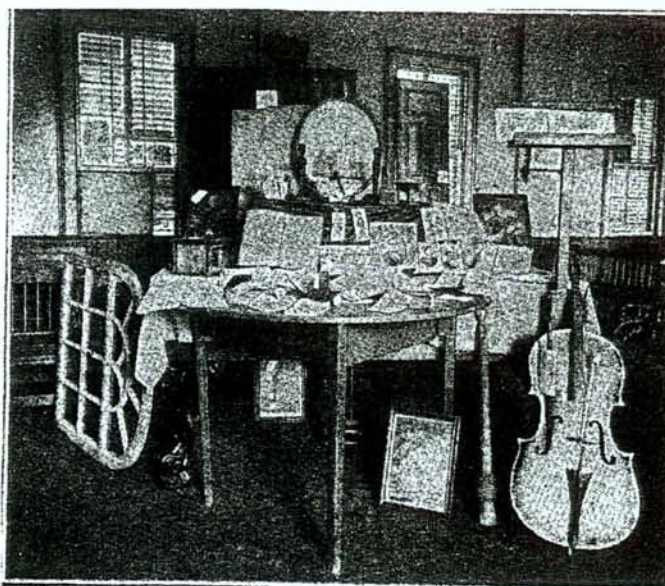


Special Services
for the
Dedication and Anniversaries
of
Our Sanctuary

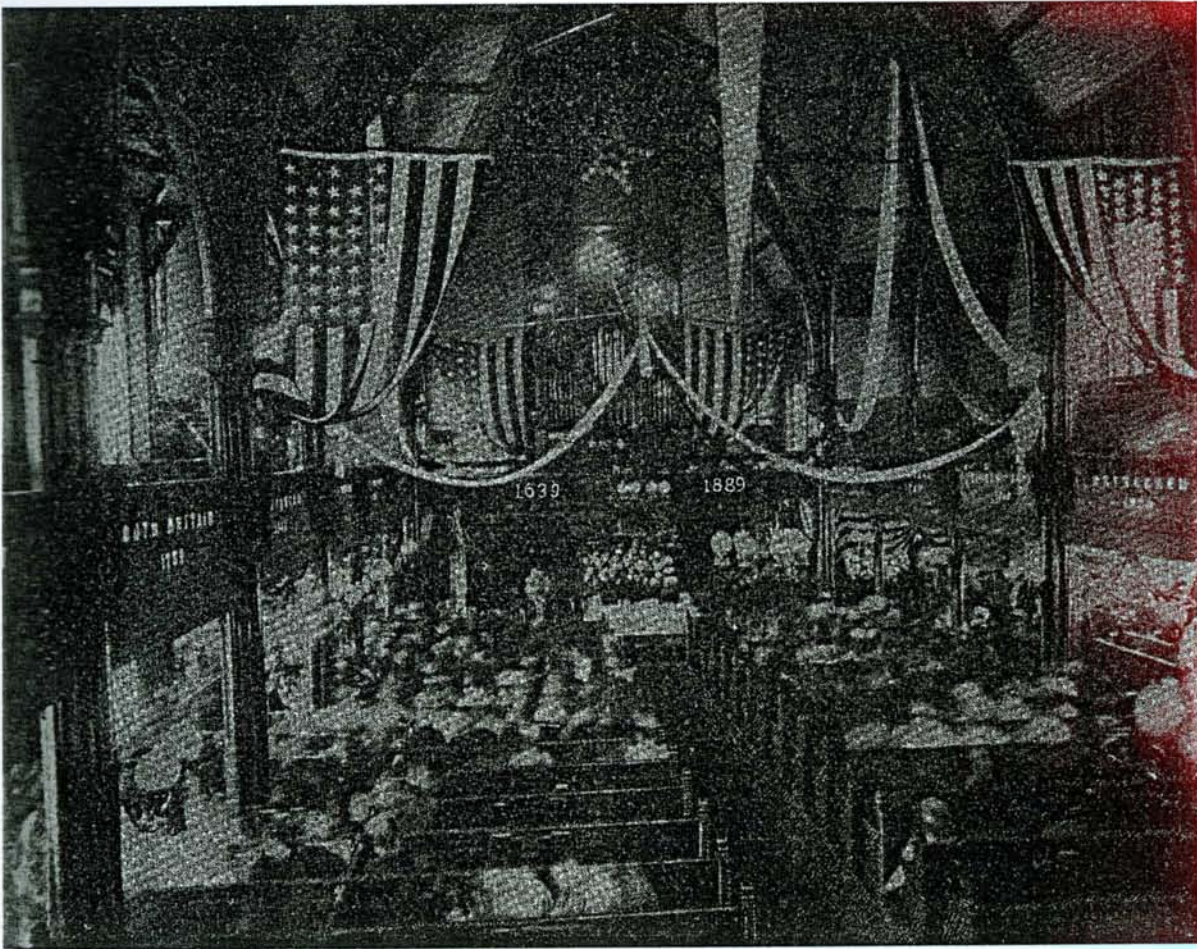
THE DEDICATION OF OUR PRESENT CHURCH BUILDING IN 1859

The dedication of our historic and beautiful building was held on October 27, 1859. According to the records the scripture was taken from Job 9; 10 – 11. The King James Version reads, “Which doeth great things past finding out; yea, and wonders without number. Lo he goeth by me and I see him not; he passeth on also and I perceive him not.” (New Revised Standard Version: “who does great things beyond understanding, and marvelous things without number. Look, he passes by me, and I do not see him; he moves on but I do not see him.”) Based on this passage, the sermon was delivered from an elevated central pulpit that stood several feet back from our present lectern, by Dr. Richard Salter Storrs, Jr., pastor of the Church of the Pilgrims in Brooklyn.

The prayer of dedication of our sanctuary was given by Dr. Nathaniel Hewit, of Bridgeport. There were more than nine hundred people in attendance including representatives from churches in Huntington, Milford, Trumbull and Monroe. There was a large chorus choir which filled the balcony under the rose window. The congregation did not participate in the singing as that was not considered the proper thing to do in the mid 1800's. There was no organ installed in this beautiful new church. The choir was accompanied by the playing of a viol, probably pictured below. Fourteen years later, in 1873, by vote of the church, hymnbooks were purchased and congregational singing commenced. Below are pictured relics collected in 1889.



Photograph from the church archives



Our church in 1889 celebrating the 250th anniversary of the founding of the church in 1639. Photograph from church archives

THE 50TH ANNIVERSARY

1909

EXCERPTS FROM THE SERMON BY THE REV. EDWARD N. PACKARD ON THE OCCASION OF THE 50TH ANNIVERSARY OF OUR CHURCH SANCTUARY

October 31, 1909

Scripture: Habakkuk 2:11. - "For the stone shall cry out of the wall and the beam out of the timber shall answer it."

"These words furnish us with a beautiful illustration of the impassioned poetry of the Bible which the whole inanimate creation appears to be watching and sympathizing with the passing generations of men. When the prophet would arouse the disobedient nation they heard the call: 'Son of man, set thy face towards the mountains and say, Ye mountains of Israel, hear the word of the Lord.' When Joshua was about to die he caused a stone to be set up and said, 'This stone shall be a witness, for it hath heard all the words of the Lord which he spake unto us.' Jesus said that if the children of Jerusalem did not shout hosanna to Him the very stones would cry out. In the sublime chapter of the eighth of Romans, Paul pictures the creation - all nature - groaning and travailing in pain until now and waiting like a living thing with an outstretched neck and uplifted head for the manifestation of the sons of God. In the poetical passage from which the text is taken, the prophet is arraigning the fierce and cruel Chaldeans for their violence and greed as they came down upon the people of Israel. He hears a succession of woes against him that getteth an evil gain to his house, that he may set his nest on high; that buildeth a town in blood and establisheth a city in iniquity. He makes the very materials of the house, - its very stones and timbers speak to each other and carry on a solemn protest against the wrongs they have to witness. 'For the stones out of the wall shall cry out and the beam out of the timber shall answer it.'

You have already seen that another use may be made of this poetry which is so true. If the evil man's house has a voice against him and its parts carry on a conversation with each other about the wrongs they see, how much more true is it that the house built by the sacrifices and prayers, and in the love of God's people to His glory and service, has its own voices and memories, its echoes to the songs and pleadings of men's souls!

And there is another teaching of the stones of the wall for if they talk to each other in their own language about what they see, so they come to speak to us and recall to us the scenes, the deeds, the feelings that prompted the deeds within their enclosure. Who can forget the room, or the walk or the seat in church where he decided the great question

of his soul? Who can forget the day when he moved up the aisle to stand with others in the public confession of Christ! We build ourselves into what we build. Around us we are creating monuments of remaining tasks or pleasant memorials of things well done.

As Longfellow sings:

All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floor.

The stranger at my fireside cannot see
The forms I see nor hear the sounds I hear;
He but perceives what is; while unto me
All that has been is visible and clear.

We have no title deeds to house or land:
Owners and occupants of earlier date
From graves forgotten stretch their dusty hands
And hold in mortmain still their old estate.

Our Anniversary

We are here today to mark the fiftieth anniversary of the dedication of this beautiful house of worship. We inherit it from our fathers; we are caring for it with religious solicitude; we expect to hand it over in due time to our spiritual heirs and assigns. Let us give to these stones and timbers today, a voice and listen as they talk to each other of the purpose of the fathers when they built here and of the years that have flowed by with their records of joy and sorrow, of service and testimony to the goodness of God. Let the stone out of the wall cry and the beam out of the timber answer it!"

THE 100th ANNIVERSARY

1959

A COPY OF THE SERVICE TO CELEBRATE THE 100th ANNIVERSARY OF THE DEDICATION OF OUR CHURCH SANCTUARY

FAMILY SERVICE OF REDEDICATION – 11:00 A.M.
October 25, 1959

Having redecorated our Sanctuary and restored the steeple to strength and beauty we, on this the 100th anniversary of their dedication, rededicate them and ourselves to the glory of God and the service of Jesus Christ.

* * *

PRELUDE: "Voluntary on the 100th Psalm Tune"

Purcell

*HYMN: "The Church's One Foundation"

391

*INTROIT: "The Lord is in His Holy Temple"

INVOCATION AND OUR LORD'S PRAYER

ANTHEM: "The Angelus Bell Song" The Junior Choir

SCRIPTURE: 2 Chronicles 7: 11 – 22

SERMON: "Rededication in Gratitude and Hope"

*HYMN of REDEDICATION "O Thou, Whose Own Vast Temple Stands" 442

ACT OF REDEDICATION

Statement of the Minister

The Litany of Rededication

Minister: For the worship of God in prayer and praise;
For the preaching of the gospel message;
For the celebration of the holy sacraments;

People: We rededicate this house and ourselves.

Minister: For consolation to the bereaved;
For help to the perplexed;
For guidance from the Source of all strength;

People: We rededicate this house and ourselves.

Minister: For ennobling all honest toil;
 For promoting peace and justice in all the earth;

People: We rededicate this house and ourselves.

Minister: For the opening of minds to thy truth;
 For the consecration of all earthly powers to thy glory;
 For the furtherance of brotherhood and unity;

People: We rededicate this house and ourselves.

Minister: For the founding and hallowing of the family;
 For the nurture and guidance of children;
 For the enlistment of youth in Christian service;

People: We rededicate this house and ourselves.

Minister: For the carrying of the gospel unto the uttermost parts of the earth.
 For the giving of hope and courage to those that labor in the Lord;
 For the consecration of life and service;

People: We rededicate this house and ourselves.

Minister: In grateful remembrance of those who have gone before us;
 In gratitude for the fellowship we have in the service of this church;
 For the blessed hope of a house not made with hands, eternal in the heavens;

People: We rededicate this house and ourselves to the glory of God and the service of Jesus Christ.

ANTHEM: "Blessed are They that Dwell in Thy House"

THE SENIOR CHOIR

PRAYER OF DEDICATION

CHORAL RESPONSE

OFFERTORY: "Rhosymedre"

Vaughn Williams

ANTHEM: "O God, Our Help in Ages Past"

Whitney

The Pilgrim, Youth and Senior Choir

PRESENTATION OF OUR GIFTS TO GOD:

*The Doxology

*Response

*CLOSING HYMN: "March on, O Soul with Strength"

247

PROCESSIONAL OF THE CHILDREN

BENEDICTION

Rev. Francis P. Burr, Pastor

Rev. F. Stanley Sellick, Pastor Emeritus

Miss M. Louise Miller, Minister of Music



The Pilgrim Choir, the Youth Choir
and the Senior Choir
at the 1959 100th Anniversary Service

Photo thanks to Peggy Iracki

COMMUNION HYMN

The holy cup goes softly round,
We break the blessed Bread,
And heads are bowed in prayer profound
As in the years long fled.
These sacred rights we guard with care
But pray we still the ancient prayer?
Lord, may Thy living children pray
To hold Thy faith as dear
As those who pointed out the way,
Whose prayers still linger here.
Lord, of Thy largess we implore,
Give us their faith, but give us more!

*Written by Mrs. Howard J. Curtis for the Fiftieth Anniversary Services of the
Dedication of our church
1909*

The Jeremiah Dummer Standing Cup - 1676



THE 150TH ANNIVERSARY

2009

Service for 150th Anniversary of the Dedication of our Church Sanctuary

October 25, 2009

Prelude - "The Bell Ringers"

Hymn - #272, "The Church's One Foundation" Chalice Hymnal
(Sung at the 1959 100th Anniversary Service)

Introit - "The Lord is in His Holy Temple"

Invocation and the Lord's Prayer

Reflections from Pastors Who Served

Responsive Psalm 150, Chalice Hymnal, p.768

Anthem

Offering Our Gifts to God

 Offertory Sentences

 Offertory

 Doxology - #46 Chalice Hymnal

 Offertory Prayer

The Scripture Reading - Ephesians 2:8-21

Hymn for Anniversary - "The Pilgrim Post"
(Sung at the 1909 50th Anniversary Service)

Sermon - "A Dwelling Place for God" The Rev. Ed Rawls

Act of Rededication

 Statement of the Pastor

 Litany of Rededication (Portions from the 1959 100th Anniversary Service)

Minister: For the worship of God in prayer and praise;
 For the preaching of the gospel message;
 For the celebration of the holy sacraments;

People: We rededicate this house and ourselves.
 Pastor: For the consolation to the bereaved;
 For help to the perplexed;
 For guidance from the Source of all strength;
 People: We rededicate this house and ourselves.
 Pastor: For ennobling all honest toil;
 For promoting peace and justice in all the earth;
 People: We rededicate this house and ourselves.
 Pastor: For the opening of minds to the truth;
 For the consecration of all earthly powers to thy glory;
 For the furtherance of brotherhood and unity;
 People: We rededicate this house and ourselves.
 Pastor: For the founding and hallowing of family;
 For the nurture and guidance of children;
 For the enlistment of youth in Christian service;
 People: We rededicate this house and ourselves.
 Pastor: For the carrying of the gospel unto the uttermost parts of the earth;
 For the giving of hope and courage to those that labor in the Lord;
 For the blessed hope of a house not made with hands, eternal in the
 heavens;
 People: We rededicate this house and ourselves
 to the glory of God and the service of Jesus Christ.

Closing Hymn – “We Would be Building”

The Common Commission (Unison)

Let us go forth into the world in peace, being of good courage, holding fast to that which
 is good, rendering to no one evil for evil, strengthening the fainthearted, supporting the
 weak, helping the afflicted, honoring all people, loving and serving the Lord, and
 rejoicing in the power of the Holy Spirit.

Benediction

Benediction in Music

Postlude

The Rev. Edward Rawls, Senior Minister
Dr. Joe Utterback, Director of Music
Sandra O’Neill, Church Administrator
William Hickey, Facilities Manager
Brian Goodrich, Assistant Facilities Manager
Donald Coulson, Financial Secretary
Dawn Angileri, Webmaster

If

These

Walls

Could

Talk

IF THESE WALLS COULD TALK

THE MISSING BANNER

In the April 1, 1928 church bulletin it states, "The service flag south of the pulpit with the stars on it represent our people who have gone into missionary work. Each star represents an individual." In the photo below, note the banner with the white cross and stars hanging to the left of the pulpit. Where is the banner today?

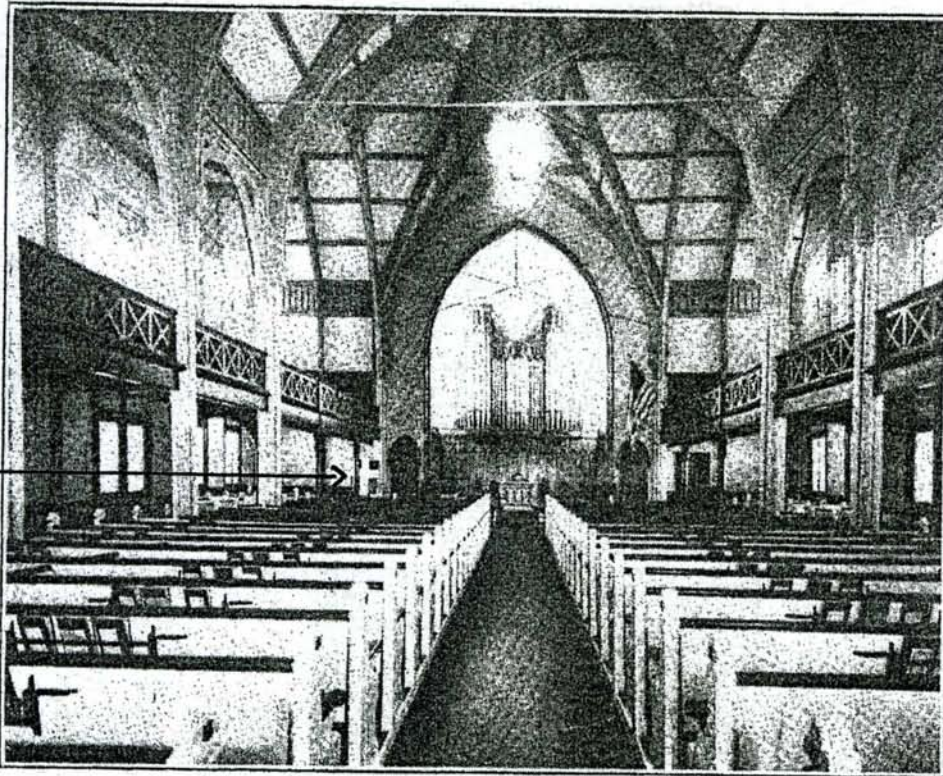


Photo by L. H. Corbit

THE PRESENT INTERIOR OF THE CHURCH SHOWING THE NEW ORGAN AND CHANCEL.
DEDICATED DECEMBER 23, 1928.

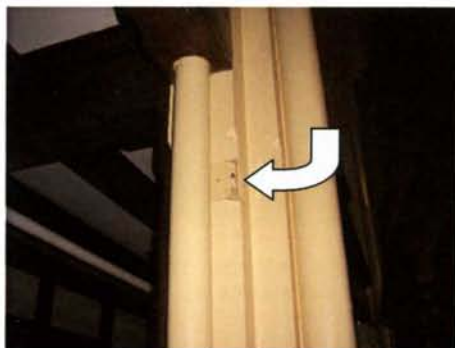
THE STONE MAN

Above the entrance to the sacristy is what appears to be a plaster mask or face of a man. Who is it and where did it come from? William Hickey, Facilities Manager, theorizes that during alterations of 1928 a mason had extra cement in which he carved a face and then installed it.



THE HOLY FLY

According to Fred Zorn, a life-long member of the church, in 1980 when the sanctuary was painted, a fly got caught in the wet paint on one of the pillars. Fred fashioned a clear plastic sarcophagus and it remains there today.



PIT TOILETS

Would you believe there were “pit toilets” in the basement of the church? According to Don Richardson, a member of the church since childhood, there were pit toilets located as you came in the south door, from our present parking lot, and went down the stairs as shown below.



STAINED GLASS IN THE NAVE

Don Richardson also says that the reason the stained glass was taken out of the windows on the first floor of the nave was that folks complained the colored light shining on their hats and clothes was distracting. The balcony level of the nave still retains these windows with the stained glass.

WOODEN CANDLESTICK HOLDERS

Pictured below are wooden candlestick holders that appear to date back to the early 1900's. They are made of mahogany with cut nails to support the stems. They appear to be machine lathed thus they probably are not any older than 100 years or so.



ANTIQUe COMMUNION TABLE

According to information written by Robert Fritz, the table shown above was designed by Leopold Eidlitz, the architect who designed our church sanctuary. The table is 150 years old and is used to hold our Early American Communion Silver once a year on All Saints' Day. It is located in front of the first pew to the congregation's right side.

ROCKING CHAIR

In research completed by Robert Fritz in the mid 1990's, he writes that these oak mission style rocking chairs now located in the crib and toddler room were purchased at the time Packard Hall was constructed (1916) and were originally used in the parlors which are now the Robert Kee Board Room and the church office.



MINISTER'S CHAIR

This chair is 150 years old and was part of the original decor of our church. For many years it stood directly behind the center pulpit.



THE CROSS

The beautiful cross over our altar was given to the church by the Pilgrim Fellowship in 1967 in memory of the Rev. F. Stanley Sellick, minister to this church from 1927 to 1957.



Prior to the installation of the cross above, there was a smaller illuminated cross, given to the church by the Barker family in 1942. This cross sat on a wooden column that stood on the altar. See picture below



There was no altar or cross in our church, following the Puritan tradition, from 1639 until 1928. In the 1928 remodeling of the chancel, an altar was installed along with moving the center pulpit, which had been lowered in 1891, to the side.



ALTAR

On October 12, 1947 the Fireside Club of this church presented to our church the beautiful carved oak altar which we have today. It was given in memory of Lt. Paul Carlson, United States Army and member of this church. He was mortally wounded in action at Enzen, Germany while leading his platoon to a more advantageous position. He was awarded the Silver Star, posthumously, for gallantry in action.

BAPTISMAL FONT

On October 21, 1951 a beautiful baptismal font was dedicated in honor of Charles H. Johnson by his wife and children. From the church bulletin of that day, the Rev. Sellick writes, "The font is the work of the craftsmen of Whittemore Associates of Boston and reflects the form of ancient stone fonts created by medieval craftsmen for Old World Churches – designs which have never been surpassed for their impressive dignity and wealth of elaboration. The remarkable intricate hand carving of the eight panels exhibits an exquisite alteration of cherub heads and crosses. The whole work fits beautifully into the carving, the woodwork and color of the chancel."

UNDER THE SANCTUARY AND UP IN THE STEEPLE

Robert Switzgable, a life-long member of the church, remembers on a stormy night, walking under the sanctuary prior to the church school classroom renovation in 1953. At that time there was just a narrow, four to five foot high, dimly lit dirt floor passageway connecting Packard Hall with the narthex. He can recall as a youngster sneaking with friends under these nearly 100-year-old timbers, holding lighted candles, on their way up to the belfry to feel it sway in the wind!



View of Stratford Center from the upper window in the steeple.



The ancient church bell yoke which now sits in the upper reaches of the steeple.
How much ringing did these timbers absorb in the last 150 years?

Life

One Hundred

and Fifty Years

Ago

STRATFORD IN THE 1860'S AND 1870'S

THE TOWN

Here is how our town was described in the July 1879 issue of *Lippincott Magazine*. This was a monthly magazine published in Philadelphia in the late 1800's.

"The prophetic souls of its first settlers, dreaming on things to come, must have foreseen the tranquil beauty of the place, with its long avenues of trees, its velvety turf, its picturesque rural scenery, and named it after Shakespeare's town.

Our Stratford, if not a place of pilgrimage or fame, has advantages and charms which are not to be summed up in a single sentence. Nor has it committed itself to any fixed idea or exhausted its strength in any one direction. The place is unique, with a character and a way of its own; it has a flavor of wealth without the turmoil of commerce or manufactures; the flavor of exclusiveness without the pretense of fashion; the flavor of culture without any tinge of pedantry. It is rural yet neither primitive nor crude; easily accessible, yet isolated by its contrast to its surroundings; picturesque, though it offers little to the seeker of wild and romantic scenery; a place of summer resort, yet affording no facilities to the vulgar tourist. It is in New England, yet curiously unlike New England in most of its characteristics, while its quiet, mellow tone, tending to soothe the mind and inspire contentment, generally suggests the remark that it is 'so English.'"

THE WOMEN

Lippincott Magazine goes on to say, "Charming women are of course the natural product of a mellow civilization like that of Stratford: the town has the reputation of having 'turned out more brilliant women than any place between New York and Boston.' It has sometimes been suggested that here, as elsewhere, these lovely creatures have not their full desserts, and that there is plenty of balcony, but very little Romeo."

In 1871 a petition signed by seventy women of the First Congregational Church to "those authorized to form, perpetuate or annul" the rules of the church was presented. The petition requested that the word "male" be stricken from the standard rules of the church and that all adults have equal privileges. The unamiable reply, by a vote of 9 to 7, was that "whereas the government of this church has been administered by male members for more than one-hundred and fifty years, and whereas no complaint has been made by the petitioners of abuse of power ---, therefore it is resolved that a change at this time is inexpedient."

THE CHURCH

The Pastor during the time when our present building was constructed was a Yale graduate, the Rev. Benjamin Swan. He served our church from 1858 until 1862.

The eighth commandment, "remember the Sabbath day and keep it holy," was ardently observed 150 years ago. Four years prior to the Rev. Swan coming to our church, the Housatonic River rose to an unusually high tide. Some church members, on the Sabbath, took their boats out on the river to collect driftwood and lumber that had floated downstream from a Derby lumber mill. They were brought before the Standing Committee of the church and given a warning to "guard against any temptation to violate God's holy day."

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SUNDAYS

The Rev. Packard, in 1909, described Sundays of 1859 as follows.

“Along the middle of the main street ran a ribbon road, the rest being grassy common on which the cows had liberty, as in all New England villages. Sunday was a solemn feast unto the Lord. The village was still from morning till evening, save as the bells sounded out ‘Come to the Prayers’ over the town. The church was well filled, though I cannot learn that the galleries were regularly occupied except on special occasions by any considerable number. We may see some twenty carriages coming down from Oronoque and Putney. The horses and dogs knew when Sunday came and conducted themselves accordingly. They had their Sunday habits like their masters. Whole families came in carriages to stay over the two services and the Sunday School. Peoples’ minds were so strong then they could endure two sermons within a few hours of each other and not suffer from the strain. The intermission between the Sunday School and the second service was about the size of a piece of pie. If there was a little mild racing on the way back to Oronoque it was laid to the boys or the horses, who felt that the minister had been a little too long. We would gladly forgive the racing today if we had the people. Sunday evening came and a large crowd gathered for the third service, sometimes a missionary or Sunday School concert, but always interesting and helpful. No visiting or dining out, not even walking in the fields. The day of the Lord stood apart by common consent, which is better than legal constraint.”



Undated photo from church archives of a Sunday School class in front of the church. The church was stained light and dark tan until the late 1920's.

Pastors
of the
First Congregational
Church
of
Stratford

SENIOR PASTORS

1639 – 1665	Adam Blakeman, A.B. Oxford, 1617-18
1665 – 1703	Israel Chauncey, A.B. Harvard, 1661
1709 – 1719	Timothy Cutler, A.M. Harvard, 1701; D.D. Oxford
1722 – 1752	Hezekiah Gold, A.B. Harvard, 1719
1753 – 1780	Israhiah Wetmore, A.B. Yale, 1748
1784 – 1813	Stephen W. Stebbins, A.B. Yale, 1781
1814 – 1821	Matthew R. Dutton, A.B. Yale, 1808
1825 – 1828	Joshua Leavitt, A.B. Yale, 1814; D.D. Wabash, 1854
1830 – 1831	Thomas Robbins, A.B. Williams, 1796; A.B. Yale, 1796; D.D. Harvard, 1838
1832 – 1838	Frederick W. Chapman, A.B. Yale, 1828; A.M. Yale, 1831; D.B. Yale, 1832
1839 – 1855	William B. Weed, A.B. Yale, 1830; D.B. Yale 1839
1857 – 1858	Joseph R. Page, Studied Auburn Seminary; D.D. Hamilton, 1876
1858 – 1862	Benjamin L. Swan, A.M. Yale, 1844
1864 – 1866	Louis E. Charpiot, Educated in France No record of school or degree
1866 – 1872	William K. Hall, A.B. Yale, 1859; A.M. Yale, 1874; D.D. New York University, 1881; Student in Berlin
1873 – 1878	Frank S. Fitch, A.B. Oberlin, 1870; D.B. Yale, 1873; D.D. Oberlin, 1894
1879 – 1881	Samuel H. Dana, A.B. Yale, 1869; D.B. Andover, 1872; D.D. Illinois College, 1888

1883 – 1899	Joel S. Ives, A.B. Amherst, 1870; A.M. Amherst, 1873; D.B. Yale, 1874
1900 – 1904	Cyrus F. Stimson, A.B. Colby, 1893; D.B. Yale, 1898; D.D. Colby, 1913
1904 – 1917	Edward N. Packard, A.B. Bowdoin, 1862; A.M. Bowdoin, 1865; D.D. Syracuse, 1891; D.D. Bowdoin, 1915
1917 – 1926	Robert C. Whitehead, A.B. Oberlin, 1913; D.B. Oberlin, 1916
1927 – 1957	F. Stanley Sellick, A. B. Butler University, 1916; D.B. Yale, 1925
1957 – 1960	Francis P. Burr, A.B. Drake University; D.B. Colgate-Rochester Divinity School
1961 – 1969	George A. Hodgkins, A.B. Boston University, 1949; Andover Newton Theological School
1969 – 1971	Raymond G. Worster, A.B. Bowdoin College, 1928; D.B. Union Theological Seminary, 1931
1971 - 1980	Joseph O. Shaw, Jr., A.B. Rutgers University, 1951; A.M. New York University, 1953; T.M. Colgate-Rochester Divinity, 1967
1982 - 1990	E. Lamar Kincaid, A.B. Wake Forest College, 1949; D.M. Duke University, 1953; D. D. Piedmont College, 1970
1992 - 2002	John W. Clarke, Bangor Theological Seminary, 1984; D.D. Providence Theological Seminary, 2002
2004	Edward Rawls, A.B. Campbell University, 1974; D.M. Gordon Conwell Theological Seminary, 1978

A.B. Bachelor of Arts A.M. Masters of Arts D.D. Doctor of Divinity
D.B. Bachelor of Divinity D.M. Masters of Divinity
T.M. Masters of Theology

N.B. We are grateful for all the research from Adam Blakeman to F. Stanley Sellick completed by the Rev. Sellick, and the remainder completed by Fred and Gale Whittemore and Carol Lovell.

Members and Friends

of the

First Congregational

Church

of

Stratford

**MEMBERS AND
FRIENDS OF THE FIRST
CONGREGATIONAL
CHURCH OF
STRATFORD
AS OF APRIL, 2009**

Adamo, Shannon,*William
and Kiersten
Adcook, *Virginia
Adelmann, John and Mary
Ann
Anderson, *A.Robert and
*Shirley
Anderson, Helen
Angell, Trygve and Judy
Angileri, Connor
Angileri, David
Angileri, Dawn, and Kyra
Antal, Richard and Carol
Anzaldi, Amy
Anzaldi, Matthew
Aquilino, Sheri and Emily
Aquilino, Angelo
Arehart, *Robin, *Alan and
Renee
Ault, Jocelyn
Ault, Taylor
Ault, Victoria
Austin, Debra
Austin, Sarah
Bacon, Bernard, Kristine,
Jordan and Joshua
Baggett, *Dylan
Baker, Betty
Banks, *Christopher
Banks, David
Bannatyne, David
Baran, Deborah
Baranyai, Cortney
Barney, Helen
Baron, Christopher
Baron, Joseph and Deborah
Baron, Julianna
Basso, Jeanette and *Steve
Bates, John and Linda
Beardsley, John
Beauchemin, Clifford and
Joan
Beauchemin, Adam
Beauchemin, Alan
Beman, Barbara
Bennett, Barbara and Kristina
Bernor, Paul and Arlene
Bierkan, *Andrew and
*Darlene

Bissett, Patricia, Michael and
Shawn
Bitzer, Charles
Blaskey, Joel and Linda
Blaskey, Joelle
Brady, William, Jr.
Breault, Richard and Irene
Brenton, *Thomas,*Pamela
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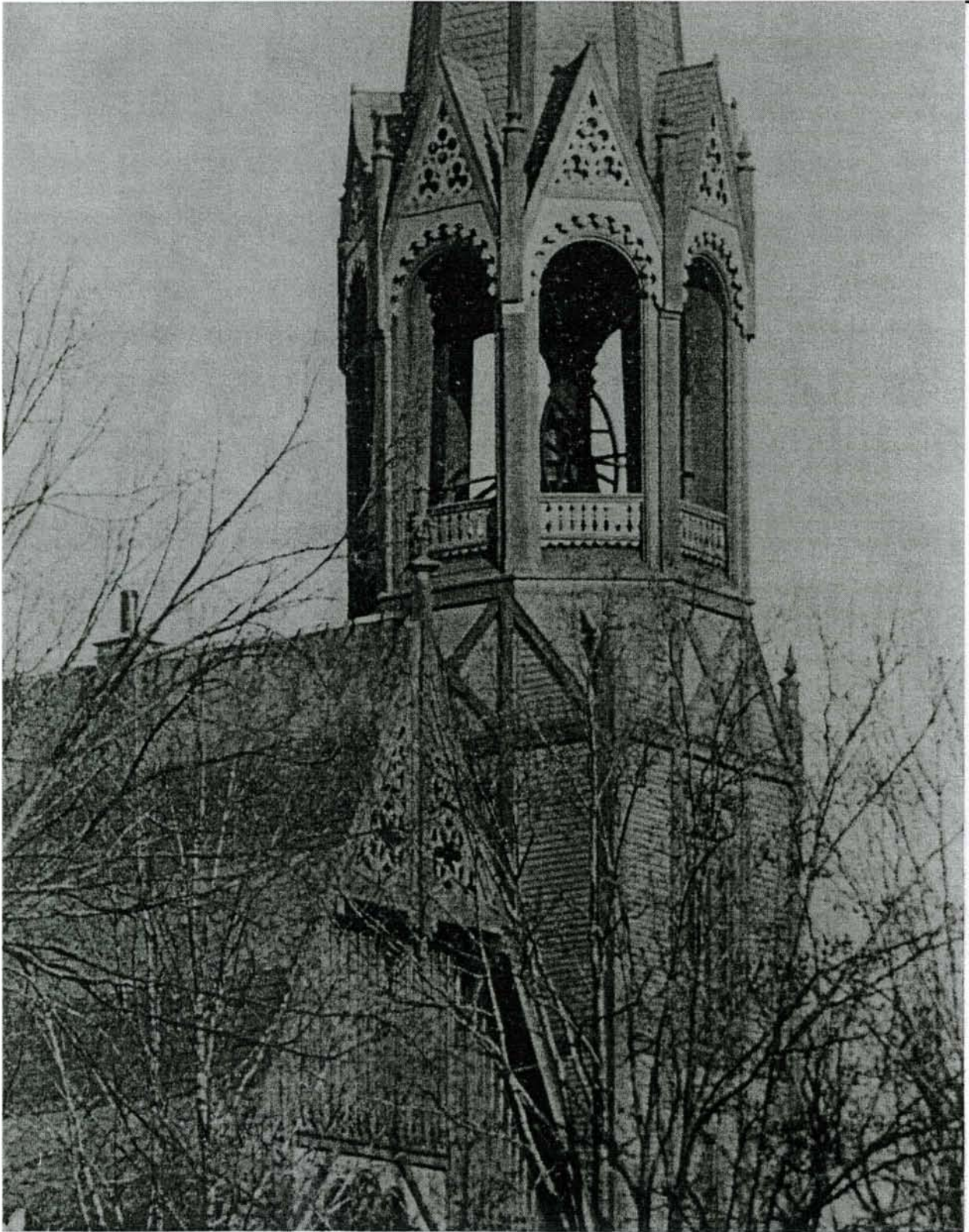
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Catherine and Jacob
Yermes, Elizabeth
Young, Blanche
Youngquist, Malcolm and
*Susan
Zorn, Frederick

* Non-member/Friend of the
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The original church belfry.
Note the very detailed woodwork.
Photo from church archives.

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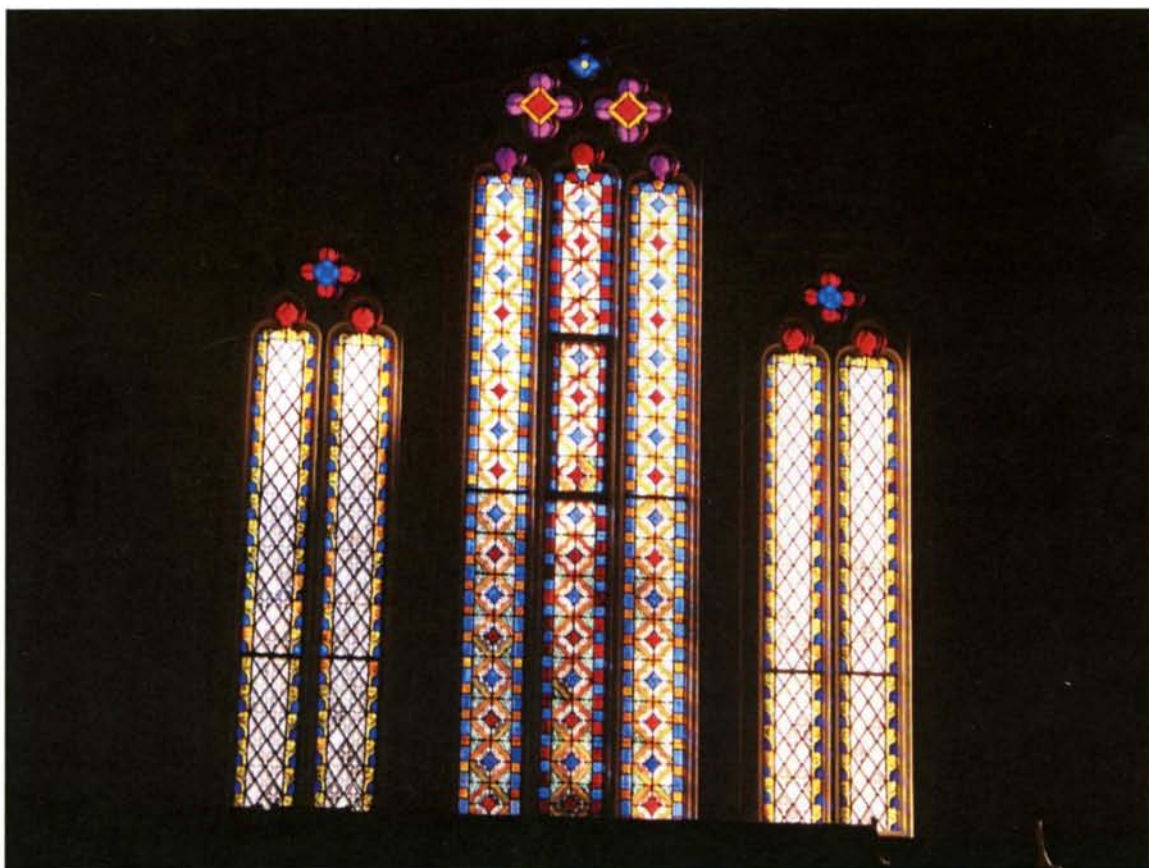
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Stained Glass Windows in the South Transept

This same design appeared in the north transept
and on the west wall when the church was first opened in 1859.



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