Louis J. Prues, II was called to be senior pastor effective with the new year. Prues, with a background in marketing and business before taking up the ministry, came to Memorial from Millwood Presbyterian Church in Spokane, Washington. A vibrant, smiling, younger minister, Prues said he was proud to serve in what he viewed as one of the top 20 Presbyterian churches in the country.

Staffing soon became a concern, as the popular Dr. David Antonson, an associate minister for 10 years, left to head a congregation in Pennsylvania. Mary Anne Evans, director of Christian Education, left for a church in Alma, Michigan. Dr. Stanton Wilson suddenly became ill and was temporarily unavailable for his church duties.





ELIZABETH CARPENTER PHOTOS

Above: Bill Brucker and Jane Warren welcome the Rev. Louis and Barbara Prues.

Left: The Prues children, Sarah and Josh.











ELIZABETH CARPENTER PHOTOS

Dr. Prues asked for an interim assistant to lend him a hand and in response, the Rev. Anne Fuhrmeister, Memorial's first woman minister, joined the ranks in September. She was an honors graduate of Princeton Theological Seminary and took over the adult education program and the senior high and confirmation programs.

Dr. Prues' ministry ended after 10 months on October 15, 1985, when he abruptly resigned. Much of the congregation was stunned. Staff and many members of the congregation were disturbed with his administrative and leadership style. The Personnel Committee, attempting to resolve the emerging problems, gave Dr. Prues three alternatives from which he could choose in order to continue his pastoral relationship. Prues rejected all three. He found them unacceptable as they would effectively curtail some of his functions as senior pastor.

At an emotionally-charged congregational meeting on November 10, 1985, a message was read from Dr. Prues urging the congregation to approve his resignation. The vote to accept it narrowly passed.

This left a badly divided congregation. A number of members stopped attending, others switched churches and still others decreased their support. Most, however, remained strong and prayed for harmony and healing.

The Rev. Eldon Beery was assigned as moderator of Memorial's Session to carry the congregation through the transition of searching again for a new senior minister. The search for a full-time senior pastor took 33 agonizing months.

During those months, The Rev. Wilson sought to fill the void. He was described as the glue that held the parish together. A steady, compassionate hand with a fondness for sports references in his sermons, he was a friend to all. He had served as a tank commander in World War II and in the Pacific Theater and Korea. A graduate of Princeton Theological Seminary, he saw ministerial duty in India and Nepal and served 30 years in Andong, Korea. He completed his Korean ministry by serving as principal of Kyung An High School.

At Memorial, Wilson had started the Network of Caring, employing a group of volunteers to visit each church member to discuss what Memorial could do. The love and friendship of pastor and congregation was a most important and essential element during this long interim period.

The Rev. Beery observed "significant progress in our healing" when he left to be replaced by Dr. James R. Carroll, a retired pastor, in March 1986. A constantly sunny and genial man, Rev. Carroll gently pointed out "All of us are interim.... You are a great Church of great people. I sense already that you are not a people who simply mark time waiting for something else to happen."

The Rev. Katherine J. Runyeon was called as interim for senior high and adult education ministries in October, 1988. She brought a real enthusiasm and joy to her ministry . Her time here was devoted to the revitalization of TUXIS and culminated with a white water rafting mission trip with our senior highs.

Descending:
Rev. Anne Fuhrmeister
Rev. Eldon Beery
Rev. Dr. Stanton Wilson
Rev. Dr. James Carroll
Rev. Katherine Runyeon

The staff in 1988 from left:, standing: Dan Aggas, LeRoy Moore, Gust Jahnke, Rev. Irv Phillips, Dr. Jorge Cardenas, Dr. Stan Wilson, Lynn Bird, Olive Bender, Carol Marks, Bill De Turk, Nancy Wardlaw. Seated: Chris Como, Jessie Davies, Heather Rogers, Ann Fuhrmeister, Carol Nelson, Edna MacFarlane.



ELIZABETH CARPENTER PHOTO



PHOTO BY KAYE CANDLER

For the Sunday school on Palm Sunday, 1989, Rev. Kathy Runyeon explains Holy Communion in the lower tower room.





Even the leaders have fun.

Above: Hank Kuhlman, LIFE group leader, plays table tennis in 1983.

Left: Carol Marks with LIFE in 1985 preparing for horseback riding.





Above: LIFE group members raise funds at a car wash in 1983.

Left: TUXIS/LIFE Food Drive. Nancy Schulte poses with the LIFE group and food gathered for a food pantry in 1988.

Lower Left: Jon Beckett and Becky Fordee serve at a spaghetti dinner fund raiser in 1984.

Below: Becky Fordee paddles her canoe on a LIFE group outing in 1984.





Under the direction of Mary Anne Evans, Director of Christian Education, 1981-1985, LIFE began for the junior high school population at Memorial. The monthly program, filled with activities, met with enthusiasm and LIVING IN FELLOWSHIP EVERMORE became a weekly event encouraging social, service and spiritual growth.

Retreats focused on God's creations, how we relate to the world and to each other. Building relationships was an emphasis. But perhaps the attraction was an exhausting and exhilarating day of cross country skiing at Howell Recreation Center. And the midnight walk to the graveyard and giggling all night.

Fund raisers included a spaghetti dinner cooked and served by LIFE for the congregation. Carols were sung to the shut-ins. Cookies were baked, videos made. And, friendships were made.

Mary Anne Evans, Director of Christian Education



ELIZABETH CARPENTER PHOTO



LOUISE THOMAS PHOTO

Left: The pumpkin sale brought LIFE revenue.

Lower left: The Ravendale project has been the recipient of Stephanie Keim's and the 1990-91 LIFE group's labors.

Below: The summer of '83 will long be remembered by this LIFE group who worked very hard at a Presbytry camp in South Dakota.



ELIZABETH CARPENTER PHOTO



Journey to Narnia was created, flourished and drew the attention of the community for several years as the C. S. Lewis Chronicles were explored. Attributed to the creativity of Mary Anne Evans and Lillian Goodwyn, church school superintendent, *Narnia* was a project inspired to train teachers to make church school exciting and to reach out into the community with outstanding programming for youth.

Ads and press releases appearing in the *Grosse Pointe News* drew hundreds of young people from grades one through six into this week-long summer enrichment program. Well over half were from the community at large.

For children in this summer experience who did not attend church school regularly, participation introduced them to methods and content of weekly Sunday church school.

The success of this program drew national attention and Evans, Narnia and Memorial were featured in *JED Share*, a magazine for teachers and leaders published by the United Church Press for Joint Educational Development. This national teacher education project requested an audio tape to sell on organizing an event such as a "Journey to Narnia." As the word spread, Evans consulted with churches from Pennsylvania to Michigan.



Photo by Elizabeth Carpenter

Welcome to Narnia

Live members of the cast of Grosse Pointe Memorial Church's production of "Journey to Narnia" stand about with some of the inanimate members, puppets created by Phillip Michael. Seated holding a trauffiehunter is Brenda Titus. Standing left to right, the other live members are Stacie Vreeland, Jamie Antonson and Patrick Bruce. Kids are invited to spend a week in the fantasy land at Grosse Pointe Memorial Church. See the story on page 5A.

This photo by Elizabeth Carpenter appeared on the front page of the August 11, 1983 issue of the Grosse Pointe News, with story inside publicizing Memorial's Journey to Narnia.

Narnia participants, Larry Lloyd, Mark Peterson Eric Miller, Macaire McNamee, Mike Marks, Mary Marks, John Trepcznski, Emily Lloyd and Sarah Prues dress for the journey.



ELIZABETH CARPENTER PHOTO

Publicity and advertising accounted for the large throngs who came to Memorial for a grand *Journey to Narnia,* the very successful community outreach activity for youth.

C.S. Lewis film

Kids are welcome to 'Narnia'

Through the doors of Grosse Pointe Memorial Church, 16 Lakeshore Road, elementary school children in the community can discover the magical fantasy land of "Narnia," Monday through Friday, Aug. 23 to 27 from 9 a.m. to noon.

"Narnia is a film about a land inhabited by talking beasts, fauns, dwarfs, centaurs and friendly giants where a white witch made it "always winter and never Christmas." The Land of Narnia is entered through a wardrobe door by inquisitive children in C.S. Lewis' book "The Lion, the Witch and the Wardrobe." Once inside, the children immediately feel very comfortable with the characters of Narnia, as if they had known them all their lives.

Lewis, a prominent British theologian, has included all the great themes of Christianity in his fun-filled fantasies.

The film version of "The Lion, the Witch and the Wardrobe" will be shown in daily segments. It's full of adventure and is an experience children may never forget.

Following the film, the children will have an opportunity to participate in a variety of creative activities carrying through the themes of this enriching story. Julie Mazer-Schmidt, well known for her work in children's theater, will lead a pupperty workshop. Carillonneur Phyliss Webb will take youngsters on a tour of Memorial Church's 47-bell carillon and let everyone have a chance to play the practice carillon. Liz Aiken, whose dough sculptures are available through Grosse Pointe merchants, will share her art with the young people as they create characters and scenes from the film.

Monster cookies, photography, blue prints, ceramics, macrame, calligraphy, lanyards, plastic pendants, de- and ...es, ...ship



Photo by Betty Carpenter

Aslan the Lion (Craig Wininger) and the Witch (Mary Marks) pull Lucy (Leslie Wininger) and Edmond (Billy Hinkley) through the wardrobe to portray their parts in the C.S. Lewis' story "The Lion, the Witch and the Wardrobe" which is the theme for a week full of free activities for children at Grosse Pointe Memorial Church from Aug. 23 to 27. Call 882-5330 to sign up.

All children in Grosse Pointe are invited to attend. There is no charge. To register a child, call the church office, 882-5330, before Monday, Aug. 16.





LYNNE KOGEL PHOTO

Right: TUXIS supplied water to Marathon runners as they passed the church.

Below: *Under the Gaslight* was produced by TUXIS in the Spring of '84.

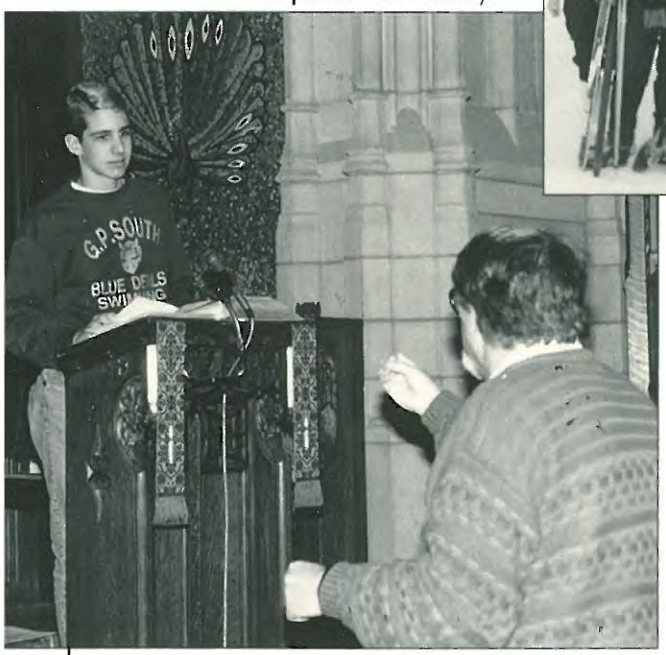


TUXIS continued to be an educational, service and fellowship experieince for high school youth over the years, but has never again enjoyed the enormous popularity it displayed in the 1950s and 1960s.

Below: Skiing, cross-country and downhill, kept TUXIS invigorated over the years.



Below: Bill Leith coaches David Ownby for his part in Youth Sunday.





Carol and Bill Carleton, married in 1943, were once TUXIS sweethearts.

A myriad of activities at Memorial combine the congregation in various ways to serve and know one another.



Above: Dorothy Newhouse relates French Christmas customs to the Stephens family at the Christmas International Walk during Advent.

Below: Evenings by the lake during the summer occur for Vesper services, carillon concerts and other social gatherings.



GUST JAHNKE PHOTO



Left: Ann Ditmars and Karen Cooksey prepare to host the homeless at Jefferson Ave. Presbyterian Church.

Below: Coffee hour after the worship service gives everyone a chance to visit on the lawn or in Fellowship Hall.



KAYE CANDLER PHOTO





DICK KAY PHOTO





LOUISE THOMAS PHOTO

Photos in clockwise order, beginning top left:

Kirk Sanders and Phil Antonson receive their Eagle Scout awards as a part of the Memorial Boy Scout troop activity.

Leroy Moore, Mary Calabro and Ingrid Berger prepare for the weekly Men's Breakfast.

Good conversation is always stimulated by a speaker every Friday morning at 7:30 a.m..

Fireside Fellowship group isn't always in front of the fire. This tour is of a Polish church in Hamtramck.

Left: Marion Wilson teaches Bible study.

Right: Bill Phillippe, Stan Wilson and Dave Antonson walk with throngs of parishnors and Scarfone (on the leash) to raise money for The Crop Walk.

Below: The ice cream social is a favorite.

Bottom: The annual barbecue draws a crowd.

Inset: It's always a treat to let the men do the cooking!



KAYE CANDLER PHOTO



GUST JAHNKE PHOTO



ELIZABETH CARPENTER PHOTO



GUST JAHNKE PHOTO



GUST JAHNKE PHOTO

For Memorial's young people, there is nurturing and Christian education for every level from crib care to confirmation and beyond. Besides the hundreds of devoted Sunday School teachers, parishioners , Kathleen Peterson, Nancy Schulte, Jessie Davies and Heather Rogers, stepped in and carried the program forward during the "interim years".

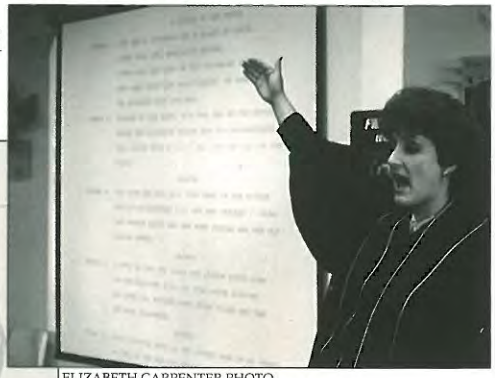




ELIZABETH CARPENTER PHOTO



DICK KAY PHOTO



ELIZABETH CARPENTER PHOTO



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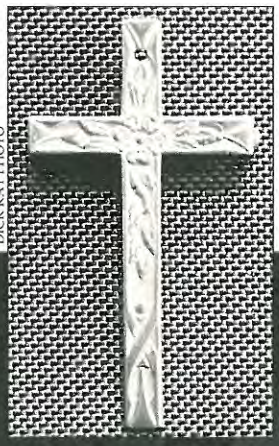


ELIZABETH CARPENTER PHOTO

William DeTurk has carried on the tradition of a premier music program at Memorial since he arrived in February 1977. A graduate of Heidelberg College in Ohio and the University of Michigan, DeTurk was assistant carillonneur in Ann Arbor as well as director of music for a church in Toledo. Credentials included extensive background in the areas of choirs, organ and carillon.
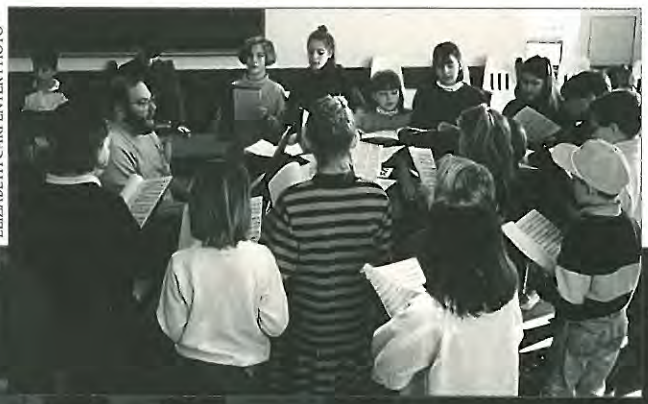
The year 1978 was a bell year: The first of the annual summer series of carillon recitals was begun; a set of 37 Malmark handbells (soon to grow to 61 bells) was acquired and the handbell choir was conceived.

Below: In the 1950s, Henry B. Joy established an elaborate system of awards for each of the eight years of being a chorister, ranging from a copy of the hymnal to the inscribed silver bowl for the eighth year. This gold cross (inset) was received by Lisa Mower (Gandelot) in 1957. When Mr. Joy died, Anne Hinchman Berry stepped forward in 1977 and continued the tradition in memory of her musical brother, David B. Hinchman, Jr. Now an inscribed copy of the hymnal is presented to first-year choristers, a general award (specially selected every year) for all in good standing, and the inscribed silver bowl for the eighth year. As the choir years have been extended to a possible ten, the inscribed silver goblet was introduced as ninth and tenth year awards. The 1985 Senior High choir members receiving 8th-9th-10th year awards are (front row) Kirk Sanders, Jody Fetters, Barbara Berry, Jane Kingwill, Kim Kurrie, Holly Smith, Tyler Steben, (not shown: Phil Antonson). Other members are Karen Bell, Bill Lewis, Laura Vititoe, Christine Martin Janet O"Keefe, George Renaud, Christy Ciavola, Cheryl Martin, Jay Simpson, Beth Titus, Dave Evans, Jessica Holmes, Evelin Schoonbeck, Richard Stephens, Melissa Berry, Lisa Hathaway, Michaela Marston, Curt West.



DICK KAY PHOTO

Right: Director of Youth Choirs, Phil Micheal teaches both music and singing to three youth choirs, which perform during the Sunday morning service.



ELIZABETH CARPENTER PHOTO



ELIZABETH CARPENTER PHOTO

MEMORIAL'S STAFF MUSICIANS

Organist and Choirmaster

C. Bernard Lowe -1922
Helen Schaefer 1922-1928
Charles Frederic Morse 1928-1946
Malcolm MacLean Johns 1939-1942 (assistant)
1945-1974

Director of Music

Paul L. Reynolds 1974-1977
William N. DeTurk 1977-

Assistant Organist

James S. Vaughan 1955-1959
Betty Tallman 1960-1965
William Felver 1965-1969
Leslie A. Sanders 1969-

Director of Youth Choirs

Marie Joy Curtis 1946-1957
Marian Johns 1957-1974
Dan Evola 1981-1988
Mary Garlough 1988-1990
Philip J. Micheal 1990-

Upper Photo: 1982 Chancel Choir. (From left), Row 1: Roberta Petersen, Clara Brown, Myra Brown, Marnie Oakman, Denyse Singelyn, Sally Crampton, (substitute), Bill DeTurk, Director. Row 2: Pat Rigas, Dorothy Kennel, Danica Randall, Susan Stetz, Nancy Stevens, Carol Petty, Doris Jahnke, Pat Appleman. Row 3: Les Sanders, Dan Aggas, Phil Micheal, Tim Hamel, Mark Scott, Don Brown.

Lower photo: The 1988 Festival Choir & Orchestra adds members of the congregation and community-at-large to perform larger works either in concert or as part of a Sunday service.



ELIZABETH CARPENTER PHOTO



ELIZABETH CARPENTER PHOTO



LOUISE THOMAS PHOTO

Sid Newhouse (cover photo), Phyllis Webb and Jenny King faithfully provide carillon music before and after each service, for weddings, funerals and in concert for the summer recital series.



DICK KAY PHOTO

William DeTurk adjusts the mechanical action amongst the largest bells of the 47-bell carillon in preparation for the annual summer carillon recitals.

The Handbell choir rehearses.

The1984 Handbell choir performs. Row 1 (from left): Laura Sanders, Edith Forster, Dorothy Newhouse, Sally Crampton, Mary York. Row 2: Richard Stephens, Kirk Sanders, Sylvia Sanders, Nancy Stevens, Barb Ash, Bill De Turk, Director. Row 3: Jan Wright, Rick Breitenbecher, Phil Micheal, Dan Aggas.



ELIZABETH CARPENTER PHOTO



ELIZABETH CARPENTER PHOTO



LOUISE THOMAS PHOTO

In 1989, the new Klais organ built in Germany was installed in the back balcony. Now the choir, organ and music director are all in one location. The previous organ had pipes in various parts of the church, the console was in a side alcove and the choir in the side balcony.

The Klais instrument, the third organ in the church's history, has 3,636 pipes, three manuals and 48 stops. Because of the low ceiling, the organ could not be contained traditionally in one large case. The three manual divisions are centered in the balcony with the divided pedal division against the back wall on both sides.

The *positive* division projecting from the gallery railing is enclosed for maximum expression. The *great* division stands majestically in the center of the balcony. With principal pipes eight feet long in the facade, this case is crowned at the top with the gold star of the Zimbelstern (bell star). This basically German division also comprises some French elements: a *trompette* designed to work well with the *swell* reeds and a large-scale *flute* harmonique. The expressive *swell* division is located behind the *great* and is completely French in design.



ELIZABETH CARPENTER PHOTO

Housed on top of the *swell* case is the *Dahling trumpet* (horizontal trumpet) with its own blower to provide high wind pressure. This trumpet projects its sound out between the towers of the *great* case. This stop was named in honor of William D. Dahling, who spear headed the organ fund campaign which made this organ a reality.

The *pedal* division on both sides of the *swell* speaks clearly into the room. Due to the space requirements of the largest pipes, the 32 foot *untersatz* is located behind the left *pedal* section and the 32 foot *contraposaune* stands immediately behind the *swell*.

The detached console's low, sleek look affords the best sight lines for organist and choir. Stops are located on both sides of the manual which plays them and are grouped according to category. The French classic cases harmonize with the English Gothic architecture. The wood of the cases is German white oak. The console is made of white oak and walnut. Other woods in the organ include pear, ebony, granadilla, African padauk, Honduras mahogany and American redwood. In the best European traditions, organs are a feast for the eye as well as the ear.

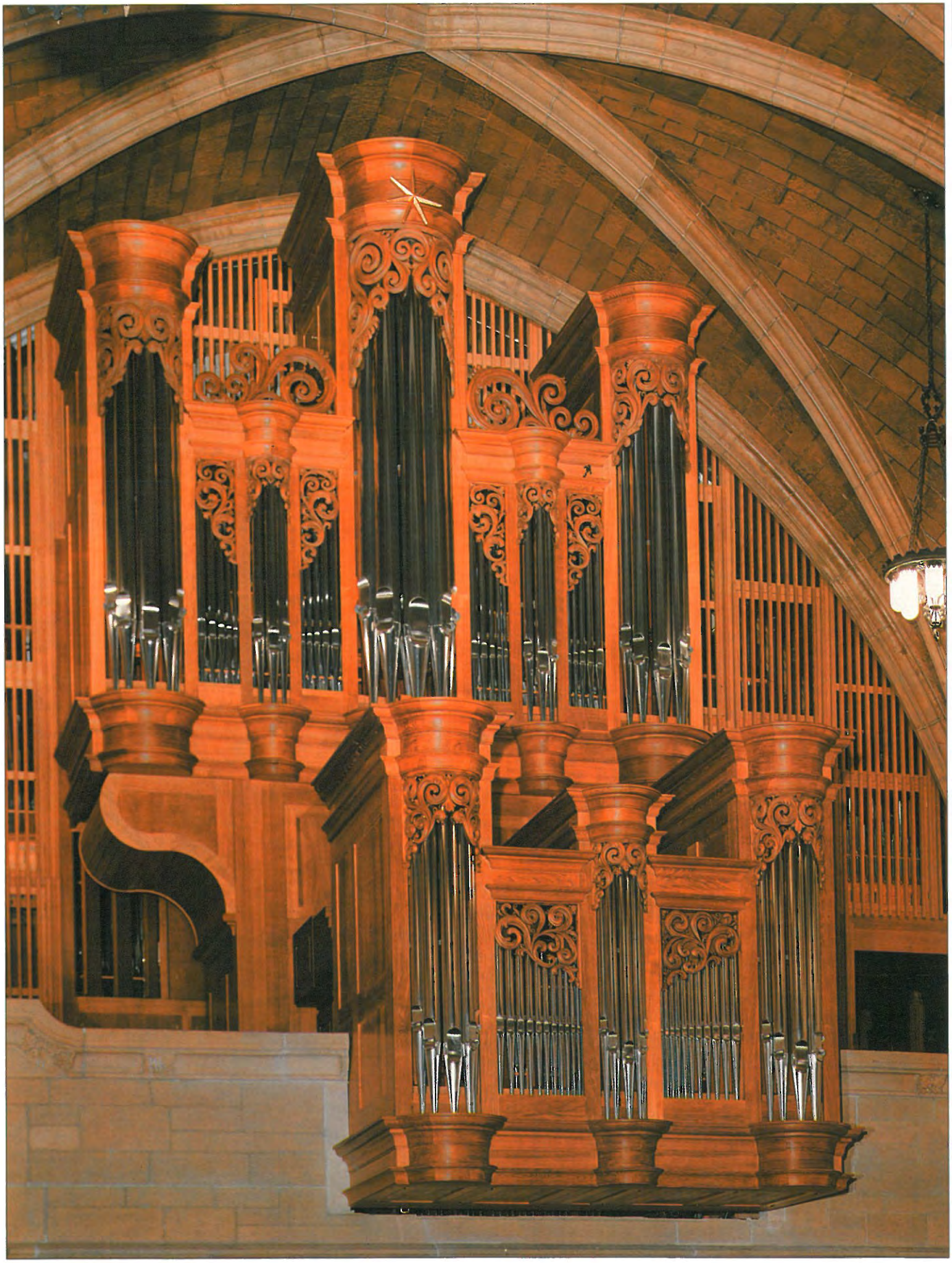


ELIZABETH CARPENTER PHOTO

Above: The new Johannes Klais organ, built in Bonn, Germany, was dedicated on Sunday, December 3, 1989, at both morning services. The instrument consists of three manuals, 48 stops, 66 ranks and 3,636 pipes. Gathered around the new organ for the dedication are (from left): William De Turk, Christoph Linde, Charles Parcells, George Vincent, Thomas Kuras, Hans Gerd Klais, William Dahling.

Center: Pipes in the positive division.

Left: Examining the wooden pipes of redwood and mahogony are (from left) George Vincent, Günther Schumacher, Charles Parcells, Ulrich Busacker, Bill De Turk and Sue Reames.





ELIZABETH CARPENTER PHOTO

Rev. Bruce Ingles

Middle hour programs featured various business, medical and academic leaders from the church discussing ethics and ethical behavior.

After a year, Carroll was replaced by the Rev. Bruce Ingles, who stayed for eight months. He had spent the previous year and a half at First Presbyterian Church, Birmingham, Michigan as interim pastor. During his ministry, three Native American ministers visited Memorial in 1987. After the Rev. Clifford Canku's visit, a group of Memorial members, led by Peg Carpenter and Edna McFarlane, took a caravan of two cars and two vans to the Yankton Reservation of the Dakota Sioux to aid in his educational ministry and deliver one of the vans for his use.

Ingles also introduced early-bird 8:30 a.m. summer worship services conducted down by the lake. This service has continued to gain in popularity.



LOUISE THOMAS PHOTO

Carol Beltz Marks

The use of endowment funds for the operational expenses of the church continued. In 1986, more than $230,000 was withdrawn. Ray Steben, Finance Committee chairman, sounded an alarm when he said: "I believe continued major reserve funding of the operating budget over several years would be dangerous and in time, irresponsible."

In 1987, $212,000 was used. In 1988 it was $240,000 and in 1989, $181,000.

The new finance committee chairman, James Waterston, taking note of the special problem, said: "The primary objective of the financial committee was to balance the church budget using as a source only pledge and related income, along with appropriate income from the endowment." The message was clear that Memorial had to learn to live within its income, and members of Memorial would have to increase their pledges. In 1988, the average pledge was $760, while at Grosse Pointe Methodist it was $1,175; at First Presbyterian, Birmingham it was $953 and at Kirk of the Hills, Bloomfield it was $912.

During the interim years after Dr. Prues left the church, most of the workload for the pastoral care of the members fell to Dr. Wilson. In January 1987, the session decided to employ a parish visitor on a part-time basis to assist with pastoral care. Carol Beltz Marks, a child of the congregation and graduate of Grosse Pointe schools and Wayne State University, joined the staff, having served in a similar position at Celtic Cross Presbyterian Church in Warren, Michigan. Marks was baptized in Memorial Church as an infant and had been actively involved in many areas of its ministry. Her work as parish visitor is marked by a high level of energy and remarkable compassion endearing her to many families who are the recipients of her care during the suffering and death of loved ones. When Dr. Wilson retired in 1990, Carol assumed the interim full-time position of director of pastoral ministries.



Janet Miller

In 1985, Janet Miller became Memorial's first wedding coordinator. She coordinates all rehearsals, helps solve all technical problems and smooths out details on the actual wedding day.

The Every Member Visitation, a well-publicized event, opened doors, built relationships and a support system as well as a forum for discussing the church's financial needs in 1987-88. Some 300 members were trained as visitors to gain a new emphasis and understanding of the two-year program. Pledges increased 18 percent and 20 percent, respectively.

DICK KAY PHOTOS



Arthur and Mabel Hillegas listen as Sid and Dorothy Newhouse explain the urgency of increasing pledges to balance the church budget.



Carol Reno encourages new member Nancy Wherritt to volunteer for a council position, an easy way to become acclimated within the church family.



Ginny Gajewski enthusiastically welcomes Sue and Rob Kaufmann and their children David and Daniel to participate in the myriad of offerings at Memorial.



Bruce Vick revealed his upcoming wedding plans to Nancy Troesken when he learned of the Launs' excitement about Wendy's impending nuptials. From left; Ron and Judy Launs, son Brad and twin daughters Wendy and Susie.

Bagpipers led the procession from the site of the first church at Kerby and Moross to 16 Lakeshore for the 125th anniversary celebration.

The Kerby Stone at Lakeshore marks the location of the first church. On September 22, 1991, a State of Michigan historical marker was dedicated in front of the church commemorating its history and a time capsule was buried behind the marker. Former Michigan Historical Commission member Donald M. D. Thurber, a 63-year resident of the Grosse Pointes, said, "We today pay tribute to The Grosse Pointe Memorial Church for staunchly re-affirming by worship, word and works the traditional values that remain so deeply embedded in our shared history as a nation and a community. That is the deeper meaning, it seems to me, that shines through the words we now read as we dedicate this historical marker."



ELIZABETH CARPENTER PHOTO



ELIZABETH CARPENTER PHOTO



DICK KAY PHOTO

THE RIGDON YEARS

I hope some day a visitor will come into our church on Sunday, through those front doors, and ask, "When does the service begin?" And one of our congregation will answer, our service begins as soon as this service is over."

—The Rev. Dr. V. Bruce Rigdon

The skirl of bagpipes filled the air along Lakeshore Drive September 23rd, 1990, commemorating the 125th anniversary of Memorial's congregation. The Rev. Dr. V. Bruce Rigdon and Scottish pipers led more than 200 members on a march down the Lake St. Clair shoreline from the original Kerby Road church location to the current sanctuary.

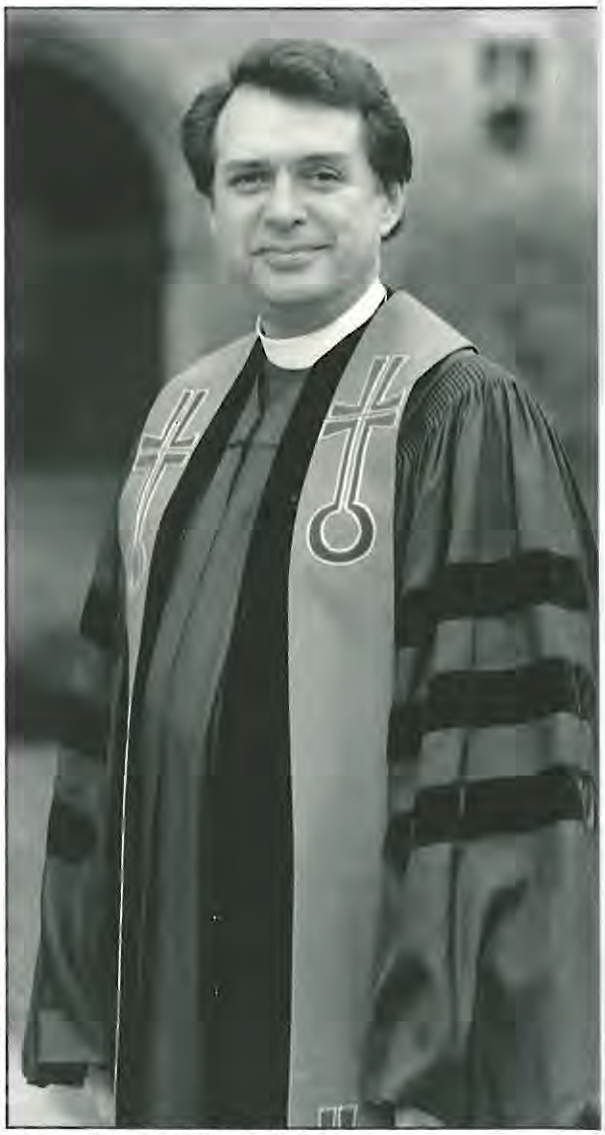
The group had held hands in a circle around the 100th anniversary historical marker at Kerby and Lakeshore and prayed for the past, present and future of the church and its members. The day ended with a turn-of-the-century picnic featuring a barbershop quartet, games for the children and lots to eat. That process of remembering continued throughout the year with the dedication of a new historical marker, preparation of this illustrative history and publication of the first pictorial directory of current parish members.

After several years of uncertainty and searching, the congregation voted on June 19, 1988, to call Dr. Rigdon as the new senior minister. It was the beginning of the end of a troubled time for Memorial.

Perhaps among all the ministers who have served Memorial, Dr. Rigdon has the most outstanding academic credentials. An international religious scholar and church historian, he has planned and directed seminars that enabled hundreds of Americans to travel to the Soviet Union to meet and worship with believers there.

He was a Presbyterian representative to the one thousandth anniversary of the Russian Orthodox Church when it was celebrated in the Soviet Union and had made many visits to encourage Christianity in that nation. He served as chairperson of the National Council of Churches' Committee on United States-U.S.S.R. Church Relations.

Dr. Rigdon completed his undergraduate work at the College of Wooster and spent his junior year at the University of Hong Kong. He received his Master of Divinity degree from Yale Divinity School and his MA and PhD degrees from the Graduate School of Yale University. He did post-doctoral work at Oxford and the University of London and for two decades before joining Memorial served as professor of church history at McCormick Theological Seminary in Chicago.



ELIZABETH CARPENTER PHOTO

Rev. Dr. V. Bruce Rigdon



ELIZABETH CARPENTER PHOTO

The Rigdon family: Greg, Bruce, Mary and Mark, Sascha with Emily, Blanche Shaw (Mary's mother) and Tuppence.

During that same period he was for two years founding pastor of the Lumen Christi Presbyterian Church in the suburb of Lisle, for five years served as theologian in residence on the staff of the First Presbyterian Church in Evanston, and established the Middle East Task Force for the Presbytery of Chicago.

His wife of 32 years, Mary, is an Oberlin College alumna and has an MA degree in Japanese studies from Yale and a doctor of law degree from DePaul University. She served as an assistant United States attorney for the Northern District of Illinois from 1978 until the Rigdons moved to Grosse Pointe and now holds a similar post with the U.S. Attorney's office in Detroit. They have three married adult children, sons Mark and Gregory and daughter Sascha, and granddaughter, Emily.

In one of his first *Carillon* messages, Dr. Rigdon called on members to "make time available to enter upon a serious discussion with one another about what God is calling Grosse Pointe Memorial Church to be and to do in the next few years of its ministry." He asked the congregation to "take stock of our needs, our resources, our talents and our hopes."

His early sermons frequently had interesting details on the history of Christianity and its traditions. For example, Easter was originally a baptizing festival and the 40 days of Lent "were so designated to give...new converts an opportunity for intensive preparation for baptism."

In June 1989, Gust and Doris Jahnke, mainstays of the day-to-day running of the church, retired after 18 years at Memorial. The pair had started their service in 1971 when Rev. Ray Kiely called them from Buffalo to have Gust serve as church administrator. The couple was much more than that. Shortly after they arrived they began Phase I, an opportunity for single persons from the community to meet. The Jahnkes met with the group every Sunday evening for 17 years. Doris served as a Deacon and the couple was said to have shown impeccable integrity. They worked ahead of deadlines, were always accessible, and had a reputation for getting it done yesterday.



ELIZABETH CARPENTER PHOTO

George Stultz with daughter, Kathy, Tabby and Fido.

George Stultz, who held a similar post at First Community Church, Columbus, Ohio, for 15 years, took over as church administrator. A business administration graduate of The Ohio State University, who had also done graduate study there, Stultz moved to Grosse Pointe with one of his twin daughters, Kathy, in July, 1989. He went to work balancing the budget and was instrumental in initiating and organizing the capital funds campaign. He spoke of the theology of stewardship and his integrity and hard work produced detailed financial accountability.

Memorial's history has always been intertwined with Detroit and in October 1989, another effort was launched to help in the rebuilding process of the great industrial city that had provided the riches that made Memorial great. The Rev. Eddie Edwards, an African-American minister from the Joy of Jesus congregation on Detroit's east side, asked for support in rebuilding the 38-block Ravendale neighborhood near City Airport.

Church members led by Jack Williams organized a group that joined employees from General Electric in fixing up a house at 12779 Evanston. The Session approved the program and adopted the 11200 block of Maiden, with 20 families and several abandoned houses which the church has helped to restore for use.

Church members led by Jack Williams organized a group that joined employees from General Electric in fixing up a house at 12779 Evanston. The Session approved the program and adopted the 11200 block of Maiden, with 20 families and several abandoned houses which the church has helped to restore for use.

After 20 years of service at Grosse Pointe Memorial Church, Lynne Kogel, sponsored by Session, came under care of the Presbytery, began her seminary training at the Ecumenical Theological Center in Detroit and was recognized as a Seminary Assistant in the congregation. Lynne graduated from McCormick Theological Seminary in Chicago, June 1991 and is currently studying Biblical literature in the department of Near Eastern Studies at the University of Michigan. As docent, Lynne has conducted numerous lecture-tours of the art in the sanctuary. She is especially interested in how the symbolism and beauty of stained glass windows can enhance worship and enrich the spiritual experience.

Dr. Stan Wilson (left) and Dr. Bruce Rigdon laud Lynne Kogel on entering the Seminary.



A clergy couple, Gordon and Nancy Mikoski, joined Memorial as associate pastors in January 1990, upon the recommendation of the first Associate Pastor Nominating Committee. The pair had met while they were students at Princeton Theological Seminary. Nancy was reared in Modesto, California, and she received her BA degree from Westmont College in Santa Barbara. Gordon was reared in Seattle, Washington and received his BA from Whitworth College in Spokane. They came to Memorial from El Cajon, California, where they were teaching seminars on Christian education for churches in the San Diego Presbytery. They also had developed a ministry to reach out to inactive members in a 1,500 member congregation and a project to track new members in a congregation of 3,100. Their goal is to provide leadership in Christian education for all ages and groups at Memorial.



Revs. Nancy and Gordon Mikoski

Gordon specializes in adult and junior high Christian education programming, while Nancy concentrates on programs for the senior high, elementary and pre-elementary areas. They have organized activities, youth conferences, work camps to a South Dakota Indian reservation and a large training session for youth ministers and youth leaders hosted at Memorial for over 400 participants from Michigan and adjoining states. They have led sex education workshops for the Presbytery and have organized and provided staff guidance for the Spinnakers, a support and activities group of young singles and families. Gordon has been the primary staff resource for the ecumenical Lay Theological Academy.

A few months later, the much-loved Stan Wilson, a bulwark during the years of uncertainty, announced he would retire October 31, 1991, after 10 years of ministry in Grosse Pointe. While at Memorial, Dr. Wilson's wife, Marion, shared in his teaching. She led Bible study with Presbyterian Women, a function once handled by one of the ministers.

The Wilsons had never lost their love for Korea and in their final days at Memorial described themselves using that language and culture. "Marion symbolizes the change of the seasons," Dr. Wilson said. "Her name is Plum Blossom, Korea's earliest tree to flower, beckoning the beauty of springtime. My name, Spiritual Fervor, symbolizes the central core of pastoral passion."

Retirement for Stan meant moving to the mountains of Virginia where he and several other retired ministers are serving a circuit of several rural churches.



Marion and Rev. Stan Wilson



Rigdon's first three years with Memorial have been busy ones. His preaching and teaching in open forums on the sermons have been focused on the texts of the common lectionary which he introduced into Sunday services. Through his stimulation of discussion and planning in the church boards and committees, new experiences have been opened to the congregation and many things have begun to happen.

The sanctuary and worship have already been enhanced by new acoustical paint, the completion and dedication of the new Klais organ and the presentation of the first processional banner in a set of festival and liturgical banners. Plans for restoration of the chancel area are now underway. A new Sunday schedule with services at 9 and 11 has provided additional time for Christian education programs for all ages between the services.

A Lay Theological Academy was launched in concert with Christ Church (Episcopal) to offer courses ranging from basic beliefs to Biblical studies and from ethical to international issues. The classes were open to all faiths as the program took a step toward recovering the cooperative inter-denominational activities of the orginal Protestant pioneers of Grosse Pointe. Nearly 200 persons participated the first year and three other churches joined in sponsoring the academy in the current year: St. Paul on-the-Lake, Our Lady Star Of the Sea Catholic Churches and St. Paul Evangelical Lutheran Church. Dr. Rigdon's vision is that eventually the academy will provide training in the Grosse Pointes for leadership of all the churches.

A dedicated committee has developed a Strategic Plan for the church's organizational structure, the officers have been renewed and invigorated through training sessions and retreats and a newly adopted personnel policy for lay support staff has regularized that area of the church's life and work.

Top: A display and processional banner commemorating Memorial Church's 125th anniversary was created by Paul Czubay, internationally-known textile designer, craftsman and conservator, of Rochester, New York, a former Grosse Pointer. Of white satin and brocade, accented by sparkling gold paillettes, the banner has a border of embroidered vines and leaves, echoing the theme, "the vine and the branches", a recurring motif throughout the church. It incorporates the initials "GPMC", the dates of the founding and this anniversary. The embroidery and appliqué design of stylized flames in brilliant red and the hovering white dove symbolize the tongues of fire and the symbol of the Holy Spirit which are the emblems of the season of Pentecost. This banner was underwritten by several members of the Anniversary Celebration Committee, as their contribution to the collection of fine art which the church possesses.



Dr. Bruce Rigdon thanks Ellen Probert for her planning and development of the banner project.



Episcopal, Presbyterian and Catholic pastors pose together at the three church-Progressive Dinner in Pentecost, 1990.

A balanced church budget was achieved again in 1991, the organ debt was repaid and the crucial problems of church financing were addressed through "The Challenge of Renewal and Faith." That major fund raising campaign was climaxed in a celebratory banquet featuring a dramatic video of the church's life and exuberant music with over 650 members at the Renaissance Center in Detroit. Almost 400 members took active roles in garnering pledges of $2.4 million to meet the congregation's pledge of $200,000 to the Presbyterian Church (USA)'s denomination-wide Bicentennial Fund and to help pay for needed repairs, expanded programs and staff and to help replenish the depleted endowment fund. "This was a credit to all the members of the church," Dr. Rigdon said.



The Challenge of Renewal & Faith capital funds drive restored the budget in 1991.

The work with the Joy of Jesus group in the city of Detroit was continued and suburban church leaders were working to find ways to expand involvement with Detroit through a City for Youth program and other activities designed to improve communication. "We keep struggling to find answers and colleagues with whom we can work," Dr. Rigdon said about Detroit. "I think that we will find some exciting projects and I know we will wish to be in the midst of them."

Dr. Rigdon's dream of the future is that Christian churches will become more ecumenical. "I hope Grosse Pointe folks will have a much more profound sense that there is one church with many congregations and that we will work together because we care about our community." The fascinating visits of Dr. Rigdon's friends from around the world underscore this ecumenical understanding of the church.

In September 1991, the last interim was ended when the Rev. R. Michael Foley, senior minister of First Presbyterian Church in Marquette, Michigan, accepted a congregational call as associate minister, culminating a year-long search by a second Associate Pastor Nominating Committee.


Eileen Silloway, Janet Baetz Furgeson and Jean Carter greet Mike and Tia Foley upon their arrival.

After completing his BA in psychology at Wayne State University in 1975, he worked as a youth associate in the national offices of the Presbyterian Church, then attended McCormick Theological Seminary, graduating in 1979.

He met Tia, his wife of four years, while performing a wedding ceremony for her younger sister. He phrased his thoughts about his role in marital terms. "A common thread running through 12 years of pastoral ministry is my conviction that ministry is a shared partnership between a pastor and a congregation. This partnership, like a good marriage, takes time, patience, prayer and lots of hard work to develop. I am confident that God has called us to work together and will bless our years together." At Memorial, pastoral calling and parish life will be his special emphasis.

For 125 years, this congregation has laughed and cried and discussed issues, lived in the present and planned for the future together. We have made promises in baptism to our children, celebrated the weddings of our young people, said farewell to members at Services of Witness to the Resurrection, placed the ashes of our elders in the columbarium and, throughout the continuing cycle of the church years, have all joined together to sing God's praises during Advent, Christmas, Lent, Eastertide and Pentecost. Hands and hearts have been extended to our own community and to the wider world as we seek to be faithful disciples in periods of triumphs as well as trials. We pray that in the years still to come we will continue to grow together and sustain each other on our journeys of faith.



Through the visit of ecumenical minister, Father Elias Chacour, GPMC reaches out in dialogue to Moslem and Jewish neighbors. From left: Rabbi Ernst Conrad, founding and Rabbi Emeritus of Temple Kol Ammi in West Bloomfield, Imam Mohamed Mardini, director of the Moslem Center in Dearborn, Rev. Oscar Ice, pastor in the Evangelical Luthern Church in America (moderator) and Father Chacour from Palestine.



In the midst of ecumenical service, members of Memorial plant a permanent peace pole with the message "May Peace Prevail on Earth" in English, Russian, Hebrew and Arabic.

125th anniversary celebration picnic.

LOUISE THOMAS PHOTOS





DICK KAY PHOTO



DICK KAY PHOTO

Tom Candler, Chairman of the 125th Anniversary Celebration Committee.



DICK KAY PHOTO

Above: Marker chairperson Lisa Gandelot and donor Ronald Lamparter, both active in the preservation of Grosse Pointe, unveil the commemorative historical marker.

Right: George Stultz buries the time capsule to be recovered at the 150th anniversary in 2015.

Below: Don and Helen Kipka flank Carol Carleton in welcoming Rev. Bert Atwood at the 125th celebration.



LOUISE THOMAS PHOTO





GUST JAHKNE PHOTO

Above, from left: Marge Ciavola, Joyce Edwards, Judy Launs, Graechen Stewart, Gerry Dice and Anne Bleich enjoy the Women's Association Christmas Tea.

Right: The Mother-daughter fashion show is a very special association event.

Below, from left: Linda Lloyd, Mary Berg, Joyce Edwards and Garland Herndon gather at the Wardwall House.



THE WOMEN OF MEMORIAL

Grosse Pointe Memorial Church's women of today carry on the tradition of service started in 1865. Seven of the 13 founders were female. The founding women often came to their summer homes in Grosse Pointe, and their charitable work in Detroit encouraged the Rev. E. A. Bray to call an organizational meeting of the Women's Union on January 18, 1901. Mattie Woodbridge Metcalf, daughter of a founder, granddaughter of a Michigan governor and long-time resident of Grosse Pointe, was the first president of the Women's Union.

Although obviously enjoying the benefits of their work, the male leaders of the Ivy-Covered Church never officially got around to acknowledging the contributions of the women until officiously requesting a written report in 1913. While taking note of the men's tardiness, Mrs. Metcalf restrained herself from making a sharp retort, and instead, in a gracious and precise manner, told them all the things the Women's Union had accomplished.



PHOTO COURTESY OF THE BURTON COLLECTION, REPRODUCED BY DICK KAY

Mattie Woodbridge Metcalf

Mrs. Metcalf's 1913 report gives a good picture of the church in the early 20th century: "We began by planning a series of socials and entertainments at very modest prices of admission, that all might come. As the money began to accumulate in our treasury, it was not long before we found it our pleasure and privilege to supply many needs of the little church. We needed a church house and an activities center so we began to accumulate a building fund.

We carpeted the church; re-covered the cushions at a cost of $112; purchased silver, china and glassware for use at our socials; painted and decorated the small Sunday School room; purchased the piano and an old organ; installed manual training in the Cadieux and Vernier Road schools at a cost of $500; furnished the pastor's study at a cost of $150; contributed $200 toward the purchase of a new pipe organ; bought a clock; raised $500 for the Rev. Bray upon his departure; installed the Communion service at a cost of $75; purchased two large Oriental rugs for the parlors; subscribed $200 a year toward church maintenance and contributed $2,000 toward the new church house. We have a relief committee which reports cases of needy poor. We have conducted sewing classes for young girls, given socials, strawberry festivals, Thanksgiving dinners, Halloween parties, one big Fair in the summer of 1902 (the first fair), an evening of tableaux and a 'Carnival of Nations' in the fall of 1903." She singled out for special praise Mrs. Frederick M. Alger and Mrs. John S. Newberry, "whose heads and hearts, as well as their purses, were ever at the disposal of the president."

Is it any wonder that these women protested bitterly when the male Trustees chose to let the Rev. Bray go? While the men were at their offices and clubs in Detroit, the women were seeing to it that both the daily and long-range needs of the church were being met.

During World War I, the Women of Memorial raised money for the Red Cross, made bandages and entertained hundreds of soldiers. To raise money, they charged into the male sanctuaries of the Detroit Athletic Club and the Detroit Club, refusing to leave until the men wrote large checks or signed very generous IOUs.

In 1922, the Presbyterian Women's Aid and Missionary Society replaced the non-denominational Women's Union. Dominating America's attention in the 1930s was the Great Depression, and Memorial's women responded. Within a year after changing its name in November 1930 from the Women's Aid and Missionary Society to the Women's Association, Harriett Fitt, wife of the new pastor, urged the group to meet every Tuesday to begin "relief sewing for which there is a great demand." They begged for additional volunteers.

Mrs. John Fuchs took charge of the Relief Committee and planned an open house where members donated food, shoes and clothes. In 1933, the Relief Committee invited Mr. Phelps Newberry, son of Truman Newberry, to emcee a series of tableaux by 45 women (reminiscent of a



similar show put on by the Women's Union in 1902) representing famous paintings, skits, plays and musical numbers which raised several hundred dollars.

Because so many of the husbands had jobs in Detroit or owned businesses there, special attention was paid to Detroit's needs. The women regularly scheduled meetings with the director of the Detroit Council of Social Agencies who titled one talk "The Modern Way of Being Neighborly." The women also used the expertise of Percival Dodge, a Memorial member, who headed the Detroit Community Chest. Mrs. Anna Dodge Dillman, widow of auto-magnate Horace Dodge and Memorial's next-door neighbor, opened the gardens of her *Rose Terrace* estate for a garden benefit, also netting several hundred dollars.



The gymnasium was transformed into Barbour Chapel and Fellowship Hall in 1961. The gentlemen served at this mother-daughter banquet in 1929.

The first Harvest Fair was held on November 10, 1931, under the chairmanship of Miss Elinor Devlin. As a girl and young woman, she lived in one of four homes lining Berkshire Place, then a quiet lane running down to the lake where the Grosse Pointe Club is now located, and bordered on the west by the Country Club of Detroit which later became the Dodge *Rose Terrace*. At the head of the street stood the Ivy-Covered Church and parsonage. Elinor Devlin became a member of the church in 1912 and was made treasurer of the Women's Aid and Missionary Society in 1922. She held that job until 1942.



The Isabell Murray Sewing Group in 1947 meeting at Clara Cooper's home. From Left (standing): Irma Putnam, Desdemana Colnot, Erma Wilcox, Glenrose Temple, Mrs. Shaller. (Seated) Grace Knight, Laurie Thune, Marian Straith (front), Ceola Lamb, Hazel Smith.

Entering the 1940s, the Women's Association was well organized and had on-going programs to raise money. Due to the unprecedented growth of Memorial Church and Grosse Pointe, the Women's Association rapidly increased in membership. They formed the Red Cross Sewing and Knitting Groups, the Book Review Group and the Evening Group. At first they were informal and met in the homes of the members, but soon became official groups within the Women's Association. One group, calling itself the Friday Sewing Group, was headed by Mrs. Isabella Murray who coined its motto: *Friendship and Service.*

The Nov. 25, 1941, Fair drew record attendance. An array of sought-after items, coupled with excellent publicity, brought scores of people to the church. A press luncheon was held Nov. 3 at the Woman's Exchange. The chairman, vice chairman and publicity chairman outlined the Fair program and announced release dates for various articles. "We were very fortunate in having *all* the papers able to give us front page spreads on Sunday, Nov. 23," states publicity chair, Virginia C. McMillan (Mrs. James), in her report. More than 1,000 attended. Some 750 enjoyed the luncheon, served in shifts.



E S *(PHONE CHERRY 8800)* Friday, November 21, 1941

HARD AT WORK FOR THEIR CHURCH'S CHRISTMAS FAIR

MRS. CHARLES WRIGHT JR. (left) hastens over to MRS. RAYMOND DYKEMA'S house in Lakeland avenue every time she can find a spare moment and the two work industriously over the lovely bags they are making for the Grosse Pointe Memorial Church Fair next Tuesday. Mrs. Dykema is chairman of bags.

The Detroit News
THE HOME NEWSPAPER

Grosse Pointe Fair



MRS. DONALD P. SCHUUR is chairman of toyland for Grosse Pointe Memorial Church's Christmas Fair to be held at the church, Tuesday.

'The Colonel's Lady and Others' . . . .

By JUDY O'GRADY

EVERYTHING IS AT a standstill—those little bridge-luncheons and day-to-day affairs on Grosse Pointe way, have to be put aside until one big event, the Christmas Fair at Grosse Pointe Memorial Church, is ready for the opening at noon Tuesday.

Christmas comes but once a year, but the Memorial church fair comes only once in two years; thank way other plans are shelved until the fun is over.

As general chairman, Mrs. A. Griswold Herreshoff has had the responsibility at chief executive, which she shared with Mrs. England W. Gillis as vice-chairman. Mrs. Herbert W. Handel is concerned with dollars and cents, as treasurer of the fair, and Mrs. Clifford Sorensen is secretary. You know, it's the Women's Association of the church which is sponsoring the fair, and Mrs. William Bathurst is head of the Association, so that she, too, is keenly interested in its success.

Mrs. Harry H. Jewett, Mrs. Clement M. Van Hoeven and Mrs. Earl B. Graves will welcome patrons, as they are official hostesses.

* * *

Girl-and-Boy-Land.

MRS. DONALD P. SCHUUR is so captivated by the dolls in Toyland, of which she is chairman, that she has to take time out now and then to romp, set curls freely, fluff up their curls and give the irresistible baby dolls a few affectionate pats. That our booth, by the way, is really the place to be at this carnival. It will be one of the most alluring spots at the fair, with its combination of frocks and favors for small girls and dolls, and toys for little boys. Assisting Mrs. Schuur are Mrs. George Schlotzer, Mrs. H. M. Hutchins, Mrs. Howard Parker, Mrs. Lorn Lewis, Mrs. Loren L. Brown, Mrs. Robert Hunt and Mrs. George Kastenberg.

Children themselves have had something to do with the toy booth. When you see those cute double-decker bunk-style beds for dolls, remember they were made by boys and girls anxious to do their bit. The tiny white sheets and pillow cases, with which the little beds are made, are the needlework of women of the church.

Just to give you some idea of the things you'll find—there are jumping bags for children, tam suits for little people and kilt skirts, and the wooden toys, which, by the way, were brought with contributions of money, are here enough to make anyone want to play Santa Claus to a dozen youngsters.

* * *

Decorative Scheme

MRS. GEORGE SLOCUM has worked out the silver color scheme for the fair. Of course, Christmas greens will be much in evidence everywhere. Red and green are the regulation holiday colors.

(Continued on Page 11)



MRS. JAMES A. LAFER, who has charge of the linen table, has worked all summer with a group of the church women, who set aside a day a week for sewing.



MISS MARY MYERS, MRS. GEORGE M. SLOCUM and MRS. WILLIAM D. LAURIE, JR., are members of the decorations committee, headed by Mrs. Slocum. The fair opens at 10 a. m. Tuesday and continues through 9 p. m.

Maryellen Payne Wears Silver Brocade

(See Picture on Page Three)

MARYELLEN PAYNE, daughter of Mr. and Mrs. Lambert Andrew Payne, pledged her marriage vows to Timothy Joseph McCarthy, Jr., son of Mr. and Mrs. Timothy Joseph McCarthy, of Northtown avenue, Saturday morning at 10 o'clock in Christ Church, Ft. Thomas Lenon, S. J., officiating.

Miss Payne was escorted to the altar by her father. A floor length gown of white satin fashioned with a fitted bodice having V neckline with scalloped edges and wrist-length sleeves ending in points, was worn. Seed pearls and brocade were draped over the full skirt's plaits. The satin of lower wore a shirred net yoke banded and the bridesmaids were shirred net bertas off-the-face hats.

The attendants carried fancy bouquets of pink roses and white ribbon streamers and wore pink dragons.

Daniel Northover was best man for his brother and the ushers were William McAdam, Richard

(Concluded on Page 2)

The maid of honor was her sister, Marjorie Payne, and the bridesmaids were Patricia Payne, sister of the bride; Patricia McCarthy, sister of the bridegroom; Marion Wilson and Matilda Purdy.

They were dresses of white net and silver bouquets veiled with fitted bodices having V necklines with scalloped edges and wrist-length sleeves ending in points. Seed pearls and brocade were draped over the full skirt's plaits. The satin of lower wore a shirred net yoke banded and the bridesmaids were shirred net bertas off-the-face hats.

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Daniel Northover was best man for his brother and the ushers were William McAdam, Richard

(Concluded on Page 2)



MRS. A. GRISWOLD HERRESHOFF, general chairman of the fair, demonstrates a new type utility bag using MRS. L. ROBERT LILLEY for a model.

THE DETROIT FREE PRESS
SUNDAY, NOVEMBER 23, 1941





Christmas Sale

...aret Edwards and Laura ...shore, what! So much fun ... day of the Sale to do ... more than plow through the ... Have a preview of the sweet ...ure things that will be one of ...sations at the gift table. Mrs. James McMillan plays ...fairy for a carload of toys.





No matter how early the Christmas shopping bird—someone has to get about seven earlier to make sure that there are things for him to buy, Mrs. Edward A. Slow, Jr., above, has had a busy fortnight, seeing that there'll be plenty of runners to take your money and bring your packages at the Grosse Pointe Memorial Church Fair on Nov. 25.

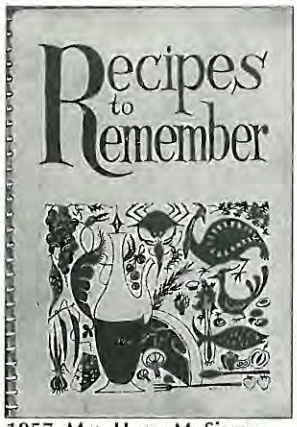


Out at Grosse Pointe Memorial Church they believe in doing things well—and not too often. The women's Christmas Fair, for instance, is a biennial occurrence, for which preparations begin far into the spring preceding the one day of selling. Everyone lends eager and willing hands, and the results are always tremendously successful. Above, Mrs. John Detwiler, who'll be head of the operations on Tuesday, and right, Mary Dykema, who'll be one of her assistants.

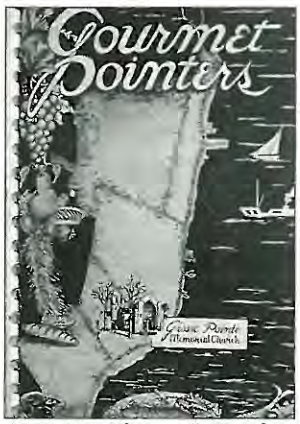
Culinary Classics from Grosse Pointe, the first cookbook sold at the 1949 Fair, was the brainchild of the Book Review Group. Their monthly meetings were the scene of such delectable tea sandwiches and cookies that the members exchanged recipes for a charge of 10 cents each. At the direction of Women's Association president, Sybil Broad Smart, and Fair chairperson, Florence Lafer, the 24-member cookbook committee, headed by Mrs. Earle R. Bridge, produced a volume with 460 treasured recipes, which sold for $2.50. Every page of the first book was hand written. Nearly every page was illustrated by Ruth Suits. Subsequent cookbooks followed.



1949, Mrs. Earle R. Bridge, chairperson



1957, Mrs. Harry M. Sisson and Mrs. Frank J. Wilton, co-chairpersons



1969, Mrs. Thomas E. Groehn, chairperson



1975, Mrs. William A. Evenden, chairperson

DICK KAY PHOTOS

As a result of the women's hard work, thousands of dollars were given to the Delray Christian Neighborhood House, the Dodge Community House, and St. John's Presbyterian Community School, all located in Detroit, and to Camp Sarah Grindley in Plymouth. Never forgetting foreign missions, the women also supported missionaries in India, Japan, Iran, Brazil and Thailand. Sewing and smocking dresses for the Ruth Alden Christmas Drive for Detroit's needy young girls was always a preoccupation for the sewing group. These dresses were lovely and much appreciated.

In 1951, the Friday Sewing Group was renamed the Isabella Murray Sewing Group in honor of its first chairwoman, renamed the Fellowship Group in 1961, and shortly after that to the Elizabeth Ketchum Group in honor of the mother of Associate Minister Paul Ketchum. At this time, the president and past presidents of the Women's Association were invited to join the group. The wives of the ministers were always included as honorary members. On November 11, 1988, the members voted to open the membership to all the women of the church. On May 11, 1990, the members voted the Elizabeth Ketchum Group out of existence because of declining membership.

The younger women organized the Social Service Group in 1950 with "Mac" Yates as its first president. It was renamed the Service Guild in 1955 and Young Traditions in 1990. In spite of being members of the overworked mothers of the prodigious "baby boom" era, they found time to assume leadership roles in the church, devoting hours to fair work and planning and serving many, many luncheons and dinners.

Detroit Free Press

SUNDAY, OCTOBER 25, 1959

for and about **The Family** | SECTION D



Canning for the Fair, Mrs. Sisson, left, and Mrs. Bokram

DETROIT FREE PRESS Friday, April 17, 1959 27

SPEAKING OF YOU

Grosse Pointe Church Fair Gets in Gear

BY BETE GILLESPIE

Free Press Society Writer

During lunch (consomme, broiled chicken, fresh asparagus, green salad, peppermint stick ice cream) at the University Club with Mrs. Richard H. Webber (who looked so pretty in a perky red and blue flower bud hat, bemoaning the Tigers' luck so far and remarking that she and Mr. Webber missed the Detroit opener for the first time in ages because "it was just too cold"—agreed), Mrs. Edwin D. Bodkin (such an energetic person, knitting on a black sweater between courses and telling of the progress she and Mr. B. are making on their boat, which they work on every evening), Mrs. John Garlinghouse (so enthusiastic about the Hillsboro Club, one of Florida's spiffiest spots, where she and her family spent post-deb Susan's spring vacation), Mrs. Henry S. Walker (who arrived late because she's on jury duty this month), Mrs. Percival Dodge (very smart in blue suit and matching hat), Mrs. Hansel D. Wilson (who asked us to please plug the Fine Arts production of "Kind Sir" this weekend at The Players), Mrs. Samuel C. Turner (who gave us handsome enamel ashtrays she'd made, each with different, unusual designs) and Mrs. Ben W. Beyer (who, in her charming Southern accent told of her sister sending bags of pecans from Alabama for the Grosse Pointe Memorial Church Fair last year—one year too early, so she stored them in her freezer.)



Mrs. Webber



Mrs. Dodge

Mrs. Beyer is chairman of the Church's biennial Christmas Fair, which will be held Nov. 12. Memorial Church alternates with Christ Church in giving the giant bazar, a big money-maker for Church activities.

May 12 the Women's Association and fair workers will hold a preview with a taste table of all the gourmet goods they prepared and a sampling of the beautiful handiwork the women spend months making.

Two other events preceding the Fair at the Church will be an ice cream social June 15 and a barbecue dinner Sept. 14.

Unique and plentiful items crafted by the women of Memorial with the assistance of good press continue to bring crowds to the biennial Christmas Fairs and the spring prefairs in the '50s and beyond. These news clips reflect the history and success of hours of labor and love given by so many over the years to benefit others.

GROSSE POINTE NEWS Thursday, November 5, 1959

Feature Page

Pointer of Interest



MRS. PHELPS NEWBERRY, OF CLOVERLY ROAD

—Photo by Fred Runnels

By Patricia Talbot

As a small girl in her grandmother's, Mrs. William K. Muir's home in mansion row in East Jefferson in Detroit, Mrs. Phelps Newberry taught herself to sew. She made her own doll clothes, then learned those tiny French stitches and sewed her own lingerie.

For 22 years she has been sewing for Grosse Pointe Memorial Church Fairs and this season heads the House Beautiful booth, for the November 12 bazaar.

Mrs. Newberry, whose husband's family were leaders in the early move from Detroit to Grosse Pointe when it was a summer colony, is the only woman to twice be chairman of the church fair.

In 1937 she was approached to organize this famous fair, which is given biennially with Christ Church. That first year the church women raised $7,000, now the profit runs in five figures. Many women who worked on that first fair with Mrs. Newberry are working again this fall, Mrs. Renville Wheat, Mrs. Charles Wright, Jr., Mrs. Percival Dodge, Mrs. Richard Webber and Mrs. Arthur H. Buhl, Jr., among others.

No Sewing Machine

After heading two successful fairs Mrs. Newberry settled down to sewing for each succeeding one with her clever needle. She does only hand work, can't use a sewing machine. When a delicate tea cloth needs stitching on the machine her next door neighbor on Cloverly, Mrs. David Richards, turns to her machine. In Mrs. Newberry's upstairs sitting room are rows of sweater cases, sachets, blanket covers, luncheon sets, elbow pillows, and other luxurious linens which her committee have lovingly stitched for the Fair.

They Bring Sandwiches

Each Tuesday and Friday anywhere from 8 to 12, women report at Mrs. Newberry's to spend the day sewing. They bring their sandwiches and their hostess serves coffee and cookies. For that first fair in 1937 the sewers worked at the Italian Renaissance mansion of the late Mrs. Harry N. Torrey and were served a sitdown luncheon by a butler. Those days are gone, but the seamstresses have not lost their skill.

Mrs. Newberry's memory of Grosse Pointes goes back to the days when it was a halcyon summer resort and she spent the summer months at Otsikita, the white pillared home of her grandmother, Mrs. William K. Muir (Mrs. Newberry was Christina Muir Van Husen before her marriage). The house, until recently owned by Waldo Avery, was torn down about the same time as the late Mrs. Henry B. Joy's.

School Days

In the winter Mrs. Newberry lived in town with her parents and grandmother on East Jefferson where so many of Detroit's rich and mighty made their homes. Her future husband's family lived on the street, and were summer neighbors on the Lakeshore. She studied at Miss Browning's Seminary for Young Ladies and attended Briarcliff. Her debut was an afternoon reception at her grandmother's town house.

After her marriage the Newberrys lived in a series of rented homes in the Pointe (World War I was on and her husband was in service) and then they built "Cloveridge," the huge English estate in Cloverly near Kercheval. This home was later sold to Frank Saunders and some of the property subdivided for other homes. Mrs. Newberry moved to a new colonial farther down the street. Her married sons and daughter live in the East.

Civic Duties

In those days she was a valiant worker for the church, the Sigma Gamma Hospital Association, the Junior League, the Society of Arts and Crafts, the Grey Ladies and the Red Cross. Every important civic drive had a Newberry on the committee.

Today Mrs. Newberry, aside from her church sewing, remains active in few of these organizations. "Let the younger people do it. It's their turn" she feels.

Her new colonial home is filled with antiques and rare furnishings from the big house. The living room, now filled with sewing, is dominated by the portrait of her as a young girl. She agreed to head this Fair's House Beautiful booth because there seemed to be a shortage of talented seamstresses who know how to administrate. Mrs. Newberry remembers that in those first fair days everyone sewed. She taught herself how to do needlepoint and the more difficult crewl stitch.

This Gift a Reminder

She remembers particularly working on a velvet chaise lounge cover for that first fair. In pressing the precious material she burnt it and had to cover the holes with crepe de chine. By this time she was heartily tired of the cover and hoped she need never see it again. But a friend bought it at the fair and presented it to her. She still has it on her chaise lounge.

Mrs. Newberry will be selling the lovely linens, the more practical plastic helps for homemakers, the luggage racks with needlepoint bands, the laces and brocades on Fair day. When she closes the books on the 1959 fair she will begin to sew again, for another fair, for her friends, for herself.

A gracious and dignified lady, the last in the Pointe to bear the distinguished Newberry name, she carries her heritage with humility and her responsibilities with pride.

SOCIALLY SPEAKING

Story of Grosse Pointe's Fabulous Fair

BY KATHIE NORMAN
Free Press Society Writer

Giving a semi-annual fair that nets more than $35,000 is not a staggering project for Grosse Pointe Memorial Church women. Many of them got the know-how from mothers, aunts and grandmothers who put on the first fair in 1903.

Mrs. Theodore H. Hinchman (nee Emma Ballentine), of Stephens Road, for example, was a young "errand girl" at that fair 58 years ago. In those days, she recalls, there was only one Protestant Church in Grosse Pointe (pop. 2,000). It was an interdenominational church, since there weren't enough members of one sect to support a church. It was called "The Little Church in the Dell" although its official name was Grosse Pointe Evangelical Church. The vine-covered frame building stood on the site of the present Grosse Pointe Memorial Church, and was eventually established as a Presbyterian Church.



Miss Norman

Thirty women set up eight booths in August of 1903 (the fair was held then because many Grosse Pointers were summer residents) to raise funds for a parish house. It was called "A Carnival of Nations," and the booth chairmen were called "conveners." Chief convener was the late Mrs. Lewis Wilcox. Her co-chairman, the late Mrs. Charles Horton Metcalf, was dressed in a Puritan costume and presided over a display of aprons, iron polish, broom covers, rag dolls, Boston brown bread and pound cakes.

Tambourines and Dried Lavender

Mrs. Ralph M. Dyar, Mrs. Russell A. Alger and Miss Jessie Hendrie ran the French stall, where candleshades, gown hangers and dolls in 18th century costumes were sold. Tambourines and dried lavender were offered in Miss Josephine Neff's Bohemia booth. The Japanese booth, with Miss Bessie Boydell in charge, sold shawls, kimonos, fans and brasses. Miss Lottie Berry, whose father, Joseph Berry, gave the land where the church stands, ran the children's stall selling plants, fruits, vegetables and flowers. Detroiters came to the fair on a shoreline streetcar that ran every 15 minutes.

The first fair in the "new church" was held in 1930, when the beloved Dr. Frank Fitt (now retired) had just arrived as minister. It set a highly successful precedent for today's fairs, which are given on alternate years by Christ Church, Grosse Pointe.

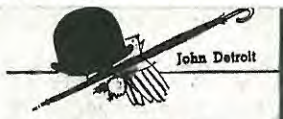
Descendants of workers at that first fair, bearing the historic names of Berry, Hendrie, Russel, Hinchman and Habersorn, will be among the 300 workers for this year's fair. It will be held from 9:30 a.m. to 6 p.m. Nov. 2 in the Grosse Pointe War Memorial, next door to the church. (The church isn't being used because a major addition is being built onto it.)



EXPERIENCE counts in running a church fair, so Mrs. Theodore H. Hinchman, an "errand girl" at the first Grosse Pointe Memorial Church Fair in 1903, is a top aide to Mrs. Ivor J. Menzies, 1961 chairman.

It, too, could be called a "Carnival of Nations" since proceeds go to missions.

For generations, the fairs have drawn the attention of society and its editors.





Santa's Pals, GP Division

By Jack Tucker
Free Press Columnist

The closest thing to Santa's Workshop south of the North Pole and west of Washington, is Grosse Pointe Memorial Church every Tuesday morning, when a lot of dedicated and talented gals foregather to make things for their biennial Christmas Fair.

(Put a ring around Nov. 9 on your calendar and be at the church between 10 a.m. and 5 p.m. Don't worry if the weather's a bit icky. Chuck Muer's big, red, London double-decker bus from the Pontchartrain and three mini-buses will be operating during the day along the following streets for your convenience: Jefferson, Edgemere, Grosse Pointe Blvd., Rivard and Fisher.)

But come along; let's peek in on a recent workshop session:

There's Mrs. Thomas G. Hallock, who's in charge of all the knitters — all 50 of 'em — who've been clicking away for months on everything from ski sweaters (truly scrumptious) to catnip-filled mice (cute) for your Tabby.

(The gals still are chuckling about Mrs. James Cooper's boo-boo on a sweater. The cable knit was supposed to be a tight pattern, but turned out flared — and softer-looking — so everybody's been ordering The Big Mistake!)

Mrs. Charles E. Kelly was presiding over the apron room at the church when we looked in. (There's a voluminous affair for the essential man in your life, decorated with deer and other wildlife, that he can don for barbecuing the venison.)

Mrs. Carl E. Meyering was showing off some of the children's clothing. (Item: A black vinyl paint smock you can wipe clean with a damp cloth.)

That charming threesome over in the corner? That's Mrs. William C. Porter, Mrs. L. H. McCormick-Goodhart and Mrs. Wesley Johnson. And, by George, they ARE drawing faces on personalized pillow slips!

The slips come in boys' and girls' models with a sad face on one side and a glad face on the other. (You can let the kids know what sort of day they've been for you when you turn down the bed. For some reason, a mother confided, her son's scowling side seems to wear out faster.)

They've had a lot of fun — those ladies of Grosse Pointe Memorial Church — and some tears. Like Betty Jo (Mrs. William E.) Rush, who drove away from the parking lot one day with five completed decoupage basket tops on the top of her car!

Oh, they retrieved them (after tying up Lake Shore Rd. traffic but too scarred to be usable. And, as you gals know, each one represents 40 days and 40 nights of tender, loving work.

Mrs. Del S. Chalmers (Edie) and Mrs. Gordon R. Maitland Jr. (Betsy) are Fair chairmen. And they do hope you'll come.

The Look of a Happy Week



Free Press Photo by TOM VENALECK

David Skinner, regular at Grosse Pointe Memorial Church fair (with twin brother, Elliott), sketches Joy Beltz at church.



Mrs. Fred C. Kaess, left, and Mrs. R. M. Mills admire decorated bike baskets made for Grosse Pointe Memorial Church Christmas Fair at the church from 10 a.m. to 5 p.m. Nov. 9.

Free Press Photo by TOM VENALECK

Fair Preview to Feature Unique Artistry in Shells



THESE TWO lovely works of shell decoupage art by Mrs. J. Stewart Hudson will be among items featured at the May 14 preview of Grosse Pointe Memorial Church's November Fair to be held at the church.



READY TO FRAME her marine-theme shell decoupage picture is Mrs. Neil McMillan. Orders taken at the preview and sale will be filled by this talented committee in time for the November Fair.

By JEAN WHITEHEAD
Detroit News Society Editor

"The moment you finish one, you want to start right in on another," said Mrs. Richard H. Webber, wielding a square of chiffon-covered cardboard and leaning over a long table on which hundreds of exotic sea shells were displayed.

Milling about her were half a dozen other women equally intent on perfecting exquisite works of art known as shell decoupage for this year's Grosse Pointe Memorial Church Fair.

The scene was the third floor former playroom at Mrs. Webber's stately Lake Shore road home, which, since early February, has become a busy workroom for the women of this fair committee.

"We all attended a two-day class at the War Memorial given last January by Louise Travers," Mrs. Webber explained. (Miss Travers works in this unusual art form and is the author of "The Romance of Shells.")

"Then we thought, 'Why not do some of these pictures in shells for the Fair?', and that's how it started."

Search for Shells

First came a search for shells of all shapes, sizes and colors.

Mrs. Webber gleaned the beaches down in Ormond, Fla. Mrs. Robert Stoepel shipped back a box or two also from Florida. Mrs. J. Stewart Hudson and Mrs. Joseph Dodge collected some unusual ones in Antigua, and Mrs. Ernest Stanton, of Grosse Ile, obliged her Pointe friends by sending north some interesting specimens found near her winter home on Captiva Island.

Others, from Africa, Japan and the Philippines, were purchased.

The process is a painstaking one and the results are creations of delicate beauty.

Using cardboard covered with chiffon as a background, the women sometimes combine as many as a hundred shells in an artistic arrangement with sprays of coral, green or beige sea grass and bits of colorful flowers cut from wallpaper or wrapping tissue.

These are then framed in glass, shadow box panels, the sides covered with strips of velvet.

The Artists

Working with Mrs. Webber, Mrs. Hudson and Mrs. Stoepel on this absorbing project are Mrs. Neil McMillan, Mrs. Charles Wright Jr., Mrs. Renville Wheat and Mrs. Harley Higbie.

Their total output to date—about a dozen shell decoupage pictures—will be displayed at the Fair Preview from 10 a.m. to 1 p.m. and from 3 to 4 p.m., on May 14, in the new Women's Hall at Grosse Pointe Memorial Church. This is also the day of the annual May Tea for the Women's Association which sponsors the Fair.

The shell decoupage, as well as all other items to be featured at the Fair on Nov. 7, will be tagged for sale. Orders also will be taken and Mrs. Webber and her helpers are hoping there'll be enough to keep them busy all summer long.



MAKING SELECTIONS from an array of exotic sea shells are (from left), Mrs. Renville Wheat, Mrs. Harley Higbie and Mrs. Richard Webber. They work in the former third floor playroom at Mrs. Webber's home. Lessons in shell decoupage inspired the project. — News Photos by Edwin Lombardo.



Above: Glenn Clark pushes the button to light the rather elaborate chandeliers throughout this doll-house which he and his wife, Ruth, made for the 1977 Fair.

Over the years the women, their talents, even the items have changed. But the fairs continue. Men of the congregation have been involved since the '70s.



Left: Fred Flom displays the rug he hooked for the 1977 Fair.

Fairs of the 1980s featured garden statuary, gingerbread houses, puppets, potichomania, smocking, wreaths, jewelry, baked goods and candies as expected. Even four generations of involvement!



FRAN PARCELLS PHOTO





FRAN PARCELLS PHOTO

Upper left: Mary Galloway and Jan Wright, 1981 Fair co-chairpersons, display a variety of crafted items for *Grosse Pointe News* publicity.

Center: Gingerbread houses, crafted by Betty Young, Lisa Blood and Don Brown, were a hit at the 1981 Fair.

Left: Louise Hoyt, center, instructs Carolyn MacAdow and Eunice Hefferan in the art of potichomania, decoupage on glass, for the 1983 Fair. Hoyt was one of few artisans in the country specialized in this craft.

Above: Marge Hirt sells on the day of the Fair the fruits of two years of labor by many a Memorial woman.

Below: Louise Quakenbush, Beulah Christianson and Edna Lowry staff the Elizabeth Ketchem table at the Fair.





Big Christmas Fair festivities at Memorial Church Nov. 3

Which would you rather do? (1) Put off your Christmas shopping until Dec. 23, tear off to a mall, drive around in circles until you find a place to park — only two counties from the mall — trudge and elbow your way through cranky multitudes, then try to find something interesting in the bins of trite, picked-over, mass-produced holiday presents?

Or (2) Reserve a day nearly two months before Christmas and spend it booth-hopping inside a beautiful, Gothic church overlooking Lake St. Clair, listening to organ and carillon music as you shop from among hundreds of appealing, unique items, many of them handmade, chuckling as you check off names on your Christmas list because you KNOW the presents you've found are exactly right for the people on that list?

If you picked (1), we wish you luck. You'll need it. If you picked (2), all you'll need is a calendar on which to mark the date of the biennial Grosse Pointe Memorial Church Christmas Fair — next Thursday, Nov. 3 — and the hours: 10 a.m. to 5 p.m.

Twenty-six booths, offering everything from inexpensive tree ornaments to handmade smocked dresses for little girls, will span Fellowship Hall from the third floor Sunday School rooms to ground level. The weary may find respite in Memorial Church's lovely sanctuary, where organ music will be played by William De Turk, the church's director of music.

It's a fun day promising fun finds for the entire family, as the four-generation Memorial Church family in the top picture illustrates. Grandmother MRS. CHARLES BELTZ is admiring one of the fair's beautifully sequinned Christmas tree skirts. Great-grandmother MRS. HOMER FERGUSON likes a hand-knitted lapkin, while mother MRS. RICHARD MARKS has selected a wooden hobby horse for three-year-old PETER, whose brother MARK is wearing a sleeveless sweater from the Knitting Booth and admiring a colorful paddle wheel boat. MARY, in a beautiful hand-fashioned pinafore from the Smocking Booth, is holding one of the many wardrobed dolls that can be found in Santa's Workshop.



In the bottom picture, SALLY SPITZLEY (left) and JANE WARREN display some of their "One of a Kind" Booth articles.

Chairpersons for the Kristkindl Markt are Mrs. Armand C. Kerber, Mrs. Wallace P. Ernsberger and Miss Elizabeth B. Wood. Proceeds are distributed to missions, chaplaincies and church-related colleges.

(Continued on Page 4B)



Caryl Kerber has dressed many a doll for youngsters of Memorial Fair-goers. Photo 1983.



Memorial Church Fair

(Continued from Page 1B)

Admission is free, as is parking. There's elevator service between the floors of Fellowship Hall. Refreshments will be available all day. Memorial Nursery School will provide complimentary care for youngsters ages 2 to 5, to allow parents about an hour of child-free shopping.

Every booth at the Memorial Church Fair is special, of course, and it's very hard to pick out one or two to spotlight . . . but we do recommend a stop at Potichomania. Members of the Church Women's Association have spent two years helping Louise Hoyt, whose craft is decoupage on glass (it looks like hand-painted china), create this booth's exquisite pieces.

If you're looking for a hand-painted baby bottle, Potpourri is the place to head for. If your child is looking for Mr. Pockets, Kids' Korner is his headquarters. If your taste tends toward the exotic, check out Craft International's articles from foreign countries.

And if your special delight is tradition, make a special point to spend a few minutes in the Country Store created by Helen Huber, complete with strawberry rhubarb, big wheels of cheese, apple and pickle barrels, candy sticks tomato preserves and honey.

The Women's Association, in 1961, decided to form Circles to study the Bible in order to increase their understanding of its teachings and their relationship to Christian living. Twelve Circles of about 20 women each were formed. They met in the members' homes in the morning, afternoon or evening of the first Tuesday of the month. As time progressed, the members became better acquainted and more appreciative and supportive of each other. It was decided to change Circle membership every two years so that the women could get acquainted with more women in the church and benefit from an ever widening area of fellowship.

For many years, Tuesday was church day for the women. The Women's Association schedule was: First Tuesday was Circle, Bible study; Second Tuesday was a general meeting of the association at the church, deliberating a timely topic followed by a luncheon; Third Tuesday was a luncheon followed by a book review; and the Fourth Tuesday the Women's Association Board met, followed by the Call to Prayer and a luncheon. Today (1990-1991) the Circles still meet on the first Tuesday, the general meeting of the association is on the third Tuesday usually followed by luncheon, and the Board meets on the fourth Tuesday before a brown-bag luncheon. The book review group no longer exists.

Audrey Ruby, 1981-1983 association president, first publicly noted in her president's letter that attendance had declined at some programs due to demographic changes in Grosse Pointe. Participation at the Spring and Christmas teas was noticeably down, while more women attended the 1981 Fair, the Agapé Breakfast and the Day of Renewal. The average age of the typical Grosse Pointer was older and the over-all population and school enrollment had decreased.

Church Women United, at the urging of Thelma Howard of the Michigan Department of Social Services, initiated a program to address women and children in poverty. Ever vigilant to help the needy in Detroit, the women put together Christmas boxes for the mission project known as operation Head-Start for boys and girls ages five and six years old. In the boxes were a toy, a set of cap and mittens, a long-sleeved T-Shirt, a pair of socks, a pull-over sweater and a set of underwear, as well as slacks.



ELIZABETH CARPENTER PHOTO

As a consequence of the union of the Northern and Southern Presbyterian Churches, the Women's Association changed the name in February 1989 to Presbyterian Women of Grosse Pointe Memorial Church (PWC) in the Presbytery of Detroit (PD).

The new symbol of Presbyterian Women is "the freed posture of a woman rising in symbolic praise following forgiveness." The outline of the central figure is that of a cross. The right figure is reading, studying, praying or meditating. She is holding a book to guide her. The left figure is reaching out to care for others. She is holding a loaf, yet also can be seen as making an offering, sharing, nurturing and healing. The church worldwide is represented by the circle. Women's offerings are made in the context of sitting in the middle of the global community. The postures of the three women indicates an existence in peace, not turmoil. The broken chains represent severing of injustices. The chain is made of individual links, none being the same size or exact shape. Just as all women are different, so is each link. The three women have no distinct features so they represent all women, young or old, any nationality or ethnic background, with physical or mental diversities. The tie to our denomination is shown by our name, Presbyterian Women, included in the symbol.

WOMEN'S ASSOCIATION PRESIDENTS

1901 - Mrs. Charles H. Metcalf
1919 - Mrs. Sherman R. Miller
1922 - Mrs. Richard Joy (Elected Jan. 25, 1922)
1922 - Mrs. Henry B. Joy (Elected Feb. 1922)
1923 - Mrs. Murray W. Sales
1925 - Mrs. Henry L. Newnan
1928 - Mrs. Howard L. Jones
1929 - Mrs. John N. Stalker
1932 - Mrs. Harry M. Jewett
1936 - Mrs. Gaylord W. Gillis
1938 - Mrs. Carl B. Grawn
1940 - Mrs. William Balderston
1942 - Mrs. William F. Arnoldy
1944 - Mrs. Herbert W. Mandel
1946 - Mrs. Earle R. Bridge
1948 - Mrs. Lewis Lee Smart
1950 - Mrs. Clarence L. Fox
1952 - Mrs. Hansel D. Wilson
1954 - Mrs. Robert J. Conway
1956 - Mrs. James A. Lafer
1958 - Mrs. Orison S. White
1960 - Mrs. Clarence E. Maguire
1962 - Mrs. Fred W. Adams
1964 - Mrs. Walter H. Pflaumer
1965 - Mrs. Walter E. Pattee
1966 - Mrs. Raymond W. Eddy
1968 - Mrs. Paul J. Kelley (Mrs. Grant M. Hales)
1970 - Mrs. Edwin S. Ross
1972 - Mrs. Arthur O. A. Schmidt
1974 - Mrs. J. Ross Bush
1976 - Mrs. Charles R. Beltz
1978 - Mrs. Jan Hynes
1979 - Mrs. Alfred S. Warren, Jr.
1981 - Mrs. J. Alfred Grow (Mrs. Lawrence I. Ruby)
1983 - Mrs. Fred W. Adams
1985 - Mrs. Edward C. Hathaway
1987 - Mrs. Richard C. Edwards (Jan. 1987 to June 1989)
1989 - Mrs. Carl E. Meyering (First Moderator)
1991 - Mrs. Richard Martin



Past Presidents of the Women's Association.
Standing from left: Dorothy Schmidt, Elaine Ross, Dorothea Bush, Audrey Ruby, Amy Beltz, Jane Warren.
Seated from left: Virginia Maquire, Mary Grace Adams, Cadais Eddy, Florence Lafer.

