



# **CONGREGATIONAL CHURCH OF SAN MATEO**

## **CELEBRATING 150 YEARS OF PROGRESSIVE FAITH IN ACTION**



# The Past, Prelude to the Future

1850 California becomes 31<sup>st</sup> State  
1860 Abraham Lincoln elected President  
1862 Members start meeting in an adobe schoolhouse in San Mateo  
1862 General Robert E. Lee was placed in command of the Army of Northern Virginia.  
1863 Battle of Gettysburg took place.  
1864 10 Members register with the County of San Mateo, official founding CCSM  
1864 Rev. J. H. Warren, is the first official Minister  
1864 Land donated by Mr. and Mrs. George Howard  
1864 Last piece of train track laid between San Francisco to San Jose  
1869 First Church constructed for \$4,535.50 Rev. Goodenough  
1876 Alexander Graham Bell invented the telephone.  
1879 Thomas Edison invented the light bulb  
1890 Yosemite National Park created  
1895 First CCSM Rummage Sale  
1897 First CCSM Cookbook  
1906 San Francisco earthquake  
1912 The RMS Titanic sank  
1914 World War I began in Europe  
1920 The 19<sup>th</sup> Amendment passed  
1923 New Sanctuary Built (Kloss)  
1925 Sarah Winsom presents CCSM  
1931 Present sanctuary dedicated  
1931 Empire State Building opens  
1941 Attack on Pearl Harbor  
1941 U.S. enters World War II  
1942 Japanese American internment  
1945 Germany surrenders World War II  
1945 Atomic Bombs dropped on Hiroshima and Nagasaki  
1949 Coffee Hour initiated  
1950 Korean War begins  
1951 Christian Education Building (T)  
1952 The Today Show premieres  
1955 McDonald's Restaurant opens  
1955 Montgomery Bus Boycott incited  
1955 The current Cassavart organ is installed  
1955 Current Sanctuary enlarged  
1955 CCSM advocates for fair school lunches  
1960 The Civil Rights Act of 1960 passes  
1961 President John F. Kennedy elected  
1963 March on Washington and Rev. Dr. Martin Luther King Jr. speaks  
1963 President Kennedy assassinated  
1964 Civil Rights Act of 1964 passed  
1965 U.S. in Vietnam "Conflict" escalates  
1965 CCSM sponsors community meeting  
1966 The feminist group the National Organization for Women (NOW) founded  
1966 Richard Nixon inaugurated as President  
1970 First Earth Day observed  
1973 U.S. involvement in Vietnam ends  
1973 Watergate hearings begin  
1973 Nixon resigns  
1975 Fall of Saigon  
1975 CCSM adopts a Vietnamese family  
1975 Microsoft founded  
1975 CCSM elects first female Moderator – Mary Ann  
1977 First home-use, Personal Computer released – Commodore PET  
1978 Mayor Moscone and Harvey Milk assassinated  
1979 Three Mile Island nuclear accident  
1980 Mount St. Helena in Washington State erupts killing 57  
1985 The launch of the "To Believe is to Care, To Care is to Do" theme  
1986 Space Shuttle, Challenger explodes killing all 7 aboard  
1987 Dow Jones drops 508 (22.6%) in a single session  
1989 Loma Prieta Earthquake  
1990 Gulf War: Iraq invaded Kuwait.  
1992 California became first state to elect two women to U.S. Senate - Barbara Boxer and Dianne Feinstein  
1992 Rodney King riots in Los Angeles  
1995 Oklahoma City bombing killing 168 and wounding 800  
1995 Homework Central started, building in Mexico and Interfaith Hospitality Network (Shelter Network) started  
2001 September 11 terrorist attacks killing nearly 3,000 people and injuring over 6,000  
2001 U.S. Invasion of Afghanistan  
2002 CCSM becomes an Open and Affirming Congregation  
2003 Space Shuttle Columbia disintegrates on reentry to Earth's atmosphere killing all 7 aboard  
2004 facebook is launched  
2004 Massachusetts legalizes same-sex marriage  
2008 Global financial crisis in September 2008: The stock market crashed.  
2008 Barack Obama elected President of the United States  
2011 Withdrawal of U.S. troops from Iraq  
2012 Barack Obama elected President of the United States, 2<sup>nd</sup> Term  
2014 The Congregational Church of San Mateo celebrates 150 Years of Progressive Faith in Action



May 7, 2014

# The Past, Prelude to the Future

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## Acknowledgements

All those who came before us, and the CCSM Historical Committee:

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# The Past, Prelude to the Future



A message from **Rev. Dr. G. Penny Nixon, Senior Minister**  
and **Austin Mader-Clark, Moderator**

CCSM proudly commemorates 150 years of Progressive Faith in Action! From our humble and tumultuous beginnings to the unprecedented growth in the '50's, to our vibrant and spiritually alive congregation in 2014, the dedicated and faithful people of CCSM have always made a difference. While times have changed, and while the world is unimaginably different than it was a century and a half ago, each historic moment has needed a prophetic voice of justice and CCSM has been that voice in our corner of the world.



This last decade has been one of change and excitement. We have clarified our vision for *this* historic moment: We seek to live out a progressive Christianity that is inclusive, innovative and interactive. We embrace a faith that is deeply rooted and ever expanding, discovering together a spirituality that is relevant for our complicated world. We commit our beliefs to action recognizing that God has no hands but our hands, no feet but our feet, no face but our face. We come to church not to sit in a pew but to gather around the table where we offer

radical hospitality, build friendships and deepen our understanding of faith together.

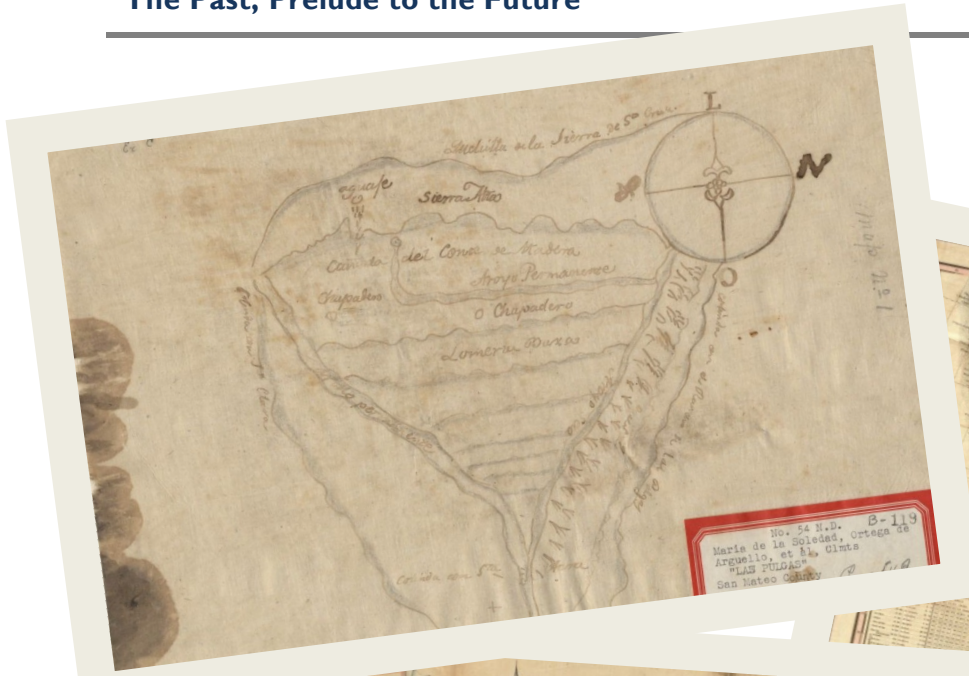
As part of the United Church of Christ (UCC), CCSM stands out as a church of excellence. Recently an officer of the UCC visited us and remarked: *In a perfect world, there would be a church like the Congregational Church of San Mateo in every neighborhood, but unfortunately it's sad to say that churches like yours remain quite hard to find. The church of Jesus Christ needs and deserves our very best. To this end, excellent churches come in all forms and expressions, but their excellence shines though. I hope you realize that CCSM is one of those rare, beautiful, excellent expressions of church done right.*

We have had a tremendous history, and with all the talented and dedicated leaders of CCSM, the future is bright with hope. We have the joyful task of communicating an inclusive Christian spirituality to our 2014 world, with all its promise and challenge.



**In the end, it's not the years in your life that count. It's the life in your years. Abraham Lincoln**





The Pulgas Rancho, later to become much of San Mateo County. The grant encompassed present day San Mateo, Belmont, San Carlos, Redwood City, Atherton and Menlo Park.

## In the Beginning

The first half of the 19<sup>th</sup> century brought many changes to the Peninsula. The Mexican government secularized most of its missions, turning them into large ranchos under private ownership, then lost them entirely to the US after the Mexican War ended in 1848. Shortly thereafter, the discovery of gold brought rapid population growth to the new US territory, transforming San Francisco, and resulting in statehood for California by 1850.

During this tumultuous time, the American Home Missionary Society, a New England-based organization, was active here, as it recognized an opportunity to provide spiritual help for the early settlers. In California, every Presbyterian Church until 1861, and every Congregational Church until 1876, was aided in whole or in part by the American Home Missionary Society. CCSM was no exception. The Revs. J. S. Zelig, who later became the pastor of the Congregational Church in Redwood City, and James H. Warren, our first pastor, were both representatives of the Missionary Society in this area.



## California.

Rev. JAMES H. WARREN, San Francisco, Agent.

Ten missionaries have been in commission in this State during the past year. Three of them have been in the field since the last Report; and their support being immediately assumed by the people, their names will no longer appear on the list of the Society's missionaries. Five churches have been organized within the year, three church edifices have been erected, two congregations have become self-sustaining, and two have been visited with the reviving influences of the Spirit. The contributions of the churches of California to the Treasury of the Society have been, in coin, \$345.75.

For several years, the Society has employed no Agent to superintend its operations in this State. The importance of such superintendence had, indeed, been greatly diminished by the impracticability of finding suitable laborers for this field. But as this difficulty is now partially removed, and the work of the Society is likely to be enlarged from year to year, the Committee have appointed, as Agent for Cal.

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## THE HOME MISSIONARY.

1866.

ifornia, Rev. JAMES H. WARREN, recently of San Mateo, in that State. Mr. Warren was among the earliest missionaries sent by this Society to the Pacific Coast, and has had a prominent part in the conduct of its religious affairs during the last fifteen years. He entered upon his labors as Agent in September last. visited and

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There are now in California twenty four Congregational churches, of which seven are without the stated ministrations of the Gospel. "We feel," says the Agent, "as hardly any others can feel, the disadvantage of being so far from the sources of ministerial supply, and our prospects in this respect are far from encouraging. Of the twenty four Congregational ministers in California, twenty are in active service, preaching the Gospel; two are in the College of California; one is doing an important work as editor of our religious newspaper; and the other, while he works with his hands during the week, preaches on the Sabbath most of the time. Thus we have not much waste material, and not many idlers in the vineyard. The industry and efficiency with which the laborers hitherto employed have prosecuted their appointed work, the liberality of the churches in providing for their support, and the success with which their ministry has been crowned, justify the Committee, as they think, in sending out a large reinforcement. Three additional laborers are now under appointment, and several others are expected to enter this field in the course of the current year.

## Oregon.

No additions have been made, since the last Report, to the missionary force in this State. Three ministers only have held commissions from this Society, and \$253.45 have been contributed to its Treasury. These missionaries occupy positions of great and increasing importance, and, though so few in number, are exerting a commanding influence upon all the higher interests of the State. One church has undertaken the entire support of its minister, since the last Anniversary. Additional laborers are urgently needed in this portion of the missionary field.



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In 1862, Rev. Zelig visited the small settlement of San Mateo (pop. 400) to inaugurate religious services. Rev. Warren was sent as acting pastor, and a “Sunday school of twelve scholars and four teachers” was organized. They began meeting in an “uncomfortable” unfinished adobe schoolhouse on the County Road (possibly El Camino Real now).

Two years later a committee consisting of three men, Rev. Warren, William Dow and Stephen Tilton, was appointed to draft a confession of faith, a church covenant and standing rules. Ten men and women, representing seven families, signed the organizing documents on May 7, 1864, and CCSM was born. Besides the three committee members and their wives, the other signers were Mrs. Edgerton, Mrs. Lydia Batchelder, Mr. Samuel Goodhue and Mrs. Catherine Kelly. Of the ten, six had previously been members of Congregational churches, three had been Presbyterian, and Mrs. Kelly joined on profession of faith. Perhaps this answers the question, “Why Congregational rather than Presbyterian?” As late as 1928, when Elizabeth Alexander and her sister came from Ireland, they joined CCSM because there was no local Presbyterian church.



In 1842, WDM Howard married Mary Warren. Mary Warren died in 1849, and Howard then married Agnes Poett (below), daughter of Dr. Joseph Henry Poett. Howard died in 1856, at the age of thirty-seven, leaving one son (William Henry Howard – circled below) by his second wife. Agnes Howard survived her husband and later married his brother, George H. Howard.



## Early Difficulties Despite a Generous Gift

Founded at a time of national crisis during the Civil War, the early church experienced its own difficulties. In 1850, one of this area's noted early pioneers, William Davis Merry Howard bought the old San Mateo Rancho from the grantee under Mexican rule for the sum of \$25,000. The area of the rancho was over 6,500 acres, which included one-half of the present city of San Mateo, all of Burlingame and most of Hillsborough. After he died in the 1850s, his widow, brother George and son William H. Howard, "sold" the land at the corner of Tilton and Griffith (now San Mateo Drive) to the church for \$5. A parsonage was built almost immediately, but it took five years to raise enough money to put up a church building. In 1869, the fledgling congregation erected a small wooden church facing south on Tilton for a cost of slightly over \$4,500 plus \$600 for furnishings. During the next year a conference room, lecture room and pantry were added, leaving the church \$800 in debt.





1873 San Mateo  
Looking north from  
County Road (later  
El Camino Real) St.  
Matthew's Episcopal  
in the distance.



c.1902 First  
automobile rally  
in California -  
San Francisco to  
Crystal Springs  
Lakes in San  
Mateo

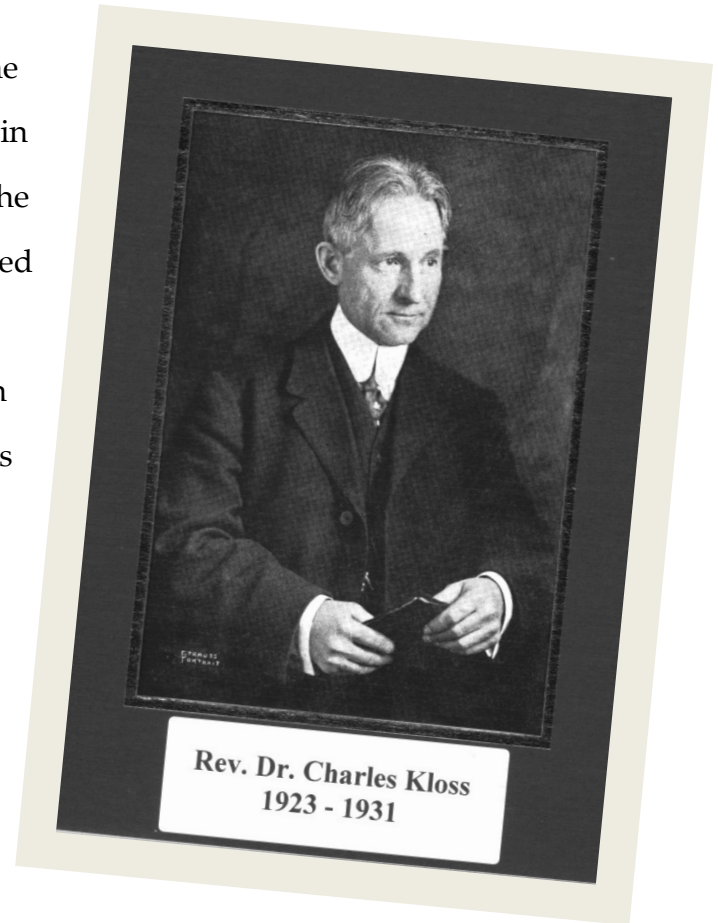


**Rev. F. B. Perkins**  
1887



**Rev. C. Roland Hill**  
1887 - 1891

In the first five years, there had already been four ministers. Their replacements, with one exception, continued to have short tenures until the 1920s, when Dr. Charles Kloss ushered in a period of more stable leadership. Of the list of former ministers, two-thirds served in the 60 years before 1923; one-third in the 90 years after. After Dr. Kloss, when the new minister Dr. George Brown was in the process of being eased out, the church was showing signs of returning to its reputation for getting rid of its ministers. Prospective members Linden and Flo Stark, both ministers' children, strongly disapproved of the practice and rejected CCSM on those grounds. After a few years, however, they reconsidered and enjoyed a happy relationship with the church under the stable leadership of the next minister, Rev. Dr. Sydney Buckham.







B Street  
c. 1883

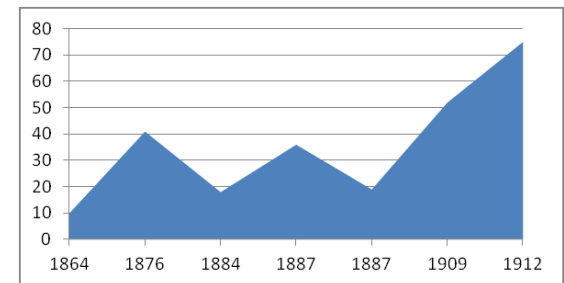


CCSM after the 1906 earthquake



The Congregational Church  
decorated for William Dickie's wedding c. 1900

The church membership also exhibited growing pains in the early years. The original ten grew to forty-one by 1876, and were emboldened to leave the financial sponsorship of the American Home Missionary Society. They needed to accept the Society's help again in 1884, twenty years after the founding, as membership had shrunk to eighteen, fifteen resident and three non-resident members. By 1887, they were up to thirty-six, only to lose seventeen to a newly formed but short-lived Presbyterian group four years later. As San Mateo grew in the next few years, church membership also began a slow and steady climb. By 1909, there were fifty-two members and in 1912, seventy-five. Prominent members of San Mateo society, including the family of renowned San Francisco shipbuilder George Dickie and businessman



Robert Wisnom formed the backbone of the church and hinted at success and stability ahead.

In 1906 the San Francisco earthquake was felt on the Peninsula where it dealt the church another blow, although providentially, a minor one. The wooden steeple toppled, but did not damage the rest of the church, so it was just closed in at roof level and not replaced.







## Church and Community Prosper Together

With the ministry of Dr. Charles Kloss (1923-1931) and his successors, the revolving door of short-term ministers ended and a lengthy period of strong pastoral leadership began. In 1922, there were 177 members and the original wooden church which had served for over 50 years was no longer adequate. The old wooden church was removed and a new sanctuary (now Kloss Hall) was built, along with some of the rooms along the loggia, a dining room (Buckham Room), and Ladies' Parlor (Fireplace Room).





CCSM 1931 and today (below)



Unfortunately, the planning group's vision of the future had been too conservative and only five years later the need for a larger sanctuary could no longer be denied. Membership had grown from 177 to 300 in only six years, and the congregation began a campaign to fund the current building. The Capital Campaign for the new building started in November 1929, just as the Stock Market was crashing. Ultimately, the CCSM congregation raised the funds for a new, expanded building, but with a greatly scaled-back design.

It was completed and dedicated in 1931 just as the Great Depression reached its full intensity and just before the transforming leadership of Dr. Kloss came to an end.



Prelude:  
Hymn 376 (unannounced)  
Invocation  
Lord's Prayer  
Gloria  
Responsive Reading 19 (Congregation seated)  
Anthem: "He That Dwelleth" (Galbraith)  
Scripture Reading: Luke 10:17-28  
Moment of Silence  
Pastoral Prayer  
Hymn 210 (unannounced)  
Announcements  
Offertory Anthem: "At Thy Feet" (J.S. Bach)  
Doxology (Congregation rises with presentation offering)  
Rev. Sidney H. Buck

S E R M O N: "A Sense of Values",  
Rev. Sidney H. Buck

Hymn 507  
Organ Interlude  
Postlude: "Marche" (Ganne)

6:00 p.m. Meeting of the Pilgrim Fellowship  
7:00 p.m. Meeting of the Fireside Group.

Tuesday 8 p.m. Meeting of the Church Communion

Wednesday 8 p.m. A skating party and bar  
be held for the members  
Fireside Group and their friends.

Thursday 8:15 p.m. A "Jubilee" program  
at the San Mateo J.C.  
for the benefit of the Zion Church (negro)  
may be secured from Torrence Jones, or

Sunday, June 6, will be observed as "C  
The morning service wi  
by the Sunday School, with graduation  
sentation of Bibles, and the baptism of  
the pastor.

Few changes to the buildings occurred during the Depression and World War II years, but CCSM's tradition of strong lay leadership and broad programs continued. A look at copies of the *Pine Tree* and before that its predecessor, *Congregational Clippings*, show social life centering around the Alden Club for young married couples from the 1920s to the 1940s and beyond. The following affinity groups were in existence at the time of Dr. Kloss' ministry in the 1920s: Men's Club, Christian Endeavor, Fact & Fiction, sponsorship of Scout troops, and even "dancing under proper chaperonage."



Church School 1925





## Community Outreach: A Continuing Mission

In the 1930s, a separate Japanese church school was formed although Japanese adults were welcomed as full and regular church members. At the time of relocation during WWII, many Japanese families were able to store their belongings at the church and in the homes of other members, reclaiming them and being welcomed back into the church community after the war.





**Rev. Dr. Sidney Buckham**  
1936 - 1947



Shig Takahashi

Senior Minister Sidney Buckham made a point of visiting Tanforan Racetrack repeatedly in 1942, where Japanese internees were being temporarily held. He kept up communication with families after they were sent to internship camps, primarily the Topaz Camp in central Utah. Dr. Buckham even visited Topaz on at least one occasion to see for himself how the internees were faring. Several parishioners volunteered to keep watch over the houses owned by the internees until their return. After the war, a number of internees returned and became prominent members of the church, including Shig Takahashi (who died in 2011).

At the time, Reverend Buckham's sympathies were not supported by a large contingent of the CCSM Congregation. And now, looking back on this time, the support CCSM offered remains one of our church's most courageous and proud moments.





Lee Mullery remembers: In the fall of 1975, many refugees from Viet Nam were leaving Camp Pendleton in need of a family or church to help them settle into a community. Under the leadership of Rev. Dick Norberg, the Luu family came to San Mateo [and lived with Mike and Lee Mullery] to begin a new life and a long friendship with our congregation. On October 12, 1975, our new Vietnamese friends were introduced at the morning worship. They are The Huyen (father); Le Kim Huyah (mother); Oanh and Loan (daughters); and Chieu (son). Although they did not speak English when they arrived, the children were soon thriving and eventually won scholarships enabling them to earn degrees at UC Davis. Almost 40 years later, in a greeting this past Christmas time, Oanh and Loan wrote to a family in our congregation, "May the new year bring you happiness and good health and many, many more happy memories to treasure in your hearts as we so cherish the memories we had with you in our lives." (see a letter from the Luu family on page 56 of this book)

The Jewish Peninsula Temple Beth El had its start at CCSM in the early 1950s, worshipping for months in our sanctuary with an altar cloth covering the cross for their worship. We also had some joint services with them at that time. Later in 2009-10



But from the time Mel Dollinger took out a building permit in July of 1951 until the first worship service was held in our own facility in February of 1952, the work was non-stop. During the interim, worship had taken place in the Congregational Church and High Holy Days Services were held at the Belmont Theater.

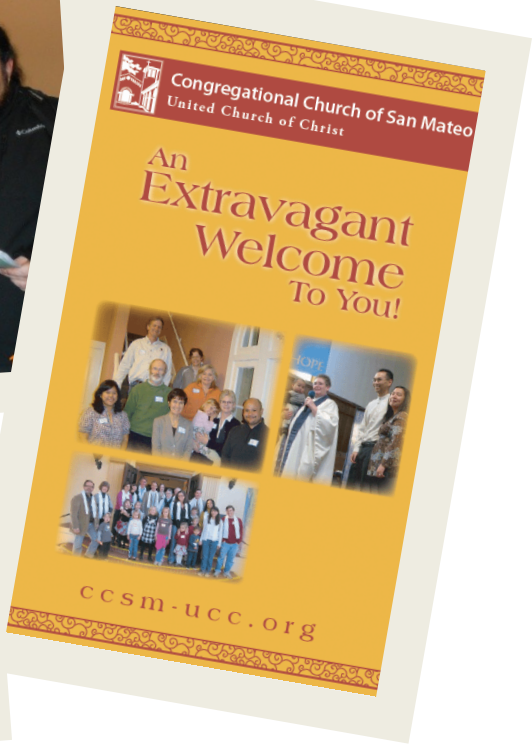
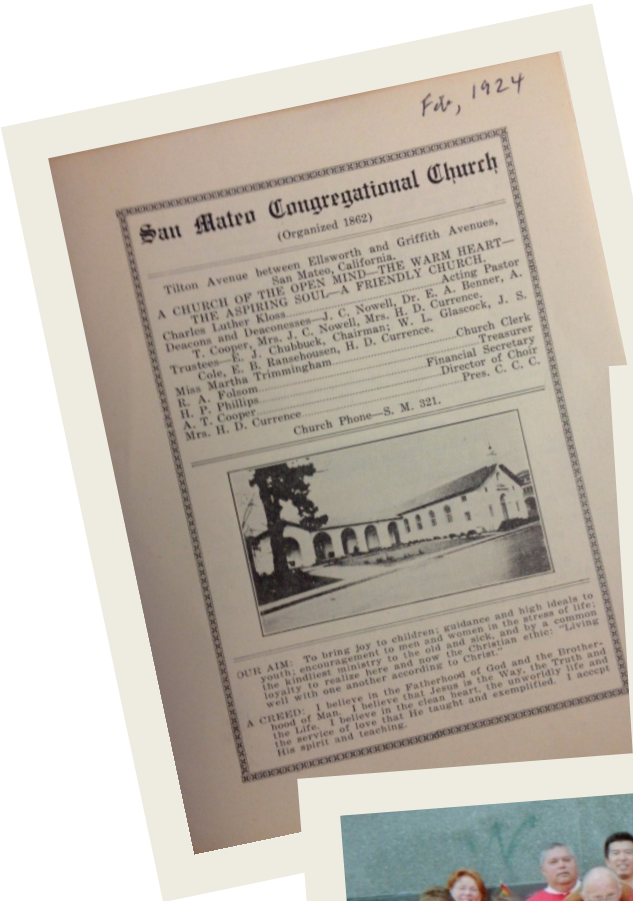
CCSM enjoyed a rabbi-in-residence relationship with Rabbi Jhos Singer from the Coastside Jewish Community in Half Moon Bay. In recent years the children of the church have had an opportunity to participate in Peace Village, an interfaith week-long day camp teaching non-violent resolution of



conflict, and jointly sponsored by Temple Beth El, CCSM, Muslim Children's Garden School and the Yaseen Foundation of Belmont.



In addition, CCSM advocated for fair school boundaries during the 1950s, sponsored community meetings during the Watts riots of the '60s, and adopted a Vietnamese family in the 70s.





In 1985, the United Church of Christ's General Synod passed a resolution urging UCC congregations to adopt a non-discrimination policy and a Covenant of Openness and Affirmation of persons of lesbian, gay and bisexual orientation within the community of faith. In 1990, CCSM began studying this issue and following contacts the next year by the UCC Coalition for LGBT Concerns and the Friends of Open and Affirming. CCSM Senior Minister David Brown wrote a letter on December 30, 1991, to all church officers, staff, board and committee members, encouraging them to attend an adult education series on the subject. Following that, an Open and Affirming Task Force was formed and drafted a background document and statement that went through various revisions by the ministries during the remainder of the decade. Finally in 2001, Senior Minister Jim Keck reinvigorated the Task Force, and under the leadership of Carla Cornaglia, the Task Force recommended a vote in favor of a resolution at the June 2, 2002 Annual Meeting. The resolution passed overwhelmingly, thus emphatically continuing a long tradition that goes back at least to the 1920s under Dr. Kloss, when the church advertised itself as "A Church of the Open Mind—The Warm Heart—The Aspiring Soul—A Friendly Church."

Now, CCSM looks at "Open and Affirming" as an invitation to all, not just the LGBT community.



InnVision Shelter Network



Creating safer, stronger faith communities



Currently, we support many outreach activities including, Homework Central, an afternoon tutoring program for San Mateo schoolchildren, and take turns providing temporary housing for homeless families through Home and Hope of Burlingame, part of the Interfaith Hospitality Network. The “homeless” even included our own ministers at one point. Housing was extremely scarce after WWII, and when Dr. & Mrs. Benton Gaskill could not find a home, they lived in the upstairs apartment at the church for a time. At the same time, legend has it that a Mrs. Irwin and her husband, a student at Pacific School of Religion, lived in the tower room, using the bathroom and kitchen at Elizabeth Alexander’s house across the street. Check out the tower room, now used as storage for the church archives, and marvel that this was possible!





3rd Avenue 1948

1951 Ground Breaking for Christian Education Building (now the Betsy Woodward Building).



1962 Church School Anniversary Pageant



## Post World War II Population and Building Boom

After the war ended in 1945, both the church and the Peninsula began a spectacular boom. Church membership reached 1200 on its way to an all-time high of 1600 in 1956. The church school had to go into double session, indicating a desperate need for a new church school building, as well as an enlarged sanctuary, a better organ, and a small chapel. A parking lot on the corner of Tilton and Ellsworth was sacrificed in order to build a Christian education and youth building. It was dedicated in 1950 and recently renamed the Betsy Woodward Building in honor of Betsy's 25 years as Minister of Christian Education.

For 10 years thereafter, there was no on-site parking at all; but, as the church population grew and more people drove to church in the post-war years, new parking facilities became imperative. Mr. Bert A. Gayman, a church member, led the effort to buy the property behind the church, tear down some of the houses there, and create the current parking lot.







After the construction of the education building, CCSM next turned its attention to enlarging the sanctuary, completing the project in 1955. The builders achieved this by using a completely novel means: they broke the church in two! The nave was extended by moving the chancel portion several feet forward toward San Mateo Drive. Additional pews were added and improvements were made to the balcony. The Casevant organ, still in use today, was also installed in 1955, but the chapel project was put off for another time.

## Prelude to the Future



1964 Coffee Hour



PASTORS CLASS----1956  
Names on back of picture



1958 International Family Night



Ed and Louise Bastille



1998 Pilgrim Faire



Diane Phillips, Clare Naegle, Cari Parker, and Joan Daschbach

## An Active Church

Coffee hour as we know it did not exist before 1949. As Margaret Lindwall reminisced, "...we would all gather under the pine tree after church and talk." However, there were other ways of socializing. By 1963, along with the continuing Alden Club, Men's Club and Women's Fellowship previously mentioned in the 1920s list, there had appeared the Tilton Club for college age members, the Career Club for young adults, the Standish Club for older adults, and the Square Rounders, a folk dance group.

Today, the former Women's Fellowship has broken into interest groups such as Book Club, Blanketeers, Sisters in Spirit, Music and Art, Wise & Wonderful Seniors, etc. Very enjoyable and financially successful Pick-a-Party events are offered each year by church members to supplement the church budget. Specific groups change over the years but friendships formed at church often endure for a lifetime. Currently, a church-sponsored group of Girl Scouts has progressed together through Daisies, Brownies, and now Girl Scouts, a group which holds great promise of maintaining ties with each other and with CCSM in future years.



Betty Stout





Women, traditionally barred from participating on governing boards and committees in the early years, nevertheless proved influential, forming strong groups of their own, and were always important fund-raisers. The nearly annual rummage sale has been a tradition from 1895 to the present. The Women's Missionary Society (founded in 1893) became the Congregational Community Club in 1924 and eventually evolving into Women's Fellowship and the First Friday Fellowship in 1957. Eventually, women occupied many of the important leadership positions in the church: Kibbie Steele (Ruth), the first female associate minister (1977-79); Thelma Kromhout, the first female moderator (1975); and Penny Nixon, the first female senior minister (2007-present).



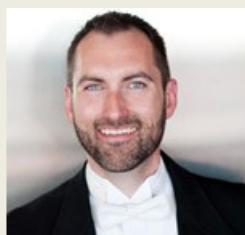
Rev. Kibbie Ruth



Thelma Kromhout



Rev. Dr. G. Penny Nixon



Brandon Brack



Angela Kraft Cross



Lynnelle Bilsey



Julie Miles Berk

## Strengths in Music

Strong friendships are often formed among choir members also, and CCSM has three choirs: The chancel choir, children's choir and bell choir. The chancel choir has been led by several long-time directors: Patricia Hudson, who served for over 30 years; Cari Parker, recently honored with the title "Music Director Emerita" for more than 40 years of service to CCSM; and Director of Music Bill Coye, who served for 12 years. We are indeed very fortunate to have artist-in-residence, world-renowned organist Angela Kraft Cross, sharing her talent with us. She often gives special concerts, as does the chancel choir and four talented pianists among us (Bonny Armacost, Angela Kraft Cross, Vija Norkvesta, and Cari Parker), who are billed as the Fabulous Four.

Recently, the Music Ministry, under the direction of Dr. Kathleen McGuire, produced a heart-warming performance of "Amahl and the Night Visitors."





All church camp c.1970  
Mission Trip Mexico 1994



Rev. Dr. Laura Barnes

Michelle O'Brien



## A Center of Excellence in Education

Many members mention that they were originally attracted to CCSM by the strong church school program for their children. From the earliest days when a “Sunday school of 12 scholars and four teachers” was started before the church itself was organized, Christian education has been a priority. In her 25 years of leadership as Minister of Christian Education, Betsy Woodward organized a full program of family-friendly activities. Youth groups have made field trips to do service projects in Mexico, Appalachia, and the Pine Ridge Reservation in South Dakota.

CCSM was recognized as “Center of Excellence” by the United Church of Christ (UCC) for Peace Village, an interfaith weeklong summer camp led my multiple faith groups including CCSM.

The current Minister of Children, Youth, and Families (formerly Christian Education), Rev. Dr. Laura Barnes, initiated a new, nationally renowned curriculum, “Godly Play,” a faith formation program based on CCSM’s five guiding principles.

### We are Christian

"Christian" means we perceive in Jesus the divine qualities of love, peace, joy, and justice. Following the teachings of Jesus is a path to God.

"Christian" means we eagerly explore the Bible for its spiritual wisdom contained in symbol, metaphor, and history. We find in this sacred book stories that echo our own lives and struggles.

"Christian" means we have a specific tradition and history to which we are drawn. We also explore other faith traditions and create new ideas that will themselves become history for later generations.

### We are Open-Minded

"Open-Minded" means we understand faith as a quest, not a clutched certainty.

"Open-Minded" transcends the conservative and liberal labels. We enter appreciatively into different points of view with the expectation of learning and growing. We see openness as a key to meaningful spirituality.

### We are Spiritual

"Spiritual" means we believe God is a spirit of love that can be felt and known by each one of us. It means Christianity is as much about the heart as the head, as much about the body as the mind.

"Spiritual" means rolling up one's sleeves and starting to feed the hungry, care for the sick and anguished, house the homeless, and advocate for a more just society.

### We are Evolving

"Evolving" means we welcome change and innovation and eagerly experiment with new ways of being faithful. We strive to be rooted but not stuck.

### We are Diverse

"Diverse" means we celebrate the differences among us such as sexual orientation, ethnicity, class, mental abilities, physical capabilities, personalities, and backgrounds.

"Diverse" means we trust that these differences inform and strengthen community. A diverse spiritual community welcomes conventional believers, curious agnostics, and questioning skeptics.



Jo Sproul Buckham



Eleanor Norberg



Norm & Clare Naegle



Zelta & Ed Adams



George & Thelma Kromhout



Jean & Al Chamberlain



Martha Mallowney Grannis



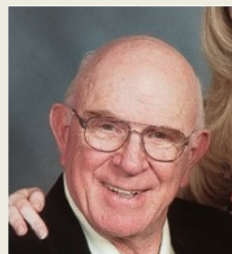
Bob & Caroline Reinke



Harry L Ryan



Adrienne Hiscox Mitchell



Gordon H Smith



Betty Luella Stout

## Long Time Members

A further strength of CCSM has been its wealth of members who have been active in the church over long periods of time. Not only do they represent a strong connection to the history of the church, but they also exemplify the commitment many members feel to the goals and activities of the church.



Jim Lowrie and Jerri Handy

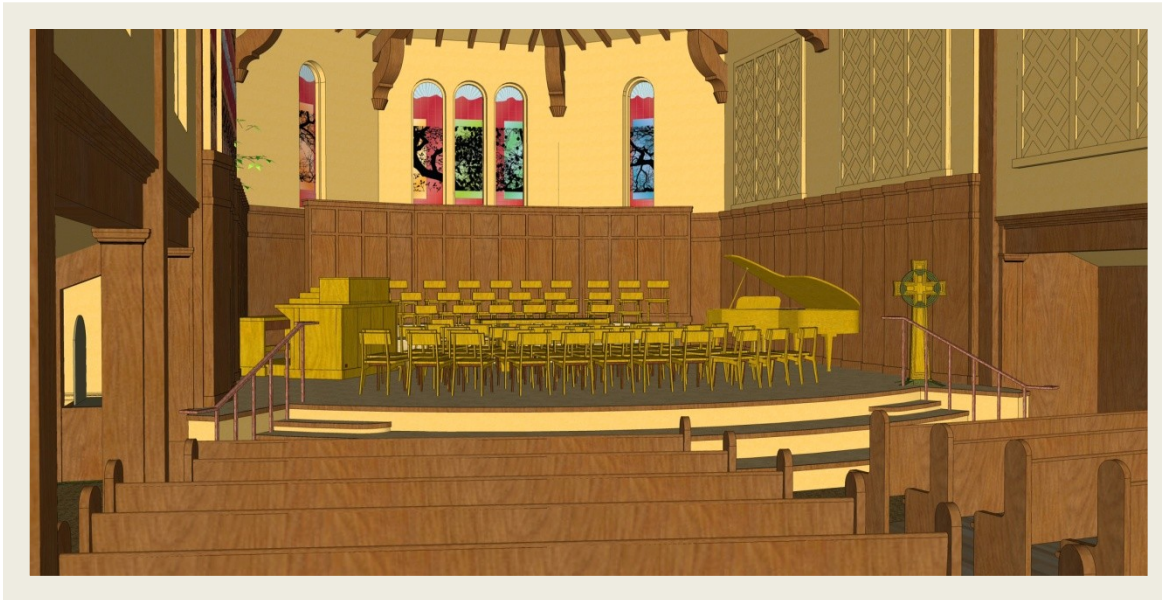
Currently, no fewer than 43 members of the church have belonged to CCSM for over 50 years! Leading the pack is Jim Lowrie, who has been a member since 1938 and is fast closing in on the record for the longest-time member in the history of CCSM, Ella S. Dickie, who at her death in 1971 had been a member of the church for 78 years. (Ella Dickie was the wife of George W. Dickie, Jr. and the daughter-in-law of George Dickie, a famous ship builder, engineer, and an early member of CCSM.) Other current long-time members of the church include Clare Naegle (68 years), Martha Imai (67 years), Betty Stout (65 years), George and Thelma Kromhout (61 years), and Gordon Smith (61 years).

CCSM continues to have support, activities and outreach for our older members. Our seniors continue to be one of our most active groups! Currently, Minister of Congregational Care, Jerri Handy cares for and ministers to our Seniors.



Jerri Handy

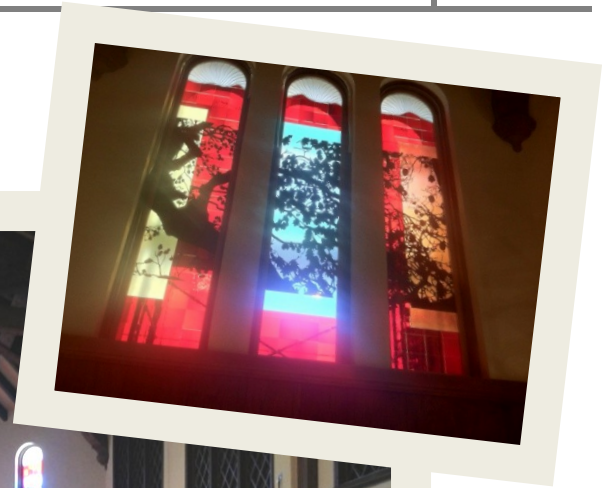




## Challenging Capital Campaigns

At the approach of the new century and millennium, CCSM launched a congregation-wide planning study to identify needed building improvements. An accompanying capital campaign, called Restore, Renew, Rejoice! was successful in raising \$1,500,000—\$204,000 more than the goal. The money went into infrastructure for the most part: plumbing, heating and electrical wiring repair; improvements to Kloss Hall; and complete renovation of the kitchen and rest rooms. The project was completed in 2005.

With the Rev. Dr. Penny Nixon's arrival as senior minister in 2007, the church experienced a period of membership growth and increased congregational vitality and involvement. The need and the desire for sanctuary renewal became apparent. Committees were formed to consider accessibility in general, and flexible use of the chancel in particular, in order to allow a more integrated, interactive worship experience among the leaders, choir and congregation. In addition, making use of the "side yard" between San Mateo Drive and the parking lot for a memorial garden and columbarium was also studied. Despite some nervousness about the nation being in the midst of a widespread housing collapse and deep recession,



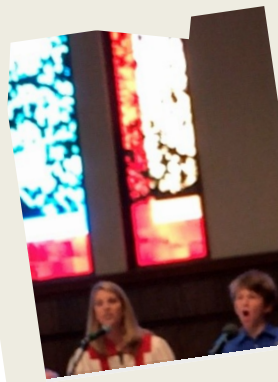
One of the highlights of the renewal was the restoration of three of the five original windows above the chancel that had been covered over on the inside by paneling during the renovations of the 1950s. New art glass was also commissioned for all five windows, and these have become a spectacular visual focal point as one enters the sanctuary. They are the work of world-renowned glass artist Gordon Huether of Napa, California.



another capital campaign was launched in 2011 with a goal of \$1,500,000. The congregation proved equal to the challenge.

Under the outstanding leadership of Jim Berthelsen and John Fyfe, as well as the dedicated construction supervision of Jim Shaul, the Sacred Space Renewal committee and the Memorial Garden committee, working with Architectural Resources Group of San Francisco, made it all happen. The chancel was raised for better visibility and made completely flexible, including the ability to arrange a chapel setting. It is now accessible to all with the addition of a lift. The narthex was expanded to provide a more extravagant welcome, especially to the physically challenged, who now can enter with the rest of the congregation and have access to all of the ground floor by means of a new ramp. A beautiful memorial garden with labyrinth and fountain is visible through a glass window on the north wall of the sanctuary. This space, where it is possible to rest, meditate and pray amid peaceful surroundings, is available at all times and in good weather can be considered an outdoor chapel.





### **In the Next 150 Years . . .**

With continuing strong pastoral leadership and with its tradition of active lay leadership and community involvement, CCSM is in a good position to weather future storms and setbacks as it has done for the past 150 years. In 1884, the church might have despaired with a membership of only 15 after 20 years, but “people like the Wisnoms, Goodhues, Dickies and Tiltens hung on.” Our thanks to them and to other stalwart members through the years; our inspiration in times to come.



## Stories from long-time members and friends of CCSM

### DICK AND ELEANOR NORBERG

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When the Rev. Dr. Richard (Dick) Norberg came to CCSM as our 28<sup>th</sup> senior minister in 1975, he brought his talented wife, Eleanor, and 30 years of experience with the UCC, first as a church minister in Hayward, then as the UCC Conference Minister, based in San Francisco. Dick and Eleanor were a team in every sense of the word. Friends since their junior high school days in St. Paul, Minnesota, they shared a rich and graceful life based on a common Scandinavian heritage, a church-inspired love of music, and a devotion to social justice that grew stronger through the years.

They were each raised in conservative churches founded by their grandparents in a quest to be free of the strictures of the state Lutheran church – Eleanor in the Swedish Baptist Church and Dick in the Swedish Mission Covenant Church. But in high school, their leadership talents soon led them both to assume positions in organizations such as the YMCA, YWCA, and the St. Paul Council of Churches, where they were exposed to more progressive views and people.

They both attended Macalester College in St. Paul, where they majored in sociology and their views continued to broaden. Dick went on to attend Yale Divinity School, where he became attracted to the teachings of the Congregational Church. In 1941, while he was still in seminary, he and Eleanor married.

In 1945 Dick accepted a call from the Eden Church, UCC, in Hayward, where he was senior minister for 15 years – a time of great growth and social action. Dick then served as the UCC Conference Minister for 15 years before he was called to CCSM. In his eight years with our church, Dick was a gifted and compassionate minister who, through his special interest in social action, continued to influence and inspire church members. At the same time, Eleanor was a role model for ministers' wives – supportive, involved, and discreet.

After retirement, Dick served as an interim minister in Seattle, Oakland, San Francisco, and San Carlos. When Dick passed away his service was attended by the hundreds of church congregants and officials whom he blessed over the years. Eleanor continued to be a faithful and inspiring CCSM member until her passing. She played organ and piano and founded the Noteworthy's, a group devoted to sending personal notes to members who were no longer able to attend our church.



When interviewed in 2007, Eleanor mentioned that our church has grown more socially aware and active through the years and counseled patience to those who don't see change happening fast enough. She expressed her admiration for CCSM members "who stick with things even when things are a little rough or hard." Finally, she summed up what makes our church special: "I think the span of programs in the church is great, and the fact that we have such a variety of people racially and people from so many different faith backgrounds. All this is just wonderful and it adds to the richness of the church."

## SHIG TAKAHASHI

**The following text contains excerpts from personal interviews with Shig that took place in 2003 and 2005. While it has been edited and slightly modified for continuity and clarity, it largely represents the actual words spoken by Shig, who died in February, 2011 at the age of 97.**

### Early Days

I was born in Japan on Dec. 24, 1913, and came to California in 1922. In Japan I had been in second grade, but I had to start in first grade because I didn't know English. It was hard. My parents were living across from where Wisnom's (now Hassett's) Hardware is on First Avenue. There was a fairly large Japanese population in the community. I went to San Mateo High School, San Mateo Junior College, and UC Davis, where I studied horticulture. It didn't do any good to take professional classes because they weren't hiring Japanese.



In San Mateo before the war we couldn't go into some places. When I was at Davis I had a friend who was a pharmacist there. We got to be good friends. When I returned home he wanted to see San Mateo, so I invited him to come down. He wanted me to stay with him at a hotel. I told him it was no use because they will not let me stay. He said, "Oh, no, they will." Sure enough, they said they wouldn't give a room to him if I was going to stay. And so he said, "Where's another hotel?" Benjamin Franklin Hotel is a nice hotel, and so we went there. The same thing happened. I also couldn't get a haircut in San Mateo, until I found an Armenian barber. I asked him, "How come you're the only white fellow that will give us a haircut?" He said, "When I first came to New York, if I walked alone, they made me go to the other side of the street. That's how Armenians were treated then. Anytime you want a haircut, you come to me and I'll take care of you."

On the other hand, the Japanese community found that the stores wanted our business. Where there was business they were happy to have us come and buy. In public facilities like libraries and parks we also had no problem. And there was no problem going into theaters.

### Japanese Christians and CCSM

When I came here my mother had already become a Christian and she was really a believer. She was always reading the Bible in Japanese. In San Mateo there were quite a few Japanese who became Christians. We were sent to the Congregational Church as youngsters. When I went Dr. Kloss was still living. I spent most of my time at an early age at the Congregational Church. We had our own separate Sunday School classes and our own teachers, but we would go to the main chapel just like everybody else for services. We felt welcome as far as the church went. One reverend that came there wasn't too nice, but when Rev. Buckham came, he made us all feel like we belonged there. Rev. Buckham was so good to us. In fact he married us at the church, and we joined the church. Believe it or not I was a Deacon at the Congregational Church for two years.

### World War II Begins

When the attack on Pearl Harbor came in 1941, the friends that we knew at the church sympathized with us and were good to us. Nobody threatened us with phone calls and stuff like that. We did not come in contact with anybody at the church that felt we were wrong. After all, we had nothing to do with the war. Most of us wanted to be good citizens.

Things changed quickly, however. We had been planning our wedding. A couple of days before the wedding, the authorities came after my wife's father who lived on Humbolt Street. They came in and ransacked it to see if he had any contraband and stuff. They took him away and we didn't know where he was. Rev. Buckham found out he was in the Burlingame jail so he said, "I'm going to go find out if I can get him out to come to the wedding and give his daughter away." So he tried and they said no, they wouldn't let him come to our wedding. Then we learned that we were to be evacuated, first to Tanforan Race Track (now Tanforan Mall) and then to the Topaz camp in Utah.

At a certain date, we were to meet at the Masonic Hall right by the Congregational Church, where we were to board the bus that took us to Tanforan. We were only allowed to take one small duffle bag. Before we went they gave us a number and said, "You are not going by name any more, you are going by a number." Everybody had to have a number hanging so that they can always look at the number instead of our name. Rev. Buckham took care of our house. Most of the church members sold their place, but I didn't want to sell. We rented out and Rev. Buckham collected the rent on our house. And the church also said we could store some things we couldn't take with us. We didn't even open our wedding presents. We had a large garage so I boarded it up and put all our valuables in there and locked it up so the renters could use half the garage to put their cars in there.

### Tanforan and Topaz

When we got to Tanforan some were already there from San Mateo, San Francisco, and San Bruno. They were in the horse stalls. We got into the new barracks that were built because they needed more barracks. So we had a nice place to stay, as far as the barracks went. The old stalls weren't washed over enough and there were smells and everything else. I got hired as a cook, I figured that way we were sure of eating. We got a call for volunteers to go to Topaz to help get ready for when all were moved from Tanforan to Topaz. I volunteered. When we boarded the train, we had to keep the shade down all the way from San Mateo to Utah. Then we took a bus to Topaz to build the barracks. It was sheetrock covered with tarpaper. So it was not thick. It gets cold there and they gave us a [pot]belly stove. They burned coal for heating the unit. There were no trees. When the sandstorm comes you can't even see in front of you. It just comes and gets into everything because the barracks are built so it's not airtight. Everything had dust on it.

We were allowed to have visitors. Rev. Buckham came to visit us at Topaz twice, to see how we were treated. We were there about three years. I was one of the last to leave. Some were taken in the army. You were allowed to go if somebody sponsored you, as long as you went east and not west. You also had to pass certain requirements.

### Return to San Mateo

When we returned in 1945, our house was a mess from the people that rented it. They had put water all over the inside. And the lock in the garage was broken and all our wedding gifts were gone. But Rev. Buckham couldn't do anything because he couldn't come in the house so he couldn't see it. I didn't show it to him either because I didn't want him to feel bad. We were lucky, our house was still standing, other friends in the country had their houses set on fire and everything else. I thought about what the Germans did and I felt some of the same things were happening here at home. People never know that because we never say it. We never complained about it.

Rev. Buckham had a meeting when we came back to this welcomed place. He had a representative from the Jewish, the Catholic, the black church, and he had just about every different denomination represented. They asked each one of the clergymen what they think about the camp. They all agreed that they would welcome the Japanese to come back. Almost all of the local Japanese-Americans that lived there before the war came back as well as some more who came from other places. When I came back, an acquaintance of mine, Mr. Oida, and I stayed two nights at Mr. and Mrs. Lupton's house. They treated us just like family. They shared that their son had been killed in action by the Japanese army. Here their own son had been killed by the Japanese and they were willing to accept us to stay in their home. They loaned us their car to make our different businesses. But the neighbors that had been living near them for years started calling them Jap lovers and started to ostracize them so they moved away from San Mateo.



### Postscript by Rev. Buckham

The following is a recorded statement by Rev. Buckham during an interview conducted by a relative sometime in the mid 1970's:

*"I would say one of my major defeats in a certain sense was during World War II when the Japanese were under criticism. The American born Japanese were put in what I would call concentration camps and I was under rather heavy criticism in the First Congregational Church in San Mateo because I was friendly to the American born Japanese and felt that they were being mistreated by being sent away from their homes, having their property taken away from them when they were really very loyal American people. They could not become citizens but they were loyal to this country. So I was under heavy criticism but I stayed with my conviction and in the end received the plaudits of the people because of the stand I had taken."*

## MARTHA IMAI

Born in 1915 and now anticipating her 100<sup>th</sup> birthday, Martha Imai recalls a long life filled with family, friends, and church – all of which helped to sustain her through some of the most tumultuous events of the 20<sup>th</sup> century. A native San Franciscan, Martha was one of five children born to parents who emigrated to the U.S. from Japan. Following a brief business venture in SF, her family moved to Salinas, where her father joined other Japanese workers in the strawberry fields and her mother, a gifted educator, taught Japanese to the children of the workers.



After five years of suffering the hardships of rural life, the family was happy to move to Belmont, where her mother continued to teach Japanese. Her parents were devout Christians who attended Sturges Presbyterian Church in San Mateo while Martha and the other Sturges children came to CCSM for church school since Sturges did not have enough space. The family then moved to San Mateo, although they and other minorities were only permitted to live within a circumscribed area east of the railroad tracks.

Martha graduated from San Mateo High School in 1933, attended design school in SF, then began a 25-year career working at Levy Brothers department store in Burlingame. In 1939, she married Yugi, a Stanford graduate and family friend, at CCSM with the Rev. Dr. Sidney Buckham officiating. Yugi was hired to teach at the Naval Japanese Language School, housed at UC Berkeley. After Pearl Harbor, the school was moved to Boulder, Colorado, where Martha and Yugi remained for the rest of the war, enduring ostracism.

In the meantime, Martha's parents were forced to leave the house they built in San Mateo and were sent to Topaz, an internment camp near Delta, Utah. Although Martha was in Colorado, she is thankful for the key role CCSM played in

this time period, storing the belongings of the displaced Japanese in San Mateo – the result of Rev. Buckham’s advocacy and support of the Japanese community.

She also fondly recalls the help provided by CCSM member Dorothy Lupton and her family. After the war, she and Yugi returned to San Mateo, along with their two- and six-year-old sons, initially living in her parents’ crowded house before building their own home in Burlingame. The family attended CCSM, where Martha helped with the very large Sunday School – there were more than 100 children in kindergarten alone! Every Sunday, the church was packed, shoulder-to-shoulder, in every pew. Martha joined the Plymouth Circle, making friends that would last a lifetime (including Betty Stout).

Following Yugi’s death, Martha became an early resident of the Peninsula Regent and is happy to be part of a group there that still attends CCSM. In her 2005 interview, Martha noted, “When you get to be my age, church is a place you do look forward to, for sure.” In closing, she noted that her younger son is actually married to a relative of Mrs. Lupton, leading to her observation, “Isn’t it interesting how you go through life and you meet people, and it’s almost like a circle.”

## JIM AND BARBARA LOWRIE

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It would be difficult to find a couple with more years of church membership than Jim and Barbara Lowrie, who began attending CCSM together in the early 1950s. But even that date doesn’t tell the whole story, since Jim first started coming to our church in the early 1930s as a third grader at the invitation of a neighborhood friend. Jim was baptized in 1938 by the Rev. Dr. Sidney Buckham, CCSM’s 23<sup>rd</sup> senior minister.

After high school, Jim attended Stanford, where he met Barbara, the granddaughter of a North Dakota minister who was a great and loving influence in her life. They were married in 1948 at the First Congregational Church in Oakland, Barbara’s church home. After a brief time in San Francisco, the Lowries moved to Burlingame, and their lifelong commitment to CCSM commenced. The church at that time was quite a different place – there were about 1,800 members, there were babies and children everywhere, the men all wore suits and hats, and the women all wore dresses, hats and gloves. Rev. Benton Gaskell was a consummate preacher and storyteller, and Jim recalls being able to remember his sermons in detail days after hearing them. But over the next 60 years, as the Lowries worshipped under the leadership of eight different senior ministers and five interim ministers, they always kept an open mind and appreciated the unique styles and strengths of each one.

When interviewed in November 2006, Barbara cited the influence of her grandfather, who said “try to see the good in each person because every minister is going to have different qualities, and you want to be able to see those qualities and get to know them and be close to them. Don’t try to categorize them or find fault with them.” The Lowries’ support also took the form of dedicated service to the church. Jim taught Sunday School for five years at a time when there were over 400 children in the program. He also spent years as a member of the Board of Trustees (now the Ministry of Stewardship, Finance and Operations). Barbara was especially pleased to serve as Vice Chairman of the Church Council (now the Board of Ministries) – and was the first woman to do so. Throughout their interview, Jim and Barbara expressed their quiet but firm faith.

For Barbara, it was “knowing that the church has always been there when I’ve come and prayed and prayed. The church has never let me down.” For Jim it was the specialness of being in church – “The minute you walk in that door, you are in a different place, a different surrounding, and there is a spirit in that building that comes to you.” Jim also expressed his appreciation for the Maundy Thursday Service, and other special services.

Jim praised the members of CCSM as being down-to-earth and welcoming, saying, “There doesn’t seem to be anybody there who is pretentious or trying to put on a show. They are just good, ordinary people, and I mean that in a good way.” Sadly, Barbara passed away in 2009, leaving a legacy of love to Jim, their six children and their families, and countless others, including the CCSM community. But we are still fortunate to have Jim in our midst, and given his years of steadfast service to CCSM, we know him as much more than an ordinary man.

## THE LUU FAMILY

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From Lee Mullery: In 1975 they were Vietnamese refugees who needed a family or church to sponsor them. Rev. Dick Norberg encouraged CCSM to help them get established. The family of five stayed at our house for a month and then moved to a house on Ellsworth by our church parking lot. They later moved to San Jose.

While the letter specifically mentions us (Mullerys) many others at CCSM were a part of welcoming the Luus to San Mateo. I thought you might be interested in the impact CCSM had on the Luu family....I especially wanted you to see the paragraph below that says, “But perhaps with all the years that have elapsed it means that what you once did for us is timeless and has taught us to also open our hearts to others. We don’t know of a better way to pay back the Church and all of you than paying it forward now in remembering and helping those less fortunate than us in life.” Needless to say, we Mullerys got back way more than we gave. The Luu family taught us about courage, hard work, gratitude and much more. – Lee

We are very happy to learn about the 150th anniversary of The Congregational Church of San Mateo that you are celebrating in May. Thank you very much for thinking of us at this special time. Our warmest congratulations to the Church and to all of you, the great members of the church that we are fortunate to know in our lives.



...Your letter has brought back so many precious memories for us. It has been almost 40 years since we first came to live in the United States, but it seems as if it was just yesterday. The Church was our exceptionally great sponsor, and we still feel most grateful for all that was shown to us by its compassionate members who reached out to us and helped us settle in any way they could. We remember especially well how your family had so kindly opened your home to us, total strangers then in every way. Until this day, the fact that you had put all our differences aside and welcome us into your home to help us adjust to our new lives here... has remained in our hearts the most touching part of our experiences in America. We came to realize that you were more than generous in letting us stay in your own home, your beautiful home, though temporarily, as it became known to us later that the American people are culturally very private. It must have been a big sacrifice for your whole family, for Mr. and Mrs. Mullery, for Mark, for Zoe, for Jenny... in your decision to make room for us, emotionally, psychologically, and space wise. So to us, the Church on Tilton Avenue had another address as well. And that address was 472 Edgewood Road, San Mateo... It was here where we learned that angels don't have wings but live among us, that they speak the language of the heart, of compassion, of kindness, of benevolence, what we have to continue to learn our lives long after the challenges of the English language in our new country.

It is often believed that words sometimes fail to truly convey our thoughts and feelings, but we hope that you know our gratitude is sincere even though this letter is not timely in nature. It's late, not a few weeks late, but almost 40 years late... to say how much your good deeds were so deeply appreciated. But perhaps with all the years that have elapsed it means that what you once did for us is timeless and has taught us to also open our hearts to others. We don't know of a better way to pay back the Church and all of you than paying it forward now in remembering and helping those less fortunate than us in life. You have lived the teachings of Christ and have spread the Gospel well. We can never truly thank you enough.

We apologize for this belated acknowledgement, and we are sorry we will not be able to attend the Church's important and joyous special event in May. Due to my studies, i will be in seclusion (solitude) working on a garden temple, a commitment i have made last year. Oanh and Chiêu also send their best regards and regrets for not being able to come to the celebration. (Chiêu, a physician, and his family, his wife and 4 children, have been living in Southern California for more than 20 years, and we see them about once a year.) Please let us be there in spirit as you all are always in our hearts. We wish you a wonderful and memorable celebration. May the Church and its loving members strongly and successfully continue their meaningful life missions in the light of God.

With warmest congratulations and sincere gratitude,  
Oanh and Loan

## Pastoral and Christian Education Staff

### MINISTERS

1864-1864	REV. J. H. WARREN
1864-1866	REV. MINOT J. SAVAGE
1866-1867	REV. CHARLES H. POPE
1867-1869	REV. A. M. GOODENOUGH
1870-1878	REV. T. H. ROUSE
1878-1882	REV. D. E. FOLSOM
1883-1883	REV. ISAAC GOODELL
1883-1887	REV. E. B. TUTHILL
1887-1887	REV. EWING O. TADE
1887-1887	REV. E. B. PERKINS
1887-1891	REV. C. ROWLAND HILL
1893-1894	REV. WILLIAM H. MC DOUGAL
1895-1897	REV. E. VJONES
1897-1900	REV. R. H. KENNEDY
1900-1903	REV. W. H. KIDD
1903-1909	REV. G. H. KIMBALL
1909-1912	REV. E. C. OAKLEY
1912-1913	REV. G. A. BLAIR
1913-1919	REV. EDMUND OWENS
1919-1923	REV. R. H. BALDWIN
1923-1931	REV. DR. CHARLES L. KLOSS
1931-1936	REV. DR. GEORGE BROWN
1936-1947	REV. DR. SIDNEY BUCKHAM
1947-1955	REV. BENTON GASKELL
1955-1963	REV. JERRY W. TREXLER
1963-1967	REV. HERBERT E. VAN METER
1967-1968	REV. DR. PAUL S. KERSHNER *
1968-1974	REV. DR. DAVID M. HELD
1974-1974	REV. DR. R. WILBUR SIMMONS*
1974-1975	REV. JAMES D. CLAITOR**
1975-1983	REV. DR. RICHARD C. NORBERG
1983-1984	REV. GEORGE SIUDY*
1984-1997	REV. DR. DAVID C. BROWN
1997-1999	REV. DAVID SANDBERG*
1999-2006	REV. DR. JAMES KECK
2006-2007	REV. ART DOMINGUE*
2007-PRESENT	REV. DR. G. PENNY NIXON

### Celebrating a Tradition of Progressive Faith



### Congregational Church of San Mateo

### ASSOCIATE MINISTERS

1945-1947	REV. BENTON GASKELL
1952-1952	REV. CHARLES STOKES
1952-1953	REV. TERENCE STOKER
1954-1963	REV. HAROLD ROBINSON
1955-1957	REV. EARNEST LIDELL
1958-1962	REV. EDWIN HOWARD
1963-1963	DR. JOHN ROHR (Interim)
1963-1968	REV. LESLIE ALLEN
1968-1973	REV. HUGH REINER**
1968-1973	REV. CARL LINDBLOOM
1973-1976	REV. JAMES CLAITOR
1976-1985	REV. LEROY EIDE
1977-1979	REV. KIBBIE STEELE
1980-1982	REV. ROSS TYLER
1982-1985	REV. LEROY EIDE
1985-1987	REV. MARY ELLEN GAYLORD
1987-1989	REV. BRUCE TURNER
1989-2005	REV. LOUISE BASTILLE
2006-2008	REV. CYNTHIA RIGGIN
2009-PRESENT	REV. JERRI HANDY

### CHRISTIAN EDUCATION STAFF

1953-1957	PEPRONIA MERJANIAN
1957-1958	REV. THOMAS CARPENTER *
1958-1960	NEVA JUNE GRIBBLE
1961-1963	REV. LESLIE ALLEN
1963-1968	LARRY BEGGS
1968-1968	RICHARD DUNCAN
1969-1973	KATHY STEINBAUGH
1974-1975	SHIRLEY MCKINNIE
1981-1986	LANI LEYDIG
1986-2012	REV. BETSY WOODWARD
2012 - PRESENT	REV. DR. LAURA BARNES

\* (INTERIM)

\*\* (ACTING MINISTER)

## Long Time Members

1938 JIM LOWRIE  
 1946 BETTY DRISKO  
 1946 CLARE NAEGLÉ  
 1947 PAT BARR  
 1947 SUSAN JONES GOUDY  
 1947 MARTHA IMAI  
 1949 BETTY LUELLA STOUT  
 1950 DAVID N. STEINBAUGH  
 1951 JOHN & GENEVIEVE WEST PARSONS  
 1952 NANCY K FOGERSON  
 1953 LORRAINE DENBO GUSTAFSON  
 1953 GEORGE & THELMA KROMHOUT  
 1953 GORDON H SMITH  
 1954 KATHARINE BOADEN  
 1954 RONNIE KOUJOURIAN ERRICHSON  
 1954 HARRY L RYAN  
 1956 ZELTA W ADAMS  
 1956 JO SPROUL BUCKHAM  
 1956 BONNIE STALKER KITTS  
 1957 AL AND JEAN CHAMBERLAIN  
 1957 JEAN CLARKE  
 1957 GLADYS Y CRETAN  
 1957 MARTHA MULLOWNEY GRANNIS  
 1958 BARBARA KNEES  
 1958 BOB LEE & CAROLINE MARY CLARK REINKE  
 1959 VIRGINIA BEHRMANN  
 1959 PATRICIA THOMA DONLEY  
 1959 PETER EBNER  
 1959 JUNE PETER SCHUTTE  
 1959 VIRGINIA MATTHIESSEN WEIR  
 1960 ADRIENNE HISCOX MITCHELL  
 1961 LLOYD DALE SCHUTTE  
 1962 EMMA JEAN LLOYD  
 1962 BARBARA HALE MILLS  
 1963 J. W. LOWRIE  
 1964 COLLEEN D TROUSE

1965 MARIAN L FABER  
 1965 JUDY HENDERSON HEMMER  
 1965 CHRISTINE SCHULKAMP  
 1966 ADRIENNE ELVIDGE HAMILTON  
 1966 MARGARET FINACOM SMITH  
 1967 VIRGINIA LINDWALL PREVOST  
 1967 KATHLEEN WEBER  
 1968 KATHRYN PAGE STEINBAUGH  
 1969 PETER & GAIL BIANCO HELD  
 1970 CHUCK CHARLTON  
 1970 GEORGE & MARILYN CINTEL  
 1970 CAROL A GLASMANN  
 1970 MARJORIE B GRIFFIN  
 1970 JIM INGVERSEN  
 1970 CARI MILES PARKER  
 1970 BECKY B. STAFFORD  
 1971 ROBERT ADAMS  
 1971 MARK MITCHELL  
 1971 MARY ANN MOYER NOTZ  
 1971 ELMO & PRISCILLA WARREN  
 1972 ALISON BIANCO SCHWANDT  
 1973 JULIE MILES BERK  
 1973 HARRY & OLGA-BARBRA DEHLINGER  
 1973 MIKE & KAY ANN HARRIS  
 1973 MICHAEL & INA MIYAHIRA  
 1973 RON RESCH TROUSE



## Moderators

1968	PHILLIP E. BARTON
1969	JOHN K. BUCKHAM
1970	NORMAN W MATTHEWS
1971	RALPH LARSON
1972	LW MARCHANT
1973	WILLIAM A. GOSS
1974	JOHN G. NEUKOM
1975	THELMA KROMHOUT
1976-1977	KEN FEISE
1977-1978	HADLEY QUEEN
1978-1979	BETTY STOUT
1979-1980	HOWARD S. BLITZ
1980-1981	JIM CLARK
1981-1982	JIM CLARK
1982-1983	GENE BOADEN
1983-1984	GEORGE CINTEL
1984-1985	GARY STEELE
1985-1986	JULIEN PHILLIPS
1986-1986	BARBARA CLARK
1986-1987	KAY HARRIS
1987-1988	KAY HARRIS
1988-1989	WAYNE EDWARDS
1989-1990	FRED HANES
1990-1991	JUDY HEMMER
1991-1992	DENNIS PLANK
1992-1993	MIKE MORGAN
1993-1994	NANCY FOGERSON
1994-1995	MACON BANKS
1995-1996	HAROLD HUGHES
1996-1997	WARREN LONG
1997-1998	WARREN LONG
1998-1999	PETER HELD
1999-2000	LANI LEYDIG

2000-2001	DOUG HENTON
2001-2002	MIKE AND LEE MULLERY
2002-2003	JOHN FYFE
2003-2004	CARI PARKER
2004-2005	JULIEN PHILLIPS
2005-2006	CAROL HENTON
2006-2007	CAROLE MELIS
2007-2008	DOUG HENTON
2008-2009	SUSAN STODDARD-PHILLIPS
2009-2010	MIKE & LEE MULLERY
2010-2011	LINDA SKROMME
2011-2012	LINDA SKROMME
2012-2013	VERIL PHILLIPS
2013-2014	AUSTIN MADER-CLARK

Before 1968, this position was known as  
"Chairman of the Church Council"

## Current Administrative Staff



Pearly Masters



Zoe Mullery



Trinidad Romero

## Current Ministries

**Care, Fellowship, and Extravagant Welcome (CFE)** — Develop opportunities for spiritual growth, work on in-reach and out-reach through a lay pastoral care program

**Children, Youth and Families (CYF)** — Plan and support a vibrant ministry to children, youth, young adults and families

**Mission, Service and Justice (MSJ)** — Involve our church family in responding to the needs of the world

**Stewardship, Finance and Operations (SFO)** — Keep our church home beautiful and hospitable to all, manage financial support for the work of CCSM

**Worship and Spiritual Life (WSL)** — Plan and support the worship life of our church, lifting up altar art and historical connections

**Music** — Plan and support rich musical experiences in worship and through special concerts



**Congregational Church of San Mateo**

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San Mateo, California 94401  
650.343.3694



**MAC Publishing**

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# **CONGREGATIONAL CHURCH OF SAN MATEO**

## **CELEBRATING 150 YEARS OF PROGRESSIVE FAITH IN ACTION**