



# PRESBYTERIAN HERITAGE

Spring 2020 / Vol. 33, No. 1

*James Forman addresses the  
181st General Assembly.  
San Antonio, Texas. May 1969.*



## A CALL FOR REPARATIONS

On May 27, 1970, fasting commissioners at the 182nd General Assembly of the UPCUSA in Chicago assigned their meal money—\$5,178.60—to the newly created National Committee on the Self-Development of People.

SDOP, which turns fifty this summer, grew out of the tumultuous events of the previous year, 1969, when James Forman called for “Christian white churches and Jewish synagogues” to pay \$500 million in reparations to African Americans. Forman titled his list of demands the Black Manifesto.

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PRESBYTERIAN  
HISTORICAL  
SOCIETY

2019  
Annual  
Report

*inside*

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# CONNECTING THROUGH COLLECTING

Active collecting is how PHS connects Presbyterian history with today's PC(USA) ministries. It's also how we inspire future ones.

From records and media of congregations, mid councils, and national offices to personal papers of missionaries, ministers, and lay Presbyterians, the materials brought into the PC(USA) national archives each year increase understanding of all it means to be Presbyterian—in 2020 and for decades to come.



*PC(USA) churches PHS worked with in 2019*

PHS assists congregations and mid councils by preserving church records from across the country in our state-of-the-art facility. We also help clerks of session and church staff by working directly with researchers looking for information about a worshipping community and its members. In 2019, PHS brought in 357 new collections—including large record shipments from the Presbyteries of Newark, Scioto Valley, and Central Florida—and answered questions from 276 congregations, mostly about depositing church records and digitization.



*Scioto Valley Presbytery representatives depositing records*

In the past six months PHS gathered personal papers of 20th century Presbyterian leaders such as Rev. Gayraud Wilmore, Amal Halaby Marks, David Sindt, and Rev. Howard Rice. We also are now the archives for Living Waters for the World, an interfaith ministry with Presbyterian roots.

If your Presbyterian family or Presbyterian-affiliated group is looking to preserve its vital history at PHS, please connect with us at **215-627-1852** or email us at [refdesk@history.pcusa.org](mailto:refdesk@history.pcusa.org)

## JOURNAL PREVIEW

In the Spring/Summer 2020 issue of *The Journal of Presbyterian History*, Thomas G. Nimick writes about China missionary Mary Morrison and her “industrial class” strategy for outreach to poor women. Also, Mark Banker examines the 200-year history of Bethel Presbyterian Church in Kingston, Tennessee, focusing on how the congregation has adapted to two centuries of religious and secular change.

Call 215.928.3865 to receive *The Journal* or visit [history.pcusa.org/journal](http://history.pcusa.org/journal)



*Muecke Family Picnic.  
Kingston, TN, c. 1880.*

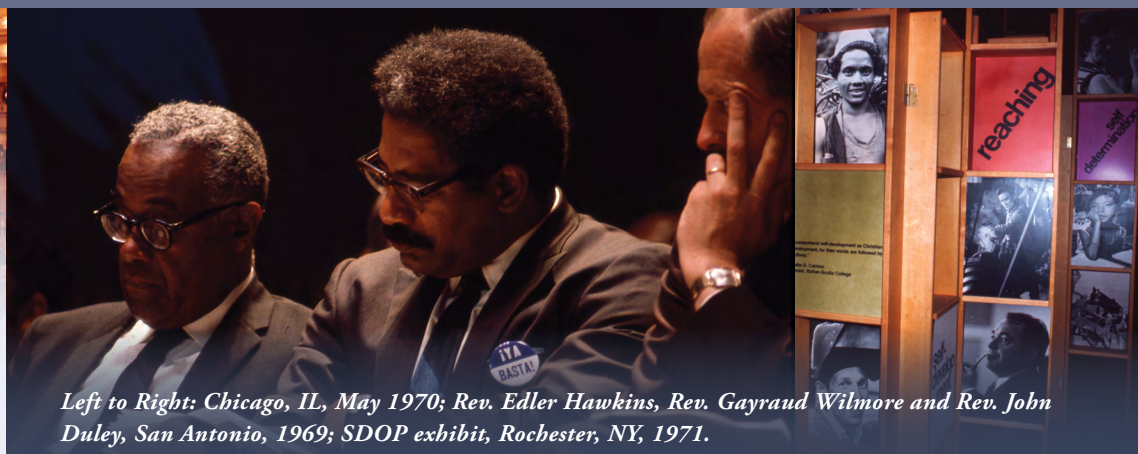
## FEATURE INITIATIVE: AFRICAN AMERICAN LEADERS AND CONGREGATIONS

The papers of Rev. Gayraud Wilmore, a Presbyterian civil rights leader whose oral history interview is featured in this issue, were collected as part of our African American Leaders and Congregations collecting initiative. By gathering personal records of leaders and original records of African American congregations and mid councils, PHS is documenting the integral presence of Black Presbyterians throughout the history of the PC(USA) and its predecessor denominations.

If you have records related to African American Presbyterian churches or leaders, please contact David Staniunas at [dstaniunas@history.pcusa.org](mailto:dstaniunas@history.pcusa.org) or call 215-627-1852. To make a financial gift to this collecting effort, please contact Kim Shiley at [kshiley@history.pcusa.org](mailto:kshiley@history.pcusa.org) or 215-928-3889.

Learn more about the AALC collecting initiative: [history.pcusa.org/aalc](http://history.pcusa.org/aalc)

### A CALL FOR REPARATIONS *(continued from page 1)*



*Left to Right: Chicago, IL, May 1970; Rev. Edler Hawkins, Rev. Gayraud Wilmore and Rev. John Duley, San Antonio, 1969; SDOP exhibit, Rochester, NY, 1971.*

In an oral history interview from 1982, Rev. Gayraud Wilmore remembers the events of 1969 surrounding the manifesto and the United Presbyterian Church in the U.S.A.'s eventual response. Wilmore led the UPCUSA's Council on Church and Race from 1963 to 1972.

Although Forman wasn't Presbyterian, he had worked with Wilmore and other church civil rights leaders earlier in the Sixties, most prominently during the Hattiesburg Ministers Project voter registration campaigns in Mississippi. When the two met in April 1969 at the National Black Economic Development Conference in Detroit, Forman told Wilmore about the manifesto for the first time.

"I don't think I saw a document," Wilmore remembers during the oral history interview. "And I was not aware of the full implications of what he was talking about." Forman's list of demands included dedicated funds for Black schools, Black media, and Black community support—all to be administered by African Americans independent of white power structures. Still, Wilmore supported Forman's idea, telling him, "Yeah, why

don't you do it,' you know, that kind of thing. My attitude was that this might be something that would be worthwhile."

A month later, on May 4, 1969, Forman interrupted a service at The Riverside Church in New York City by climbing to the chancel and declaiming the manifesto before the mostly white congregation. His words were drowned out by the church organist, who played on while the pastor and worshippers left the sanctuary in silent rejection of Forman's words.

The UPCUSA, despite being one of the "white Christian churches" called out by the manifesto, issued no immediate response. Through May and early June, splinter groups of the Student Non-Violent Coordinating Committee and Black Economic Development Conference occupied offices at the Interchurch Center at 475 Riverside Drive in New York, including the UPCUSA's Board of National Missions and Commission on Ecumenical Mission and Relations, as well as the National Council of Churches. Depending on the political stripe of the occupier, the office spaces were referred to as "sit-ins" or "liberated territories."

# A CALL FOR REPARATIONS

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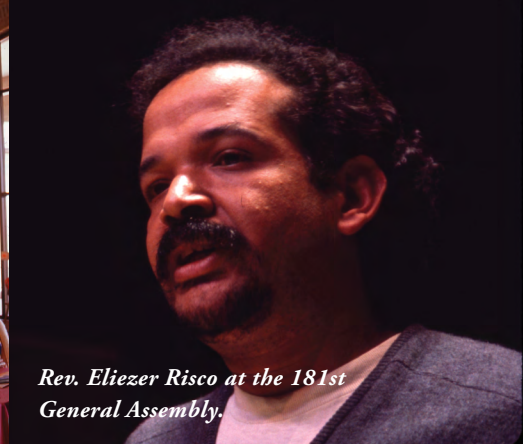
On May 15, at the 181st General Assembly in San Antonio, Forman presented the Black Manifesto before a national audience of Presbyterians, thanks in part to an invitation from Wilmore. Recognizing the related concerns of Latino pastors, Forman yielded the floor to Rev. Eliezer Risco, editor of *La Raza*, a publication Risco described as a “barrio communications paper.” Risco linked the struggles of Black and Brown Americans to ongoing international struggles against colonialism, noting that a recent meeting of the World Council of Churches in Madras had called for the global church to dedicate itself to the “self-determination of people.” The San Antonio General Assembly would later call for a commission to present a plan to the 1970 Chicago Assembly creating a grant-making body “to help deprived and dispossessed people.”

Interviewed about the nascent fund in late 1969, past General Assembly Moderator Rev. Edler Hawkins said it would be modeled on the church-wide building needs drive, the Fifty Million Fund. When asked to respond directly to white fears that the Black Manifesto amounted to “blackmail,” Hawkins gave a measured reply. “We have to consider the responsibility of the church to deal with the needs of people, while at the same time building in the whole principle of self-determination.”

The Synod of Catawba, one of the UPCUSA’s all-Black governing bodies, would present a plan for more than \$17 million in economic support at the Assembly in



*San Antonio, TX, 1969.*



*Rev. Eliezer Risco at the 181st General Assembly.*

Chicago. Additional calls for funding came from Native and Mexican American groups, Black Presbyterians United, and Forman’s Black Economic Development Conference—requesting \$25 million in reparations.

In response to these requests, and perhaps inspired by the fasting commissioners’ collection in Chicago, the 1971 General Assembly in Rochester assigned gifts from that year’s One Great Hour of Sharing campaign to SDOP; it also directed the committee for SDOP to plan a major fund-raising campaign. According to historian Douglas Clark, the UPCUSA was the only large denomination other than the Episcopal Church to provide funds in response to the Black Manifesto.

Between 1971 and 1985, SDOP would issue community-based awards in excess of the Synod of Catawba’s \$17 million proposal, crossing Forman’s \$25 million threshold in 1990.

“Many of the concerns about economic inequality and access raised in the manifesto have been integral to SDOP’s ministry,” said Rev. Alonzo Johnson, today’s SDOP Coordinator. “In its 50 years, SDOP has walked with and listened closely to a radically diverse network of communities as we together carry out anti-poverty work, promote justice, and fervently pursue economic equity.”

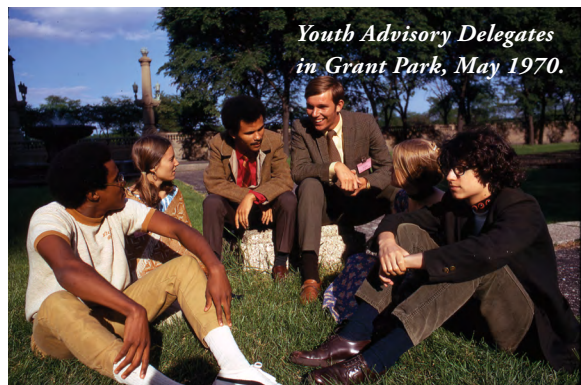
## **Learn more about SDOP:**

[presbyterianmission.org/ministries/sdop](https://presbyterianmission.org/ministries/sdop)

## **Listen to Wilmore’s oral history interview and view materials from his personal papers in Pearl:**

[digital.history.pcusa.org/afamhistory](https://digital.history.pcusa.org/afamhistory)

**Read African American history stories on the PHS website:** [history.pcusa.org/afamblogs](https://history.pcusa.org/afamblogs)



*Youth Advisory Delegates in Grant Park, May 1970.*

# PHS ANNUAL REPORT 2019

## DEAR FRIENDS,

For the Presbyterian Historical Society, 2019 was a year of transition and change. Even now, in spring 2020, the onset of the coronavirus has brought additional challenges. And yet the PHS staff and board remain dedicated to our core mission and emboldened by a renewed sense that we have much to contribute to the Presbyterian Church (U.S.A.) and the wider community.

Four initiatives focused our work in 2019. “Building Knowledge and Breaking Barriers,” our collaboration with the Community College of Philadelphia, filled our spaces with students and professors using PHS materials to study history, architecture, and creative writing. Almost 500 photographs from the Religious News Service are now in our digital archives, Pearl, thanks to a lot of dedicated work by PHS staff. We also made great strides in furthering two initiatives to intentionally collect the history of LGBTQIA+ Presbyterians and African American Leaders and Congregations.

These new initiatives are transforming the ways we serve the church, our communities, and the world—and our core mission to collect and preserve the records of the PC(USA) makes everything possible. Our work stands on the collections we have built, the resources we have preserved, and the technologies we have developed to share Presbyterian and Reformed history worldwide. None of this would be possible without the faithful contributions of our expanding family of supporters. We are so grateful for all of you.

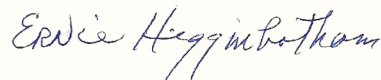
As we move through this period of immense challenge and uncertainty, we unite with you in the belief that authoritative and accessible history is vital to understanding these unprecedented times.

Peace be with all of you,



**Nancy J. Taylor**

Executive Director



**Ernest R. Higginbotham**

Chair of the PHS Board of Directors



## HELPING RESEARCHERS

PHS STAFF PROVIDED **3,106** DETAILED REFERENCE RESPONSES TO PATRONS IN OUR BUILDING, OVER THE PHONE, AND BY EMAIL

PEOPLE FROM **35** DIFFERENT STATES AND **12** COUNTRIES VISITED OUR BUILDING

**3,009** COLLECTION ITEMS WERE RETRIEVED FOR RESEARCHERS

**555** GENEALOGY RESPONSES PROVIDED

**155** COMMUNITY COLLEGE OF PHILADELPHIA STUDENTS EXPLORED PHS MATERIALS

**128** INQUIRIES PERTAINED TO THE CREATION OF A BOOK



## SERVING THE PC(USA)

**749** INQUIRIES FROM PC(USA) CHURCHES, MID COUNCILS AND NATIONAL AGENCIES—OUR LARGEST PATRON GROUP

**351** CHURCHES RECEIVED PHS REFERENCE HELP

## ADDING RECORDS AND PERSONAL PAPERS

**64** ACTIVE CONGREGATIONS SENT RECORDS TO PHS

**205** CUBIC-FOOT BOXES FROM **12** LARGE COLLECTIONS PROCESSED AND MADE AVAILABLE TO RESEARCHERS

## PROVIDING DIGITIZED HISTORY



IMAGES AND PAGES DIGITIZED: **74,713**

ITEMS ADDED TO PEARL DIGITAL ARCHIVES: **2,036**

## REACHING PATRONS ONLINE



VISITORS TO PEARL: **15,497**

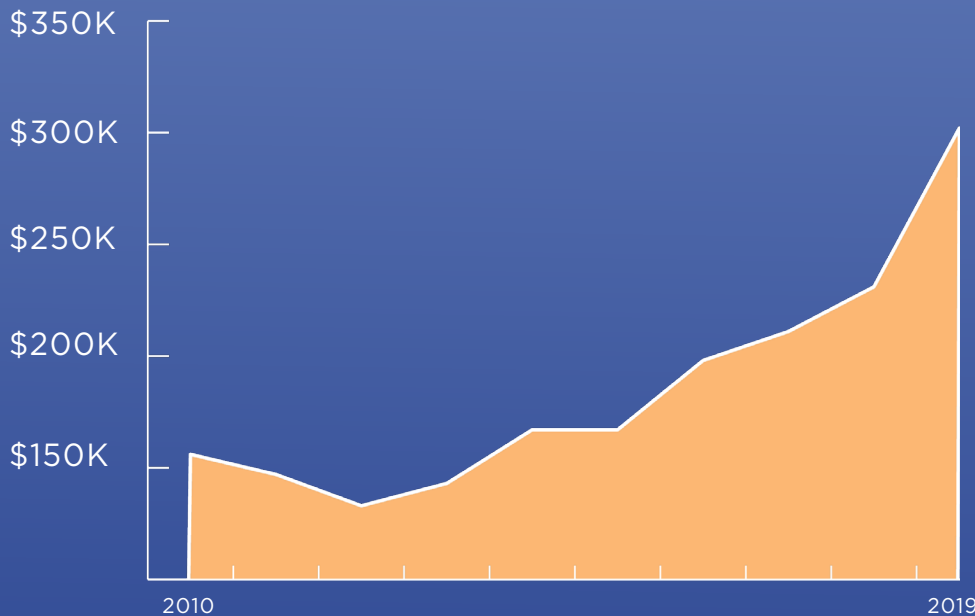
VISITORS TO PHS WEBSITE: **149,186**

# Your Support Adds Up

PHS continues its upward trend and accelerated growth in fundraising, far exceeding the national average in many areas. Over the past 10 years, our fundraising capacity has grown 94%. Our family of donors from across the United States and around the world is helping us expand our capacity to collect, preserve, and share the story of the American Presbyterian experience. Thank you!

## Fundraising Results 2010-2019

**Increase of 94%**



- Total Contributed Revenue 2018 to 2019**  
↑ 18%
- Board and Council giving**  
↑ 49%
- Revenue per Donor**  
↑ 44%
- Total Revenue from Individuals & Congregations**  
↑ 13%

### WHY I GIVE: YUSHIN LEE

I am inspired by the meaningful work of the Presbyterian Historical Society and cannot help thinking that it was the all-knowing God who miraculously connected me with PHS.

As the National Caucus of Korean Presbyterian Churches prepares to celebrate the 50th anniversary of our immigrant ministry in this land, we have made it our mandate to collect and preserve our stories to tell our descendants. I believe that the dedicated and experienced staff of PHS will help us fulfill that mandate.



*Yushin Lee is a member of the PHS Board of Directors*

To help this effort [I have created a special Korean language brochure](#) urging our congregations to deposit their historic records at PHS.

I am honored to serve on the Board and to financially support PHS' mission, faithful staff, and invaluable service to the Church and society.

PHS was blessed in 2019 with a record number of researchers to our building, including scholars, national church leaders, and members of Presbyterian worshipping communities from across the nation. Our four feature initiatives allowed us to interview history makers, turn PHS into a primary-source classroom for community college students, and share digitized Presbyterian history—and ecumenical history—with the world. We are extremely fortunate to receive sustaining financial support from the Office of the General Assembly, the PHS Board of Directors, and hundreds of individual donors and church members. We look forward to welcoming many more friends and supporters to the PHS family in 2020.

- 1 Miles Grosbard and architectural history students from the Community College of Philadelphia, September.
- 2 Volunteer Janet Lowery and Archivist Elizabeth Wittrig with Voices of Sophia records, April.
- 3 Public Services Associate Sonia Prescott with Community College of Philadelphia students, February.
- 4 First Presbyterian Church of Allentown, PA visited PHS with Board member, Marsha Heimann, November.
- 5 PHS Board member Michael Livingston with PHS Advisory Council Member Shirley Satterfield, September.
- 6 PC(USA) A Corp president Kathy Lueckert during A Corp board meeting at PHS, October.
- 7 Deanna Ferree Womack visited PHS to research women missionaries, March.







- 8 Archivist David Staniunas and Co-Moderator Vilmarie Cintrón-Olivieri during the PHS Board and COGA joint meeting, April.
- 9 Mission co-workers Yen Hee Lim and Rev. Choon Lim researched at PHS, August.
- 10 PHS Board Chair Ernie Higginbotham, April.
- 11 Community College of Philadelphia students exploring collection materials, September.
- 12 Courtenay Willcox and Greg Klimovitz of the Presbytery of Philadelphia, October.

# An Expression of Gratitude

Each year we acknowledge and honor the many individuals and organizations that have supported us throughout the previous year. It is impossible to express our gratitude for the countless ways so many have given to PHS in 2019. Please accept our profound thanks for your many gifts that have helped us collect, preserve, and share the story of the American Presbyterian experience.

## \$10,000 and above

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Nassau Presbyterian Church, Princeton, NJ  
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*PHS continues to collect the stories of people and organizations that engaged in the forty-year movement to enable ordination and marriage rights for LGBTQIA+ Presbyterians through the Pam Byers Memorial Fund.*

*Featured image—Barry Smith recalls meeting David Sindt:*  
[youtube.com/PresbyterianHistSoc](https://youtube.com/PresbyterianHistSoc)



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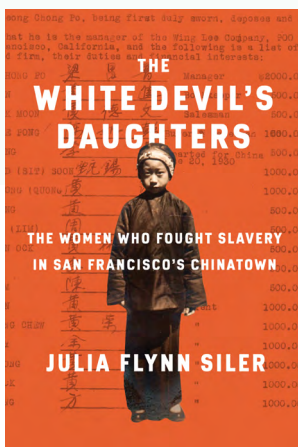
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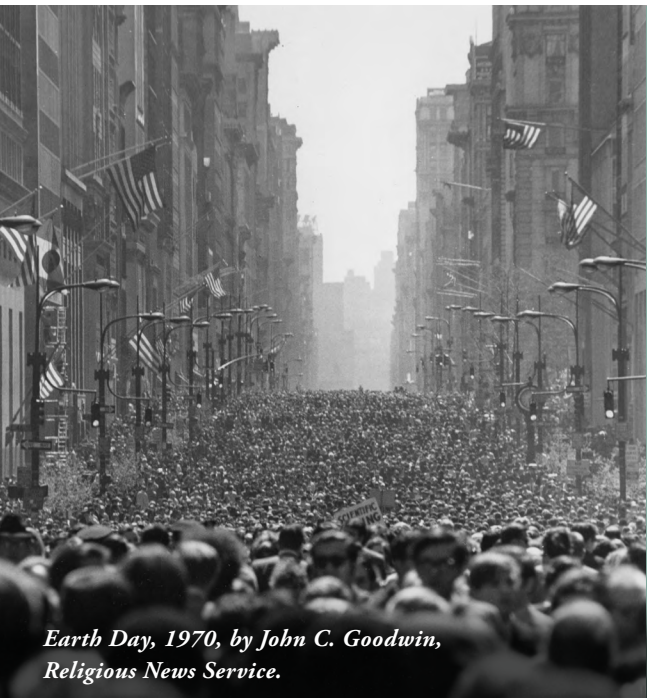
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*Earth Day, 1970, by John C. Goodwin,  
Religious News Service.*

50 Years of Earth Day

## HERITAGE SUNDAY

### CHRISTIAN RESPONSIBILITY *for Environmental Renewal*

The first Earth Day was April 22, 1970. That same year Presbyterians began a study on threats facing human survival on our planet, a process that culminated with the influential report “Christian Responsibility for Environmental Renewal.” Download our 2020 Heritage Sunday church bulletin insert and past inserts:

[history.pcusa.org/hs](http://history.pcusa.org/hs)



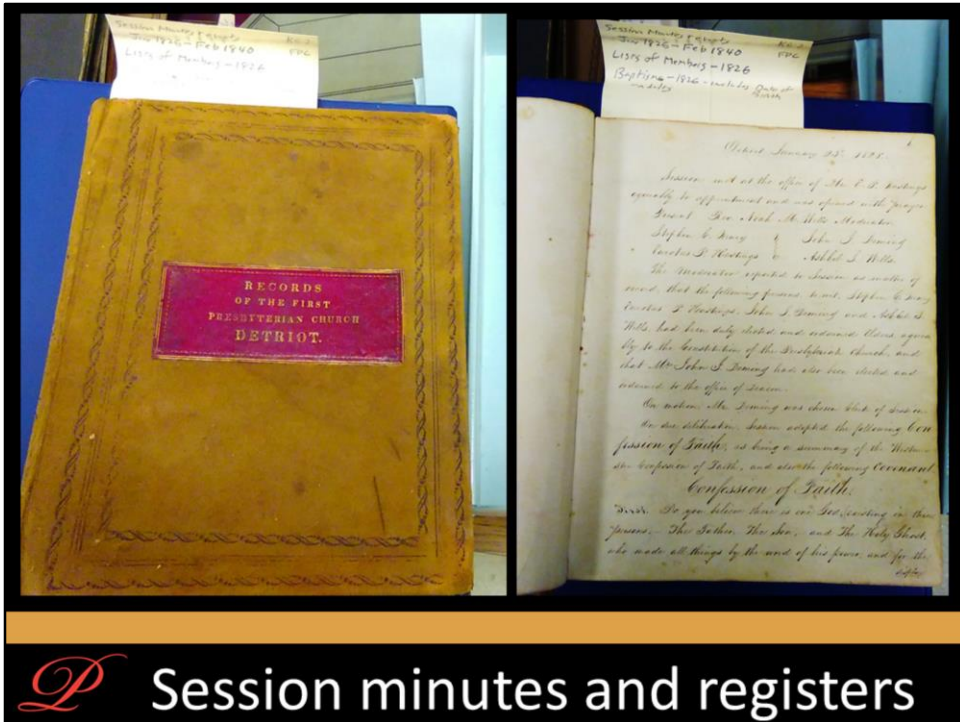
*"I don't know where to begin?"*





## *P* Appraisal

Very often, when dealing with records of a congregation, clerks of session and church administrators may be confronted with a large body of heterogeneous material. In this kind of scenario, I've found that the best thing to do is to know the body you want to pull out of the wreckage: in our context, first look for session minutes, and registers.

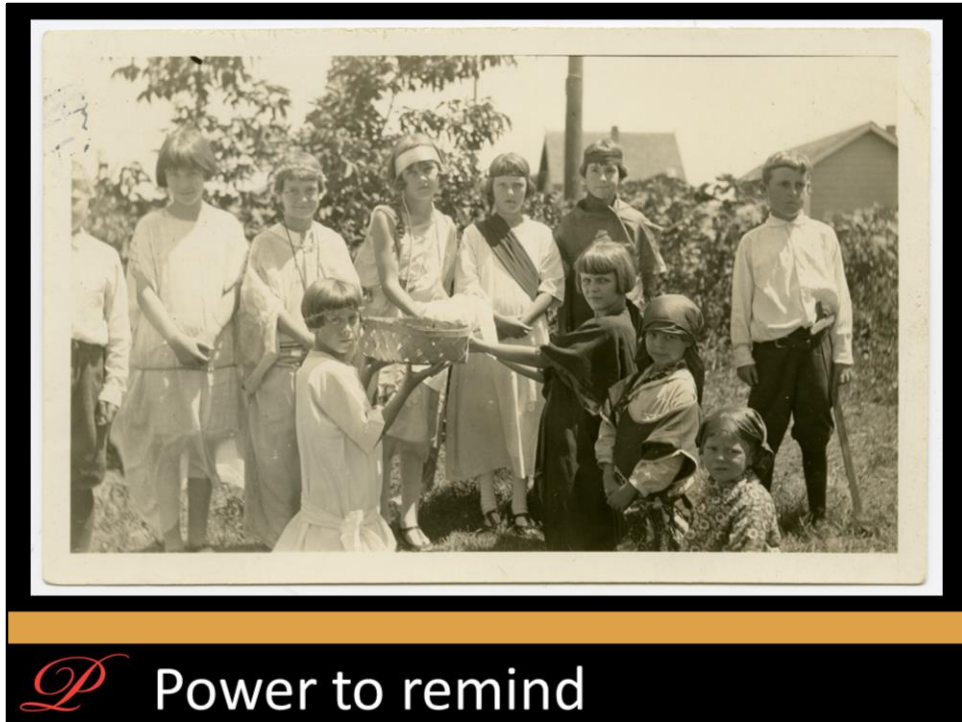


Session minutes and registers (pictured here, the first volume of minutes of the First Presbyterian Church (Detroit, Mich.) from 1826) are the vital records of the congregation. They make your organization real and accountable to its constituents; maintaining them is in the Book of Order.



## *P* Commemoration

There are also materials that we consider permanent, and will bring on deposit, but which may alternately carry more power locally. Minutes and registers may formally constitute an organization, but it's the creation of newsletters, histories, photographs, scrapbooks, and other material that documents the social presence of the congregation. Pictured here is a proud girl scout from Bay Ridge United Church (Brooklyn, N.Y.)



## *P* Power to remind

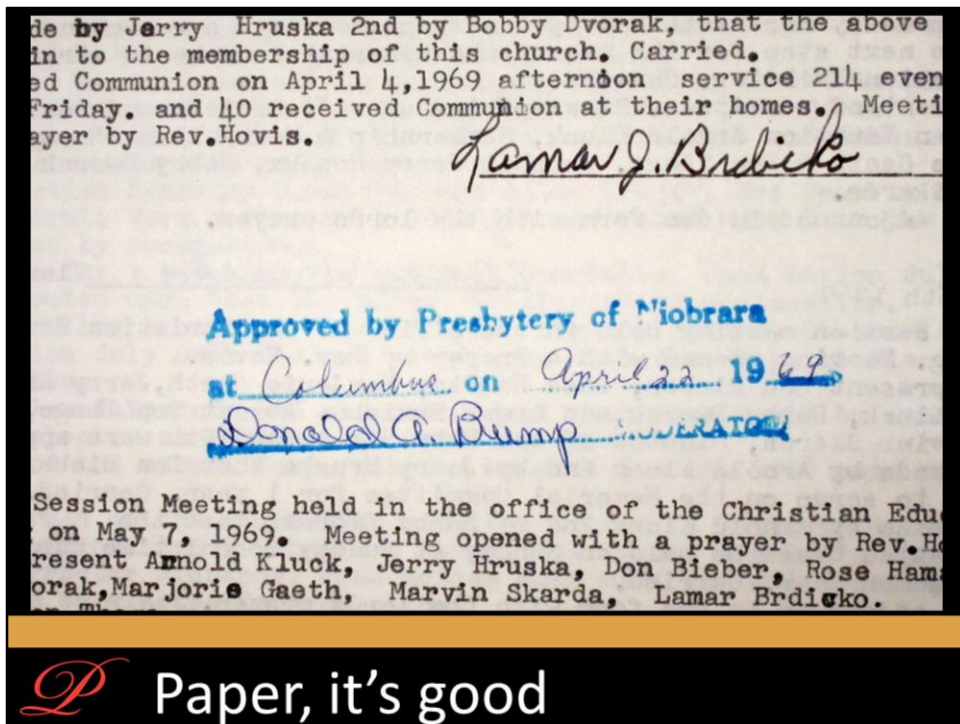
A constituent at an event I was at, upon hearing I was from the national agency offices of the PC(USA), asked me “What is it that you’re doing for the impoverished children, the children who don’t have anything to eat.” I was put a little bit off my game, but I came up with something like: Not a thing. Your church does that work in the world. I work for the archives, and it’s our job to remind you of that work, to remind you of who you are supposed to be. This is the discovery of the Baby Moses, part of a Children’s Day pageant at the Bohemian Brethren Church of Omaha, Neb. Records here speak to contemporary concerns – how has the church spoken to young people; what is the purpose of a language-based presbytery. We recently fielded requests from synods regarding the history of the so-called “language” presbyteries – groups of Welsh, Bohemian, Magyar, and other European Presbyterians which came into the PCUSA in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, and kept minutes in a non-English language. We bear testimony to the historic capacity of American Presbyterians to welcome immigrant populations to the table.



Much of the rest of the material that you find will have been created in the course of the church doing its business. Most financial records – paid bills, bank statements, expired insurance policies – can be securely shredded after the period of their usefulness has ended.

***"Wait, you're saying I should  
use paper for permanent  
records?"***





We continue to recommend acid-free paper as the preferred carrier of text for the very-long term. You will continue to live in a hybrid paper and born-digital environment because of the different virtues of paper and digital formats as carriers of text. Paper is the cheapest reliable steady-state carrier of text over the long term. Best practice, as far as I've seen is what the Presbytery of New York City does. They publish their minutes to the web in PDF, store PDF/A copies on their local network and in the cloud, and print an official version to acid-free paper, storing the paper in the classic three-post Cokesbury binder. When the binder is full, they have the 300 or 400 pages hardbound, and they deposit that with us.

In the very near term, committing text to acid-free paper helps some of us with the intellectual problems of born-digital recordkeeping: bulk and authenticity. Having a solid-state version of text means you're less likely to throw the whole kitchen sink into your minutes; you're reducing the bulk of your records to essential functions, and making them comprehensible to future users. Also, having one version of your minutes that receives a stamp from a reviewing body clarifies the relationship among copies; you're reinforcing a source-surrogate relationship.

(As an aside, once you expand the preservation horizon to 100 years, printing minutes to paper gains an interesting advantage over PDF/A: its carbon footprint. A round figure for cloud storage of 1.5 GB of data – about what the average congregation digitization project, some 2000 pages, takes up in PDF/A for us – is 1.5kg of CO<sub>2</sub> per year: meaning 150kg over 100 years. The same 2000 pages, or 18kg of acid-free paper, has a carbon footprint of 2kg per 1kg, or 36kg for the century.)



# Congregation Records Retention Schedule

<b>Minutes</b>	<b>permanent</b>
<b>Registers</b>	
<b>Annual reports</b>	
<b>Bylaws/charters</b>	
<b>Incorporation records</b>	
<b>Annual budgets</b>	
<b>Annual audits</b>	
<b>Annual financial statements</b>	
<b>Manuals/handbooks</b>	
<b>Newspapers/newsletters</b>	
<b>Brochures/promotional materials (1 copy)</b>	
<b>Photographs</b>	
<b>Scrapbooks</b>	
<b>Architectural drawings, plats, plans, blueprints</b>	
<b>Wills, bequests</b>	
<b>Legal/judicial cases</b>	
Loan agreements	satisfaction + 20 years
Property appraisals, records of sale	20 years after sale
Contracts	active + 3 years
Personnel records/employee records	employment + 7 years
FICA / W-2 records	7 years
Accounts payable invoices	3 years
Accounts payable	7 years
Accounts receivable records	3 years
Bank deposit slips	3 years
Bank statements	7 years
Canceled checks	7 years
Cash receipt records	3 years
Data for updating mailing lists	1 year
Mailing lists	active
Periodic financial statements	2 years
Expense reports	7 years
General/routine correspondence	3 years
Invitations	1 year
Petty cash records	7 years
Receipts of purchases	7 years
Meeting notices	1 year
Travel plans/arrangements	1 year
Resource files	active



Questions? Contact us:

Presbyterian Historical Society  
425 Lombard Street  
Philadelphia, PA 19147

[refdesk@history.pcusa.org](mailto:refdesk@history.pcusa.org) | 215.627.1852 | [www.history.pcusa.org](http://www.history.pcusa.org)

# PC(USA) DIGITIZATION REQUEST FORM

*church records*

CONTACT PERSON: \_\_\_\_\_

CHURCH NAME: \_\_\_\_\_

BILLING ADDRESS: \_\_\_\_\_

\_\_\_\_\_

SHIPPING ADDRESS: \_\_\_\_\_

\_\_\_\_\_

TELEPHONE: \_\_\_\_\_

EMAIL: \_\_\_\_\_

**Send invoice:**                     via MAIL to the billing address above     via EMAIL to the email address above

**Are you depositing records at PHS?**         yes     no

I hereby request digital reproductions of the church records listed on the reverse side of this form.

SIGNATURE: \_\_\_\_\_ DATE: \_\_\_\_\_

## TERMS & CONDITIONS:

**Types.** This form is reserved for PC(USA) entities requesting scanning of their church records. Scanning is limited to bound volumes and loose pages up to 16" x 24" in size.

**Estimates.** To help congregations and mid councils accurately budget their digitization project, the society will provide an estimated page count. The society cannot guarantee the accuracy of estimates supplied by congregations.

**Specifications.** Records are scanned in full (24-bit RGB) color at 300 dpi resolution. Documents will be made text searchable whenever possible. Please note that OCR (Optical Character Recognition) software will not work with handwritten text, some older printed or decorative fonts, and certain languages.

**Turn-around.** Digital files are typically delivered 1 to 3 months after the order is received, depending on the size of the project. Please contact us for an estimate.

**Pricing.** PC(USA) congregations and mid councils receive a discounted rate of \$0.60 per image and are *not* required to pay a set-up fee. Congregations signed up for the society's membership program at the Steward Level receive a discounted rate of \$0.45 per image. All orders under \$50 must be paid in full in advance. Orders \$50 and over require a deposit equal to 50% of the estimated cost. The remainder of the cost will be billed upon completion of the project. Your invoice will be sent after we receive your signed form.

**Delivery.** Each volume scanned will be delivered as an individual PDF file. Files are delivered electronically via a download link (free) or on a CD/DVD or USB drive for an additional charge of \$15.00 per storage media. Shipping fees are waived for PC(USA) entities.

# PC(USA) DIGITIZATION REQUEST FORM

## *church records*

Please read, complete, and sign other side.

### CHURCH RECORDS INVENTORY:

LOCATION	TITLE/DESCRIPTION	IMAGE ESTIMATE

### ESTIMATED COST:

**This request form is not an invoice.** A separate invoice for a deposit payment will be sent to you after you agree to the estimated cost listed below by signing and submitting this form. Please wait to make your payment until after you receive the invoice.

Estimated number of images: \_\_\_\_\_ @ \$0.60 per image

Estimated number of images: \_\_\_\_\_ @ \$0.45\* per image

**Estimated Total:** \_\_\_\_\_

*\*requires congregational membership at Steward Level*

### PLEASE SELECT DELIVERY METHOD:

- Electronic delivery via download link (free)
- CD/DVD (+\$15 each) # of copies \_\_\_\_\_
- USB (+\$15 each) # of copies \_\_\_\_\_

### PLEASE SELECT A PAYMENT METHOD:

An invoice will be sent to the address or email you provided on the reverse page.

- Pay online via QuickBooks with a credit card or debit card.
- I prefer to mail a check. Include a copy of your invoice and mail to:

Presbyterian Historical Society  
425 Lombard Street  
Philadelphia, PA 19147

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