

HOLIDAY SEASON AT CHAPEL

'Lessons and Carols' program will be held at 3 p.m. Dec. 2. String quartet Serenade will provide music. Page 2.



APPLE FESTIVAL HIGHLIGHTS

Pastor Chris Eden, of Boehm's United Methodist, went to great heights for a different view of the Apple Festival. See where he climbed and the picture he and his father-in-law produced. Page A6

BOEHM'S CHAPEL SOCIETY

Winter 2012 Newsletter13 West Boehms Road, Willow Street, Pa. 17584

STORIES BEHIND THE STONES



Dolores Myers photo

The history made by those buried in the old section of Boehm's Cemetery came alive on Sept. 9 when a tour was held, complete with a narrator and costumed characters. For an article and more photos, please see Pages 2 and 3.



'Lessons and Carols' at Chapel on Dec. 2

Music provided by Serenade, a string quartet.

Boehm's Chapel Society will host the annual celebration of "Lessons and Carols" at 3 p.m. Sunday, Dec. 2.

The traditional service of scriptural readings and beautiful music offers a reverent time to prepare for the coming Holy Season. The congregation will join in singing familiar carols.

The string quartet Serenade will provide the special music.

The members include:

■ Michele Allen, who attended Oberlin Conservatory of Music and graduated with a degree in music education. She taught string orchestra for three years in the Arlington Independent School District in Arlington, Texas, before moving to Pittsburgh, where she taught in the Beaver Area School District for a year and a half. Now Michele home-schools her three children and teaches private lessons to 20 or so violin and viola students.

■ Gloria Good took violin lessons from elementary age on up in Japan where she lived with her parents, and started college as a

violin major. After two years, however, her major changed to graphic design, which is now her career. She continues to enjoy playing at church, and any social functions that come her way. Gloria and her husband, Howard reside in Lititz, and now have an empty nest, since their fourth and last child got married this summer.

■ Charity Shenk, viola, enjoys playing occasionally for church and quartets. She is a massage therapist and a mother of two young sons. Charity and her husband reside in Akron.

■ Joanne Swords-Wang is the music director, secretary and bookkeeper of Boehm's United Methodist Church in Willow Street. She plays the cello, piano, harp, sometimes the viola, and sings. Joanne and her husband, Siang Hua, reside in Lancaster and are host parents of a Korean student, Ray, who attends LCCS.

The service is free and open to the public. A love offering will be taken. For additional information, please visit our website www.boehmschapel.org or feel free to phone Dolores Myers, Chapel Society executive director, at 717-872-4133.

History comes alive in Boehm's Cemetery

On Sept. 9, 100-plus visitors participated in an early evening, lantern-lit ramble through the oldest section of Boehm's Cemetery to hear "Stories Behind the Stones."

Marv Adams, Ashley Martin, DJ Bridgman, Arlene Hurst, Frank Butler and Donald Walters, attired in period clothing, represented the following personalities: 18th-century Methodist circuit riders William Jessop and Michael Wilson; Eve Boehm, wife of Rev. Martin Boehm; Joseph Charles, a native of France who came to aid the colonies in the American Revolu-

tion; Ann Lee Hollinger, wife of John Hollinger, owners and operators of Hollinger's Tannery, a large and well-known 19th-century business north of the village of Willow Street; Joseph Charles, Civil War soldier in Lancaster County Unit Co. K, 79th Regiment, PA Infantry and grandson of Revolutionary War patriot Joseph Charles; Dr. Jacob Gatchell, assistant surgeon Co. G, 53rd PA Volunteers and member of the state House.

The tour, which ended in growing darkness, was conducted by Chapel executive director Dolores Myers.



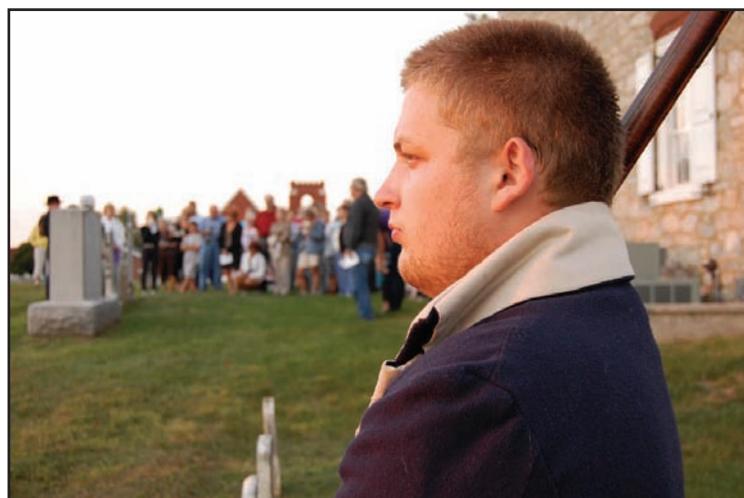
Above, Arlene Hurst, who portrayed Ann Lee Hollinger, stands by the grave of the woman who ran Hollinger's Tannery, north of the village of Willow Street in the 19th century. Below, Ashley Martin played the part of Eve Boehm, wife of Martin.





In photo at left, taken through a Chapel window, Dolores Myers conducts "Stories Behind the Stones" program. Below, Frank Butler represents the Civil War soldiers buried in the cemetery. Bottom left, Don Walters is Dr. Jacob Gatchell, a Civil War surgeon and later a member of the state House. At bottom right, DJ Bridgman is attired as Revolutionary War patriot Joseph Charles. Photo at middle right shows that lanterns were used as twilight gathered during the program.

Chris Eden photos





Chris Eden photos

Methodism and slavery was subject

In participation with Lancaster County Museum Month, local historians Randolph J. Harris and Donald Walters combined talents on Sept. 30 to present a Power Point program titled, "Methodism, Slavery and the Underground Railroad."

This well-attended event began with Walters (shown at right) presenting thoughts regarding slavery held by several notable leaders of the early Methodist Church, including those of Henry Boehm. Harris interspersed the history of the Underground Railroad, including the mention and photographs of local sites and people who are known to have aided the cause.





Chris Eden photos

Above, Randolph Harris presents his part of the program on slavery. In middle photo, a view from the balcony at the audience on the floor. Below, people attending the program line up to sign in.





Shown is a panoramic view of the Apple Festival as photographed and produced by Chris Eden and his father-in-law, Randolph Harris.

Going to great heights for a photo of Apple Festival

At the top of the first page, you saw a photo of Rev. Chris Eden looking out over the church grounds during the Apple Festival.

The photo was taken by Chris after he climbed the grain elevator on the farm of Jeff Frey (at right). The Frey farm is the original Boehm Farm. But who took the photo of Chris at the top of the structure? That was his father-in-law, Randolph Harris.

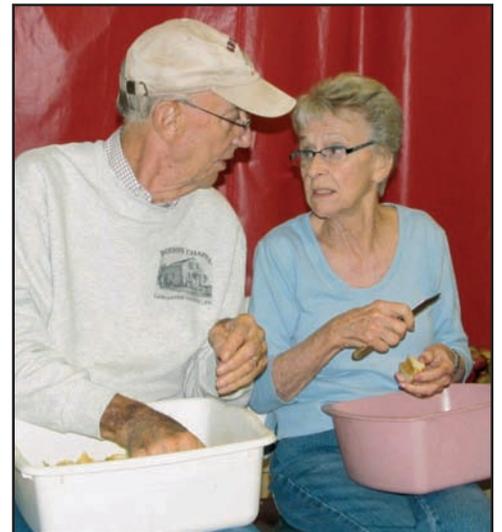




Chere Fizer photos



Many people don't realize that the production of apple butter at the Apple Festival is more than just stirring the contents of three kettles that day. The process actually starts three Fridays and Saturdays before when a crew, part of which is shown above and at left, snitzes, cores and slices apples for the kettles. The crew does this job two weeks in a row so that bottles of apple butter are waiting for customers first thing at the festival. Those first two weekend work parties are held at the home of Jim and Sharon McCullough in Strasburg.



Chere Fizer photos

At left, Jim McCullough adds apples to a kettle during the pre-festival making of apple butter. Jamie Fizer is at left. Above, Virgil and Maxine Meck carry on a conversation while snitzing apples.



Chris Eden photos



Above, at the Apple Festival, a young visitor take a shot at sling-shooting an apple, while at left, the band Sunnyside performs.

Life and times of Martin Boehm contemporary William Otterbein

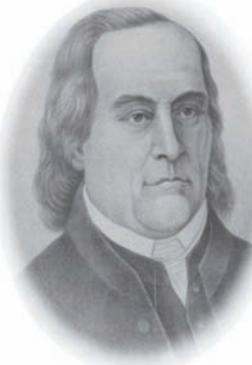
BY DOLORES MYERS
*Executive Director
Boehm's Chapel Society*

Martin Boehm is naturally the "favorite son" at Boehm's Chapel.

Martin and wife Eve are remembered for opening their home in the early 1770s to circuit riders and lay preachers as well as neighbors of various religious convictions including, Mennonites, Amish, Dunkers, German Reformed, Lutherans and Methodists. Martin felt called to preach The Word beyond his own Mennonite congregation. He is recorded as saying, "I felt my heart more greatly enlarged toward all religious persons and to all denominations of Christians." Martin's desire was to save souls.

Eventually, Martin traveled into Maryland and Virginia to minister to the German-speaking colonists and Mennonites who had settled outside Lancaster County. He became one of the most recognized German-speaking evangelicals. With Martin's assistance, "Great Meetings" were organized which drew converts from wide geographical areas.

It was at the "Great Meeting" on Pentecost Sunday, 1767, at Isaac Long's barn, when Philip William Otterbein embraced Martin Boehm and exclaimed "Wir sind brüder" or "We are brethren." The two spiritually like-minded men developed a lifelong association, which led to the eventual formation of the Church of the United Brethren in Christ.



TOUR

Boehm's Chapel Society will sponsor a bus trip May 18, 2013, to see Old Otterbein and Lovely Lane Cathedral in Baltimore. For details, see form on Page 11.

It is in this brief context that Otterbein is usually mentioned during tours of Boehm's Chapel. Digging deeper into Otterbein's life adds to the understanding of his relationship with Boehm, their mutual evangelistic outreach and their lifelong friendship.

Philip Wilhelm Otterbein was born in Dillenberg, Germany, east of the Rhine River, on June 3, 1726. Otterbein, like his father, grandfather and brothers, was a well-educated minister of the German Reformed Church. Otterbein received schooling at Herborn Academy, which in contrast to most German theology schools of the 17th century embraced a pietistic tradition. Following graduation William was ordained and became both teacher and pastor.

As a young pastor, William was resented for the degree of boldness in his preaching and criticism of his parishioners' weaknesses. Three years after his ordination, at the age of 26, Otterbein responded to an appeal from Michael Schlatter, a Dutch Reformed missionary to America, to accompany him back to the colonies to rekindle the light of the Great Awakening.

Otterbein spent his first six years of American ministry in Lancaster. He oversaw the building of a log church on the site where the present First



Shown is the grave of Philip William Otterbein in Baltimore, Md.

Reformed Church UCC stands. Sharing an experience similar to Martin Boehm, Otterbein would later relate, that while preaching to others, he was still seeking full assurance of his own salvation. Asked by esteemed Methodist clergyman Francis Asbury in 1812, "By what means were you brought to the gospel of our God and Savior?" Otterbein replied, "By degrees was I brought to the knowledge of the truth, while I was at Lancaster." After his assurance of personal salvation, Otterbein, like Boehm, was filled with a fervent evangelical desire to share his story of redemption with his congregation and members of the community at large.

He introduced evening prayer meetings, home visitations, class meetings and open-air meetings. Otterbein's evangelistic approach was lead-

ing in a different direction than that favored by his Lancaster congregation.

Otterbein continued to serve the Lancaster congregation for six years and then moved to Tulpehocken, Berks County, for a brief pastorate. In 1760, Otterbein accepted the pastorate in Frederick, Md. In Frederick parishioners, in rebellion against Otterbein's exuberant pietism, locked him out of the church. Confident in his convictions, Otterbein began preaching in the cemetery. The differences of the day were eventually resolved and the door of the church was again opened to Otterbein.

On April 19, 1762, William married Susan LeRoy, daughter of a French Huguenot immigrant of Lancaster. William and Susan had no children. Susan

Please see OTTERBEIN, page 10

Otterbein: His journey

Continued from Page 9

passed away at a young age in 1768 and Otterbein never remarried.

In 1765, Otterbein returned to Pennsylvania as pastor of the church at York. It was two years later, in 1767, that he attended the historic meeting at Long's barn and began his friendship with Boehm.

In 1774, Otterbein responded to an invitation to a pastorate at a German Reformed Church in Baltimore. The original congregation had divided following unresolved disputes. The independent spirit of the newly organized fellowship was evident from the onset. While attending to the needs of this flock of rebellious parishioners who refused to accept the authority of the Reformed coetus, Otterbein nonetheless tried to remain faithful to his heritage as a minister of the Reformed Church. Unlike Boehm's excommunication from the Mennonite Church, Otterbein was never formally expelled from the Reformed Church and never renounced his membership in it.

During this time, Otterbein was also acting as the leader of a group of German-speaking pastors known as the United Ministers. Abe Sangrey records in his book titled, "Martin Boehm," that "Boehm was senior member and in charge of the evangelistic movement among the Germans." The group met biannually in Otterbein's Baltimore parsonage. It was through this united group of ministers that doors were opened for the establishment of the Church of the United Brethren in Christ. In 1800 at an annual meeting at Peter Kemp's farm near Frederick Md., Otterbein and Boehm were elected as the first superintendents or bishops.

Otterbein endured a serious illness and in approximately 1805 ceased attending meetings or preaching beyond the boundaries of Baltimore. Not having the strength to walk the short



A rendering of the "Great Meeting" on Pentecost Sunday, 1767, at Isaac Long's barn, when Philip William Otterbein embraced Martin Boehm and exclaimed "Wir sind brüder" or "We are brethren."

Four months after his death, Francis Asbury delivered an additional funeral sermon from Otterbein's pulpit, in memory of his close friend of 40 years

distance to the church, Otterbein sometimes preached from the doorway of his nearby parsonage. Otterbein died on Nov. 17, 1813. He had remained pastor for 39 years at the church that would eventually be named in his memory.

Otterbein's funeral service was preached in German and English and conducted

by close clerical friends of Lutheran, Episcopalian and Methodist Episcopal churches. Four months after his death, Francis Asbury delivered an additional funeral sermon from Otterbein's pulpit, in memory of his close friend of 40 years. Otterbein is buried in the graveyard, between the parsonage and the original entrance to the church.

The creation of a new denomination was never the intent of Boehm or Otterbein. It was rather the desire of both men to spark a reformation in the congregations with which they were affiliated and lead individuals to an assurance of a personal relationship with Jesus Christ. The primary goal of Boehm and Otterbein, united brothers in Christ, was the winning of souls for the kingdom. ■

The Lifetimes of Martin Boehm, (1725-1812), and Philip Wilhelm Otterbein, (1726- 1813): A Period of Transformation

BY DR. JAMES A. JOLLY
Boehm's Chapel Society

Martin Boehm and Philip Wilhelm [William] Otterbein lived during a period of upheaval and change, affecting all parts of living, including religion.

Pennsylvania was a particularly attractive place to settle: It was centrally located, with fertile soil and moderate climate. And William Penn had established a tolerant, pluralistic society, without the Puritanism of New England and the reliance on slavery that marked the South. About 99 percent of the inhabitants in English America were considered Protestant, and the system, culture and prototype were primarily of Anglo-Protestant derivation.

THE GREAT AWAKENING (1726-1756) CONSISTED OF A SERIES OF REVIVALS.

In 18th-century Pennsylvania, the first 25 miles westward were largely occupied by the English, many of whom were Quakers. Lancaster County (1729), the fourth county, came out of Chester County. In the next 50 miles the Germans were prominent; first came the sect people such as the Mennonites and Amish, and then the church Germans such as the Lutherans and Reformed. The next 75 miles was frontier, being settled by the Scots-Irish who were inclined toward Presbyterianism.

In the 18th century, intellectuals extolled "Reason," mainline churches were rather staid, and religious indifference was common. The Great Awakening (1726-1756) consisted of a series of revivals. In England the Methodist movement also accepted a heartfelt and expressive personal

Continued from Page 10

faith. A second Great Awakening was to occur, 1816-1825. It was intense, involving the frontier and then the city. Locally, the monastic Ephrata Cloister

was founded in 1732. One of the first American-born churches to use revival was the Church of the United Brethren in Christ founded in 1767 by Martin Boehm and Philip Otterbein at Long's barn in what is now Manheim Township.

Three months before the U.S. declared its second war with Britain, Martin Boehm passed away. His funeral service 200 years ago was conducted by his friend, Methodism's giant Francis Asbury, at Boehm's Chapel built in 1791.

Asbury also preached a funeral sermon for Otterbein, four months after his death in 1813, from the pulpit of present day Old Otterbein United Methodist Church.

TIMELINE:

- The French and Indian War (1754-1763), beginning in Pennsylvania.
- The Paxton Rebellion and massacre of Lancaster's Indians (1763)
- The American Revolution (1775-1783) sought to preserve a comparatively free society that after 1763 seemed threatened
- The Declaration of Independence set forth ideal ends, whereas the postwar Constitution prescribed means.
- The rise of political parties (1791-1801)
- The beginning of the factory system and mass production (1790 - 1813)
- The Louisiana Purchase (1803), doubling the U. S. for \$15 million.
- The War of 1812 (1812-1814).

James A. Jolly is a retired associate professor of history at Millersville University, and is a charter member and former president of Boehm's Chapel Society.

MAY 18 BUS TRIP TO BALTIMORE

Join us on a tour to Old Otterbein and Lovely Lane Cathedral and museum in Baltimore, Maryland, May 18, 2013. The coach bus will depart from Boehm's UM Church in Willow Street at 7:30 a.m. and return at 5:30 p.m. The trip will provide an excellent opportunity for confirmation classes as well as the general population to visit two of Methodism's early historic sites. There will be free time for lunch and to take in the sights, shops and ships of Baltimore's Inner Harbor. Upon returning to our home base, interested parties may remain for a free tour and to view the DVD of historic Boehm's Chapel.

Please be advised there is a short walk, of approximately two-three blocks, between Old Otterbein and Inner Harbor.

\$55 Boehm's Chapel Society members; \$65 nonmembers
Registration deadline is April 14, 2013

I am a member of Boehm's Chapel Society

I would like to receive discounts on this registration.

Please make me a member for 2013 (\$25.00 individual, \$40.00 family)

Reservations cannot be confirmed until payment is received. The canceled check will serve as your receipt. Questions: please call Dolores at 717-872-4133 or email boehmschapel@gmail.com We reserve the right to cancel the trip if minimum enrollment it not achieved.

Name: _____

Address: _____

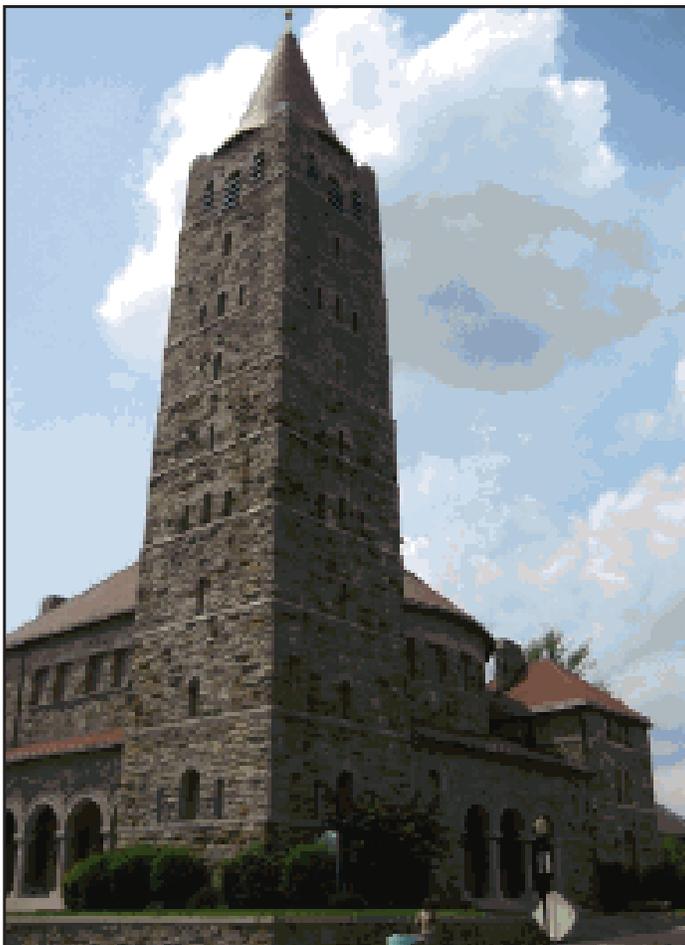
Telephone: _____ Email: _____

Name and contact telephone for emergency purposes: _____

Please make checks payable to Boehm's Chapel Society

Total remittance: \$ _____

Please remove or copy this page and mail to: Boehm's Chapel Society
 PO Box 272
 Willow Street, PA 17584
 Attn. Dolores Myers



The Lovely Lane Cathedral, above left, and the Inner Harbor will be two of the stops on Chapel Society's trip to Baltimore.



Abe Sangrey kept things under his hat

BY MARV ADAMS
*Vice President
 Chapel Society*

The circuit rider suit of clothes once worn by the late Rev. Abram Sangrey, a pastor at Boehm's United Methodist Church in the 1940s, and the heart and soul of Chapel Society, are hung by the pulpit in the chapel.

Over the years, people have tried on Abe's hat, only to mention how big it is. For most people, it fits right down on their ears.

I was the latest to wear Abe's hat and clothes for the "Stories from the Stone" program. As I waited for the program to begin, I checked to see if there was any way to stuff something into the

headband to give the hat a better fit.

What I found in the headband surprised me. There was a large heavy-duty index card folded up and stuffed in the band. It had writing on it.

Could it be words of wisdom from Abe, left to guide us when we found it? A map to buried treasure in the Chapel?

No, as it turned out, it was one of Abe's agendas. I thought for a moment it might be for a Society meeting. However, it looks more like an agenda for a reunion, since it lists a white elephant sale. The year 1980 is written on the card. I wonder how long it had been in the hat. Regardless, it's going back. I consider it history.

MEMBERSHIP FORM

Support the preservation and future ministry of Boehms Chapel: BECOME A MEMBER TODAY		
Membership Categories:		
Individual	\$	25.00
Family	\$	40.00
Contributor	\$	100.00
Sponsor	\$	250.00
Life Membership & Plaque*	\$	500.00
Patron Membership & Plaque*	\$	1000.00

Name: _____

Address: _____

City/State/Zip: _____

Telephone/Email (optional) _____

For Membership Year: June 1 20__ To May 31, 20__

Please return to:
Boehms Chapel Society
 P.O. Box 272
 Willow Street, PA 17584

Please remember to return your membership form for 2012-2013.

Membership dues support chapel preservation and programs, aid with newsletter costs and allow us to help support local evangelical outreaches at Rawlinsville Camp Meeting, LUMINA, Homes of Hope and the Evangelical Seminary in Myerstown.

RETURN SERVICE REQUESTED

NON-PROFIT ORGANIZATION
 U.S. POSTAGE
 PAID
 LANCASTER, PA
 PERMIT NO. 969

Boehm's Chapel Society
 P.O. Box 272, 13 W. BOEHM RD.
 WILLOW STREET, PA 17584