

Ansley Coe Throckmorton
Preacher and Pastor/Predicadora y Pastora

1. Getting to Know You/Conociéndote

Name/Nombre: Ansley Coe Throckmorton

Antoinette Brown Award/A.B. honor: 1981

Birthday/Fecha de nacimiento: 1926

Place of Birth/Lugar de nacimiento: Connecticut

Color of my hair/Color de mi cabello: Black/Negro

Color of my eyes/Color de mis ojos: Hazel/Avellano

Brothers and sisters/Hermanos y hermanas:
Two brothers/Dos
hermanos

Order of birth/Orden de nacimiento: Third/Tercera

Favorite school subject/Asignatura favorita:
Literature, theology/
Literatura, teología

When by myself, I enjoy reading and music/
Cuando estoy sola, disfruto la lectura y la música

I think of myself as a preacher and pastor. My love of the local church—everything that has followed in my life flowed from that. –Ansley Coe Throckmorton¹

The church as the body of Christ is a sign of healing and hope in a broken world. As members of that body we have been entrusted with the message of reconciliation, and made stewards of the mysteries of God.

2 Corinthians 5:19 and 1 Corinthians 4:1²

2. *Our family had ministers by the dozen.*

Both of Ansley Coe Throckmorton's parents came from ministerial families. In the Chalmers family and the Coe family were "ministers by the dozen," she said in the sermon, "The Essence of the Gospel."³ Her father, the Rev. Dr. Albert Buckner Coe, was a minister of the First Congregational Church in Oak Park, Illinois. Her mother, Katharine Chalmers Coe, was also the daughter of a minister. A daughter, a niece, an aunt, a cousin, a granddaughter, a mother, a minister – for five generations there were clergy in each generation. The tradition continued with Ansley and her brothers. The Rev. Chalmers Coe was minister of First Congregational Church, UCC in Columbus, Ohio, and at the Mt. Vernon Congregational Church in Boston. The Rev. Buckner Coe served a number of churches including First Congregational Church in Hamden, Connecticut, and the Claremont Congregational Church, California.

From the time she was a small child, Ansley said, she heard great preaching. She loved hearing the Bible read aloud:

Of course, I had the distinct advantage of first hearing it in the majestic/poetic language of the King James Bible. I had another unique advantage. My father read scripture in worship with commanding eloquence. Both my mother and my father read it aloud at home from time to time. So early on, I was exposed to the wonder and mystery, the beauty and poetry, the images and stories of the Bible.⁴

3. "Women can do the work."

Ansley graduated from Oak Park-River Forest Township High School in Oak Park, Illinois in 1944. She received her Bachelor of Arts Degree from Wellesley College in 1948.

That year also marked the seventy-eighth anniversary of the founding of Wellesley by Henry Fowle Durant and Pauline Fowle Durant. According to college history, Mr. Durant wanted to prepare women for "...great conflicts, for vast reforms in social life. He said, "Women can do the work. I give them the chance."⁵

"At Wellesley," Ansley said, "I had the benefit of brilliant teaching of the Bible, which opened up its mystery, and meaning and which really set the direction of my life. Is it any wonder that I married a New Testament scholar?"⁶

Her husband, Burton H. Throckmorton, Jr., taught at Princeton University and Wellesley College before becoming the Hayes

Professor of New Testament Language and Literature at Bangor Theological Seminary from 1954 to 1989. Until 2000, he was adjunct professor. He died January 3, 2009.

4. The In-Between Generation

In the mid-1950s, the Throckmortons became the parents of two sons. Hamilton Coe Throckmorton is now the minister of Federated Church, United Church of Christ, in Chagrin Falls, Ohio. Timothy Barrows Throckmorton is a CBS television sportscaster in Bangor, Maine.

Ansley attended Union Theological Seminary in New York for two years. She completed her Master of Divinity Degree at Bangor Theological Seminary in 1964. However, she was not ordained to the Christian ministry until 1973.

In the early 1970s, it was not easy for a woman to become ordained, Ansley said:

When I received my Master of Divinity Degree, I could not be ordained because ordination required a call to ministry by a local church. Almost no churches would consider a woman. Later in the 1970s, conferences began to require that churches receive profiles of women. Finally, Hammond Street Church called her, making her ordination possible.⁷

Ansley first served Hammond Street Congregational Church, United Church of Christ, from 1972-1975 as Director of Christian Education. From 1975-1978 she was Associate Minister.

“She brought the ‘Learning Community’ to Hammond Street,” said Eda Morrison, a church member. “It was an amazing experiment in transforming the traditional Sunday school from a time when adults and children were separated into a time of mutual learning:

The Learning Community included members of the church family in a semester when an adult(s) chose a subject they were comfortable with, advertised the subject, and then the children elected the class they were most interested in. Many times a teen would help the adult lead the activities. Many activities were action-oriented such as restoring an old rowboat, hiking, dance, puppetry, woodworking, painting, planting and gardening – all with a view to illuminating specific Bible stories and the Christian faith.

The Learning Community concept caught fire. People came from near and far to observe and gather ideas. It was a time of great excitement as adults, youth and children all learned and experienced the joy of learning, of being children of God together.⁸

“I remember how much fun Ansley made it when I was a teen growing up at Hammond Street,” said Becky Amsden. “She was the strikingly beautiful woman in her magnificent robes at the front of the church and she was the fun-loving girl in her blue jeans. She was intelligent, thoughtful, compassionate, loving, and gentle.”

Both Becky and her sister Debbie grew up in the church under Ansley's ministry. Becky said her pastor's presence and care during her formative years had a significant impact on the woman she has become. She said, “Ansley truly served as a role model. Most of our mothers were homemakers, with a few trailblazers like Ansley who knew and showed us that we could raise a family *and* have a career.”

“The 70s were interesting times for women,” she said. “My generation was an 'in-between' generation. Ansley taught us that we could do *anything* we wanted -- including being the first Senior Minister at a church.”

5. First Woman to Lead a Multiple Staff United Church of Christ

“What a monumental, pivotal day it was to realize that the shift to accepting women in this leadership position had occurred,” Debbie Amsden Micklos said:

This was the first time I had been involved in calling a minister and participating in the vote. Mainers are liberal, but, as well as we knew Ansley, this was quite a stretch for some men and women to be voting to call a woman to be the senior pastor. The discussion was lively, the question was called, and the vote ultimately was positive in calling her as the Senior Pastor.⁹

“When they voted, I knew there would be objection,” Ansley said. In a church with more than 500 members, 130 came to the meeting. There were about 20 who voted against, she said:

I phoned some of them that afternoon, “I know you did not want this to happen,” I said, “but I promise that I will be the best minister I can be for you and for the church.” It worked

out beautifully. Only a few left the church. Written on one pledge card were the words, I will no longer give to the church as long as we have a woman minister. It turned out that the individual only pledged a dollar a week, an amount the deacons contributed gladly at their next meeting.

The move was courageous for the people in her church. In 1978, Ansley became the first woman in the whole United Church of Christ to serve as senior pastor of a multiple staff. When she was called, only one other UCC woman, Gladys York, was serving a church in Maine. At that time, she was serving a church in another denomination.

During Ansley's early ministry at Hammond Street, she served with two previous ministers. During the tenure of the Rev. Peter Mercer, she shared the pulpit and occasionally preached, Debbie Micklos said.

6. Pastor

As senior minister, she was in charge of preaching, teaching, and pastoral care for more than five hundred members. She administered the work of a staff of four and remained as senior minister until 1986.

Several church members, among them Becky Amsden, describe their pastor:

I graduated from college the year that Ansley became Senior Minister. I was living in other parts of Maine during her tenure as senior minister, but visited often. When I think of her, I have a vision of her striding across the large vestry -- clearly a woman on a mission -- and she would see me, a broad grin would light up her face and she would say, "Becky, how are you!"

This was not just a polite comment. She'd stop, those deep, penetrating brown eyes looking at me intently. At that moment, I was the only person in the room for her and whatever she had been intent on doing could wait while she fully listened to how I was.

That's how Ansley is with everyone. No matter how busy she is or how many concerns she might be considering, the person in front of her is the most important thing for her to focus on at that moment in time.

“I remember Ansley riding around on her moped to the hospitals and to visit the sick in their homes or nursing homes,” said Perry Amsden, father of Becky and Debbie and recent church historian. “I recall mostly her charm, her pleasant demeanor, her respect for all persons, not being pretentious, her intellect, her pulpit presence that endeared her to so many, and her enthusiasm for her work.”¹⁰ One way that Ansley connected with many, young and older, was to go to the movies, frequently with someone in the church and then enjoy the conversation after, thinking through the meaning and impact of the film. She also intertwined the current with the classic. The Christmas after “Star Wars” came out, Debbie said, Ansley suggested that the organist lead in with the “Star Wars” theme followed by “Joy to the World.”

Ansley’s gifts were well suited for the church. From its beginning in 1833, Hammond Street Congregational Church has emphasized religious education for its members and for the young people of the community.¹¹

During her nine years as senior minister, the mission life of the church was as life giving as its educational program for all ages. Ansley worked with church and community leaders who established a homeless shelter.

“The Bangor Area Shelter which she helped give birth to now is a solid entity in our community and filling an ever growing need for the homeless,” Eda Morrison said. Ansley also worked with a Vietnam Veteran to bring a Vietnamese family to Bangor and set them up with housing and household goods.

“That family has now been here for 30 years,” she said. “All five of their children are college graduates and doing well. They are ever grateful to our church for our help over their first few difficult years.”

Ansley also taught a semester course at Bangor Seminary, an introduction to Christian education, and supervised pastoral education. Today she is pastor emerita of Hammond Street Congregational and remains a member of the congregation.

7. “Collegiality - Ansley is the real thing.”

Tom Dipko said his colleague was one of the women pastors of the church willing to learn from the ecumenical church. She brought into the life of the United Church of Christ the positives of that learning:

She was among the earliest to wear the alb, the white vestment, rather than the academic gown for leading worship. Though she was credentialed otherwise to wear the academic robe and did that in her early ministry, she could see the advantage of this approach.¹²

While she was at Hammond Street, Ansley, along with Tom Dipko, Yvonne Beasley, and Dan Romero, other ministerial colleagues, served as a General Synod worship committee. That committee produced the first, full, printed book of worship for delegates and visitors attending the 15th General Synod 1985 in Ames, Iowa.

Tom Dipko reflected:

We sometimes had long, intense meetings. I soon learned that when we became exhausted about 4 p.m., Ansley could be bribed easily by a trip to an ice cream shop of any kind. We would find the best in whatever city we were meeting and would build an ice cream break into the program.

He experienced her as a team player:

She wanted to be a team player so much that she was willing to make a personal trip to my house so we could go over what she had been assigned to work more carefully on.

We hear a lot about collegiality, which is not necessarily what the word intends. Ansley was the real thing. That partly goes back to an earlier chapter in her life. A sports enthusiast of team sports in general, she recognized the necessity of teamwork. If you do not have that, it doesn't work.

She also is a serious scholar of liturgy, he said, and is committed to worship:

She is a fine preacher. She knows how to do her textual work. Her sermons are not lectures but are grounded in sound exegesis of the scriptures. She does not believe in managed or gimmicky worship. She wants responsible worship that honors liturgical art.

Ansley helped shaped things that eventually became part of our book of worship of the United Church of Christ. Her commitment to responsible worship was something I learned to appreciate profoundly.

8. General Secretary, the Board for Homeland Ministries

Ansley Coe Throckmorton arrived at the Division of Education and Publication of the Board for Homeland Ministries (BHM) in 1986. She came to the staff under the leadership of Charles Shelby Rooks. Like Ansley, Shelby Rooks was committed to an educational ministry that reached to the core of local churches. Ansley was called to lead the church in education during a pivotal time in Christian education. She served through 1995.

“The Board for Homeland Ministries had a brilliant staff. My job was to empower that brilliant staff to do the work that was done in curriculum development and higher education and liturgical work,” she said. “What it took was a pastoral touch to take all the gifts of that remarkable staff and have it result in those marvelous products. No one can do that alone. That is where my experience and abilities came in handy.”

Among her staff was Verlyn L. Barker, Minister of Higher Education. He remembers Ansley as bringing out the best in the staff: “Never a question who was in charge; always a colleague, never ‘the boss.’ She brought the best out of me and my staff colleagues; always a wise counselor, constructive critic and guide; forever encouraging the staff to accept the challenge which beckoned us from the church and society.”

“The clergy of the United Church of Christ are ordained as pastors and teachers and Ansley,” he said, “sets the mark for the meaning of these marks of this denomination's clergy.”¹³

During her years as General Secretary, new all-church curriculum was developed and *The New Century Hymnal* was published. “It was a huge job,” said then BHM Executive Vice President, Tom Dipko. “Ansley had responsibility for both curriculum development and the two presses, Pilgrim Press and United Church Press.”

She oversaw a five million dollar budget, the direct supervision and support of forty-five employees, the creation and publication of books, pamphlets, curricula, leadership designs, and programs for the 6,225 churches, the 39 institutions of higher learning (including the seven closely related seminaries) and other agencies of the church.

Ansley's educational values showed throughout her leadership. In all areas, her work declared:

- Learning is important throughout the changing course of human life;
- Learning is a process of empowerment;
- Learning occurs throughout life as we meet the basic questions of existence;
- Learning occurs in a variety of ways; and
- All the realities and needs of life are occasions for learning.

9. Toward a Vision of Education

"All is not well with teaching in the church," Ansley wrote in the 1985 introduction to "Toward a Vision of Education in the United Church of Christ." The mission statement read in part:

The message of reconciliation and transformation is not heard, and its implications are not understood. The suffering of human existence remains unrelieved by grace and truth for too many. The church, the churches, including many of the ministers, have lost touch with the language, symbols, and texts of faith. Many persons tell us that they feel illiterate and inarticulate about their faith.... It may be a failure of the church to be the church—to be Christ made visible and incarnate, to be an agent of reconciliation in the world. But part of that failure lies with the teaching ministries of the church, and God's own people are the ones who have asked for change.¹⁴

Based on the understandings below, these truths found form in a major change in the teaching ministry of the church:

1. In each new age, the church must struggle for educational models and methods that respond to need and lead to change.
2. God teaches us through unexpected sources. Christians therefore must be continually open to all seekers and servers of truth.
3. Education in the United Church of Christ is informed and strengthened by racial, ethnic, cultural, and geographic diversity of its members.
4. Education in the United Church of Christ must be rooted in biblical and historic Christian faith, in the call to be disciples

of Christ in the world, and in the fresh and transforming revelation of God in our time.

Two decades later, Ansley celebrated this major change in the 50th anniversary volume about the United Church of Christ:

It is safe to say that the United Church of Christ has taken very seriously its educational ministry even as it has produced sound and creative plans and resources.

That document identified ten settings and lifelong issues as critically important: the settings of the local church; the parish community; higher education; the family and the outdoors; and the lifelong issues of the disciplines of faith; vocation; science and technology; human identity; relationships and sexuality; and the gift of pluralism.

A new curriculum based on the lectionary was developed, accompanied by three brilliant volumes entitled *Imaging the Word*. United Church Press developed groundbreaking curricula resources. Notable among them were *Affirming Persons-Saving Lives*, a comprehensive HIV/AIDS awareness and prevention curriculum designed for Christian education settings; *Bible Quest*, a Bible story curriculum designed for all ages; new confirmation materials; and videos, among them being "Amistad Rising."¹⁵

"Distinctive to this curriculum," said Verlyn Barker, "was the use not only the printed word but also the use of the arts, thus making the curriculum accessible to persons of differing gifts in learning." Ansley set out to lead the staff in meeting the challenge of "getting our minds and bodies together for the sake of this fragile, troubled, but wonderful world." As "leader" with her staff, she set the vision for education.

10. A New Century, A New Hymnal

Because Ansley was the General Secretary of the Division of Education and Publication, *The New Century Hymnal* came to her desk. James W. Crawford, chair of the hymnal committee, saw her as project anchor:

We needed an anchor on this project, someone to hold us in check, to keep us grounded in our high purpose. You may suspect this, but selecting 617 hymns from a pool of 10,000, combined with the mandates of General Synod and its scores of constituencies to make human and God talk inclusive ...

does not make for necessarily smooth sailing. Ansley became that anchor.¹⁶

Despite tense moments, she remained diligent and persistent, most particularly in her commitment to inclusive language, Tom Dipko said.

We were concerned about language that excludes on any basis inconsistent with the Christian tradition – language with respect to disabilities, color, class and all those areas in addition to gender that we can marginalize people so easily and not realize we are doing it. Ansley was a scholar of such things and eager to see to it that we were respectful of that broader inclusive language.

“In those days inclusive language was a difficult issue. It was a sign that the feminist movement in the United Church of Christ had already come to considerable strength and included not only women but sympathetic males as well,” he said. “They wanted us to deal more seriously than we had with how language either includes or excludes people in worship.”

“Ansley wanted to make sure that women were not rendered invisible by the language we used,” he said. “It is harder today for women in church leadership to realize what gains are theirs due to the influence of an earlier generation or two.”

The language of the selected hymns was carefully screened to be contemporary, Verlyn Barker said, as well as “inclusive in its language (no longer is God a He) of knowledge from science (no longer a three tiered university), and of hymns from the many cultures found in the Free and Reformed traditions of the United Church of Christ.”

“As Ansley wrote in the hymnal's Preface, ‘One of the great gifts to our time is the spirit moving among us calling us to affirm the fullness of God, the goodness of creation, and the value of every person. The search for language and metaphor to express that breadth and richness marks this book.’”

11. Seminary President

With the major projects completed for the goals they had mapped at the Board for Homeland Ministries, it was the logical time, Ansley said, for her to move on. In 1995, Bangor Theological Seminary named as its ninth president and the first woman president the Rev.

Dr. Ansley Coe Throckmorton. She retired from that post in 2001 as President Emerita.

On the occasion of her retirement from the presidency of Bangor Theological Seminary, she received from the Rev. Dr. Barbara Brown Zikmund a letter of appreciation presented below in its entirety and with the permission of both women:

April 6, 2001

Dear Ansley:

I write this from far away Japan, but I want you to know that I feel very close to you. Over the past years, our lives have crossed and interacted in some remarkable ways. Although I did not actually meet you until about 20 years ago, our lives have shared a common journey for over sixty years.

We are daughters of the church! Our families steeped us in church and we were loved into its service in ways which few people can ever understand. We have given ourselves to its life and ministry and we have seen wonderful things happen. When we were ordained, because we were women it was sometimes considered a novelty. We were not really limited, but on the other hand there was not a lot of encouragement in the wider society. Yet, we had family and friends who affirmed our gifts and we believe that God was at work in our lives in some special ways. As I look back, I feel blessed. The church called forth the best in me and I grew in wisdom and stature.

When I responded to my sense of call to ministry, at the beginning, I had modest goals. I think that you did too. I loved the church and I trusted that there was a ministry there for me. I also wanted to live a "normal life." I wanted to marry, I wanted children, and I wanted to live out the role, which my mother embodied. Yet, I also wanted more. Somehow, although I was never quite sure how it would all come together, I never worried. God would, and did, provide. One blessing is that both of us have been supported by strong men who have never asked us to be anything other than who we are. Both of us have enjoyed the joys and the risks of motherhood. And in addition, both of us have been called to serve the church in ways we never imagined possible. God is good.

I write this letter now to celebrate your ministry of local, national, and educational leadership as it marks another milestone this year. I wonder what interesting challenges you will take on next, even as I applaud your decision to let go of the presidency at Bangor. You have done your part; others can carry on. It is a hard job. As you and I have said in the past, being the president of a theological school is one of the hardest jobs in the world. Only those who have been there can really understand the challenges of the job. Well-done, good, and faithful servant.

As I look at your life, I also want to thank you for modeling for many women the power of ministry. You have shown others how to be a pastor, to be an administrator, to be an institution keeper – and still be yourself. You say that I have taught you how to do some of these things and I am honored when you say that. But I must also say that you have taught me how to do some of these things and I have been enriched by your witness. Together we have offered support to each other when the path was uncharted. Thank you.

And finally, I want to thank you for your support of me in the time of testing related to our national church leadership several years ago. You invited me to consider the challenge. You supported and affirmed my leadership. And when it was not to be, you were there with empathy and compassion. Thank you friend. It was a very difficult time in my life and your support and love meant more than you will ever know.

So I write this letter with enthusiasm and thanksgiving that God has allowed you, Ansley Coe Throckmorton, to be a faithful servant. I also write because I have been personally blessed by your friendship and witness. May God continue to keep your going out and your coming in from this day forward.

With peace and love, your friend,

“BBZ”

12. Gifts Shared

During her professional life, Ansley was the President of the Maine Conference of the United Church of Christ (1983-1985). She chaired the Division of Ministry of the Maine Conference (1976-1979). She was chairperson of the Ministry Committee of the Penobscot-Piscataquis Association (1979-1981).

She served as a delegate of the United Church of Christ to the World Alliance of Reformed Churches (1980-1990) and the Vice President of the World Alliance of Reformed Churches from 1982-1989. She was a member of the Theology Committee of the Caribbean and North American Area Council of the World Alliance (1984-1986). She was a member of the Executive Council of the UCC (1988).

She also was the preacher at The Earl Lectures in 1988 at The Pacific School of Religion in Claremont, California; the preacher at the Beach Quiet Hour at the Bangor Theological Seminary Convocation in 1990; and in 1994, a preacher at "Faith Works," a national gathering of the United Church of Christ.

She received three honorary doctor degrees: the Doctor of Divinity from Olivet College in Olivet, Michigan (1988); the Doctor of Sacred Theology from Ursinus College in Lancaster, Pennsylvania (1987); and the Doctor of Humane Letters from The University of Maine (1999). She was the speaker at all three commencements.

The gifts Christ gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Child of God, to maturity, to the measure of the full stature of Christ. - Ephesians 4:11-13¹⁷

13. So What about You?

- Despite preparation for her life work, Ansley was part of the in-between generation. She had to wait until the church was ready for a woman minister.

What stands in the way of your accomplishing your goal?

How can you use your gifts in the meantime?

- In each new generation, Ansley said, the church must struggle for educational models and methods that respond to need and lead to change.

Looking at the preaching and teaching in your church, what do you see as still relevant? What needs still need to be met? Make a list of your suggestions.

- Ansley said: “God teaches us through unexpected sources. Christians therefore must be continually open to all seekers and servers of truth.”

How has this been true in your life? Write or tell about a time you recognized that God was teaching you through an unexpected source.

How have you learned from friends who have a faith that is different from yours?

- Ansley said that learning is a process of empowerment and that learning occurs throughout life as we meet the basic questions of existence.

Speaking from your experience, what is your response to these statements?

14. Church Family Project

Reread Ephesians 4:11-13, a powerful passage for Ansley Coe Throckmorton. In your youth group, confirmation class or in an intergenerational gathering, study this passage and respond to the following questions:

Why does God equip us in a variety of ways for carrying out Christ’s work? Discuss several of Ansley’s multiple gifts. Tell how she used each in her chapters of professional life. Share with others the gifts you have been given. Tell how you are using them or hope to use them in your life.

Finish your time together with a prayer of thanksgiving and dedication for the gifts that all have been given.

15. Still Curious?

Roam around in the Education and in the Worship sections on www.ucc.org.

Writings by Ansley Coe Throckmorton

“The Anatomy of a Call” in *Women as Pastors*. Lyle E. Schaller, Ed., Creative Leadership Series. Nashville: Abingdon, 1982 (Used copies are still available through Amazon.com.)

Articles below are in journals that may be in some church libraries:

- “Preparing Church Leaders: “To Live the Faith.”” *On the Way*.
Occasional Papers of the Wisconsin Conference UCC, Vol 11.
No. 2, Winter, 1994-1995
- “Born Again: A Bible Study.” *Reformed World*, Vol. 37, No. 7,
September, 1983
- “Where Are Your Wounds?” *Reformed World: Called to Witness to
the Gospel Today*. Cairo Consultaron, 1984. Vol. 38, No. 2,
June, 1984
- “The Mark of Discipleship.” *No Other Foundation*. Frederick R.
Trost, Editor
- “The Crisis of the Church School.” *On the Way*. Journal of the
Wisconsin Conference, UCC, Vol. 4, No. 2, Winter, 1986-87
- “The Minister as Teacher.” Chicago Theological Seminary, *Register*.
Fall, 1987
- “Education – A Case of Neglect, A Time of Opportunity: A
Bibliographical Article.” *Prism*, Spring, 1989
- Article on American denominationalism, *Midstream*, Vol. 31, No. 2,
April 1992

¹ The Rev. Dr. Ansley Coe Throckmorton in phone interview, Wednesday, March 24, 2010

² From ACThrockmorton. Education and Formation: Educational Mission of the Church. “Toward a vision of education in the United Church of Christ.” United Church News online, October, 1988

³ From "The Essence of the Gospel," a sermon preached by the Rev. Dr. Ansley Coe Throckmorton at Hammond Street Congregational Church, Bangor, Maine on September 25, 2005

⁴ From "The Essence of the Gospel"

⁵ See <http://www.wellesley.edu/PublicAffairs/About/briefhistory.html>

⁶ From "The Essence of the Gospel"

⁷ The Rev. Dr. Ansley Coe Throckmorton in phone interview, Wednesday, March 24, 2010

⁸ Eda Morrison in email. Subject: Pastor Ansley>☺. Sat, 27 Mar 2010 10:11:21 EDT

⁹ From email dated March 26, 2010

¹⁰ From email dated March 25, 2010

¹¹ From "The History of Hammond Street Congregational Church" in About HSCC at <http://hammondstreetcc.org>

¹² As told by the Rev. Tom Dipko in a November 27, 2008 phone conversation with the writer. He was Executive Vice President, United Church Board for Homeland Ministries in the early 1990s.

¹³ Email to Brauninger dated June 15, 2010

¹⁴ From 1988 ACThrockmorton. Education and Formation: Educational Mission of the Church. United Church News online, October, 1988

¹⁵ Throckmorton. “Commitment to education a distinguishing hallmark” in J. Martin Bailey and W. Evan Golder, Co-editors. *UCC@50: our future* (Cleveland, 2006), p. 42

¹⁶ From "Together, Citizens of the Household of God" by James W. Crawford at the General Synod of the United Church of Christ, Oakland, California, on June 29, 1995. See <http://www.oldsouth.org/sermons/wc95-99/062995.html>

¹⁷ Throckmorton, Burton H. The New Testament and Psalms, An Inclusive Version, Oxford University Press, 1995

Dallas (Dee) A. Brauning. Antoinette Brown Women: Finding Voice, August 2009