



Dedication

This book is dedicated to our founding leaders and charter members who had the foresight, energy, and wisdom to make Orangewood Presbyterian Church a reality and a true “Living Oasis in the Desert”.



A Living Oasis of Faith in Christ



Photo by Wayne Collins

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Introduction



Orangewood Presbyterian Church Celebrates Fifty Years *"Fifty Years of Bearing Fruit"*



Photo by Wayne Collins

Orangewood Presbyterian Church celebrated its fiftieth anniversary on December 13, 2003. This anniversary book has been prepared to commemorate this event. It is a collection of our history and experiences as we have traveled through the past fifty years. This book is the result of material developed for the website, www.opcatfifty.info by Bob Wells with comments received from members past and present. Special thanks to John Donaldson and Dorothy Chamberlin, who collected much of the information.

Our formal celebration, called "The Grand Event", was held on November 16, 2003 at 4:30 p.m. on the church campus. The theme for our celebration was "Fifty Years of Bearing Fruit."

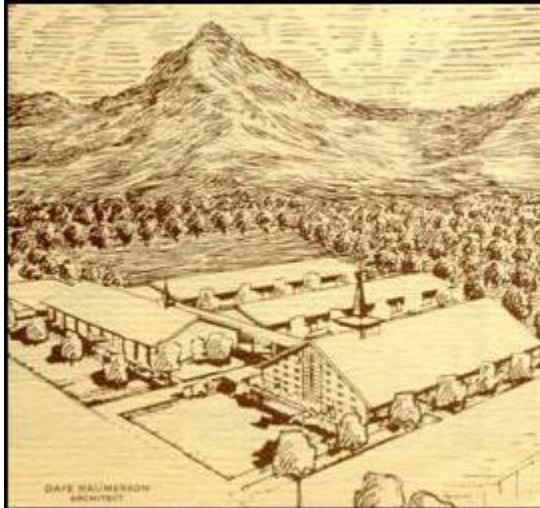
Remember to visit Orangewood's main website at www.orangewood.info.



History



How It All Began



In the beginning it was a vision of. Rev. Doug Vance, First Arizona Synod Executive. As the result of a study by representatives of the Board of National Missions, a priority was given for the development of a new church in the north central Phoenix area. A church was needed in this area to serve the Presbyterian people living there. At that time the site for the new church was more than four miles from the nearest church of our denomination.

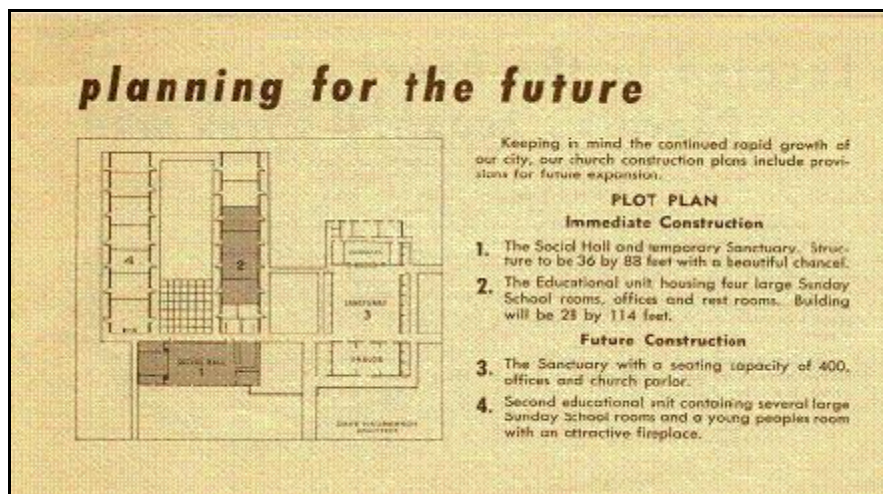
Subsequently a call was extended to Rev. and Mrs. Leonard "Pat" Patterson. They arrived September 1st, 1953, and the following week, Rev. Patterson, accompanied by Rev. Morton of the Board of National Missions, began a door-to-door survey of the district. Services began on September 20th in the Patterson home and a few weeks later were transferred to the Richard C. Simis School. The group was officially organized as a Presbyterian Church on December 13, 1953, with 100 members.

Fifty years ago this area was "way out in the country". The Arizona Canal at Indian School was the northern boundary of the city. This area was mostly citrus groves. At one time there was a trolley that ran on Glendale Avenue from the Village of Glendale through agricultural areas to 7th Street. This community was called "Orangewood." Betty Waters, a Charter Member, won the naming contest by suggesting the church be called "Orangewood."

The site chosen for the new church was in the 7400 block of North 10th Street. Mr. H. Wasser, an elder of First Presbyterian Church, and owner of Wasser Nursery on 12th Street just north of Glendale Avenue deeded the church 3/4-acre; the church bought 1 1/4 acre for \$5,000 with an option to buy an additional acre for \$1,000. Wasser gave \$6,000 in land the first 2 years. When the transaction was completed in January of 1955, the church had secured three acres the largest tract of land owned by any Presbyterian church in Phoenix. In 1963 the church bought another acre for \$13,000. One quarter of that acre was set-aside for the Manse.

Planning for the new church soon got underway. The theme for the new building program was "Building Now With a Strong Faith in Our Future". Architectural plans were developed. The concept for the new church on the planned site is shown. The construction of the Social Hall and temporary Sanctuary and the Educational Building (see 1 and 2 on plot plan) was estimated to cost \$50,000.

In order to make this construction possible the National Board of Missions made available \$20,000. The balance of \$30,000 was raised over a three-year period by the generous giving of our people. Buildings 3 and 4 were to be constructed at some future date when our membership growth necessitated the additional facilities and makes such additional expenditures possible.



Remembering

by Dorothy Chamberlin

Getting Started

Did you ever wonder how Orangewood Presbyterian Church came to be? Who started it? Why this location was chosen? Where in the world the name "Orangewood" came from?

In the beginning it was a vision of. Rev. Doug Vance, First Arizona Synod Executive. He appointed the Rev. Claude Morten, a representative of the Presbyterian Board of National Missions, and the Rev. "Pat" Patterson, organizing pastor, to lay the ground work for a new Presbyterian Church in this area.

During the summer of 1953 "Pat" and Claude walked miles of streets in this area telling residents of the new church and inviting them to services in the home of "Pat" and his wife, Helen. By September the group had outgrown the Manse, so arrangements were made with the Madison School District for the use of the Simis Elementary School Cafetorium for Church School and Worship services.

50 years ago this area was "way out in the country" - the Arizona Canal at Indian School was the northern boundary of Phoenix. This area of the Madison School District was only 30% settled. The first choice for the location of the new church was Glendale and 12th Street, but that had been designated for Our Saviors Lutheran Church.

This area was mostly citrus groves. Mr. Wasser, an elder of First Presbyterian Church, and owner of Wasser Nursery on 12th Street just north of Glendale Avenue deeded us 3/4 acre; we bought 1 1/4 acre for \$5,000 with an option to buy an additional acre for \$1,000. In 1963 we bought another acre for \$13,000; 1/4 acre was set-aside for the Manse. Wasser gave \$6,000 in land the first 2 years.

At one time there was a trolley that ran on Glendale Avenue from the Village of Glendale through agricultural areas to 7th Street. This community was called "Orangewood." Betty Waters, a Charter Member, suggested our church be called "Orangewood." She won the name contest.

The Early Days

It was an exciting time! We had looked forward eagerly to the day we would be worshipping in the Simis Cafetorium. It was a joyful and enthusiastic congregation that met for its first services in September 1953. Following Sunday School and Worship, the first order of business was to elect a Planning Committee. Paul Hughes, Harold Wagner, Bob Capps, James Carter, Bob Ash, Ona Hardy and I were elected.

We spent many hours dealing with the "nitty gritty" details involved in planning for our organizational meeting which was scheduled for December 13, 1953. Our last task was to choose a slate of Elders for the congregation's approval.

We nominated Paul Hughes, Harold Wagner, Bob Ash, Glenn Jones, Fred McFarland, and James Carter. They were duly elected by the congregation and ordained during our Organizational Service, December 13th. Their tenure was determined by drawing lots. Fred McFarland was Orangewood's first Clerk of Session. John Waters was appointed Sunday School Superintendent.

The Commission on Church Extension of the Presbytery of Phoenix was in charge of our organizational services. The Rev. Doug Vance had the sermon -"The Keys of the Kingdom." There were 100 members received as Charter Members, and the Charter was extended to all persons joining Orangewood on or before January 10, 1954. Charter Membership Certificates were given to 116 members on January 16,1954. Our budget for that first year was \$4,033.60 - total collections for 1954 were \$6,000. The Board of National Missions paid our Pastor's salary - \$3,600; Rent - \$900; Pension - \$372.62.

Of course, the "fly in the ointment," so to speak, was that we had the use of the Simis Cafetorium only on Sunday mornings. If we wanted any socializing, it was up to us to do some creative planning. No problem!

Orangewood's first Ice Cream Social was held in John and Betty Waters' backyard. Those responsible for making the ice cream met in the home of Chuck and Lone Bullard, bringing their freezers with them. There they did the mixing and freezing and then carted it all over to the Waters' home. A wonderful time was had by all!

Chuck Bullard, who was working for a school district, organized a "Watermelon Feast and Swim Party" at the Community Pool at Dunlap and 2nd Street. They reserved the pool for a weekend evening. The schools in Chuck's district paid \$20 a ton for watermelons, so he was able to get our melons CHEAP. He also knew a vendor at Central and Osborn who let him cool the melons in his walk-in cooler. Chuck and his helpers trucked the melons to the pool site, but since the pool was fenced in, they had to park the truck on 2nd Street as close to the fence as possible. Some of the men then tossed the melons over the fence to others to catch. What fun!

We wanted to have a Vacation Church School, so we came up with the idea of "Carport Vacation School." Each class was held in a carport of neighboring members. Can you imagine such a thing-taking place today? It worked beautifully for 2 weeks in June 1954 and 1955.

The Women's Association, which was organized in January 1954, sponsored a Spaghetti Dinner in the Sunnyslope Presbyterian Fellowship Hall. It was also on a hot summer day, and the Hall was not air-conditioned - just ceiling fans!

These are a few examples of our extensive activities. Don't you agree they are "creative?"

Here are some bits and pieces of Orangewood's early days – not necessarily in chronological order.

January 19, 1954, the women of the church were invited to the home of Helen and "Pat" Patterson, our first pastor, for the purpose of organizing a Women's Association (which later became United Presbyterian Women). Three Circles met morning, afternoon and evening. The Association held its first Fiesta in November to raise money for small essentials for the kitchen. They also had a "Dish Towel" Morning Coffee. Each guest was asked to bring a dishtowel for our kitchen.

On March 4, 1954, the Women's Association started serving coffee following Sunday services. This was a "responsibility delegated" by the Session. In March we also began having Church greeters on Sunday morning. We were still meeting in the Simis Cafetorium.

The "Men's Club" was organized for the "express purpose of encouraging fellowship and growth in our church through calling activities". At one period, the women's Circles took turns serving the "Men's Club" dinner before they went calling. Both men and women called on prospective new members and people who hadn't been to church for a while just to see how they were and have a visit.

In June we began the tradition of presenting Bibles in church to those children from the Primary department who would be entering the Junior Department of Church School.

John and Betty Waters felt it was too bad we couldn't have a reception for New Members. On November 17, 1954, they had such a reception in their home. They don't remember doing it, but I found out about it!

By fall 1954 we were excited as we faced the challenges of Orangewood's first Building Fund Campaign. It was scheduled for November 1-7, 1954, and our goal was \$30,000. At the end of the week pledges totaled \$31,628.

On April 28, 1955, the contract for \$46,236 had been signed with Ray Peterson to build Fellowship Hall and the South Wing of the Christian Education facility. This did not include heating and cooling equipment. Harold Burns was concerned about the possibility of fire while the buildings were being constructed, so he furnished \$50,000 in fire insurance.

September 25th at 7 pm, a joyful congregation gathered for the dedication of our new buildings and to accept the keys from Presbytery for Fellowship Hall and the South

Wing of the Christian Education facility. Our first worship services in Fellowship Hall were held September 29, 1955.



A Home of Our Own - c.1955 (Note Dirt Road)

Mission and Fellowship

Two organizations contributed greatly to the life of Orangewood in the early days – the Women’s Association and the Sandjammers.

Our Women’s Association was very active in all phases of life at Orangewood and in Presbyterial (Presbyterian Women in the Presbytery of the Grand Canyon). In 1969 they “disaffiliated” from Presbyterial and our women regrouped as Orangewood Service Group. They met twice monthly for fellowship and work. Over the years until 1983, the Service Group made and distributed thousands of articles to Desert Mission, “Back to School Clothing Drive”, NPCM (North Phoenix Corporate Ministry), Visiting Nurse Service, VA Hospital and the Esperanza Hospital Ship. They also took an offering each month and gave money gifts to Human Resources, Tsan Family, Desert Mission, Salvation Army, Navajo Health Foundation, and Headstart. In 1983 they again joined Presbyterial as UPW (United Presbyterian Women). Our PW at Orangewood are still involved in Bible study, mission, ministry and friendship. Current mission projects include: Fellowship of the Least Coin, Cook College, Ganado and John C. Hyson School for Native American Children.

Several years ago Evelyn Burns wrote the history of the Sandjammers: Traditionally the couples clubs (or Mariners) of the Presbyterian Church were named for Clipper ships, but we felt our name should be indicative of the desert...the name “Sandjammers” seemed appropriate.

Our first priority was getting acquainted and accessing the talents of our members. In the beginning most of the maintenance of the church was done by volunteers, and most Saturdays were workdays. The men mowed the lawn, built cabinets, tables, etc. The women brought flowers for the altar, cleaned and arranged the Church School rooms, and always kept the kitchen in order.

We tended the nursery on Sunday Mornings as our "Cargo." We brought cans of food to our meetings and regularly donated food and clothing to the food and clothing banks. Our pancake suppers were our number one fund raising events. We even had Aunt Jemima herself several times!

Ultimately there were four couples clubs distinguished by age ranges: Sandjammers, Cactus Clippers, Road Runners and Desert Dinghies. The Desert Dinghies remains and became an active fellowship group with not only couples but also singles. Members continue to plan monthly activities for the group. The age range is generally 50-70 now.

Under Pastor Patterson's leadership, Orangewood began a long history of sharing itself with refugees from other countries. In most cases this has been an especially rewarding experience. Learning to live in a new country and changing habits is sometimes hard for adults and most churches find an occasional situation where it doesn't work out. There are others who are extraordinarily adaptive to change and come with a terrific attitude. Such people were Jake and Nancy Hartkamp and their four children who came to us in 1960. The Mission Board was urging churches to invite families from the Netherlands where there had been much immigration from Indonesia. Jake had been in a Japanese prison camp in Indonesia, and upon his release returned to his homeland. Len and Jake and Nancy were very much a part of the congregation and were invaluable in assisting with other newcomers. Nancy is still an active member.

The Tsan family was among the "boat people" from Laos. Speaking no English they only wanted a job for the father, Chu Nam, and school for their four children. Many members helped them learn English and how to function in Phoenix. They developed a restaurant in Tempe and then started The Great Wall Buffet in Sun City. Many other family members subsequently came to Phoenix. They have all prospered and brought great satisfaction to those who knew them.

"Pat" Patterson had been hired as our organizing pastor and with strong support from the Synod and our session he stayed on until October 11, 1960, when he announced he would be leaving. He left on March 1, 1961. The Rev. Sam Lindamood was called in July and was installed as pastor in September 1961.

The Lindamood Years

The Rev. Sam Lindamood, his wife, Ann, and their 3 delightful little daughters, Robin, Wendy and Peggy, arrived Sept. 1, 1961. It was the dawn of a new, exciting period in the life of Orangewood.

Sam challenged us to see beyond our orange grove, to go into the community to serve, but to always return to the Church for spiritual nourishment to strengthen us for the tasks before us. He admonished us to enjoy and make the most of each day, to discover who we are as human beings and to accept our responsibilities as Christians.

It was a joy to work with Sam, and we tried many programs. One such program that Sam and Duane Holloran (an assistant pastor) led was small groups of 8 persons. The purpose was to learn, support, care and trust one another with love. Lifelong friendships were forged.

Sam didn't always get his way. The first year he was here, he suggested we discontinue the tradition of giving bibles to the Primary children entering the Junior Dept. He felt very strongly that should be the responsibility of the parents. We agreed, BUT we pointed out that in all probability some parents would fail to give bibles, and we would have hurt and embarrassed children. It took several years but Sam finally gave in. Therefore our tradition of giving bibles continues today.

One of Sam's favorite quotes was that he "came to comfort the afflicted and to afflict the comfortable," and that he did! In all his years at Orangewood, Sam never permitted us the luxury of self-satisfaction!

Under Sam's leadership, we became amazingly open to new ideas, accepting innovation and new methods. Individually and collectively the members of Orangewood became very active in community services. To mention a few: North Phoenix Corporate Ministry, Ministry to Urban Phoenix, Barrio Youth Project, League of Women Voters, Arizona Boys Ranch, Veterans of Foreign Wars, Boy Scouts, Girl Scouts, Food and Clothing Banks, LEAP, Mobile Angels Meal Service (MAMS), etc.

In July 1962 the Rev. Robert Schmidt became our first Assistant Pastor. Bob worked with the youth and Church School for 2 years before returning to continue his studies at Princeton. In January 1964, the Rev. Lawrence Manross was added to our staff and later became Associate Pastor.

On World-wide Communion Sunday, 1964, a joyful and thankful congregation gathered for the dedication of our present Sanctuary. To describe the unique symbolic

beauty of our building, I will use excerpts from Sam's dedication sermon "*The Shape of Tomorrow.*"

..."Our new building contains certain things that are helpful, *symbolically* at least, as we think about shaping tomorrow.....as you enter our building, your eye is caught by the communion table. Everyone sits close around this central symbol. Then the eye sees the central pulpit which speaks eloquently of the centrality of the Word of God.....But the eye keeps moving until it meets the most prominent symbol.....the empty CROSS of Jesus Christ. Empty because we celebrate the Risen Lord.....Our lives have been shaped by what God has done for us. Our building expresses it.....We can only shape tomorrow if we keep the CROSS right where it is in this building – IN THE CENTER."

An exciting new dimension was added to Orangewood Sept. 1, 1965, when Bob and Joyce Page signed a "one year" contract and joined our staff as Ministers of Music. 25 years later they retired. They had arrived in Phoenix in June with their five children – all being wonderfully talented musically.

The Pages organized Orangewood's music program into five choirs: Adult, Senior High, Junior High, Junior (4th – 6th grades), and Primary (2nd and 3rd grades). At that time Orangewood was comprised predominately of young families living close to the Church. Families with several children each meant there were many children and youth in the church.

One of the problems facing the young congregation was a lack of classroom space. To make better use of our buildings, a very successful "Wednesday School" program for Primary and Junior departments was initiated. The Reverends Duane Holloran and Gene Lefebvre were added to our staff in 1966 and 1968. Under their creative leadership a dynamic and enthusiastic youth program developed

This was a very popular program. One year there were 98 fourth through sixth graders in the choir, and it was necessary to divide the group; the girls met with Joyce in the Banner Room while Bob took the boys on the old stage in Fellowship Hall.

The Senior High Choir and the Junior High Choir rehearsed on Sunday evenings, scheduled conjunctively with the youth groups' meetings. On November 14, 1965, the Adult Choir led the 9:30 service and the High School Choir sang for the 11:00 am service, a responsibility they kept until that service was discontinued many years later.

Growth Through Music and Troubled Times

Bob and Joyce Page, having spent years in the Church with a background of classical experience, found it difficult when Sam began early on talking about use of contemporary music. Sam proposed this form of worship to Bob about 1967, but Bob did nothing about it. Finally Sam told Bob, "Get your daughter or someone else to lead the people if you don't think you can, because we are going to have contemporary services and contemporary music and very soon."

Sue Ellen Page brought from Westminster Choir College, where she was a student, a copy of the "Rejoice Mass" which was a setting of the Mass with guitar, banjo, drums, and bass. It was used on Feb. 23, 1969, at both morning services with much excitement to most of the congregation. The second Sunday of each month had contemporary services at both worship services, using both the adult and youth choirs. Orangewood continued this format for at least a decade.

After a few months Bob had to admit to Sam, "You made a believer out of me."

These choirs not only served by leading in Sunday worship services, but produced cantatas, oratorios, and sacred musicals. Something unique to Orangewood was the production of Menotti's Christmas opera, "Amahl and the Night Visitors" by the Page family. In the fall of 1981 Bob started the Senior Highs on a secular work called "Twentiana", a medley of 7 songs from the 1920's. The students loved it, sang it well, and needed a further outlet. Thus the Dessert Theater was born in 1982. Nine of these productions, involving the music ministry and the Parish Life Committee, delighted both Orangewood members and visitors. The Dessert Theater continued under Christopher Samuel's direction for 11 more years, ending in 2001 with a gala 20th Anniversary review directed by both Bob and Christopher.

Christian Education at Orangewood during the late 60's and early 70's was enhanced by supplementing the weekly Church School and Sunday evening programs with occasional out-door adventure events.

The Youth and Adults worked together in groups to accomplish the adventure and develop a sense of Community, caring and mutual respect; at the same time developing a sense of self-reliance, self-esteem, and personal worth.

Orangewood's good fortune to have these educational experiences derives from Gene's being on the governing board of the PAK Foundation which was formed in 1968 by the Patmans and the Aikens, parents of two associates of Gene's. One of their sons was

accidentally killed on a backpack outing when an earth slide occurred. The other son was a marine killed in the line of duty. So, convinced that out-door experiences were beneficial to the development of youth, and especially under the gifted leadership of Church oriented persons, the bereaved parents formed the PAK Foundation. They chose Gene as its leader.

Orangewood's program was used as the pilot for PAK's main effort, the Challenge Program. Using the experience gained with the adventures at Orangewood, the Challenge Program was carried into various High Schools. In addition to the benefits to Orangewood, PAK and the Challenge Program benefited hundreds of youth in its 17 year existence.

Everything was buzzing right along at Orangewood until the latter part of April 1972 when I received a letter from the Pastor Nominating Committee in the Community Church in Piedmont, CA, asking for a recommendation for Sam! For a moment I felt like giving Sam a good swift kick. Instead, I called to see if he was in his office and went down to see him. He told me he needed a new challenge; he was finding himself becoming complacent and he felt we were beginning to take him for granted. He felt we all needed a change. The following Sunday he told the Congregation he would be leaving June 1st.

In June 1973, the Rev. Kenneth Gates was presented to the congregation. In August he and his wife, Joan, arrived to join our Orangewood family. We looked forward to a new season of joyful growth under his leadership. As there are times within families when there is dissension, frustration, misunderstanding and heartbreak, so it was such a time with our Orangewood family. First, there was a group who felt they could not work with the Rev. Gates, and they also preferred contemporary-type worship. With the blessing of Orangewood and permission of Presbytery, a group left Orangewood and became Sunrise Presbyterian Church. They called the Rev. Gene Lefebvre to be their pastor. It continued to be a rocky time at Orangewood, until the Session finally asked Presbytery to intervene. In July 1977, Presbytery dismissed Rev. Gates; dissolved Orangewood's Session; appointed a Presbytery Committee to oversee the care of Orangewood, and appointed Rev. Dr. Mark Koehler to be our interim pastor. Dr. Mark was indeed an Agent of Reconciliation, and under his loving care and the continuing ministry of Bob and Joyce Page, we came through our season of unhappiness and became the joyful, loving church family Orangewood has been since.

Team Bracey, Haddon, Clanton, and Stebe

In November 1979 we enthusiastically welcomed the Rev. Dale Bracey, his wife, Barbara, and their sons, Jeff and Todd. It was truly a time of rejoicing. Under their loving leadership Orangewood once again began to flourish. Exciting new programs became THE thing!

A whole new dimension was added to the life of Orangewood when the Rev. Barbara Haddon was called to assist Dale. She, her husband, Bob, and their two daughters, Tina and Debbie, arrived in August 1980. As a team, Dale and Barb (as we called her) worked together closely and enthusiastically in pastoral and leadership tasks of the "Orangewood Family." We were indeed privileged to have two such loving and caring pastors.



Dale Bracey, Barb Haddon and Bob Stebe

Because youth work was not making the permanent, significant impact on the lives of our young people that we desired, a group brainstormed what we could do to make a dramatic shift in our approach. The Youth Ministry Pilot Project was born. Orangewood was given a grant by group of businessmen to develop new models of ministry with youth that would accomplish the goals of commitment to Christ, a strong Christian identity, significant relationships with adults, and peer group support. The Rev. Ben Clanton joined our staff in October 1981 as a specialist in pioneering this project. Ben was a very special person. He had a zest for life, and loved the young, the old, and the in-betweens. They in turn loved him. It was exciting to watch the Pilot Project take form. In one short year he had accomplished much before he was brutally murdered in September 1982. We were all in a state of shock.

Barbara Bracey accepted the challenge of picking up the broken hopes, and steering the Project to focus on developing a team ministry of adults and youths. This focus shaped the Project for the following six years. In 1983 the Rev. Bob Stebe joined our staff as Director of the Youth Project.

Both Dale and Barb placed high priority on equipping God's people for their ministries in the world. There were many super programs for all ages. They developed an extensive course for briefing and integrating new members. In addition, the new Elders and Deacons were prepared, through evenings of study and overnight retreats, before they were installed to office.

There was a focus on adult education and biblical equipping. Barbara Bracey and other talented lay people were teaching arresting, basic, and short-term courses on Sunday mornings. Dale and Barbara became certified to teach the 2-year course called "Crossways." It is an in-depth survey of the entire Bible. It helped many Orangewood members to become better acquainted with the Bible. Their first class of 36 students was an exciting success. Barb Haddon also became involved in teaching "Crossways." Interest grew to support five different groups of adults who completed the course. Upon completing the class, Bette Finley told us, "Studying Crossways was the most faith expanding experience that I have had on my spiritual journey."

Throughout Dale and Barb's years as our shepherds, a number of small group activities were offered. Dale was no dummy! He recognized the importance of Adult Education, and turned one of the finest teachers anywhere loose to teach –Barbara Bracey! She worked with small groups and led FOCUS with Dale. She had recently developed courses in personal growth and understanding ourselves. Her favorite had to be teaching the Bible. One of her Crossways students remarked, "If the class was a ship, Barbara would be the wind behind the sails."

There were "The Companeros" which were Covenant groups led by lay leaders whom Dale had trained and supported with curriculum. Barb Haddon frequently led book study groups. She also trained our first Stephen's Ministry groups. I was privileged to be in her first group. It was an exciting experience. Dale and Barbara had marriage enrichment courses. Couples taking part in these courses said it was a wonderful experience that really enriched their marriages.

Worship was a vital area for Dale and Barb. Music was also a love of Dale's. He pushed for variety, class and style in this area. The blending of worship styles, incorporating the best in traditional and contemporary liturgy and music was made possible because of the extraordinary music talents of Bob and Joyce Page. Drama, dance, and visual illustrations became an occasional part of worship. Dale's creativity came out best at special seasons of the year. On Palm Sunday one year the custodian breathed a sigh of relief when the donkey, which Dale wanted to lead the processional down the center aisle of the sanctuary, refused to cooperate!

Thoughts of creativity in worship also remind us of Barbara Bracey's contributions. Ten women from Orangewood meticulously hand sewed two dramatic banners which Barbara designed and directed the making. On one banner the Phoenix Bird, the earliest symbol of the Resurrection, rises from the ashes over which a cross is transposed. The corresponding banner symbolizes a new day dawning over Squaw Peak, the view from the front of our Church, signifying new life and resurrection. The

banners truly represent a new spirit at Orangewood Church. Look for them in the sanctuary.

Dale and Barbara Bracey came to Orangewood in 1979 in response to a calling to love, support and rebuild a great Church. Dale writes: "Building on the firm and patient foundation laid by the Interim Pastor, Dr. Mark Koehler, and assured that the congregation was eager to put the past behind and turn the corner, we moved to Phoenix. Sure enough God had vital plans for Orangewood and we grabbed hold of that hope! Working with Orangewood was the most fulfilling period of my 41 years as a pastor."

Dale and Barbara left Orangewood in 1990 to become Associate Pastor for Mission, Adult Education, Congregational Care and Nurture in the Presbyterian Church of Sunnyvale California. Dale has since retired.

Orangewood enjoyed a truly unique experience in 1990. Curtis Page, who had been one of our own teenagers in the '60's, became our Interim Pastor. He was ordained at Orangewood on December 12, 1971. His parents, Charles and Alice Page, joined Orangewood in 1963. His mother was still a member. Curtis wrote such a heartwarming resume of his time with us, I am going to simply quote it:

Curtis Page writes: "I am a Minister, and I am the kind of minister I am, because I became of age during what I refer to as the "Lindamood years" at Orangewood. I have always incorporated creative visuals, practical preaching, and exciting high quality music into worship because that is what I experienced as a young man at Orangewood. I have focused on broader community issues because that is the type of pastoral leadership I saw at Orangewood. As a Senior Pastor, I have pushed my ordained and lay leaders to build their own powerful responses to Jesus' call because that is what happened to me at Orangewood.

"During my college years, I found acceptance, intellectual stimulation, and leadership opportunities under Senior Pastor Sam Lindamood and Associates Duane Holloran and Gene Lefebvre...These unique mentors saw something in me and encouraged (shoved) me into seminary at San Francisco Theological Seminary.

"In 1990 when Orangewood began looking for an interim pastor, the search committee shared with me the Church's desire to be aggressive in seeking its future during the interim period. A match was made.

“For a few minutes it seemed both strange and familiar to be in Sam’s office, to walk through the halls where I had worked with Duane and Gene as a college youth advisor, and to look out over the darkened sanctuary from the pulpit. But the pleasant memories quickly receded to their proper place, and we were off on new paths. It was fun to reconnect with people I had known from my youth, and to find they only thought of me as “that kid” for about a minute.

“Despite it being an interim period, the membership remained active and involved. The Christian Education program expanded. Jim Hamblin continued the Puerto Penasco/Rocky Point home building ministry.

“Orangewood, its leaders, and the entire congregation have been a part of me for my whole ministry. It was wonderful to both grow up there and to serve. God be with you always.”

Curtis was pastor in Ketchum, Idaho, 1971-80. He met and married a native Idahoan, Martha Poiteven, who was publisher of the local newspaper. In 1981, he became senior pastor of the Kirk O’ the Valley in Reseda, a section of L.A. They have three children: Allison, and twins, Abby and Charles (C. J.). After his interim at Orangewood, Curtis took a call as senior pastor at First Meridian Heights Presbyterian Church in Indianapolis, IN, where they are continuing an exciting ministry.

Barb Haddon was another home-grown minister. Her parents are Bill and Claudine Johnson, current members of Orangewood. She writes: “I first felt called to the ordained ministry when I was 12 years old. Discouraged by family members and church professionals, I deferred my goal into adulthood. When I finally began seminary (at Iliff School of Theology, Denver, CO), it was with the goal of becoming a Christian Educator. However, within the first quarter of my time there, I was challenged by a Presbyterian career counselor/minister to change degree tracks and seek ordination. I followed the advice, and have never regretted the decision. I most enjoy the preaching, teaching, and pastoral care: however, all the aspects of ministry feel like a match for my gifts and have drawn me into an increasing closer relationship with God and a deepening faith. When asked why I live and serve where I do, my answer has become, ‘Because I work for God.’ The Divine employer has provided a life filled with surprises, challenges, and joy.”

Barb came to Orangewood shortly after her ordination and was here for 12 years. In June 1992 she was called as Senior Pastor to First Presbyterian Church, San Luis Obispo and then in August 2001 she was called as Senior Pastor at First Presbyterian Church, Sherman Oaks, also in California.

Team Paulson, Oller, Kerber and Pulido

For the first 40 years of Orangewood, I was very involved in all phases of the Church's activities. It was fun reminiscing, picking out highlights from the stacks of materials friends gave me, and writing articles on our church history. When I faced the job of writing about our 50th decade, I realized I had taken part in very few activities since Brian's arrival. I had joined the "older generation," so my part in writing this segment is from an entirely different perspective. My focus will be mostly on Brian and his family. I asked Ann Wohl to add to or take away what she felt was needed.

It was a happy April Fool's Day 1993 when we joyfully welcomed Brian Paulson, Jill and their two wee children – precocious Annie and Benjamin, who was at the crawling stage. Members of Hospitality met them at the Manse with dinner and essential basic food. Having arrived before their furniture, the Paulsons were so excited over their new home they decided to unroll their sleeping bags on the floor and spend the night right there! Thus a new decade was launched for Orangewood.

Brian was born in Redlands, California, in a hospital set amidst an orange grove. Coming to Orangewood provided something of a homecoming to a land filled with citrus. Not only that, Brian enjoyed the leadership of Dale Bracey at the church in which he was confirmed while growing as a teenager in the seaside community of Palos Verdes.

Brian confesses that he "was very young to be given the honor of serving the good people of Orangewood. I couldn't resist asking, "Aren't you glad you had the Orangewood Family to grow up in?" He has been committed to bringing excellence to worship and preaching. Throughout his ministry he has sought to broaden the vision of the Church in an attempt to provide an exhibition of the Kingdom of Heaven for a world in desperate need of Good News. He has worked to model and share grace and compassion in relationships amongst the congregation. It has been his concern to see members of Orangewood constantly strive to grow in faith and service to our Savior. He has encouraged small groups, triads and Bible study. He has labored to multiply the avenues for tangible missionary service with those in need. He has facilitated our relationship with Betania Church and in collaboration with the AMOR Ministries and Jim Hamblin encouraged us to build homes for the poor in Rocky Point. He has reinstated the Stephen Ministry under the lay leadership of Peggy Hagan and Millie Bartlett. He has encouraged and broadened the role of our Deacons. He has shepherded a Capital Campaign, which saw great renovations of our campus and the installation of our beautiful organ.

Brian continues to learn and grow. He completed his Doctor of Ministry at Union Theological Seminary and Presbyterian School of Christian Education in May 1999, and continues with study of Italian so as to better build relationship with the Waldensian Church in Italy.

An outstanding example of his compassion is his baptismal service for babies and very young children. Who can ever forget the baptismal service of the Norlings' granddaughters, Cheyenne and Dakota? Or when he gathers a baby in his arms and walks up and down the aisles, introducing us to our new member and reminding us of our responsibilities? Brian, we love you – you are indeed one of God's special blessings to Orangewood.

Brian and Jill have been married 16 years. They met at Princeton Theological Seminary. Jill is also an ordained minister. She is active in our Presbytery, serving on enumerable committees and has been a Commissioner from Grand Canyon Presbytery to the General Assembly. At present she is serving on the Disciplinary Committee. She also had experience serving as Assistant Pastor, Interim Pastor, Police Chaplain and Spiritual Advisor. If you don't see her at Orangewood on Sundays, she is serving somewhere else. Annie and Ben are growing up too fast! Annie is now a teenager and is interested in modern dance and ballet. Ben, under Bob Page's tutelage, is becoming a drummer and plays occasionally for our 11 o'clock service. He also sings in the Phoenix Boys Choir and has sung in Vienna and Carnegie Hall. This fall he is attending the Arizona School for the Arts. Aren't we lucky to have such a wonderful family?

Over time Brian has fashioned a staff founded upon collegiality, creativity and mutual respect. The Rev. Cynthia Oller brought enthusiasm and new ideas to the youth and the hurting before returning to Oklahoma and a new marriage.

For six years the Rev. Keith Kerber brought great energy and enthusiasm to the Youth Ministry at Orangewood. Through programs such as NRG, working with the Senior High kids, and developing a contemporary worship service, he helped Orangewood move forward. He was energetic and encouraging in supporting Rocky Point.

Keith and Laurena moved to Phoenix after Keith graduated from Princeton Theological Seminary and Laurena received an MBA from the Stern School of Business at New York University. She was offered a position at Allied Signal (now Honeywell). Their son, Nathanael, was born in June 2001 and twin girls, Linnea and Camille, were born in May 2003. Keith is currently a full-time Dad.

In November 2002 we brought another Californian, the Rev. Gloria Pulido, to be Associate Pastor. Gloria, who had been ordained at, and then became Associate Dean for Admissions at San Francisco Theological Seminary, brings a unique background as an entrepreneur, advertising and sales professional in radio, computer systems and commercial real estate. Her skills in strategic planning and organization, in addition to her wonderful people skills of relationship building, and her spiritual gifts of evangelism, encouragement and prayer complement and augment Orangewood's staff.

Under Brian's encouragement we developed the Health Ministry Council and brought in a series of wonderful Parish Nurses, beginning with Sandy Carucci, then Debbie Harbinson, and now Peggy Smith. What an addition to our congregational care.

Christopher Samuel had come to Phoenix to work on his Doctoral degree at ASU. He came to Orangewood in 1990. Carol Shafer was here at the time as organist and Jennifer Hayes was doing children's music and the bell choir. In 1992 Carol moved on to Westminster Presbyterian as organist and Jennifer went to Nebraska with her family. Christopher completed his Doctor of Musical Arts in Choral Conducting degree in 1998.

Christopher had come to Orangewood assuming that he would be here a year or two. Bob and Joyce Page had been here so long and were so loved that it looked to be a transition job. However, with the Capital Campaign, which greatly improved the sanctuary and added our beautiful organ and piano in 1998 and which made it possible to support an Arts Program on a sophisticated level; Christopher is beginning to realize his dream for Orangewood.

Jeffrey Anthony was working on his Masters degree at the same time at ASU and began to share his great talent with various musical instruments at Orangewood. Jeffrey took over the bell choir from Jennifer and played flute, saxophone, bass, bells, clarinet, piano (and, it seemed, many other instruments) and blessed us for several years with his music. He is now in Wisconsin completing his Master of Divinity Degree.

Adele Pfrimmer Hensley arrived in 1998 and is doing such wonderful things with our children's choir. What a delight she is and what amazing results she produces with our children! Aren't we fortunate?

Orangewood has been blessed with many retired Presbyterian ministers in its congregation. Over time we have called upon their services as Parish Associate Pastors to call on the sick and fill in as needed. In recent years we have called upon the Rev. Earl Chrisman, the Rev. Wesley Schlotzhauer and the Rev. Paul Moser. We thank you for your help.

What can we say about Bernale Wright, Associate for Christian Education? Bernale has more creative ideas than anyone and she is able to enroll others in making banners, designing classes and workshops and children's church activities that are truly amazing. Her gifts of patience, creativity and stick-to-it-iveness are, indeed, gifts to Orangewood straight from our Savior.

Other staff members have added greatly to our effectiveness in meeting the needs of our congregation and the greater community: Jean Partoza, secretary; Ann Butrum, long time administrative assistant; Shannon DeCindis, Assistant for Early Childhood Education; Christy Clay, Senior High Youth Leader; Christina Olson, Mid-High Youth Leader; Roy Webster, Custodian, and those who have gone before him. Thanks be to all.



About Our Historian Dorothy Chamberlin

In the summer of 1953, I learned there was to be a new Presbyterian Church in our neighborhood. I was told that "Pat" Patterson, the founding pastor, and his wife, Helen, were living around the corner from our home, so I called on them. The first Sunday we met in the Simis Cafetorium, the congregation elected a Planning Committee to take care of all the "nuts and bolts" required in preparation for our official organization on December, 1953. I was one of the 7 elected to serve on the committee.

Shortly after December 13th, Orangewood women organized a Women's Association (later known as U.P.W. – United Presbyterian Women). I was elected president and continued to be active in our local group as well as Presbytery and Synod, for many years.

I was Department Superintendent as well as teacher in the primary as well as the junior departments for years. In August 1961, before Sam's arrival in September, the Session asked me to be Church School Superintendent. After talking to Sam, to be sure we were on the same wave length concerning Christian Education; I agreed to take the job. I continued in that task for 5 years.

After Sam Lindamood twisted my arm for several years, I finally agreed to become an Elder for 1 term if he would not ask me again. I also filled an unexpired term when Reverend Kenneth Gates was pastor.

In the spring of 1978, I finally ended up in the kitchen in charge of planning menus, marketing and preparing S.A.G.E.S. (Senior Adults Gaining Enrichment Socially) monthly luncheons for 12 years. I also did the same job, when Orangewood was host church for Presbytery and Synod meetings, for a number of years. I always had wonderful, hardworking crews to help, and I thank all of them from the bottom of my heart.

It has been much fun doing all this. Early in 1995, Pastor Brian Paulson asked me to do the history of Orangewood. I worked all year collecting information — I went to the church office and cleaned out a closet that had pictures, old ‘Callers” and “Plumblines” etc. I also borrowed the first two volumes of Session minutes and Women’s Association minutes. I also asked a number of individuals to write about special projects that they had been involved in. I asked Bob Page and Christopher Samuel to write on their music activities. By the year’s end I had accumulated quite a collection of materials. I had browsed through the Session minutes, and made notes, so I could return them to the church office. Then 1996 happened, and I had enough personal problems to occupy my time. I packed all my materials in boxes and put them in a closet until some future date. All at once 2003 arrived! I retrieved the boxes and started organizing and writing. I merely picked out the highlights from all the articles I had accumulated from other Orangewood members; the resumes from the pastors; “The Caller,” Orangewood’s original paper; and the “Plumblines.” So you see this has been a truly “Orangewood Family” project. When I had finished my articles, I gave them to Ann Wohl to edit and get them into the ‘Plumblines.” My heartfelt thanks go out to everyone who helped get the job done.



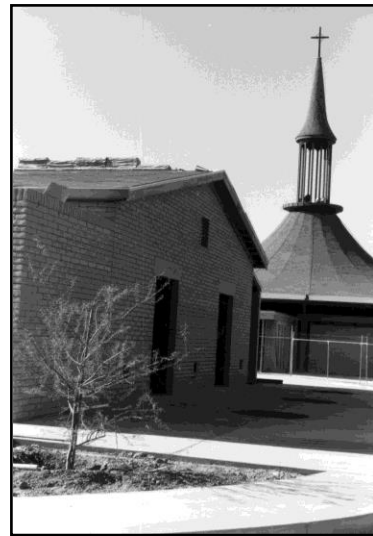
Orangewood Presbyterian Church
1955



Orangewood Presbyterian Church 1964



Page Hall Construction 1988 – 1990



The Silver Chalice

Newspaper Article

Phoenix Gazette, December 3, 1983

Chalice Filled With Church's Past

By Dick Collins, The Phoenix Gazette

An ornate sterling silver chalice, one of the two bought for \$25 at a second hand store will be prominently displayed on the head table during the 30th anniversary celebration of the founding of Orangewood Presbyterian Church.

The chalices were among the first items purchased by a committee planning the new church. The late Ona Hardy, one of the church's charter members, sold them to the church for the same price she paid for the treasures at a now razed second-hand store at Seventh Street and Virginia Avenue, Dorothy Chamberlin, member of the anniversary celebration planning committee, said.



Hardy was "overwhelmed" by her bargain purchase, Chamberlin said. Hardy told the planners the storeowner said he acquired them from a World War II veteran from Phoenix who needed money. He had told the owner he got them from a French family that had rescued and hidden him from the Nazis.

The GI reportedly had gone back to France after the war and helped the family and was given the chalices in appreciation for his generosity. He told the storeowner they had been used in the family's private chapel for hundreds of years. "He evidently had no connection with a church or he wouldn't have taken them to a second-hand store (to get just \$25)," Chamberlin said.

One of the chalices has been used since the church's founding on the once-a-month communion Sundays. However, church officials recently discovered the second chalice was missing from a storage room at the church, 7321 N. 10th Street. Its whereabouts still were unknown late this week.

The anniversary dinner and evening of memories will be held Dec. 10 in Beef Eaters Restaurant. Orangewood's first minister, the Rev. Leonard Patterson now of Boise, Idaho, who used one of the chalices, will be among the guest speakers. Other speakers are the Rev. Douglas Vance, synod executive, who supervised the founding, and the Rev. Samuel J. Lindamood, now of Piedmont (Calif.) Community Church, who served Orangewood from 1961-73. The Rev. Mark Koehler of Sun Lakes, interim pastor from 1977-79, will give the invocation, and the Rev. Dale Bracey, present pastor, will give the benediction.

The program will include the introduction of charter members by Ralph A. Alden, master of ceremonies; a "Down Memory Lane" presentation by Harold and Evelyn Burns; a skit by music director Robert Page featuring the Junior High School Choir.



First One Hundred Charter Members

<u>No.</u>	<u>Name in Full</u>	<u>No.</u>	<u>Name in Full</u>
1	Ash, Robert S.	51	Strake, Martha Marshall (Mrs. W. C.)
2	Ash, Barbara R.	52	Strake, W. C., Jr. (Bill)
3	Ash, Barbara T.	53	Thornton, Edgar
4	Beers, Dr. Robert	54	Thornton, Mrs. Edgar
5	Beers, Mrs. Robert	55	Trout, C. J.
6	Bowler, Charles H.	56	Trout, Mrs. C. J.
7	Bowler, Ruth W.	57	Vanator, John J.
8	Bullard, Charles S.	58	Vanator, Mrs. John J.
9	Bullard, Ione (Mrs. C. S.)	59	Wagner, Harold E.
10	Capps, Bob	60	Wagner, Sarah (Mrs. Harold E.)
11	Capps, Betty	61	Waters, John C.
12	Carter, James S.	62	Waters, Mrs. John C.
13	Carter, Mrs. James S.	63	Baymiller, Mrs. Francis
14	Chamberlin, Dorothy (Mrs. James)	64	Dickson, C. T.
15	Chamberlin, Jim Jr.	65	Dickson, Myrtia (Mrs. C. T.)
16	Cress, Mrs. Olive C.	66	Dickson, C. T., Jr. (Dickie)
17	Cress, Karen Dale	67	Needham, James
18	Cress, Barbara	68	Needham, Ruby Faxon (Mrs. James)
19	Doggett, Barbara (Mrs. John Bosson)	69	Risinger, Homer D.
20	Doss, S. David	70	Risinger, Elvire (Mrs. Homer D.)
21	Doss, Helen M. (Mrs. David)	71	Risinger, Mrs. Myrtle
22	Doss, Shirley (Mrs. Todd Slade)	72	Whitney, Mrs. Alice K.
23	Ellis, Janet (Mrs. Dan Ellis, Jr.)	73	Bowen, Bonnie
24	Erickson, Lu (Mrs. Jacob)	74	Chamberlin, Edna Louise
25	Filipi, William T.	75	Doss, Bonnie
26	Filipi, Mrs. William T.	76	Doss, Ronnie
27	Hall, George	77	Ellis, Daniel E., Jr.
28	Hall, Mrs. George	78	Erickson, Roberta Sue
29	Hardy, Leslie T.	79	Gamble, Mrs. W. C.
30	Hardy, Mrs. Leslie T (Ona)	80	Hall, Virginia
31	Hughes, Paul J.	81	Hughes, Paul Marcus
32	Hughes, Mrs. Paul (Marjorie Higbie)	82	Jones, E. Patricia
33	Jones, Glenn D.	83	Kirby, Anne Christine (Mrs. Richard Scott)
34	Jones, Mrs. Glenn (Patricia)	84	Kirby, Patrick Mason
35	Kemp, Mrs. Charles	85	Knott, Mrs. Doris
36	Laisure, Patricia Hardy	86	Knott, Roger
37	Loving, Wayne W.	87	Knott, Sally
38	Loving, Helen (Mrs. Wayne)	88	Lowenstein, Carolyn
39	McFarland, Fred W.	89	O'Brien, Bonnie

40	McFarland, Harriet (Mrs. Fred)	90	Risinger, Homer Gary
41	Morris, Donald W.	91	Stein, Cheryl
42	Morris, Mary Beth (Mrs. Donald W.)	92	Stein, Lola Mae
43	Patterson, Helen (Mrs. L. L.)	93	Straka, Jane Marshall
44	Phelps, Edna	94	Thornton, Roger
45	Schmidt, C. W. (Dutch)	95	Thornton, David
46	Schmidt, Eleanor Inness (Mrs. C. W.)	96	Wagner, David Allen
47	Schultz, Kate I.	97	Stein, Karon
48	Sherrill, Bess (Mrs. Wm.)	98	Roberts, Patricia
49	Sherrill, Donald Milton	99	Hoar, Benjamin
50	Strake, William C.	100	Hoar, Yvonne (Mrs. Benjamin)

Leadership



Pastors

- Leonard L. Patterson (deceased) (9/1953 to 3/1960)
- Samuel J. Lindamood Jr. (deceased) (7/1961 to 7/1972)
- Robert L. Schmidt (7/1962 to 4/1965)
- Lawrence N. Manross, AP (1/1964 to 9/1966)
- Duane P. Holloran, AP (11/1966 to 2/1973)
- Eugene D. Lefebvre, AP (9/1968 to 9/1974)
- G. Kenneth Gates (8/1973 to 7/1977)
- Robert L. Harner III, AP (11/1974 to 12/1975)
- James E. McCall, AP (1/1976 to 12/1979)
- Dr. Mark L. Koehler (Interim) (deceased) (1/1977 to 4/1979)
- H. Dale Bracey (9/1979 to 6/1991)
- Barbara J. Haddon, AP (8/1980 to 5/1992)
- Ben L. Clanton, AP (deceased) (10/1981 to 9/1982)
- Robert G. Stebe, AP (9/1983 to 6/1989)
- Curtis M. Page (Interim) (1/1991 to 2/1993)
- Brian R. Paulson (4/1993 to Present)
- Cynthia Oller Freeman, AP (12/1994 to 1/1996)
- Keith C. Kerber, AP (9/1996 to 9/2002)
- Gloria M. Pulido, AP (10/2002 to Present)



Parish Associates

- Manuel J. Zaldivar (10/1971 to 4/1979)
- Martin McKelleb (to 12/1990) (deceased)
- Wes Schlotzhauer
- Earl Christman (Deceased)
- Paul Moser



Music Directors

- Robert and Joyce Page
- Marilyn Crooker
- Carol Shafer
- Christopher Samuel
- Jennifer Hayes
- Brenda Mulkey
- Jeffrey Anthony
- Adele Pfrimmer Hensley



Orangewood Sponsored Pastoral Candidates

- Curtis M. Page (see in Pastors list above)
- John M. Wall
- Jeffrey Finch
- Jeffrey Anthony

Leonard L. Patterson

Pat Patterson served Orangewood for 7 1/2 years. In March of 1960 the Peterson's left for a new assignment in California. Upon his leaving the Arizona Republic printed The Patterson's return to Orangewood on the occasion of the 30th anniversary of the the article below.



Reverend Leonard L. Patterson was born November 15, 1904 and died December 20, 1992 in Nampa, Idaho. Helen C. Patterson was born October 9, 1906 and died on November 24, 1992, in Nampa, Idaho. His obituary as printed in a local Idaho newspaper is presented below.

Newspaper Article

The Arizona Republic, March 11, 1960

Pastor Says Goodbye Tomorrow - The Rev. Leonard L. Patterson, pastor of Orangewood Presbyterian Church for 7 1/2 years, is leaving next week to become a member of the denomination's staff in Fullerton, California, his duties to include evangelism and pastoral calling.

Tomorrow will be his last appearance in the pulpit of the 7321 N. 10th St. church. He is to preach at the 9:30 and 11 a.m. services.

Former pastor of the Federated Community Church in Flagstaff, the Rev. Mr. Patterson, who was Orangewood's first spiritual leader, presented 100 members to the Presbytery at the time the church was organized December 13, 1953. Now, the church has more than 600 members and owns more than \$100,000 worth of land and property.

The Patterson's returned to Orangewood on the occasion of the 30th anniversary of the founding of Orangewood. Upon their return to Boise, Idaho Pat wrote the attached letter of gratitude to Rev. Dale Bracey then pastor of Orangewood. See also the story of the Silver Chalice.

December 15, 1983

The Rev. Dale Bracey
7321 N. 10th Place
Phoenix, Arizona 85020

Dear Rev. Bracey,

Helen and I want to thank you and the Session and the good people of Orangewood for bringing us to Phoenix. To say that we had a good time is putting it too mildly. I can't remember ever having enjoyed myself more.

Your invitation couldn't have come at a more opportune time. We have been rain and snow inundated here in Boise, and it was such a pleasant respite to be in Phoenix for a while. On our return trip we ran into clouds over the northern part of Arizona and increasing so as we progressed north. It was raining when we let down at East Lake, and also when we landed at Boise last evening. And Bill our son said it had been raining ever since we left. It let up during the night but is still cloudy.

We enjoyed the banquet—meeting the friends we hadn't seen for so many years, the good food and the fellowship. Down memory lane with the Burns, the skits etc. But the worship service on Sunday morning was the high point. The church is so beautiful, the music and atmosphere of worship so wonderful that I was just about carried up to heaven.

We were glad to have the opportunity of going through the manse again.

Our whole trip to Phoenix brought back some beautiful memories. Our prayer is that God will continue to bless you in your ministry there and may Orangewood continue to grow in the things of the Spirit. Amen.

Sincerely

Leonard L. Patterson
410 E. 51st Street
Boise, Idaho 83704

Obituary

Idaho Statesman, Saturday, December 26, 1992

Rev. Leonard L. "Pat" Patterson, 88, of Nampa, and formerly of Boise, died Sunday, December 20, 1992, in a Nampa hospital.

Funeral services will be held at 2 p.m. Monday, Dec. 28, at Southminster Presbyterian Church, 6500 Overland Road, Boise. The Rev. Donald Shrumm, pastor of the church, will officiate, assisted by the Rev. Jim Moore of Caldwell and the Rev. John Pickrell of Boise. Private family burial will follow

later in Parma. Arrangements are under the direction of the Alsip Funeral Chapel, Nampa.

Rev. Patterson was born Nov. 15, 1904, at Knowlton, Iowa, a son of William and Lumma Patterson. He married Helen Clara Randolph on May 12, 1928, at Kearney, Neb. Leonard entered the ministry, and they traveled throughout Nebraska. They moved to Denver in 1944. In 1949, they moved to Arizona and Phoenix. In 1961, they moved to Fullerton, Calif., where he continued pastoring.

Rev. Patterson retired in 1973, and they moved to the Boise area. They later moved to Nampa to make their home. He and his wife Helen started a new church in Phoenix, - Orangewood Presbyterian church and one in Boise - Covenant Presbyterian Church. Mrs. Patterson died Nov. 24, 1992.

He was a member of Boise Southminster Presbyterian Church.

Survivors include a son and daughter-in-law, Dean E. and Linda Patterson of Kennewick, Wash.; 10 grandchildren; 10 great-grandchildren; and numerous nieces and nephews. In addition to his wife, he was also preceded in death by a son, William R. Patterson; a daughter, Mary Louise Patterson; and a sister, Velma.

The family suggests that memorials may be made to the Boise Southminster Presbyterian Church.

Friends may call Saturday and Sunday from 9 a.m. to 9 p.m. at the Alsip Funeral Chapel in Nampa.



Samuel J. Lindamood Jr.



Sam Lindamood was born in Columbus, Mississippi and moved to Tucson, Arizona when he was 7 years old. He had nearly all his schooling in Tucson. He was a tennis star in both high school and college. He received his B. A. in philosophy from the University of Arizona, and also received a B. D. degree from Princeton Theological Seminary. He was ordained in June 1955 at the Mountain View Presbyterian Church in Tucson.

His first year in the ministry was spent as a hospital chaplain at the Presbyterian Hospital in Philadelphia while working for his M. A. degree at Temple University's School of Theology. He left before completing this work to become the Assistant Pastor at the Mountain View Church in Tucson. In 1959 the Assistant was changed to Associate.

The Mountain View Church had a membership of 1900, with 1500 enrollment in the Church School. Rev. Lindamood's area of work was primarily in visitation, counseling and young adult work. He also performed all the duties of a Pastor.

To quote from one of the letters Orangewood received concerning him, "The Rev. Lindamood is very outgoing in his personality, friendly, open and frank. He excels as a preacher and youth worker and is a very good organizer and pastor counselor. He is considered one of the most promising young men of our Synod."

He was chairman of the National Missions in the Southern Presbytery and was vitally concerned and interested in new church development. He assisted in a building program at Mountain View with the Rev. David Sholin, adding a beautiful new section to their educational facility.

While at the University of Arizona he met the future Mrs. Lindamood, a North Carolina girl. Mary Ann majored in sociology. They were married in 1954 and had four daughters.

Orangewood Years

In the spring of 1961 Orangewood conducted a search for a new head pastor. The Pulpit Nominating Committee evaluated the dossiers of one hundred and ten candidates. By unanimous vote this committee selected Rev. Sam Lindamood for Orangewood. His first Sunday in the pulpit was on July 30th 1961. Rev Lindamood served as head Pastor until July 1972.

Preaching Philosophy (From the Arizona Republic dated July 26, 1970)

In a random survey in Phoenix, The Arizona Republic asked the clergy of five faiths what they thought about the role of the sermon. The response of Rev. Lindamood follows:

The Rev. Samuel Lindamood, Orangewood United Presbyterian Church, said he preaches on social issues "all the time". Some of his topics have included divorce, race, sex, alcoholism, pollution, pornography, Vietnam and poverty. Unlike the other clergy interviewed, Mr. Lindamood has preached against the Vietnam War from his pulpit.

He said his outspokenness has not divided the congregation. "We have lost not more than a dozen families and they were unresponsive to social issues," he said. "Most newcomers listen to a few sermons before they join," he added. "The trouble is that a lot

of guys play footsie with the congregation in the first six months and then try to change. That's when all hell breaks loose. "

He ranks himself as a progressive modern Calvinist. "Theologically I think of myself as a conservative, but the way I apply my theology is, I suppose, 'liberal'." However, the idea that if all men are "saved in Christ," social evils will disappear is, to Mr. Lindamood, "the stupidest idea ever advanced. Faith and works are hand in hand." he declared. "There is no way to do one without the other. If you have grace, it will inspire you to do good works. Those who do nothing but works and those who have only faith are making a false distinction."

SAM SEZ (A mini-collection of Sam's "Sayings")

Remember these favorite sermon topics?

- Are you a wandering generality or a meaningful particular?
- There is no such thing as a risk-free decision or a risk-free relationship.
- Only if you attempt the ridiculous can you achieve the impossible.
- Attitudes are contagious. Is yours worth catching?
- "The last of human freedoms is to choose one's attitude in any given set of circumstances." V. Frankl, Holocaust survivor

One of Sam's favorite poems - Lord How Quickly Time Flies

Lord, how quickly the time flies,
we no sooner arrive than we say our goodbyes.

The moments and days go flitting by,
it will all be over before I can sigh.

There stands a couple with three little girls,
feeling "deja vu" my memory unfurls.

All those good years so swiftly gone by
that I can't relive, but I'd like to try.

How difficult it is to keep up with time,
before you know it you're past your prime.

Getting older is not bad, it's just hard to believe
that no matter how hard you try you cannot retrieve.

Even one lost moment in the space of a life,
or the many ideas to which you have been midwife.

I feel grateful for the time that I've had,
I really wouldn't change it, not even a tad.

The good Lord blessed me with so much favor,
but the greatest talent is the ability to savor
each moment as it goes by, and not wait
for the future when it may be too late.

Reverend Samuel J. Lindamood, Jr. passed away on November 25, 1997. He is survived by his wife, Mrs. Mary Ann Lindamood, of Phoenix, along with his four daughters Robin, Wendy, Peggy and Missy and two grandchildren: Samantha and Andrew. His daughter, The Reverend Peggy Roberts, is currently serving in the family tradition as minister at the Palo Cristi Presbyterian Church, 3535 East Lincoln Drive, Paradise Valley, Arizona.

In the 1966 Annual Report Sam wrote the following:

It is hard to believe that 1966 will see the conclusion of my first five years as pastor of Orangewood. It seems like I just started yesterday, and yet it also feels like I have belonged to this community for a long time. They have been very gratifying and enriching years for me and my family, and I hope they have been the same for the family of Orangewood. We look forward to the years ahead.

My activities in the larger community have been less this year but still pressing. I now enter my second year as President of the Board of Arizona Boy's Ranch. I have served the Presbytery as chairman of the Christian Education committee and a special Ad Hoc Committee. I have served the Synod on its committee of Christian Education, a Special Committee of Five, and chairman of the Commission on Religion and Race.

For our congregation 1965 has been a year of growth and many activities. This has been our first full year in our new sanctuary. Certainly our worship of God has been enriched in this beautiful setting. Last summer saw a new approach to Vacation Church School that was well received. In September the Tele-course started and had an amazing response (175 adults enrolled). Our experiment with the Junior Department program of Wednesday has had a fine response (averaging almost 70 per week). With each new endeavor our united efforts with the Church of the Beatitudes and Cross Roads Methodist Church (nicknamed W.O.A., "With One Accord") has grown. This local effort in ecumenicity offers great promise.

Too much cannot be said about the addition to our church life brought by Bob and Joyce Page. A ministry of music is an integral part of church life, and this has certainly been validated for us many times in these last months. I marvel and rejoice at a choir program of some two hundred persons in just four months' time. The quality of performance and the choice of music have been outstanding.

The Reverend Dr. Lawrence Manross ("the grand old man") continues to do his fine work in a very quiet but strengthening way. Certainly he makes my work much easier as he performs his many tasks with dignity, grace and good humor.

I could go on and on passing out bouquets. Our staff is as dedicated as any I have ever known and we all owe them many thanks for the caliber and quality of work they do. That goes for all of them: Jean Chitterster, Ione Bullard, and Doris Chapel in our office; Murrell Simpson and Lee Griffiths on the building and grounds.



Jean Chitterster



Ione Bullard

But we press on to the future. One of our greatest needs at this time is to do some long-range planning. What is the potential of our church? What sort of programs do we anticipate? What facilities will be needed to house those programs? The Session has authorized the appointing of a committee from the congregation-at-large to be convened in the immediate future with an elder as chairman. For me this is urgent! Your pastor tends to think in segments of time. Having completed one five year period, we now look to another. Some of the programs with which we have experimented and in which we believe will take this length of time to bear fruit. Let us, then, confront the future with imagination, courage and resolve.

"Now unto Him who by his power within us is able to do infinitely more than ever we dare ask or imagine – to Him be glory in the church and Christ Jesus for ever and ever. Amen!"

Sam J. Lindamood, Jr.



Lawrence N. Monross

Associate Pastor

Lawrence N. Monross was installed as Associate Pastor at 7:30 p.m. on February 6, 1966, with the Reverends Samuel Lindamood, Jr., Eugene Lefebvre, Duane Hollaran and elders, Fred Lewis of the Immanuel Presbyterian Church and Harold Wagner of the Orangewood Presbyterian Church in the ceremony. He was formerly minister of the Community Presbyterian Church, 801 McNab Parkway, San Manuel, Arizona. After leaving Orangewood Reverend Monross became the organizing pastor for a Presbyterian Church in Lake Havasu City, Arizona.

His report of his activities in the 1966 Orangewood Presbyterian Church Yearbook

Assistant Pastor's Report

Time marches on! It seems hardly possible that I have been at Orangewood two years, and yet at the same time Orangewood has become so much a part of me that it is difficult to believe that it was ever otherwise.

With a full year in our new sanctuary behind us we have seen our programs of worship, teaching, study and service steadily developing. Activity in all these areas must remain flexible to become increasingly relevant.

The year has brought increasing responsibilities in the church at large and in the community. As a member of the Church Extension Board of our Presbytery, I am involved in planning for the ministry of the Presbyterian Church to the whole of Phoenix, especially newly developing areas. As sub-committee chairman on Inner-City work, I am now forming a committee to formulate long-range needs and ministries to the inner city by our Presbytery. At the same time Synod has a committee exploring the needs and possibilities of Presbyterian ministry in the urban areas of our state. At present I am serving as a member of that committee. In this same committee is the Reverend William Smith of Cross Roads Methodist Church. He and I called a group of ministers together across denominational lines to explore a cooperative ministry in the inner city among the works in existence and the possible formation of new or additional ministries on a fully ecumenical basis. Our ad hoc group has become the official committee of the Phoenix Council of Churches. Again on an interdenominational basis we have formed the Arizona Inter Faith Council on Alcohol Problems. Nothing more than the basics for the purpose, program and structure of this council have been formulated to date. It will be a council of which denominations will become members and elect representatives. It is hoped that this council will help to fill the large void in our state in dealing with alcoholism and relative problems.

When Sam resigned from the Board of Maricopa Mental Health Association, I was selected to take his place. Our state is near the bottom of the list in its care of the mentally ill. A good bill will be introduced into the legislature this session to set in motion the machinery for a better mental health program for Arizona. It is imperative that all interested citizens do what they can to secure the passage of this bill.

As you can see, it is needful to apportion one's time as seems most needful. The planning for inner city work alone could be more than a full-time job, but it will be necessary to do the work more slowly with the time we can allot to it.

Please accept my thanks for the many kindnesses shown me throughout the year. With Paul I can say, "I thank my God in all my remembrance of you." (Philippians 1:3)



Duane Holloran

Rev. Duane Holloran, Ph. D. Associate Pastor, Orangewood Presbyterian Church, 1966-1973, was born in Cleveland Ohio but has lived most of his life in Arizona. Duane graduated from Tucson High School and the University of Arizona. He then attended and graduated from Princeton Theological Seminary in 1963.



Duane began his ministry as an assistant pastor at Scottsdale Presbyterian Church until 1966. He then became an assistant pastor at Orangewood Presbyterian Church.

While serving Orangewood he attended graduate school at Arizona State University and received a Ph.D. in counseling psychology in 1973. He then left Orangewood and founded Phoenix Interfaith Counseling serving as Executive Director for the next 24 years. Duane returned to the pastorate for 5 years as associate pastor at Pinnacle Presbyterian Church, Scottsdale, before retiring in June, 2002.

Duane and Nancy raised two sons, Andy and Patrick. They are now married with children and living in Phoenix. Fun times are spent with 5 grandchildren; Andy's 3 boys, (6, 5 and 3) and Pat's daughter, age 3 and newborn son. Nancy enjoyed a fulfilling career as Director of the VICaP program for 14 years. She continues to be involved in volunteering of all kinds.

Duane has many wonderful memories of his 7 years at Orangewood. The best part was his working relationship with Sam Lindamood. Sam was a friend, colleague and

mentor. Sam helped Duane mature as a person and pastor. While seminary teaches theology, history and Bible, it was from Sam that Duane learned the depth of ministering. Through preaching, risking for others, trusting abilities, laughing at all the silliness, and never taking one's self too seriously, the Orangewood years were truly a gift. Sam and his family continued to be close friends throughout his life.

A vivid memory of Duane's is his first adventure after just a few weeks of employment. Off he went with 50 Junior High kids to a Pinetop retreat. Was this a test? He survived and went on to plan many, many retreats with senior high, junior high and college students. Each experience was memorable and resulted in changed lives. He will never forget those late Sunday nights at the Pizza Hut talking with college students from the church.

Duane's years at Orangewood were truly the heyday of creativity. Contemporary worship began shortly after Duane's arrival at Orangewood. It was an exciting time as banners were created, new music introduced, and attempts made at drama expressing various themes. Small group experiences were also started as Duane pursued his graduate degree in counseling; many risks were taken resulting in deep trust by participants. To this day, people often remind Duane of past experiences in those groups and recall a particularly meaningful event that still holds deep meaning for them. Mid-week church school began and drove or kids flocked to the church for education, music, sports and other sorts of expression.

Looking back at his Orangewood years Duane says, "it was the most exciting, growing time of my life. There were wonderful friends, lifelong relationships, new experiences encouraged, a trusting staff and above all a growing and involved congregation. It was the best!"

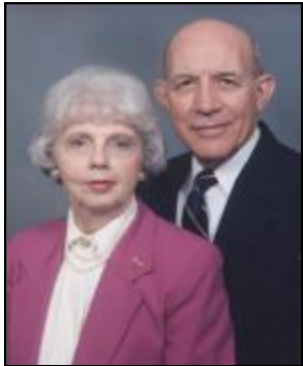
P.S. Duane is still using the desk furniture given to him at his farewell celebration in 1973!



G. Kenneth Gates

The Orangewood Years: I was serving a large Church, and had published the booklet on Evangelism ("Recruitment of New Members"); and had helped bring together the Synod of Trinity.

Then word came that Orangewood Church in Phoenix, Arizona, was interested. I had no "dossier"; the national office sent my "old" forms. The invitation to visit brought a "sense of call", and after appropriate meetings and approvals we moved.



We found an exciting, informal congregation with contemporary services once a month, wonderful banners, and such capable creative people as the Robert Page family, (Director of Music, Organist, and Instrumentalists).

Very quickly we learned of Gene's desire to lead a church. With some support among members, and working with Presbytery, Orangewood "mothered" a new church, sending 110 members and over \$20,000 in pledges, with Gene Lefebvre, and other pastors, to start Sunrise Presbyterian Church.

Orangewood began to grow again, about 100 members a year. Joan and I tried to visit all new members in their homes. Fellowship times met outdoors after worship. The men's group worked every Tuesday morning around the building and taking tons of oranges and food to the food bank downtown. Small groups for study and enrichment met regularly. There were social groups for dinner and inclusion of new members. One group was strongly involved in community action. Everything was creative and experimental with solid, traditional preaching. A new sound system and new roofs on all but one of the buildings were part of the enhancements of the, "campus" setting. Workdays involved many in both outside and inside maintenance.

We brought capable Associate Pastors to lead youth, Christian education, worship and outreach. Deaf students came each Sunday with an interpreter. The Rev. Manuel Zaldivar was much loved as a Pastor of Visitation particularly to shut-ins; and a great favorite of families. The Church began to serve new families building and moving into the North Mountains and Moon Valley.

Members and Pastors were very involved with the North Phoenix Corporate. Ministry, which included Roman Catholics, two Jewish Synagogues, and leading Protestant churches in the area, in worship, study and community action.

Unexpectedly, and with little notice, some members and pastors went to Presbytery to ask for a pastoral change. I was released from ministry at Orangewood and taken under the auspices of Presbytery to Supply Churches from Carefree to Tucson, Arizona.

Our son David graduated from Phoenix Country Day School, and we received the Call to Oklahoma. Phoenix and Orangewood have a place in our hearts.

The years at Orangewood were exciting, challenging, and growing for the congregation as well as the Pastor and his family.

Education:

- B.A. Magna Cum Laude, Franklin College, Indiana
- M. Div. Colgate Rochester Divinity School, Rochester, N.Y.
- D. D. University of the Ozarks, Clarksville, Arkansas

Served:

- Twelve Corners Presbyterian Church, Rochester N.Y. (12 years)
Student Intern, Assistant Pastor, Associate Pastor, and twice as Interim Pastor
- Brentwood Presbyterian Church, Pittsburgh, Pennsylvania (3 years)
Senior Pastor
- Vance Memorial Presbyterian Church, Wheeling, West Virginia (5 years)
Senior Pastor
- Orangewood Presbyterian Church, Phoenix, Arizona (5 years)
Senior Pastor
- First Presbyterian Church, Ponce City, Oklahoma (9 years)
Senior Pastor
- New Providence Presbyterian Church, Maryville, Tennessee (9 years)
Senior Pastor
- West Emory Presbyterian Church, Knoxville, Tennessee (7 years)
Temporary Supply and Stated Supply

Service to the Church:

- Commissioner to General Assembly, twice
- Commissioner to Synod, 3 different Synods
- Moderator of Presbytery
- Chaired committee that helped create the Synod of Trinity
- Chaired Synod committees on ministry and evangelism
- Served on and chaired Presbyterian committees on ministry, Christian education, evangelism, ecclesiastical business, and missions
- Wrote booklet for General Assembly Division of Evangelism, published in English and Spanish
- Attended General Assembly 25 years in various capacities - led worship, served on committees, and as observer
- Numerous sermons published in national publications particularly in Presbyterian Peacemaking and Stewardship Materials

- Published article on "The History of Presbyterians In Arizona"

Family:

Wife, Joan; Sons, David and Stephen (St. High and Jr. High Years at Orangewood)



Robert L. Harner, III

The Reverend Robert L. Harner, III, began his ministry with us on November 1, 1974. He previously served for two and one-half years as Minister with Youth and Mass Media at the First Presbyterian Church of Phoenix.

Rev. Harner was a graduate of Maryville College, Maryville, Tennessee (B.A., Cum Laude) and San Francisco Theological Seminary (M. Div.). He served Orangewood on a half-time basis while earning a B.A. in "Media and Communication" at Arizona State University.

Although his primary pastoral responsibilities were with youth and with worship, he was concerned that the church not become fragmented, but remain "one body with many parts." To this end, he sought to bring to the church a sense of wholeness and unity by fostering a spirit of warmth, creativity, and love.

Reverend Harner served the Presbyterian Church in many ways; he produced a multi-media presentation for the 185th General Assembly, led Synod Youth Delegates, and was Co-Chairman of the Presbyterian Youth Council. He was involved in the production of several religious radio and television programs in the San Francisco area.



His, wife, Winifred (Wink), also attended Maryville College and majored in French. Rev. and Mrs. Harner have one daughter, Adrienne.



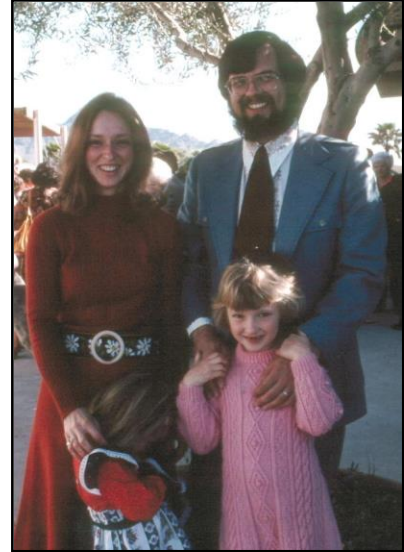
James Earl McCall

Work History

- Assistant Minister, Orangewood Presbyterian Church, Phoenix, AZ, 1976 – 1979
- Assistant Minister, UPC of Wyandotte, Wyandotte, MI, 1972- 1975

Service to the Church

- Presbytery Commission on Specialized Ministries, Youth/Urban Ministry, Phoenix, AZ, 1976 -1979
- Synod of Southwest Youth Ministries, Planning/Coordinator, Phoenix, AZ, 1977 - 1979
- G.A. Design for Youth Ministries, Phoenix, AZ /Detroit, MI, Program Design, 1975 - 1979
- Presbytery Youth Ministries Task Force, Detroit, MI, Chairman, 1972- 1974
- Synod of Covenant Youth Ministries Task Force, Detroit, MI, Program/Structure, 1973- 1974
- Special Consultant on Youth Ministries, Detroit, MI, Design, 1975-1975
- Presbytery Worship Committee, Design/Resource, Detroit, MI, 1975-1976



Education

- M. Div., Louisville Presbyterian Seminary. Louisville, KY, 1972 McConnick Seminary, Chicago, IL, 1968- 70
- B.A., Hanover College, Hanover, IN. 1968

Work Experience

Assistant Minister, Orangewood Presbyterian Church: Responsible for Christian Education, Youth Parish life (fellowship for all ages, new members, Worship, sports), and community responsibilities. Major Activities:

- Instituted and programmed 'Family Night', a monthly intergenerational potluck and program
- Contemporary worship
- Extended educational experiences for primaries and juniors
- Produced and hosted a Christmas television special (1977, KTVK)
- Produced and hosted a 1/2 hour radio program with and for teenagers (KRUX) with Protestant, Catholic, and Jewish participation
- Responsible for youth ministry for Grand Canyon Presbytery
- Organized food drive for youth of North Phoenix Corporate Ministry
- Liaison for Grand Canyon Presbytery to Ministry to Urban Phoenix
- Served on Synod of Southwest Youth Ministries Committee
- Served on design team for Southern California-Arizona JED Youth Ministries

- Served on Presbytery Committee on Ministries to Higher Education

Assistant Minister, Wyandotte Presbyterian Church: Responsible for Christian Education, Youth Mission, special worship and Deacons. Major activities:

- Instituted a Food and Clothing Bank serving several communities
- Chairperson of Presbytery of Detroit Worship and Youth Ministries Committees
- Programmed a Presbytery Worship Workshop and a Youth Rally for two Presbyteries
- Sole staff member for six months (illness of pastor)
- Programmed a comprehensive Adult Education program
- Began an annual Halloween Carnival run by Junior Highs for neighborhood children
- Developed a Skills and Resources Bank for Synod of Covenant Youth Task Force
- Initiated a Super Seniors Sunday recognition of elderly.
- Initiated an annual Congregation Seder Meal on Maundy Thursday

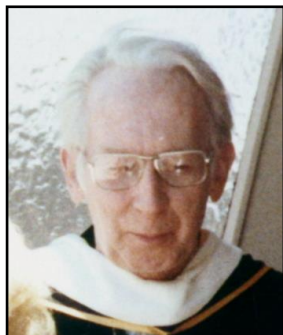
Little Known Facts Not Normally Found on a Resume

- Plays guitar; sings; writes music, fables, plays, and comedy sketches
- Devours science fiction, especially Asimov, Bova, and LeGuinn
- Likes old films, concerts, Community Theater, canoeing, tennis, handball, football and volleyball
- Party-giver (bring a talent or gift to share)
- Collects animals (currently three dogs, a skunk, a cavy, a finch, a tortoise, and assorted fish)



Mark L. Koehler

March 12, 1915 — August 13, 2003



Born March 12, 1915, in Brownsville, OR, to the Rev. Dr. Charles and Grace Koehler, Mark joined three older brothers, Fred, Paul, and John. During his childhood, his parents instilled a love of the outdoors and a deep appreciation for the beauty of creation which endured throughout his life. Later the family moved to Spokane where Mark graduated from North Central High School before attending Whitworth College where he received his BA in Economics and History. He was also a star athlete, particularly in basketball and tennis. His fine tenor voice graced the Whitworth

Men's Quartet. While at Whitworth, Mark met ClaraBelle Braden and they were married on May 19, 1939. They delighted in their life together for 57 years, until her death in 1996.

Mark attended San Francisco Theological Seminary, where he received an M.A. in Christian Education and a Bachelor of Divinity. He was awarded the Alumni Fellowship for Highest Scholarship and used this to attend Princeton Theological Seminary, receiving a Th.M. degree in New Testament in 1941. Over the years he was awarded three honorary doctorates, from the University of Dubuque, Hastings College, and the College of Idaho. He served on the Board of San Francisco Seminary for 15 years.

As a seminarian, Mark was a pastor of the Presbyterian Church in Winters, CA. Ordained in 1940 by the Presbytery of Spokane, he became pastor at First Presbyterian Church in Port Townsend, WA, where daughter, Michal, was born. Returning to Spokane, Mark was Head of the Bible Department at Whitworth College, pastor of the Community Church, and tennis coach. In 1949 the Koehlers moved to Yakima, WA, where Mark was pastor of the First Presbyterian Church for 13 years. During this ministry, the congregation grew to over 3,000 members, and services were broadcast via radio each Sunday. Community involvement was always an important part of Mark's life, and he particularly enjoyed his participation in Rotary International.

Returning once again to Whitworth College in 1962, Mark became Executive Vice President and then President from 1963 to 1969. He led the College through a time of transition and left it academically sound and spiritually alive. He was particularly proud of establishing equal pay for men and women professors. He also served 13 years on the Board of Trustees, was named Alumnus of the Year, and was awarded the George Whitworth Medal.

This was followed by Mark's sojourn to the southwest. He was called as pastor of the First Presbyterian Church in Las Vegas, NV (1969 to 1976), and then moved to Phoenix to accept a position as the Associate Executive for Mission for the Synod of the Southwest. On July 1, 1979, he was honorably retired by the Presbytery of the Grand Canyon.

Desiring to continue the vocation he loved, Mark spent his "retirement" completing a series of eleven interim pastorates in Arizona and California. His final interim was at Northminster Presbyterian Church in Tucson. Following that, he became the Parish Associate at St. Andrews Presbyterian Church. During his last years he preached regularly at the Country Club of La Cholla, where he was a resident. Throughout his

ministry, Mark was revered for his wonderful preaching and his compassionate care toward others in times of need.

Mark's memory is cherished by his daughter Michal McKenzie and her life partner, the Rev. Dr. Pat Youngdahl; by his grandson Thomas McKenzie, by his beloved friend, Marcelle Schaefer, by daughters of his heart, Sue Ward and Caren Smith; and by family and friends, far and near, whose lives have been enriched by his presence. Mark will be remembered for his passionate spirit, his fabulous wit, his joy in the splendor of God 's creation, and his great love and kindness to so many.

Dr. Koehler served Orangewood from September 1977 to April 1979 as interim pastor.



H. Dale Bracey

Born in southern Missouri by the Mississippi River, Dale is the oldest of four brothers.



Strong influences in his youth were the local Southern Presbyterian Church, Boy Scouting, school activities, and music.

He was educated at DePauw University in Greencastle, Indiana, where he majored in psychology. His training for ministry was at Union Theological Seminary in New York City, a non-denominational graduate school with deep Presbyterian ties. Dale met his future wife, Barbara, at DePauw, and they were married after his first year of seminary education. For the next two years Barbara completed her baccalaureate degree at Hunter College in the City of New York while Dale completed seminary, and they both participated in his fieldwork training at churches in New York City and Long Island.

While serving pastorates in upstate New York, the Braceys gave birth to two sons, Jeff and Todd. Moving west, Dale served churches in Fresno and then Palos Verdes, California. Moving to Phoenix in 1979, the Braceys enjoyed a long productive pastorate, highlighted by the marriages of their sons—Dale got to tie the knots! Dale and Barbara moved to their to current residence in Sunnyvale, CA in 1991, where Dale enjoyed a change of work to that of associate pastor with initiatives in adult education, mission, pastoral care, and leadership equipping. They celebrate that their sons have provided them with five granddaughters. Their older son, Jeff, lives with his family in Las Vegas where he works as a trauma and emergency physician. Their younger son, Todd, makes his home with his family in Coto de Caza (Orange County, CA), where he works with a large property management firm.

On July 31, 2000, Dale retired after 40 years of leadership with congregations. Dale's leisure interests are scuba diving, beaching, hiking, exploring, theatre, and opera. Barbara has joined Dale in numerous international seminars through the years. She also enjoys oil and watercolor painting and teaching adults. Currently, they are studying Spanish and planning travel.

Experience and Work History:

(Congregations which varied from 235 to 1,900 members in small towns, suburbs, and cities)

- *First Presbyterian Church of Palo Alto, CA* - Interim Pastor and Head of Staff (Post-retirement service) (2001–2002)
- *Presbyterian Church of Sunnyvale, CA* - Associate Pastor for mission, adult education, congregational care and nurture. (1991–2000)
- *Orangewood Presbyterian Church of Phoenix, AZ* - Pastor and Head of Staff. (1979–1991)
- *St. Peter's By the Sea Presbyterian Church of Palos Verdes, CA* - Associate Pastor for education of adults and children, mission, and congregation care. (1973–1979)
- *Easton Presbyterian Church, Fresno, CA* - Pastor and Head of Staff. (1966–1973)
- *Presbyterian Church of Chittenango, NY* - Pastor and Head of Staff. (1962–1966)
- *First Presbyterian Church of Geneva, NY* - Assistant Pastor for college students and youth. (1960–1962)

Reasons for Serving God as a Pastor:

From my early youth, I sensed God's nudging to consider ministry through the church. Unsure yet idealistic, I pursued other vocational goals until my senior year in college. College pastors whom I respected immensely inspired me to apply for seminary in New York—at the world's foremost liberal theological seminary. My preparation at Union Theological Seminary confirmed that it would be my greatest privilege to work for God through ordained church leadership. Basically, I believe that the local church is where "it" happens: where persons and causes and witness are joined to become effective agents of the new thing God is doing. I thrived on my calling as a pastor, because I was privileged to share with persons who are learning to give and receive love. Further, the stresses, joys, and intimacies of sharing in people's lives seemed to draw out my gifts. I thrived on providing groups and courses to keep people growing and spreading the opportunity of life in Christ beyond the congregation. Fortunately, I was married to a woman whose faith and conviction were rooted in similar values and who was selfless in supporting me.

Contributions For Which Dale Would Most Like to be Remembered at Orangewood:

“Contributions” are seldom due to pastoral leadership alone: they result from the synergy of Holy Spirit inspiring staff and lay leadership. I was blessed with a gifted staff and energetic congregational leadership. A faithful and responsive congregation made the following possible.

- The Youth Ministry Pilot Project (1981–1988) - Because youth work was not making the permanent, significant impact on the lives of our young people that we desired, a group brainstormed what we could do to make a dramatic shift in our approach. The Youth Ministry Pilot Project was born. Orangewood was given a grant by a group of businessmen to develop new models of ministry with youth that would accomplish the goals of commitment to Christ, strong Christian identity, significant relationships with adults and peer group support. The Rev. Ben Clanton was called to head this project in the fall of 1981. One year later this beloved pastor was randomly murdered. Barbara Bracey accepted the challenge of picking up the broken hopes and steered the project to focus on developing a team ministry of adult advisors and youth. This focus shaped the Project for the following six years. The Rev. Robert Stebe became director of the project in 1983.
- Focus on adult education and Biblical equipping - Barbara and other talented lay people were teaching arresting, basic, and short-term courses on Sunday mornings; however, we saw the need to go deeper. After Barbara and I became certified to teach the two-year course called CROSSWAYS!, we launched the first course with three-dozen participants! It is an in-depth survey of the entire Bible, and we taught from the background of what is known as the historical-critical approach, which welcomed the insights of archeology and linguistic understanding. During our years in Phoenix, interest grew to support five different groups of adults who completed the course! Barbara Haddon also became involved in teaching CROSSWAYS!
- Small Groups - At least four kinds were offered through the years:
- "FOCUS," which were intensive personal growth groups that Barbara Bracey and I designed.
- "COMPANEROS," which were covenant groups led by lay leaders whom I trained and supported with curriculum.
- Book study groups led frequently by Barbara Haddon.
- Marriage enrichment events and groups for couples were planned each year.
- Worship Improvements: - Blending of worship styles, incorporating the best in traditional and contemporary liturgy and music. This was made possible, because of the extraordinary musical talents and support of Bob and Joyce Page. We also began crafting dramatic new banners to augment Orangewood's

stunning collection. Drama, dance, and visual illustrations became an occasional part of worship.

- Repairs and Capital Improvements: Old timers will recall that in 1979 the entire campus was in a sad state of disrepair. It became necessary, immediately, to re-roof all church buildings and the manse. This gave us other ideas about how to improve the facility's safety and function. Air-conditioning was added to rooms for ministry with youth and infant care. Visioning about a multi-purpose hall was begun, and we got to celebrate the completion of the new fellowship center—Page Hall—with major parking upgrades!
- Mission Support: We returned to strong financial support of Presbyterian mission, increasing the proportion of our annual giving to General Assembly world mission each year, supporting the Fifty Million Fund, and commissioning numerous members to service worldwide as well as in the U.S.A. We invited an ecumenical associate to work with us for five weeks. He was the Rev. Rufus Thepelo Nyamela, a pastor of the Presbyterian Church in Southern Africa from the homeland of Lesotho. Subsequently, the congregation responded to fund the completion and furnishing of their sanctuary.



Rev. Rufus Thepelo Nyamela
Presbyterian Church
South Africa



Sanctuary in South Africa

- Another facet to mission in the Phoenix area was our encouragement of self-help groups, often known as “12 Step Programs,” to use our facilities. It was not unusual for eight such groups to meet each week.
- The Sanctuary Movement: We risked government disapproval to give aid and shelter for Central American refugees fleeing to this country. Our support was mainly through holding seminars for the city to explain their dilemma and raise funding for the basic needs of refugees.
- Support of the North Phoenix Corporate Ministry: Continuing the long tradition of Orangewood's identification with the NPCM, I was proud to encourage the

congregation's participation in this unique interfaith venture. I counted the other pastors and rabbis as ministry partners, and I have fond memories of preaching in two Jewish congregations and three other Christian churches!

- Leadership and Membership Training: Both Barbara Haddon and myself placed high priority on equipping God's people for their ministries in the world. We developed an extensive course for briefing and integrating new members that was repeated four times annually. In addition, new elders and deacons were prepared through numerous evenings of study and overnight retreats before they were installed to office. Continuing study of elder and deacon roles became a part of most stated meetings of the Session and Board of Deacons.

What Would Be of Interest to Current Members Who Joined Orangewood Since 1991:

The Braceys came to Orangewood in 1979 in response to a calling to love, support, and rebuild a great church, which had split over controversy that resulted in the dismissal of both the former Pastor and the Session. Morale was low, expectations were small, and many doubted if recovery to robust health was possible. Financial support was decimated to the extent that a loan from the Presbytery was required to meet basic expenses during the year preceding my call. Most were wondering as did Ezekiel when he asked the Lord, "Can these dry bones live again?" (Ezekiel 37) As in ancient Israel, God responded, "I will cause breath (wind/spirit) to enter you, and you shall live!"

Building on the patient and wise foundation laid by the Interim Pastor, Dr. Mark Koehler, and assured that the congregation was eager to put the past behind and turn-the-corner, we moved to Phoenix. Sure enough, God had vital plans for Orangewood, and we all grabbed hold of that hope! Working with Orangewood was the most fulfilling period of my 41 years as a pastor.

Dale

News Release

Republic and Gazette, November 1981

Orangewood Presbyterian Church Initiates Youth Ministry Pilot Project

Historically, youth ministry has been an important part of the life of Orangewood Presbyterian Church. In recent months, however, the members of this church have become concerned about what was seen as a lack of direction in the lives of young people. Peers outside the church and family seem to have the greatest influence on the lives of youth. Junior and Senior Highs were seen as needing help in finding their identity, in integrating their Christian faith into all areas of their lives and in developing a faith that is both meaningful and sustaining for

them.

As a way of seeking answers to these problems, the church has initiated a Youth Ministry Pilot Project. The Project is intended to develop an active youth ministry that will begin with the youth at Orangewood and spread to the un-churched youth in the community. Innovative methods of reaching youth, planning meaningful programs, and helping in their faith development will be tried. At the end of a three-year period, results will be shared with other interested churches.

In order to provide full time staffing for this project, Orangewood has hired the Rev. Ben Clanton as assistant pastor and director of the Pilot Project. Ben has a master of Divinity degree from San Francisco Theological Seminary, and has done extensive work with youth in Portland, Oregon and San Carlos, California. Mr. Clanton arrived in Phoenix to begin his work on October 16. He will be formally installed to his position at a service on December 6, 10:15 a.m. A reception in his honor will follow. The church is at 7321 N. 10th Street.



Barbara Haddon

Reasons for Serving God as Minister:

I first felt called to the ordained ministry when I was 12 years old. Discouraged by family members and church professionals, I deferred my goal into adulthood. When I



finally began seminary, it was with the goal of becoming a Christian Educator. However, within the first quarter of my time there, I was challenged by a Presbyterian career counselor/minister, to change degree tracks and seek ordination. I followed the advice, and have never regretted the decision. I most enjoy the preaching, teaching, and pastoral care; however, all the aspects of ministry feel like a match for my gifts and have drawn me into an increasingly closer relationship with God and a deepening faith. When asked why I live and serve where I do, my answer has become, "Because I work

for God." The Divine employer has provided a life filled with surprises, challenges, and joy.

Contributions at Orangewood:

One of my greatest joys at Orangewood was working with the outstanding educational team that was there at the time. (Most of whom are still there!) Education for children on Sundays was outstanding; the Adventure Seekers (grades 4 -6) truly enjoyed fun-filled adventures; but the most delightful accomplishment was the Market Place system that was developed for Vacation Church School. Bobbie Darroch and JoGene Hurley

were wizards at teacher recruitment and at drawing children. They turned ordinary, functional space into a wonderland of imagination.

The second thing that gave me pleasure was successful recruitment of people-to-task. Nothing delighted me more than helping people to discover, develop and utilize their God-given talents for the benefit of others through the church. We were able to develop a wide variety of programs due to the willing response of volunteers.

Historical/Personal Interest to Current Members:

Dale Bracey gets the credit - the building of Page Hall that enabled multiple events happening at once, and space devoted entirely to music and youth ministry when the original fellowship hall was converted.

The terrific music ministry sustained for so long by Bob and Joyce Page, and then continued by Christopher Samuel. The stellar job that Barbara Bracey did with youth ministry during the interim between youth pastors. Working on weddings with Claudie Deen and Marty Acer. Fun and laughter were hallmarks of the Orangewood era in my life!



Bob and Barb



Barb, Tina, Debbie, and Bob on Occasion of Tina's Wedding in July 1996

Biography:

- Born in Phoenix, Arizona, only child of Bill and Claudine Johnson (who are current Orangewood Presbyterian Members)
- Attended and graduated from Madison #2 Elementary School and Camelback High School, Phoenix, Arizona
- Graduate of University of Denver, Denver, Colorado with a BA in Special Education; University of Hawaii, Honolulu, Hawaii with an ME degree in Special Education; and Iliff School of Theology, Denver, Colorado, with a Masters of Divinity.

- Married Bob Haddon in 1967
- Daughters: Debbie, born 1970 and Tina, born 1972

Churches Served:

- *Faith Presbyterian Church, Sun City, Arizona* (joined the staff as student intern summer of 1978). Ordained as Minister of Word and Sacrament Feb. 3, 1980, in that church.
- *Orangewood Presbyterian Church, Phoenix, Arizona*, Hired as Assistant Pastor, after 9 months, called as Associate Pastor, June 1980 - June 1992.
- *First Presbyterian Church, San Luis Obispo, California*, June 1992 - July 2001.
- *Pastor First Presbyterian Church, Sherman Oaks, California*, August 2001 – Present

Newspaper Article:

News-Sun, Sun City, Arizona, Tuesday, July 11, 1978
By Mary Dumond, Staff Writer

A Woman Minister's Cocoon couldn't hold her. Rev. Barbara Haddon, who believes life's cocoons can be broken for more productive existence, broke through her own cocoon to become a minister, despite being advised against it.

Twice she had considered going into the ministry. When she was 12, her mother told her, "It's not a good job for a woman." Then in college, she once wrote to a seminary about its divinity program. Its reply acidly informed her, "We have found that our divinity program turns out excellent ministers' wives." So, Barbara Johnson, now Mrs. Barbara Haddon, dutifully studied other things. For a while.

But last Sunday she preached her first Sun City sermon as Rev. Barbara Haddon, intern minister at Faith United Presbyterian Church. Its title: **"You Can Fly—But That Cocoon Has Got to Go."** Mrs. Haddon thinks her congregation can hear and use the message of the sermon: "The model of God's idea for His people, as exemplified by Jesus, was that of freedom to explore our abilities—the ability to fly."

We build our own limitations—our cocoons. We develop our little activities and structure our lives so that we can do only what we think we can handle. "I took a look at education. It's getting to be a closed field. It's hard to get a job if you have a master's degree, when someone can hire a teacher without that master's degree and pay less."

Mrs. Haddon says she became more and more interested in religion. "Even then, I was thinking in terms of religious education and working in that field for a church, somehow," she says. She enrolled in a seminary, Iliff School of Theology in Denver, to get her master's degree in religion.

"At the beginning of every year they give a psychological test to all the students," she says. "Each test is different. One may be on personality, another on career, and so on." Actually,

she explains, the test was administered to Iliff students, then psychologists later came to counsel each student on his or her test results.

Mrs. Haddon was told, "You want more of the action than being in religious education. You should be aiming for the ministry." "I had felt restless," she says, "but it took me a week to decide, yes, this was what I really wanted." So after studying and working in education, being an Air Force wife and full-time mother and setting her sights lower in the religious field, Mrs. Haddon once more broke her own cocoon.

The diminutive minister-to-be commuted to school 50 miles each way, juggled household duties, Air Force wife duties and baby-setting schedules all during school—a firm Presbyterian student at a Methodist seminary. "I came at the right time," she says. "Two years before, women there had been pretty militant—I guess, because they really were being excluded in larger churches".

"My only snag was with the Pueblo Presbytery, which didn't think I should get scholarship aid, even though I commuted and paid for the gas 50 miles each way and had to pay for baby-sitters. After all, they thought, I was an Air Force wife and everybody knows that Air Force officers are wealthy and therefore I didn't really need that money." Yet, she notes, things were bent with surprising ease in allowing her to attend a seminary belonging to another denomination, something not ordinarily done.

"But they didn't expect me to get Bob stationed somewhere even close to a Presbyterian seminary," she says—"so there was no question about that." "We don't expand to find our potential. It's only by breaking out of our cocoons that we can do this." Mrs. Haddon knows whereof she speaks. A native Phoenician, she grew up a staunch Presbyterian—and was indeed interested in the ministry. Instead, she attended the University of Denver, where she earned her bachelor's degree in special education, with mentally retarded kids. She also met and married Robert Haddon, now Maj. Robert Haddon, head of intelligence at Luke Air Force Base. Later, during the Air Force's rotating stations, she received a master's degree in education, this time working with emotionally disturbed children, from the University of Hawaii at Honolulu.

By the time the Haddons had been stationed in Maryland and were sent back out West, they were the parents of two daughters, Debbie, now 8, and Tina, now 5. And Barbara says she began looking ahead to the day when the girls would be grown up and gone, to a time to be filled with another career. "In a way I'm coming full circle as a minister here in Sun City," Mrs. Haddon says. "My first job in teaching was at Avondale."

As far as she knows, she's the only Presbyterian woman minister preaching in the Valley. "Others have been ordained here," she says, "but they have gone to other assignments." She has found Faith's congregation and ministers "warm and accepting. And I'm finding this a place in which to minister to women. There's a need." But how does a cocoon-breaking sermon go over and stretching sermon go over in a retirement community? "In this church, this group has done a lot of cocoon-breaking and stretching just in being here," she says.

"It's not easy, after living in the same house for 25 years or so, to just sell everything, leave your children, your relatives and lifelong friends and move out here." Faith is the younger of

the two Presbyterian churches out here, Mrs. Haddon says." It's only five years old. Most of the people I've met in the church have been here not more than six years." The comparatively recent arrival of many church members, she explains, makes the cocoon-breaking simile a relevant one. "Many of these people really didn't know what they would find out here," she says. "They visited the Webb model homes and picked out one and bought a vacant lot. "They had no idea beyond that, what type of life they would find. But they came, anyway. They gradually found things that suited them and built new lives."

The Haddons find themselves building new lives, as well. The two girls attend Faith Presbyterian Church now, because LAFB doesn't have a Sunday school summer program. "Faith has no children's classes, so I imagine the girls will go to Sunday school on the base next winter" their mother says. "Bob has been so supportive of me all the way through and he's so proud of what I'm doing. It's really a team ministry. He spent three hours going over my sermon the other night."

Although Mrs. Haddon has preached only once so far in Sun City, she has had other ministerial experience—twice, within the Methodist framework. The Presbyterian Church, she notes, now has obligated each church to examine all dossiers submitted by applicant ministers when it has an opening. "Now the churches have to look at woman's dossiers on a qualitative basis," she said. "The results are upsetting many old stereotypes. "Churches have found that sometimes the best man for the job was a woman."

News Release

The Phoenix Gazette September 13, 1980

Rev. Haddon Installation Set Sunday

The Reverend Barbara J. Haddon will be installed as assistant pastor at the 10:00 A.M. Sunday service in Orangewood Presbyterian Church, 7321 N. 10th St. Participating in the service will be pastors Dale Bracey, Dr. Dosia Carlson, Paul Moser and Dr. Walter Mehl. Others will be elders Audrey Elliott, Claudine Johnson and Howard Soule and youth representative Brent Upson. A reception in the Fellowship Hall will follow the service.

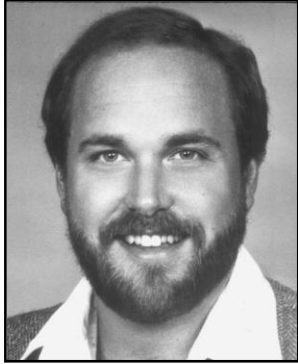
Mrs. Haddon is a graduate of the University of Denver and Iliff School of Theology in Denver. She was ordained last February.



Benjamin "Ben" Clanton

Ben Clanton was introduced to the Orangewood Presbyterian Church congregation by the Youth Ministry Search Committee on October 9, 1981. He, with the overwhelming approval of the Session, became the Assistant Pastor at Orangewood in charge of the Youth Ministry Pilot Project. This project was to develop and maintain a program of activities and Spiritual guidance for the growing number of youths in the church

congregation. He was also to assist with pastoral duties of the then pastors, Reverends Dale Bracey and Barbara Haddon. He was officially installed at the 10:15 a.m. worship service of Orangewood Presbyterian Church on December 6, 1981.



He was thirty years of age at the time and a native of Portland, Oregon, the son of Frank and Maggielee Clanton. Ben earned a B.S. degree in Elementary Education from Southern Oregon State College. He then served as a first full time youth intern at a large suburban Presbyterian Church in Portland and helped plan and develop a Youth House Ministry. He considered this House Ministry experience to be a highlight in his work with youth. He held this position for six years and returned for another year of work during his seminary training.

Reverend Clanton attended Fuller Theological Seminary in Pasadena, California, for one year. He then transferred to the San Francisco Theological Seminary in San Anselmo; California, from which he received his Masters of Divinity degree in June, 1981.

While in the Seminary, Ben also worked in the Ministerial Relations Office of the Synod of the Pacific in Portland, Oregon. He aided congregations in developing goals, objectives and plans for implementation. He also did field work with a Bay area church and was in charge of their Junior High and Senior High Programs. Just prior to his joining Orangewood Presbyterian Church, he served as a Chaplain Intern in two downtown San Francisco hospitals.

With his large size, barrel chest and easy-going manner, Ben was affectionately called "Gentle Ben" after a large bear starring in the television show "Grizzly Adams." He was a warm, caring, gentle man with a genuine ready laugh for everyone. Every picture retained in the church archives shows his large smile, twinkling eyes, and a small well-trimmed beard. He was a listener, a sympathetic teacher, and guidance trainer for the youth.

His hobbies were playing the piano, string art, photography and traveling.

He is quoted with the following:

- "I have an enthusiasm for Youth Ministry, and my service to God comes alive in the context of a group of kids. At the same time, I see youth ministry as a ministry to the whole church. Youth who are committed to Christ have an

infectious quality about them, and are motivating and encouraging to all who listen.

- "As a basis for my belief about God and Christ and as a foundation for my relationship through the Spirit of God, the Scriptures are unparalleled. I am always looking for simple handles with which to understand profound truths, so that those who hear can take away a message from Scripture that is applicable to their living here and now.
- "Education in the church, as elsewhere, is more effective if it is experiential. Involving people in activities and experiences which will cause them to wrestle with presented material is very important.
- "I seek to challenge people to more than they already are. A program by a committed team has better goals and is more effective in meeting these goals.
- "God most often teaches us through others. I want people to see they are the tools in God's hands and to know that the caring of others in Christ is a means by which God also touches us."

Ben Clanton also carried a burden of guilt involving a tragic accident that occurred in his presence. He shared this story on March 14, 1982, in a powerful emotional sermon SURPRISED BY FEAR with quotations from John 6, verses 16-21. Reverend Clanton was greatly affected by the accident and tried to live a life in Christian principles as an example of "the good Samaritan." Unfortunately, this may have partly led to his death.

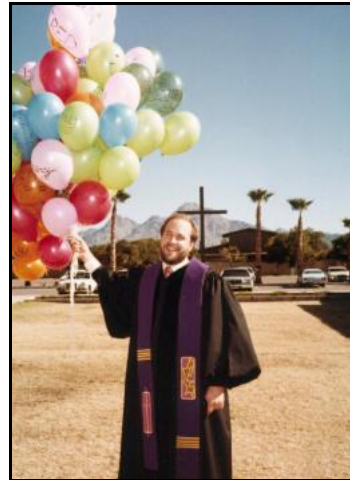
On September 28th, 1982, on his way home, Ben picked up a young but large, muscular 18-year-old youth who was hitchhiking. What really happened is conjecture, but Ben's bloody bludgeoned body was found in an alley on the 29th of September. He had been stabbed repeatedly, robbed, left in an alley, his car taken by his assailant. His neck chain with a cross was taken and used to identify the youth who later pleaded no contest in court and sentenced to 21 years in prison.

A memorial service for Ben Clanton was held at Orangewood Presbyterian Church on October 3, 1982, entitled A WITNESS TO THE RESURRECTION AND A CELEBRATION OF THE LIFE OF BEN LEE CLANTON, with his mother, father and siblings along with that of the church's Junior and Senior High School students in attendance. His death was a great shock to the church congregation and the tragedy greatly affected the younger members of the church. In memorial to him and his love of people, a tree was planted by the Junior and Senior High students. At the time of this 50th anniversary the memorial tree is fully grown and in good health. It stands in the front lawn of the church with the original sign commemorating the love and affection that the church had for this "Gentle Man.

**Ben Clanton Installation
1 December 1981**



Barbara Haddon and Dale Bracey
Congratulate Ben Clanton



Kids Sign Balloons to Welcome Ben



Who Is the Minister With Ben?



Are These Special People to Ben?

Other Photographs



Memorial to Ben Clanton - Fall 1982



Memorial to Ben Clanton - Spring 2003



After Service Social Time



Bob Stebe

Bob Stebe was born and lived until age 10 in Brentwood, New York. He moved to California in the summer of 1963, which is why he considers himself growing up in California. His family moved to the growing area of Thousand Oaks. He graduated from Thousand Oaks High School in 1971, where he concentrated on football, baseball, and guitar. After graduation, Bob attended Moorpark College where he continued with football and started to become a student.



It was during Bob's latter part of high school that he was invited by a friend to attend the Presbyterian Church and Campus Life (Youth for Christ). Through these groups and their leaders Bob was helped to accept Christ as his Lord and Savior during his senior year. That is when he began to explore his calling with guitar and youth ministry. During his first two years of college he was a youth leader at the Thousand Oaks Presbyterian Church.

In the fall of 1973 he went up the coast to Cal Poly at San Luis Obispo where he pursued a major in physical education with a teaching and coaching emphasis. While at Cal Poly, Bob attended the First Presbyterian Church, leading music and attending the college group. It was there that he became the Youth Director, taking the part time position to full time within one year. After graduating with honors in 1976 and while still working at the church, Bob continued his studies to complete his teaching credentials and work toward a Masters Degree in Counseling and Guidance.

While the director for a Santa Barbara Presbytery weeklong junior high camp on Catalina, he met Lisa, who came as a counselor from the First Presbyterian Church in Santa Barbara. She was also attending Cal Poly, so he asked if she would help as a youth leader at the church in San Luis Obispo. What began as a good friendship, grounded in the church, became a 23-year (and counting) marriage.

After they were wed in the summer of 1979, Bob and Lisa left San Luis Obispo as Bob took on teaching and coaching at Lee Vining High School in the eastern Sierras. It only took a year for them to see that God was calling Bob to pursue pastoral ministry. They moved to the campus of San Francisco Theological Seminary in the fall of 1980. Bob thoroughly enjoyed campus life and grew tremendously from his studies. They spent six months in Tigard, Oregon on an internship where Bob filled the position of an associate pastor. Then just before graduation in 1983, their first daughter Katharyn was born.

Bob's first pastoral call was to Orangewood Presbyterian Church in Phoenix, Arizona to be an Associate Pastor for an innovative Youth Ministry Pilot Project. While at Orangewood he experienced team ministry within a large church, incorporating guitar into a blended service, and the beauty of spring in the desert when major league baseball teams come for spring training. It was in Phoenix where their second girl, Elizabeth, was born. Then in 1989 God called Bob to serve in a solo pastorate, and opened the way to come to Jerome, Idaho.

Bob served for 13 years in the longest pastorate of the church's 90-year history. It was in Jerome where their third daughter, Celeste, was born. At the First Presbyterian Church of Jerome, Bob helped bring many younger families into the life of the church with inspiring and creative worship experiences. He grew a youth ministry with Lisa's partnership that traveled in mission from Tijuana to San Francisco to Seattle to the Navajo Reservation. He, with Lisa, taught five sessions of the two-year Crossways Bible Study along with many other courses, led Kendall Presbytery in various positions including Moderator and General Assembly Commissioner, and has been a significant leader with ecumenical associations and community service.

In June of 2002 Bob was called to begin a new calling to Northminster Presbyterian Church in Diamond Bar, California. After being in a church manse in Idaho, the Stebe's now own a home in an area called Phillips Ranch, located between Diamond Bar and Pomona. He is now in the role of Head of Staff in an active medium size church that recently celebrated its 40th anniversary. He is enjoying the new challenges of serving a multicultural/multiracial congregation and sharing in partnership and leadership with a gifted staff. Lisa continues to work as a stay-at-home mom, volunteering at the church teaching Crossways and singing in the choir; Katharyn is attending Mt. San Antonio College with plans to transfer to Azusa Pacific University, and she serves on the Youth Leadership Team with Jr Hi students; Elizabeth is a junior at Diamond Ranch High School in the National Honor Society, Academic Decathlon Team, and the Track Team; Celeste is in 6th grade, enjoying math, playing fast-pitch softball, and getting involved in youth activities at the church.



Curtis M. Page

Ordained at Orangewood on December 12, 1971

I am a minister, and I am the kind of minister I am, because I came of age during what I refer to as the "Lindamood Years" at Orangewood. I have always incorporated creative visuals, practical preaching, and exciting high quality music into worship because that is what I experienced as a young man at Orangewood. I have focused on broader community issues because that is the type of pastoral leadership I saw at Orangewood. As a senior pastor, I have pushed my ordained and lay leaders to build their own powerful responses to Jesus' call because that is what happened to me at Orangewood.

My parents, Charles and Alice Page, joined Orangewood in 1963. During my college years, I found acceptance, intellectual stimulation, and leadership opportunities under Senior Pastor Sam Lindamood and associates Duane Holloran and Gene Lefebvre. Despite a major in business and assumptions on my part that I would follow my

brother into insurance, these unique mentors saw something else in me and encouraged (shoved) me into seminary at San Francisco Theological Seminary.

Foolishly, I thought all churches could be, and wanted to be, what Orangewood was then. I set out to follow in Sam's footsteps after graduation. In December 1971, I loaded my brand new Datsun 240Z with boxes of books and headed for Ketchum, Idaho. The fact that this church also served the Sun Valley ski resort, and was located in one of the prettiest places in America, was a hardship someone had to face!

During my 9 years in Ketchum, from 1971-1980, the congregation tripled to over 100 and moved into a new sanctuary. In 1977 I met and married native Idahoan Martha Poitevin, who was the publisher of the local newspaper.

By 1980, having served the start up leadership role I thought I was suited for in this church, I felt the call to an urban area. This time, the move required two cars and a moving van as Martha and I headed to Los Angeles. I became pastor of the Kirk O' the Valley in Reseda, a section of LA. The Kirk was an incredibly open, caring, fun congregation that celebrated with us as the Page family added 3 children, Allison in 1981 and Abby and Charles J. (C.J.) in 1984.

In 1990, I chose to leave the pulpit to become the coordinator of Kids First. This collaboration of congregations and community organizations throughout Los Angeles sought ways to give parents and students a more powerful voice in public education policies. After a year, I knew my place really was in the pulpit. At the same time, Orangewood began looking for an interim pastor. When the search committee shared with me the church's desire to be aggressive in seeking its future during the interim period, the match was made.

For a few minutes, it seemed both strange and familiar to be in Sam's office, to walk through the halls where I had worked with Duane and Gene as a college youth advisor, and to look out over the darkened sanctuary from the pulpit. But the pleasant memories quickly receded to their proper place, and we were off on new paths. It was fun to reconnect with people I had known from my youth, and to find that they only thought of me as "that kid" for about a minute.

Despite it being an interim period, the membership remained active and involved. The Christian Education program expanded. Jim Hamblin continued the Puerto Penasco home building ministry.

After this interim ministry, I took a call to again lead a local church, this time as senior pastor at First-Meridian Heights Presbyterian Church in Indianapolis, Indiana. In 1995,

we launched “Alive Time”, a carefully designed authentic Presbyterian worship service done in contemporary language, music, and visuals.

Orangewood, its leaders, and the entire congregation have been a part of me for my whole ministry. It was wonderful to both grow up there and to serve. God be with you always.

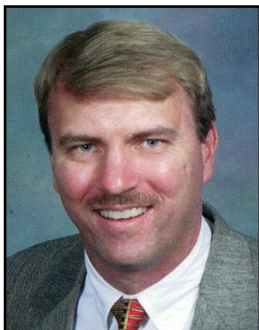


Brian R. Paulson

Brian Paulson’s Sense of Call as a Pastor:

Dr. Paulson’s sense of call into ministry came during his junior year at UCLA at a Christmas Eve service in the same sanctuary where he had been confirmed in the 7th grade. It was a moment that was required to spur Brian into ministry because (as a headstrong young man) he was quite reluctant to join the ranks of those whom, at the time, he viewed to be often cloistered and myopic. This experience of call took place after a difficult decision of faith led him away from a career in the military, studies at Georgetown University, and positions of assistance and service in Congress and the White House.

Brian’s Family, Interests, and Affections for Orangewood:



Brian has been married to his wife Jill Denison Paulson for sixteen years. They met one another while studying at Princeton Theological Seminary. Jill is also an ordained Presbyterian minister with experience as an associate pastor, interim pastor, police chaplain, and spiritual director. Jill and Brian have two fine children. Annie is 13 and Benjamin is 11. Orangewood has provided a wonderful home in which to raise the Paulson family.

Brian continues to be an avid sports fan. He loves to play basketball but has restricted his play to his son of late. He relaxes in time spent with family, often playing the piano as the house settles down. You will rarely find Brian without a book in his hand as he runs from one activity to another. He has taken to the pleasure of learning Italian and hopes to apply that language in ties of ministry with sisters and brothers from churches across the sea.

Dr. Paulson was born in Redlands, California in a hospital set amidst an orange grove. Coming to Orangewood provided something of a homecoming to a land filled with

citrus. Not only that, Brian enjoyed the leadership of Dale Bracey at the church in which he was confirmed while growing as a teenager in the seaside community of Palos Verdes.

Markers by Which Dr. Paulson May be Remembered:

Brian will confess that he was very young to be given the honor of serving the good people of Orangewood. At thirty years of age, Dr. Paulson embarked upon a ministry that continues to hold certain qualitative hallmarks. He has been committed to bringing excellence to worship and preaching. Brian also has worked to model and share grace and compassion in relationships amongst the congregation. It has been his concern to see members of Orangewood constantly strive to grow in faith and service to our Savior. He has labored to multiply the avenues for tangible missionary service with those in need. In time, Brian has fashioned a staff founded upon collegiality, creativity, and mutual respect. Throughout his ministry, Brian has sought to broaden the vision of the church in an attempt to provide an exhibition of the kingdom of heaven for a world in desperate need of Good News.

Service to Church or Denomination in Recent Years:

- 1/01 – Present - Theology and Worship Committee, Grand Canyon Presbytery, (Chair '01-'03)
- 6/00 - General Assembly, Commissioner from Grand Canyon Presbytery
- 1/00-12/01 - Arizona Ecumenical Council Long Range Planning Task Force
- 1/00-Present - Synod of the Southwest, Commissioner from Grand Canyon Presbytery
- 6/96-Present - (Community Service) - Rotary 100 Club of Phoenix, Member
- 8/97-6/99 - (Community Service) - Site Based Management. Team, Simis Public Elem. School
- 1/95-1/00 - Chair, New Church Development Committee, Grand Canyon Presbytery
- 9/94-Present - (Community Service) - AMOR Home Building In Puerto Penasco, Mexico
- 9/94-12/97 - (Community Service) - Phoenix Corp. Ministry, Interfaith Assoc. Congregations
- 9/94-1/00 - Evangelism and Church Development Committee, Grand Canyon Presbytery
- 9/94-1/97 - Evaluation and Planning Committee, Grand Canyon Presbytery
- 1/92-3/93 - Committee on Preparation for Ministry, Presbytery of Detroit
- 11/91-Present - (Community Service) - The Economic Club of Detroit

- 1/88-3/93 - Board of Directors, United Campus Christian Ministry, Wayne State University, President - 1/91-3/93
- 2/91-3/93 - (Community Service) - "City for Youth," Metro Detroit Coalition Urban Youth
- 1/91-12/91 - Outdoor Ministries Committee, Presbytery of Detroit

Continuing Education in Ministry:

- 1/03 - Calvin Symposium on Worship and the Arts - Leadership in '04
- 11/02 - 1/04 - Reformed Theology and Reformed Worship Colloquy - Institute for Reformed Theology
- 5/02 - Dr. Fred Holper - McCormick Theological Seminary - Directed Study
- 4/02 - Waldensian Conference in Italy with Synod of Southwest - Leadership Role (Italian language courses in '02-'03 to continue dialogue)
- 11/01 - Dr. Jana Childers & Dr. Elizabeth Liebert - Directed Study
- 5/01 - Festival Homiletics 2001 – Washington D.C. - Multiple speakers
- 6/00 - Dr. William Willimon - Duke University Divinity School - Writing Review
- 4/00 - George Bullard Redevelopment Seminar
- 2/00 - Alban Institute: New Visions for Long Term Pastor Seminar, Ed White
- 2/98 - Dr. Stanley Hauer was & Dr. William Willimon -Directed Study
- 2/92 - Dr. Freda Gardner – Princeton Theological Seminary - Directed Study
- 1/92 - Dr. Howard Rice - San Francisco Theological Seminary - Directed Study
- 12/90 - Dr. William Willimon - Duke University Divinity School - Directed Study
- 11/89 - Study tour of Israel and Rome
- 4/89 - Dr. Thomas Long – Princeton Theological Seminary -Directed Study
- 10/88 - Prof. Estelle McCarthy - Presbyterian School of Christian Ed - Directed Study
- 5/88 - Dr. Howard Rice/Rev. Ben Patterson - Presbyterians in Prof. Min. - Conference
- 11/87 - Dr. John Westerhoff - Duke University Divinity School – Directed Study

Formal Education:

- 8/96-5/99, Union Theological Seminary and Presbyterian School of Christian Education, D. Min., Worship that Shapes and Directs
- 10/84-6/87, Princeton Theological Seminary, M. Div., Ethics - Foreign Policy, (Moderator of Student Government)
- 10/82-6/84, University of California, Los Angeles, B. A., Political Science (Honor Roll)
- 9/80-5/82, Georgetown University, Washington, D.C., School of Foreign Service

Work Experience in Ministry:

- 3/93-Present - Orangewood Presbyterian Church, Phoenix, AZ - Pastor
- 7/87-3/93 - Kirk in the Hills, Bloomfield Hills, MI - Associate Pastor (suburban, large, multi-staff congregation)
- 6/86-9/86 - Norriton Presbyterian Church, East Norriton, PA - Intern (semi-rural, small, congregation)
- 9/85-5/86 - First Presbyterian Church, Hoboken, NJ - Intern (small, bi-lingual, congregation)
- 6/85-9/85 - St. Peter's by the Sea Presbyterian Church, Palos Verdes, CA - Intern (suburban, large, multi-staff congregation)
- 9/83-6/84 - UCLA Presbyterian Campus Ministry, Westwood, CA - Intern
- 9/82-6/84 - First Presbyterian Church, Santa Monica, CA - Youth Director (urban, mid-size, multi-staff congregation)
- '81-'83 - Calvin Crest Presbyterian Conf. Center, Oakhurst, CA - Summer Staff



Cynthia Oller-Freeman



Reverend Cynthia A. Oller was ordained December 4, 1994 and served as Associate Pastor of Orangewood Presbyterian Church from December 11, 1994 to January 14, 1996. She returned to Oklahoma City, Oklahoma, to continue her ministry along with her marriage becoming Reverend Cynthia Oller Freeman.



Keith Kerber

Biographical Sketch:

- Born (1964) and raised in the suburbs of southeast Los Angeles
- Attended Baptist churches until late college years (there were 8 of those years to be exact)
- Married Laurena Ketzell in 1988
- Graduated with a B.A. in Geography from UCLA in 1990

- Traveled independently in Central and South America in 1991-'92
- Served as teaching assistant for the Whitworth College Central America Study tour in 1993
- Worked in residential home construction during the "in between times"
- Graduate studies at Princeton Theological Seminary, 1993 - 1996
- Served as student intern at El Montecito Presbyterian Church (Santa Barbara, CA, summer 1994) and at Oak Lane Presbyterian Church (Philadelphia, PA, '94-'95)
- Served as Associate Pastor at Orangewood from September 1996 to September 2002
- Currently managing the house and raising 3 children (Nathanael – 2 years, and Camille and Linnea – 6 months)

Reverend Kerber's Call to Ministry

My call to ministry was the sum of God's work in my life through the many people who cared to share the faith that they had received with me. This "cloud of witnesses" goes



back to my 6th grade year to my Sunday School teacher, Idrys Felkner, and youth advisers Greg and Jan Wise. I "found" Christ in a Baptist church during my 7th grade year and continued in my Christian faith as a Baptist until I met my wife, Laurena. I discovered the Reformed Tradition in her Presbyterian church and I found the tradition and its theology to my liking and soon became a member of a Presbyterian Church. Though my "call" to ministry really began in late high school I denied that God could want me to serve the Church and I kept managing to find other things to do. Thus,

my (one) college degree represents a cumulative total of seven and a half years of classes in three different degree programs while enrolled at three different colleges.

After marrying my wife and graduating – finally – from UCLA we traveled extensively in Latin America for nearly a year. Our purpose was to discern God's direction for us as we had sensed God's call to serve in some form of economic/community development mission work. After much reflection, prayer and discussion with trusted friends I finally submitted to God's direction and applied to seminary while my wife applied to business school. My wife attended Stern School of Business (at New York Univ.) while I attended Princeton Theological Seminary. I must say that some of my favorite memories are of attending the parties of her classmates who had no idea what to say to a person preparing to be a minister.

My call to ministry has primarily been focused on youth ministry. I served as a volunteer youth adviser in several churches and I continue to believe that the backbone of youth ministry is its volunteers. I was profoundly impacted by a “cloud of witnesses” (volunteers) who loved me, nurtured me, and pointed me to Jesus during my teenage years; I am deeply grateful for them. Kids today are looking for authentic people who love God and who love them. I still believe that there is hardly a higher calling than to youth ministry. In my mind junior and senior high schools are cross-cultural mission fields that God wants us to harvest.

Reverend Kerber’s Work at Orangewood

I came to Orangewood after graduating from Princeton Theological Seminary. I enjoyed working with the Rev., Dr. Brian Paulson, a fellow Southern Californian and UCLA Bruin. (Apparently God thought Orangewood needed two Bruins to minister to all those lost Wildcat and Sun Devil fans!) During my six years at Orangewood I remained focused on youth ministry and tried to integrate young people with the rest of the church’s ministry and I tried to raise awareness of the importance of Orangewood adults being involved in the lives of young people. The Rocky Point mission trips were a great way to incorporate those goals and I enjoyed watching God’s hand weave adults and youth together in a common mission. Although many say that junior high ministry is very difficult and perhaps more than cross-cultural (“it’s like going to another planet,” someone once said), NRG (New Radical Generation) was a highlight for me.

I have long enjoyed singing and playing guitar and have incorporated it in my ministry with youth and adults. Thus, when the Orangewood Session decided to begin a second service of worship and offer it in a contemporary format I jumped at the opportunity to work with Jeffrey Anthony to create the music, drama, visuals, and general worship order for the service. I find God leading me now more and more toward that area of ministry. However, I don’t know when I will be back in regular “professional” ministry as I find that caring for a two year old and two infants quite demanding. I must say that I have a new appreciation for my own mom and all you other moms (and perhaps a few dads) who stayed at home raising your children. My only hope – besides Jesus - is that you all “lived to tell about it.”

Orangewood was the first church I served after graduating from seminary and it was a gift to me. It is a fine church filled with wonderful people who gave me room to grow. I was blessed to work with some of the finest colleagues, especially the Rev., Dr. Brian Paulson. Orangewood Presbyterian Church will always hold a special place in my heart. I am amazed at what God has done, is doing, and will do with me and with

Orangewood. Thanks be to God for Orangewood's faithfulness to the Gospel ministry of Jesus Christ.



Gloria M. Pulido



I was born and raised in San Francisco, CA. I lived in the Bay Area all my life, moved to Berkeley and still have a home there. I have a twin brother, Frankie, who is divorced with two children; he is member of Centerville Presbyterian Church, Fremont, CA. My mother, Julia, lives in San Francisco; she is a member of St. Celia Roman Catholic Church. My father died six years ago.

Education:

Bachelor of Architecture, University of California, Berkeley
Master of Divinity, San Francisco Theological Seminary, San Anselmo, CA
CPE, Stanford University Hospital, Palo Alto, CA (hospice, ICU, homeless rehab)

Ordained:

San Francisco Presbytery, 1997

Church Experience:

- 12/02 – Present, Associate Pastor, Orangewood Presbyterian Church, Phoenix, AZ
- 1996 – 2002, Associate Dean for Admissions, San Francisco Theological Seminary
- 1997 – 2002, Parish Associate, First Presbyterian Church, Berkeley, CA
- 1993 – 1994, Seminary Intern, Covenant Presbyterian Church, Palo Alto, CA
- 1988 – 1993, Volunteer Chaplain, Herrick Hospital, Berkeley
- 1987 – 1993, Stephen Minister Leader/Facilitator, First Presbyterian Church, Berkeley

Other Church Service:

- 2002 – 2002 Chair, Budget Conference I & II, San Francisco Presbytery
- 2000 – 2002 Mission Council, San Francisco Presbytery
- 1999 – 2000 Alpha Course, group leader

- 1998 – 2002 Pulpit Supply, San Francisco Presbytery
- 1997 – 2000 Board President, Westminster House – campus ministry at UC Berkeley
- 1996 – 1997 APNC for Evangelism Pastor, First Presbyterian Church, Berkeley
- 1994 – 1995 Board Member, United Campus Ministry – at Stanford University
- 1993 – 1997 Board Member, conscious Contact – interfaith 12-step project
- 1993 – 1994 Presidential Search Committee, SFTS student rep
- 1992 – 1992 Search Committee for Communications/Public Relations, SFTS

My heart is teaching and nurturing those seeking a deeper relationship with God through his Son, Jesus Christ and guided by the Holy Spirit. God is not remote or distant, but personal and intimate through Jesus Christ. God’s presence is here—with us through the Holy Spirit. I love conversations with people about their faith (or non-faith). I believe God has called me to ministry to share the Good News of Jesus Christ to our wounded and hungry world. For me, ordained ministry is not just an occupation or a profession, but it is a vocation, a “calling” to point to Jesus Christ who is the Way, the Truth and the Life!

In the secular world, God gave me skills in strategic planning and organization, which has helped me in church ministry. I have people skills—networking, cultivating and building relationships in community, which helps me in ministry. God gave me spiritual gifts of encouragement, evangelism, preaching, teaching, leadership, faith and hospitality to encourage, edify, equip and motivate the Body of Christ to share their faith in Jesus Christ through the empowerment of the Holy Spirit. I am a listener, a prayer warrior and visionary who is resourceful, pragmatic and organized.

Even with all the life experiences and gifts that God has given me, I am nothing if I don’t love and honor God, people and myself—All praise and glory belong to God!

Secular Work Experience:

- 1986 – 1994 Mason-McDuffie Real Estate, Inc., Berkeley, CA Commercial Real Estate Broker, leasing/sales of commercial buildings; land sales for development; top producer, top lister
- 1982 – 1986 Computer Systems Sales—personal and network sales; top sales producer
- 1980 – 1982 Advertising Sales for radio and print; top sales producer
- 1976 – 1980 Bill Graham Presents, San Francisco, CA, Marketing/Advertising/Public Relations/Publicity for concert promotions
- 1976 – 1988 Folks Art, Oakland, CA, Co-owner of retail gift store on Piedmont Avenue—advertising, sales, accounting

Other Interests:

Baseball, theatre, new music, "24", cats, murder mysteries, cooking, recovery, clay work, writing, thinking of new ideas, association croquet.



Manuel Zaldivar

Words by Dorothy Chamberlin

In October 1979, Manuel Zaldivar began his eight-year tenure as Orangewood's "wild card" pastor. I say that with tongue in cheek, because I don't know how to classify him. Manuel had been chaplain at the Veterans Administration Hospital in Phoenix prior to his retirement. He and his wife, Ann, had been attending worship at Orangewood. She died a short time before he became Pastor of Calling at Orangewood.

One October afternoon I had an appointment with Sam Lindamood. When I arrived at his office, he laughed and told me: "Manuel Zaldivar just came by to ask me if he might help me by doing pastoral calling. I thought it was a wonderful idea and told him we would put him on the payroll. He said 'No,' emphatically. He did not want any pay. I assured him he could not do my work with no pay. With a twinkle in his eyes, Manuel said if I insisted on paying him, he would drop the check in the offering plate on Sunday." Whether or not this took place, I don't know. We do know he was never "officially" installed. We also know he was a dearly loved person doing pastoral calling on Orangewood families for eight years. He was a very special person who brightened the day wherever he went.

He had no family here, and his health was failing, so in April 1979 he moved to Florida to be near his extended family.

This obituary was found in the Arizona Republic.

Obituary

Arizona Republic, Monday, September 3, 1984

Manuel J. Zaldivar, 82, who was a chaplain at Veterans Administration Medical Center in Phoenix for 25 years, died Aug. 31, 1964, in Florida. Mr. Zaldivar was born in Cuba and moved to Arizona from Pennsylvania in 1953. He moved to Miami, Fla., in 1979. He was a retired Army major.

Survivors include nephews, Carlos Zaldivar and Roberto Rodriquez.

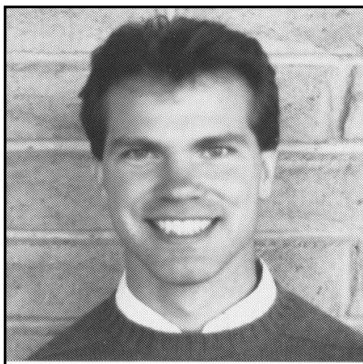
Services will be 10 a.m. Tuesday at Orangewood Presbyterian Church, 7321 N. 10th Street. Friends may call from 3 to 9 p.m. today at A. L. Moore & Sons, 333 W. Adams. Memorial contributions to the church are suggested.

Reverend Manuel Zaldivar was buried at Greenwood Memory Lawn Cemetery, 2300 West Van Buren Avenue, Phoenix, on September 4, 1984.



Martin McKelleb

Words by Dr. Brian Paulson



Marty McKelleb was a remarkable human being whose mere presence was able to fill anyone who met him with joy. He was born and raised in Texas and always carried a lilt to his voice that lent a kind of cowboy confidence. Marty was a classmate of Dr. Paulson's at Princeton Theological Seminary. They lived on the same dormitory floor and frequently could be found out on the front lawn playing Frisbee. Together they traveled to Central America at the height of turmoil in that region. They learned how the church was serving the poor and witnessing to Christ at that time.

Following graduation from Seminary, Marty headed to Arizona with an assignment to work with CARES, a program designed to assist refugees in resettlement. It was in this capacity that he became acquainted with Orangewood Presbyterian Church. Orangewood has long been interested in matters of refugee resettlement. After an initial period of acquaintance in common ministry, Marty was engaged by Orangewood as a "Parish Associate" part time Minister of the Word and Sacrament. He worked with the young people of the church and was much beloved for his skills upon the guitar.

Following his time in Arizona, Marty moved to South Florida in order to work for another refugee program. He worked especially hard with members of the Haitian immigrant community. During his stay in Miami, Marty contracted HIV. Unfortunately, the chemistry of his body predisposed him to be particularly susceptible to any autoimmune diseases. His health began to rapidly deteriorate. Yet his spirits could not be conquered.

He returned to Phoenix at the end of his life for love and support. He rambled up to meet Brian in his old convertible VW bug wearing a pair of comfortable Birkenstocks and recounted the course of events in his life. Dr. Paulson had the honor of being pastor to his dear friend in the final days of his life. Marty died of AIDS and his life was celebrated in witness to the resurrection with a full sanctuary of friends. Marty had designated Brian and two other classmates to officiate at his memorial service. His memory lingers at Orangewood and the memory is sweet.



Wes Schlotzhauer



Wes came to Orangewood with his wife Janet, who became a member, in 1990. Wes had been the pastor of Sunnyslope Presbyterian Church and had resigned to accept a faculty position, teaching history and other general education courses at Devry Institute of Technology. Before that Wes had been a pastor in Colorado, Iowa, and Missouri and was a faculty member and academic administrator at the Schools of Theology in Dubuque, Iowa.

Although he is not formally a Parish Associate, Wes has been regularly involved in pastoral and non-pastoral activities since coming to Orangewood, including occasional preaching, teaching in adult education, children's church school, and confirmation class, hospitals visitation, and, his personal favorite, regularly substituting as an usher at morning worship. Wes retired as a minister and as a professor in November 2002 and continues to be involved at Orangewood



Earl Christman

1925 – 2003



Earl Schuler Christman, Jr. was born April 11, 1925 in Summit, New Jersey, to Earl S. Christman and Carrie Evans Christman. He and his beloved brother, Jesse Evans Christman, grew up in New Jersey, influenced by their father's dedication to service in their community.

Earl attended the University of Rochester, NY, where he studied chemistry. By his fourth year at Rochester, he knew that instead of becoming a scientist, he was going to choose a life of faith and service to people. He once said that he came to this decision during a chemistry lab, when his professor gave each student two drops of a colorless, odorless liquid, and asked them to determine its chemical makeup. Earl looked at the test tube, and thought "I'm not going to do that for the rest of my life."

Graduating with a B.A. in Chemistry in 1946, he worked for two years as a chemist with Eastman Kodak Company to earn money to be able to attend Princeton Theological Seminary. Earl always loved chemistry, often illustrating his sermons with scientific information. Did you know that the central structure of chlorophyll and hemoglobin molecules differ by only one atom? If you change one magnesium ion to iron, you move from discussing the process of photosynthesis in plants to oxygen transport in animals. That was one of his sermon illustrations!

It was at Princeton that he met Jean Cassat, a fellow seminary student. In 1950, he graduated from seminary with a Bachelor of Divinity Degree (today it's called Master of Divinity). He was called to St. Peter's Presbyterian Church in Spencertown, New York, and ordained by the Presbytery of Albany. Earl and Jean were married in 1953. Daughter Ruth was born in Spencertown, and Sue and Jess were born in Albany, New York. Earl's second church was United-Fourth Presbyterian Church, Albany, where he had the challenge of merging two congregations together into one.

Next, the family of five moved to northern Virginia, where Earl found himself excited by the job of new church development. John Calvin Presbyterian Church was born in 1959 and started life holding services in an elementary school. On Sunday mornings, the family would load a pulpit kept at the house into the back of their station wagon and drive it to the school cafeteria. One day a sudden turn had to be made. "There goes the pulpit!" yelled one of the kids, as it slid out the back and landed on the shoulder of the road. John Calvin Church was a success, and life in the Washington D.C.

Metropolitan area was exciting. Earl was active in the civil rights movement, traveling to the Deep South to register people to vote, and participating in the "March on Washington".

Earl embraced change. He said that a congregation should have a new pastor every ten years to keep it healthy. The First Presbyterian Church of Freeport, Illinois was the next stage in Earl's life journey. The family loved being near Jean's mother and father in Dubuque, Iowa. While in Freeport, Earl bought his first sailboat, a 14-foot catamaran.

Earl and Jean's next move was to San Diego in 1976. He served as an interim pastor, and raised money for the "Major Mission Fund," a project of the National Presbyterian Church. In 1980, they moved to Phoenix, where he was Associate Executive for The Presbytery of Grand Canyon. Even though he was now living in the desert, Earl bought a 34-foot sloop. He kept it in San Diego, and named his sailboat Sirius after the brightest star in the night sky.

He ran his own fund raising consulting business for 12 years. His goal was to show individual churches that they could expand mission above and beyond their regular budgets. He helped congregations move away from saying 'We can't do that. We don't have any money.' He wanted them to be able to say, "This is important to us, and we can find a way to do it."

Earl had an active life, and kept everyone around him feeling young. When his son Jess settled in Scotland, Earl and Jean began traveling to Europe. When he was 70 years old, Earl bought a young man's sailboat, a 24-foot trimaran on a trailer, built for speed and fun. He named it Jubilant. Recently, even painful arthritis didn't slow him down much. During the last year, he spent time with all his grandchildren: Nathan at U. C. Berkeley, Nicholas and Joshua in Van Nuys, Malcolm in Mission Viejo. Two months before his death, he traveled to Scotland to visit Jess and Fiona, their children Benjamin, Graham, Sophie, Ruth, and Sam. There Earl enjoyed what was to be his last sail, a rip-roaring trip in the North Sea with Ben and Jess.

Earl's faith, friendliness, and concern for others dominated his life. He volunteered at a public elementary school in Phoenix where he worked in the classroom. Earl became active in the Los Ranchos Presbytery and discovered the Mary Magdalene Project, a nonprofit residential program that assists women who have been victims of prostitution. He assisted with fund raising and served on the board of directors.

Earl and Jean moved to Irvine, CA, in 2000. From the moment he first worshiped at St. Mark Church, he knew that its rich community life and theological stance would

provide the perfect church family for him and Jean. Memorial gifts can be sent to St. Mark Presbyterian Church, 2100 Mar Vista Dr., Newport Beach, CA, 92660-4598.



Paul Moser



Paul spent his early life though high school in Corvallis, Oregon. Joined U.S. Navy in 1945 and was discharged in 1946.

Education:

- 1950 - Received a Bachelor of Science from Oregon State University in School of Business and Technology (Major in Marketing and Selling, Minor in Dairy Manufacturing)
- 1950 - 1951 Tried to hide from God in Europe and the Middle East
- 1954 - Received a Bachelor of Divinity degree from San Francisco Theological Seminary and was ordained by Wilamette Presbytery as an Evangelist
- Other studies at: University of Hawaii, American University in Beirut, Yale University, University of St. Andrews, and the Urban Training Center in Chicago

Ministry:

- 1954-1962 - Missionary and Pastor in Ketchikan, Alaska.
- 1962 - Organizing (and dissolving) Minister of St. James Presbyterian Church in Phoenix, Arizona
- Organizing Minister of Northminster Presbyterian Church in Phoenix, Arizona
- 1968-1992 Director of Ministry to Urban People of Phoenix and the Grand Canyon Presbytery
- 1979-1994 Stated Clerk of Grand Canyon Presbytery
- 1995-present- Parish Associate Minister at Orangewood Presbyterian Church.

Personal Data:

- Wife is Brenda.
- Blended family children are sons Stephen, Jamie, Kenneth, Stephen Park and Robin House.

- Enjoy reading, golf, travel, movies, and having been a part of the Orangewood Presbyterian Church since 1968.



John M. Wall

Ordained to Ministry at Orangewood Presbyterian Church June, 1972

I became active in the Orangewood Youth Group; Sam Lindamood was the supervisor of that group until Duane Holloran came to Orangewood as an assistant minister whose duties included the Youth Group. Not long thereafter Gene Lefebvre also received a call to Orangewood and became involved with the Youth Group.

Because of Sam, Duane and Gene's positive influence upon me in terms of being role models, I finished up my degree at ASU and enrolled in 1968 at the San Francisco Theological Seminary. My roommate that year was Curtis Page also from Orangewood.



In 1969 I married Wanda; the wedding took place at Orangewood with Sam Lindamood presiding. We went to live at the Seminary and the next year went to Oregon for a Seminary Internship. I received my first call from the Brownsville Presbyterian Church in Brownsville, Oregon.

Wanda and I stayed three years and then moved to Mt. Lebanon, Pa where I was youth minister for three years. Our first child, Sarah, was born there in 1975.

It was then back to Syracuse where I served for eight years as Senior Pastor of Pebble Hill Presbyterian Church in Dewitt, NY. It was in Syracuse that our daughter, Marianne, was born in 1978.

We then moved to New Hampshire where I became Organizing Pastor of the Kearsarge Presbyterian Church in New London, NH. We stayed in New Hampshire for nearly 16 years. The church had grown to a membership of 250 and I received a call to organize another New Church Development in Oro Valley, Arizona (suburb of Tucson). At this juncture, we have 150 members and are about to move into our new church building.

In my Seminary years I had great fun on breaks from school coming back to Orangewood and helping out with the Youth Group. More than a few of that group ended up in ministry. I also helped Gene Lefebvre and Chuck Bullard run backpack trips and hikes for church members.

Also, in those years the staff of Orangewood was particularly generous in helping we seminary students learn the professional ropes of pastoral ministry. I am sure through the years we all have been well served professionally.

What I recall fondly after all these years was Sam Lindamood inviting me to preach on Youth Sunday circa 1963. He wrote me a letter afterward and wondered whether I had thought about a call to the ministry someday! Little did we both know how I would respond.

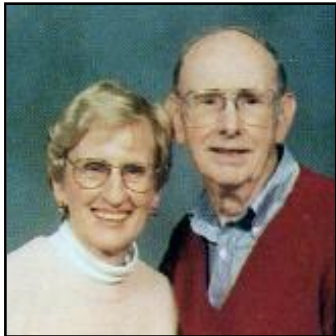
To cap it all off I had the privilege on May 25, 2002 of presiding over the marriage of our daughter, Sarah, at Orangewood. As I stood in front of my daughter and son-in-law, my mind flashed back 33 years earlier as a young seminarian stood with his intended in the same spot. Orangewood was and still is apart of our lives.

John M. Wall, Tucson, May, 2003



Bob and Joyce Page

Bob Page was born in Bonaparte, Iowa. He attended public school in Farmington, Iowa. In 1942 he graduated from Grinnell College with a degree in Business Administration with a minor degree in Voice Music.



After graduation he was drafted into the United States Army. He served in the continental United States, New Guinea and the Philippine Islands. After returning to the United States in 1947 he married Joyce Horton.

Joyce Horton Page was born in Lincoln, Nebraska but grew up in Iowa. She graduated from the State University of Iowa with a Bachelor of Music degree and taught vocal music at the high school and junior high levels in Keokuk, Iowa.

After marriage to Robert Page and taking time out to have three of their five children, she attended Westminster Choir College in Princeton, New Jersey studying voice, organ and piano pedagogy. After Bob completed his Master's degree program at the Choir College they began a 35 year career as church musicians developing a multiple choir program in the First Methodist Church of Montgomery, Alabama, the First Methodist Church in Santa Monica, California and finally at the Orangewood Presbyterian Church in Phoenix where they were staff members for twenty five years until retiring in 1990.

Joyce received a Master's Degree in music education from Arizona State University in 1970 and taught elementary vocal music in the Alhambra District from 1966 to 1977. During this time she served on a cadre of music specialists sponsored by the State Department of Education to give "in-service" training in music to classroom teachers.

Joyce joined the Phoenix Boys Choir staff in 1971 as the Training Choir Director, eventually assuming the position of Town Choir Director for several seasons as well. She also served as music librarian and audition coordinator.

Bob taught music in the Kyrene and Phoenix Elementary School Districts until retiring in 1982. He also served as the Minister of Music at Orangewood Church until he retired in 1990. In retirement Bob continues to compose and arrange music for his own enjoyment as well as the enjoyment of his friends.

When the Pages retired in September of 1990, Orangewood celebrated their retirement with a special show acknowledging their 25 years of service to the church. The whole Page family participated in that event. The Arizona Republic highlighted their retirement with a feature article in the newspaper prior to the weekend celebration. Joyce died in March of 1996.

News Article

Arizona Republic, (Date unknown, approximately September 1990)

*Pair turns new Page. Family to mark 25 years of church music.
Church family plan musical salute*

By Kim Sue Lia Perkes
Arizona Republic Religion Editor.

They are turning back the Pages of time Sunday at Orangewood Presbyterian Church. Let's see, there will be Bob and Joyce Page, Sue Ellen Page Johnson, Bill Page, Rich Page, Rob Page and David Page.

Bob and Joyce Page will be honored at 7:30 p.m. Sunday at the church (7321 N. 10th St.), a retirement celebration recognizing the 25 years they have led the church's music ministry. The Page siblings will turn out musical performances in honor of their parents.

Bob and Joyce belong to that rare breed of choir directors who devote their lives to church and music. In addition to running the music ministry at Orangewood, the Pages both worked as music teachers in the public schools. Joyce is also associate director of the Phoenix Boys Choir. Bob continues his work as a musical arranger.

Bob has been director of the adult choir at Orangewood while Joyce has been in charge of the

children and youth choirs and the church's handbell choir. "We've been retiring bit by bit" noted Joyce, adding she now runs only the handbell choir.

The Pages met when both were candidates for the job of choir director at a Presbyterian church in Iowa. "I got it, and she didn't," Bob said with a smile. "I joined the choir," Joyce said. "I was magnanimous," she added, breaking into a laugh. It wouldn't be long before the Pages were well on their way to producing their own choir, five children reared with music as an integral part of their lives.

"Some people that I know come from dysfunctional families. The kids can't stand the parents for how the parents messed them up in their childhood and vice versa," said Bill Page, 39, of Irvine, Calif. "I'm convinced that my parents aren't from around here. They come from a universe where love, caring, sensitivity and feelings are the order of the day every day. "The music we seven shared in our childhood helped to bring all of these qualities together in us individually, except for Suzie," Bill said "with a laugh. "Just kidding, Suz," he quickly added.

Sue Ellen Page Johnson, 40, of Princeton, N.J., is well-known in church music circles. She has published numerous anthems and travels the country conducting workshops on children's choirs. "We didn't realize growing up that it was unique; we were a family of musicians, and certainly, our parents never expected us to be a family of musicians," Sue Ellen said.

"We didn't have a lot of money on church musician's and teacher's salary, and still, that wasn't a big deal. The family was the important thing". Sue Ellen recalled that despite the family's financial strains, her parents always sponsored a foster child in Greece. Then in the late 1960s, they began to take in troubled boys who were having family problems. "They (the boys) would just spend days at a time at our house, and our parents would stay in constant contact with their parents," Sue Ellen said.

Possibly the best-known family member is Rich Page, 37, of Malibu, Calif. He is the lead singer of the rock and roll group Mr. Mister. "They are definitely living their ministry," he said of his parents. "They're an example of it (faith). What they do is deal with healing. The spirituality of their healing comes through in their music." Rich said his parents taught the children how to communicate through music. "They are the kind of people who have direction and learned how to communicate to each other and wanted us to learn how to communicate through each other," Rich said.

David Page, 31, is a born-again Christian and sings and plays key-boards in the rock and roll group Cloud of Witnesses. David, who lives in California's San Fernando Valley, also works in shipping for a major electronics corporation. "I would say, without a doubt, my dad is the Psalm 112 dad. The man who lives righteously and gives away to the poor," David said. "He is just so free and so kind and so kindhearted." David said he has scars and chipped teeth from sibling rivalry - "mostly from Rob" -but the family remains close.

"We're all musicians - sickeningly musicians. We all sit around when we get together and sing Doxology." Rob Page, 33, is an agnostic, but he belts out Doxology with the best of his brothers and sister as they try to outdo one another in seven-part harmony, he said. "My parents had the foresight and the wisdom to let us grow up to be anything we wanted despite their strong faith". Rob said. "I can't tell you enough good things about my folks. I don't

know where to begin. We are a real, real close family.

Joyce Page said she and her husband just wanted the children to follow their own desires and goals. The Pages are known for their unassuming style. Despite their love and life's work at Orangewood they plan to worship at other churches for a while. "What we are going to have to do is stay away for a while so the new (music) person can take over" Joyce said. They want the new music director to have a fresh start Bob added. They don't want congregation members comparing the new director's work with theirs. The Pages know what it's like breaking in church workers. Between the two of them they have worked with 29 pastors.

"My philosophy has been to work with the people" Bob said. They decided to retire now Joyce said because "we wanted to go before it got to the point of people saying, 'we wish they would retire.'"



Christopher Samuel

Christopher Samuel, a native of Virginia, attended James Madison University, the Royal School of Church Music, and Westminster Choir College, from which he received the Bachelor of Church Music and the Master of Music in Choral Conducting degrees. He studied organ with Joan Lippincott and Eugene Roan, conducting with Joseph Flummerfelt, Frauke Haasemann, Dennis Shrock, and Allen Crowell, and handbells with Don Allured and Robert Ivey. While at Westminster, he was the associate conductor of the Westminster Oratorio Choir, and served on the faculty of Rider College (now Rider University) in Lawrenceville, New Jersey.



From 1978 to 1982, Mr. Samuel participated in the Spoleto Festivals in Charleston, South Carolina, and Spoleto, Italy, working with Christian Badea, Christopher Keene, and Gian Carlo Menotti. At the Festivals, he served as chorus member, rehearsal accompanist, solo organist, and composer/conductor. He returned to the Charleston Festival in 1985 and 1986 as conductor and musical director of the Savannah Counterpoint Madrigal Singers, a community group that he organized in 1982. Under his direction, this group also performed at the Georgia State Convention of the American Choral Directors Association in 1986.

From 1982 to 1987, Mr. Samuel served as organist and director of music at Wesley Monumental United Methodist Church in Savannah, Georgia. In 1986, he was invited to be the associate conductor of the United Methodist Festival Choir, and conducted in performances of that group in New Zealand, Australia, and Hawaii.

Mr. Samuel assumed leadership of the Valley Chamber Chorale in 1988. This ensemble was invited to perform at the Arizona State Convention of the American Choral Directors Association and the Music Educators National Conference in 1991 and again in 1995. They were also chosen to perform at the Western Regional Convention of the American Guild of Organists in 1995. In April of 1996, the ensemble sang for the Central Arizona Chapter Centennial Celebration of the "World's Largest Organ Recital," with guest artist Joan Lippincott.

Active as a choral clinician, Mr. Samuel has conducted workshops in Arizona, California, Georgia, Nebraska, North Carolina, South Dakota, Virginia, and Wyoming. As a church organist and recitalist, he has performed variously throughout the United States, England, and Italy. His music tapes for the Maximal Learning System, "Listen and Learn" (1993) and "Quick Break" (1994) are published by Wingspan Learning Consultants, Phoenix, Arizona; his choral and organ compositions are available through JSAX Publications, Phoenix. Mr. Samuel has completed doctoral studies at Arizona State University, and resides with his two children in Phoenix. He has been the Director of Music Ministries at Orangewood Presbyterian Church since 1990.

Music



The Early History of Music at Orangewood (1953 – 1990)

by Bob Page

December 1953 to May 1965

The following is all the information the Pages have regarding the Orangewood music program prior to June 1965:

Jim Hendricks was the director of the adult choir. It is believed that Jim taught at Mesa High School, although he took over the choral music program at Mesa Community College about 1965.

Nadine Driscoll had been the organist until the Pages came. Apparently both she and her husband were associated with Arizona State University. Mr. Hendricks and Mrs. Driscoll were part time staff people at Orangewood Church.

Doris Erdle had directed a children's choir which is believed to have included children from first through eighth grades. Mrs. Erdle was a public school music teacher. Apparently she was a volunteer.

September 1965 to August 1990

In June of 1965 Bob and Joyce Page moved to Phoenix with their five children. They had come from ten years of full time service in the church music ministry at Montgomery, Alabama and Santa Monica, California. Bob agreed to plan the music for the summer which was mostly organ and vocal solo music. They joined the staff at Orangewood Church September first, however.

Organizing Orangewood's New Full Time Music Ministry

The Pages organized Orangewood's music program into five choirs: Adult, Senior High, Junior High, Junior (4th to 6th grades), and Primary (2d and 3d grades). At that time Orangewood was a church of about 750 members, comprised predominantly of families living rather close to the church. Many of these families included several children each; thus there were many children and youth in the congregation.



Junior High Choir - 1979



Senior High Choir – 1979

The sanctuary building was new, having been occupied for less than a year. Except for the summer months two services were held weekly, at 9:30 and 11:00 AM on Sunday mornings.

One of the problems facing the young congregation was a lack of classroom space. Therefore it was decided to schedule the 4th, 5th, and 6th grades' Christian education classes after school each Wednesday. In this way there was enough classroom space for all other ages on Sunday mornings; the junior ages (4-6 grades) went to church services. This is how the very successful "Wednesday School" was born, in which the entire church facility was available to the children.

The Pages also scheduled Junior Choir rehearsals on Wednesday afternoons, meeting them at 5:30 after their education classes were over. This was a very popular program for several years. In fact, one year there were ninety eight fourth through sixth graders in the choir and it was necessary to divide the group: The girls met with Joyce Page in the chapel (now the Banner Room) while Bob Page took the boys on the old stage in Fellowship Hall (now the Music Center). It seems that these children had many friends from outside the church that came along with them. Since only 45 robes were available it was fortunate that all the choristers did not appear for Sunday morning services.

The new Primary Choir (second and third graders) rehearsed on Wednesdays afternoons at 4:15 while the older children were in education classes. Thus the schedule was: 4:00 pm for Junior Program (Christian Education) 4:15 pm for Primary Choir rehearsal, 5:00 pm for supper Juniors only) and 5:30 pm for Junior Choirs.

The Senior High Choir and Junior High Choir rehearsed on Sunday evenings scheduled conjunctively with the youth groups' meetings. There was also a good response in numbers of singers among the youth.



Senior Choir On Tour in Palos Verdes California, Circa 1980

In September, for their first rehearsal, some of the senior high students "kidnapped" several prospects for a hamburger fry and organizational meeting. There were 42 persons in attendance. On the following Sunday morning these students combined with the Adult Choir to provide music for the service. On November 14th, while the adults led the 9:30 service, the High School Choir sang for the 11:00 service, a responsibility which they kept until the 11:00 service was discontinued, many years later.

Bob Page administered the program and led the Adult and High School Choirs and the Junior Boys Choir. Joyce Page directed the Junior High, Junior Girls, and Primary Choirs, was the church organist and later was to direct the Hand Bell Choirs.

Sustaining the Program

Over the years the children and youth have made a large contribution to the church in leading worship. While the 11:00 o'clock services continued, the Senior Highs took a major role in leadership for that service. The younger choirs usually sang in services about once a month, except for the primary choir which appeared in worship about five times during each school year.



There were other professionals on the music staff over the years: Marilyn Crooker did some excellent work with the children's choirs in the mid 1970's. Later Nancy Holloran was church organist for a year. Zoe Beaff was organist for a few months in the early 1980's; Carol Shafer succeeded her and served as organist until the early 1990's. Jennifer Hayes directed the children's choirs in the late 80's into the mid 90's,

Carol Shafer

when the Hayes family moved to Nebraska.

Two high points occurred in the early 1970's when musical leadership was given for the ordination of Curtis Page and John Wall in December 1971 and in June 1972 respectively. Both had been members of Orangewood in their younger years.

At some point in the early 1970's, Lucie Keadle made a gift of a two octave set of hand bells to the church. Several years later Jim and Susie Hamblin added another two octaves and several persons have made it possible to complete the five octave set. Today they continue to serve the congregation with their lovely sounds.



Joyce Page Directs Hand Bell Choir

Of course the Adult Choir has been singing in our chancel almost every week except for the summer months, when the members take turns providing music in small groups. These dedicated people provide leadership not only in worship with their music, but in other areas of the church life, as deacons or elders, and as chairs of committees. Many of these good folks have retired to join the "congregational choir", and that

surely is one reason that Orangewood is a great hymn singing church.

Major Sacred Works

These choirs have not only served by leading in Sunday worship services, but have produced cantatas, oratorios, and sacred musicals. A partial list of these larger efforts follows:

TYPE	TITLE/COMPOSER	GROUP(S)
Cantata	An Appalachian Nativity (Horton)	Adult/Youth
Ten brae	A Service of Darkness (Wood)	Adult/Youth
Oratorio	Christmas portions, "Messiah" (Handel)	Adult/Youth
Oratorio	Easter portions, "Messiah" (Handel)	Adult/Youth
Cantata	Lord Most Holy (Cooper)	Jr./Jr. Hi
Cantata	The Sower and the Seed" (Graham)	Jr./Jr. Hi
Cantata	The Childhood of Christ (J. C. F. Bach)	Adult/Youth
Mass	Requiem (Faure)	Adult/Youth
Cantata	The Three Kings	Youth/Jr. Hi

Cantata	For Unto Us a Child is Born (J. S. Bach)	Adult
Oratorio	Elijah (portions of part 1) (Mendelssohn)	Adult/Youth
Oratorio	Elijah (portions of part 2) (Mendelssohn)	Adult/Youth
Cantata	We Have a King (Whitecotton)	Jr. Hi
Rock Cantata	The Creation (Porter & Bobrowitz)	Adult/Youth
Cantata	Joseph and His Amazing Technicolor Dreamcoat (Lloyd Webber)	Jr. Hi
Cantata	Cool in the Furnace (Red)	Jr./Jr. Hi
Cantata	Christ Lay in Death's Dark Bonds (with Phoenix. Boys Town Choir) (J. S. Bach)	Adult
Oratorio	Christmas Oratorio (Saint Saens)	Adult
Musical	Three Wee Kings (Sharp, Hager, Bock)	Jr.

Contemporary Music

Orangewood's Ministers of Music, having spent years in the church with a background of classical experience, found it difficult when Pastor Sam Lindamood began early on talking about use of contemporary music written for guitar, banjo, drums, etc. Although it was obvious that growing numbers of worshipers were expressing interest in the new hymns and other music being written, by contrast the songs did not appeal to serious church musicians and others, steeped in the traditional forms. Orangewood's ministers of music were caught in this trap, while the clergy really wanted to move in that direction. Sam Lindamood proposed this form of worship to Bob Page about 1967 but Bob did nothing about it. Finally Sam said to Bob, "Either get your daughter or someone else to lead the people if you don't think you can, because we are going to have contemporary services with contemporary music and very soon".

The Page's daughter, Sue Ellen, brought from Westminster Choir College, where she was a student, a copy of the "Rejoice Mass" which was a setting of the mass with guitar, banjo, drums, and bass. It was used on February 23, 1969 at both morning services with much excitement to perhaps three fourths of the congregation. There appeared to be no middle ground; the remainder of the people didn't seem to like it at all.

It was decided that in the future it would be announced in advance that on the second Sunday of each month there would be contemporary worship at both services, using both the Adult Choir and the Youth Choir so as not to polarize the program by using only the high school students.

As this program continued the number of excited worshipers grew each month. After a few months Bob Page had to admit to Sam "You made a believer out of me". Many of

the people were obviously deep into the creative new ways of worship. Contemporary worship was here to stay.

Orangewood Church continued using this format for at least a decade. The contemporary service became an important part of the life of the church and a blessing in many ways. In time it seemed to have been absorbed into the more classical forms of worship.

Wasn't It Fun?

Music was also done just for entertainment. Most of these efforts were secular, but some carried a message:

- In 1968 Bob bought a kit for a small harpsichord. Three choir members, Wayne Childs, Don Finley, and Bob Hagan agreed to assemble it. They did, quite successfully. Bob decided that to inaugurate it he would write what he called a "Korntata" entitled "J. S. Bach". The combined choirs presented it in Fellowship Hall at a family night pot-luck supper. Joyce played the role of Anna Magdalena Bach, singing and playing at the harpsichord. Some children from the choirs represented Bach's seventeen children. High school boys wore white mop heads for wigs as members of "Der Kommittee" attempting to get Herr Bach to "up" his pledge. The choirs sang in typical Bach style for a good laugh. Cindy Baker, who now sings in the Adult Choir, was one of his musical children. Mike Keffer was on Der Kommittee and Rich Page was Herr Bach.
- About 1970 Bob wrote an opera. It was inspired by a running gag that Sam Lindamood had going with Dorothy Chamberlin and Carl Gresham: Sam would attack their lack of musicianship from the pulpit on occasion. The opera cast Dorothy and Carl in the lead roles, with Associate Pastor Duane Holloran playing "Father Lindaboom". Dorothy was sensational as the diva, but, although Carl's recitative had only one note repeated over and over, he missed it! The whole scheme was a total surprise to Sam Lindamood. One of the elders had taken him to his office so that the congregation could be briefed as to the impending skullduggery. Later Sam said that when a preacher is called aside like that it usually means he is either being fired or his salary is being raised and it was not the time of the year for a raise.
- May 1979 was the time for a musical, "David and the Giants". At six foot seven Bob Daudet made a huge if not fierce looking Goliath. The children divided into two armies of Israelite and Philistine soldiers, while the youth formed the Fee Fi

Fo Fum Army. It was pure fun but with a good story.

- In January 1985 there was a family night dinner/congregational meeting with the main event being the burning of the mortgage on the sanctuary building. Again Bob Page felt inspired to write another opera, this one called "The Oil Well". The inspiration came from the mortgage burning of course, but also from the thought that if the church didn't move ahead that it could go backwards. In "The Oil Well" a 1930's Texas Church discovers oil in its parking lot. In their wealth the session cancels all pledges, the church stagnates, and even the mission program bogs down. The possible parallel is drawn to Orangewood's situation and the fact that much more space was needed. Perhaps the opera had nothing to do with it, but five years later we did have a new social hall.
- Something unique to Orangewood was the production of Menotti's Christmas opera "Amahl and the Night Visitors" by the Page Family Singers. When the family was living in Alabama, "Amahl" had been presented on two occasions with the oldest son, Bill, singing the boy soprano part. At Orangewood in 1970 and 1971 youngest son, David, sang the boy lead. Mother, Joyce, who had sung the Mother's role before, now became director and accompanist while daughter, Sue Ellen, took the roll of the mother. Sons Bill, Rich, and their father played the kings. Keith DeBrunner was their servant. There being no major role for an alto, son, Rob, sang in the chorus. Soon after that David's voice changed and he joined the ranks of the kings. Thus father, Bob, was relegated to the chorus. Son, Rob took the roll of the slave, but there were no boy voices left in the family. Not to worry: by this time Joyce was with the Phoenix Boys Choir and had entrée to a whole roster of boy sopranos. In 1978 PBC member Ty Montgomery sang the lead. The last performance was in 1979 when the Amahl role was sung by PBC member Brian Kruger whose mother, Sally Rings, was a member of Orangewood.

More Fun: The Dessert Theater Opens At Orangewood

In the fall of 1981 Bob started the Senior Highs on a secular work called "Twentiana", a medley of seven songs from the 1920's. The students loved it, sang it well, and needed an outlet for it. Thus the series of Dessert Theaters was born in 1982, and they continued as very popular events. Nine of these productions, involving the Music Ministry, and the (then) Parish Life Committee, were to delight Orangewood people and visitors who found out about the idea.

Each year a different church group volunteered to help the Parish Life Committee by serving the desserts. For a small fee, devotees of these shows got a dessert and a fun show. Of course the desserts have always been donated and any extra desserts are auctioned.

The Dessert Theater continued under Christopher Samuel's direction for eleven more years, ending in 2001 with a gala twentieth anniversary review, directed by both Bob and Christopher.

- 1982 - "Twentiana" Recorded 1920's music was played while desserts were served. Then the performance of eight 1920's songs and the "Twentiana" medley followed, all accompanied by a 1920's style band. Malcolm Gibson, a genuine 1920's drummer, played on an old drum set and the Sundancers served.
- 1983 - "Get Happy" This was the name of a 1930's musical Revue of 38 songs with jazz band and narration by Bob and Joyce Page. There was a lot of good music but the high school group really went crazy when the band swung out with Benny Goodman's "Christopher Columbus". After the show a 1930 Model A Ford was found parked in the street outside. Serving was the Twenties and Thirties Group.
- 1984 - "Riverboat Days" This show featured 14 riverboat songs by the Junior and Senior High School Choirs. For atmosphere, Dr. Len Rhoades came up with a recording of riverboat sounds (whistles, calliopes, etc.) which were played through the sound system. Bob transcribed and organist Carol Shafer directed the singing and dancing of these catchy riverboat songs. The set represented the deck of an old riverboat. T'N'Ts helped Parish Life serve again.
- 1985 - "Kids Under Construction" This year Bob Stebe directed the Dessert Theater, using a small, intergenerational group of thirteen people in the musical "Kids Under Construction". It was a hit; the moral: we're all still growing, needing encouragement.
- 1986 - "Big Band" By this time what had been called Jazz or Dance or Swing Bands in the 1940's had been identified as "Big Bands". Whatever they were called, a 1940's band was assembled to swing out to such numbers as "In the Mood", "Pennsylvania 6-5000", and to back up "Frank Sinatra" (Bob Stebe) and the "Pied Pipers" in "I'll Never Smile Again". The show opened and closed with Dick and Audrie McGlynn, two great dancers, coaxing the others out on the floor. It didn't take much coaxing! The Desert Dinghies and the Adult Choir

served. Parked outside were: a 1940 Packard, and 1941 Mercury!

- 1987 - "Young Tin Pan Alley" A musical revue of songs from 1890 to 1905, was started with an old fashioned band concert on a bandstand which had been constructed outdoors in the quadrangle by Dave VanWestrienen. A 22 piece band played John Philip Souza's "Washington Post March", Scott Joplin's "Maple Leaf Rag", "Bill Bailey", and other pieces, ending with "Take Me Out to the Ball Game". After the concert dessert was served inside Fellowship Hall which was disguised as the Tin Pan Alley section of New York City. Tin Pan Alley was noted for its music houses and song pluggers, one of whom was there. Joyce Page narrated from a bench at a street car stop. The Sandjammers helped the Parish Life Committee serve.
- 1988 - "What's in a Name?" This was a show of songs arranged by Jennifer Hayes, Steve Smith, and Bob Page. Such names as Cindy, (Hello) Dolly, (I'm Just Wild About) Harry", and (My Gal) Sal were highlighted. Marian Gibson narrated, and the Sunrisers served.
- 1989 - "Moments to Remember" Arranged by Steve Smith, this was a musical revue of songs from 1950 to 1966. One of the hits from the show was "Rock and Roll Music" performed by the group "The Staff Infection" (the church staff, which seems to be a hit every year). The Desert Dinghies served again. For atmosphere the Hamblins parked their 1965 Dodge Dart on the patio.
- 1990 - "I'm Lonesome In My Saddle Since My Horse Died" Finally the long-awaited-and-much-needed social hall arrived (later to be named Page Hall). Its first use was for the presentation of the last Dessert Theater done in the Page era, "I'm Lonesome In My Saddle Since My Horse Died". The new building with its comfort, stage lighting, quiet cooling, good sound and clean kitchen were appreciated by all, especially by those nice Parish Life people who served again with the Desert Dinghies. Dave Haskins wrote the script and was the emcee. Choreography was by April Wilson (Youth Director) and Tina Haddon. Accompanied alternately by a small cowboy band and a piano, the show featured Broadway tunes and cowboy songs.

Additional Information

A recap of the Page's "one year contract": Service began September 1, 1965 and ended August 31, 1990.

About 1980 Joyce Page left the organ console to other organists and began working with music in the children's department of the Sunday School. After retirement in 1990, other teachers continued working with the younger children in the same manner. Today Adele Hensley is their teacher.

Philosophy of the music ministry was from little children to grandparents, all are welcomed into the choral program.

Of course musical pitch discrimination varies from child to child but perhaps half of first grade children have little sense of pitch. Children who show early abilities probably have more of an aptitude than others, or they may have had a better opportunity for learning, or both of these conditions may have been present in the child's life. However, pitch discrimination must be learned at some point, regardless of the child's natural gift or experience. It may be "caught" by the child as a result of a good teacher who knows how to monitor the child and how to expose her or him through guidance, exercises, or even "tricks".



Cindy Baker December 1966

One of the most evident members of the choir today is Cindy Baker. She is obviously a very talented musician. Cindy joined the children's choir in sixth grade, when the Baker family arrived in Arizona. Today she is a professional violinist, a harpist, and an excellent singer. Cindy's absences from Orangewood were times when she was in college and graduate school and on the faculties of two Midwestern colleges.

Throughout the years this professional lady has generously given her significant talents to Orangewood Church. She is the number one example of "home grown" talent. Year after year she contributes to the church with her many musical talents.



Sustaining Our Music Ministry (1990-2003)

by Christopher Samuel

In the summer of 1990, as the Page's retirement approached, a search committee was formed for the purpose of hiring a new music director. Elder Geoffrey Gates chaired the committee. Christopher Samuel, a doctoral student in choral conducting at Arizona

State University, was hired as Director of Music Ministries. A native of Virginia, Christopher had been a student at the Royal School of Church Music in Croydon, England, and held undergraduate and graduate degrees in church music and in choral conducting from Westminster Choir College in Princeton, New Jersey. Before moving to Phoenix, he had served for five years as Director of Music and Organist at Wesley Monumental United Methodist Church in Savannah, Georgia, and as the Conductor of the Savannah Counterpoint Madrigal Singers. Since 1988, he had been the conductor of the Phoenix-based Valley Chamber Chorale. When Christopher joined the Orangewood staff in August of 1990, Carol Shafer remained as organist, and Jennifer Hayes, who was the Director of Children's Choirs, also became director for the Orangepealers (the handbell choir). Christopher's responsibilities included conducting the Adult Choir and the Youth Choir, attending regular staff and committee meetings, and maintaining a general oversight of the entire music program.

In June of 1992, Jennifer Hayes left her position in order to move with her family to Lincoln, Nebraska, and Carol Shafer resigned from Orangewood in order to accept a job as organist at Westminster Presbyterian Church in Phoenix. Jeffrey Anthony, an instrumental teacher in the Paradise Valley School District and a member of the Joseph Wytko Saxophone Quartet, became the Music Associate at Orangewood. His position included responsibilities for conducting the children's choirs and the Orangepealers. Christopher, whose undergraduate degree included an emphasis in organ, became the organist for worship services, weddings, and funerals. To accommodate this new organist/conductor situation, slight alterations were made in the Sanctuary choir loft. Because Jeffrey also possessed fine keyboard skills, he often served as choir accompanist during special occasions. The collaboration was a highly successful one.

In the summer of 1996, because of an increased public school teaching load and additional responsibilities related to his professional saxophone quartet, Jeffrey Anthony asked to be relieved of the children's choir portion of his Orangewood duties. Consequently, the Session approved a plan that allowed him to continue as Music Associate for Handbells and Instruments, and Brenda Mulkey, a teacher in the Kyrene District, was engaged as Music Associate for Children's Choirs. Brenda continued in that capacity through the summer of 1998. At that time, Adele Pfrimmer Hensley took over the position. Adele recently had moved to Phoenix with her husband, Dr. Frank Hensley, who just had accepted a position on the faculty of Grand Canyon University. Although Adele's academic degrees were in areas related to biology, she had a life-long passion for children's choir music, excellent teaching methods, and years of experience in similar music leadership positions. At this writing, Adele continues in her position at Orangewood.

In the spring of 1991, while Curtis Page was the Interim Senior Minister, changing worship trends prompted the removal of the large, Palladian-shaped wooden screen that had stood between the choir and the congregation since the construction of the Orangewood Sanctuary in the mid-1960s. Although that alteration opened up the space between the chancel and the apse, shoulder-height wooden panels still remained as a barrier between the singers and the rest of the congregation. Access to the massive pulpit was awkward and often posed a logistical hazard, and the area between the front pew, the communion table, and the pulpit front was unnecessarily cramped. In addition, because of the downward rake of the sanctuary floor, the entire area was low, and in instances in which children or others of shorter stature were involved in worship leadership, sight lines either were poor or non-existent. During the mid-1990s, Brian Paulson encouraged the formation of committees to evaluate the room's overall aesthetic and its relationship to the manner in which the Orangewood congregation conducted its worship services, and a decision ultimately was made to make changes in the entire presentation area at the front of the sanctuary. At the same time, the Rodgers electronic organ—which contained limited tonal resources even when it was new—began to fail. An Organ Task Force was appointed to examine the feasibility of repairing the existing instrument. Within a short time, it was determined that repair was not a responsible option, and the group focused its attention on recommendations for replacement. The task force included John Hayes (chair), Bill Baker, Cindy Baker, Mary Alice Bivens, Don and Jane Buffmire, Fred Lewis, Lou Morrison, Sue Thomas, Christopher Samuel (*ex-officio*), and Brian Paulson (*ex-officio*). A momentum began to build as the Orangewood congregation pondered its overall ministry plan and then codified a process for achieving the leadership role that it believed it should take in the wider Phoenix community. Identifying the need for a sanctuary that served the varied worship service demands of the church—as well as arts functions and other large-scale gatherings—was one of the tangible outcomes of the self-examination process; consequently, a sanctuary-renovation-and-new-organ project was successfully undertaken during the 1997-98 season. The transformation included opening up and raising the presentation area at the front of the church, creating ramps and designated seating areas to accommodate wheelchair users, upgrading the lighting and the sound systems, and installing a 45-rank pipe organ. Christopher worked closely with the Rieger-Kloss company, located in the Czech Republic, to design a custom instrument. It was built in Krnov, disassembled, shipped to America, and installed at Orangewood during the spring of 1998. A purchase incentive, offered by the Czech Republic, resulted in the simultaneous acquisition of a Weinbach grand piano. International concert artist Joan Lippincott dedicated the organ in May of 1998, playing to a full house of appreciative congregation members and community friends.

A belief that the arts play an important role in enticing visitors and potential new members to Orangewood prompted the initiation of the "Outreach Arts at Orangewood" series. As of this writing, nearly three thousand people have attended the monthly, September-through-June programs of music and other dramatic arts that have been held in Orangewood's sanctuary each year since the series' inception in 1998. The "Festival of Lessons and Carols" that Orangewood had celebrated annually during each Advent season since 1991 was transferred in 1999 from the morning worship service to the arts series, and now is celebrated on a Sunday afternoon in early December. It was thought that the move would allow Orangewood a high-profile venue for sharing its mission, and would attract a segment of the area population who would be less inclined to attend a regular morning worship service. Since the time change, hundreds of visitors have come onto the church campus to share in the event. In the fall of 2003, the series underwent a name change; it now is called "Arts Alive! at Orangewood."

In 1998, when the Session devised a Sunday morning schedule that included two worship services, a small ensemble was created to serve the music leadership needs of the additional service. Electronic in nature, the music group has variously included guitars, basses, drums, piano, flute, and men and women singers. Jeffrey Anthony was asked to organize and give music leadership to this ensemble, and he and Keith Kerber, Orangewood's Associate Pastor from 1996 until 2002, worked together in designing those services. The group became known as the Worship Band Ensemble.

In 2001, Jeffrey Anthony tendered his resignation as Music Associate for Handbells and Instruments in order to pursue a Master of Divinity degree at Fuller Seminary in Pasadena, California. In a logical transition process, Christopher Samuel assumed leadership for both the Orangepealers and the Worship Band Ensemble.

Because of the important role that the annual Orangewood Dessert Theatre played in the social life of the congregation and area community for so many years, a historical overview of the music program since 1990 would be incomplete without a descriptor of that on-going series of festive productions. Shortly after Christopher's arrival at Orangewood, then-organist Carol Shafer offered to share a large portion of the organizational responsibilities for that year's Dessert Theatre. Because of her long-standing acquaintance with the lengthy and involved preparation process, Carol believed that co-producing the production would be a sensible way of inculcating Christopher Samuel into the traditions of that annual event. They divided the various tasks; in addition, Christopher enlisted the assistance of an ASU acquaintance, Jeffrey Anthony (who eventually joined the music staff), to arrange and score all the instrumental parts, and to help secure orchestra players. The 1991 theme was "Life Is a

Cabaret." Christopher continued producing the annual show in the years thereafter, and he and the choirs offered shows with the following titles for the enjoyment and enrichment of the Orangewood community: "Insects" (1992); "Water Music" (1993); "Places, Everyone" (1994); "Lost in Time" (1995); "People: Famous and Infamous" (1996); "Food, Glorious Food" (1997); "The Roaring Twenties" (1998); "Weather" (1999); and "Colours: Under the Rainbow" (2000). As the twentieth anniversary of the Dessert Theatre approached, the members of the music ministry, the worship committee, and the church staff reached the conclusion that, because of changing times and tastes, burgeoning opportunities for entertainment within the wider community, and increased music leadership responsibilities within the various worship settings, the 2001 production would serve as a grand finale to the long-running event. Consequently, a piece was selected from each of the preceding 19 programs, a 12-piece orchestra was procured that managed to lure the likes of past performers Richard Page and Jeffrey Anthony from their respective responsibilities in California, and the choirs presented a "Twenty Year Review." To emphasize the longevity of the Dessert Theatre productions, Bob Page conducted the selections representing 1981 to 1990, and Christopher conducted the selections representing 1991 to 2000. The show was well received, and served as a fitting and dignified close to a fine Orangewood tradition.

Whether through worship services or social/community outreach programs, the manner in which Orangewood musicians have given of their time and talents through the course of the past fifty years has been as varied as the tastes of those in leadership positions. The sweeping changes in music trends that have influenced national standards during recent years certainly have had an impact on Orangewood's music program, and the exponential evolution toward a more relaxed music and worship style has been, for many members, hard to understand and difficult to embrace. Others have welcomed the changes, believing that the survival of the Protestant church was contingent upon "updating" the music language of worship. In spite of the varying points of view in the matter, the Orangewood congregation has come to expect strong efforts at high quality music-making—whatever the style. Such a commitment to honor God by presenting the "best of the best" in this congregation's worship life bodes well for a strong ministry of music program that will continue well into the next fifty years.



Orangewood's Musical Productions

Over the years a variety of musical productions have been presented by members of the church for the enjoyment of the Orangewood Community. The Hospitality Council and the Music Department have usually sponsored these events. Most notable are the

“Dessert Theatre” series in the period of 1982 to 2001. These shows have offered a wonderful opportunity for Choir members, and others that are musically inclined, to showcase their talents. As an added bonus, attendees get to savor the fabulous culinary talents of members of the church. Below is a list of the shows that we have been able to identify.

- 1971 – “Amahl and the Night Visitors” a one-act opera directed by Joyce Page
- 1975 “Fire, Fun, Food, Fellowship and Frolic” a variety show presented at the 1974 Annual Meeting
- 1978 “David and the Giants” directed by Joyce Page
- 1982 “Twentiana” a musical variety show of song’s from the 20’s written and directed by Bob Page
- 1983 “Get Happy” a musical variety show of songs from the 30’s written and directed by Bob Page
- 1985 “Kids Under Construction”, a musical review directed by Bob Stebe
- 1986 “Big Band” A 1940’s Musical Review a musical variety show of songs from the 40’s written and directed by Steven Smith, Jennifer Hayes and Bob Page
- 1987 “Young Tin Pan alley” a musical review of songs from 1890 to 1905 written, directed and produced by Bob Page
- 1988 “What’s in a Name” a musical variety show from the great songwriters arranged by Steven Smith, Jennifer Hayes and Bob Page
- 1989 “Moments to Remember” a musical review of songs from the years 1950 to 1966 arranged by Steven Smith
- 1990 “I’m Lonesome In My Saddle Since My Horse Died” music from the American West and American West musicals directed by Bob Page
- 1992 - “Insects” directed by Christopher Samuel and assisted by Carol Shafer.
- 1993 - “Water Music” arranged and scored by Jeffrey Anthony, directed by Christopher Samuel
- 1994 - “Places, Everyone” arranged and scored by Jeffrey Anthony, directed by Christopher Samuel
- 1995 - “Lost in Time” arranged and scored by Jeffrey Anthony, directed by Christopher Samuel
- 1996 - “People: Famous and Infamous” arranged and scored by Jeffrey Anthony, directed by Christopher Samuel
- 1997 - “Food, Glorious Food” arranged and scored by Jeffrey Anthony, directed by Christopher Samuel
- 1998 - “The Roaring Twenties” arranged and scored by Jeffrey Anthony, directed by Christopher Samuel
- 1999 - “Weather” arranged and scored by Jeffrey Anthony, directed by Christopher Samuel

- 2000 - "Colours: Under the Rainbow" arranged and scored by Jeffrey Anthony, directed by Christopher Samuel
- 2001 "Revue" a recap of Dessert Theatre productions from 1982 to 2000 directed by Bob Page and Christopher Samuel



About Our Pipe Organ

Have you ever wondered how we came by our pipe organ? In the mid 1990's it became obvious to those who were involved with the music program that our electronic organ was beginning to fail us. Because of the age of the equipment it was difficult to find people to service it and the type of electronic parts used were no longer available. It was apparent that the organ needed to be replaced.

Concurrently efforts were underway for a capital campaign to make needed improvements to the Sanctuary Building and other campus needs. The Sanctuary needed a new roof, new air conditioning system and there was a desire to expand and improve the chancel area for improved usability and acoustics. Many thought that this would be a good time to replace our organ. Thus the organ replacement effort was added to the "Reach Up, Reach Out and Build" campaign on an elective basis for those who wished to sponsor the organ.

A special task force of knowledgeable folks was assembled to look into a new instrument. Interestingly, the original sanctuary was designed with provisions for a pipe organ behind our chancel facade so a pipe organ installation was possible. The team set out to explore all possibilities.

The task force was comprised of the following members: John Hayes, Chairman: Bill Baker, Cindy Baker, Mary Alice Bivens, Don and Jane Buffmire, Fred Lewis, Lew Morrison, Sue Thomas; and Ex-officio: Christopher Samuel, and Brian Paulson.

After extensive study and several trips to evaluate various organ installations the team decided on a pipe organ and more specifically a Rieger-Kloss instrument. The team moved quickly to contract for the organ because of the long lead times required and a desire to integrate it into the capital campaign effort. A short term loan was obtained, to be paid back by proceeds from the capital campaign, in order to immediately fund the effort.

Our new organ was delivered in a very large truck on March 24, 1998. Installation by a Rieger-Kloss team began immediately. A pictorial overview of the installation efforts is shown in a slide show which is part of this book.



Our new instrument was dedicated on May 1, 1998 with a recital and reception. Ms Joan Lippincott was the guest organist. As for the organ task force, our thanks was expressed in the dedication bulletin with the following words.

"We are indebted to the members of the Organ Task Force for the countless hours

they devoted to assessing the need for a new instrument, the dedication they showed in researching the options, and the patience and energy they displayed in learning complex musical and acoustical terms. It is their vision-on behalf of the congregation that has brought this fine instrument to Phoenix. It is impossible to thank all of the church members who helped in *so* many ways, from renovating the sanctuary to unloading organ pipes. And finally a special word of thanks goes to Christopher Samuel for his efforts. Words cannot express our gratitude for the passion and persistence with which he pursued the search, design, and installation of the organ. The love, talent, and skill which he put into this project has resulted in an instrument which will glorify God, inspire our worship, and enrich our community's cultural life for generations."

About Our Pipe Organ Builder - Rieger-Kloss

The establishment of the Rieger-Kloss firm at Krnov 1873, in what is now known as the Czech Republic, marked the culmination of the musical instrument industry in Silesia where many of the world's finest stringed instruments and pipe organs were actively produced during the 17th and 18th centuries. The firm's founder, Franz Rieger, was known throughout the Silesian region as an organ builder of exceptional skill. Almost immediately, his newly established firm, Rieger Brothers, was commissioned to build its *OPUS I* for the World Exhibition in Vienna. The instrument drew great attention and in 1878 the firm was again commissioned to build another major instrument, this for the World Exhibition in Paris. The Paris showing brought in many new orders and made possible the building of one of Europe's major pipe organ plants in Krnov. In 1880, Emperor Franz Josef I awarded Otto Rieger the Knights' Cross and the Rieger Brothers firm was designated 'Imperial and Royal Supplier of Pipe Organs.' Pope Leo XIII appointed Rieger a knight of 'The Order of Holy Grave.'

During these early years from 1873 to 1903, the Riegers built over one thousand organs. As the firm's fame spread-many instruments were shipped to Norway, England, Spain,

Russia, Turkey, Palestine, Portugal, Denmark, and Germany. Orders also were accepted from such far away places as Argentina and Mexico.

World War I and the disintegration of Austria-Hungary interrupted the firm's steady growth. Following these historic events, the firm was forced to seek new markets. Ing. Josef Glatter-Gotz became owner of the firm in 1924 and was responsible for returning Rieger to its former prominence. Under Ing's guidance the firm built almost one thousand pipe organs; nearly half of these were installed in what was then called Czechoslovakia and the remainder of other European countries and in the distant continents of Africa, Asia, and South America.

The Second World War again played havoc with the firm. Both the securing of manpower and material became next to impossible in Krnov and organ-building efforts were forced to a minimum.

In 1948 the Krnov firm came under state control and was nationalized. It was at this time that the trademark RIEGER-KLOSS was registered. Rieger-Kloss organs soon found their way into the world's major music markets and were, again, given enthusiastic critical acceptance.

RIEGER-KLOSS is building pipe organs of all types and sizes in one of the world's largest and best-equipped facilities-from intimate sounding small portative to magnificent cathedral and concert hall instruments, custom designed to fit every musical and liturgical need and budget.

Together with our recent expansion into both the Canadian and United States markets-we proudly continue the organ building tradition which began with the Rieger Brothers in 1873: building the world's finest quality, most prized, and most beautiful sounding 'King of Instruments'.

Ministry to Others



Stephen Ministry

Stephen Ministry has been at Orangewood Presbyterian Church since the late 80's when Rev. Dale Bracey and Rev. Barbara Haddon were the ministers. Rev. Haddon and Susie Hamblin continued the program through the early 90's. When changes were made in the ministerial staff and many people moved, the program was dormant until Debbie Harbinson and Peggy Hagan attended a Stephen Ministry workshop and became enthusiastic to reinstate the program.



With the encouragement of Rev. Brian Paulson, Peggy Hagan attended a Stephen Leader Training Course. She and Millie Bartlett then trained a class of 10 beginning in October 2002. That class is now giving the unique one on one lay care giving to members of our congregation. The Stephen Ministers now at Orangewood include: Millie Bartlett, Julie Claybaugh, Ellen Corkhill, Karey Kelley, Peggy Hagan, Dottie Hayes, John Hayes, Veida Lewis, Kaydie Marshall, Jeanne Matt, Esther Rabuck, and Jo Ann Wood.

Rev. Paulson and Julie Claybaugh recently attended the Leader Training Course in St. Louis so the program continues to grow in leadership and there is every hope that a new class of Stephen Ministers will begin their training in September 2003.



New Directions Prison Ministry -1984

by Brenda Moser 1995

In the spring of 1984, the mission committee held a Wednesday night series on criminal justice. Dr. Bob Cassady of Covenant Presbyterian Church described the "New Directions" program he had help to start at the women's' prison here in Phoenix at 32nd Street and Van Buren.

This course of study was written by a Presbyterian elder in New York State for use in correctional facilities. It endeavors to provide the insights by which prisoners can get "in touch with themselves" to rediscover their humanity and worth. Through a better

understanding of self, persons can make better decisions and choices that will benefit themselves, those they care for, and the community as well.

In the summer of 1984, Marion and Clary Lusby and I attended the course inside the Arizona Center for Women each Monday night for 14 weeks. Each week was a new topic building on the foundation laid the weeks before (feelings, consistency, needs, trust, values, communications, assumptions, decisions, freedom, etc.).

This is a program of guided participation and sharing in a group setting. There are two to four people from "the street" as co-leaders and participants and 15 or so inmates. Over these 11 years I believe there have been fourteen Orangewood members who have gone through the course as volunteer participants, and three of us have served many sessions in leadership roles. Then many others from the metropolitan area churches of our presbytery have participated and served in leadership capacities.

All who have attended have new insights and understandings into who the female inmate is, what has happened in her life to place her in prison, and how the correctional system fails. This Christ directed ministry reaches out to those in great need.

Youth Ministry



Westminster Senior High Fellowship - 1958

In 1958 Orangewood's Senior High Westminster Fellowship Group won all the trophies at a rally sponsored by the United Christian Youth Movement. On that occasion the following picture and caption was in the local newspaper. (This information was provided by George Peters (1994) via Joe Abdai)



Win All - Orangewood Presbyterian Church's senior high Westminster Fellowship took all the trophies at a recent rally staged by the United Christian Youth Movement. Three of the trophies are revolving and can be kept only until the next rally. The fourth for "Most Outstanding Youth Group of 1958," they will keep. Above Sally Wilson, center, UCYM president presents the trophies to Orangewood officers. From left, Sue Murphy, Adrian LaForce, Miss Wilson, Joe Abdai, and Karen Cress.

A picture of the whole Westminster Fellowship Group taken about the same time as the above is shown next.



The advisors of the Westminster Fellowship Group celebrate a successful year with a party.



Out of Doors Adventure Programs - 1968 to 1973

by Lyle and Marilyn Six

Christian Education at Orangewood Church during the late 60's and early 70's was enhanced by supplementing the weekly Church School and weekly Sunday Evening programs with occasional out-of-door adventure events.

The idea behind the out-of-doors adventure events was to use the somewhat stressful (but fun) environment of backpacking, rock climbing, and river running to facilitate the learning process. The youth and adults worked together in groups to accomplish the adventure and thus develop a sense of community, caring and mutual respect: and at the same time develop a sense of personal worth and self reliance. Interactions experienced under these fascinating and sometimes exciting conditions would provide indelible examples, emphasis and insight for subsequent Church School discussions as well as for discussions around the campfire at the end of each day.

Key to the success of these adventure events was one of Orangewood's former pastors, the Reverend Gene Lefebvre. Gene arranged and led most of the two to four outings per year. Participants included adult groups, high school and college age groups, groups of parents including their junior high age children, and intergenerational groups. Groups comprised from 8 to 40 persons, depending on the type of outing.

To name a few of the out of door adventures, there were:

- Saturdays at Camelback Mountain, learning to rock climb with ropes, and day hikes in the Superstition Mountains and the local deserts.
- Two to four day weekend backpacks to the Cibique, the Aravaipa, the west fork of Oak Creek, West Clear Creek, and Bonita Springs.
- Four to seven day river running trips (sometimes including rock climbing) in the Grand Canyon, or beautiful and exhilarating backpacks to the top of Mount Baldy, and to Phantom Ranch and Havasupai in the Grand Canyon.
- Seven to ten day large group trips, river running on California's Stanislaus and Tuolumme Rivers.

Orangewood's good fortune to have these educational experiences derives from Gene Lefebvre's being on the governing board of the PAK Foundation. The PAK Foundation was formed in 1968 by the Patmans and the Aikins, parents of two associates of Gene's.

The youths were members of a club called the Kachinas. One of the sons was accidentally killed on a backpack outing when an earth slide occurred, and the other son, also a Kachina member, was a Marine killed in the line of duty. So convinced that out-of-door experiences were beneficial to the development of youth, and especially under the gifted leadership of church oriented persons, the bereaved parents formed the PAK Foundation (Patman – Aikin - Kachina), and established Gene as its leader.

Orangewood's program was used as the pilot for PAK's main effort, the Challenge Program. Using experience gained with the adventures at Orangewood, the Challenge Program was carried forward into various Phoenix high schools. Also, Orangewood was the home base for storage of PAK's high quality out-of-door equipment, state-of-art for that time. Equipment included aluminum framed backpacks, down sleeping bags, light weight mess kits, light weight back pack tents, and very complete sets of small item such as compasses, match containers, flashlights,- pocketknives, etc. sufficient to permit independent existence. Some of the equipment was purchased by PAK, and some donated by local vendors.

The PAK Foundation continued long after Gene left Orangewood. In addition to the benefits to Orangewood, during Gene's 7 years at Orangewood, PAK and the Challenge Program benefited hundreds of Phoenix youth in its 17 year existence.



Backpacking Adventures



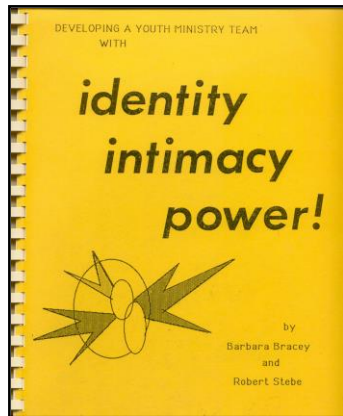
River Rafting Adventures



The Youth Ministry Pilot Project - 1981 to 1985

(Based on the appendix of the project final report)

In the spring of 1981, Orangewood did a careful study of its then current youth program. Many good things were happening, but certain challenges became very clear during this process. Youth work, as we understood it, was not making the permanent impact we desired in the lives of our young people. Participation in our program was



fair, friendships were developed, and youth had fun and received some peer support. However, commitment to Christ was vague, strong personal identity as a Christian was lacking, and relationships with adult Christians were not happening on a significant level. At the same time, we knew that our youth were facing culture crises of unprecedented magnitude. Drugs and alcohol were and are the major means of coping with both social and environmental situations for a large number of American teens. Christianity seemed out of date, unreal, and just plain boring to many youth. Peer pressure was usually negative, encouraging youth to less than desirable

behavior and development. Our church needed to do a better job of equipping its' youth for this world. We needed to provide peer and adult relationships that would support and encourage youth to say 'yes" to Christ, to faith and to the future. We wanted to train youth in how to live in the world, not withdraw from it. We looked at several models then available for youth work, but none seemed to fit our hopes.

In 1981, Orangewood was given a five year grant by a group of businessmen to develop new models of youth work that would accomplish our goals of commitment to Christ, strong Christian identity, significant adult relationships and peer group support.

The Reverend Ben Clanton was called to head this project in the fall of 1981. One year later he was randomly murdered. After Bens death, the project was directed by Barbara Bracey in 1982 and 1983, and finally the Reverend Robert G. Stebe undertook the effort from 1983 to 1985.

The results of the project were documented in a manual titled "identity, intimacy and power" which was published in November of 1985. In summary the project discovered several tools. One of the most effective is "one-on-one" relationships between adults who are "winning" at the Christian life, and youth. The second tool is building peer relationships of significant depth and stability. This is done by teaching, demonstrating, modeling and encouraging in a planned approach using both youth and adults. The third tool, and the most surprising one, has been the development of a team

ministry model that puts the most adults in contact with the most youth in relationships that reflect excitement, commitment and enthusiasm for ministry and life. Youth see adults who are interested in them, make time for them, and who are in charge of their own lives. They see adults not only giving to the youth, but giving and enabling each other as well. They hear adults describe their ministry with youth as giving them identity, significance, and meaning for their lives. As a consequence, the youth are becoming aware of their own value to God, and to others. Tremendous permanent changes take place in the lives of our young people and our youth workers. This manual is about the Team Ministry Model.



Ongoing Youth Ministry - October 1991 to November 1993

by Crys Wells

I signed on again as a volunteer with the Sr. High program in 1991. My plan was to get youth work “out of my system” as my own children were nearing that age. I quickly found myself as a paid, part-time Director of Youth Ministry at Orangewood Presbyterian Church. Those were two of the best, and busiest, years of my life.

During those two years a kitchen was transformed into a Youth Ministry Resource Center and the Fireside Room became a comfortable and inviting location to meet with Orangewood’s Jr. and Sr. High students. We had Bible Studies, first with Marty McKelleb and later with our then new pastor, Brian Paulson. Parents were brought into a more active role with some combined parent/student meetings. We put on fall costume parties for the church school. Our youth prepared and served dinner at Martha’s Place, baked bread for World Communion Sunday, walked in the annual CROP Walk, made and sent Valentines to elderly church members, filled Christmas stockings for needy children, prepared and lit the luminaries for Christmas Eve services and provided materials and labor to paint the Fellowship Hall at Ft. Defiance Presbyterian Church on the Navajo Reservation. Our youth worked with the entire congregation to make afghans for the homeless and we delivered them to the downtown homeless shelter. We also provided some short-term child care in the nursery at the shelter. Mixed in were lock-ins, retreats, games, and weekly meetings where we discussed a wide variety of topics.

Orangewood has a long history of an active youth program combining fun, faith, and service. That legacy continues today.



New Radical Generation (NRG)

by Christina Olson

New Radical Generation (NRG) is the name of the mid high group at Orangewood Presbyterian Church. NRG's purpose statement reads that it "exists to reach young people with the Good News of Jesus Christ, promote Christ-centered fellowship and community with others, challenge them to honor God with their lives, equip them to serve Christ, and support them as they grow in their faith journey into adulthood." To promote these goals, NAG meets every Thursday to play some incredibly wacky games, discuss God's presence in the lives of the youth and to enjoy Christian fellowship. Youth are encouraged to share the Good News by bringing friends to weekly meetings.

NRG does mission projects such as "gleaning" and serving at St. Vincent DePaul. They go on two retreats each year to spend some intense Jesus-youth relationship building time. When youth enter the 8th grade they are encouraged to participate in the confirmation process with the goal of publicly declaring their faith. NRG also does a lot of fun activities to help build friendships and foster a strong sense of Christian fellowship. Overnight lock-ins, laser tag, dinner and a movie and water games are a few of the favorites. You never know when a "water fight" might break out on a Sunday morning between NRG youth and a few adoring sponsors -beware to all in the way on the patio!

The backbone of the group is solid leadership from adults who truly care and are interested in developing meaningful relationships with mid high youth. The group is currently under the leadership of Christina Olson with help from sponsors Jean Lee and Diana Mitten.

Fellowship



Sandjammers – 1955 to 1989

by Evelyn Burns in 1995

Traditionally the couples clubs in the Presbyterian Church were named for clipper ships, but we felt that our name should be indicative of the desert rather than the ocean. The name Sandjammers seemed like a good compromise.

Our first priority was getting acquainted and assessing the talents of our members which would be utilized in the many projects of the future. In the beginning most of the maintenance of the church was done by volunteers and almost every Saturday was a workday. The men mowed the lawn and built cabinets, tables etc., and the women brought flowers for the altar, cleaned and arranged rooms for church school and always kept the kitchen in order. It was a great day when Murrell Simpson was hired in the early 60's as our first maintenance man.

There was no money in the budget to hire an attendant in the nursery, so we volunteered for that job as our cargo for the first year. If you weren't teaching a Church School class, singing in the choir or helping with the church service, you were expected to serve whenever you were needed in the nursery.

Monthly meetings were varied; some were fun parties or we had speakers to inform us of community and mission activities we could involve ourselves in and there was always a devotional to remind us we were not just a club, but a group of people doing God's work.

In addition to our service to Orangewood, members became involved in many other projects. We participated in activities at Boys Ranch where several of our members served on the Board. We brought cans of food to our meetings and regularly donated to food and clothing banks. On Easter Sunday some of our members were up long before dawn to prepare coffee, hot chocolate and donuts to be served after the Sunrise Service.



We enjoyed many cookouts and potluck dinners, and the pancake suppers were our one money-raising event. We even had Aunt Jemima herself at several of the suppers.

We tried to keep the group small enough to meet in homes, and so at the end of the first year we divided according to ages, and the younger group called themselves the Desert Dinghies. By 1957 there were four couples clubs; the Roadrunners and the Cactus Clippers had been added.

Our last meeting as Sandjammers was in December 1989, and the next year we reorganized as the Roamers.

The primary purpose of the couples clubs was to promote Christian fellowship in the church, and in achieving that goal we made many friendships that will last a lifetime; a special bond that makes us always a part of a joyful, loving and caring Orangewood Church.



Bob and Joyce Page
Sandjammers Masquerade Party c.1975



Sandjammers c.1962



Sandjammers l - r Evelyn Burns,
Chuck Bullard and ?



Desert Dinghies

by Lois Manning

Desert Dinghies couples club was organized when Sandjammers, the first couples club at Orangewood, divided because it became too large a group. Placement of members was determined by the combined age of the couple. Two other groups were also formed, the Cactus Clippers (younger couples) and the Roadrunners which was composed of seniors and retirees. The idea was that when a couple's combined age reached a certain number, they would advance to the next group.

These clubs became Mariners groups, with officers, i.e. Skippers, First Mates, Log Keepers Pursers, Chaplains and Lookouts. This format lasted a number of years until couples no longer wanted to move up to the next group and it became difficult to get enough people to fill all the positions of the Mariners.

Ultimately, Desert Dinghies evolved to become a fellowship group with not only couples but also singles. A couple or two single people act as coordinators to plan an activity for the group each month. Different couples volunteer for each month.

Fellowship and friendships within the Desert Dinghies continue. Many members have been in this fellowship group many years and it continues to be an active group.



S.A.G.E.S. (Senior Adults Gaining Enrichment Socially) – 1970 to Present

by Esther Rings based, in part, on an interview with Dorothy Chamberlin

S.A.G.E.S. has always met on the second Tuesday of each month. A luncheon, program, and fellowship have been the format. S.A.G.E.S. had its beginning around 1970 or 1971 while Sam Lindamood was pastor. It was first the responsibility of the deaconesses. Those who weren't working women took turns shopping, preparing the food, setting the tables, and providing entertainment. This plan continued during the time that Reverend Kenneth Gates served as pastor and was still in place when Dr. Mark Koehler was called as interim pastor. Betty Wiley and Marilyn Six assumed much of the responsibility, and there were many willing helpers, but no one really wanted to be in charge. Sometime in 1978, Dr. Koehler called Dorothy Chamberlin into his office and said, "None of the deacons wants to be in charge of S.A.G.E.S.". Dorothy said to me in the interview, "I knew what he was getting at, so I said, 'Well, I'll be in charge.'" Dr. Koehler continued, "We need someone to be in charge because-" and he began giving reasons. Dorothy said, "Maybe you didn't hear me. I said I would take charge of

S.A.G.E.S." "Don't interrupt me," Dr. Koehler continued. "I have at least twenty more reasons, and I don't want them to go to waste."

Thus, Dorothy Chamberlin became queen of the S.A.G.E.S. kitchen for the next ten years. I was amazed when, during our interview, she popped out of the room for a few minutes and returned with the original copy of a S.A.G.E.S. cookbook. She and Joan Collins had put it together from recipes Dorothy had used during her years of cooking for S.A.G.E.S. It included menus, shopping lists, the costs of items purchased, and the amount of cash on hand at the end of each month. The cover page is dedicated to her volunteer helpers. "This is my legacy to my 'Orangewood Family', whose love and support have meant so much to me." Dorothy sings the praises of the many volunteers who took on a variety of jobs: shopping, table setting, chopping, cooking, serving, etc. Several couples participated. These included Chuck and Ione Bullard, Jim and Dottie Digges, Harriett and Fred McFarland, and Clydelle and Ed Scannell. Bill Burke was sometimes on hand for heavy lifting of food-filled pans. Ann Fielder used to do much of the shopping. Elsie Anderson took charge of beverages. Barbara Denboer and Evelyn Burns set the tables, and Lois Manning was always ready for any job.

Until 1988, the S.A.G.E.S. met in the old fellowship hall, now our Music Center. It had a kitchen with an unpredictable stove. Dorothy remembers that for one of the luncheons she had fixed a nice large casserole and put it in the oven. After about thirty minutes she discovered that the oven was on the blink; no heat. Dorothy said to the helpers, "Have the program first." She hauled the casserole to her house, baked it, and returned for a late lunch.

Sometimes S.A.G.E.S. was offered left-over food from other church social events. On one occasion Dorothy was given 200 hotdogs and buns. After a short time of pondering how these could be delicately disguised, she hit upon a fine idea. She ground the hotdogs in the food processor, added barbecue sauce, heated that mix and the buns in the oven, and had a new version of sloppy Joes. It was well received. Nothing ever seemed to stump her. A quote from the foreword of her cookbook states, "It isn't the end of the world if everything doesn't turn out perfectly." She ends her foreword with this suggestion to future kitchen cooks: "Good luck! Don't be afraid to try new things. Use your imagination and you will find it can be great fun and a rewarding experience!"

S.A.G.E.S. luncheons originally cost \$1.00 per person. Dorothy found that she needed \$1.25. By the end of most years she had accumulated enough surpluses to send \$50.00 to St. Mary's Food Bank.

In 1988, Dorothy told Associate Pastor Barbara Haddon that it was time to find someone else for the job of S.A.G.E.S. cook. Barbara said, "There isn't anyone else who will do it." Dorothy said, "Try Jeanne Matt." And so it came to pass that a new and equally talented, fun-loving, well-organized kitchen queen reigned over, and still reigns over, the S.A.G.E.S. luncheons. We had a big celebration for Jeanne on the tenth anniversary of her volunteer work with S.A.G.E.S., honoring also her faithful helpers. Jeanne says, "With my long history with Presbyterian Women and S.A.G.E.S., I have relied on a multitude of talented and capable women who have volunteered their time in the kitchen. They would be too numerous to list, and I would not want to miss naming a single one."

I began coordinating the S.A.G.E.S. program around 1994. By then the cost had risen to \$1.50, but there was no money for programming. I asked for a volunteer planning committee, and we decided we needed to charge enough to have a program fund. The luncheon cost is now \$3.00, and it's still "a smokin' deal." The food is delicious, and we have many good programs. Jeanne Matt and her crew find, as Dorothy Chamberlin suggested, that preparing food for S.A.G.E.S. can be a lot of fun. When I hear their hearty laughter coming from the kitchen as they prepare each meal, I'm tempted to resign as coordinator and become a kitchen volunteer.

Jeanne not only conjures up a wild and wonderful variety of delicious meals, she also furnishes new and different table decorations each month. She has a collection of decorations to fit any occasion and possesses the imagination to display them in ways that delight the eye. She also has a nose for bargains, which is good, as she only charges the S.A.G.E.S. \$1.75 per plate. Occasionally Jeanne will proudly announce to the group the cost of a particular item. Her best-ever bargain was the purchase of 4000 orange napkins on sale for \$2.50.

In 1995, Sandy Carucci came to Orangewood as our first parish nurse. She became part of the planning team, and we added a health clinic to our pre-luncheon format. We have since had two other excellent parish nurses, Debbie Harbinson, and our current, Peggy Smith. The health clinic offers blood pressure screening, a good listening ear, and frequent health tips. It has been a great addition to our program.

In 2002, Millie Bartlett, former activities coordinator at Beatitudes Campus of Care, joined S.A.G.E.S. as co-coordinator. She has brought new life and fresh program ideas to the group. We don't have officers, as was the case in the early years, but members volunteer for jobs. Planning committee members have included Dottie Brewer, Kenneth Beatty, Eleanor Glay, Dorothy Derse, Fran Fessler, Leslie Wilson, Joe Abdai, Walt Adams, Babe and Mac McColl, Goff Whitworth, Betty Thompson, Sandy Carucci,

Debbie Harbinson, Esther Rings, and Millie Bartlett. Phone volunteers call and get the count of those planning to attend each month. The past year the telephoners were Dottie Brewer, Dorothy Derse, Shirley Guess, Babe McColl, Madeline Wall, Betty Thompson, and Goff Whitworth. They play a vital role in keeping members informed of S.A.G.E.S. programs, dates, and times. Many will remember that for years Emogene and Murray Starr collected and handled the money. Other money collectors have included Mary Turkal, Juynema Steele, Dorothy Derse, Dottie Brewer, Fran Fessler, and Babe McColl. Goff Whitworth, Betty Thompson, Dottie and Jim Digges, Kenneth Beatty, Millie Bartlett, and Peggy Hagen have provided transportation.

Programs have been many and varied. We've had fiddlers, harpists, a recorder ensemble, as well as hula, Mexican, Irish, and line dancers. Programs have included hoedowns, a kitchen band, a crazy hat day, and a silly style show. School groups such as Washington District Honor Choir and All-Saints' 4th grade music groups have brought programs to our stage. We have sing-alongs, and hymn sings. Talented individuals and groups from our own Orangewood congregation have furnished fine programs.

Outreach programs include the collection of food items for ICM and regular contributions to the Presbytery hunger fund. Volunteers send appropriate notes to members with special concerns.

Birthdays and anniversaries are celebrated each month, and we often spotlight individuals with a series of "Guess who?" questions, or with a take-off on "This is your life." Luncheons are served by the kitchen volunteers from October through May. The summer months are often "brown bag" luncheons, with dessert and drinks furnished.

An ongoing photo album is a reminder of special programs and activities. Ask to see it sometime, and do come join us. S.A.G.E.S. is really for all ages.

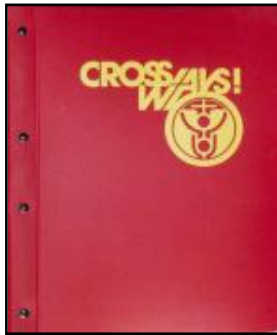


CROSSWAYS!

By Bette Finley, August 1995

CROSSWAYS! - Between 1984 and 1990, CROSSWAYS!, a bible study, was offered five times at Orangewood Presbyterian Church. Morning and evening classes were available. Leaders for the morning classes were Barbara Haddon and Lucy Bernhardt and leaders for the evening classes were Dale and Barbara Bracey. The second sessions

of CROSSWAYS! classes began in the Fall of 1986. The timing was perfect for me as I was just beginning my retirement years; I elected to attend the evening classes.

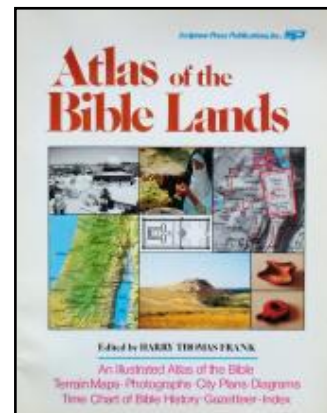


What is CROSSWAYS!? The text for Crossways! was written by Rev. H. N. Wendt, S.T.M., Adelaide, Australia and is published by Shekinak Foundation, Indianapolis, Indiana. The name, CROSSWAYS! , is a composite of two words, "CROSS" and "WAYS" .The exclamation mark denotes the challenge the cross poses. CROSSWAY! is a comprehensive, sequential, two-year study of the scriptures, which includes the bible's major themes.

The study is for the serious bible student and teaches the Divine Revelation and how to develop an understanding of the whole of God's redemptive plan. The intent is to recognize God's message as one of hope and joy for all mankind, and to encourage us to live in community in a meaningful relationship with Him and others.

Commitment and Restriction - The Braceys asked the students for a commitment of two years for the study. They explained that it was necessary to attend at least three-fourths of the classes to receive the CROSSWAYS! Certificate. If absent from a class meeting, you were expected to study the assigned material, fill out the answer sheet, and turn it in for evaluation. The lessons required at least one and one-half to two hours of study for each class session. They were longer if you were studying the book of Jeremiah.

Lesson Structure - For the classes that I attended, 35 adults began the study and 22 of them finished. We met each Wednesday evening (7:30 to 10:00 p.m. from September through May) to explore the scriptures. Lessons began with prayer led by one of the students. There was a time for discussion, which could be lively and diverse, a time for interpretation, both visual and verbal, and a time for fellowship. Dale and Barbara followed the lesson plans as outlined in the CROSSWAYS! Course of study, but they gave us so much more insight and understanding of the biblical scene, events, and characters. The Braceys had been to Israel and studied there. Although, I had been on a tour of Israel, I did not gain the same depth of knowledge as the Braceys. Abraham, Moses, Joshua, Jeremiah, Hosea, and many other Old Testament characters became well-known to us as did the Kings, Kingdoms, Hebrew National law, and dietary laws. The most difficult lesson for me was the law codes of Hammurabi. We learned in detail about the Gospels of the New



Testament, Paul's missionary journeys, and most importantly of all, God's great gift to mankind -his son Jesus, The Christ.

Biblical Literacy - Our denomination places great emphasis on the study of the scriptures, and one major concern of our church today is biblical literacy. The study of CROSSWAYS! is one way for us to focus our attention on the scriptures as we live in a diverse, fast- changing, secular society.

Visitors Welcome - Visitors were welcome to attend the classes. I have a dear friend who visits the valley every February. She attended all the February classes with me and was welcomed by other students and the leaders. Others brought visiting family members and friends from time to time; all were cordially welcomed by the group.

Personal Spiritual Growth - The CROSSWAYS! classes helped many Orangewood members become better acquainted with the Bible. For me, studying CROSSWAYS! was the most faith expanding experience that I have had on my spiritual journey. Orangewood Church, Dale, and Barbara Bracey have my everlasting gratitude for the opportunity to add to my biblical knowledge and grow in faith through this inspirational study of the scriptures. If CROSSWAYS! classes are offered again, I would certainly encourage other members to take the classes, which gives a complete view of the Bible's contents and implications for the human race.



Banner Construction

News Release

(Republic and Gazette, November 1981)

Orangewood Presbyterian Church Displays New Banners

Women of Orangewood Presbyterian Church, under the direction of designer Barbara Bracey, have recently completed new banners for the church sanctuary. Two dramatic banners, each nine feet wide and seven feet long are done in shades of blue, purple, yellow, orange and gold. On one banner, the Phoenix Bird, earliest symbol of the resurrection rises from the ashes over which a cross is transposed. The corresponding banner symbolizes a new day dawning over Squaw Peak, the view from the front of Orangewood Church. Signifying new life and resurrection, the banners truly represent a new spirit at Orangewood Church, which is located at 7321 N. 10th Street. The banners were meticulously hand sewn by ten women of the church.



Above - (l to r) Madeline Wall,
<unknown>, and Florence Hazlett



Right - (l to r) Emogene Starr, Marge
Roll and Barb Bracey



Above - (l to r) <unknown>, and Barb
McClelland

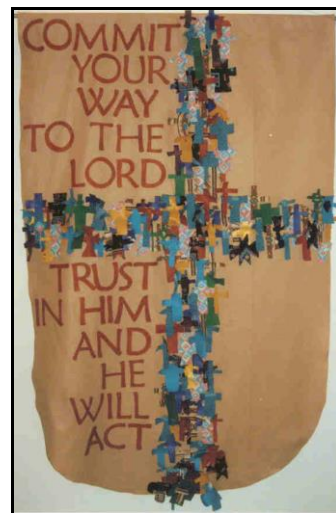
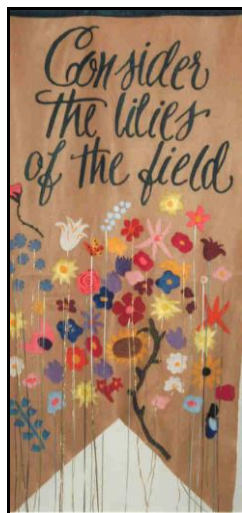
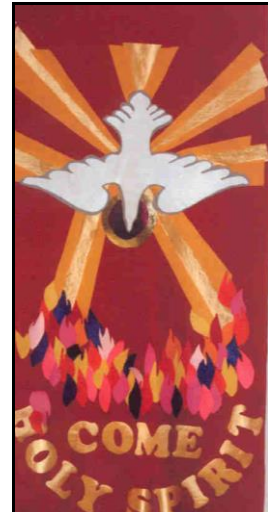
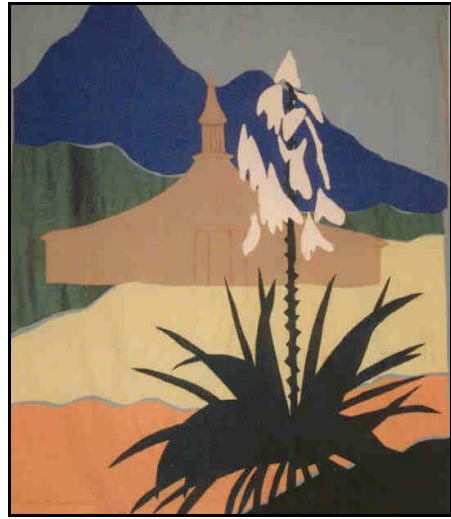
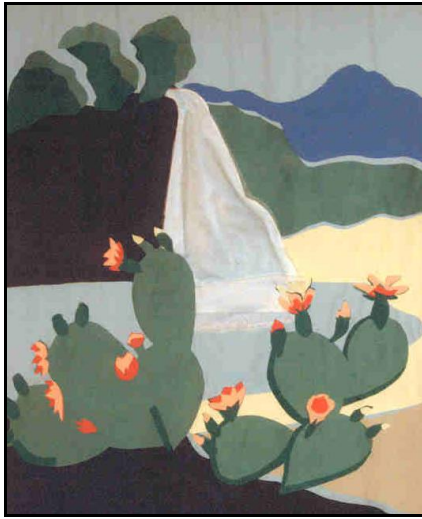
Left - May Ozog



To the Glory of God



Banners Support Worship



Mission and Community



Support of Refugees

Orangewood Sponsors the Hartkamp Family - 1960

(Information provided by Len and Pat Rhoades)

Orangewood has a long history of supporting refugees from other countries. In most cases this has been an especially rewarding part of the mission program. Learning to live in a new country and changing habits is sometimes hard for adults and most churches find an occasional person who must be moved from the original placement. But there are other people who are extraordinarily adaptive to change and come with a terrific attitude.

In 1959 and 1960 the Mission Board of the Presbyterian Church urged churches to invite families from the Netherlands where there had been much immigration from Indonesia, to come to America. As a result the Session of Orangewood formed a committee to study the problem and find a family that would like our help. Members of that committee, among others, were the Sixes, the Keffers, and the Moodys. The committee was assisted by Reverend Patterson.

As a result of the committee's effort, Jake and Nancy Hartkamp and their four children



were invited to come to Phoenix. Jake had been in a Japanese prison camp in Indonesia and after his release he returned to his homeland, the Netherlands. Upon his entry there he was found to be seriously ill and was hospitalized for a period. When he recovered the Hartkamps decided to apply for entry to the USA. They arrived in 1960.

Since their arrival they were very much a part of the Orangewood community. Over the years they willingly assisted on any worthwhile project. Their children grew up at Orangewood and Jake and Nancy have been loyal members since they arrived.

February 1980 - Orangewood Sponsors Laos Family

Orangewood Presbyterian Church in cooperation with Church World Service sponsored the immigration of a refugee family to the United States. The Tsan family of nine was from Laos. Initially seven members of the family were welcomed followed later by the remaining two members. The following article in the Arizona Republic

describes the arrival of the last two members of the family. Family photos can be seen further on.

ARIZONA REPUBLIC, Friday October 3, 1980

By Jerry Hickey, Republic Staff

Refugee Family From Laos Is Reunited

Ling Kon Tsan waited expectantly in the airport terminal, her face reflecting both hope and - months of uncertainty. Nearby, stood her husband, Chu Nam, and five of their children. They pressed together as TWA flight 220 passengers began entering the terminal .at Sky Harbor International Airport. Suddenly, a smiling couple emerged from a 'cluster of passengers.

It was like a scene from a movie with a happy ending. Ling Kou, 41, was embracing the young woman, Lan Yeng, her 24-year-old daughter, and Chu Nam and the children were huddling around the couple joyfully. Lan Yeng and her husband, A Ban Yeng, 28,had been separated from the rest of the family since February. Now, they were reunited.

All nine family members had been in a refugee camp in Thailand until February, when Chu Nam, Ling Kou and the five children came to Phoenix with funds provided by Church World Service. The Yengs apparently became separated from the family because of red tape that involved confusion about their identification papers. The nine originally left Laos to escape the communists, and in 1976 they arrived at Nong Khai, a refugee camp in northeast Thailand. After the Tsan family left the camp, there was a fire in a section of the camp where the Yengs lived, and the couple lost everything.

With the Tsans at the terminal to welcome the Yengs were 15 members of Orangewood Presbyterian Church, 7321 N. 10th St. The church worked with the Church World Service to have the Yengs brought here. It helped the Tsans find housing and raised money to assist them with payments for food, rent and utilities. Church members said that two months after the Tsans arrived, they were self-supporting.

Chu Nam, 43, had been a welder in Laos. He and his oldest son, Say Djau, 19, work as cooks at the Taiwan Restaurant, 4800 N. Seventh Ave. Yeng is an electrician by trade. He and his wife will live with the Tsans. The Tf3ans moved into a four-bedroom home at 915 W. Mariposa so the nine family members could live together.

The Tsans' second eldest son, Say Phat, 17, is a sophomore at Central High School. The other children are daughter, Ninh Mui, 15, a sixth- grader and a son, Quan Phi, 12, a fifth-grader, both students at Grandview Elementary School, and another son, Think Sang, 9, a third-grader at Solano Elementary School.



TWA Flight Arrives at Phoenix Sky Harbor



Orangewood Members Greet New Arrivals



Dorien Burke Greets Quan Phi



Dale Bracey Leads Arrivals to Baggage Claim



A Ben Yeng (l to r), Lan Yeng, Ninh Mui Tsan, Ling Kou Tsan, Thinh Sang Tsan, Chu Nam Tsan, Say Phat Tsan, Quan Phi Tsan, and Say Djau Tsan



May 1981 - Graduation for Ninh Mui

Peter Makelo, South Africa - 1991



(Comment – Do you have any information on this individual?)



The Sanctuary Movement

by Audrey Elliott, September 1, 1995

In 1981, Southside Presbyterian Church in Tucson opened its doors to refugees escaping death squads and persecution in Central America, the start of the Sanctuary Movement. No longer limited to the idea of a place of worship, "Sanctuary" came to mean the protection offered by numbers of churches, synagogues, and individuals nationwide mostly to Salvadorans and Guatemalans, to prevent their deportation by the Immigration and Naturalization Service.

Challenges by many denominations to court-ordered deportation were begun early on, based on the Refugee Act of 1980, to which the U.S. was signatory. Today those challenges are sustained in law when individuals can show cause to be granted asylum, either temporary or permanent. That was difficult to accomplish in the '80s, and the testimony of Central Americans and Norteno witnesses drew skepticism and denial in high places. After all, our government was pouring millions of dollars into El Salvador's military, and assuring us that the problem was Communist agitation there and economic migration here.

Orangewood is an urban church, but for us the waves of refugees targeted by death squads, military crackdowns, and revolutionary forces weren't part of the street scene with which most of us were involved. Not first-hand, but we may have learned about that from the nightly news; from invitations to church meetings where bandana-masked peasants were to speak of repression in Guatemala; when Alzona Lutheran Church in southwest Phoenix declared itself a Sanctuary church; from appeals for clothing and food "for the refugees"; from hearing that our neighboring Presbyterian church (now

Palo Cristi) had a worship service taped by Jesus Cruz, a paid government informer. We maybe knew that the interfaith Valley Religious Task Force on Central America had been formed and was providing a refugee house as well as legal help for asylum claimants.

In January 1985 the U.S. Government indicted ten sanctuary workers, and Temple Beth El in Tucson (a Sanctuary congregation) was the scene of a two-day symposium on the Sanctuary Movement attracting 1200 people from across the nation, me included. I'd known since serving as Orangewood's Commissioner to General Assembly in 1983 that there was a role for church members in response to the crisis in Central America but I hadn't found yet what I was called to do; not even the study tour to Honduras and Nicaragua (8/83) had made that clear. Returning to Phoenix, I became an early worker with the Central American Bureau for Information and Outreach, CAMIO for short, meaning "change" in Spanish.

CAMIO put together a library of books and tapes and offered a speaker's bureau to congregations willing to learn more about what was happening in Central America. I'm glad to say that a lot of Presbyterians were involved in this interfaith activity (including some from my church) which soon became one of the programs of the Valley Religious Task Force. Dale Bracey was supportive too, and with his help VRTF arranged a three-part, community-wide forum at Orangewood with speakers covering many aspects of the Sanctuary Movement and its response to human need, regardless of personal risk or what was then the Government's stance. The series was controversially close to home; for most attendees it was well received, and a high point in Orangewood's participation in the Sanctuary Movement.

Eventually the suit brought by the churches was supported by the courts, and the government was required to provide Temporary Protection Status to persons with a well-founded fear of persecution in their own country. Eventually the courts agreed that the government ought not be planting agents in churches and drawing conclusions from cars parked in the church's parking lot. Eventually there was an end to the armed conflict in El Salvador, with the UN Truth Commission report documenting the atrocities of which the refugees spoke, over 90% of them attributed to the Salvadoran military. And eventually the flood of persecuted people diminished, our (hopefully) last Sanctuary family coming to Phoenix in 1990.

Orangewood is an urban church in a nice neighborhood of law abiding people. Our involvement might have been greater had people we knew told us their experiences of suffering and loss and fearful flight. Don't you think we'd have opened our doors, our

hearts, and our wallets to meet their needs; we'd have bent the law to protect someone we knew to be in danger... if we'd known.

Still, involvement has its price. Is that something nice people need to do; to risk? Is that what the Lord requires of us, too? The Sanctuary Movement, a phenomenon of the last decade, raises questions that remain valid today. How much more would we risk, next time, to be the Samaritan, to follow Jesus?



Home Building at Puerto Penasco (Rocky Point)

The mission outreach program to build homes for the very poor in Puerto Penasco, called Rocky Point by Americans, began in 1993. It began as an idea conceived by a group of Americans and Mexicans living in the community of Puerto Penasco. Two of those Americans were Jim and Susie Hamblin who were members of Orangewood Presbyterian Church. They suggested homebuilding as a possible outreach mission activity. Exploring the possibilities further Orangewood contacted a religious group in San Diego which had been refurbishing orphanages and building homes in Tijuana since 1980. The group is called AMOR Ministries.

In 1994 Community representatives from Puerto Penasco visited San Diego to evaluate AMOR and to see if they could facilitate the home building project. AMOR representatives then traveled to Puerto Penasco to get a better understanding of the community. Discussions were held with local pastors to aid in the formation of a local Ministry Planning Board. AMOR also evaluated the availability of building materials in the local area. As a result it was decided to try a trial mission trip in May to see if the home building was feasible.

The trip exceeded everyone's expectations and three houses were built by over 50 people from Orangewood Presbyterian, Betania Presbyterian and AMOR staff and volunteers from San Diego and El Paso. Since the initial trip to Puerto Penasco, over 100 projects have been completed by more than 2000 people from eleven different church groups, including two Mexican national churches based in Puerto Penasco, along with several volunteers from the communities of Rocky Point and Chollas Bay.

The houses built are 11 'x 22' with shed roof on a cement slab. They are built without power tools. AMOR takes care of procuring the materials (purchased in Mexico) and finding a family in need of a home. The materials consist of concrete, 2x4 lumber, plywood, stucco, and rolled roofing material. The houses are built with lots of hard labor since power tools are not used. On day one the concrete slab is poured with hand

mixed concrete. The walls and roof are framed while the concrete cures. On day two the walls are erected and connected to form the frame of the house, the exterior walls are wrapped with felt paper and chicken wire and the first coat of stucco is applied. The roof is completed and covered. On day three a second coat of stucco is applied.



Chuck Prichard





Home Building November 1995



Current Mission Outreach at Orangewood

Betania Presbyterian Church Partnership

Betania is a Presbyterian Church located at 2811 N. 39th Avenue in Phoenix, with which Orangewood has formed a unique mission partnership. Come join with Orangewood and three other Presbyterian churches in a unique opportunity for service to the Phoenix community. Betania's telephone number is 602- 269- 2839.

Volunteers are needed to teach English anytime Monday - Friday, 9:00 a.m. to 1:00 p.m.

Some knowledge of Spanish is needed. Volunteers are also needed to teach English in the evening on Monday, Tuesday & Friday.

Tutoring children through a city sponsored program takes place on Tuesday and Thursday evenings.

The Chris Becker Dining Room

Orangewood has supported and participated in the mission work of the Chris Becker Dining Room since its inception as Martha's Place in 1989. The Chris Becker Dining Room is an ecumenical food service designed to provide an evening meal to the guests of pocket shelters in the North Phoenix area, as well as economically disadvantaged people from the community. This is accomplished through the generosity of area churches of various denominations and individual families and groups. Orangewood has six teams, each team serves twice a year. Each team chooses a menu, purchases, prepares and serves at the Chris Becker Dining Room on the second Thursday of the month at 6:30 p.m.

Interfaith Cooperative Ministries (ICM)

This is an ecumenical clothing and food bank serving the greater Phoenix area. They are in need of volunteers to help with the following:

- Infant nursery, 9:00 a.m. - 1:00 p.m.
- Clothing room
- Counter work – receptionist
- Checkout clothing and record sales
- Food counselor

Orangewood Church collects non-perishable food and clothing items each Sunday on the patio for the ICM food and clothing bank. Take a look in your pantry and bring along some of those canned food items that you aren't using.

VICaP (Volunteer Interfaith Caregivers Program)

Volunteers from area congregations, trained by the VICaP staff, provide support services at no cost to homebound and/or disabled individuals in the community. These volunteer services can include: friendly visiting, phoning, shopping, business help, transportation within 10-12 miles of your home, in-home respite care or handy person for minor home repairs. Orangewood is in real need of individuals willing to become a VICaP volunteer. A trained volunteer can be assigned to people in need in our congregation.

Slide Shows



Down Memory Lane

30th Anniversary Celebration, December 10, 1983 at Beef Eaters Restaurant

Written by Harold and Evelyn Burns

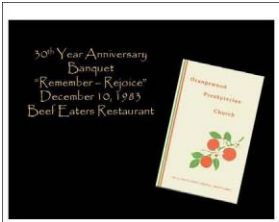
Narrated by Evelyn Burns

(Transcribed, edited and somewhat altered by Bob Wells)

<u>Slide #</u>	<u>Narrative</u>
1	Orangewood Presbyterian Church was organized in 1953.
2	After meeting in Simis School for almost two years we were anxious for a home of our own
3	Our organizing minister the Rev Leonard "Pat" Paterson helped us get underway our building campaign with a theme of "Building Now With a Strong Faith in Our Future"
4	A large group of people attended the ground breaking
5	In September 1955 the first phase of our campus which consisted of Fellowship Hall and the South Education Wing was completed
6	Of the 100 Charter Members 8 are still active in the Church (in 1983)
7	One of those members is Dorothy Chamberlin
8	Others are Leone Beers, Lu Erickson, Bob Beers, Ione Bullard and Chuck Bullard
9	Fred and Harriett McFarland are in the forefront Harold and Sue Wagner are in the background These Charter Members have given much to the church, even the planning of this anniversary celebration
10	In September of 1961 Rev Sam Lindamood became our head minister, and we soon added two assistant ministers, Rev Bob Schmidt and Rev Dr Lawrence Monross
11	We added the North Wing and the Manse in 1957 and soon plans were underway for a much needed sanctuary
12, 13, 14, 15, 16, 17, 18 and 19	Following ground breaking we watched with interest the construction of this unique round building It turned into our beautiful new Sanctuary which was dedicated on October 1964
20	Bob and Joyce Page joined our staff in 1965
21	In addition to a Choir Director and Organist we also got the talented Page children
22	The Pages have added to every facet of our church life with wonderful

- music
- 23 In addition Bob and Joyce Page won first prize for their costumes at a Sandjammers costume party
- 24 Few know of Joyce Page's favorite MAD Magazine which she salvaged at a Shipwreck Party
- 25, 26, 27 and 28 Sam Lindamood was very observant and soon realized that there were many in the congregation that enjoyed camping So he organized an annual church family camp out He and Ann bravely went along but with little enthusiasm
- 29 Duane Holloran became Assistant Minister in 1966
- 30 Duane had many interests but camping wasn't one of them What to do; we really needed another Assistant Minister
- 31 and 32 This time they found a real outdoor enthusiast, Gene Lefebvre
- 33, 34, 35, 36, 37 and 38 With Gene Lefebvre we explored God's beautiful world throughout the west We did camping with outdoor Communion Service, we did backpacking, volleyball and river trips
- 39 and 40 Rev Manuel Zaldivar, shown at the head of this chow line, was our visiting minister for eight years His visits were always welcomed by the congregation He retired once again in March of 1979
- 41, 42, 43 and 44 The retired men's group has spent many volunteer hours maintaining our buildings and grounds Work days are planned regularly with all ages participating
- 45, 46 and 47 The couples clubs have always been active working and playing They enjoyed many dinners together, played silly games and donated a vacuum to a halfway house as one of their projects
- 48 Hank Thomas and friend drew kitchen duties They baked a cake without a recipe
- 49 The photographer caught your dignified Master of Ceremonies in his pajamas at a "come as you are" party
- 50 The Bullards all dressed up for a Hobo Party
- 51 In 1976 we shared our Vacation Bible School with Shadow Rock Church
- 52, 53 and 54 Dorothy Chamberlin and Robin Kreider planned a bicentennial program that involved both teachers and students The program involved wearing clothing and costumes of the period Rev Kenneth Gates and many in the Congregation participated A colonial church service was held
- 55 Rev Bob Harner was a part time Assistant Minister for a year
- 56 Rev Jim McCall became an Assistant Minister in 1976

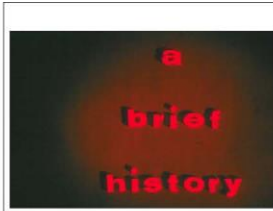
- 57 Dr Mark Koehler our favorite Interim Minister must have been camera shy but we found him in the background
- 58 and 59 The SAGES turn out for their monthly luncheon and program
- 60, 61, 62 Our church belonged to the North Phoenix Corporate Ministry (NPCM)
and 63 We learned about other people and their religious beliefs We were involved with them in many programs and projects including arts and crafts
- 64 and 65 Our church sponsored a Boy Scout troop
- 66 We have held classes for all ages
- 67 On Palm Sunday a child experienced riding a donkey as Jesus did
- 68 The All American Picnic was a great experience
- 69 Getting acquainted at the annual bridge tournament
- 70, 71, 72 We have had our parties and many dinners but we have always
and 73 remembered and shared with the less fortunate through our mission
- 74 Rev Dale Bracey became our minister in November of 1979 We also acquired the tremendous teaching talents of his wife Barbara
- 75 In August of 1980 Rev Barbara Haddon became our first lady minister Barbara came with a love of butterflies and rainbows Bob, her husband, shares her enthusiasm for her ministry
- 76, 77 and 78 Rev Ben Clanton joined the staff in October of 1981 as Minister of Youth His tragic death a year later left us in disbelief, anger and grief We worked our way through the grief with the help of God and each other The youth group planted a tree in his memory Barbara Bracey agreed to serve as interim Director of Youth
- 79 Rev Bob Stebe and his wife Lisa arrived in July 1983 to take over the youth program
- 80 We love because he first loved us We are thankful that the spirit of fellowship at Orangewood has left us with many friendships that will last us a lifetime
- 81 and 82 All of our ministers have encouraged us to be better disciples for Christ So we face the future with hope of an even better tomorrow
- 83 The end



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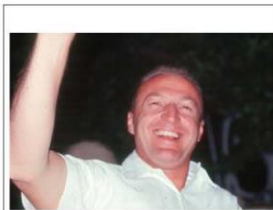
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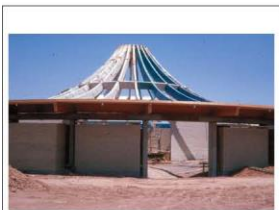
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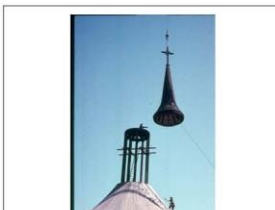
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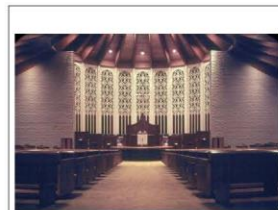
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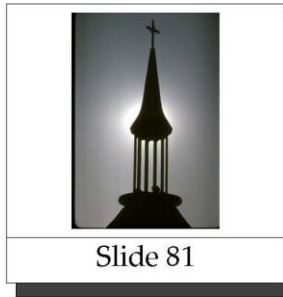
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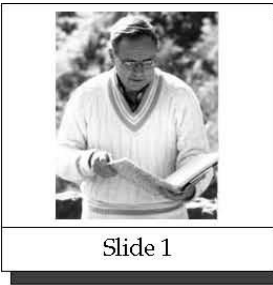
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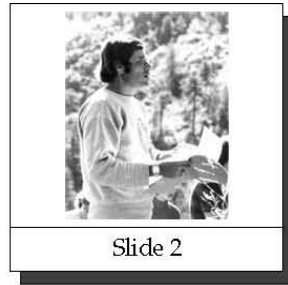
Family Camp at Mingus Mountain – 1977

Slides Identified by Brenda Moser

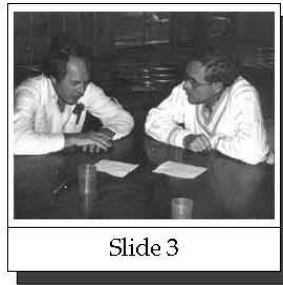
Slide #	Identification
1	Dick Holland reading from the book
2	Ross Park reading
3	Lyle Six and Dick Holland share thoughts
4	Don Upson and Dick Holland converse
5	Martha and Dan Heck with Bob Harner
6	Dan Heck and Bob Harner talk
7	Jim McCall and Kay Spillman (Chenowyth)
8	Luci Keadle and Marilyn Six in table talk
9	Brenda Park (Moser) and Marilyn Six do crafts
10	Kay Spillman (Chenowyth) engaged in crafts
11	Brent Upson, Brenda Park (Moser) and Pat Franevsky having fun with KP
12	Brent Upson, Brenda Park (Moser) and Pat Franevsky at KP
13	Martha Heck enjoying the outdoors
14	Dan Heck enjoying the outdoors
15	Jim McCall telling stories
16	Unknown
17	Unknown
18	Ross Park and unknown with water gun
19	1977 - Family Camp group
20	Marilyn and Lyle Six enjoying the sunset



Slide 1



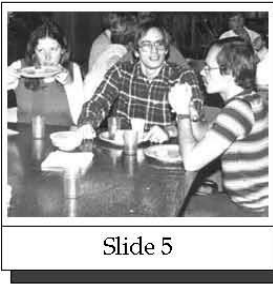
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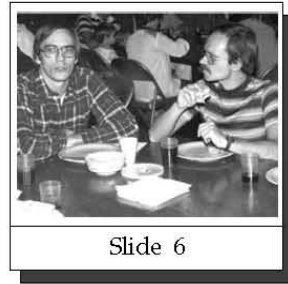
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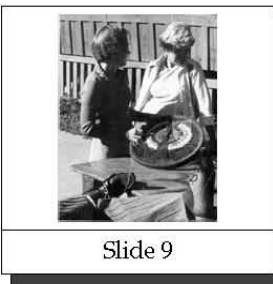
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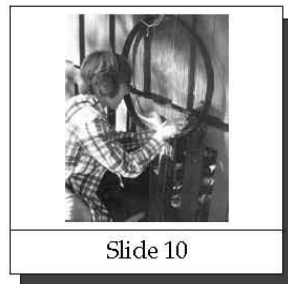
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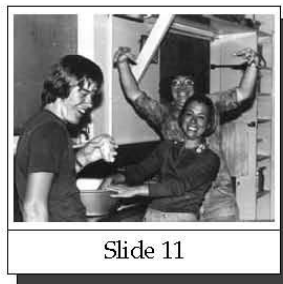
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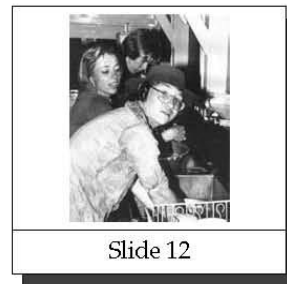
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Slide 10



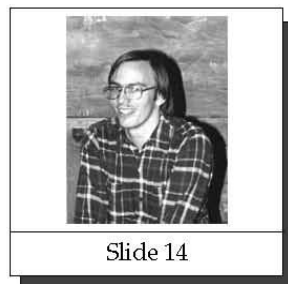
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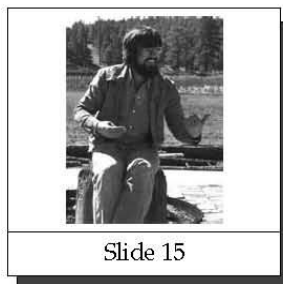
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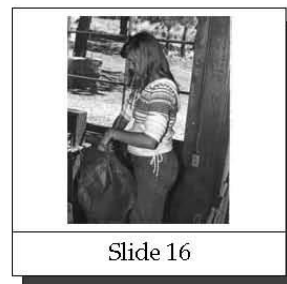
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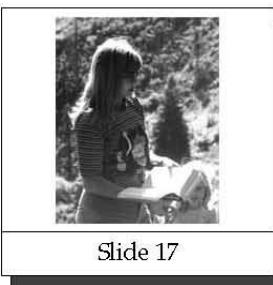
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Slide 15



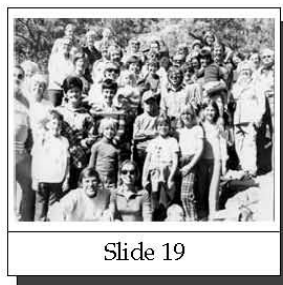
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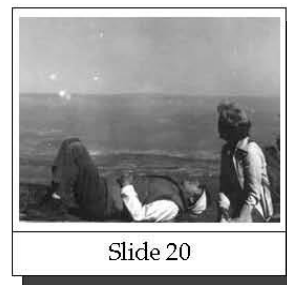
Slide 17



Slide 18



Slide 19



Slide 20



Pipe Organ - Delivery, Installation and Features

Slide #	Identification
0	Title page "Pipe Organ"
1	Truck arrives March 24, 1998
2	Shipping label to Orangewood from Rieger-Kloss, Krnov, in the Czech Republic
3	Unloading on the patio
4	The air boxes are uncrated
5	The air boxes are uncrated
6	The air boxes are uncrated
7	Terry Frost carries the large pipes into the Sanctuary
8	Janet Schlotzhauer carries the small pipes into the Sanctuary
9	Brian Paulson and Jeffrey Anthony supervise the arrangement of the pipes
10	Many pipes are stacked against the walls
11	And across the pews
12	And more across the pews
13	And yet more across the pews
14	The keyboard console is set-up
15	Title Page "Tour the Pipe Organ Loft"
16	Organ pipe assemblies not seen from the Sanctuary
17	Organ pipe assemblies not seen from the Sanctuary
18	Organ pipe assemblies not seen from the Sanctuary
19	Organ pipe assemblies not seen from the Sanctuary
20	Organ pipe assemblies not seen from the Sanctuary
21	Organ pipe assemblies not seen from the Sanctuary
22	Organ pipe assemblies not seen from the Sanctuary
23	Air baffle assembly
24	Organ pipe assemblies not seen from the Sanctuary
25	Organ pipe assemblies not seen from the Sanctuary
26	Organ pipe assemblies not seen from the Sanctuary
27	Electronic control assembly



Slide 0



Slide 1



Slide 2



Slide 3



Slide 4



Slide 5



Slide 6



Slide 7



Slide 8



Slide 9



Slide 10



Slide 11



Slide 12



Slide 13



Slide 14



Slide 15



Slide 16



Slide 17



Slide 18



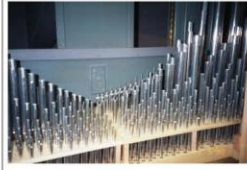
Slide 19



Slide 20



Slide 21



Slide 22



Slide 23



Slide 24



Slide 25



Slide 26



Slide 27



Church Campus



Orangewood Memorial Gardens

In 1997 Bob Page and others had a great desire to have a columbarium built on the Orangewood Presbyterian property. On January 21, 1998, the first meeting of the newly formed Columbarium Committee was called to order. There were many meetings held in 1999.

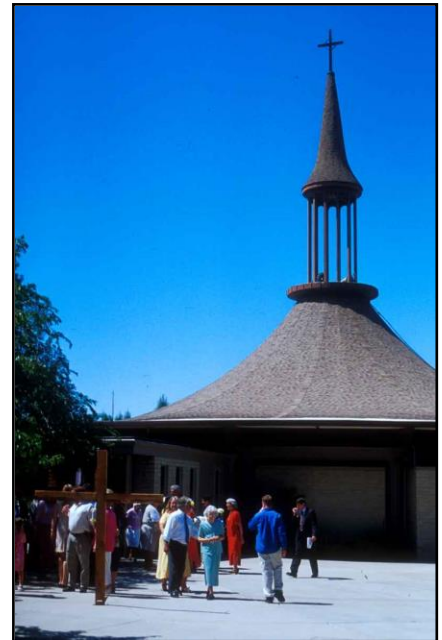
Two of the goals were to build a columbarium with no cost to the church and to have it look attractive and be in good taste with the rest of the church property. Both goals were achieved.

In order to start building \$50,000 had to be raised through the sale of niches. On August 24, 1999, a total of \$53,050 had been raised and the building contract was signed. The final payment to the contractor was made on September 22, 2000 and dedication came soon thereafter. The columbarium has been named "Orangewood Memorial Garden."

To date 13 loved ones have been interred in the Garden. We also have 26 persons which have been remembered on the Cenotaph. This project has been a real addition to Orangewood Presbyterian Church and has served many families at their time of grief. Terry and Sandy Frost have maintained the beautiful landscaping.



In and Around Orangewood



Orangewood Timeline



1953	<ul style="list-style-type: none"> • Early - Presbyterian Church considers a new church in north central Phoenix area Church is named "Orangewood" because of the numerous orange groves in the area • Summer – Membership formed by the Reverends Claude Morten and Pat Patterson Initial services begin in the home of Pat Patterson • September – Membership expands, and services conducted in the cafeteria of Simis School
1954	<ul style="list-style-type: none"> • Land Purchased in 7400 Block on N 10th Street
1955	<ul style="list-style-type: none"> • May – Groundbreaking celebration held for Orangewood’s own church building located on 10th Street on property originally part of the Wasser orange grove • September 18 – Orangewood congregation moves into their own church facility
1956	
1957	<ul style="list-style-type: none"> • Orangewood builds second Education Building north of existing Educational Units
1958	
1959	
1960	
1961	<ul style="list-style-type: none"> • July - Rev Sam Lindamood becomes head Pastor
1962	<ul style="list-style-type: none"> • July - Rev Robert Schmidt joins pastoral staff
1963	
1964	<ul style="list-style-type: none"> • January 26 – Groundbreaking celebration held for new larger sanctuary to be built on expanded property of original church • January - Rev Lawrence Manross joins pastoral staff
1965	<ul style="list-style-type: none"> • Bob and Joyce Page hired as Choir Director and Organist
1966	<ul style="list-style-type: none"> • November - Rev Duane Holloran joins pastoral staff
1967	
1968	<ul style="list-style-type: none"> • September - Rev Gene Lefebvre joins pastoral staff
1969	
1970	
1971	

1972	
1973	<ul style="list-style-type: none"> • August - Rev Kenneth Gates becomes head Pastor
1974	<ul style="list-style-type: none"> • November - Rev Robert Harner joins pastoral staff
1975	
1976	<ul style="list-style-type: none"> • January - Rev Jim McCall joins pastoral staff
1977	<ul style="list-style-type: none"> • January - Rev Dr Mark Koehler is assigned as interim pastor by Presbytery
1978	
1979	<ul style="list-style-type: none"> • September - Rev Dale Bracey takes over as head pastor
1980	<ul style="list-style-type: none"> • February - Orangewood Sponsors Tsan Family from Laos • August - Rev Barbara Haddon joins the pastoral staff
1981	<ul style="list-style-type: none"> • October - Rev Ben Clanton joins pastoral staff to head new youth initiative
1982	
1983	<ul style="list-style-type: none"> • September - Rev Bob Stebe joins pastoral staff to continue youth initiative after Ben Clanton's death • December 10 - Orangewood celebrates 30th Year Anniversary with "Remember - Rejoice" banquet at Beef Eaters Restaurant
1984	
1985	
1986	
1987	
1988	<ul style="list-style-type: none"> • February - Orangewood launches capital campaign "Forward in Faith for the Future" for new building and campus improvements Campaign goal is \$500,000
1989	<ul style="list-style-type: none"> • June - Groundbreaking ceremony conducted for new multi-purpose building
1990	<ul style="list-style-type: none"> • September - After 25 years Bob and Joyce Page retire from Orangewood staff • Christopher Samuel becomes Director of Music Ministry • September - New multi-purpose building dedicated Building named Page Hall in honor of Bob and Joyce Page • Fall - Orangewood agrees with JP Preschool to host Creative Bridges Preschool on Orangewood Campus
1991	<ul style="list-style-type: none"> • January - Rev Curtis Page assigned as interim pastor replacing Dale Bracey who takes new assignment
1992	

1993	<ul style="list-style-type: none"> • April - Rev Brian Paulson becomes new head pastor replacing Rev Curtis Page interim pastor • Self Study Task Force recommends hiring new Associate Pastor to support congregational development and youth ministries • Renovation of Fireside Room and Youth Activity Center Completed
1994	<ul style="list-style-type: none"> • December - The Rev Cynthia Oller joins the Orangewood pastoral staff as Associate Minister
1995	
1996	<ul style="list-style-type: none"> • January - The Rev Cynthia Oller marries, resigns, and returns to Oklahoma • July - The Rev Keith Kerber joins the pastoral staff
1997	<ul style="list-style-type: none"> • March - Orangewood kicks off major capital campaign "Reach Up Reach Out and Build" to fund major Sanctuary improvements including a new pipe organ • December - Orangewood begins studies to construct columbarium on church campus
1998	<ul style="list-style-type: none"> • May 1 – Orangewood’s new pipe organ is dedicated to the glory of God
1999	
2000	<ul style="list-style-type: none"> • Fall - Completed columbarium dedicated As "Orangewood Memorial Garden"
2001	
2002	<ul style="list-style-type: none"> • January and February - Stained glass windows added to sanctuary • September - The Rev Keith Kerber resigns to become "soccer dad" • October – The Rev Gloria M Pulido joins the pastoral staff of Orangewood as the new Associate Pastor for Congregational Life
2003	<ul style="list-style-type: none"> • November - Orangewood celebrates fifty years with the "Grand Event"
2004	<ul style="list-style-type: none"> • The Rev Brian R Paulson accepts a call to Libertyville, Presbyterian Church in Libertyville, IL.

Addendum 1

Recently Found Display Boards For 1955 and 1964 Building Campaigns

Added by Bob Wells, April 23, 2004

Original Construction - Fellowship Hall and South Education Building

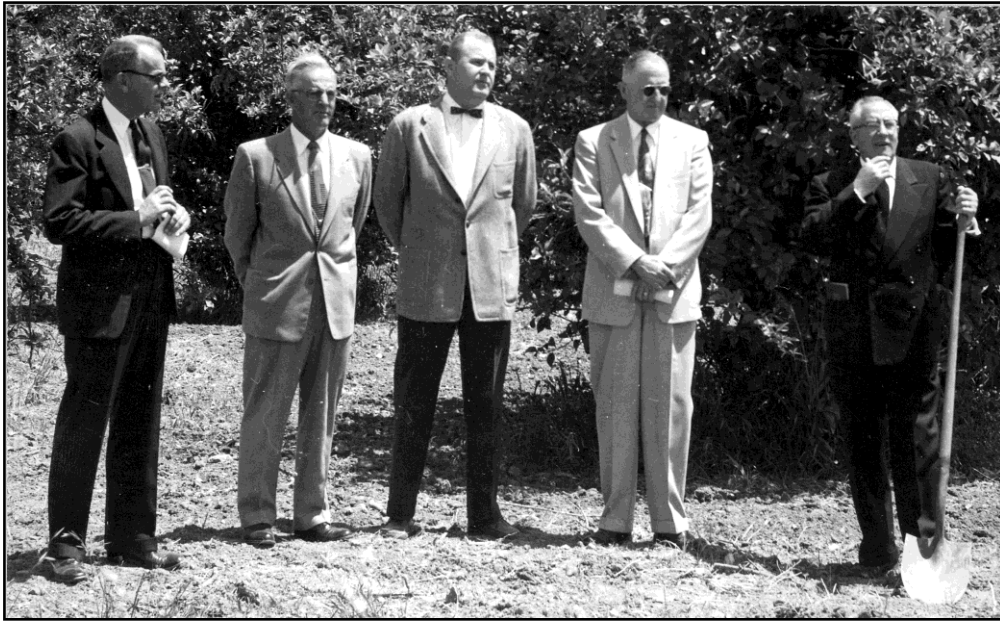


Photo by Rodney Crowe

Ground Breaking Ceremonies – April 1955 Rev Douglas Vance, Synod Secretary; Ray Paterson, Contractor; Rev. Fanchier, Representative of Presbytery; William Sills, Chairman Extension Board of Presbytery; and Rev. Leonard Patterson, Pastor of Orangewood Church



Photo by Harold Burns

First Stage of Construction – Fellowship Hall and South Classroom Wing
Contract Signed April 28, 1955 – Dedication September 25, 1955

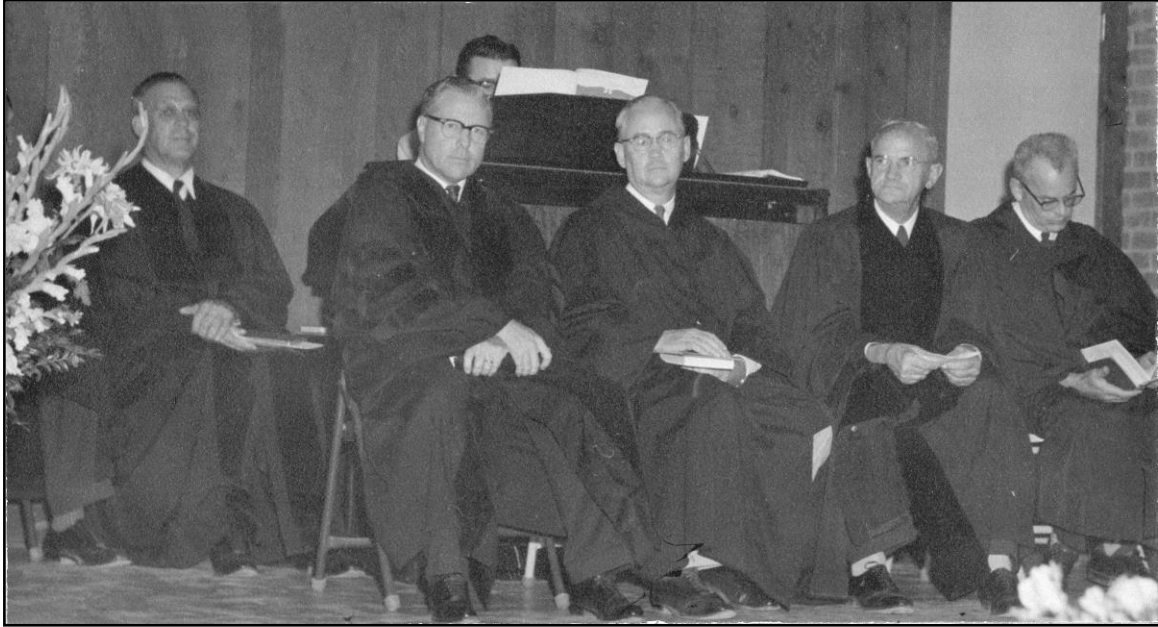


Photo by Rodney Crowe

Dedication Ceremonies – September 25, 1955

<Unknown>; Dr. Hunter Hall, Pastor First Presbyterian Church; <Unknown>; Rev. Claude Morton, Synod Executive; Rev. Douglas Vance, Synod Secretary

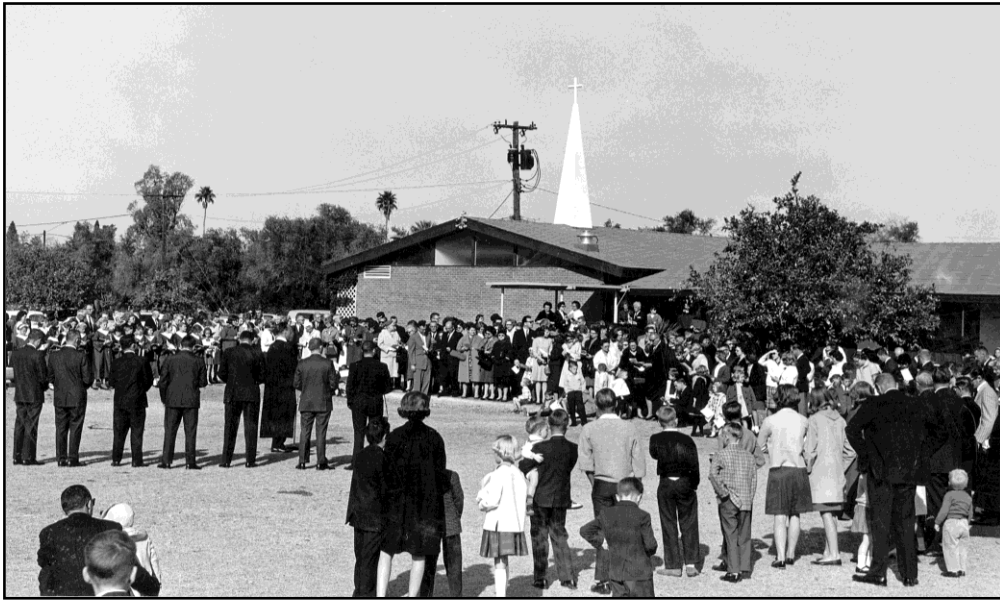
Building Committee

Robert Capps
Glen DuChemin
Rodney Crowe
Harold Burns
Harold Wagner
Harold Savage
James Murphy
Charles Bullard
Ralph Alden
C. T. Dickson
James L. Black

Newspaper Article

Ray P. Peterson, contractor, has taken out a \$50,000 building permit for construction of an 8,400 square-foot building at 7316 N. 10th Street for the Orangewood Presbyterian Church.

Sanctuary Construction



Ground Breaking Ceremonies – January 1964



Sanctuary – Completed November 1964

Sanctuary Building Committee

Ralph Alden
Dr. Robert Terrell
Harold Burns
Betty Waters
E. M. "Ted" Platts
Carl Gresham
Kirk Colvig
Ray Buckingham
Charles Bullard