



A Historical Sketch of Carlisle's Second Presbyterian Church

By James and Janet Wylie



THE HERITAGE OF A JOURNEY OF FAITH

The graceful curves of today's Second Presbyterian Church welcome all to worship in a contemporary style building on ten wooded acres at the southwest edge of the Borough of Carlisle. The church campus includes the sanctuary, a chapel, a memorial bell tower, a memorial garden, a nature trail, a library, and a fellowship common area (the "Rotunda") with a bandstand and cooking and dining facilities.

The journey to the suburban tranquility of today's church venue began in the throes of a theological schism. In 1833, Second Presbyterian separated from what is today's First Presbyterian Church on Carlisle's central square. Initially the journey involved just a one-block move south of the square, where the new congregation built two successive church homes that served it well until the late 20th century. There, church life thrived during Carlisle's heyday small-town years, when the word "downtown" clearly represented the focus of cultural, economic and spiritual life. As the United States, and Carlisle, evolved and grew outward into suburbia, Second Presbyterian prayerfully reflected on its origins and progress, and considered its prospects for ministry, mission, and worship into the automobile-centric age. Anticipating and planning for growth and renewal, the congregation decided to build a third church home nearly two miles from the original downtown location.

Shepherded for 182 years by fifteen pastors and three associate pastors, Second Presbyterian's three church homes have each represented strong conviction and commitment to the worship of God, where a constant has been a welcoming congregation that celebrates every day as a new beginning, mindful of the precious heritage of its faith journey.

ORIGINS TO THE CIVIL WAR: SCHISM A LONG TRADITION

In 1832, seventy-seven members of what is today's First Presbyterian Church on Carlisle's central square, unhappy with the theological trending of its pastor George Duffield II (a controversy swirled around his publication, "Regeneration of a Sinner"), filed a petition with the Presbytery of Carlisle requesting separation from said church and asking permission to build a second Presbyterian church in Carlisle. As soon as the Presbytery granted the petitioners' request, they purchased land only a block south of the central square, at the southeast corner of Pomfret and Hanover streets. Construction of a new, neo-classical style building began in the spring of 1833 and services began that fall.

The scenario that a church would split and erect a start-up church of the same denomination only a block away seems incomprehensible, or at least improbable, today. However, for the Carlisle Presbyterians of the early 19th century, the 1833 schism was merely a reemergence of a long-standing feud extending back two generations. The Scots-Irish

Presbyterians who had crossed west of the Susquehanna River and established a small, log church along the Conodoguinet Creek in 1734, known as Meeting House Springs, were united in their fear of American Indians who posed a threat to their lives, but divided over theological issues. These issues were characterized as "Old School" and "New School" perspectives on, inter alia, theological doctrine, practice, and pastoral training and education. Deeper analysis of the issues and differences between the two schools is beyond the scope of this historical sketch, except to emphasize how serious the disagreements among Presbyterians were.

When the opportunity came to move two miles into the safety of the newly incorporated county seat of Carlisle in 1751, the parishioners made the move. However, they moved to two separate locations, each equidistant from a lot on the main square that each group coveted. The Old School parishioners worshiped on Louthier and Hanover, one block north of the square; the New School parishioners wor-

shipped one block south of the square on Pomfret and Hanover. For many years these groups met and prayed separately until finally agreeing, in 1786, to Terms of Union. Thereafter, the united group met in the stone church on the square. Coincidentally, the pastor of the New School group prior to the 1786 union was George Duffield, and the pastor of the Presbyterian church on the square, at the time of the 1833 split, was his New School grandson, George Duffield II.

In somewhat befuddling terminological irony, the “new” church (Second Presbyterian) was Old School, while the “old” church (First Presbyterian) was New School. Helpfully, Pastor James J. Ferguson (later Pastor Emeritus), reflecting on his congregation’s heritage in 1996, succinctly summarized the context of Second Presbyterian’s formation:

“This congregation... began as a group of parishioners who broke away from The Presbyterian Church on the Square. They did so to maintain their conservative theological position. The liberal experiential expression of faith which was then sweeping the country did not suit these believers. They formed the Second Presbyterian Church.”¹

Given the difficulties of fund-raising in general, how, one might ask, could the upstart 1833 breakaways believe that they could possibly afford to build a new church? Part of the answer is that the Presbyterian Church on the square had just sold, in 1827, the original Meeting House property on the Conodoguinet. Some of the bank stock obtained from that sale was transferred to the petitioners, covering the cost of the land purchase. In addition, the petitioners formed a committee of fifteen that raised subscription monies to cover the cost of design and construction.

During the early years of the new congregation, the first seven pastors served for an average of only 4 years each. Ironically, Reverend Daniel McKinley (1833-1838), installed as the first pastor of the upstart Second Presbyterian, an Old School congregation, was a protégé of First Presbyterian’s controversial New School pastor George Duffield II, who had encouraged him to enter the ministry. McKinley remains, to this day, the only Second Presbyterian minister born in Carlisle. The first church building was completed during his first year of service. He had a considerable interest in foreign and domestic mission work, and left to work in that field.

McKinley’s three immediate successors, Alexander T. McGill (1838-1841), Thomas V. Moore (1842-1845), and James Lillie (1846-1848), all had somewhat problematic and brief periods of service. McGill had health problems, but subsequently enjoyed a distinguished career in academia. Moore conflicted with members of the congregation, but following his departure gained prominence in the southern Presbyterian denomination that split off at the outbreak of the Civil War. Lillie, a native Scotsman, left due to unpaid salary (he had departed a previous pastoral call in Scotland for similar reasons). He subsequently continued his itinerant career elsewhere in North America.

Mervin E. Johnson (1849-1854) brought a steadying hand during a pastorate remembered as a welcome interlude of growth and harmony after the previous three problematic incumbencies. First and Second Presbyterian churches enjoyed a thaw in relations, initiating regular pulpit exchanges. Second Church’s rolls expanded by some 140 new members. Sadly, Johnson passed away while in service--the only Second Presbyterian pastor to die during his call.

The advent of the Civil War brought the pastorate of William W. Eells (1855-1862). Eells, a Connecticut native, was a passionate and articulate opponent of the forces of national disunion. For example, he regarded slavery as something of a necessary evil authorized by the Constitution, certainly not a sufficient cause for disunion or war. By 1863, though, after the Battle of Gettysburg, he had changed his tune. A sermon he delivered (in Pittsburgh) following that battle reveals that he believed the Civil War was a God-ordained vehicle for eliminating the national curse of slavery.

¹“Report of the Pastor for the Year 1995” presented at Congregational Meeting, January 21, 1996. Second Presbyterian office Annual Reports files.

Reverend John C. Bliss (1862-1868), a native Alabaman, was serving in his first year with the church and was in the pulpit on Sunday, June 28, 1863--a signal moment in Second Presbyterian history. The church was one of only two Carlisle congregations to conduct divine services during that Sunday of the brief Confederate Army occupation of the town. Enemy soldiers, welcomed into the pews, shared the worship of God with Second Presbyterians. The church's cash book entry for the day was, "*no collection Mr. Bliss preaching.*"² This was a rare moment of humanity during the Civil War supplanted, within days, by the overwhelming flow of wounded soldiers of both armies into Carlisle from the Gettysburg bloodbath. The war took at least six lives closely associated with Second Presbyterian, including a former sexton and his son.

POST-CIVIL WAR TO EARLY 20TH CENTURY: LONGEST PASTORATE, MISSION GROWTH

The forty-year pastorate of the Reverend George Norcross (1869-1909) remains the longest among all Second Presbyterian pastors. Following his arrival, the congregation voted to demolish the neo-classical style church that in its 37th year was in need of major repairs. Second Presbyterian erected, in 1870, a new church building of traditional, New England style design on the slightly expanded Pomfret and Hanover property. The 'second' Second Presbyterian Church then stood for about 100 years. Additionally, shortly after Norcross's installation, the Session authorized establishment of a Pastor's Library, dedicating one Sunday collection a year to book purchases, an initiative that would, in Norcross's words " . . .long exert a salutary influence on the culture . . .of successive pastors."³ The Pastor's Library was an antecedent to today's wellstocked church library, not just for the pastor, but also for the congregation.

The theological issues that had so divided the Presbyterian Church at large had faded away by the post-Civil War era. Although the two Carlisle Presbyterian churches never reunited, friendly relations continued. A 'Social Reunion' of First and Second Presbyterian Churches, held on July 27, 1876 (the nation's Centennial) featured a piece of verse penned by Pastor George Duffield II, whose theological positions had precipitated the 1833 separation. It was titled "A Cumberland County Yankee Doodle" by "E. Pluribus Unum."

Mission work expanded under Norcross. At home, the Biddle Mission brought Christian education and evangelism to the poor east side of Carlisle. This Second Presbyterian mission effort lasted to the middle of the 20th century. Abroad, Second Presbyterian outreach extended as far as Japan. Parishioner Oliver Green traveled there in 1873, serving as a Presbyterian missionary in the Yokohama-Tokyo area for seven years.

Famous Presbyterian missionary and explorer Sheldon Jackson was a regular visitor to Carlisle and Second Presbyterian during the late 19th and early 20th centuries, where his sister Louise was Pastor Norcross's wife. Sheldon Jackson had an amazing career of mission and ministry among North American native peoples throughout the West and Alaska, evangelizing and establishing churches and schools. He often preached at Second Presbyterian when he visited Carlisle. Something of a mission partnership developed among Jackson, Norcross, and U.S.

Army Colonel Richard Pratt, who established the Carlisle Indian School and was a Second Presbyterian. Some of Jackson's Indian converts came to Carlisle to attend the Indian School and were welcomed into church life.

One of Jackson's biographers nicknamed him the "Alaskan Apostle" for his work on America's last fron-

²"Second Presbyterian Cash Book, 1861-1871. The Treasurer was "M. McClellan".

³*Review of Twenty-five Years*, Anniversary Sermon by Rev. Geo. Norcross, January 1, 1894. Copy in Second Presbyterian Archives, Dickinson College Library Special Collections.

tier. He is credited by some with forestalling starvation among the Aleuts, and even preventing their extinction, by introducing reindeer from Siberia and Lapland to replace depleted native fisheries and hunting grounds. Poet Marianne Moore, who in her youth and early adulthood was a Second Presbyterian and a teacher at the Indian School, later (1941) immortalized this initiative in verse. Her poem "Rigorists" described Jackson's import of livestock for the benefit of native Alaskans as a "gift" of "Santa Claus' reindeer".⁴ Moore, whose family lived on North Hanover Street, was welcomed during her girlhood into the cultured, intellectual atmosphere of the Norcross family, which had four daughters. The esteem in which she held Reverends Norcross, Jackson, and Kellogg, (successor to Norcross), is revealed in her prose and in her poetry.

George Norcross's remarkable forty-year pastorate, bridging the 19th and 20th centuries, earned him Pastor Emeritus status, conferred at his retirement ceremony in 1909.

LATER 20TH CENTURY: DOWNTOWN TO NEW DIRECTIONS IN THE SUBURBS

The post-Norcross era of the church has seen another seven pastors at her helm. Reverend Edwin H. Kellogg (1909-1916), another deeply intellectual pastor and former missionary in India, followed Norcross in the Second Presbyterian pulpit. He conducted classes in Hebrew poetry, which eventually inspired another poem from Marianne Moore's early work, "The Past is the Present", in which she recalls Kellogg as saying, in part, "*Hebrew poetry is prose with a sort of heightened consciousness*"⁵

Various modernizing changes in church routine occurred during Kellogg's pastorate, such as the replacement of pew rents by an envelope system, the use of individual communion cups, and the publication of a weekly bulletin. One of his parishioners, Miss Mary Frick, interviewed for a church newsletter article, shared a precious memory of Kellogg: "*I became a member of the Second Presbyterian Church in 1906...I had always been interested in missions, and while under the influence of Doctor Kellogg's many fine sermons, I decided to make that my life's work, and began training for that service.*"⁶ Kellogg had a long career in academia teaching philosophy and religion following his Carlisle interlude, and returned to Second Presbyterian to preach an anniversary sermon during the church's centennial celebration in 1933.

Reverend Glenn M. Shafer (1917-1948) shepherded the church through two world wars and the Great Depression during his 31-year pastorate. He played a leadership role in founding the Presbyterian Home now known as Green Ridge Village in Newville, Pennsylvania. One parishioner, Corinne Ramsey Humer, wrote of Pastor Shafer, "*Doctor Shafer was an exceptionally fine preacher. His ability to find exactly the right words to express his thoughts and to paint vivid word pictures was marked. ... One such was entitled 'The Overplus of God.' 'God did not need to make so many things so beautiful to provide for our needs,' he said.*" Shafer's sermon then moved on to describe numerous natural wonders. Corinne wrote "*... it added a new facet to my understanding of 'God so loved the world.'*"⁷

⁴ *The Complete Poems of Marianne Moore*, The Macmillan Company/The Viking Press, 1967, p. 96. "Rigorists". The poem is easily found by Internet search engines.

⁵ *Becoming Marianne Moore: the early poems, 1907—1924*, The Regents of the University of California, 2002, p. 32, "The Past is the Present", from *Observations*, 1924. As with "Rigorists", this poem is accessible through Internet search engines.

⁶ *Second Chronicles*, May 1976

⁷ *Second Chronicles*, April 1975

During decades when America greatly changed socially, economically, and politically, Shafer was almost certainly the last Second Presbyterian pastor to routinely turn out in a formal morning coat. Another parishioner, Peggy Frey Ferrell, shared her memories of church life in the 1930s and 1940s: *“Our minister, Dr. Schafer (sic) always wore a mourning (sic) coat, and looked very proper. The same said look was true of several of the older church members...two older women in particular...looked very ‘Victorian’ each Sunday...”* Peggy went on to describe the election of Shafer’s successor: *“I remember the congregational meeting...for the purpose of voting to extend a call to Rev. Charles Davis. One of these women had said that she was going to vote against calling Rev. Davis because he wasn’t ‘dignified.’ She was shocked when she had personally seen him ‘roll up his shirt sleeves and play baseball with church young people!’...She raised her hand and voted ‘no.’ (As a young person who would like to see the minister play baseball, I voted ‘yes’...)”*⁸

During the service of Charles H. Davis (1948-1958), a nearly year-long pastor exchange in 1952-3 brought Reverend James Hutchinson of Wormit Parish Church, near Dundee, Scotland, to the Second Presbyterian pulpit. Long-time parishioner Gene Schlosnagle recalled in 1994, *“Some of us were concerned about Mr. Hutchinson’s driving ability. Because he came from Scotland, he was used to driving on the left side of the road. For the most part he didn’t drive on the left side here, but he did tend to take a bit more than his share of the street.”*⁹ Hutchinson’s son Scott also became a Presbyterian minister. He and his family paid a visit to Carlisle in 1974, reconnecting with his parents’ American “Second Family.” Pastor Davis returned to Carlisle in 1976 to participate in community celebration of the nation’s Bicentennial, delivering a sermon (in First Presbyterian) on “Religious Heritage 1776”.

Reverend Kenneth W. McCracken (1959-1965), who had served as a WWII Navy chaplain, steered the church through the first half of its final dozen years in downtown Carlisle. Gene Schlosnagle described a light moment at worship in approximately 1963, when he and another elder, assigned to remove the cloth covering the elements for communion, awkwardly mixed up the intended solemn process. They alternated several times between one holding the “crease in the middle” while the other “had the cloth by the corners.” Meantime, *“Mr. McCracken was looking out over us, singing ‘Just as I am without one plea’ along with the congregation, pretending everything was going to plan.”* The congregation cracked up and many *“couldn’t continue to sing.”*¹⁰ On a more serious note, the church helped resettle a Cuban refugee, Luis Del Nodal, during McCracken’s tenure.

Second Presbyterian’s final half-dozen downtown years were the beginning of the long pastorate of James J. (Mike) Ferguson (1965-2006). Shortly after the new pastor’s arrival, Del Nodal, in gratitude for the church’s help, made a large wooden cross for the congregation. It stood in the downtown sanctuary during the church’s final years on Pomfret and Hanover.

Ferguson’s pastorate brought to fruition an idea that had been considered some years before his arrival i.e., instead of leveling an aging building that was too expensive to repair and rebuilding in town where expansion and parking posed seemingly unsolvable problems, why not move the whole congregation out of town and start fresh? The sense of vulnerability to Indian attacks that had prompted the two-mile move into town in the 18th century was an almost unimaginable concept to a 20th century congregation. Instead, a two-mile move to a suburban setting, accommodating the automobile-centric lifestyle of its current members, and offering sufficient space for future church expansion as membership grew, seemed an optimal solution.

⁸ *Church Memories*, Parishioners’ recollections, compiled approximately 1994-5.

⁹ *Ibid.*

¹⁰ *Church Memories*.

The move was to be complex and expensive and the congregational decision process engendered considerable controversy and vigorous, sometimes heated debate—as with the original 1833 split and the 1870 building replacement. Yet, after 147 years in its original location just one block south of the main square in downtown Carlisle, the congregation voted to make a third new beginning, with a brand new church home in a suburban setting, at 528 Garland Drive.

The congregation began worship in the new structure in fall 1971; in June 1972, nearbiblical flooding levels associated with Hurricane Agnes struck Pennsylvania. Although the new building's lower level was badly flooded, cleanup and repairs resolutely proceeded. Also, the large Del Nodal wooden cross, of great sentimental value to the congregation, was transferred to the new sanctuary, where it remains to the present day.

With the move to the new location, the church added the position of associate pastor. Pastor Ferguson recommended, and the church called Reverend John L. (Jack) Larson (1972-2002), who had teamed with Ferguson during an earlier pastoral call. The Ferguson-Larson partnership in ministry brought stable leadership as the congregation settled into its new location in the southern suburbs of Carlisle. Pastor Ferguson, while at the downtown church, had encouraged the formation of an Interpretive Movement Choir group of teenage girls of the congregation, which flourished during the sixties and seventies. The girls' unique ministry of music and dance, sometimes performed in other churches and venues, was enthusiastically received. Overseas ministry support included a missionary couple in Iran and a medical clinic in India. The church also sponsored a Vietnamese refugee family's resettlement in Carlisle in 1975. Pastor Larson developed a very active, ongoing mission partnership with a Mexican congregation, beginning with a Youth in Partnership in Mission work-study trip in 1977. The church added, in 1983, a second Sunday service at 8 o'clock. In 1989 a major expansion added a wing of music space and a chapel, significantly enhancing the church's capacity to host a full spectrum of Christian worship, education, music, and other activities.

The extraordinary Ferguson-Larson collaboration in ministry and music (as Larson was dual-hatted as music director most of his tenure), earned them each designation as Pastor Emeritus in 2015.

Senior Pastor Reverend James A. Gilchrist, (1997-2006) spearheaded further renovation and expansion of the church building, including much more commodious staff office spaces. "Small Group Ministries" began and flourished, a program in which up to a dozen individuals "*gather around a common interest in the context of Christian fellowship.*"¹¹ Examples include book discussion, Bible study, parenting, retirement, men's fellowship, and substance abuse, among other issues an informal group may find compelling. In 1998 Gilchrist initiated a contemporary service focused on young people. Also during his pastorate, the church helped resettle two war refugee families (Afghan and Bosnian).

The precedent of having an associate pastor position, established by Larson's long service, has continued. Pastor Juliann V. Whipple (2001-2002) followed Larson, who remained music director until retiring in 2002. Reverend Jennifer J. McKenna, current associate pastor, has served since 2004.

CARLISLE'S SECOND PRESBYTERIAN CHURCH TODAY

The third Second Presbyterian Church building's design is still considered "contemporary" although the "new" church is now nearly a half-century old. Renovations and upgrades to facility and equipment occur regularly, keeping the church home comfortable and welcoming. The attractive 10-acre Garland Drive venue, initially on the border of town and country, is now surrounded by homes. Development has significantly extended into townships surrounding Carlisle, as anticipated in planning a half-century ago for the church's new suburban beginning.

¹¹ *Small Group Opportunities*, Second Presbyterian information pamphlet, Spring 1998

Today, under the compassionate leadership of senior pastor Reverend Dr. Jeffrey W. Gibelius (installed 2007) and associate pastor Reverend Jennifer J. McKenna, the work of Second

Presbyterian continues. On their watch, the congregation came intact through the trials of the 2008 Great Recession, rededicated to continued ministry, mission, and worship into the 21st century.

Mission work at home and abroad proceeds apace. 2015 marked the completion of a major five-year mission commitment, which bootstrapped homeownership among poor villagers in Honduras. The mission partnership between Second Presbyterian and the Hondurans created an entirely new village, called Cerro Azul (Blue Hill). Additionally, the church supports a missionary couple in Lithuania. Locally, the church supports numerous outreach ministries and charities. Examples include Project Share, Carlisle Cares, Truck Stop Ministry, Habitat for Humanity, Samaritan Fellowship, Cumberland County Prison Ministry, and the Cumberland County Clean Air Board. Twice a year the church conducts the very popular “Whale of a Sale”, when donated goods are sold with the proceeds going to charitable and mission work. The “Celebrate the Arts” cultural ministry, developed by former music director Andy Hoke, brings rich performances by top-quality guest musicians into the sanctuary, free to all.

The weekly rhythm of church life is highlighted by Wednesday evening “Kirk Nights,”¹² when the Rotunda is the scene of family dinner preceding fellowship activities—worship, discussion groups, and musical practice. Pastor Ferguson wrote in 1978, “*There is much spiritual treasure to be gathered by mining the riches of Wednesday nights in Second Presbyterian.*”¹³ Sundays include the two traditional morning services (8 and 10:30), and the “contemporary” service, much evolved since its 1998 inception. Popular among the younger set, this service is now known as “IGNITE”—a more “*casual, interactive, and intimate experience.*”¹⁴

THE DUTY OF REMEMBERING THE PAST: 21ST CENTURY PROSPECTS

During his tenure, Reverend Norcross requested preparation of a history of the church for the 50th anniversary celebration. Joseph Murray, a member of the church and son of William Murray, one of the original seventy-seven petitioners, delivered an oral presentation for the 1883 celebration. His daughter later published the lecture in book form in 1905. Norcross himself coauthored a detailed history of the Carlisle Presbytery. These early efforts at capturing church history are valuable resources that parishioners have studied and later church historians have built upon.

Pastor Norcross positively invoked “*The Duty of Remembering the Past*” in his farewell sermon in 1909, saying:

*“It is very good for us to remember the way in which God has led us. There was a reason for every step of the way, and we will not profit from the discipline of our school unless we make a study of the past.”*¹⁵

Second Presbyterians, following Norcross’s precedent and farewell injunction, developed a tradition of periodically celebrating their progress and considering their prospects on special occasions. Such occasions included the church’s 50th, 100th, 125th, 150th and 175th anniversaries; the 100th anniversary of Carlisle Presbytery; Cumberland County’s 250th anniversary; the nation’s Bicentennial; and various milestones within individual pastorates. In 2013, Second Presbyterian celebrated the 150th anniversary of the moment during the Civil War when the congregation welcomed enemy soldiers into the sanctuary to share the common worship of God.

¹² “Kirk” is Scottish for “church”.

¹³ *Report of the Senior Pastor*, Annual Reports for the year 1977, January 15, 1978.

¹⁴ <http://www.growwithsecond.org/ignite/> accessed 11/19/2015

¹⁵ *Forty Years in the Wilderness*, Rev. George Norcross, D.D., a sermon delivered on his 40th Anniversary with Second Presbyterian, January 3, 1909. Copy in Second Presbyterian Archives, Dickinson College Special Collections.

The 175th anniversary celebration, in 2008, remains within the memory of most of today's Second Presbyterians. Parishioner and local historian Jeff Wood developed a bus tour of Carlisle venues from the perspective of church history. A special worship service preceded a unique panel discussion among the six current and former pastors still living. They were:

Reverends James J. (Mike) Ferguson, John L. (Jack) Larson, James A. Gilchrist, Juliann V. Whipple, Jeffrey W. Gibelius, and Jennifer J. McKenna.

This joyous occasion became a teaching moment as the pastors reflected on the life of a church that has produced a rich history of ministry, mission and worship as an independent congregation within the Presbytery of Carlisle, Pennsylvania. Her history is an important part of the Presbyterian denomination's growth in North America, during years of exponential expansion of the United States and steady development of Cumberland County.

Over the years, Second Presbyterians established a solid record of caring, compassion, and inclusion, both within the local community and well beyond the limits of the Cumberland Valley. Mission and outreach extended as far as the American West, the Alaskan frontier, and

Japan during the 19th century. More recently, there have been mission partnerships in Iran, India, Mexico, Lithuania, and Central America. Refugee families from war-torn regions resettled in the United States with Second Presbyterian assistance.

2021 will bring the 50th anniversary of the third Second Presbyterian Church home, and 2033 the church's 200th anniversary. These milestones will be new opportunities to celebrate and consider past accomplishments as reference points guiding future endeavors in Christian ministry.

Pastor Gibelius, speaking at the 2015 induction worship service designating Mike Ferguson and Jack Larson as Pastors Emeriti, described their joint ministry with the following words: "*They have served your people with energy, intelligence, imagination, and love.*"¹⁵ During their exemplary service, and through the many earlier pastorates, the church experienced and adjusted to profound changes in the social, political, economic, and religious environment, at home and abroad, through war and peace. Second Presbyterian continues to do so today as her work continues into the 21st century.

Given the warfare, famine, and disease-filled start to the century, and increasing concerns for the viability of human stewardship of the earth, the church's work is manifestly not done. May the example of her Pastors Emeriti's "*energy, intelligence, imagination, and love*" always inspire future servants of Carlisle's Second Presbyterian Church.

Written November 2015

¹⁵ *A Service of Celebration for Pastors Emeriti*, Worship Bulletin, February 15, 2015.

WORKS AND MATERIALS CONSULTED IN PREPARING THIS HISTORICAL SKETCH

Sources of direct quotes are credited in footnotes.

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The above publications are available in the Second Presbyterian Church library, except for *The Complete Prose of Marianne Moore*, which is available in the Dickinson College library.



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528 Garland DR
Carlisle, PA 17013
717-243-4571
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