UNIVERSITY CHURCH
THE FIRST ONE HUNDRED YEARS

The Story of The Wonderful Strands
That Make Up This Congregation

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1994
CELEBRATING 100 YEARS
OF SHARING IN GOD'S LOVE AND WONDER,
SEEKING TO LIVE OUT GOD'S PLAN
FOR OUR LIVES,
CARING FOR ONE ANOTHER,
AND WORKING FOR PEACE AND JUSTICE
from the masthead of the Messenger, 1994

This book is dedicated to
all the thousands of
men, women, and children
who have walked the halls,
worshipped and played within the walls,
and added much to the enrichment
of the history
of this congregation.
"In days of rapid changes like the present, it is a notable thing that a church should be celebrating its... anniversary. In earlier times the church was part of the fixed order. But with the amazing social modifications of recent times, the churches have tended to share in the modifications through which communities pass with such swiftness. So that it is something of an achievement to be able to pass a milestone of this order, and with so fine a record."

--Herbert Lockwood Willett
October 7, 1919
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When this project began in 1988 it was expected to progress smoothly with final copy ready early in 1994. This did not happen due to unforeseen events, but with the support of members and former members of this congregation the book was completed for the centennial celebration.

The History Task Force wishes to thank all those who have contributed time, expertise, writing skills, and knowledge so that the history of University Church could be finished on time.

The Task Force is especially indebted to all the writers and compilers, the editors who painstakingly read copy and made helpful suggestions, and Jay Wilcoxen for his gift of final layout and production skills. The committee wishes to thank members and former ministers who were helpful by contributing their reminiscences of the period they were with University Church. The committee is greatly in debt to Don Coleman, our present senior co-minister, who helped with interviews of some of the older members of the church, and for his wise and comforting counsel during the past three years. The committee is also grateful to Ann Marie Coleman, senior co-minister, for her help in organizing the final chapter and for her additions. And finally, the task force wishes to thank the congregation whose continual encouragement made this project worthwhile.

Eleanor A. Campbell
Co-chair, History Task Force
Chicago, Illinois
September 1, 1994
INTRODUCTION

We are delighted to be able to write the introduction to the many strands of the history of University Church. It is clear that this congregation has chosen to become more as other congregations have joined their histories and understandings with University Church. While this book celebrates the centennial founding of the church which was originally called "The Hyde Park Church of Christ," the strands of the histories of Memorial Church, a merged congregation of Disciples and Baptists, which joined with University Church in 1927 and the South Congregational Church, Community Christian Church, South Community Church which joined with University Church in 1980 to create a "new" University Church are an important and rich part of the tapestry that University Church has become.

We are grateful to all the people who have participated in writing this intriguing history. They are named on the title page. All of us are indebted to Eleanor Campbell for her vision of this history and her willingness to keep the project going and on time.

The story of University Church is an incredible record of people who have continually sought to be open to God's movement. They have been rarely satisfied with the status quo and believe that God calls them to witness to the world with a religion of heart and mind.

A Strategic Plan has been adopted which will lead us into the year 2000. A Second Century Fund has been established to help provide the resources for the future. Funding will be sought for:

- making the church completely accessible,
- keeping the building up,
- renewing the organ,
- growing the leadership of the church, and
- enlarging the social justice fund.

There are many challenges which face us as a congregation as we dance into the future.

We begin this fall using the new United Church of Christ lectionary-based church school curriculum for all ages called "The Word for Us." We are excited about the possibilities that this multi-racial, arts based curriculum offers to us as we seek to grow in faithfulness as a congregation.
We know ourselves to be 'surrounded by the cloud of witnesses' who have gone before—living, growing, struggling, seeking to be responsive to God's movement in their day and time. We dance confidently into the future rooted in their witness, challenged by their faithfulness and open to God's movement in our midst.

Ann Marie Coleman
A. Donald Coleman
Chicago, Illinois
September 15, 1994
University Church:
The First One Hundred Years
The Christian Church /Disciples of Christ was widely known as a "frontier" people, emerging in the first decade of the nineteenth century and moving along the widening frontier. Mainly ensconced in the Midwest and South, especially in Ohio, Indiana, Kentucky, Tennessee, Iowa, Missouri, and Oklahoma, they eventually reached all the way to Texas and southern California. When the denomination first came to Chicago in 1849, the city was populated with about 50,000 people. In 1890 the Disciples were still predominantly rural and small town folk, far from "the madding crowd's ignoble strife." By 1900 they would rise to a million members and become the fifth largest denomination in the nation, but they were always uneasy away from the farms and small towns of America.

The first Christian Church in Chicago met in a rented upper room of a building at the intersection of Lake and Clark Streets under the leadership of Lathrop Cooley. He arrived in the autumn of 1849 from Cleveland, Ohio. The membership list of that first congregation shows a number of people who later became prominent in the life of the city. About 1853 or 1854, while Cooley was still their pastor, a frame chapel was constructed at West Monroe and Rucker Streets (about 1200 west). Cooley eventually returned to Cleveland where he accumulated a small fortune and before his death established missions at several places around the world. It was reported that he preached regularly until he was past eighty years of age.

Ongoing Struggles In Chicago

For the next twenty years the Disciples struggled to have ongoing congregations in Chicago. During that time rooms were rented in the Crosby Opera House and at St. James Episcopal Church. In 1868 they purchased an old church from the Episcopalians at the corner of Wabash and 16th Street. But in 1869 the church divided with about forty members forming a new congregation and meeting temporarily in the chapel of the Orphan Asylum at Michigan Avenue and 22nd Street. "A commodious, well-appointed, frame church, with high basement and attractive auditorium above, was shortly erected, corner Indiana Avenue and 25th Street." This building, like the one at West Monroe and Rucker Streets, was never cleared of debt and was eventually sold.

In 1874, shortly after the Great Chicago Fire of October 1871, the two congregations reunited, occupying the 25th and Indiana building, under the name of the First Christian Church. Both of the ministers resigned, and the church continued for six to eight years with a series of short pastorates including a six-month period under Isaac Errett, a progressive among the Disciples. During this time probably the most famous members were the Henry Honores, whose daughter, Bertha, later married Potter Palmer.

As minister Errett devoted four-fifths of his time to the church, reserving the remainder for his duties as editor of The Christian Standard, the leading Disciple journal founded in 1866. The new magazine succeeded the older Millennial Harbinger. James Garfield, who would one day become president of the United States, and himself a progressive, was a member of the founding committee. Both Errett and Garfield were sympathetic to higher criticism, had open minds on evolution, and were generally cooperative in the growing unity movement. Errett was considered the natural leader of the Disciples in the direct line of Alexander Campbell, who had died in March 1866.

For both [Alexander] Campbell and [John] Locke, Christianity was a layman's faith and was not dependent upon ecclesiastical authority. It was democratic, reasonable, tolerant, and subject to revision and reinterpretation. Both accepted and employed the principles of biblical interpretation which have come to be known as higher criticism.²

A Setback for Progressivism

Unfortunately, when Errett died, The Standard was taken over by reactionary forces, some in Errett's own family. The Standard fought progressivism among the Disciples for fifty, almost sixty, years of "Attack and Controversy" (the late Stephen Corey's title of his book on this subject). The Standard now continued the battle that began in 1849 over the founding of the American Christian Missionary Society. Subsequent to that, conflict was over instrumental music, calling local evangelists "reverend" and "pastor", "open membership," and cooperation with those outside the "true church." Thus the Disciples were really embattled for the better part of a century.

The debate became hotter and more violent when in the 1880s the questions arose about evolution and higher criticism, etc. Late in the 1870s, the Chicago church again divided over differences. W. P. Keeler wrote:

At the final business session of the membership at a Sunday morning service, the "separation" proposition being before us, ...the esteemed English brother, Timothy Coop, chanced to be in the city and was with us that morning, and ... he took [the] occasion to deliver an appropriate exhortation, expressive

of his surprise and distress of mind.³

(Timothy Coop was the father of later long-time member of University Church, Frank D. Coop, 1893-1976.)

Until 1894 there were only five organized Disciples churches in Chicago. Dr. Edward Scribner Ames, the third minister of the Hyde Park Church, wrote about the early history of the Disciples in 1902:

This pathetic record can scarce be duplicated in any other city where conditions have been as favorable. During all these years the city was growing at a tremendous rate and multitudes of Disciples arrived here to engage in business and professional pursuits. The failure to accomplish better things can not be attributed to lack of effort. Many of the strongest pastors and evangelists of the brotherhood worked here....Yet in [the first] nine years there were but 120 members....Some causes of weakness, however, are apparent in the records. Perhaps the chief of these was the strife which divided [the churches] one after another....Other circumstances contributing to inefficiency were the short pastorates, the entire lack of co-operation between the various congregations, and the absence of any aid from outside, such as the missionary societies.⁴

So, for the better part of a century the Disciples, here and throughout the country, were embattled between those who held to the beliefs and traditions of frontier Disciples Christianity and those who espoused a newer, more liberal theology and practice responsive to the scientific and intellectual changes occurring in the Western World. This new movement was known as Modernity, and it posed a sharp challenge to the dogmatic beliefs of Christians of many denominations.

Modernity and Contemporary Movements within the Church

What was this Challenge? Our concern here is with modernity as it embodied itself in the then contemporary theological movements of the Democratization of Deity, the Dedogmatization of Christology, the rise of the Higher Historical and Biblical Criticism and the impact of the social gospel on the churches. Professor Merle Curtis said:

...the most striking fact in the intellectual history of the last third of the nineteenth century was the blow to the historic doctrine of supernaturalism by new developments in the biological and physical sciences. The historical doctrine assumed that a Divine Creator not only stands above the laws of na-

³ The Christian Messenger, July 1907.

ture but directly intervenes in natural events and the affairs of men through miracles and the granting of grace.\(^5\)

The new findings and theories of science were challenging the old three-layered heaven, earth, and hell, the creation of all life in seven days, and many other traditional beliefs. The publication of Darwin's theory of evolution in 1859 with its vastly increased time frame revealing humans as part of the natural world, the discoveries through the advances in telescopy of the nature and immensity of the universe with its billions of stars and infinite light year distances had an enormous impact on religion and led to a half century or more of controversy within the Disciples denomination.

The first item on the agenda of liberalism/modernism was the liberation of the Protestantism of America from the long bondage of John Calvin's doctrine of an autocratic, arbitrary, and "angry" God who disposes as he wills of a totally depraved humanity. Slowly, surely, Americans moved away from this stern, merciless theology and came to think of God in democratic terms and images. And a democratic God means a finite God.

The debate over a finite God was perhaps too abstruse for the average lay person, or perhaps for their pastors, who were not always learned in theology and metaphysics. The question that really concerned most people—Christian people—was the more urgent question about the nature of Jesus Christ. Was Jesus divine? Did he possess deity? The impact of modernity on the status of Jesus in the Christian religion led to an emphasis on Jesus' humanity and a dethronement from his status as God incarnate. In the words of Gerald Birney Smith, one of the major Chicago theologians in the early twentieth century, Jesus came to be viewed as a "citizen of this world" rather than a dweller in a transcendental realm. Dr. E. S. Ames said that the humanity of Jesus is his divinity and vice versa. The modern liberal has just about reduced Jesus Christ to his full manhood.

The instrument by which this de-dogmatization was brought about was the new historical and biblical criticism. Everything, every subject became open to investigation. There were no sacred precincts or preserves where the light of investigation could not shine. When the last word is said, history must say it and tell the truth. These disciplines of criticism had tremendous impact on the churches, especially the so-called "free churches." The spread of rationality should handle all problems, even the problem of God and his/her relation to the world and humankind. The Disciples struggled with these issues for nearly a century.

A fourth component of the impact of modernity on the Protestant mind in Europe and America was the social gospel—the attempt by a small band of dedicated preachers and laity to relate the Gospel to the impact of industrialism and urbanism after the American Civil War. The era of the 1880s and the 1890s was the time of the big magnates and tycoons—the Goulds, the Vanderbilts, the Rockefellers, the Armours, the

\(^5\) The Growth of American Thought, Chap. XXI.
J. P. Morgans—the new-made billionaires. Industrial encroachments were changing the face of America from a once rural nation to an urban way of life. In the last decades of the nineteenth century the nation was struggling with issues posed by the rise of big business, the struggle of labor for better wages and conditions, rapid urbanization with its slums, lack of sanitation, and all the attendant problems, and the plight of beleaguered farmers. It was the worst era for the African-American since Emancipation in 1865. A Republican era extended from U. S. Grant to the election of Woodrow Wilson in 1912, and it was a time of great contrasts between the wealth and ostentatious displays of the rich and the struggles and desperate circumstances of the poor. The churches, contrary to the behest of their Master, showed little concern for the lost, the last, and the least. It was in this context that the social gospel emphasis developed.

**Hyde Park Comes Alive**

After the Chicago Fire of 1871, the south side of the city began to come alive. What had once been swamp and farm land now blossomed into influential villages which later became part of the city. In 1892 a winding dirt road connected Washington and Jackson Parks between 59th and 60th Streets, even then known as the "Midway Plaisance." About half-way along this route and just north of the road, near a frog-pond, a pile of Bedford stone began to mound up. Any who were curious were told that some kind of a school was to be built on the site.

At the same time, in the same part of Chicago, preparations were begun for the great World's Columbian Exposition. Unlike the school, everyone knew about the Fair. Building continued, side by side, and by the time the Fair opened in the spring of 1893, the University of Chicago, though still relatively unknown, had already been in existence for a year. A story has been told that a letter was received addressed "Prof. Jones, The University of Chicago, near the Ferris Wheel"! The reverse is more likely to be heard today. That Ferris Wheel, much enjoyed and marveled at, no longer stands on the Midway, but the University is still here and widely recognized.  

**Setting the Stage for the Hyde Park Church**

The Columbian Exposition, E. S. Ames later noted, was a "tremendous stimulus" to much of what was then happening in this midwest city. The Fair with its presentation of the scientific, technological, and cultural progress since our nation's beginnings, and the founding of the University provided the immediate context in which University Church was established. Shortly the Disciples organized the City Missionary Society. Where earlier their churches were cited for sensationalism and preachers in swallow-tailed coats and diamond shirt studs, now there appeared less individualism and more cooperation among the congregations.

The Hyde Park Church of Christ (now University Church) will be marked early and late as a social gospel

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6 Nathaniel Butler, professor of education and assistant to the president of the University of Chicago, Radio Talk Show, October 3, 1923.
church, especially of the reformed variety as distinguished from the radical, though Dr. E. S. Ames thought of himself as a "radical Protestant." One thing is certain: the members of University Church have been especially identified with the social gospel movement. Though the source of some tensions through the years, the social gospel has never created a schism among the Disciples as it has in some other "main line" denominations.
CHAPTER TWO

THE FOUNDING OF THE HYDE PARK CHURCH
AND ITS FIRST MINISTER,
HERBERT LOCKWOOD WILLET, 1894-1897

When William Rainey Harper, a professor of Hebrew at Yale Divinity School, was appointed president of the University of Chicago, he set about to bring here professors of note in all the various fields. He also encouraged young scholars, some who had studied with him at Yale, to continue their work in Chicago.

The MacClintocks—William Darnall and Samuel S. (his much younger brother)—and Herbert Lockwood Willett were among those who came. W. D.'s job was to teach English. Sam was a member of the first class and Willett, who had studied with Harper at Yale, followed him here to finish his graduate work. All were members of the Christian Church/Disciples of Christ denomination. (Harper was a Baptist.) It was not known then how important these men would be to the founding of the Hyde Park Church.

The establishment of the church was mainly due to the foresight of W. D. MacClintock and Willett, although each in his own modest way would give all the credit to the other. MacClintock gave the credit to Willett, perhaps because Willett was named the first minister, but Willett called MacClintock, "the father of the enterprise, [who] with unfailing patience and wisdom...helped in the shaping of its modest plans, and often preached."

Dr. MacClintock told about the discontentment of many people in the Christian Church which they were then attending.

Our young membership was filled with intense dissatisfaction with the type of religious theme and practice of the old Central Church—our only Church [at that time] on the South Side and the one to which most of us belonged. Here we found nothing but the old conventional, oratorical, debating, rationalistic type of mid-nineteenth century theology—formal, untouched by the modern interpretations of religion. We felt we could establish a group whose interpretations of the spirit and teachings of

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1 Dr. Herbert L. Willett, Twenty-fifth Anniversary, 1919.
Christ would satisfy intelligent students. It was just at that moment in the religious world when all men were remaking their interpretations of the Scriptures by scientific study, remaking their philosophies of the world by the new sciences of nature, and beginning the new sociology. We felt blindly, or at least vaguely, but vitally and eagerly, for the best in what we were calling the "New Theology."  

The Chicago City Missionary Society, recently organized, was concerned about Chicago, which they called "this big irreligious society." They felt that the denomination had been tardy in evangelizing the big cities. And after Harper was settled in Chicago, he developed the Graduate Divinity School with a full professional program which conferred the B. D. degree and a Master of Arts in all of the theological disciplines. Harper visualized a plan for "Houses" in the hope that the University could attract more divinity students by "helping them to maintain an intelligent allegiance to their own [denomination] while using the wider resources of the University."  

Plans for a Disciples House Presented

W. D. MacClintock and Herbert L. Willett presented this plan to the local Missionary Board on April 2, 1894. The Board endorsed the idea wholeheartedly as did the Acting Board of the General Christian Missionary Convention when it met in Cincinnati later that month. At that meeting the following action was taken:

Realizing the necessity of having the Disciples represented in that portion of the city of Chicago in the vicinity of the University, the Board agrees to pay $1,000 toward the inauguration of this movement for the coming year, provided a congrega-

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2 MacClintock, Twenty-fifth Anniversary.
tion of Disciples is organized in Hyde Park.\(^4\)

**Hyde Park Church of Christ is formed**

From the Official Record of the Missionary Convention we also learn that in addition to establishing a church, the $1,000 was contingent upon the Rev. H. L. Willett's appointment as pastor. This was confirmed at a meeting of the General Christian Missionary Convention in Richmond, Virginia in October 1894.

In accordance with these facts, a meeting was called to establish the Church on October 7, 1894. About fifty people assembled in Masonic Hall, Fifty-seventh Street and Rosalie Court [now Harper Avenue]. Mr. Willett preached and the communion service was conducted. Those who would unite to form a Church were asked to hand their names in and the following responded. H. L. Willett, Mrs. H. L. Willett, W. D. MacClintock, Dr. Howard Crutcher, Mrs. Howard Crutcher, Lewis Crutcher, Mrs. Lenny Crutcher, Miss India Burke, Miss Cora Allen, Miss Loa E. Scott, Mrs. Albertina Allen Forrest, E. W. Knight, Miss Ellen B. Atwater, C. J. Atwater, E. S. Ames, Mrs. E. S. Ames, Charles N. Kinney, Miss Minnie McNeal, Mrs. B. McNeal, Walter Colby, W. C. Sayrs, Mrs. W. C. Sayrs, Frank P. Stone, Mrs. G. E. Scranton, Mrs. H. S. Chapman, Mrs. Cora Baldwin-Haston, S. S. MacClintock, Mrs. J. F. Hill, Mrs. H. A. Stafford.\(^5\)

Willett preached both at a morning and an evening service on that October day. Later during the meeting a committee, composed of J. D. Forrest, C. J. Atwater, and Charles N. Kinney, was appointed to nominate officers; they made their report on the 14th of October and the election took place on the 21st. The following names were submitted for official positions: Elder, W. D. MacClintock; Deacons, W. C. Sayrs, Charles Kinney, C. J. Atwater; Clerk and Treasurer, S. S. MacClintock. By the end of the month the church's financial policy was outlined, and a Sunday School was organized with about twenty present. Charles Kinney was named superintendent and Miss Minnie McNeal, secretary.

So the church began, a little band meeting in a hall, with practically no resources, with a pastor of unique power and charm paid by a missionary society to minister to the church in his spare time, but with pioneers' sense of adventure... Every Sunday brought new excitement, including the excitement of not knowing who was to preach, for Dr. Willett had many engagements and was often ab-

\(^4\) Ibid.

\(^5\) MacClintock, *Twenty-fifth Anniversary*. 9
sent. Dr. Ames first preached for the church on Dec. 9, 1894, and again on Dec. 23 and 30. New members were added, notably O. B. Holloway [president of The Quaker Oats Co.] on Dec. 2, 1894.6

The church began not only with missionary funds and as a mission church but with a great interest in helping others. Before the organization was a month old, when its weekly offerings averaged less than $5.00, it gave $10.91 to the Board of Negro Evangelization. At the end of its first three months with total receipts of $106.41 and after adopting a weekly budget of $12.00 for rent and other expenses (plus a little extra for hymn books and chairs) the officers suggested a collection be taken to help support the Bible Chair at the University of Michigan at Ann Arbor and for foreign missions.

By the end of the first year membership had grown from thirty-two to fifty-one with total collections amounting to $721.86. Of this, $179.43 had been sent for missions. By the end of the second year, the membership was reported as seventy. The budget was balanced with a surplus of $13.20 after turning over $200.84 to missions and paying $154.00 to Dr. Willett, his father Gordon A. Willett as assistant pastor, and Sam MacClintock, clerk.

Herbert L. Willett

Dr. Herbert L. Willett was the Disciples' first professional scholar of the Bible and a pioneer in the denomination of the higher and biblical criticism movement. Born on May 5, 1864 in Ionia, Michigan, a small town near Grand Rapids, Willett was the oldest of four boys of Gordon Arthur and Mary Elizabeth (Yates) Willett. The family members were devoted Disciples of Christ. He may have heard from his parents about the great moment in their lives when as a young preacher, the future president, James A. Garfield, came and preached. Isaac Errett, Garfield's mentor, had once been minister of the local congregation and had left an indelible impression among those good people. Both were progressives among the Disciples.

Willett was not educated in the public schools; rather he was taught by his mother until he entered Alexander Campbell's school, Bethany, West Virginia, founded in 1840. Following his graduation with an A. B. degree in 1886, he became minister of a Disciples church in North Eaton, Ohio, and a year later, a church in Dayton, Ohio. In the latter part of this second ministry he attended a biblical conference at Lake Forest College where he met "the great man" William Rainey Harper, who at that time held three professorships at Yale University. This meeting with Harper was fateful for the future of this young preacher.

Willett Goes to Graduate School

Sometime after his marriage on January 4, 1888, to Emma Augusta "Gus" Price of Kenton, Ohio, Willett decided to go to graduate school. His congregation granted him a leave of absence in the fall of 1890 (following his ordination) in order for him to

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study with Harper at Yale Divinity School. Although he had planned to take the regular theological course, Professor Harper persuaded him to concentrate on Hebrew. He had studied Hebrew, Aramaic, and Greek while at Bethany—prophetic of his career to come in biblical languages.

Willett asked Harper about prospects for a B. D. at Yale. Harper said, "You have talent for Semitic languages. Take the Ph. D." Young Willett, considering himself a minister and a teacher, accepted the challenge. When Harper left Yale to become president of the University of Chicago, Willett returned to his Dayton church but, with a strong conviction that his calling was in teaching, soon resigned his pastorate to pursue his graduate studies at the University of Chicago. He received his Ph. D. in 1896, the pioneer professional biblical scholar among the Disciples of Christ. While at the University, Willett’s work was in Semitics with the hope that he would receive an appointment on the faculty when he obtained his Ph. D. During this same period he served several terms as Bible instructor in Ann Arbor. When he returned to Chicago in the spring of 1894, he discovered that Harper was promoting the idea of denominational "Houses" which also led to the founding of the Hyde Park Church.

Willett guided the young congregation in what he later called "its intimate and affectionate fellowship...." The services focused on interpretations of the gospel in terms of current situations. The first members came partly from the ranks of faculty and students of the University and partly from people who wanted a church in the community and had "the desire for a congenial church home...."

We were not thinking at that time that we were actually organizing a congregation that should have a long future. It was rather the response to a present need and the realization of an immediate satisfaction. 7

Willett Resigns in 1897

Finally in the summer of 1897 Dr. Willett resigned, citing the pressures of other responsibilities, among these as Bible lecturer in the University’s extension department. He retained his position as Dean of the Disciples Divinity House until 1921 and as professor in the department of Oriental Languages and Literature until 1929. And he spent a year of study at the University of Berlin in 1898-1899.

But Willett was never far from the Hyde Park Church, in spirit if not in body. He was recalled to preach whenever available and often acted as toastmaster at its social functions. He helped to lay the cornerstone of the present building on November 4, 1922. He was a participant in its dedication services, preaching the first sermon on "Beauty and Strength" on October 7, 1923. Dr. Willett gave the dedicatory address at the opening of the Divinity House on October 21, 1928 where its library is named for him. A portrait by New York artist Charles W. Haw-

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7 Willett, Twenty-fifth Anniversary.
thorne, which cost $5,000, was hung there on January 17, 1930.

His Later Work

At the base of his concern for the Bible and teaching it was Willett’s deep passion for Christian unity: not a uniformity of book or text, but a genuine attempt to get at the "mind of Christ" and the leading of the Holy Spirit. To Dr. Willett, union/unity were not theoretical concerns but were practically embodied and institutionalized in the Church Federation of Greater Chicago, which he headed, the Disciples Unity movement, and the old Federal Council of Churches of Christ in America where he worked as founding officer and leader. He was a genuine ecumenist before that word became popular.

Dr. Willett thought of his work at the Hyde Park Church and in the community as that of a Bible teacher. In conjunction with that he conceived of his ministry as an irenic ecumenist, one who approached all people as either Christian or potential Christian. Any other position would be sectarian denominationalism and thus have the potential of dividing instead of uniting.

Dr. Willett spent a lot of time "on the road" of the Bible Study Movement, speaking at Chautauquas, giving local lectures and fostering the Unity movement; he was the Evangelist of Ecumenism. Fortunately there were many competent leaders who could carry on the work of the Hyde Park congregation during those three years when Willett was their minister.

Willett along with Peter Ainslie later became the apostles of Christian unity and union. They both believed in an organic union, though their liberal movement of that time and since has been divided as to whether there shall be a cooperative or organic unity, i.e., a unity of Christian people but an organic movement toward the union of institutions, etc. Acting on this belief, while pastor of the First Christian Church, 47th and Grand Boulevard (1905-1920), he led that congregation to unite with Memorial Baptist Church, later renamed Memorial Church. From 1926-1944 he was the pastor of Union Church, Kenilworth, Illinois. On the international front, Willett was a 1937 delegate to the ecumenical conferences in Oxford and Edinburgh.
Willett was described as a "courtly" gentleman of the "old school" by Edgar DeWitt Jones, Charles C. Morrison, and later by Barnett Blakemore, Jr. He was diligent and tireless in all things, whether writing, preaching, teaching or lecturing on the Bible and contemporary themes. In the classroom he was considered a very competent scholar, never a technical scholar, although he fulfilled his office faithfully. He treated his Jewish contemporaries with affection and consideration; there was no taint of anti-Semitism as was found in some of the German teachers of that time.

Dr. Willett's scholarship was recognized beyond the bounds of Protestantism. Jewish scholars sought his counsel as a noted Talmudist. At a dinner at the Covenant Club a decade ago [ca. 1930s] he was affectionately introduced as "an honorary rabbi, whose knowledge of our people, their language and traditions matches our ablest teachers."8

His Scholarship

It is interesting to note that the first competent or professional scholar of the Disciples, so much a New Testament people, was an Old Testament scholar.

An authority on the Old Testament, he applied the methods of historical criticism to the Bible, which he regarded as an inspired work, not in the sense of supernatural dictation, but in the sense that the spirit of God had motivated the sacred authors and the lives of the people about whom they wrote.9

Dr. Willett chose to be a popularizer of religious themes. This popularization was very pervasive in the Divinity School and the University departments. Dean Shailer Mathews called it the democratization of scholarship. He was a popularizer in most of his works, especially after 1906; and so was Dean Willett of the House and the church. There were constant meetings and lectures on Biblical exposition and interpretation. Blakemore described Willett as a superb teacher and preacher. Instead of preaching or writing for scholars, Dr. Willett addressed the intelligent people of his time. He was excellent at exposition of texts. He had people all over this nation reading the text and the assigned readings. According to Blakemore and Jones, he had a simple eloquence and elegant style that gave him instant communication of word and image. William Tucker continues:

Willett's major importance was as a popularizer of liberal biblical scholarship, both within his own denomination, where he assisted and strengthened its liberal wing, and beyond it. He wrote

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many expository articles for denominational weeklies and served for some years as associate editor of *The Christian Century*. He was perhaps most widely known as a lecturer. A speaker of quiet eloquence and power, he addressed interdenominational groups across the country. To Willett, no task was more important than that of interpreting the Bible to the Christian layman.¹⁰

Between 1898 and 1931 Willett produced fourteen volumes of note. Between 1901 and 1904 he published several books on various themes pertaining to Disciples history and thought. His most famous and lasting work of this period was *Our Plea and the Present Crisis*. It was a critical examination of the "Brotherhood," its stand on immersion, open membership, sectarianism and denominationalism. This was an update of the *Declaration and Address* of Thomas Campbell (1809) in his plea for unity and union beyond the content of doctrine and an acceptance of the "idea" of a restoration of New Testament Christianity, a restoration of the Apostolic Age rather than that of the Apostolic Fathers, the Medieval church or even the Church of the Reformation, though he was a dedicated Protestant.

Another volume was on *Basic Truths of the Christian Faith*. It was a kind of systematic theology for the Disciples, though the Disciples avowed themselves to be an *untheological* people. A third volume, published in 1912, rounded out the trilogy on *The Call of the Christ*. The call was to accept the Christ of experience rather than the Christ of dogma, in short the liberal Christ or the "essential" Christ of emerging time.

Nearly forty years separated Willett's first plea for union and unity in 1901 and his chapter entitled "The Ecumenical Ideal" written in 1940 as part of the volume in honor of Dr. E. S. Ames's forty year pastorate at University Church. Both works develop the Disciples' plea for the restoration of the ancient church and its relevance for today. Just about every Christian movement is a *restoration* movement for an ancient ideal, some bordering on utopia.

Such was the quest of Herbert L. Willett. His "Ecumenical Ideal" is classic like everything he wrote. He deals with these complex subjects with compassion and kindness for all of the denominations, quite unlike the typical Disciples of his time. His attempt was to be fair and balanced. He gave his opponents the benefit of the doubt. His is a *liberal* gospel that had its source in Alexander Campbell, Isaac Errett, James H. Garrison and others, plus his mentors at Yale Divinity School. Dr. Willett, by serving parishes most of his life, believed in unity first at the *local* level, then out from there to the whole earth—ecumene.

**A Saint of Our Time**

Dr. Willett had maintained a heavy schedule all of his life, but in later years a heart ailment curtailed his activities. The family had a home at

Pentwater, Michigan, on the shores of Lake Michigan, in the compound where many University Church ministers and members had homes. The family spent many summers there. His retirement from the Kenilworth church was motivated by his health so that he could spend winters in Florida. His death came in Lakeland, Florida on March 28, 1944, just two months short of his eightieth birthday. In addition to his wife, he left three sons: Herbert Jr. (originally named Floyd), Robert Leslie, and Paul Yates. Memorial services were held in University Church on April 23, 1944.

Although his death prevented his attendance at the 50th anniversary of University Church, Mrs. Willett was an honored guest. The program ended with remarks based on an earlier statement of Dr. Willett, "Happy shall we be if in the new time of opportunity we shall prove worthy...."

Herbert Lockwood Willett ... was the first minister of this church. But he was more than that. It was primarily his initiative which called it into being and his spirit which determined its direction and the plan of its spiritual life. Loved by all who knew him, Dr. Willett contributed greatly not only to the life and spirit of University Church, but to every area of the Christian community in which he served. He was one of the great saints of our time. His rich and gracious life will continue to strengthen and bless the causes to which he so wisely and generously devoted himself. His life proves the truth of a statement he frequently made and believed steadfastly, "Love is stronger than death." In his love for the things of the Christian religion, he shares their immortality.11

11 *The Messenger*, April 1944.
In the summer of 1897 after Dr. Willett resigned, Errett Gates, who had been suggested by Willett, was called to the ministry of the Hyde Park Church. During the years while Willett was at the Hyde Park Church Gates served a Disciples church in Grand Rapids, Michigan. Gates was the second "critical" historian among the Disciples, Dr. Winfred E. Garrison being the first with a Ph. D. in 1897.

Errett Gates sprang from the soil of the Western Reserve, "a section of land in northeastern Ohio which Connecticut reserved to grant her veterans when she ceded her western lands to the federal government in 1786." Born in Cortland on March 2, 1870, he was the son of Orrin and Rachel Louisa (King) Gates. Disciples called that area "Garfield and Isaac Errett country," for it was there that the devout president James Abram Garfield had grown up and spent his early life; it was there that the successor of Alexander Campbell, Isaac Errett, had served so long and successfully as preacher, college president, teacher, administrator and denominational leader and spokesman. It was inevitable that this child should be named "Errett" after the great mentor of the second generation of Disciples of Christ.

Gates was well educated, so it was not surprising that the Hyde Park Church selected him as their second minister. The young Gates had shown potential as a teacher and was sent at fifteen to Ohio Normal University at Ada, Ohio (which was then not much more than a high school). Errett received the B. A. degree in 1887. By the end of that decade young Gates had decided on the ministry of the Disciples of Christ, but where would he train for this ministry? The Disciples had no theological schools above the B. A. level. A trickle of young men had gone to Yale Divinity School and an even smaller contingent to Harvard. A few ventured to attend Union Seminary in New York City where, while in school, they could sit under the preaching of the renowned preacher and Disciple historian, Dr. Benjamin B. Tyler. One such was Errett Gates, who studied at Union from 1891 to 1894. While there he met and married Dr. Tyler's daughter, the creative and vivacious LuLu. Gates, now twenty-four, was called

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to the Disciple church in Grand Rapids where he served from 1894-1897.

Dr. Errett Gates Begins his Pastorate at the Hyde Park Church

From Grand Rapids he came to the recently founded Hyde Park Church of Christ in Chicago which he served until 1900. We know very little of his ministry in those early days. A brochure commemorating the twenty-fifth anniversary of the founding of the Church barely mentions the fact of his ministry. In the summer of 1900 he resigned to finish his B. D. (1900) and a Ph. D. in church history (1902). He was made an elder in the church and appointed secretary of the Disciples Divinity House.

Although his student work must have made it difficult to adequately serve the church as its pastor, Gates's three-year ministry produced an increase in the membership and, according to W. E. Garrison, writing in *Through a Half Century*, resulted in two other important advances.

The church outgrew its dependence upon the missionary society, which was still giving it $700 a year when he began, and became self-supporting; and it got out of the hall and into its own building, the "old church" which was to be its home for twenty-four years.

The Disciples Divinity House, still without its own building, had purchased a lot at the corner of 57th Street and University Avenue. The young church did not have the money to buy land in Hyde Park, which even then had expensive real estate. Besides, they thought this was the most advantageous location for their church. An agreement was brought to the annual meeting of the trustees of the Disciples Divinity House in 1899 "by which the former will be relieved of an indebtedness on its lot and the latter [trustees of the church] will become owners of a part of same on which they are to erect a chapel for the use of the church."

Although the final arrangements did not work out just that way, the Divinity House retaining the deed to
the entire lot until much later, the church built its little brick building on the southwest corner of the property. "Thus the church got a place for its building and the House got tax exemption for its lot since it was now used for 'religious purposes.'"\(^2\)

**Congregation Moves into its First Church**

The building was a "curious structure" which did not look like any typical church edifice, but this made it ideal for experimental religious practices. It cost $7,000 and, when dedicated on the last day of December, 1899, there was a debt of $2,000 on it. Garrison notes that the day "was furiously cold according to the weather records, but it was bright with promise for the six-year old church which was just then getting its own roof over its head, even though it did not own the soil under its feet."

**Gates Resigns in 1900**

Gates resigned in June 1900, and the pulpit was supplied during the summer by Herbert L. Willett and Charles Clayton Morrison. Gates's connections with the church, the Divinity House and the University continued until the beginning of the first World War. His secretarial responsibilities at the House ran from 1900 to 1917. He was named assistant professor of church history there in 1910 and instructor in the history department of the University in 1911, although these were not totally amiable relationships.

His dissertation on the early relationships and separation of the Baptists and Disciples, was published in 1904. His critical, though popular, *History of the Disciples of Christ* was published in 1905. In 1901 Gates pleaded for the Disciples to begin to collect materials for preservation, lest the passage of time annihilate them. In short, he was pleading for a historical society that would do this systematically and comprehensively. The dream took forty years to fruition in the Disciples of Christ Historical Society.

There has always been an intimate, almost organic relation among the church, the House, and the University. Errett Gates was part of this complex situation from 1900 on. And Gates got entangled in these ecclesiastico-academic relations, and he and others suffered as a result. On November 8, 1900, Gates signed a "Memorandum of Agreement," with Disciples Divinity House that made him virtually the fund-raiser for the House. He was to be Associate Dean beginning July 1, 1900, and if Willett retired from his position as dean, Gates would succeed without question or contest. After eight years of this arrangement, another "Memorandum of Agreement," almost identical to the first, was called for. The terms of effectiveness were for five years, from 1908-1913. Although in a later accusation Gates charged that the Brethren of Disciples Divinity House began to undermine him, including depriving him of his salary, he still accepted the terms of the contract.

\(^2\) Garrison, *Through a Half Century*. 18
The first building, Hyde Park Church of Christ, located at 57th and University, dedicated on December 31, 1899.
In the summer of 1910 all seemed to be going well, and plans were made for the Willetts, the Morrisons, and the Gateses to attend the World Missionary Conference in Edinburgh, Scotland. Gates was asked to study Disciples origins and to take time to study at the University of Berlin (1910-1911). He was also instructed to purchase volumes for the Divinity House library, but just before the trip (May 21, 1910) Gates wrote to E. S. Ames, a member of the Board of Trustees of the House, asking

that they pay me in full the amount due me by June 1st, both the sums due me from last year's collections now in possession of the treasurer, and the amount due on salary since Jan. 1st. That they arrange to pay me regularly after June 1st, either thirty or sixty days apart. It will prove pretty embarrassing in a strange land not to know when I am going to get any money to meet expenses. ...

Gates went on to say that he had to borrow money constantly and that it was getting to be an embarrassment to him. The note is slightly truculent and challenging. We assume he got the needed funds. He got back from Scotland and Germany bringing rare volumes needed for his research; a part of the dream of 1900 had come true for Gates. But soon the dream turned into a nightmare. Accounts came due and a time of turmoil and tribulation ensued. Records seem to indicate a "conflict over several personalities."^1

Gates continued his teaching

Gates continued to teach church history at the University until 1915, and he had a contract with Disciples Divinity House. During this period he wrote a sermon for a collective volume by faculty members, a chapter on "The Development of Modern Christianity," and one on "Roman Catholic Modernism." This last, in 1917, for the 20th Anniversary of the Campbell Institute, was his last scholarly work for the Disciples.

His patience had run out. Gates felt the Board of the Divinity House was callous and unchristian in their treatment of him. Following the expiration of his contract Gates sent the Board an ultimatum, and despite his ardent plea nothing happened except that a new contract was made for two years. But this time Gates demanded a showdown on the issues—the nature and destiny of Disciples Divinity House itself and his future with the enterprise. It is clear from the records that there was a difference of philosophy among those involved. Gates's final break with the House and Disciples came in April 1917.

Gates and his wife leave the Hyde Park Church

On Sunday April 8, 1917, Gates and his second wife, Nell, joined the

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^1 W. B. Blakemore, The Quest for Intelligence in Ministry, 1970.
University Congregational Church (now part of The United Church of Hyde Park). By this act Dr. Gates repudiated the Disciples of Christ, the Disciples Divinity House, the Hyde Park Church of Christ, and a promising career in church history and the Disciples in particular.

He had gotten nowhere in academia, remaining in the instructoral and assistant ranks, and there seemed no hope of his advancement to tenure, though he had all the credentials constituted by degrees and publications. He was forty-seven years old, and had hoped to do a major study of the unity movements in history. Gates could claim that he had done yeoman's work and deserved recognition, at least among the Disciples, but recognition was not to come. Errett Gates never again produced anything that looked like scholarship. Instead, he became a lawyer for Armour and Company for the next seventeen years, dealing with Workmen's Compensation and unemployment investigations. Though he joined the Congregationalists, he showed no interest in the life of the local congregation; he served on no committees and taught no classes, and had nothing to do with administration. Neither was there participation on the part of his wife Nell.

In 1929 Gates withdrew from the church, and three years later his wife did likewise. We do not know what his religious status was after 1929. Only once more did he speak to the Disciples. At the time of the founding of the Disciples Historical Society in 1943 he wrote a brief piece that showed a hint of bitterness. Gates had originally suggested the idea of a historical society in 1901. Such are the ironies of history.

Gates was married three times, first to LuLu Tyler from whom he was divorced about 1904. On March 5, 1905 he married Nell Seass of Arthur, Illinois. This too ended in divorce about 1925, and later he married Lucille Baule, who died in 1974. Two children, one each from the first two wives, were Tyler and Elizabeth Errett. For one year, in 1912, Tyler is shown as a member of University Church. After the breakup of the second marriage, Nell relocated to Boston but eventually returned to Chicago and rejoined University Church in 1930. This second marriage was a stormy one; they lived apart several times during the 1920s. Perhaps the marital problems did not bode well for Gates within the religious community. A relative of Lucille Baule has described Gates as formal and rigid; he almost always wore three-piece suits.

Errett Gates died on May 31, 1951 in Evangelical Hospital and lies buried in Fairmont Cemetery on a lovely hillside in western Cook County at Willow Springs. May God grant him rest and peace at last.

Portions of this chapter were originally published in the Disciple's journal, Discipliana.
EDWARD SCRIBNER AMES, 1900-1940

Edward Scribner Ames and his wife were among the thirty-two original members of the Hyde Park Church. Then following the granting of his Ph. D. at the University, an instructorship in both the Disciples Divinity House and in the philosophy department of the University, he accepted a professorship in the department of philosophy and pedagogy at Butler College, Indianapolis, Indiana in 1897. When he returned to Chicago to teach during the summer of 1900, he had no notion that he would be offered the pastorate of the church and a permanent position with the University.

My interests naturally led to specialization in the psychology and philosophy of religion while also giving courses in psychology, ethics, logic and the history of philosophy.¹

E. S. Ames Named Third Minister

But his primary position was with the church, and it was not long before a new era for the church began. The congregation did not feel that his two jobs restricted his effectiveness; rather they found that his association with the University "contributed a flow of intellectual life into the church which paralleled and enriched its religious activities."²

Edward Ames was born in Eau Claire, Wisconsin, on April 21, 1870, the youngest of four children of Lucius Bowles and Adaline (Scribner) Ames. His father, originally from New England, a shoemaker and singing teacher, moved frequently and while in West Rupert, Vermont, became acquainted with the Disciples of Christ denomination. After joining that congregation he became their pastor.

He found in the views of Alexander Campbell and other Disciple leaders a refreshing freedom from creeds and sectarianism, and he caught the passion for union among all Christians. He welcomed the idea of understanding the Bible in a commonsense way, without the need of an emotional conversion.³

² W. E. Garrison, Through a Half Century.
³ E. S. Ames, Beyond Theology.
The family moved frequently while Lucius Ames preached for short periods. Midwestern relatives encouraged the move to Wisconsin following the end of the Civil War. There were also relatives in Chicago where the family visited from time to time. Edward Ames became a member of a Disciples church after his twelfth birthday in the little village where his father was the minister. When he was fifteen the family moved to Des Moines, Iowa, so that he and his sister could attend Drake University. In five years he finished the college courses and had spent one year in the graduate program receiving the B. A. degree in 1889 and the M. A. in 1891. His decision to pursue some form of religious vocation was made following a visit to his father in Prairie City, Iowa, where he had taken a church position. Finding his father ill he agreed to preach for him the following day. This experience led to other requests from churches nearby, and in June 1890 he was ordained by his father. "Yet it was not until ten years later," he said, that he "thought of himself as a minister, and many events intervened."^4

Ames Goes to Graduate School

Edward Ames decided to further his theological training in the east. At Drake he had taken courses in church history, Greek and Hebrew with the thought of a career in either teaching or the ministry. He couldn't decide whether to go to Harvard or to Yale. He finally chose Yale because he thought it was less radical than Harvard. A B. D. was earned at Yale in 1892 where he continued as a graduate student in its philosophy department another two years.

In July of 1891 he had become engaged "to the slip of a girl [he] had met three years before when soliciting her mother to become a member of the circulating library association." He and Mabel Van Meter, a fellow student at Drake, were married on July 6, 1893. Eventually there were four children: Van Meter, Damaris, Adelaide, and Miriam, who was later called "Polly."

In the summer of 1894 Dr. Harper, president of the University of Chicago, offered Ames a fellowship in the department of philosophy. He accepted and finished his doctoral thesis in 1895. Following his associations in Chicago and his teaching in Indianapolis, Dr. Ames was invited to teach some courses in philosophy at the University of Chicago. This was the summer of 1900 and at the time he had planned to return to Butler College in the fall. It came as a great surprise to him when the Hyde Park Church offered him the position as their pastor. He accepted in the hope that there would be an opportunity for him to continue his teaching at the University.

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^4 Ibid.
Dr. Ames Begins a Forty Year Ministry

And so Dr. Ames began his ministry with the Hyde Park Church on October 1, 1900, and it was not long before a series of experiments commenced. The curiously shaped building was ideally situated near the University and constructed in such a way as to invite new ideas. People called it a "pill-box," a "cheese-box," the "mouse-trap," and even a "doghouse." W. E. Garrison noted later that

The little church had an unconventional charm of its own. People did not laugh at it; they smiled, and wondered. An architectural kinship has been noted between it and the tiny 6th century church (original tomb) of Galla Placidia in Ravenna, but this, one suspects, may be ex post facto discovery. Actually, there was more resemblance externally to Alexander Campbell's octagonal study at Bethany, and more spiritual kinship, too.5

That little building had been dedicated on the last day of December in 1899 at a cost of $7,000 with a debt of $2,000. That situation was a warning to the congregation, because as the history of the church unfolded, it became clear that whatever they wanted—be it an organ, a new building, whatever—Dr. Ames insisted that the money for it should be raised first. And so this new ministry began in their own building but on property owned by the Disciples Divinity House.

W. E. Garrison, in his report in 1944, noted that "Various cultural and social interests related to a broadly inclusive concept of religion found a place in the church's program." In January of 1901 W. D. MacClintock began a series of ten lectures on "Literature and Religion." There were many kinds of classes and clubs which prospered: a dramatic club, a women's society, a young people's club, and a library of "carefully selected books." The Wranglers—an outgrowth of the

5 W. E. Garrison, Through Half a Century.
Christian Endeavor Society—organized on June 6, 1904 to promote the social and religious interests of the youth of the church, was the earliest established group in the church.

The curriculum of the Sunday school was re-studied and reconstructed to include a wide range of materials basic to an understanding of religion as well as a study of the Bible in the light of modern scholarship—and all this when the now familiar developments of "religious education" were still in the future.6

In fact, during this time a critical examination was made of all early religious customs. If they did not meet their current need, they were thrown out or revised. Many Protestant churches at that time held both a Sunday morning and a Sunday evening service as well as a Wednesday night prayer meeting. Dr. Ames found that most of his congregation simply stayed away from the extra meetings so he instituted instead a 5:30 p. m. vesper service on Sundays while Wednesday prayer meetings gave way to an evening event of a social, musical, or educational nature.

The Christian Messenger begins in 1905

In October 1905 the first issue of the The Hyde Park Christian Mes-senger was made available by a church publishing house with a few pages at the beginning about the local congregation. The rest of the pages contained information regarding other Disciples churches, religious bodies in general, and ads from local merchants. The cost to the advertisers paid for the publication, but the local congregation was limited in the space available to them. It would, however, be many years before this arrangement was discontinued.

First called the Hyde Park Church of Christ, it changed its name in 1905 to the Hyde Park Church of the Disciples and in 1911 to the Hyde Park Church of the Disciples of Christ. The early organization of the church showed the use of elders, deacons, and (later) deaconesses. Elders were elected for life or until they removed from the community. The first was W. D. MacClintock. By 1905 Herbert L. Willett, Errett Gates (the first two ministers), and Oliver W. Stewart had been added. Early records list Miss Emma V. Miller as organist and choir director; they had neither an organ nor a choir at that time although in the initial years there had been a volunteer choir. Miss Miller played the piano and a male quartette provided the special music. The tenor, Kinter Berkebile, who had joined the church in 1904, had aspirations to sing with the opera.

6 Ibid.
Church Begins Admitting Members from Other Denominations

In 1903, the church, in its plea for church union, quietly began admitting members of other denominations. These unimmersed persons were listed in the directories as "members of the congregation." In a technical sense only those who had been baptized by immersion were members of the church, but there was seldom any mention of the difference. Dr. Ames, writing in the Twenty-fifth Anniversary booklet, noted:

Probably the most significant achievement of the church has been its promotion of Christian Union in the local congregation. The Disciples of Christ came into being as a religious body in a great movement for religious liberty and union at the beginning of the nineteenth century....The practical results were most satisfactory. Persons from various religious denominations united here. Families heretofore separated over religion came together in this fellowship. And many persons discovered in this church an opportunity to live intellectually in the modern world and to be consistently religious.

Finally in May of 1919, at Dr. Ames's suggestion, with the unanimous approval of the Official Board, a resolution was passed (it was reported, "with enthusiasm") recognizing those unimmersed members of the congregation as members of the church.

It also provided that hereafter persons from other churches and those coming on confession of faith might be received as members of the church with or without baptism, according to their personal conviction and preference. Baptism is not discarded by this action, but it is made optional.7

Always on the Edge of Controversy

From its beginning the Hyde Park Church was always on the edge of controversy. Dr. Ames was becoming known as a philosopher and a pragmatist whose idea of God was different from that of conservatives. The church's reputation among critics as well as admirers would furnish material for a book, for articles and for discussions at conventions. The matter of "open membership" was one of the issues.

"Fortunately," Dr. Ames said in his sermon on "The Mission of the Disciples of Christ" delivered in the church on September 7, 1902, "the communion service has never been involved in controversy, and it has been conspicuous chiefly because [it

7 Ames, Twenty-fifth Anniversary.
is] observed every Sunday." He goes on to say:

The Disciples have never practiced closed communion, but have encouraged members of all churches to participate with them. In this service more than anywhere else they cultivate the attitude of mind and heart, through which alone the true union of Christians is possible.

But even while holding weekly communion services the Hyde Park Church, recognizing that not all of their constituency came from a Disciples background, offered communion at the end of the service after a musical interlude so that those who did not want to participate could leave. In 1905 communion was moved to 10:30 a.m. with the "sermon service" at eleven and Sunday School at 12:15. This practice continued throughout Dr. Ames's ministry and into the later pastorates until 1967, when Charles Bayer suggested that it be made part of the service, even if not held every week. Early records show that communion was never fully attended by the congregation—usually not more than twenty-five percent participated, no matter how it was arranged.

Dr. Ames published an article on "Disciples, Baptism, and Union" in the Christian Evangelist, May 26, 1938, in which he talked about beliefs and dogmas.

The Disciples set out to discard creeds, but they did not make a clean sweep. Creeds are not just theological doctrines, but they are doctrines to which conformity is required. Loose pieces of the old creeds floated along with the Disciples, but they were held as private opinions and were not prejudicial to church membership....The great variation of opinions among Disciples is significant of the wide break they made with traditional Protestantism.

W. E. Garrison, in writing about the first fifty years of the church, connected its generosity to its interest in "the making of a wholesome life for an individual or a community." Out of this process came the famous statement attributed to Dr. Ames:

This church practices union; has no creed; seeks to make religion as intelligent as science, as appealing as art, as vital as the day's work, as intimate as home, as inspiring as love.

The Sarvises are the Church's First Missionaries

Missions, from the first years of the church, were always considered an important part of the work of the Hyde Park Church. From 1899 it had led all the Chicago Disciples churches in missionary offerings. In 1919 the church, which at that time had 300 members, raised a total
budget of $8,000 with almost half going to outside causes. Foreign missions were given high priority; even this stance caused contention with the Disciple denomination. Sixteen "living links" or "missionary members," most in the Orient—China, Japan, the Philippines, and India, were supported in 1923. The first of the church's missionary partners, Mr. and Mrs. Guy Sarvis, were members of the church and interested in going to China to teach. After the Boxer Rebellion of 1900, a new China was born and "an extensive modern system of public instruction was inaugurated....The young Chinese turned their faces toward the West and its culture." 

The church raised $1,200 in 1911 to support this work in a year when its total budget was not $3,000. Following the Sarvises' departure and the commencement of their work in Nanking, the debates began since the Sarvises had gone to the Orient under the auspices of the Disciples Foreign Missionary Society, although paid by the Hyde Park Church as its "living link."

Conservative Disciple papers and individuals began to lift their eyebrows as soon as this living link plan was announced. Was not Mr. Sarvis a member of the church in Hyde Park? Would he not be tainted with the unsound ideas and practices of this church? Did not the Missionary Society become involved with these questionable things by accepting this arrangement?

Old Controversies Are Still Alive

The basis for their objections was their old quarrel about the church practicing "open membership." But now that it appeared that the Missionary Society was in league with the church, new worries arose. The Society depended on contributions from all its member congregations, most of whom could not condone the acceptance of unimmersed people as members. The objections, after being aired in the conservative Christian Standard, published in Cincinnati, were taken to the National Convention meeting in Louisville, Kentucky, in October 1911. One faction moved that the Sarvises be removed from their living-link status with the Chicago church. In support of this motion other heretical statements by Dr. Ames were presented. Quotes from Ames's book, The Divinity of Christ, especially the chapter "The Empirical View of Jesus," were attacked. (There were many orders for this book after that harangue.) The motion was ruled out of order. In the end the church withdrew its "living-link" connection with Mr. and Mrs. Sarvis while continuing to support them. The reactionary Standard, however, would not drop the issue and several weeks later published the statement "that another sinister victory had been won by the Hyde Park Church, since the only

8 Ames, Beyond Theology.

9 Ibid.
change, after all the excitement, was the elimination of the words 'living link.'"

Local Mission Work

But eighty percent of the missionary funds went to work in the United States. Perhaps the first mission work which the congregation conducted was in the Woodlawn community south of the Midway. In April 1904 a program was begun at the Ryder Memorial Church, 64th Street and Kimbark Avenue, Sunday afternoons, with a school followed by a vesper service. A month later fifty people were participating and it was decided to continue this service on a permanent basis.

Other money matters were often on the minds of the congregation. During the annual meeting in 1905 the church voted to raise $4,000 to pay off its indebtedness on the church building and to contribute $2,000 to the Disciples Divinity House. In less than a month $5,000 had been contributed. In March of 1906 offerings were no longer received by "passing the plates." Instead, a collection box was placed in the vestibule for a trial period of three months. It has been reported that Dr. Ames felt the noise and commotion accompanying this act was disruptive to the sense of worship, which he hoped to convey. By the end of the summer the congregation voted to continue this method of receiving monies. Later a visitor's book was also placed at the entrance to the sanctuary.

The Place of Women in the Early Church

During those early days few women were given positions in either the church or denominational organization and only unmarried ladies were listed with their given names in the church directories and newsletters. One exception was Albertina Allen Forrest, charter member of the church and a University woman. She was a charter member and secretary-treasurer of The Campbell Institute for four decades.

Chartered in 1896 the Institute had three purposes:

1. To encourage and keep alive a scholarly spirit and to enable its members to help each other to a riper scholarship by the free discussion of vital problems;

2. To promote quiet self-culture and the development of a higher spirituality among the members and among the churches with which they shall come in contact;

3. To encourage positive productive work with a view to making contributions of permanent value to the literature and thought of the Disciples of Christ.10

One other church member, Mrs. Oliver W. Stewart, was always listed

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10 Samuel C. Pearson, "The Campbell Institute," The Disciples Divinity House of the University of Chicago (Spring, 1994, Vol. 64, No. 1).
as Ella Seass Stewart. She was very active with women’s suffrage issues and went around the country delivering speeches on the subject. In 1908 she was president, for the third time, of the Illinois Equal Suffrage Association and 1907 named a trustee of Eureka College. One of her sisters was Nell, married to Errett Gates. From 1924-1926 Ella was the administrator of the Church House (the educational building north of the sanctuary) where she managed its activities and the weekly Sunday noon and Friday night dinners.

With its varied activities and its pronouncements regarding unity, its form for communion, and in other matters, the church worked toward a larger identification with the neighborhood and the city. Wednesday evening lectures were devoted to community problems. In December 1907, Dr. Ames challenged the congregation to become more active in civic affairs.

Dr. Ames Describes the First Church

The membership continued to grow. As early as July 1908 there was a need for a larger building. The little brick church could accommodate 250 people. Dr. Ames, writing in his autobiography, Beyond Theology, described the interior of the structure this way:

Though equipped with opera chairs, it had a warmth and attractiveness greatly appreciated by the small congregation. There were three little side rooms which lent themselves to a marvelous variety of uses as classrooms, or as dressing rooms for baptisms or dramatics. One was also a kitchen, and the larger one at the back, shut off on occasion by folding doors, was the library, committee room, and meeting place for the women’s societies, the Society of Christian Endeavor, and the midweek prayer meeting. But most surprising of all was the way in which the main part of the church could be transformed for church dinners, bazaars, and parties. The chairs were piled high in the wings, and for dinners the long plain board tables were brought out of storage from the basement, their homeliness covered up with borrowed tablecloths and flowers. The whole procedure made occasion for friendly co-operation, especially the use of the opera chairs at dinners. The art of sitting straight up to a table in a chair that slants back is something in itself, but there was also fun in getting several persons to learn to adjust themselves in a row of such chairs fastened firmly together. If one person wanted to get in or out of his seat, all the others had to do the same.
These things were conducive to democracy and to good fellowship. Rich and poor, wise and simple, met on a common level on weekday occasions as well as on Sunday morning. Of course some people couldn't "take it," and therefore that building, as well as the preaching, had a selective function and was a real test of devotion and loyalty to the cause. Although there was some initiative towards the matter of a new building, others felt it was "important to proceed carefully and wisely"\(^{11}\)

even as they acknowledged that a larger structure was necessary and should be built within the coming five years or less. Every member was encouraged to interest their friends and neighbors to attend the services and meetings. By 1912, 203 persons had become members—a gain of twenty-eight during the previous year. At that time Dr. Ames promised that he would pursue the matter if the congregation would fill the church for six consecutive Sundays.

**The Music of the Church**

In order to keep the momentum going, Thomas N. MacBurney was hired as soloist with Mrs. MacBurney, a soprano, also singing duets with her husband. In 1913 Miss Agnes Lapham was secured to play the piano and organ—all in the hope that good music would attract more people.

Dr. Ames continued, in his autobiography, to note that

It was difficult to develop an entirely satisfactory order of service in the circumstances in which we had to work in that little building. We had an old-fashioned reed organ, but we usually had an organist sufficiently superior to the instrument to compensate greatly. The names of the singers in the mixed quartet changed often in the first years, but they were always the best we could get. Sunday afternoons were often given over to musicals. On November 22, 1914, Miss Lapham borrowed a Steinway grand piano, and an attractive program was planned. The MacBurneys and Lon P. Payne sang solos and numbers together from Verdi, Kahn, and MacDowell. It was reported that a full house was enjoying the performance when in the middle of the program, while Mrs. Louise Harrison Slade was singing Campion's "The Ninety and Nine," the floor began to settle. Her rich contralto voice was new to the audience and

\(^{11}\) *Messenger*, July 1908.
all were in wrapt attention. Then something happened. It wasn't much but it was one of those little things which sends a shudder through you and gives you a creepy feeling. The floor...seemed to give and sink and then find its foundation again. Fortunately Mrs. Slade continued to sing and the good self-control of the audience prevented a panic. Only a few left but after a hasty examination of the building it seemed best to dismiss the audience. Mrs. Slade most graciously agreed to come at a later date for a similar program and everyone went away with enthusiasm for the numbers they had heard but disappointed over the interruption of the program.\(^\text{12}\)

Workmen were called to inspect the building on Monday morning and found that some added supports could make the floor secure. The repairs were ordered to be done immediately so that the building could be ready for use the following Sunday.

**Dr. Ames's Sermon Topics**

Dr. Ames's sermons reflected his interest in what he called "the nature of religion." Some theological questions he explored dealt with the subjects of God, prayer, salvation, the divinity of Christ, the religious nature of humanity, and the perplexities of faith. His sermons were delivered in an easy to understand manner, without dramatics. When he came to the Hyde Park Church it was "with the conviction that religion should be intelligent and that it was important to have ideas about important religious matters which could be clearly stated and circulated."\(^\text{13}\)

He once wrote that sermons were probably more important to the preacher than to anyone else. It was in preparing a sermon that he could "formulate his ideas and convictions about religion into a working set of principles to guide his own thought and work..., and however important the sermons are to the preacher himself, he is likely to exaggerate their value for the life of the church."\(^\text{14}\) He stressed that just as important were the friendships formed, the education of children, and personal contacts made.

In 1914, plans for three proposed buildings for both the Disciples Divinity House and the church were drawn up by the Architectural firm of Holzman and Hunt. Originally, the group was all to face 57th Street with the sanctuary at the west end and a lecture hall on the east. The need for a new building for the congregation became more obvious as each month went by. But with World War I beginning to draw on resources, the cost of building materials rose, and plans for construction

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\(^\text{12}\) *The Messenger, November 1914.*

\(^\text{13}\) Ames, *Beyond Theology.*

\(^\text{14}\) Ibid.
were abandoned. By September 1919, however, the roof leaked, the carpets were badly worn, the opera seats were loose, and the Sunday school's allotted space was inadequate.

The Church Loses Two Young Men in the War

The war in Europe ended but not without the loss of the lives of two of the church's young men: John Rogers, who had served with the Y. M. C. A., and Fryar Hutchinson. Fryar had grown up in the church, the younger son of Edward and Annie (Fryar) Hutchinson. After the U. S. entered the War he enlisted in the Marine Corps as soon as he turned seventeen. Following months in training he was sent to France in June 1918 and was killed in the final month of the war during the Meuse-Argonne offensive. The windows over the south chancel are in his memory.

Gladys Finn Remembers

Many years later Gladys Finn, who had been a member of the church since 1917, was asked to talk about her memories of that earlier time in the little church. It is best told by Gladys herself.

I arrived in Chicago May 29, 1917....Before I left home the minister of our so-called "Christian Church"...asked me where we'd be living in Chicago. I told him we'd live near my aunt in the University neighborhood, in Hyde Park. "Oh, that's too bad," he said, "for there's no Christian Church in that neighborhood. You'll have to go to Dr. Kindred's church in Englewood," adding, "of course there's Dr. Ames's little church in Hyde Park, but you wouldn't like that." ...My sister, who traveled for a living, came to spend [a] week-end with me [in the fall] and I told her of my decision [to join the Baptist Church]. She said, "Of course you'll do as you please, but I'm going to join Dr. Ames's church." ...I had seen the little church on my way to work, on the corner of 57th Street and University Avenue (where the present church stands), but I hadn't given it a thought. But my sister insisted that I go with her the following Sunday.

I went, and was I impressed! We were met at the front steps by a man in a frock coat. [This was Kinter Berkebile.] ... Inside I was amazed, not only at the compactness, but by the furniture. Instead of church pews there were folding seats, as in a movie theatre. But up front was the most impressive minister I had ever seen, also in a frock coat! By the side of the pulpit was a small table
University Church: The First One Hundred Years

with a slender vase and in it a single calla lily. I don’t remember a single word that was said, but I joined the church the next Sunday.\(^{15}\)

Fred and Ione Wise Arrive in Hyde Park

B. Fred and Ione Wise first visited the church in the fall of 1919 and later they accepted positions on the staff. In 1985, Ione was asked to put down her memories of that early day.

Fred’s experience from childhood had been in a Presbyterian church, and mine was in a Baptist church, to which my family was very loyal. People from Hyde Park Baptist Church and from the Presbyterian Church were wonderfully cordial to us and eager for us to join them, but Fred had come to know Dr. Ames and University Church, at least by hearsay, and he wanted us to go there for a little while—just for acquaintance sake. That short visit resulted in fifty-five years of devoted interest, work and play. University Church came to play the most important part in our lives.

The church was so small—smaller than any church we had ever known, in fact. Maybe that gave it a closeness that it would not otherwise have had. Also, what it lacked in numbers [295 members] it made up in intellect and special interests.

Dr. Ames was different from any minister we had known. He spoke simply and directly and never in any way dramatically. It was more like a classroom lecture than the kind of preaching we were used to, and we enjoyed the fact that no subject was taboo, but always there was a religious emphasis. His sermons were both intellectual and inspiring. The music was provided by Mr. and Mrs. Thomas Noble MacBurney, usually a duet and a solo. There were church school classes meeting in different corners of the room and an addition beyond folding doors for beginning children. Before long I was in charge of that group, and I continued that job for years on end.

Church Celebrates First Twenty-five Years

Ione Wise continued by telling about the anniversary dinner in October 1919, which was held in the Cooper-Carlton Hotel (where the

\(^{15}\) Gladys Finn, Anniversary Dinner, October 1984.
Del Prado now stands). When the Wises arrived they discovered that everyone was dressed in formal or semi-formal dinner dress, and the newest people in the congregation were seated the farthest from the podium. To them it was most revealing. Ione continued,

We could see, though not feel, the closeness of the friendship in the group. We marvelled at the level of their interest. The printed program, complete with a history of the old church, the list of activities and individual pictures of the officers, was provided through the kindness of Mr. [O. B.] Holloway."

It soon became clear, as the church began its second twenty-five years, that Dr. Ames wanted a quartette to take the place of the MacBurneys. Mr. Berkebile, who was chairman of the music committee, dismissed the couple and made arrangements to hire a quartette. Fred Wise became the tenor and the director and continued to direct the music program of the church for forty years.

Church Installs a Choralcelo

After several delays, a remarkable new musical instrument, the choralcelo, was installed in the church in February of 1920, at a cost of $6,500. Described as having a console resembling that of a pipe organ, its tones were produced by vibrations of strings, rods, and pipes which were controlled by electromagnets. Invented in 1889 by Melvin L. Severy in collaboration with George B. Sinclair, it received further development by Wilbur E. Farrington in 1905. When it was finally in place, it added a quality to the services which the Baldwin piano could not produce. A gift to the congregation by Mrs. George Herbert Jones (Myrtilla Colbert), it was the first church in the Chicago area to make use of this instrument. In the beginning it was played by Agnes Lapham, who had been the pianist, but by 1922 Hazel Atherton Quinney was hired and continued as organist, par excellence for fifty-four years, retiring in 1976.

Church Makes Plans for New Building

In the meantime the architects continued to work on the plans for the new building for the Divinity House and the Church. An agreement had been reached in 1917 between the House and the Church. The House would lease the corner lot for ninety-nine years at a dollar a year with the stipulation that the church would provide at least $50,000 for its building by 1923 and allow the Divinity House to use it as a Chapel. In 1920 a drive began to raise $200,000; by the middle of that year it had collected $154,700 in pledges with the funds to be paid out between 1921 and 1924. By the fall of 1920 they were still short. A special drive during the last two months of the year included printing the names of those who had subscribed in the Messenger and sending
letters to everyone for a pledge or a larger pledge. With $30,000 still needed, Dr. Ames wrote that if that amount was not received by year's end, all pledges would be voided. He did not intend to resort to public appeals or theatricals. As the last hours of the drive concluded the final dollars were guaranteed. The church celebrated at its New Year's eve party by renaming itself The University Church of Disciples of Christ. W. D. MacClintock suggested this was a better designation of its location (many Disciple churches are given the name of the street upon which they reside) and its relation with the Divinity House and the University.

Church has a New Name and Hires New Architects

Early in 1921 a building committee was appointed and new architects engaged. Howard Van Doren Shaw designed the building with the assistance of another eminent architect, Henry K. Holsman, a member of the church. The building would have a dining room with classrooms and offices on the first floor and an assembly hall on the second floor. An ample library, complete with fireplace to be used also as a club room, would be included.

The Divinity House agreed to transfer the west ninety feet of its lot on 57th Street and 150 feet along University Avenue to the church following the church's payment of $25,000. The Church House for the Sunday school and social rooms would be constructed on the north fifty feet with the church on the corner of 57th and University. Bids for contractors were sent out in May 1922. Since 1908 Dr. Ames and his family had been spending many summers in their cabin in Pentwater, Michigan, on the shores of Lake Michigan. Called "Campbell Park" after Alexander Campbell, one of the early founders of the denomination, it attracted other members of the church who built summer homes there, including the first three ministers of the church. Often Dr. Ames would write letters to "his flock" while on vacation which were printed in The Messenger. The one he wrote in August 1922 dealt with building plans for the new church.

We are about to begin building the new church, but it will still be "little" for most of us....It will seat five hundred comfortably and six hundred by crowding....If it should prove to be as some think likely, that the new building will be filled from the day it is dedicated, that would only be a kind of comforting compensation for all the years when many persons passed us by and left some seats vacant....[The old church] will always be dear to us. We feel a real affection for it and we do not want to lose that sense of its intimacy and hospitality.
Church Sets Final Plans for New Building

With the final plans in place the Official Board decided to go ahead and build the sanctuary first in the hope that an extra $25,000 or $30,000 could be raised to cover additional expenses to construct the "Church House" or Sunday school building in the spring. While construction was going on, the old church would be moved to the east end of the lot for use until the new building was ready. The final costs for everything showed that the lot cost $25,000; the architects' fees were $15,000; the sanctuary building about $100,000; and the Church House about $90,000. The Official Board felt that the sanctuary (they called it the "Chapel") should be constructed first because its cost was within the amount already subscribed, it makes a good architectural component and is prominently located on the corner, it will reach more people allowing the congregation to develop its membership, and the upkeep will probably be less than for the educational wing.

B. Fred Wise Begins work with the Church

At the Anniversary Dinner, held again in the Cooper-Carlton Hotel, Fred Wise was in charge of the program. He had begun his work with the church in September as the Director of Social Work (the fellowship programs of the church). Half his time was devoted to this while the rest was given over to music. He had come to the church position with experience as Secretary of Religious Work at the Hyde Park Y. M. C. A. He was a graduate of Parsons College in Iowa and had studied towards his Master's degree at the University of Chicago. Wise had been a voice pupil of Thomas MacBurney. Since 1920 he had also served as Superintendent of the Sunday school.

Cornerstone is Laid

On Sunday afternoon, November 4, the cornerstone of the new Church was laid with a very impressive service. Those on the program were: Dr. [W. E.] Garrison, Dr. [Charles] Gilkey of the Baptist Church, Professor [W. D.] MacClintock, Dr. [Herbert L.] Willett and Dr. [E. S.] Ames. Miss Helena Gavin wrote a beautiful poem for the occasion.16

Miss Gavin's poem:

Triumphant builders, shaping steel and stone
Along the highroads of Trade's restless piles.
Raise nobler walls, where other pathways go.
The trails still gleam where myriad feet have won
To some clear upland of unfailing life;
A far-off radiant city glimmers still.

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16 The Messenger, November 1922.
Where Joy may triumph,  
leaving care and strife.
Unfathomed Love, whose  
saving sweetness shone  
In fullest splendor, once, in  
human eyes,  
How many thousand naves  
and spires have sung  
To Thee! To Thee the newer  
temples rise.
Grave priests who guarded  
ancient altar fires,  
And knights of Truth, adventuring undismayed,  
Waylaying evil and releasing  
life,—
Our fathers! In your name a  
stone is laid.
O brothers yet unborn, whose  
hearts shall read  
The word our faith has  
wrought in lasting stone,
Treasure this message of our  
soaring dreams,  
And build a greater temple  
with your own!

Helena Gavin.17

Professor MacClintock addressed the group and announced  
that an additional $25,000 had been promised, making it possible to  
proceed with the construction of the Church House. Mrs. Myrtilla Colbert Jones was the largest single donor of the building fund, a fact which had been made known in October at the Anniversary Dinner. This announcement "was greeted by the whole company standing and cheering [her] with gratitude and appreciation."18

Mrs. Jones was the daughter of Elias Colbert, born in England and brought to the United States in 1857 as an infant after the death of her mother. Colbert was a journalist who wrote a good history of Chicago's early days. Mrs. Jones shared her father's interests in science and astronomy. The $120,000 gift was from her own fortune inherited from her father, not from her husband's association with the Inland Steel Corporation.

She was introduced to the church by a friend who brought her to a series of lectures by Dr. Ames. Although an Anglican she sought in theosophy something to more adequately meet both her practical mind and a deeply religious spirit. Joining the church in 1919 she soon pledged her money to help in its building campaign, and she purchased the choralceto too. Mrs. Jones lived to see the congregation established in its new facilities and its plans for the installation of the Skinner organ. After her death on February 3, 1928, Dr. Ames said of her:

She had a great capacity for friendship with those whom she chose for the inner circle of her companionship. It made little difference to her what were the outward circumstances of their life.Whatever their station, she was sensitive to the inner life of the mind and soul of her friends and met them at that level so naturally and sincerely that

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17 The Messenger, December 1922.  
18 The Messenger, October 1922.
they felt no sense of any superficial differences.  

The Church Looks at Social Service Projects

As the new year of 1923 began, the Social Service Council was reactivated as a means for gathering and distributing information concerning social agencies on the south side. This came as an outgrowth of some work which had been done the previous Thanksgiving when the Sunday school sent baskets of food to families served by Fellowship House, West 33rd Place. Mrs. Sallie Allen Davis, member of the church and its Woman's Club, was head resident of this settlement house. The church had been supporting this agency for some time. The church also supported the local Hyde Park Neighborhood Club whose first director of activities for girls was Zelma Davidson, a member of the church since 1901. In 1912 Miss Davidson had given such a convincing account of the work of the center that a number of people not only gave their money but also volunteered their time to assist her in its work.

By March the congregation and the neighborhood could begin to envision what the new church structure was going to look like. The outer walls had reached about full height, and the roof was to go on within the next two to three weeks. However, no provision had been made to install a musical instrument nor were there plans for the furnishings in the Church House. There was a need for several thousands of dollars more which the congregation hoped to have by the time of dedication. By summer, it was decided not to purchase a permanent pipe organ immediately but to install instead a smaller instrument. As the day of the dedication grew closer a Gratian organ with a beautiful tone was ordered; more stops could be added later.

Excitement was high as final plans were formed around the dedication of the new building, set for the first Sunday in October. As it turned out this was also the twenty-ninth anniversary of the founding of the Hyde Park Church. Coincidentally, Rosalie Hall at 57th and Harper Avenue, which had been one of the congregation's early homes, was torn down that year, and the little brick church would soon be demolished too. That "squat gothic," as Sam MacClintock called it, had served them for twenty-four years.

An article in the July 1923 Messenger wondered, "It would be interesting to be able to look into the future and see how long the new building will stand. The walls are two and a half feet thick and of stone all the way through...." Former members were already making plans to attend the dedication, and it was further noted in the July Messenger that "Not a few of them feel a peculiar satisfaction in the fact that the church has succeeded so well and is able now to give very substantial evidence of the vitality of its message and its spirit."

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19 The Messenger, February 1928.
The Official Board and the membership felt that it was the beginning of what they hoped would be a splendid era of development in the religious life of the church. Of course they were hoping for new members; after all the sanctuary would seat twice as many as the little church. Every department was encouraged to begin thinking about an enlargement of their program and a deeper spirit to its work. They suggested that education for adults would not be limited to one hour before the worship service and therefore that department should rightfully be called "the church school." They talked about dances, "theoretically convinced that religion has been too somber," and about dramatics. They planned for a greater number of children in the education program.

The Dedication of the New Church Building

People came from New York, Cleveland, and Los Angeles plus a number of closer places to participate in the dedication of the new building on Sunday October 7, 1923 and continuing through that week. The congregation, now called "The University Church of Disciples of Christ," celebrated a new beginning. "A memorable day in the life of the Church" began at 10:15 a.m. with the Communion Service in the little brick church for the last time. The meeting room was full, and Dr. James Harvey Garrison (W. E. Garrison's father and part of the liberal wing of the Christian Church), Herbert Lockwood Willett (the church's first minister), and William Darnall MacClintock (an English professor at the University of Chicago and one of the founders of the church), were on the platform.

Dr. Edward Scribner Ames, the present minister, presided at the table. Following communion the congregation processed to the new building, singing as they went. A little after 11 a.m., when the new sanctuary was filled and many turned away, Dr. Ames conducted the first service including the dedication of this building. It was reported that "Dr. Willett preached an impressive sermon on 'Beauty and Strength.'"

Appropriate music was furnished by Fred Wise and his group of singers, and Hazel Quinney was at the organ. It was a great satisfaction to the congregation that the church was consecrated with no debt and no appeal for funds on that special day.

Two other services had been planned for the remainder of the day: President of the University, E. D. Burton, spoke Sunday afternoon to another full house on the subject of "The Church and Education" and Mrs. Louise Harrison Slade sang. An evening service with Lorado Taft, the sculptor, had to be postponed because the installation of the lights had not been completed.

20 *The Messenger*, October 1923.
University Church, dedicated October 7, 1923

View from the East
On Tuesday, October 9th, the Anniversary Dinner was again held in the Cooper-Carlton Hotel. It was a wonderful evening complete with music, readings, and speeches. Miss Helena Gavin, who had written a poem for the dedication of the cornerstone, read another for the church’s opening.

OLD HOUSES AND NEW

Spirit of Life, forever moving
Out of time’s dusk new days to bring,
Hallowed the hours we watch in triumph
The flying shadow of thy wing!
Out from the dear familiar places
Sheltered in love and memory,
Builders of homes still pass, high-hearted,
To halls astir with things to be.
Over all hearths another magic
Works with the sun’s on vine and stone;
Filling the world with shadow and mansions,
The unseen future builds its own.
Wavering mists above the mountains
Gather at last in mighty streams:
So runs the story of endless strivings,—
The house of Life transformed by dreams.
Who shall assess our dream’s great passing
Into the light where all may see,—
Though visions and prayers and toils go over
And climb to immortality?

We who with restless hands keep raising
Frail walls and first strong wind lays low,
Seek one firm tower from whose high windows
We see the centuries come and go.
Touched with the charm of ancient fervors,
A far-sent message seems to say,
Guard still the ark of the eternal;
Be yours to speed God’s conquering way!
The God who knows not ruined altars
On which time’s silvering moonlight falls,
Nor tombs on desert sands that whiten,
Nor homeless ghosts, nor crumbling walls.
In living hearts his fires were kindled;
To the last age abides their glow;
And while life bleeds with ancient sorrows
The wonder of his power shall grow.
How shall he conquer? Winds of evening
Sigh above wastes where swords have failed.
Tell and retell the haunting legends:
Truth was the sword where Christ prevailed.

House that has yielded up our treasure,
Autumn a benediction gives;
Emblem of Change and loves that perish,
Emblem of love that, changing, lives,
Thoughts of this hour resist dim futures;
Locked in each heart some moment dwells
Silent and perfect and unreturning.
Memories sigh in all farewells.
Spirit of Love, forever moving
Into the stir of days to be,
Keep the fair shrine our hands have fashioned

Home for our hearts, and home for thee!21

The invocation was given by Dr. J. H. Garrison followed by dinner. "Then the fun began." Charles F. McElroy read "an interesting prologue" which was followed by the music and speeches. William Hornbaker spoke on "Filling the Niches" of the sanctuary in which he placed a "nice row of imaginary figures in those spaces."

Prof. W. D. MacClintock then performed the most brilliant feat of his career by making a facetious speech on "The Place of Criticism in a Church's Life" in which he dressed up and trimmed down the minister in a most gleeful and unrestrained manner which made everyone weary—with laughter.22

Before the year ended plans were being made for the windows over the chancel; in memory of Fryar Patrick Hutchinson who was a casualty of the first World War. Produced by Charles J. Connick in Boston, they represented Joan of Arc and St. George, partly because they symbolized the relationship of France and England with America during that war.

When the Church House was completed, workmen began wrecking the little building on December 17th. Those cumbersome opera chairs were given to the Urban League. The choralcelo, which had been in storage since the old church was moved to the east end of the lot, was stored in the basement of the educational wing; they planned to make use of its piano and chimes. What became of this instrument no one seems to know; there is no further mention of it.

In January 1924 the church's first telephone was installed in the church office and a pay phone in the adjacent coat room. The number, then and now, was DO3-8142. Eleven months later the editor of the Messenger complained that people were using slugs in the pay phone which meant the church treasury was cheated out of about $2.00 monthly!

As reported before, Ella Seass Stewart was hired as "the Hostess, or the Head, or the Abbess, or the Mother Superior, or all these in one."23 Actually she was employed, beginning on November 1st, to manage the activities of the educational wing as well as the Sunday dinners. She was well known to those who

21 The Messenger, October 1923.
22 Ibid.
23 Messenger, October 1923.
had been members of the church for some time but not to those who had joined in recent years. She was also the church's representative at outside events.

People enjoyed the new buildings. For the first time in the church's history there seemed to be adequate space in which many forms of worship, education, and fellowship could take place. Howard Van Doren Shaw, the principal architect, described the space in this manner:

The simple plan of this church is suggested by the old Moot halls of England rather than by any recognized ecclesiastical form. The great hall of Westminster, adjoining the Houses of Parliament, is perhaps the best known example, but this Church more nearly resembles the old Hall at Coventry. Simply a rectangular room, with a raised platform at one end; there is no cruciform plan, no transept, no chancel arch. The chancel is distinguished by its Levanto marble steps and floor, and painted ceiling. Separated from the auditorium by tall columns and arches, is a long gallery with its great fireplace, visible from every part of the chapel. This will be a meeting place for the congregation and, filled with chairs, will add materially to the seating capacity. The choir and organ [pipes] are in the balcony over the minister's room.

...On the University Avenue side, three broad, high bays with mullioned windows, add to the welcome of the fireplace. The high deeply recessed and traceried windows [on the 57th Street side] frame the only memorial glass in the church. [Later, another smaller memorial was set in the west wall of the chancel.]

Technically the building is in perpendicular Gothic, of warm cream, grey and yellow limestone with Bedford stone trim. The oak timbered ceiling with some color on the beams and bedmolds and the oblique walls of the bays offer an opportunity for mural painting and rich color.

The Educational Building houses the church offices, class rooms, Sunday School and includes a dining-room and kitchen. Architecturally it harmonizes with and balances the chapel. Between the two is the stone porch leading to the narthex. This vestibule opens to the Church, the
Originally the architect had planned an extreme English Gothic building with high pulpit. Dr. Ames rejected this because it didn't suit the interests of either the minister or the congregation. Ames felt the pulpit should be nearer to the people; the windows should be clear to let in plenty of light, and there should be a fireplace to symbolize hospitality. After listening to what the minister had to say Shaw attended a church service, read the church literature including Ames's *The New Orthodoxy*, and the final design was a building he considered to be one of his greatest achievements.

The next year showed that new programs were making use of the enlarged quarters. Since January 1924, Wednesday night and Sunday dinners were served following the service for the nominal fee of fifty cents. Many of the members waited on tables and assisted in other ways to make these events a success. In order to serve these meals economically it was found that reservations needed to be made in advance. The mid-week dinners were followed by group singing and a short program of "show and tell" by those in attendance. So that children could be involved this main part of the evening was over by eight o'clock after which anyone was free to remain to play games or to talk. Two new groups were begun in the Church school—a junior high school girls' class and a nursery department. Twenty teachers were helping with the school. In addition there was a Girls' Club and a Boys' Club; the girls assisted in the nursery during worship while the boys monitored the cloak room.

**The First Christmas Pageant, 1924**

Making good use of the new space, the first Christmas pageant was performed in the sanctuary December 1924. Beginning in mid-October, when the play was decided upon, a large proportion of the congregation became busy with preparations—costumes, staging, and music. Fred Wise trained a volunteer choir which eventually sang between Advent and Easter but first began as the chorus for the pageants.

Equipment for the production was supplied by W. I. Schermerhorn and others including the lighting for the stage and the three arches high in the south wall. The five foot space beneath the great Gothic windows in the south wall was an ideal place for the angels in the pageant. Often the productions were medieval in content although later The Mexican *Posadas* and other influences were used. The pageant became a highlight of the year's programs.

Ione Wise was the director for many of these plays and all were preceded by an elaborate dinner with many people in costumes—often Old English. Like those in history, the meal was set in the home

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24 *Messenger*, February 1924.
of a nobleman with the pageant as entertainment for his guests. The noblemen and their ladies were introduced as they entered the dining hall. Every year this event drew large crowds of people including, according to Ione Wise, representatives from all the music magazines. When all could not be served in the dining room, the library was used and extra tables were set up in the second floor assembly hall for the children.

**Wednesday Night Dinners Moved to Friday Night**

When the next year began, the mid-week dinners were moved to Friday nights with improvements in the recreation afterwards. Dances were held in the assembly hall and games in the library. Over the years Fred Wise was in charge of not only the music but had other duties assigned to him. As one looks over the *Messenger* articles and the minutes of the board meetings, it is clear that this congregation, with a variety of groups, classes, and events, was managed largely by the staff. During the building's first two years Ella Seass Stewart managed the house activities; after that these became the responsibility of Wise. In the fall of 1925 he became the director of the church school. He handled all of this in addition to his duties at the American Conservatory where he was a full-time teacher giving sixty-five to seventy lessons each week.

His work at the church included helping with the programs for the special days and finding speakers for the weekly Sunday Forums and Friday nights. No one ever heard him complain. Of course Ione, his wife, served as his assistant, without pay, for much of the work. In addition he was frequently asked to direct all city combined choirs or music at the Disciples conventions. He was the editor of the *Christian Hymnal* published in 1940 by the Disciples and the American Baptists. One advantage to Wise's association with the American Conservatory was that many of his students came to sing with the choir for the experience. These trained voices added a wonderful dimension to the pageants and to the Sunday services.

In a desire to become more productive Dr. Ames, in May 1925, suggested limiting the membership. This proposal was given with a view of directing attention to the possibility of more intensive work. There are now about five hundred members. This does not mean that the church will not continue to help people to become Christians or that it will set up any rules of exclusion or arbitrary selection. It does seem desirable to make the church more effective for its members and for the activities they may carry on rather than to strive to become as large as possible. The traditional type of church has about the same number of really "active" members regardless of the size of the total member-
ship. At present in our church there is not a single member who knows all the other members by sight much less having any real acquaintance with them.\textsuperscript{26}

The chimes and the echo from the choralcelo were installed during the summer in the third floor chamber at the north end of the sanctuary. Here also, if one looks closely, is a sinister figure about which Dr. Ames had this to say:

It is Satan himself, about whom in this place many rationalizations have been made. It may be taken to stand for a motif in traditional Gothic ecclesiastical architecture, which is disposed to have the evil forces of life suggested around the roof and edges of the building by gargoyles, imps, and demons. To my mind this figure expresses my own conviction that the church ought to be open to everyone, to sinners as well as saints, and to the devil himself as well as to the angels.\textsuperscript{27}

Changes in the Church School

When the church school opened in October 1926 the hour was changed to 9:30 a.m. and began with a processional upstairs to the assembly hall. A half hour junior worship was led by Dr. Ames and Fred Wise followed by classes until 11 a.m. The year before the church school had experimented with a two-hour session—sixty minutes of free dramatization of biblical stories, a fifteen minute worship service and the remainder of the time for classes. Apparently this plan was not successful. However, the use of a new curriculum begun in 1924 had been well received. Its content was based on actual life experiences of the children—home, school, the city, etc.

One of the new influences in the church school was William Clayton Bower who had joined the faculty of the Divinity School at the University as Professor of religious education. He had taught and acted as dean in Transylvania College in Lexington, Kentucky, before his arrival in Chicago.

Continuing the practice begun several years before, one hundred members of the congregation entertained the church with the presentation of the Christmas pageant in December 1926. This year's was built around five Fra Angelico works which were reproduced in tableaux in the three chancel arches. The five pictures were Herod's Court, the Nativity, the Adoration of the Shepherds, the Wise Men, and the Angels. A choir of forty voices came in singing and processed with candles up the side aisles and then recessed down the center aisle to the back of the sanctuary. Except for the spot lights on the choristers, the hall was in complete darkness. A children's chorus was a fitting climax to the

\textsuperscript{26} Messenger, May 1925.
\textsuperscript{27} Ames, Beyond Theology.
entire evening witnessed by 340 people.

**Special Day Programs are Added to the Church Year**

With more space in the new buildings a variety of special times was planned for the congregation. In addition to the pageants there were dinners both on Christmas Eve and New Year’s Eve. January first began with open house from three to six and a party in the evening—sometimes a carnival. Friday evenings attracted from eighty to a hundred for dinner and forty more for dancing on the second floor. It became the practice of the church to hold open house on all holidays. All-day parties were part of the Independence Day celebration with both dinner and supper served.

**Memorial Church Members Join University Church**

Twenty-five people united with the church in February 1927. They came from the Memorial Church, a merged congregation of Disciples and Baptists, which had disbanded. Dr. Willett had been their pastor from 1905-1920 and was instrumental in assisting the merger between a Baptist and a Disciples church.

In March the *Messenger* implored the membership to attend the church services at least once during the Lenten season. The topic of the sermons was announced as "all about the Soul and the Self." This nudge may have had some effect on the congregation as it was reported that 460 attended services on Palm Sunday and 642 on Easter.

Also during that month Dr. W. E. Garrison, the dean of the Divinity House, announced the completion of their building drive for $100,000. About $65,000 was raised from the church membership if one included the $25,000 for the price of the lot. This news must have been received with great relief since the Disciples Divinity House had existed in name only for thirty-three years. Finally they would have their "House", the physical plant which had been recommended by the General Christian Missionary Convention in 1894.

When 139 additions were made to the membership of the congregation between 1926-1927, they felt it was time to consider purchasing a more adequate pipe organ. The average attendance on Sunday mornings in April stood at 460 with the capacity reached on Easter. With an active resident membership of 552 plus another forty-eight non-resident they said, "It is time." Letters were sent out to all proposing that a fund of $25,000 be raised for the organ and some furnishings for the church house. The response was rapid. In a month $17,000 had been promised.

**Church Hires Organ Architect**

By July an organ architect had been hired to present specifications after which bids were received from various companies. When it was discovered that it would take six months to build and install the type of instrument the church wanted, it became apparent that another fiscal
year would be involved and more pledges might be hoped for. About half the membership had answered the call by the end of the year and each month found another article in the Messenger noting the progress toward the purchase and installation of the new organ. Arthur Dunham, noted organist of the Methodist Temple, assisted the committee after the Skinner Organ Company was decided upon. Dunham was most helpful in determining the specifics of this instrument in a church setting.

While the specifications [are] predominantly churchly in character, it has sufficient orchestral coloring to meet the demands of a recital of modern music. In planning this specification, the conditions of the auditorium were very carefully studied, and the instrument designed to fit the building and our particular needs....

The Skinner Organ Company is one of the few great organ builders of the world, and Mr. Skinner's genius for tone quality, mechanical perfection, and artistry has made him the acknowledged leader in the organ-building industry.28

### Installation and Dedication of Skinner Organ

The old pipe organ was removed from the sanctuary on March 20, 1928 and sold to the new Irving Park Christian Church for $1,250. In the meantime a reed organ was again used with the hope that the new pipe organ would be in place by Easter Sunday. As often happens in building and installations, this did not occur. The new Skinner organ was not dedicated until Sunday afternoon, the third of June. Mr. Dunham, who had been so helpful to the committee and was considered one of the leading organists in the United States, presented the dedicatory recital to an over capacity crowd estimated at 650 people. (A review of the program did not suggest it was a virtuoso performance.) The male quartette sang and Dr. Ames spoke. The final cost of the organ with installation amounted to $27,000. Although there was enough money subscribed to meet the total cost, not all the payments had come in. This was an embarrassment to the minister who had prided himself and his church in not faulting on any payments for such additions. Another article noting these facts and extolling the wonders of the organ was printed after the dedication service.

The organ adds very much to the service, and many who were doubtful whether we needed a new organ confess that they are convinced it was a good investment. The audience

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which came for the dedication was the largest ever gathered in the church. One boy told his father he did not want to go that afternoon, but his father persuaded him to go and told him he could leave in half an hour. But the boy remained through the two hours without a wish to leave.29

At Dr. Ames’s recommendation Mrs. Marguerite (Harmon) Bro was hired as the minister’s assistant. Her main duties were in the area of calling on the church membership and speaking at missionary events. In asking for this additional staff, Dr. Ames assured the board that money for this person would be raised outside of the budget and presented her qualifications:

[Mrs. Bro is] specially well qualified to perform many kinds of service in the position of minister’s assistant, ...[she is] a woman of great ability, and unusual personality. Her enthusiasm for the church, her ability as a speaker, her resourcefulness in many situations, and the interest attaching to her expression of her own experience, would make her service of the greatest value in helping to interpret the work of the Church, both in the con-

gregation and in the city outside.30

In her first month on the job Mrs. Bro made sixty calls on the members of the church and spoke before fourteen missionary committees. On November 12 her work was interrupted when she was injured in an automobile accident while making church calls and was a patient in the hospital for at least a month.

Disciples Divinity House Dedicated

The Disciples Divinity House was dedicated on October 21-22, 1928 after thirty-four years without their own "home." Dr. W. E. Garrison, while dean of the House, secured nearly $75,000. A final gift of $12,500 from W. H. Hoover, president of the Hoover Vacuum Company, made it possible to begin building early in the year. The furnishings were given by Mrs. Gertrude Gary Sutcliffe. Dr. Willett, the first dean, gave the dedicatory address on Sunday afternoon followed by tea and inspection of the House. On Monday a conference was held on the training of the ministry. The trustees named the library in recognition of the first dean, Herbert Lockwood Willett.

This fall also saw the opening of the University’s Rockefeller Chapel, and the church noticed their Sunday attendance drop. At that time there were 600 members with 340-400 in attendance at any regular Sunday. Special events such as the

29 Messenger, June 1928.

30 Official Board minutes, April 1928.
dedication of the organ and the Christmas pageants drew larger crowds but not the worship services. Reports showed a small but steady cancellation of pledges in 1929, and the Board began to wonder what effect the new Chapel had on this decline.

During October 1929 the average attendance on Sundays had dropped to 235 with only fifty-seven at the communion services. Earlier, in April, it was reported that 402 pledging units promised to give $20,725.54 plus 221 pledges for the missionary budget equaling $6,370.80. Average attendance figures from 1926 to 1929 showed an increase from 250 in 1926 to 360 in 1927, then a decline in 1928 to 300 and a further slump back to the 1926 figure. Dr. Ames noted that there was a "need to do something." While the membership during this past four years had increased due to the new building and Skinner organ, the services did not attract regular attendance. W. I. Schermerhorn suggested that the people were more interested in a social life than in religion. And the church discovered that "...the changes in our membership, due chiefly to the moving population of the city, make it difficult to build up a stable and dependable constituency."

New Women's Group Formed

In November 1929 all business and professional women of the church were invited to dinner. It was hoped that their interests could be shared with each other and they could be made aware of activities in the church. Thus was born another group within the fellowship, one which lasted several decades and became a vital part of the church.

Church Hires Wayne A. R. Leys as Assistant Pastor

In the spring of 1930 both Dr. Ames and Fred Wise were reported in poor health, although by April the minister said his physical condition had improved. The Board recommended that both should take whatever rest they needed, and Dr. Ames should decide when and for how long he should take his vacation. It was clear the congregation did not want to lose Ames, who had been their pastor for nearly thirty years. Dr. Ames recommended hiring an assistant pastor due to his health problems and suggested the name of Wayne A. R. Leys who had recently passed his examinations for the Ph. D. in the philosophy department and completed his thesis on "Religious Needs and Values." A graduate of Illinois Wesleyan University at Bloomington, Illinois, he had been a member of the church since 1927 where he had distinguished himself in friendship and usefulness, particularly with students.

After the Board accepted Dr. Ames's recommendation he wrote a letter to the church which was printed in the June 1930 Messenger:

You have granted me an extended release from some of the duties of the pastorate at the end of

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31 Messenger, October 1929.
these thirty years of service. You have been very generous and considerate in your expressions of appreciation of the work of these years. You have also added to the working staff of the church for the coming year an assistant minister, Mr. Wayne Leys, who has been active among your young people for the past three years while pursuing graduate study in the University. He has now completed work for the doctor's degree which he received on June 10th. Before coming to the University he was assistant pastor in the great church at Bloomington, Illinois, and has had an unusually extended experience for one so young, both in preaching and pastoral work. He has supplied our pulpit many times, and already has a wide acquaintance and a deep hold in our membership.32

Dr. Ames had been suffering since the previous fall when he had an infection in his left foot. In February 1930, trouble developed in his left knee making it imperative that he stay off his feet as much as possible. The University relieved him from class assignments during the spring quarter, but he continued to fulfill his other obligations there and do his administrative work as dean at the Divinity House. Determined to continue as many of his responsibilities as he was able, he returned to his classes in the summer and fall. At the same time, by the recommendation of the church board, Dr. Ames was relieved of his responsibilities for preaching, pastoral care, and administrative duties for the church until January 1, 1931, and beyond, if it seemed necessary. The congregation was urged to assume more responsibility for the work of the church as each could contribute time and expertise.

The Anniversary Dinner and program in October celebrated Dr. Ames's thirty years with the church. A pageant reviewed the history of the church from 1900 to 1930 and a huge portrait of Dr. Ames was unveiled in the library over the fireplace. It was painted by Ernest L. Ipsen of New York City, whose works included many academic men of Harvard, Princeton, Yale, and Dartmouth. He had received many prizes and was in Who's Who of America. Professor A. Eustace Haydon, then chairman of the University's department of comparative religion, noted, in speaking about Dr. Ames's contribution to the field of religion, "Dr. Ames was one of the men who had been largely responsible in helping to bring the resources of science and intelligent thinking to bear upon the great problem of religion."

Dr. Ames Resigns as Pastor of the Church

Still all was not resolved regarding Ames's tenure at the church. On November 9, 1930 he presented his resignation to University Church, effective at the end of the year. Unknown to anyone but a few of the Board, he outlined his feeling:

My reason for resigning is that the combined duties of the three positions which I hold are increasingly exacting and it is no longer possible for me to carry them and do justice to all the interests involved. My belief in the opportunities and significance of the modern liberal church and its ministry has increased through these thirty years, and it has grown upon me that the manifold duties of the pastorate require a minister's undivided time and devotion. It is my hope that the work I may yet do as a lay member may be of some value in the religious life of this congregation. I trust that every member will realize that I would not take this step if the circumstances did not make it seem obligatory, and if the present development of our work did not promise continued growth and increasing efficiency. I hope that this necessary change in our work will be the occasion of renewed and continued loyalty on the part of every member and friend of this Church.

After the reading of this letter the meeting was "thrown open" for discussion, but the board members were too deeply moved to speak. "The silence which followed expressed more feelingly than words the sense of personal loss and shock that accompanied this announcement." Dr. Ames continued to explain that his main reason for resigning was due to his continued physical condition, which was eventually diagnosed as Paget's disease, a chronic ailment in which the bones become enlarged, weak, and deformed. He felt that he could continue teaching and training young ministers in the Divinity School, where he hoped to remain another five years. Finally,

He asked that the Board members and the church members accept with good spirit what in his judgment was the right thing to do at this time, explaining that it is not mathematically or humanly possible for him to give two thirds of his time to the church, two thirds to the work of his classes in the University, and another third to his work at the Divinity School.

33 Official Board minutes, November 10, 1930.
William Clayton Bower, chairman of the congregation, then talked about the serious nature of this unexpected situation. O. B. Holloway moved the matter be "laid upon the table" until the membership had time to think over the problem. Following this meeting a special board meeting was convened at the end of the month, at which time a resolution was prepared. It recognized his decision "while at the same time it [felt it could not accept] the complete severance of a relationship which has been so fruitful..." and asked Dr. Ames to reconsider his action.

New Terms are Outlined for the Ministry

The terms which were outlined stated that Dr. Ames would remain the Senior Minister, with no duties other than that of preaching on Sunday mornings with a continuation of the salary arrangements made during his leave of absence. The church elected Dr. Wayne A. R. Leys as their Junior Minister for nine months, January - October 1931, at his present salary. His responsibilities would include pastoral work and assistance in preaching and conducting worship services at Dr. Ames's request. B. Fred Wise was to continue as Director of Education and Music as before and an Executive Committee, consisting of three members, one being the Chairman of the Board, was given the authority to make more specific duty and administrative assignments as necessary. And furthermore:

Be it resolved that, in requesting Dr. Ames to accept the service herein indicated and in releasing him from those personal and pastoral ministries which he has long performed with such consummate skill and notable success, this Board record its profound sense of the loss which the church is sustaining, its gratitude for the blessing which it has enjoyed in the continuation of the relation of pastor and people for thirty years, and its confidence that an enterprise which has thus far been so nobly led will honor that leadership by going forward with even greater energy in a greater program, in loyalty to the same ideals, under the conditions of the redistribution of functions among the members of an enlarged staff. At a congregational meeting called for December 7, 1930, the resolution was approved by unanimous vote. The chairman of the congregation "expressed his confidence in the arrangement and the belief that it would result in not merely holding the institution to its former standards but also in gaining progress." Following the vote, Dr. Ames was called into the
assembly to hear the report.

With his usual good humor he pointed out the fact that the church was calling a lame duck, although, as he went on to explain, his ailment is not painful and only calls for caution. He also reminded the congregation of his thirty year old resolution to resign from this church but once, so that the adoption of the resolution has implications which few perhaps had anticipated. After these facetious remarks, however, he called attention to the necessity for increased participation on the part of the membership in the vital work of the church.³⁴

The congregation heard Dr. Ames call for more participation on the part of the membership and enough financial support to continue the work of the church. Only if assured of these commitments would he continue as their minister.

The congregation sensing the reasonableness of these remarks, rose to their feet and pledged themselves to the fulfillment of these conditions, whereupon the pastor for the last thirty years agreed to accept the invitation to continue.³⁵

Dr. Ames Agrees to Continue as their Pastor

By this action the church members felt they had received a wonderful early Christmas present. It was clear there was much high regard for the man who had been their pastor for three decades and they wanted to keep him at any price. Dr. Ames reminded them of these changes in his Pastoral Letter.

You have been very gracious to me always, but never more than in these recent weeks when we faced a reorganization of our relations and work. While I have consented to go on...I trust every one understands the difference between this and the conventional function of the pastorate under which I served for thirty years....I understand that my new duties are mainly with reference to the conduct of the Sunday morning services, and that in these, I shall not be expected to preach every Sunday....I now see an opportunity to...make myself a kind of director of the pulpit, securing the co-operation of a number of the members of the church who are equipped to aid in inter-

³⁴ Messenger, December 1930.
³⁵ Ibid.
preting religious matters in terms of their studies and experience....\(^{36}\)

**Dr. Ames Suggests Some New Directions**

Ames suggested that there were many talented people in the congregation—sociologists, doctors, lawyers, theologians, writers, artists, and business people—who could be invited to lead the church in new directions. He called this bringing "the pew into the pulpit and the pulpit into the pew." He suggested dialogues and debates, dramatic productions, and more musical presentations. And so another ten years with Dr. Ames as Senior Minister began.

**Elizabeth Keen Williams Begins as Church Secretary**

In the meantime, when the fall work began, Miss Clarinda Brower, who had served as church secretary since 1925, resigned to become professor of the Bible, dietician, and Assistant Dean of Women at Northland College in Ashland, Wisconsin. Mrs. Elizabeth Keen Williams was hired as her replacement beginning in September. This was a full-time position, and Mrs. Williams came to the church job well equipped for the three-pronged post. Her responsibilities as church secretary included being assistant to the financial officers of the church and keeper of their confidential records, acting as hostess to church meetings and supervisor of dinners, and general office work.

The work of the church continued. Calls to members and prospective members were made by Dr. Leys and members of the congregation. Christian work outside the church was of interest to some. The country was into a deep depression and twice during March 1931 groups from the church traveled to Lower Wacker Drive to provide food for the 700 unemployed who lived there. Those volunteering to serve the men stew and bread were the Quinneys, Mrs. C. E. Moore, Zelma Davidson Harza, the Angerts, the Leys, Gladys Finn, Belle Springer, and Mr. and Mrs. A. A. Finney. Though their aid was only temporary, never the less it was important to all involved.

**The 28 Club is Organized**

Also during March a second young married couples club was organized under the name of "The 28 Club." (The first one was "The Partners," of which little is known today.) Largely the brain child of Fred and Ione Wise who invited the Fred Hendersons, the Donald Stewards and several others to their home to discuss the formation of such a group, it received its name because a number of the group had been married about 1928. Ione Wise remembered that about a third of the men had been together as students at George Williams College, then located in Hyde Park. This group, which later expanded to include the 38 Club, was one of the most active in the church and consisted of men

\(^{36}\) *Ibid.*
and women who could always be "counted upon" to help with whatever needed to be done.

In April 1931 Mrs. Gertrude Gary Sutcliffe, a member since 1927, paid to have the Kindergarten (room 21) refurbished. Who remembers the painted murals of nature studies executed by a Miss Sturtzenegger? They were still on the walls in 1957 but are now covered with several coats of bright paint.

Dr. Ames accepted an appointment as chairman of the Philosophy Department at the University in April 1931. At that time he was the senior member of this department and "the living link with the early days of the department when [John] Dewey and his associates made famous [the] 'Chicago School'".37

Memorial Items Noted

From time to time bronze plaques, memorial windows, and other items were placed in the church halls and walls in honor or memory of people who had been significant in the lives of the congregation. Sometimes the item was a gift from family members, other times it came from the church membership. Mrs. George Herbert Jones's financial gift to the building fund, the Hutchinson window, and the huge painting of Ames honoring his thirty year ministry, have already been noted.

Two other items should be mentioned now—the Abraham Lincoln plaque and the drinking fountain. Ames had long encouraged the church to celebrate the great holidays of the year, not just the holy days. Parties and open houses had centered not only around Christmas, New Year's Eve and Day, and the Fourth of July but also Washington's and Lincoln's birthdays. Ames often preached on those subjects. He had a special affinity to Lincoln upon whose life he preached eleven times. A plaque bearing Lincoln's likeness and the Gettysburg Address, the work of Elizabeth Tuttle Holsman, was hung in the library. (It now hangs on the east wall on the second floor.) And on February 10, 1924 Lincoln was posthumously received into church membership. Ames, in his autobiography, told why he had done this.

I spoke of his deep religious nature, of his faith in a ruling providence, of his unaffected habit of prayer and his dependence upon prayer in the great crises of his life. I quoted particularly his declaration in answer to the question why he was not a member of a church: "When any church will inscribe over its altar as its sole qualifications for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself'; that church will I join with all

37 Messenger, April 1931.
my heart and all my soul." We placed a bronze bust of Lincoln beside the pulpit and I turned to him and welcomed him into our fellowship on that declaration of faith, as I would have welcomed the man himself, had he actually been present in the flesh.  

On May 24, 1931 the drinking fountain, at the foot of the stairs, was dedicated in memory of Miss Dorothy Roehlk who died September 15, 1927. A member of the church only a few years, she was a teacher in the Roosevelt School in East Chicago. The fountain was the gift of her sister, Mrs. L. H. Baker and like the Lincoln plaque was the work of Elizabeth Tuttle Holsman. It depicts Jesus in conversation at Jacob's Well with the Samarian woman. Dr. Ames's sermon at the dedication was based on that story.

Some Interesting Statistics over a Thirty Year Period

When the 1931 church year was nearing its end some interesting statistics showed the growth of the congregation. From 1901 to 1931 membership had risen from 124 to 557 with 19% having joined between its founding and 1915, 30% between 1916 and 1925, and 51% after 1926. Of those who had joined during the previous five-year period 40% lived in Hyde Park, 22% in Woodlawn, 24% south of Woodlawn, 6% in Kenwood and 8% on the north side.

Over the preceding thirty years there had been a steady decline from 64% of the membership who had lived in Hyde Park in 1901 to 45% in 1931, while the proportion of members living south of Woodlawn rose from 5% in 1901 to 23% in 1931. The local expense budget for the fiscal year just ending was $24,000 which included a $5,000 item for dinners.

The Associate Minister, Wayne Leys, pointed out that the new church was less a neighborhood church since it had changed its name to the University Church of the Disciples of Christ in 1921. Though the membership was shifting toward the south, 64% still lived within walking distance of the church. Ironically some who lived in Beverly Hills, South Shore and Oak Park were more regular in attendance than those in Hyde Park-Woodlawn.

Leys continued by asking the question, "Why should a family five miles from Hyde Park pass ten churches on their way to ours?" He also wondered why people travel, sometimes great distances, to shop, attend a theater, or go to work?

The answer to all these questions is the same. You do not hesitate to use the city's transportation because you want what you want. You desire to associate with those who have something in common with you. You wish the goods that suit your taste. You crave the entertainment that appeals to you. Likewise, you do not hesitate to "walk a mile" or

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38 Ames, Beyond Theology.
ride several miles to the church that satisfies you. This mobility of our people is one of the great emancipating influences of modern life. It makes the individual independent of his immediate circumstances...[and] he is more critical of what is offered him....The mobility and relative independence of individuals will in time kill unworthy societies and improve worthy ones.\(^{39}\)

Dr. Ames, and other leaders of the church were proud of the fact that no plates were passed during the worship service. However, this did not mean that finances were never discussed. They were omnipresent in all Board meetings and frequently articles were printed in the newsletter. Occasionally the facts were presented with a bit of levity as when in the fall of 1931 the secretary and a Mr. Thiele (probably the janitor) found $3.95 while cleaning the third floor cupboards. Since all of their reserve funds had been spent "this tidy sum comes to the rescue."\(^{40}\)

However, this was not nearly enough to cover the $2,300 deficit. The notice in the Messenger apparently helped because on September 21st some improvement was shown although they were still $1,000 short. It was suggested that if all members paid up their pledges they would not only end the fiscal year with all budgeted items paid but have enough to cover $900 in bills carried over from the previous year. This method, once more, seemed to work. The year ended with $157.10 in receipts over expenses! As the new program year began in October, Wayne Leys announced his resignation from the post he had held for nine months citing the return of Dr. Ames's health. Part of his letter to the congregation follows:

The year just closed was a difficult one, both for the congregation and for the staff. The turmoil of the secular world was accentuated by the necessity for numerous make-shifts and temporary arrangements within the church. The cooperation of the membership was such, however, that the year was not without genuine spiritual value.\(^{41}\)

### Ames Asks Members to Show Their Loyalty

Perhaps having forgotten his 1925 statement to limit membership, or thinking that it had been written only in jest, Dr. Ames resumed his full responsibilities as minister by asserting that he wanted new members and lots of them. He wanted help from the membership to get new ones. "And also I want those who are now members to come to

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\(^{39}\) Leys, Messenger, June 1931.

\(^{40}\) Messenger, September 1931.

\(^{41}\) Leys, Messenger, October 1931.
church every Sunday morning, rain or shine.\textsuperscript{42}

Ames was not asking for this as a personal favor; he felt it was most important that the members show their loyalty by regular attendance. Apparently he had discovered that some of his flock had been going to Rockefeller Chapel to hear nationally known preachers speak. He was very serious when he reminded the congregation of their commitment.

A year ago, when I was persuaded to continue in the pastorate, it was with the unanimous promise of those present that day to cooperate in every possible way in the work of the church. The church is now on trial on that promise and I am noting from week to week those who are meeting that responsibility, and those who are not.\textsuperscript{43}

As winter turned to spring the choir was nearing the end of its annual presentations and would not be called to practice again until fall when it would begin to prepare for its part in the Christmas pageant. For several years this was followed by a spring performance of a cantata or oratorio—in 1932 they sang Haydn's "The Creation." It was becoming clear that the congregation was enjoying the anthems and special music and regretted the choir’s departure from services, but it would be another nine years before the paid quartette was replaced by a year-round volunteer choir.

\section*{Sunday Forums after Services}

The Forums after Sunday services continued to be well attended. The general theme for the spring had centered around various religions. Dr. Sam Kincheloe (who had made a study of the Hyde Park community) found that in this area more people followed spiritualism, theosophy, palmistry, and numerology than in any other neighborhood of the city. The Friday night dinners and programs during the spring featured such exceptional attractions as Mexican musicians. A cotillion planned and directed by Gladys Finn brought out many members and friends. Each year a surprise play was given to enthusiastic crowds. The Annual Meeting ended the year's church programs.

When the new church year began in October 1932 there was a serious financial problem. The situation was taken to the congregation again with an article in the Messenger.

A heavy "cut" in the salaries of the staff of the church has been proposed by the staff itself in the hope that if other members co-operate in the same spirit the finances for the year beginning Oct. 1st will come out with a balanced budget. The present situation is a very

\textsuperscript{42} Messenger, December 1931.
\textsuperscript{43} Ames, Messenger, December 1931.
The Church Has Financial Problems

By December the church was still in trouble in spite of the fact that the budget had been reduced. Dr. Ames had voluntarily decreased his salary from $5,000 to $3,000. All other staff members' wages had been reduced by 10%. Several of the largest contributors had made extra gifts and operating expenses had been curtailed. Yet all of this did not allow the church to keep abreast of current bills. It appeared that the national depression had hit University Church. The finance committee visited all who had not pledged and all who were behind in payments so none could say they did not understand the seriousness of the situation. Some suggested that Ames should speak about finances from the pulpit; others suggested passing the plate. Still others agreed with Dr. Ames that the best approach was through visitations and direct conversations. Beginning in January 1933 the Messenger was mimeographed at the church with a new format and name. Since its inception in 1905 the newsletter had first been called The Christian Messenger, then The Disciple Messenger; it now became simply The Messenger. More news could now be printed and the church was freed of advertising and other material.

This change did not eliminate the need for money to finance the church. There were now twenty members on the visitation committee, and since the first of October 125 calls had been made. Discussions continued regarding the use of more collection boxes—inside the sanctuary as well as outside the doors. By the fall of 1933 a lead article with financial statements appeared monthly in the Messenger. Reports showed that weekly payments were about $65.00 short of expenses and by October more than $3,000 was needed to balance the budget. At the same time the church was attempting to keep up its funding for missions and benevolences. “Our church has a good record in these matters in spite of the fact that many individuals are not interested [in supporting] them....To cease missionary and benevolent work is one of the surest means of death and decay to a church.”

In the spring of 1933 two student assistants, Donald Klaiss and Sterling Brown, had been added to the church staff. Over the years there had been, from time to time, students who were employed to assist with calling or worked with the Sunday school and youth of the church. It is not clear from the records which of the earlier ones had been paid and which came as ministerial volunteers.

This was the year of the Century of Progress, the 1933 World’s Fair, and a city-wide plan was promoted among churches to have Fair

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44 October 1932.

45 Ames, Messenger, October 1933.
visitors as "paying guests" in homes of their denominations at reasonable rates. Members of University Church who were interested were asked to register in the church office.

The Church Makes it Easy to Join

When in 1934 attendance and membership continued a downward trend, people were invited to join the church simply by signing their names on the Weekly Calendar (bulletin) during Lent. As of the middle of March, sixteen people had indicated their affiliation including Marian Huff (now Klings). This procedure continued after Lent and for the next two decades.

When the summer months arrived in 1935 Ames reminded the congregation that services would be held every Sunday. He suggested some innovative changes to be made in the fall in order to more fully use their space.

We might cultivate the idea in the minds of members and friends that our parish is now to be considered in terms of time instead of distance. In the old days people went to church an hour from home. That meant about four miles, or eight by street car. Now it seems easily twenty miles in the city. There are many persons within thirty or forty minutes of our corner who feel at home with us through personal acquaintance, intellectual affinity, and religious ideals. ...They cannot hear better church music anywhere. They cannot share in a more satisfying religious service. They cannot help a better nor a larger cause....

Each fall brought another call for pledges. Lead articles on finances appeared in every issue of the church paper, the reasons were always the same: University Church was one of the few churches which did not pass the plate, hold bazaars, rummage sales or concerts, or have assessments. They promoted a unified budget (one budget which included both moneys for operating expenses and benevolences).

Self-solicitation Plan Begun

Now a new approach began. In the hope that more finances could be secured a plan of voluntary "self-solicitation" was started. Each member was asked to assume personal responsibility for soliciting his or her own household in behalf of the church. Pledges were understood to be in effect on a permanent basis, or until the Financial Secretary was notified of any changes. A small brochure was available explaining all of this and included the pledge blank to be signed and returned to the church office. This plan was in effect about twenty years.

46 Ames, Messenger, June 1935.
At the end of 1935 Dr. Ames, still attempting to encourage better Sunday attendance, tried another idea.

I have decided to stress the fact that the church is a means to the cultivation of the religious spirit in all the ways of life. The church hour is intended to remind us of the wider relations in which we live, to give us perspective, to lift our eyes to the hills, to mellow our hearts toward high ideals, to quicken our fellow feeling for those around us and toward all human beings whom we may touch directly or by the indirect influence of organized good will. By making a strong, intelligent, and sympathetic church we can radiate the spirit of Christ to many hearts that are lonely and hungry and tempted to despair and pessimism. It is for this that we try to have a beautiful church, the best music possible, the happiest social life, and the friendliest association among ourselves. Every member may help or hinder this undertaking. It is for this that we contribute money, attend services, speak to our friends, inform ourselves about ideas and plans, and do whatever we do for the church. Thinking and working in this spirit we shall have a better and a happier New Year!  

The breakdown of the budget showed the operating expenses were heavy on staff; only 21% was used for utilities and office supplies. Twenty-four percent went to Ames, 21% to Wise, 18% to Mrs. Quinney, 11% to the secretary, and 5% to the custodian. Whether it was the monthly comments and the financial statements printed in the Messenger, the plan of self-solicitation, or something else, the financial picture was brighter by the spring of 1936 when a small surplus was recorded. The Finance Committee wrote: "Our success in balancing the budget demonstrates what can be done when everyone works harmoniously with a desire and determination to do his part."

Death of W. D. MacClintock

The congregation was greatly saddened when word was received that one of the founders of the Hyde Park Church had died. W. D. MacClintock, retired professor of English, died in his home in Bloomington, Indiana, on April 19, 1936. He had never fully recovered from a stroke he had several years before. He and Dr. Willett had also led in the founding of the Disciples Divinity House with Willett named Dean and MacClintock president of its Board of Trustees. At the time of his death he was seventy-eight years of age and had lived a remarkably use-

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47 Ames, Messenger, December 1935.
48 Messenger, April 1936.
ful and beautiful life. His wife and four children all survived him.

With success in balancing the budget, the congregation now launched a new plan for financing the church. Believing that regular attendance was fundamental to the progress of church activities, members were encouraged to come even when it was not convenient to do so. At that time less than half the membership could be seen on Sunday mornings, while half of those at services were not members.

During the Depression the Anniversary Dinners were held in the church, but by October 1936, this annual event returned to a local hotel with dancing following the program. Many new members were recorded by December and attendance was up. The Forums had a good response and the groups within the church fellowship moved forward. The new plan of self-solicitation seemed to be proving a good one. Ames thought it was the most important experiment ever taken in the history of the church.

A new roof over the sanctuary was installed in March 1937 at a cost of $1,600. When the board voted its approval the question came up as to how the church should pay for this. The decision to ask each member to "solicit himself" was met with agreement on the part of the church.

Six hundred and one people were in attendance on Easter Sunday—500 in the pews and 100 on folding chairs in the east aisle and around the edges. It had been several years since that many worship-

pers had been present even on such a holy day.

Church Begins May Festivals

Building on the successes of the Christmas pageants, Mrs. Ethel Van Schaick and Gladys Finn, with help from others, planned a May Festival on the 21st. Using practices from England, the program began with a procession followed by the crowning of the May Queen by Robin Hood, a musical contest, Morris dancing, a Robin Hood play, and a May Pole Dance. W. E. Garrison played Henry VIII, Donald Steward was the Herald, and W. Barnett Blakemore was Robin Hood. This became another annual event.

When the Christmas pageants were performed, each one was declared to be the best of all. In 1937 the performance was said to be "the loveliest, the most artistic, and the smoothest flowing of all the pageants...." This year's, as several in the past, had been staged around the poetry of Dr. Garrison. His readings called for King Herod's Court, the Annunciation, the Nativity, the Shepherds, the Adoration of the Magi, and an Angel scene. The tableaux were accompanied by choir and quartette music.

Death of Miss Agnes Lapham

Memorial services were held in the church on Sunday afternoon, February 6, 1938, for Miss Agnes Lapham, one of the first pianists of the church. A native of Columbia, Missouri, she had joined the church in 1908 and had brought some ex-
ceptional musical programs to the church. Miss Lapham taught piano, gave concert recitals and was well-known in Chicago music circles. When the choralcelo was purchased, she played it for a short period before Hazel Atherton Quinney was hired, later remaining as church organist.

Although the church seemed to be having better success with its support for the budget, still there were articles every few months to "nudge" the congregation. In May and June 1938 Mrs. O. A. Rosboro wrote two uplifting articles designed to motivate the church membership to action. First, she mentioned the plan of self-solicitation as "the most common sense, business-like procedure of any about which we know." She likened the congregation to a large family with each member assuming their share of its support. Building on that theme the second month, Mrs. Rosboro reminded the people of the many methods used by other churches and other denominations. And she ended by declaring, "Aren't we proud to belong to a church family which is guided by intelligent love, whose financial support by 'self-solicitation' is utopian...?"

Utopian or not, the Financial Secretary, Donald H. Steward, in a companion report pushed for continued support in the four remaining months of the fiscal year. Two weeks before the end of September the total deficit would be as much as $2,000 if pledges were not paid. They were still pushing for the self-solicitation idea and now asking for an additional three to four hundred dollars. Dr. Ames asked the congregation to "give something special this month" in order that the books could be closed on September 30th with no bills outstanding. "What we give to the church should be love gifts, not bargain dickerings. It is money spent for the joy of it, for love, and beauty, and good will."  

Irvin Lunger Named Associate Pastor

In January 1939, Irvin Lunger, a graduate of the Divinity House, who had been associated with the church for four years, became Associate Pastor. He had received the Ph. D. degree from the University in December 1938 and had earlier served the church as a student assistant. His work in the church began as he made calls on the membership.

On February 2, 1939, Mrs. Cornelia Waite passed away. She had been a member of the church nearly forty years and was ninety-five years of age. A faithful member described as "a real mother to us all," she had been honored by the congregation in May 1935 when they helped her celebrate her birthday. Dr. Ames, when he introduced her that evening, asked her to make a speech.

She asked me before the company to give her a subject. I said, "O I do not need to give you a subject. You never gave me a subject for a sermon." Whereupon she replied, "I

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49 Ames, Messenger, September 1938.
often wished I had." Everyone appreciated that the joke was on me and laughed merrily.50

Dr. Ames continued to describe her, not as a decrepit old lady...[but one who] reads without glasses, hears without an ear trumpet, walks about like a woman of fifty, and attends church every Sunday. Her wit is keen and her laughter hearty....If we all...had her spirit and her happy 'natural piety', what a church we would be.51

558 Resident Members in 1939

A survey of the church finances and attendance record as of the middle of March 1939 noted that there were 558 resident members plus eighty non-resident members. An attendance check from December 1938 to February 1939 revealed that about 60% of the resident members were present at least one of the Sundays during that twelve-week period. Less than 25% worshipped half of those Sundays and 225 were not at the church, even once. The average attendance over that period was 197 and of that number 70% were members, 30% visitors. These statistics indicated that even with the total membership continuing over the 500 mark they were not in regular attendance at the worship services.

Continuing the practice of nearly ten years, special music was presented on the four Sundays following Easter, these services, including the sermons, always followed a theme. In 1939 the subjects were: "The Emotions of the Religious Life: Longing, Hope and Exultation," "The Movement of Religious Experience: Perplexity, Search and Discovery," "Nature," and "The Utopian Community."

In retrospect the 1938-1939 church year was marked by less and less calling, preaching, and the other usual work of the ministry being done by Ames. For instance, Dr. Lunger preached all of the series following Easter and usually delivered the sermon on half of the other Sundays. Records show that his full-time position was many-faceted. Special attention was given to pastoral work and to assisting the many organizations related to the fellowship. During the same time Dr. Ames, as Dean, was busy visiting churches and colleges in the interest of Disciples Divinity House.

At the end of September 1939 there were 189 continuing pledges representing over 300 families or units of the church. In addition to these regular subscribers, there were about 17% of the membership who contributed through self-solicitation or special gifts.52

50 Ames, Messenger, May 1935.
51 Ibid.
52 The Yearbook, 1939-1940.
Church Plans to Celebrate Ames's Forty-Year Ministry

Early in 1940 plans were begun to celebrate the forty-year ministry of Dr. Edward Scribner Ames. The lead article in the January *Messenger* by William Clayton Bower, chairman of the event, outlined the schedule. Dr. Ames was asked to complete his autobiography, which he had begun several years previously.

Other ideas included rethinking the work of the church in terms of its history and its possibilities, beginning a study of what religion means to each member, encouraging a study of the relationship of the church to the city and particularly to the Hyde Park community, studying the human resources in the church in order to find a creative place for each one, and getting the active participation of each member. And finally it projected "a group of consummatory activities during the week culminating in the first Sunday in October."53

Each month the *Messenger* printed the progress of plans toward this celebration honoring both Dr. and Mrs. Ames. Each Sunday morning, Dr. Ames helped the congregation relive its history by reading from chapters of his autobiography. Organizations of the church began to re-think their objectives and explore the possibility of preparing a volume of essays for the Ames. This collection, later called *Faith of the Free*, written by twenty-three present and former members of the church, was a symbol of the contribution of the church's members to the wider fields of ideas in politics, education, theology, philosophy, social studies, missions, literature, art, music, journalism, economics, agriculture, and several sciences.

Dr. Ames Resigns

While committees were being formed to take responsibility for the various events planned for the celebration, Dr. Ames was giving serious thought to retiring. Finally on April 14th he presented his letter to the Official Board.

The long silence which followed the reading of Dr. Ames' letter was a dramatic expression of the deep emotions that were aroused in the members of the Board by the realization that they were facing a change in a long, intimate, and fruitful relation as pastor and people.54

This was deja vu, the same response the Board had made nearly a decade before. In his letter Dr. Ames indicated that his decision had not been reached overnight but actually had been made several months previously. He cited his age—he would be seventy on April 21st. He wished to reduce his schedule but would expect to continue as Dean of the Disciples Divinity House. The Board, after deliberation, reluctantly accepted his

53 *Messenger*, January 1940.

54 *Messenger*, April 1940.
resignation effective at the end of September.

The Board appointed a committee consisting of Dr. W. E. Garrison, chairman, John S. Campbell, Mrs. Irving Chenoweth, Donald H. Steward, and Dr. William C. Bower to recommend appropriate expressions relating to Dr. Ames' retirement. These included naming him Pastor Emeritus and placing a bronze tablet on the east wall of the sanctuary carrying a bas-relief of Dr. Ames and the text of his statement of the ideals of the church.

And so the plans for Dr. Ames's fortieth anniversary now became a celebration of his four decades as their minister.

Reluctant as the church [was] to accept the termination of Dr. Ames' active leadership, it [would] rejoice with him and Mrs. Ames in the rounding out of one of the longest and most distinguished pastorates in the history of the Disciples.55

The work of the Fortieth Anniversary Committee moved ahead on schedule. Dr. Ames finished his autobiography. Twenty-three people agreed to write pieces for the testimonial volume. Dr. Sam Kincheloe sent letters to all the membership asking them for statements on "What religion has meant to me under the leadership of Dr. Ames." These would be presented by Kincheloe in digest form during the anniversary weekend, now set for October 4-6, 1940.

**Anniversary Celebration, 1940**

Actually, the program began on Sunday, September 29, when Dr. Kincheloe, Professor of the sociology of religion, Chicago Theological Seminary, and a member of the church since 1916, preached on "I Believe in Churches." At that time he gave an interpretation of the directive he had given the membership when he asked their feelings about the church under Dr. Ames. On Tuesday the Woman's Club gave a celebration luncheon.

This was followed by the anniversary dinner in the main dining room of the Sherry Hotel on East 53rd Street on Friday, October 4th. Dr. Herbert L. Willett presided in his usual gracious manner, and Dr. Edgar DeWitt Jones, former president of the Federal Council of Churches of Christ in America and a life-long friend of Dr. Ames, delivered the address. Greetings from the Chicago Disciples Union were brought by Robert E. Lemon, their Executive Secretary, and from Dr. Von Ogden Vogt, minister of the First Unitarian Society, who spoke for the community. Special music was provided by B. Fred Wise and the book, *Faith of the Free*, was presented to Dr. Ames by its editor, Dr. Garrison, literary editor of the Christian Century.

An 8 p.m. reception was held on Saturday, the 5th of October, in the church library. Charter members of the church were in the receiving line with Dr. and Mrs. Ames. This

55 Ibid.
informal gathering for members and friends of the church was followed by a dramatic presentation, "Musical Album," under the direction of Gladys Finn. The parts of Dr. and Mrs. Ames were taken by their son and daughter, Van Meter Ames and Damaris Schmitt. Scenes from the church’s history were played out ending with "The Church Marches On" when the various organizations in the church passed in review. A social hour completed the evening.

Sunday, October 6, began with the 11 o’clock service in the sanctuary. Dr. Ames preached on "What Next?"

It was a stirring prophetic message of one who has lived in the midst of the rapid and fundamental intellectual and social changes of our time, who has penetrated the meaning of events with unusual clarity of insight, and who grasps their implications for the years that lie ahead.  

At 4 p.m. another reception in the church library provided an opportunity for friends from all over the city to greet Dr. and Mrs. Ames. An afternoon service followed at 5 p.m. when Dr. George A. Coe, professor emeritus of moral and intellectual philosophy, Northwestern University and a long-time friend of Dr. Ames, spoke. He brought from the larger community of religious thought "a most discriminating and appreciative appraisal of Dr. Ames and his contribution to modern religious thought."  

W. C. Bower, professor of religious education, Divinity School, University of Chicago, and chairman of the Anniversary Committee, presided at this service. Fred Wise and the church choir sang, and the tablet in honor of Dr. Ames’s ministry was unveiled.

Thus the Celebration as an expression of affection and esteem was not only retrospective, but a joyful commitment of a group of people who face the future with conviction, hope, and enthusiasm. It is one of the glories of Dr. Ames’ ministry that it has created a gifted and trained leadership for the future in the person of Dr. Lunger, who with Mrs. Lunger is already deep in the affection and loyalty of the church and who together will carry on the cause that now passes, undiminished, to their hands. The Church Marches On!  

The Pulpit Committee Chooses Irvin Lunger as next Minister

After Ames announced his retirement a pulpit committee began looking for his replacement but soon discovered the person they wanted was in their midst. Irvin Lunger,

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56 W. C. Bower, Messenger, October 1940.
57 Ibid.
58 Ibid.
who had been their Associate Pastor since January 1939, was their choice. And Lunger, in writing about his own ministry with the church, chose to begin by paying tribute to his mentor, Dr. Ames.

Lunger's Tribute to Dr. Ames

Dr. Ames's scholarly and pragmatic approach to religion, Lunger wrote, resulted in the publication of a number of books which won acclaim and prompted vigorous criticism. Hostility to his ideas and practices was met by frank and friendly discussion in which he revealed himself as a reasonable and honest thinker whose loyalties to the essential Christian faith and the mission of the church were beyond question. He earned the respect of his peers and was recognized as a pioneer in his field.

He proclaimed that University Church had no creed and was committed to the practice of unity. He welcomed into membership persons of differing perspectives and beliefs believing that diversity in fellowship enriched the religious experiences of all. He viewed the church as a family whose members elected to belong. He pointed out that individuals become part of a birth-family through no choice of their own but become members of the spiritual family—the church—on their own terms and upon their own volition. Thus, he contended, the church family should be stronger and more meaningful than the birth-family. In designing the church structure for University Church, Dr. Ames placed a fireplace in the east aisle to represent the hearth as a symbol of family and home. It was traditional, following the Sunday morning service, for members and visitors to gather in the east aisle to enjoy fellowship and the warm intimacy of home.

An important part of the Ames legacy was his pulpit ministry. His sermons were always conversational and direct as befits a teacher and pastor. His prayers were windows through which worshippers were brought in tune with the pastor's personal faith and sensitive insight into the nature and love of God. Members found their every-day needs satisfied in Dr. Ames's prayers and sermons.

Communion became a separate service immediately before the service of worship. By separating it from the usual service, Dr. Ames felt it was enhanced and made a more important experience. A printed order of service for Communion was included in the hymnal and later bound separately and placed in the pews. To provide opportunities for discussion of the Sunday sermon or to deal with relevant social issues of especial concern, a forum was scheduled each Sunday in the Assembly Hall after the Sunday service. Furthermore, in keeping with the concept of the church as family, dinner was served in the dining hall each Sunday at one o'clock. Another expression of the inclusive family concept were the Friday evening dinners in the dining hall, followed by recreational activities for all ages.

Other significant aspects of Ames legacy was his strong sense of
fiscal responsibility and his dislike of conventional methods of church financing. Dr. Ames believed that church members would respond voluntarily to the needs of the congregation if properly informed. Accordingly he eliminated the offering plates and annual canvas for pledges. Dr. Ames stressed his faith that under the plan of self-solicitation each member would give according to his or her resources and dedication. Dr. Ames appreciated good music and recognized its importance in the life of the church. Not only was a fine organ purchased but an outstanding organist, Hazel Atherton Quinney, was employed and B. Fred Wise was hired as Minister of Music.

Many other distinctive aspects of the Ames contributions could be listed but these may suffice to indicate the quality of the legacy which his successor received when he entered the ministry entrusted to him by the church in 1940.

**The Last Years of Dr. Ames's Life**

The Ameses stayed in Hyde Park and Dr. Ames continued as Dean of the Divinity House until 1945 when he retired. He had retired from the University faculty in 1935 and received emeritus status in all of these positions. Between 1910 and 1933 he published six books. His autobiography was not published until after his death. He was the co-author of two volumes in 1936 and a contributor to several theological journals. He edited the *Scroll*, a monthly Disciples magazine of the Campbell Institute, from 1925-1951.

Mrs. Ames died on June 21, 1953 and Dr. Ames passed away on June 29, 1958. The autumn 1958 issue of the *Scroll* was a memorial to Dr. Ames. W. Marshon DePoister, editor, noted that "the final curtain was lowered on one of the most significant and beautiful life-dramas in the long history of the Disciples of Christ."

For more than sixty years, Edward Scribner Ames served the causes of religion and education for the Disciples of Christ as no other Disciple has done since the time of Alexander Campbell. During this period he literally became the symbol for a liberal approach to religion among the Disciples of Christ. He also became a symbol of a classic fusion of high religion and important education.59

Memorial services for Dr. Ames were held in University Church on July 3, 1958. Those participating, in addition to the current minister of the church, its organist and music director, were J. J. Van Boskirk, Executive Secretary, Chicago Disciples Union, Charles Morris, professor of philosophy, University of Chicago, Harold E. Fey, editor, *The Christian Century*, and W. Barnett Blakemore, dean, Disciples Divinity House.

ow the church looked to new leadership which it would need on October 1st. Irvin Lunger, who had been associated with the church as a member since 1935, had been Associate Pastor since January 1939. His appointment was due to expire at the end of September 1940. It was his expressed wish, when Ames's retirement was announced, that the church should have complete freedom to choose his successor without being influenced in any way by the fact that he had had the second position on the staff.

The pulpit committee was asked to study the possibilities and recommend a successor. It was reported that they gave equal consideration to the traditions of University Church leadership and to persons throughout the Disciples of Christ who might be available. The committee unanimously and wholeheartedly recommended that Dr. Lunger be named Acting Pastor for the year 1940-1941.

In recommending Dr. Lunger as Acting Pastor the Board believes that in him the church will have as its leader one of the most able and promising young men among the Disciples of Christ. He comes to this leadership out of the tradition of University Church. He brings the best training that the University and travel abroad can give to an already gifted mind and heart. In so brief a time among us Mrs. Lunger has greatly endeared herself to all the members of the church. With such leadership in the past and with such leadership before it, University Church faces the future with gratitude, expectation, and enthusiasm.1

Irvin Eugene Lunger was born in Williamsport, Pennsylvania, on June 28, 1912, the son of George Lee and Mabel Clara (Griggs) Lunger. After graduating from the local school he studied at Bethany College, Bethany, West Virginia, graduating magna cum laude in 1934. While there he was ordained in the Old Bethany Church in 1932 and served churches in Morristown and Tappan, Ohio. In 1934 he came to the Divinity School of the University of Chicago as a Disciples House Fellow. He received

1 Messenger, April 1940.
his M.A. in 1935 and a B.D. in 1936. Awarded the first Travelling Fellowship by the Disciples House in 1936, he spent the 1936-1937 academic year as a student at the University of Munich. He was an associate of George Santayana in Rome, an associate at the American Church in Paris, and a youth delegate to the Life and Work Conference in Oxford.

Upon his return to the United States, Lunger first served the Austin Boulevard Christian Church, Oak Park, Illinois, as student assistant and then University Church in the same capacity while completing his Ph.D. in December 1938. At that time he was named associate minister. Dr. Lunger was married on February 11, 1939 to Eleanor Jeanne Zink of Steubenville, Ohio. Two daughters were born to the Lungers, Susan Ann on August 27, 1941, and Kathryn Elizabeth on August 28, 1944.

During the past seven months Dr. Lunger had been acting minister, a position due to end on September 30, 1941. At the annual meeting of the congregation on May 9, 1941 he was unanimously elected minister of the church, making his appointment without a time limit.

**Church Programs Continue in Ames's Mold**

Dr. Lunger continued in Ames's mold. The programs and orders of worship continued as Ames had outlined them over the years. Communion continued as a separate service immediately before the service of worship.

It was pointed out that during the time since Dr. Ames's retirement and the annual meeting attendance at church services had increased, both old and new members indicated that pastoral care was sincere and efficient, organizational work flourished, finances of the church were stable, and there was high morale in the congregation.

In the light of all these facts, it is not strange that the church took action to make this ministry permanent, and that it did so with no hesitation, mental reservation or purpose of evasion. And it is only right to add that Mrs. Lunger's gracious qualities made it all the easier for the church to take this step.
with satisfaction and confidence.²

World War II Disrupts the Life of the Church

Dr. Lunger wrote that forces released by the war in Europe and the South Pacific caused disruptions in the life of University Church and the community. Very strong emotions were generated as society adjusted to changing manpower demands—with men [and women] entering military service and women moving into positions formerly filled by men or created by requirements of war.

The war was coming closer to home and in May the Pageant of Democracy was presented.

This unique production, written and presented by members of the church, was a challenging reminder of the manner in which the democratic way of life became clarified through centuries of courageous faith and struggle. Over 100 members of the church participated in this production which was presented on successive Friday nights during May. It proved to be one of the most successful ventures in dramatic production in the history of our church.³

News of the attack on Pearl Harbor reached the church just moments after a guest speaker had addressed the world mission of the church in wartime. Dr. Robert M. Hopkins, president of the United Christian Missionary Society, was the preacher at the morning services on December 7, 1941. He reported on the efforts being made by churches in those critical days to meet increasing responsibilities at home and abroad. Experiments taking place across University Avenue, which led to the nuclear bomb, were conducted in secrecy but later disturbed members of University Church.

But the work of the church went on. The annual Christmas pageant was held on December 19th. An entirely new one, it was a dramatized version by Ione Wise of Jay Stockings’s medieval story, The Shepherd Who Did Not Go. Preceding the program 270 sat down to dinner and 400 attended the pageant. The volunteer church choir now had a full-time place in the services. B. Fred Wise was in charge of the music at the International Convention of the Disciples of Christ. Although she had been organist for University Church for twenty years, it was not until the November 1941 issue of the Messenger that Hazel Atherton Quinney was listed on the masthead.

University Church Plays Host to 300 Local Youth

On February 22, 1942 University Church was host to more than 300 youth from the churches and synagogues of Hyde Park and Kenwood. A play, based on acts of intolerance observed in this community, was presented after which the young

² W. E. Garrison, Messenger, May 1941.
³ Yearbook 1941-1942.
people heard Dr. Arthur H. Compton, Protestant Chairman of the National Council of Christians and Jews and Rabbi Jacob J. Weinstein of Temple K. A. M. speak. A successful experiment in youth cooperation, it was hoped that it would be followed by similar projects in the future.

The William Eppens Murals

In October 1942 three large murals, one depicting the first church building and two exterior views of the present structure, were unveiled during the anniversary dinner. They were the work of William Eppens, an artist of unusual ability, and a member of the church since 1927. For years his line drawings added to the Sunday bulletins and from these a collection of postal cards was made.

In spite of the war the usual organizations continued. The weekly sewing group, project of the Woman's Club, was making garments for welfare recipients. A new order for the communion services was adopted in October 1942. At the suggestion of the membership committee, and after careful discussion by the Official Board, a special service to mark the reception of new members was introduced in 1943.

Changes brought on by the war included the use of ration books and not even the Church was immune from the ration board rules. Early in 1943 the Church was told that they would no longer receive coupons for the purchase of coffee and sugar so the congregation was asked to donate out of their own supplies.

Church Year Changed from October to July

In 1943 the beginning of the church year was changed from October to July. Still being financed by a plan of self-solicitation, the church faced some problems but maintained its work. No money was raised by entertainments or dinners and no collection was taken during the worship service. The church still relied on each member to accept his or her own financial responsibility to the church.

The Church Looks Toward its 50th Anniversary

Beginning with the November 1943 issue of the Messenger a series of articles appeared by representative members of the church who had been invited to share their reflections regarding the church as it looked toward its fiftieth anniversary. It might be interesting to quote from each of these in light of their thinking about the church and its historical place in the Christian community. Charles R. Wakely and his wife joined the church during the first year of its life. In his message to the congregation he spoke first of the leadership of the early church and then sent a challenge for the future:

This church was born in a period of great intellectual and religious change. ...The early leaders of this church were eager not only to eliminate out-worn modes of thought and practice in religion but to put in their place virile and
valid ideas and modes of religious living. ...

A new day is now dawning. New and altered demands are clamoring for attention....We enter our fiftieth year with a world full of distress and need. An understanding of new problems and a new way of meeting them must emerge. The spirit which won for our church its freedom from out-worn creeds and theologies is needed now to guide it as it confronts its new situation.

In December 1943 Miss Helena Gavin, a member since 1919, who was known for her poems written during the church's historical occasions, pictured what she saw as the cause for celebration in the eyes of various members:

One group would rate as immensely important the departure from the ground of long-accepted doctrines. ...For others, the Church has been above all a center of rewarding friendships. ...Most vital to its deepest purpose, many would hold, are the impressive ways in which the Church employs the forms and symbols of religion, new and old, to reinforce the insights of the Christian life by some stirring of the will. ...

But, she concludes: "Out of such glimpses of the historical faith...some worshippers suspect that saints in all ages have come by very diverse roads to holiness or wisdom." And she asks: "What of our debt to the pioneers whose labors...set the stage for all the accomplishments we celebrate?...How can they rest until we all have seen their vision of a great role for the Disciples of the future?"

Edward Scribner Ames contributed the third article. In reviewing the history of the church he came to some of the same conclusions voiced by Miss Gavin. "Different persons will think of various phases, and each one, at different times, will recall things which made deep impressions." He spoke of practical things like organization, finances, and social life, but he also talked of dedication and how the church differs from a business or a club.

A church must have something else. It is a dedicated institution. It has greater depth, perspectives, and horizons. The meaning, aspiration, and destiny of human life are its real concern. From these profound, and somewhat imponderable qualities, the church derives its real importance and sanctity. ....

And at the end Ames paid tribute to Herbert L. Willett, the first minister, whose "sincerity and charm" with his messages of the prophets and Jesus built the foundations of the Hyde Park Church.
Miss Caroline Crouch, a member of the Official Board and active on both the education and mission committees, became a member of the church in 1931. She began her article with the procession from the old church to the new, an event she only read about. To her, this was symbolic of the "procession of Christians seeking greater freedom for the human spirit..." The present and the future of the church is dependant on the past with its traditions. She concludes:

Our goal should be an ever increasing awareness of our opportunities for service in spiritual development in the religious way of life. By our contributions to the widening stream of religious experience we become a part of the divine pattern fully realized in the brotherhood of man. Our heritage, our contributions, our aspirations are worthy of celebration.

One of the most provocative articles was written by Samuel MacClintock, charter member of the church and for a long time its clerk and a graduate of the first class of the University of Chicago. MacClintock wrote that the founding of the church "was an act of audacity."

The first [reason] was because we were in the depths of severe economic depression and suffering....It was audacious because Hyde Park was al-

ready fully provided with Protestant churches—Baptist, Presbyterian, Congregational, Methodist and Episcopalian. And it was audacious because it was founded right under the shadow of a great institution of learning....

MacClintock goes on to remind the people that that early congregation was not learned."...we were just simple ordinary folk." It was his belief that for the most part, the controversial criticisms waging around liberalism were too erudite for the congregation. "But," he says, "we had faith in our leaders and were content to let them carry on the learned battles."

What, then, was it that enabled this little Church to get started under these conditions and to grow through the years in numbers and strength? The answer, it seems to me, was in getting away from dry church formalism and emphasizing the living expressions of religion: Truth, Wisdom, Justice, Beauty, and Love. These fundamentals attracted, held and satisfied, then as now.

William Clayton Bower had been a member of the church since 1926 and was chairman of the congregation. A member of the faculty of the Divinity School of the University of Chicago, he was shortly to retire from that position to return to
Lexington, Kentucky. Asked to give his thoughts on "What We Celebrate," Bower, like most of the earlier contributors, mentions the early eventful years of the church in which it "achieved a vital and creative interpretation of religion in relation to these movements in contemporary culture." But then he goes on to say:

But, the Fiftieth Anniversary is not wholly, or chiefly, a celebration of past achievement. It is, even more, a celebration of the potential growth, opportunity, and responsibility that are resident in University Church as it faces the future in the modern world.

Fred Henderson, member since 1928, was the author of the seventh article in the series. Like so many of the others, he celebrated

those mortal beings who in their devotion to the Christian way of life founded the church; those who through the years have served as its leaders; and those who were and are yet its strength, the congregation....We celebrate the religious fellowship of a free people who share a common loyalty to a way of life through Christ....We celebrate the traditions that have grown out of the life of the church itself....

And he made it clear that he did not mean traditions that could not change but those which could grow out of creative expression keeping pace with new developments in "science, knowledge, and understanding."

In June 1944 the last of these articles appeared in the Messenger, this one written by Samuel C. Kincheloe. Dr. Sam, as he was known to so many, had been a member of the church since 1916. He was a professor of sociology of religion at Chicago Theological Seminary and in the Divinity School of the University. Kincheloe chose fellowship as his theme.

The greatest fellowship is that of loyalty to a great cause. This loyalty cuts across all party lines and welds together members of different families into a sense of unity and strength. Our group has had loyalty to a cause and to a personality—the cause and the personality of Christ....we celebrate a very special fellowship with many significant personalities whose lives have enriched each other and where fruitful interaction has produced creativity in music, drama, poetry, pageantry, conversation, speaking, and even thought.
The Church Celebrates Fifty Years

These articles were an introduction to the church’s celebration of its first fifty years. On October 6, 1944, 231 people sat down at the anniversary dinner held in the Sherry Hotel on East 53rd Street. Speakers representing the various decades in the history of the church were Dr. W. E. Garrison, Miss Corinne Rice, Dr. Samuel C. Kincheloe, Dr. Charles C. Morrison, and Dr. Roy G. Ross. All except Miss Rice, who was an attorney, were well known in larger religious circles. Dr. E. S. Ames was the toastmaster while Dr. Irvin E. Lunger, the present minister, gave the address. Music was sung by the church choir under the direction of B. Fred Wise, minister of music and education for twenty-five years.

A souvenir booklet, Through a Half Century, written by W. E. Garrison, was presented to each person. S. M. Jasper, chairman of the committee on Permanent Funds, reported on the good response to the anniversary project, the Parsonage Fund. Although Dr. Herbert L. Willett had died on March 28, 1944, the program concluded with this remark from one of his earlier statements: "Happy shall we be if in the new time of opportunity we shall prove worthy...."

Dr. Ames, minister emeritus, delivered the sermon at the Sunday service entitled, "Foundations." Many said it was his greatest sermon. Those in attendance felt it was a fitting climax to "a half century of worship and an auspicious beginning for a new era." A fellowship dinner followed in the dining hall, and at 4 p.m. a tea and reception took place in the church library. This occasion, honoring those who had been members of the church throughout the fifty years, was hosted by the Woman’s Club and was open to friends from the community and from other churches in the city.

The celebration was a success. "Memories which it awakened, friendships which it strengthened, dedication for years to come which it called forth—these will remain to give new meaning and promise to the church as it enters its second half century...."

Establishment of Permanent Funds

Although the fiftieth anniversary celebration was over, a decision had been taken that year which would be hailed through the years as one of the most important steps taken by the church. The Board voted at its March 1944 meeting to establish Permanent Funds and approved recommending the policy governing those funds to the congregation at the May annual meeting. A special committee was appointed, whose members were S. M. Jasper, W. I. Schermerhorn, H. R. Moore, W. E. Garrison, and Roy G. Ross, chairman. There were five points in the policy:

It shall be the policy of University Church:

1. That in any statement of permanent funds policy, the church record

4 Messenger, October 1944.
its intention of using permanent funds for the making of capital improvements or for the support of services which the church could not otherwise render, rather than making such support a substitute for a vigorous program of current fund income.

2. That the custodianship of the permanent funds assets of the church, including cash, securities, properties or any other types of assets, be vested in a Permanent Funds Committee of the church, consisting of not less than five or more than seven members, including the trustees of the church and the treasurer.

3. That the Permanent Funds Committee be empowered to invest or reinvest any permanent fund assets which may come into its possession, in line with a policy which has been approved by the Official Board on the committee's recommendation. That this policy include provision for crediting gains or charging losses on investments of permanent funds to the Permanent Fund Account of the church.

4. That the Permanent Funds Committee be required to bring to the Official Board annually a report of its investments together with recommendations regarding the use of accrued income in the Permanent Fund Account.

5. That capital funds be accepted for specific purposes which are of interest to donors and which are within the general objectives and program of the church, but that primary emphasis be placed on undesignated gifts which can be used according to the best judgment of the Permanent Funds Committee with the approval of the Official Board.

Lunger notes that although opposed to church endowments, Dr. Ames approved the concept and purpose of permanent funds as a practical way of helping maintain the on-going program to which the church was committed.

The first Permanent Funds Committee had the following members: Miss Corinne Rice, W. I. Schermerhorn, and H. R. Moore (trustees), S. M. Jasper (treasurer and chairman), and Roy G. Ross (chairman of the Board). The establishment of permanent funds during the fiftieth anniversary year was an outstanding achievement. Members and friends of the church welcomed this addition "as an investment in the future of the church—a channel which
long-range effectiveness of the church may be assured."

The initial funds came from the sale of the equity in an apartment donated by Mrs. Evalena H. Holmes and used in 1944 for the purchase of a grand piano; $20,000 from Mr. and Mrs. W. I. Schermerhorn, designated for a Youth Chapel in the church; funds donated by friends of Miss Corinne Rice; and funds for the purchase of a parsonage for the minister.

Two deaths of note occurred during 1944. The first minister, Dr. Herbert Lockwood Willett, died in March in his eightieth year, thus preventing him from being a part of the fiftieth celebration. A fuller account of this death has been detailed in Chapter 2.

On October 15, 1944, a week following her speech at the anniversary dinner, Miss Corinne Rice was stricken as she returned to her home in South Shore following Sunday services. She apparently had a heart attack on the 57th Street Illinois Central platform while waiting for her train. A devoted member for thirty-two years and a trustee for the past two years, she was a partner in the law firm of Hubbard, Baker, and Rice. A graduate of Mt. Holyoke College and the University of Chicago, and admitted to the bar in 1908, Miss Rice, although seldom seen in the courtroom, was widely known for her briefs.

Comprehensive Study of the Church

In December the congregation heard a report by Sam Kincheloe of a comprehensive study he and others had made of University Church. Vice-chairman of the Board and head of the department of Research and Survey of the Church Federation of Greater Chicago, Kincheloe offered an objective analysis of the church, its membership, its relation to the community, and its program possibilities. It was felt that the study would be valuable as the church entered its second fifty years.

Near the end of World War II the War Department announced the deaths of two of the church's young men: Pfc. Richard C. Vandeveer, killed in action on January 25, 1945, and Lieut. Charles MacClintock, who died of wounds on January 19, 1945. Subscriptions began to pay for a memorial tablet to be set into the east wall of the sanctuary honoring all the men and women who had served during this war. Later, a memorial fund was set up by Charles's father, Samuel MacClintock, and friends. In December 1946, in an impressive service, a stained glass window was unveiled on the west side of the chancel wall. The work of Chicaguan Arthur Michaudel, the legend of Sir Galahad provided the symbolism used. Charles's face appears in the image of the knight.

Lunger Credits Groups and Individuals for their Service

Lunger gave much credit to the 28 Club--that group of couples who

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5 Yearbook, 1944-1945.
were organized in March of 1931. Lunger stated that in the post-war and community revival period members of this group provided valuable leadership in all phases of the church program. It was theorized that such a club would experience a mutuality of concerns through the years as their family experiences drew them closer together. And that proved to be true.

So successful was this experiment that in 1938 a similar group, known as the 38 Club, was formed. Like the 28 Club, it fostered firm friendships among its members. Lunger said, "The strength of these two groups manifested itself in many ways in the life and work of the church."

Lunger also gave special credit during this period to Mrs. Elizabeth Keen Williams and Mrs. Marian Huff Klings for their secretarial and management skills in the church office and in the supervision of the kitchen staff. Elizabeth served the church for twenty years from 1930-1950 and Marian from 1951-1959.

Several outstanding young people served as student assistants during Lunger's years. The first of these was Benjamin F. Burns. A graduate of Transylvania College, Lexington, Kentucky, Ben came to Chicago as a Disciples Divinity House student. He joined University Church in 1941 and was named Dr. Lunger's assistant in 1942-1943 and served on the Student Relations Committee that year. Following graduation he was minister of the Austin Boulevard Christian Church in Oak Park, Illinois. During the second World War Ben joined the Navy from which service he was honorably discharge in 1946.

Other young assistants (sometimes called Youth Advisors) who followed Burns included Dennis Savage, 1946-1947, Robert L. Lemon, 1947-1948, and Barbara and Russell Fuller beginning in 1948. The Fullers continued their part-time work with the young people of the church for two years until they graduated and were then named Youth Ministers for another year. The following year Russell was called full-time as the church's Minister to Youth.

During the Lunger years B. Fred Wise continued his influence and leadership in the areas of music, Christian education, and social activities. In 1927 he began to use a volunteer choir from Advent through Easter to augment the music program. At the end of 1941 the quartette was gone, and the volunteer choir was used every Sunday. Margaret Metheny Steward, a member of that choir, died on August 4, 1994. She had been a faithful member of the church since 1941. The church would not have enjoyed such fine music without the organist, Hazel Atherton Quinney, who had been originally hired to play that peculiar new instrument, the choralcelo, and stayed as the church organist until her retirement in 1976, after fifty-four years of service.

The Beginning of Racial Integration at the Church

One of the major developments during the post-war period was the beginning of racial integration of the
congregation. This was accomplished quietly in keeping with the open membership character of the church. The first Black member was a transfer from University Church in Des Moines, Iowa. An elderly member, who had made much of her own previous membership in the Des Moines church (which, in her view, could do no wrong), approached Dr. Lunger in the east aisle (for years the ministers greeted the congregation after services in the east aisle) with the blunt query, "That young Black is not a member of this church, is she?"

When told that the answer was affirmative and that the young lady was a transfer from University Church in Des Moines, her response was an immediate, "Isn't that nice!"

It must be remembered that for years University Church had had the practice of admitting to membership anyone who wished to share in the life and work of the church by that person simply signing the form on the fourth page of the weekly bulletin. Their names were announced in the next Messenger. No formal rites or ceremonies were required and neither was baptism a requisite as a condition of membership. A new member was free to decide whether or not to be baptized. If that person desired to follow the traditional practice, baptism by immersion was given in a simple but dignified service. On the other hand, if anyone deemed baptism not essential to their religious life, no effort was made to change their minds. And there were some who had been baptized by sprinkling, as infants.

Another interesting experience related to racial integration had to do with a white family from the south who were visitors one Sunday morning. After the service the man of the family approached Dr. Lunger as follows: "There was a Black couple seated in the pew in front of us this morning. In my church at home, they would have been told to leave and they would have left. Now preacher I don't want to see them here next Sunday." The minister's response was,

We have an opening in our ushers group. Since you feel so strongly about the presence of these Blacks, I wish you would join the greeters at the church door and when a Black comes in tell him kindly, "This is a Christian Church. We are white Christians. Your church is over on Cottage Grove Avenue. I am sure they will be happy to see you."

The visitor left without another word but returned to share in the service the next Sunday and regularly thereafter. A few years later this white family moved to the north side of Chicago and attended a church there. One day the minister of that church called Dr. Lunger to ask about this family. "I asked them to join our church since they were living in this neighborhood," he said. "However," he continued, "they said they belonged to University Church and it was their kind of church." A curious story!
Church Joins City-wide Effort for Better Race Relations

In the spring of 1944 University Church began cooperating in a city-wide program of education and action for developing better race relations. This had been approved by the Official Board on recommendation of its committee on Social Action, John W. Harms, chairman. Harms had come to Chicago the previous year to head the Church Federation of Greater Chicago. Three members of the church were appointed to represent the congregation at a series of training conferences held at the Metropolitan Community Church, 41st Street and South Parkway. An interracial and ecumenical service of worship was held on May 9th in the Chicago Methodist Temple launching a city-wide effort to enlist all churches in removing causes of a critical interracial situation then existing in the city. It was a start.

An interesting footnote to the beginning of integration of University Church was the change in attitude of certain Black ministers. Earlier these ministers had been vocal in their criticism of University Church's all-white character. However, after several of the members of their churches had placed their membership with University Church these same Black ministers accused University Church of recruiting some of their leaders. Although understandable, this criticism came as a surprise.

Dr. Lunger Elected President of Illinois Christian Churches

As evidence that a measure of the hostility toward University Church, because of the liberal ideas and practices of Dr. Ames, had relaxed in the 1940s was the election of Dr. Lunger to the presidency of the Illinois Convention of Christian Churches. The importance of this action was underscored by the fact that this convention brought together churches of the Northern Baptist Convention and the Illinois Christian Convention to share fellowship and advance the cause of union. As it turned out, the hope of union was frustrated by the Northern Baptists' fear that merger with the Christian Church would jeopardize their cherished dream of ultimate union with the Southern Baptists. Thus, despite sincere efforts by both conventions and later at the national level, nothing further was accomplished and the hope faded.

Wise Edits New Hymnal for Disciples and Baptists

An off-shoot of the dream of merger by the Christian Churches and the Northern Baptists was the naming of a joint committee to prepare and publish a new hymnal. B. Fred Wise, Director of Music and Education at University Church, was named editor. The new hymnal, Christian Worship, was published in 1941 and adopted by many churches. It was not until 1943 that the music committee of University Church recommended the acquisition of these new hymnals. The church had been
using *Hymns of the United Church* edited by Charles C. Morrison (editor of the *Christian Century*) and first minister, Herbert L. Willett, since 1916.

As part of the same project a committee of the Christian Church was appointed to produce a companion book of worship materials and forms. Dr. Lunger served on this committee until *Christian Worship—A Service Book* was published in 1953. Dr. Lunger has said "this manual of worship materials is still in use today and represents the best collective effort by the Christian Churches to bring together pertinent worship forms and resources."

Among the many challenges which University Church faced in this period after World War II was outreach to students at the University of Chicago. Rockefeller Memorial Chapel, which opened in 1928, featured nationally known ministers as speakers and had a strong appeal to the entire University community. Their Chapel Union program was aimed specifically toward students. There was, however, a feeling that students lost their traditional denominational roots in the University environment. Accordingly, churches in the immediate area cooperated through Chapel House to relate students to churches of their particular denomination while they were on the campus. It was felt that participation in neighboring churches sustained the institutional loyalties which were important to students after graduation. This inter-church effort had positive results as it stressed maintaining the institutional root of religious loyalty through the collegiate experience.

With the wide diversity and distances between hospitals in the Chicago area, the pastoral responsibilities confronting an urban minister were very heavy as he attempted to serve not only his members but also persons from out-of-the-city churches confined to Chicago hospitals and clinics. Out-of-the-city ministers looked to Chicago ministers to assist in the pastoral area, and visiting hospitals in the times of need was a priority complicated by time and distance.

**Dr. Lunger Chairs C. D. U. Committee on Future Work**

The Chicago Disciples Union expanded its work in 1945. Functioning in earlier years on a limited scale and with part-time leadership, Dr. Lunger was asked to serve as chairman of a committee on Future Work after Robert Lemon resigned as the Union's executive secretary in 1944. Following a study of the situation the committee recommended calling a full-time executive who would also serve as pastor-at-large for the cooperating churches.

**Joseph J. Van Boskirk Accepts Call to New C. D. U. Position**

Joseph J. Van Boskirk, then minister of the Christian Church in Florence, Alabama, accepted the call to this position. A graduate of the Disciples Divinity House of the University of Chicago, Van Boskirk was well-known to the people of Uni-
versity Church. A new program of strengthening the churches and fostering better understanding among them was begun. University Church took an active and responsible interest in the Chicago Disciples Union.

At the beginning of 1947 University Church declared that it was now interested in becoming a large church. It felt that:

The church has always sought to preserve the intimacy of a friendly family and the strength of a closely knit fellowship. It has contended that in this pursuit lay its greatest contribution to its members and to its larger community....[But it now said] A church which does not "go out seeking new members" is a dying church. It is a church which betrays its very purpose and commission. A church should "welcome all who come" and it should "go out seeking new members." University Church offers a physical structure which is being used only partially by our present membership of 500. It has a variety of programs, activities and services by virtue of our present membership which would require no adaptation to meet the needs of a church of 750 members. It has a spirit and conviction which needs additional numbers and enthusiasm to make it creative in the fullest sense.\(^6\)

The Church Sets Goals

Dr. Lunger was encouraging the congregation to think seriously about a church of 750 members by the year 1950! To achieve this goal a realistic plan was needed. Due to the high mobility of this University community every member would have to take personal responsibility for introducing at least two new people each year to the church during the ensuing three year period with at least one of these becoming a member. We now know this did not happen. Although a number of new members were added in those three years, those who left the community or died out-numbered them. In October of 1950 there were 427 resident members.

Other goals which the church hoped to accomplish by 1950 included 200 people involved in the religious education program of the church, fifty newly trained leaders, and eighty percent of all resident members offering continuing pledges of financial support of the church. They were also hoping for $15,000 in special contributions over and above current giving and a vigorous re-statement of the obligations of Christians as citizens of the community and the world. These were among an eight-point plan of action presented for the years ahead.\(^7\)

\(^6\) Messenger, January 1947.  
\(^7\) Messenger, October 1947.
University Church Helps Found National Council of Churches

An event of great national significance occurred at the end of November 1950 with the founding of the National Council of Churches of Christ in the U.S.A. Only one other church among the Disciples of Christ contributed more leaders than University Church. Richard Lentz had major responsibility in the area of Family Life. Dr. Roy G. Ross, who had for the past fifteen years headed the International Council of Religious Education, was named associate general secretary of the new Council. John Harms became a member of the General Board, and related to the new program as staff members were Dennis Savage, Mrs. Richard Lentz, and Miss Helen Spaulding. Mrs. Harold (Golda) Fey was elected to the Board of Managers of the Women's Department.

The Schermerhorn Memorial Library and Dining Hall

In April 1951 the renovated and refurnished library and dining hall was dedicated in memory of W. Irving and Lizzie B. Schermerhorn who had bequeathed over $20,000 to the church when the Permanent Funds were established in 1944. Later, at their deaths, more funds were left to the church which allowed the congregation to have the work done and included the purchase of new china and flatware.

Russell Fuller Named Minister to Youth

Two months later the congregation voted to hire Russell M. Fuller as the full-time minister to youth of the church, the community and the University of Chicago. This move was made possible through new and increased pledges and special gifts in order to finance this change. It was pointed out that under the part-time leadership of Barbara and Russell Fuller the church school and the youth program had made great progress and it was felt that with the addition of a full-time position a definite expansion of the church’s ministry would be seen.

Mr. Fuller was a graduate of the University of Michigan and first president of the Disciples Student Fellowship. He represented the Disciples in various world conferences and work camps in Europe and Canada. In connection with his student work he had visited many colleges and universities in the U. S. At the time of his appointment he was completing his studies for the B.D. degree in the Divinity School of the University of Chicago. For the three years prior to his appointment, the Fullers had served on a part-time basis while carrying on a full academic load at the University of Chicago. On July 17th he was ordained to the Christian ministry at University Church. Since then Barbara was ordained and is active in work for Overseas Ministries.
International Convention of Disciples Meets in Chicago

In May 1952 the International Convention of Disciples of Christ met in Chicago for the first time since 1893. Leadership rolls were taken by William Weaver, Chicago chairman of the Communion Committee, Fred Henderson was general local chairman. The church choir sang and Hazel Quinney served as organist for the massed Festival Choir. Dr. Lunger was elected 2nd Vice President of the Association for the Promotion of Christian Unity, a committee on which he had served for several years. A tour of Chicago churches, including a visit to University Church, was led by Lunger.

Hyde Park and Urban Renewal

In the meantime, as Dr. Lunger stated it, the University of Chicago, under the leadership of Robert M. Hutchins, tended to ignore drastic changes which were taking place in the immediate neighborhood. The University was viewed by many as an intellectual island in the midst of an urban environment. However, in the early 1940s the rise in the crime rate and the disintegration of community life in the area surrounding the University began taking its toll upon the University.

This view was substantiated in a case study of urban renewal by Valetta Press in which she concluded:

Most authorities date the start of the crisis of Hyde Park/Kenwood from 1948, the year in which the Supreme Court outlawed the use of racially restrictive covenants in the sale of real estate....Community residents, both in and out of the University circles, perceived major threats to the community—afflicted by aging, neglected buildings, increased congestion, a rising crime rate, and a proliferation of bars (23 along five blocks of 55th Street alone). In 1949...Rabbi Jacob Weinstein of KAM Temple and Leslie Pennington of the First Unitarian Church decided that the community, if it was to survive, should be integrated racially and planned socially....Later that year they were joined by other clergymen and community residents...to form the Hyde Park/Kenwood Community Conference. The goals of the Conference were to stop decay and establish stability in an interracial atmosphere, with the participation of the area's citizens.®

When Lawrence Kimpton assumed the presidency of the University in 1951, it was obvious that action had to be taken and that the University must initiate this difficult task. An aggressive and positive response on the part of the University resulted in legislative changes in Chicago and in Springfield. The South-

east Chicago Commission was organized in 1952 and immediately began to pressure insurance companies and legislative bodies to cooperate in improving the neighborhood. Absentee landlords were put on notice that properties in the area would be inspected and, if sub-standard, would be razed.

Meanwhile, the decline continued. Spacious apartments were chopped up into small kitchenettes, and anxiety over Black move-ins accelerated. Between 1950 and 1956 20,000 whites left the area and 23,000 non-whites moved in. The population of the community rose from 71,689 to 74,862. During the same period the Black population climbed from 6.1 to 36.7 per cent.9

This situation brought an increase in school population in 1953, causing the local churches and social agencies to offer space to Ray School to keep that school from going on double shift. University Church was one of these which waged a persistent campaign until the Board of Education accepted offers of space at First Unitarian and Hyde Park Baptist (now Hyde Park Union) while refusing University Church's space as inadequate.

The plans for the redevelopment of Hyde Park were on the minds of everyone in the spring of 1954, particularly the business people, the churches and other institutions. A long article in the Messenger of April 1954 pointed out that "We are the Urban Renewal Area in Chicago!" An announcement of this pilot plan had been made by Mayor Martin Ken-nelly in March:

This plan for the first time in the history of Chicago brings all of the agencies and powers of city government together for the purpose of demonstrating that a renewal plan can work....10

In the past in urban areas, when a neighborhood deteriorated, it was condemned, the buildings bulldozed, and a new community would emerge. The Hyde Park Plan stressed renewal. The first stage of the plan was approved under the Federal Housing Action of 1954 and passed by the City Council four years later, although demolition had begun in 1955. The finalized plan stressed rehabilitation and spot removal instead of total clearance. One consequence was a lowered population. The membership of University Church dropped as these renewal plans began and people were temporarily relocated. The community was not united behind renewal; some found they were priced out of the area when they sought to return.

The church took an active role in renewal plans. Dr. Lunger discussed it in a sermon. Members of the church attended the annual meeting

9 Ibid.

10 Messenger, April 1954.
of the Commission to hear the plans analyzed. The report from those representing the church was that renewal could achieve great gains and make for a better community. This was good news to the congregation.

One sour note in renewal plans was the continuing public school crisis. There was no money for new buildings, and over two dozen schools were on double shift. Monthly articles were printed in the Messenger and the minister urged the church members to keep active and informed.

Mrs. Ames Dies

A sad announcement came to the church during these years. Mrs. Mabel (Van Meter) Ames died on June 21, 1953. She passed away on that Sunday morning, as she had lived, quietly. She had always stood for things in the church being done in the very best possible way. She did not compromise with inefficiency, and her personality was described as "radiant, friendly, and warm."

Church Celebrates Sixty Year Anniversary

When the congregation met in October 1954 to celebrate its sixtieth anniversary, Dr. Lunger challenged them in his speech, "Arise and Be Doing." He said if the following year was to be their greatest each member must do his or her part.

For several years the general uncertainty and fear which beset our community were felt by our church. The outlook for

the community and the church seemed dim. Deterioration was obvious in Hyde Park, Woodlawn and Kenwood. Crime rates soared. Morale dropped. Then the community shook off its doubts and began to plan and work to bring about a broad renewal of community life....Things began to happen ...things which promised much for the area. Confidence was restored. Morale began to rise. A new determination and a healthy activism were evident. The new spirit in the community is reflected in the church. After several years of declining membership... during which, as Dr. [Samuel] Kincheloe has stated, we were engaged in a "holding action" membership has stabilized. We began our 61st year with a slight gain over the previous year. The officials of the church decided that the time had come to launch an all-out effort to strengthen the church and to extend its influence in the community....

Church Has Another Plan to Gain New Members

A two-pronged plan was outlined. They said that a deeper sense of community and mission was

11 Messenger, October 1954.
needed on the part of the church membership. The church must be made to have a more profound meaning for each participant whereby fuller support and initiative would be secured. If it is to gain new members, it must reach out into the community for unchurched people.

After a program was settled upon, Max Willcockson, an experienced minister and a graduate student in the Federated Theological School, was hired as associate minister in charge of membership development. William N. Weaver, assistant to the dean of the Divinity School and vice chairman of the congregation, was asked to serve as chairman of this new Membership Committee. Letters went to the entire church body soliciting their assistance and by the end of the year the program had the hearty and enthusiastic support of a large percentage of the congregation. Unfortunately, Willcockson found he had to leave Chicago and return to Los Angeles, but his plans were carried forward by the committee.

Obviously the congregation took Lunger's challenge seriously. As the end of 1954 approached it was noted that a number of people had become active in community affairs. Ruth Sackerson, in the Messenger of November-December, names them and their responsibilities. Dr. Lunger was a director of the Southeast Chicago Commission, served on the Hyde Park-Kenwood Community Conference's public school committee, and later was named chairman of the Conference's Planning Committee. Mary Herrick chaired one of the school's sub-committees. Robert Crowe was a member of the Legal Panel for several years and John Farris was an active block chairman. John Harms was a member of the Board of Directors of the Conference, and Walker Davis was active in their finance drive. A number of women had volunteered clerical help or aided the Conference in other ways. By his activities with the Conference and the Commission, "Dr. Lunger symbolized the deep interest of the church in the community's struggle for physical improvement and social and moral betterment."12

Dr. Lunger Resigns His Pastorate

At the close of the morning service on June 12, 1955 Lunger announced to the congregation his decision to resign as minister of University Church, effective September 30. He had accepted a newly created position as dean of Morrison Chapel and professor of religion at Transylvania College, Lexington, Kentucky. In his letter to the church he is quoted as saying:

Since coming to the church on January 1, 1939, as associate minister and on October 1, 1940, upon the retirement of Dr. Ames, assuming the full responsibilities of the ministry, I have received the whole-hearted support and friendship of all. I have never lacked for ready understanding, full coopera-

12 Messenger, February 1955.
tion and deep loyalty. These have been happy and fruitful years and the problems we have faced and the things we have accomplished together, with God's help, have bound us in rich experience. I leave my ministry here rejoicing that the church is united in confidence and purpose. There is optimism with regard to the future of the church in its emerging community. The membership is enthusiastic and dedicated to an expanding program. Support given the Finance Committee in the current appeal for underwriting the budget through self-solicitation has put the church in the strongest financial position it has known in many years. The leadership of the church is outstanding in ability and dedication. I am confident that the church will move forward with renewed strength to new achievements under the ministry of another.\textsuperscript{13}

Dr. Lunger felt that his new position would be a challenging one. The oldest college west of the Alleghenies, Transylvania was a pioneer in liberal education and through the years had maintained high academic standards. By creating the new position of Dean of the Chapel it showed its commitment to making religion an integral part of the academic life. Two years later he was named president of Transylvania University, a position he held for nearly twenty years. He is now retired as President Emeritus and lives in Harrodsburg, Kentucky, with his second wife.

A reception for the Lunger family was held on August 21st and a gift purse was presented at that time. The Lungers left Chicago and University Church; however, less than forty-eight hours later word was received at the church that Eleanor Lunger had succumbed after being stricken in Lexington. A memorial service was held on Sunday December 4, 1955 in University Church during which new communion ware was dedicated in her memory.

Eleanor (Zink) Lunger was born in Steubenville, Ohio and lived there with her parents, Mr. and Mrs. Harry A. Zink, her sister and her brother. She graduated from Bethany College, taught high school English for a few years, and then was married to Irvin E. Lunger. For seventeen years they made their home in Chicago working hand-in-hand as pastor and pastor's wife, to minister to the members of University Church. We think of her devotion and loyalty to the people and to the things she loved—to her family which was always her first love and concern, to her friends, to the church, to the larger

\textsuperscript{13} \textit{Messenger}, June 1955.
church associations, and to many community interests. No sacrifice was too demanding, no amount of time and energy too great for her to give willingly and graciously to any or all of these.\textsuperscript{14}

\textsuperscript{14} Program from her memorial service, December 4, 1955.
After Dr. Lunger announced his resignation, a pulpit committee was named by the Executive Committee and ratified by the Official Board of the Church. Fred Henderson and Dr. John Harms were named co-chairmen with Mrs. J. N. Borland, Robert Crowe, Gladys Finn, Fred Jeffrey, Margaret Metheny, Byron Shinn, Donald Steward, and William N. Weaver, members of the committee. They invited suggestions and counsel from the congregation.

Now in its sixty-first year, University Church was faced, for the first time, with finding a pastor outside its congregation and, maybe, with no prior connection with the Divinity House. The resident membership was 425, the current budget $31,000. A note in the Calendar (bulletin) still maintained:

This church takes no "collection" in its service of worship. Boxes for offering may be found at the doors, and your help in maintaining the ministries of religion in this place is appreciated.¹

Joseph J. Van Boskirk Named Interim Pastor

On the 28th of August Joseph J. Van Boskirk, Executive Secretary and pastor-at-large of the Chicago Disciples Union, began an interim ministry at University Church. He was known to the church in that capacity, and also from his student days at the University. Joseph Van Boskirk was born on June 28, 1911, the son of Joseph Weaver and Ella (Spilman) Van Boskirk. He received both his A.B. and M.A. degrees at Phillips University, Enid, Oklahoma in 1939 and 1941 respectively where he studied law. Following this he came to the University of Chicago and enrolled in the Divinity School, where he received his B.D. in 1944. He held a pastorate in Alabama for the next year before being called to the C. D. U. job.

In the spring of 1956, while Van Boskirk was still assisting University Church in its interim, an "every member canvass" was proposed for all Disciples churches in the metropolitan Chicago area. A survey of all members was carried out between the end of May and the middle of June. Its success was dependent upon the active interest and partici-

¹ The Calendar, August 21, 1955.
pation of its members and, in the case of University Church, the results would prove whether or not there was a strong enough congregation to challenge the interest of a new minister.

By the end of June 138 pledges for the coming fiscal year were $5,885.40 higher than the just completed year. Another forty-two pledges were still expected with a 30% increase foreseen.

It represents a sharp reversal of the downward trend in pledges that has occurred throughout the past year. It is a tribute to the strength of the congregation, and to the good will and sense of responsibility of almost every member of the congregation.²

Congregation Calls David M. Bryan

By this time the pulpit committee had completed its work and recommended calling David M. Bryan. This was accepted by the congregation at its Annual Meeting on May 11, 1956. Van Boskirk was again solely responsible to the C. D. U. In 1960 he accepted a similar post in Washington, D. C. as pastor-at-large for the Christian Church—Capitol Area. Joe said he liked the term pastor better than minister because it seemed to imply more nearly what the job entailed. He retired as Regional Pastor in 1976 but for a number of years continued to serve the church as interim pastor in D. C., Florida, and California until declining health made it difficult for him to continue.

In 1956 Phillips University awarded him an honorary L.L.D. Van Boskirk is married to the former Irene Crispens and from this union three children were born, Kay E., Jane Ellen, and a son, Roe Ames, who is now deceased. When he was able, Joe Van Boskirk enjoyed working with the lathe and general carpentry. Today he continues refinishing furniture and says that people have always been his hobby. The Van Boskirks make their home in Peoria, Arizona.

DAVID M. BRYAN, 1956-1960

David Bryan agreed to begin his work with University Church in September and was installed as its minister on October 13, 1956. A native of Peoria, Illinois, Bryan was a graduate of the University of Missouri and the Disciples Divinity House at the University of Chicago. A past president of the Missouri Christian Missionary Society and active in many civic and interdenominational organizations, Bryan came to University Church from a pastorate in Sedalia, Missouri. During 1946-1949 he had been minister of the Jackson Boulevard Christian Church in Chicago and was active in the Church Federation of Greater Chicago and the Hyde Park-Kenwood Council of Churches and Synagogues (now the Interfaith Council).

Long interested in world travel as an important medium of education, he has directed educational tours since 1950 throughout Africa, Europe, Russia and other “iron curtain” countries, the Middle East and Far East, and around-the-world tours. This has given him many opportunities to know first-hand the problems of the world and to talk with political and social leaders, including some heads of state.

Born on June 9, 1921, the son of Clifford and Sibyl (Goyer) Bryan, he was thirty-five when he came to University Church. He was married to the former Margie Casteel on December 23, 1943, and there are four children, Margy Ann, Edward, David Jr., and Daniel. In addition to being an ordained minister and world traveler, he is a photographer of some ability and produced a sound color movie on the Belgian Congo which was distributed by the United Christian Missionary Society in Indianapolis, Indiana. In 1965 Phillips University awarded him an honorary D.D. degree.

David M. Bryan

William Eppens Dies

Shortly after Bryan's arrival long-time member William H. Eppens died on October 8th of a coronary thrombosis. He and his wife Hazel had been members for over a quarter of a century. He was an accomplished artist whose many calendar covers were well-known. Three large murals of the old church and the present structure painted by him had been installed in the dining room during Lunger's pastorate. (The one of the old church was destroyed by a fire in the church in the late 1960s al-
though a small watercolor of this is extant and now hangs in the library.)

**Energetic Program of Evangelism Instituted**

A program of evangelism was instituted in early 1957—the outgrowth of a series of planning study meetings sponsored by the membership committee. The emphasis was formally launched in January during Sunday morning worship. Every member was to be contacted for names of prospective members who would be given information about the church then these prospective members would be visited twice by members and invited to church. After a second visit the pastor called on all and by April teams were sent out to enlist people to join the church. The goal was set at sixty-four new members by the end of June. By Palm Sunday forty-seven had answered the invitation. This was probably the most energetic membership campaign yet attempted.

**Miss Itoko Maeda, Minister in Okinawa**

Miss Itoko Maeda was installed on February 10, 1957 as University Church's Minister in Okinawa. A native of Japan and a graduate of a Disciples of Christ sponsored girls' school in Tokyo, Miss Maeda received her ministerial degree from Union Seminary, Tokyo. After teaching ten years and serving as a counselor in a women's factory dormitory, she came to the United States attending and graduating first from Eastern Mennonite College, Harrisonburg, Virginia and then from the College of the Bible, Lexington, Kentucky.

Singled out as one of the Disciples churches interested in ecumenical mission work, University Church had been invited to establish this link relationship. Miss Maeda was commissioned to the work in Okinawa by the United Christian Missionary Society at its annual meeting in September 1956.

When the congregation met for its 63rd annual meeting in May 1957, Dr. John W. Harms, chairman of the congregation, reported that the year had been one of significance due to a revision of the by-laws making for "a more effective organization."

We are at the point where the basic ideas of freedom and democracy and our idea is of experimentation...can and probably will be put to the test. Those of us who believe in them will have no doubt that the outcome will make for a stronger and more useful University Church.³

**Five Rows of Pews Removed from Sanctuary**

It was clear from the committee and department reports at that time that new ideas were forming to increase the membership, encourage more participation at the communion services (still held preceding the worship hour), and enrich the social life of the congregation by establishing a

refreshment hour on the Sundays when no dinner was served. Since the sanctuary could accommodate many more people than the present membership (average attendance on Sundays was about 150), five rows of pews—two in the front, three in the rear—were removed to eliminate the scattering of the worshippers.

By 1957 the 38 Club had been absorbed into the 28 Club because many of the younger couples had left the community, taking with them eighteen children from the church school rolls. The 48 Club, for couples married about 1948, continued to meet monthly in members' homes. Other social opportunities for fellowship were provided by the Business and Professional Women's Club and the all-church Friday night dinners followed by programs.

Church Conducts New Survey

As 1958 began the congregation was acutely aware that the community was in rapid transition. Urban renewal was in full force with the removal of many old structures—both businesses and private homes. Although convinced that the area was changing for the better, the church decided it should conduct a study of its organization and its community to see if it was meeting the needs of its constituents.

Dean W. B. Blakemore and a special committee were appointed to plan this study. After some preliminary meetings, it was decided that a survey of the life and programs of the church over the previous twenty-five years would be made with the assistance of all departments and committees. The study covered the achievements and trends in membership, attendance, participation in the life of the church, budget and giving trends, where people lived, the church school, and its program. On the basis of this study, the church was hopeful of being able to chart its future more wisely.

One of the changes which had taken place during this year was to consolidate many committees under eight departments. This made for a more efficient and democratic plan for the church's work. The congregation was encouraged by their evangelistic efforts. Nearly fifty new members joined the church over a ten-month period. The Sunday Forum, begun many years before under Dr. Ames, had sustained its popularity throughout the past year under the leadership of Sam Pearson.

Bryan concluded his report to the congregation with the following:

This has been a year in which our people have grown spiritually and have developed in the art of churchmanship. This is always difficult to evaluate but I'm convinced that there is a finer spirit among our people than we had a year ago. This is another way of saying that our work together during this past year has been a growing experience for us all.4

Mr. Bryan went on to note that with the good things which had taken place since his arrival, there was still weaknesses. He pointed to the need to strengthen the church school and the Friday night fellowship programs. He recognized some financial problems noting that the monthly expenditures were $2,000 over receipts. He asked the Official Board and the Stewardship Department to consider once again incorporating the offertory into the worship service. (It would be another dozen years before this finally came about.) By fall 1958 the financial picture was no better. Financial Secretary Fred H. Jeffrey stated that the congregation was meeting only three-fourths of budgeted pledges and only about one-sixth of budgeted non-pledged gifts. The church struggled on with the hope that new members would bring more financial help.

Don Browning had been hired in the fall of 1957 as Minister to Youth. By June of 1959 his position had changed to that of Minister to Students which included leadership with college and university-age young people and advisor to the Disciples Student Fellowship (Wranglers). Through his help University Church became the new church home for twenty-six students and their wives. Don concluded his report by saying

It is difficult to assess what has been accomplished at levels deeper than programming and recruitment. I am sure that many deep and lasting friendships have been developed. As to whether the members of the group have actually received a clearer vision of the nature of the Christian faith is difficult to say. Probably one of the weakest aspects of the present ministry to young people is the lack of some way to determine what actually is happening to the spiritual lives of the people involved....

Don continued in this position another year. In 1958 he was married to Carol Kohl, who later became church organist and choir director.

Study Document is Presented to the Board

The basic study document, "Our Church, Its Past, Present and Future," was reported to the Official Board in December, the result of many months of effort on the part of every department and committee. Noting that since 1933 the church membership had gone into a steady decline, the study pointed out the need for "a critical evaluation of the program emphasis and patterns of University Church." The renewal of the community, it was felt, had brought new people to live in the area who would respond to the invitation of a church whose mission is vital, intelligent and concerned.

6 Messenger, February 1959.
Annual Reports Recognize Financial and Membership Problems

By May when the annual reports were available the retiring chairman of the congregation, John W. Harms, called the ending fiscal year one of "agonizing reappraisal." The records showed that in spite of the work of the stewardship and membership departments contributions were still below expenditures and the membership was still declining. Harms expressed two convictions:

First, I believe in University Church's mission as that has been historically conceived, and to considerable extent practiced. This mission is to be a church which gives leadership on the contemporary frontiers of human thought and in churchmanship, taking advantage of our situation as a part of a great university community....[Second],...this rich spiritual heritage is the very resource which we need most now in the effort to redevelop our life and work in a community which is having the pioneering experience of urban renewal....If we fail to draw upon this heritage we shall go the way of all traditional churches which live in the past and fail to face the future.7

Recognizing the serious problems yet to be resolved, David Bryan in his report at the end of fiscal year 1959 noted the studies begun by the departments and committees of the church. He felt that the continued decline in membership could no longer be ignored. Like others in the congregation he was convinced that, with effort and a reappraisal of the church's programs, new people in the community could be attracted to University Church.

The challenge to our new community and the problems of University Church both require that we work our way through to a strong, united position. With dedication to the calling we have as members of the church and unity in the spirit of Jesus Christ, University Church will bring to our new community an increasingly vital witness.8

Robert Simpson Named Associate Minister

To continue an extended plan of membership recruitment and the educational program within the church, the Rev. Robert Simpson was hired in the fall as half-time associate minister. Bob Simpson earned his A.B. and B.D. degrees at Phillips University, coming to the University

7 Messenger, June 1959.
of Chicago in the fall of 1958 as a Ph.D. candidate in the field of historical theology. He had previously served as student pastor at Waldron, Kansas, and during the summer of 1959 was interim minister at the Oakland Christian Church, Topeka, Kansas. Both he and his wife, Bea, joined the church in 1959.

David Bryan Resigns

In spite of the new educational opportunities for children and adults and developing plans of the Evangelism Department, Harold E. Fey, chairman of the congregation, announced the resignation of Mr. Bryan, effective at the end of April, at a special board meeting on February 14, 1960. In March Dr. Fey cautioned the church "to settle whatever differences we have with each other...." He then outlined the several hazards a church in this situation could fall into.

One is the danger that a captious, critical spirit will take root and grow. Let us lay hold of faith and make love and hope grow instead. A second danger is that we will form cliques behind one person, one policy or possibly one candidate for the ministry of our Church....A third peril is that we will measure the future by the past and grow discouraged....Fourth, we could become impatient with our pulpit committee....The kind of minister we seek is also sought by other outstanding churches.9

A farewell reception following Mr. Bryan's final sermon was held on April 24th. A scroll and other gifts were presented to the family at that time. David Bryan became minister of the First Christian Church in Topeka, Kansas, where he served many years, while continuing to lead world travels each summer. He is now retired from the ministry but not his work with several travel agencies. The family remains in Topeka. In 1965 he was awarded a D.D. degree by Phillips University.

The ministerial leadership of University Church was supplied by Robert Simpson continuing as Associate Minister through the end of July and Don Browning named to that position during August and September. In addition a preaching schedule was set up through the middle of July using Harold Fey, William Weaver, Dr. Walter Harrelson of the theological faculty of the University of Chicago, Bob Simpson, Dean W. Barnett Blakemore, Jay Calhoun, Dr. Morris Pullin, executive secretary of the Illinois Christian Churches, and Perry LeFevre, a member of the Chicago Theological Seminary faculty.

The work of the church continued throughout the spring and summer. A new woman's daytime group began meeting. During the summer Vera Jinings conducted a special program of scheduled reading to blind students, as well as helping them with their themes and bibliographies. She and several others volunteered

their time to assist in the success of this project. In addition to the reading program, the students had opportunities to explore the library, the nursery with its many toys, and the garden. Miss Jinings supplied their meals.

**John H. Sherman is Named Associate Minister**

On November 15, 1960 John H. Sherman, senior B.D. student in Disciples Divinity House, was hired by the church as student assistant on a half-time basis. On the first of January 1961 he was given additional responsibilities when Bob Simpson and Don Browning, both citing academic pressures, resigned at the end of 1960. Sherman would have the titles of Associate Minister responsible for Administration and Minister to Students. He would preach one Sunday a month with the remaining dates supplied by others.
JOHN HIGGINS SHERMAN, 1961-1965

On March 19, 1961 John Sherman accepted the call by University Church to become its full-time Associate Minister beginning on April 15. Following the completion of his academic work and his ordination in June he was named Minister of the Church with full responsibilities.

The Action of the Pulpit Committee, also in unanimous agreement in its recommendation of Mr. Sherman, came quite naturally in a long course of events during which time Mr. Sherman had assumed part time responsibility as Associate Minister of the Church. His commendable work in this capacity, his record of academic achievement both as an undergraduate and graduate student, and his deportment as a man of Christian character and dedication give promise of growing enrichment and fulfillment in his ministry.1

John Higgins Sherman was born in 1930 in West Chester, Pennsylvania, to Hobart M. and Attie E. Sherman. He said he was strongly influenced from birth through his parents and by Quaker neighbors in Pennsylvania. The silent grace at meals of the quiet people endures, for him, to this day in his own household, and he supposes commitment to social causes may be an inheritance as well.

His parents occasionally took him to worship services, sometimes Methodist (his mother's family affiliation) and sometimes Congregational (the closest thing in the East to his father's family attraction to the Disciples). In the 10th and 11th grades, John went to the Methodist Church and Youth Fellowship, because of and with his peer group, before the family moved again (for the sixth time). Family foundations during this period were renewed each summer in visits to Missouri, where John chose to go to Drury College, and there came under the influence of a graduate of Disciples Divinity House, Richard Pope, and was baptized into the Disciples. The church he attended was a small country church near his mother's ancestral home. College was interrupted by the Korean War and six years in the Marines, the last three in Missouri, where John finished college (magna cum laude in 1955) and gained a wider exposure to churches of the

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1 Harold Fey, Messenger, April 1961.
Disciples. (John holds the rank of Captain in the Marine Corps Reserves.) He and his wife, the former Kathryn Freeman, and his son John (later a daughter Rebecca, and another son William were born to them) arrived in Chicago. Sherman was an entering student in the Divinity School through the Disciples Divinity House. Here in a back pew (to assure easy egress in the remote possibility the youngest family member was not on best behavior during the service) the Shermans began their acquaintance with University Church.

Sherman's progression to the pastorate of University Church came naturally. Like Irvin Lunger, one of his predecessors, he became known to the congregation as a student, gradually taking on responsibilities. "Thus," Sherman said, "commenced a fascinating journey of discovery about institutions that has not yet ended."

John Sherman found University Church new and challenging not only as a different kind of church, but also as the first church he experienced in scope and depth.

"Church" as a gathered community had not been a vital institution in my family: the public and private institutions of the "American Experiment," commercial, political, professional and educational, were our institutions of tradition and choice for commitment and sacrificial effort. Churches seemed overly concerned with numbers—people and money—and with shelter from issues confronting American society. The vitality I had first sensed in the little country church—tempered with a sense of the limitations inherent in an isolated rural community—seemed to be replaced quickly in larger urban congregations with such concerns. "Don't rock the boat"—to lose members or money—seemed the paramount rule. This condition seemed very strange from a New Testament viewpoint as I read it or from my family's public-spirited traditions.²

The Shermans found vitality was apparent in University Church, carried on in so many members they came to know, in the architecture, which communicated a strong, warm and unique concept of church, in the music, whose quality was a refreshing and inspiring change from what they had encountered elsewhere, and in events such as the fellowship after worship and the Friday night dinners. But also perceived was an attitude that University Church was for "our kind of people" and that if "they" didn't come, maybe "they" had the problem.

The 48 Club Renamed "Bethany Fellowship"

The Shermans became more involved in church activities as they attended the meeting that founded

the Bethany Fellowship. Originally organized about ten years before as the 48 Club, David Bryan, the minister at that time, suggested that the biblical reference more adequately suggested that the group was after an association that was somewhat different from previous ones at University Church.

In retrospect, our programs together did not support any such pretension. The group defined the name, not the reverse, which is as it should be. It flourished and grew as we found many like souls who were looking for a spiritual home and were attracted by ideas of what University Church had been and yet could be.3

In April 1959 Sherman wrote a paper entitled "The Church and the Community" for a course taught by W. Alvin Pitcher in his ethics and society class at the Divinity School. The subject was an inquiry into reasons why University Church seemed unable, or unwilling, to avoid the condition described by its forty-year minister, Edward Scribner Ames, thirty years before: "Changes in the character and population of neighborhoods often bring out in pathetic clearness the inability of churches to meet changing conditions."4

As Sherman waded into the wealth of information available about the history of the community and of the church and the source and nature of the urban renewal effort, his thinking was challenged and deepened and he was compelled to begin considering the unique opportunities for a congregation that was not necessarily bound by anything other than elements—really, misinterpretations—of its own tradition. It was free to become for a new time and people what it had become for a previous time and people.

Changes in the Worship Service

After a fifteen month internship under Joe A. Detamore, pastor of the Central Christian Church in Springfield, Missouri, John Sherman returned to Chicago in the fall of 1960 to finish his academic work at the University. This led to his being offered first the position of Associate and then full-time Minister of University Church. During the early part of this relationship Sherman, with the full cooperation of B. Fred Wise, Minister of Music, began to upgrade the worship services. Weekly planning meetings thoughtfully considered the integration of the whole service—especially the hymns, scriptures, and sermons. He expanded the number of good hymns used.

Sherman said that the benefit to him of collaboration with Wise was immense:

Not only had I found a partner who enthusiastically supported me, but I had found a gold mine of information about University Church what it had

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3 Ibid.
4 Ames, Religion, 1929.
been, what was right, what went wrong, and who was involved. No longer was I speculating as an observer and recent participant but found which of my intuitions were sound from one who had been there but who was not at all defensive about the past, as many members seemed to be. The association with Fred Wise is one of the treasures of my life that I will never forget, and I hope the congregation will always remember his value as I do.  

This association caused Sherman to consider whether or not he might have abilities that could be useful in helping the church purposefully seek and serve a constituency in the new community who would not be served by other existing congregations which were too locked into denominational structures or traditional cultures and attitudes, who would not adapt to new conditions or adapt too slowly. "These people," Sherman sensed, "were seeking something different: what I later tried to define as a 'seeking and uniting church,' which was what University Church really had tried to be from its beginning."  

From experience with the Disciples, I doubted that a minister who would understand University Church and its community could be found and attracted. On the one hand I had never considered the pastoral ministry as a possibility, since my abilities and inclinations clearly did not lie in that direction; on the other hand, I had a strong sense that I was being called to pay back something for what I had learned about the church and its community: I didn't have an option.


John Sherman Accepts Call from University Church

So John Sherman welcomed the call from the congregation, but with private reservations about his own abilities and with the conviction that the congregation couldn't be pushed into the future, but could be turned

6 Ibid.
and returned to the openness and inclusiveness to issues and people which was its initial and essential character and recoverable heritage from the past, so that it could come alive to an interracial community that was dealing with many new and different issues as well as old issues that appeared in different clothing.

Sherman soon discovered that the congregation couldn't deal with issues surrounding the capital funds. The issue was whether to spend the funds or to save them. He found the subject was a counter-productive irritant that could only divide the congregation until considerable change in attitude and the influx of new people had taken place, so that it could be dealt with without rancor through calm and orderly procedures involving the whole congregation. He further discovered that the congregation shouldn't (and couldn't) be made "more like the Disciples."

A study I did as a student at Disciples Divinity House found that eighty percent of the denomination reflected migratory route dependence on the Ohio River and thence to the Southwest, and half the remainder reflected the continuing American migration to the West Coast. There were significant limitations, mostly cultural, in this geographical concentration that would always be a problem in University Church's setting. It could remain in relation with the Disciples only as a unique people who would be themselves while accepting continuing suspicion from many of those with whom they were dealing at the local, state and national levels, and Disciples would not be a major source of new members for University Church.7

With these thoughts on his mind, John Sherman accepted the call to become University Church's sixth minister. He was ordained in the church on the 9th of June and assumed his duties full time on the 15th. He was installed on October 6, 1961, in the sanctuary following the sixty-seventh anniversary dinner.

In commenting upon his call to the ministry of University Church Mr. Sherman told the [Hyde Park] Herald, "In Hyde Park-Kenwood great events are commonplace. It can be, I believe, the forerunner of a new era in the shape, the texture and the unity of human society. To serve a church in its midst is a great opportunity and an even greater challenge which I accept with a humility tempered with the confidence that here is a future being born with all of us as participants in this momentous event.

7 Ibid.
[Hyde Park's urban renewal].

Sherman continued to put most effort into worship, wading through the Bible laboriously many times to find readings in both Old and New Testaments that could yield new gold to contemporary life, personal and social, and trying to develop sermons that would relate the biblical materials to the urban setting and people of University Church, with the assistance of hymns, litanies and other materials.

In my experience, Disciples as a "New Testament people" had neglected the depth, comparison and contrast that the Old Testament could provide to worship.

Sherman revised the Communion services to try to make them more meaningful. In addition he volunteered in the Neighborhood Club and in the Porter Foundation at the University, participated in developing written materials that could help newcomers understand University Church's character and history, and tried to help initiate program development in Christian education and music that could serve the needs of families with children in the congregation and the community.

Eleanor Campbell Hired as Director of Church School

Traditionally the work of the church had begun with the opening of the University about the first of October. In 1961 the church school made an early start beginning on the second Sunday in September coinciding with the opening of the public schools. "The wisdom of this policy has already received confirmation as three new families have their children in our Sunday classes."10

Beginning with a junior worship service in the Assembly Hall on the second floor and making use of a reed organ, lent by the John Rameys, the children then retired to their classes. Available curriculum materials were studied with the confidence that a plan unique to this community could be formulated.

Just as new ideas and programs were forming, some traditional programs continued. Great classical music under the direction of Fred Wise continued to enrich the church life. The annual Christmas pageant was again the high point, partially due to the "large cast of characters," and backstage assistants. A series of tableaux, with imaginative enrichment, depicted the events leading up to the birth of Jesus. Thus ended the year 1961.

Orderly Change in Community Threatened

But community and national events would not wait for University Church to regain momentum. In January 1962 Sherman was forced to respond to a situation—the first sit-in at the University—that threatened to destroy prospects for orderly change.

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8 Hyde Park Herald, September 27, 1961.
9 Sherman, 1993.
10 Messenger, September 1961.
in the community. Sherman picks up the story:

As I grew up, I experienced racial prejudice, first expressed in my family against Jews, and then in society directed against anyone who was different. As our family moved from state to state I observed institutionalized prejudice against Blacks, racist practices leading to discrimination against members of athletic teams and the difficult transition in the Marine Corps after Harry Truman ordered the military to end segregation. I saw prejudice in southwest Missouri where community attitudes were largely inherited from the South.\(^\text{11}\)

The north was a different situation. The sit-in by the Congress on Racial Equality to force action to end racial discrimination in housing owned by the University was not in response to illegal actions, but to the perpetuation of historic practices at variance with community and University goals to work for a stable interracial community.

Sherman became one of an ad hoc group of religious leaders who tried to act in mediation of the dispute. (He was the only minister of a local congregation; all the others were chaplains at the University.) The University, under President George Beadle, admitted the existence of the practices and proposed means to end them, including oversight by a faculty committee. The ad hoc group generally supported the University's position but recommended representation from the community. Sherman felt that his congregation gave him the freedom to "jump into a fray without a 'please, may I" apparent in other churches at that time.

**Sherman Accepts Community Responsibilities**

As the year 1962 began, Sherman accepted two new responsibilities in the wider community. He became chairman of the Committee on Campus Christian Life for the Chicago Disciples Union and chairman of the Committee on Community Relations and member of the Executive Committee of the then Hyde Park-Kenwood Council of Churches and Synagogues (now the Interfaith Council). In his capacity with the first committee, Sherman began working to expand the student services for Disciples in the Chicago area. Even though University Church had carried on a student program for over fifteen years it was just at this time that other congregations were becoming interested. The plan was to establish a city-wide program for students.

As chairman of the Community Relations committee, Sherman led the group to begin a study of the public school situation, temporarily sidetracked by the controversy over the University's housing policy. His sermon at the end of January dealt

\(^{11}\) Sherman, 1993.
with his involvement and his analysis of the situation:

Given the situation which exists, controls must be exercised if our community is to be a stable interracial community in the midst of the human reality where other communities are one-race communities. We are engaged in a battle to end the plague of one-race neighborhoods. Our experience in this century has been such that there is doubt the city can survive unless the situation is transformed. All the problems of the city are directly or indirectly related to this one problem. It is like a cancer which is destroying us even as we desperately search for a cure. It is my conviction that fighting the battle here is of immense importance. In Hyde Park-Kenwood there is a chance. We must take it. But we cannot allow irresponsible action to destroy this chance.  

Church Votes to Use New United Church Curriculum

In the spring of 1962, after studying the curricula of several denominations, the Christian education committee determined that the new United Church course of study was really new and best suited to urban students. The curriculum made use of the natural stages of children's growth in teaching the Christian heritage at each age level in a way the child could comprehend. It strove to surround the child with the reality of the Christian faith, provided flexibility in the use of its material, and made creative use of the visual arts. The church began using this material in the fall.

Two personal tragedies occurred in May of 1962 to sadden the people of the church. Ruth Wentworth, who had been a member of the church nearly forty years died on May 21st after suffering from acute leukemia. Employed as the secretary to the dean of the University's medical school for thirty years, she then was secretary for dissertations and had planned to retire in July. She was known for her personal interest in the welfare and scholastic accomplishments of all with whom she came into contact. Her loyal service to the church included her tenure as its delegate to the Council of Churches and Synagogues and her work with membership outreach.

Wise Retires Because of Failing Health

On the 25th of May 1962 B. Fred Wise suffered a coronary thrombosis. This necessitated his retirement from the church staff on September 1, 1962, a position he had held for forty years. During that time he led the church from using a paid quartet to an accomplished volunteer choir—a choir which performed every standard oratorio and the Bach cantatas. University Church was the first church to

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12 Sherman, Messenger, February 1962.
perform "Amahl and the Night Visitors" and among the first to attempt Benjamin Britten's "Noye's Fludde," both organized and led by Fred Wise in University Church's sanctuary. He was also responsible for one-act operas, the annual Christmas pageants and other dramatic presentations.

In recognizing Wise during services on September 2, 1962, Sherman paid tribute to his years of service to the Church.

Fred Wise has worked fruitfully with the people of the choir. It is no secret to most of us that the choir has been substantially aided by the many hours Fred has given to its individual singers training them to become better in the many little things that comprise musical accomplishment.

As Dean of Faculty of the American Conservatory of Music and a distinguished voice teacher, Fred Wise has trained a large proportion of the persons in this nation who direct and sing its music.

Fred Wise is in everybody's Who's Who. Perhaps the most significant mark of his stature is to be seen in the fact that he was selected—among all the great musicians of this city—to direct the music during the Festival of Faith at Soldier Field during the 1954 meeting of the World Council of Churches. Several thousand voices responded to his direction.

The visible mark of his stature is in this hymnal which we use among thousands of churches. It was produced under the editorship of Fred Wise in 1940....

Dr. Irvin E. Lunger wrote to Wise upon learning of his retirement.

You were a pillar of strength to me: a young, inexperienced chap trying to fit into very big shoes. The way we worked together and faced problems with frankness and complete trust was a joy. I will never be able to thank you enough for helping me to grow into my job. So I stand before you in humble recognition of forty years service to this church.

Carol Browning Named Director of Music

The Official Board, at its meeting on September 9th honored Mr. Wise by designating him Minister Emeritus of Music and by electing him an honorary member of its board. The board named Carol Browning as the new Director of Music. She was no stranger to the congregation, having joined University Church in 1958 following her marriage to Don Browning. She re-

13 Messenger, November 1962.
14 Ibid.
ceived a B.M.E. from Northwestern University, where she was a coach and accompanist for the opera department in her senior year. She taught in the public schools in the field of music and directed a junior high chorus.

The church school continued to grow in numbers under the direction of Eleanor Campbell. A redecorating and revising of the class rooms had been underway since September. Classes were organized under four departments, each with a chairperson who supervised and coordinated the work of the teachers and their assistants.

Carol Ramey Joins Staff as Junior Choir Director

Under the capable direction of Carol Ramey, a new junior choir was developed. They practiced regularly on Thursday afternoons and sang both in junior worship and in the regular worship service. Mrs. Ramey, a graduate of Ohio State University in the music department, is an accomplished pianist and organist. Open to children in grades three through eight, she found that they were especially entranced by the experience of two-part singing. She had been a member of the church since 1957.

The church continued in its historic role as a leader in the denomination when six members of the congregation attended the International Convention of the Christian Churches (Disciples of Christ) meeting in Los Angeles at the end of September.

One of the surprising things about the convention was its unanimity, and nowhere was this more evident than in its approval of Resolution No. 64, "Concerning Approval of the Supreme Court Action Regarding Prayer in Public Schools." The resolution was drafted by Dr. Harold E. Fey and signed by himself and [others] of our congregation....our resolution was passed with barely a murmur of opposition.15

Christmas Pageant Replaced by Choir Anthems and Folk-carols

With the retirement of Fred Wise came the demise of the Christmas pageants which had been an annual production of the church since the 1920s. It was not difficult to know that Wise had been the moving force for that event. In place of the pageant the choir, under the direction of Carol Browning, presented a special program of Christmas music following the traditional serving of Wassail and dinner. The program consisted of a group of anthems selected from the great musicians of the church and folk-carols from around the world. The featured soloist was Miss Bette Crouse, a former student of Mr. Wise, and a finalist in the WGN Illinois Opera Guild Contest.
In addition to the choir program on Friday evening, December 14, the holiday season was enhanced by a special church school program—"A Christmas Tree Festival"—the following Sunday afternoon. Supper followed the program in which each class participated. The junior choir, under the direction of Carol Ramey sang two numbers. Each person was asked to bring a gift of toys, candy, clothing or money to be distributed later to some children's institution.

**Social Action Committee Asks President to Sign Order Ending Discrimination in Housing**

As 1962 ended the department of social action, led by its co-chairwomen, Annetta Dieckmann and Mary Herrick, sent a letter to the President of the United States urging him to issue the long-awaited executive order to end discrimination because of race or religion in all federally-aided housing and financial institutions.

That institutions partly supported by the taxes of all the people serve all the people in need of their service is a principle now widely accepted and needs only the implementation of a presidential order to end much unfair discrimination inherited from a less enlightened era.16

In a second action the department recommended that the church board support the ordinance, introduced by then 5th ward alderman, Leon Despres, to "protect tenants who file building and housing code complaints with the city." The board approved the support recommended.

Just as the University's secret experiments which led to the nuclear bomb, had given the church an uneasy feeling in 1942, now the "cold war" added another dimension to this when two decades later the Civil Defense authorities asked to designate the church a fall-out shelter in the event of enemy attack. After discussion, when the Official Board asked its chairman, Robert W. Crowe, to appoint a committee to investigate ways in which the church could continue its work for peace, the request was granted but with an attached rider to the action. Written by Dr. Fey, it reads:

We have been asked by the civil authorities to permit our church building to be made available as a shelter for use in the event of war or other disaster. The Official Board of University Church is prepared to accede to this request. In doing so, we wish to state the reasons for this action and the limits we place on it. Our church was built by Christian people and maintained by ourselves for the worship of God and the service of man. Like churches of all ages, it is a place for refuge, a shelter from the storms of life. It exists to save life, to feed the hungry, care for the

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sick, shelter the homeless. So when the duly constituted authorities ask permission to designate our church as a shelter and to store within its walls emergency supplies of food and water, we consider that this request is consistent with the purpose of the church and are ready to grant it...In granting permission for its use in this way, we wish to have it understood that our cooperation does not imply an endorsement of any course of national action. On the contrary, we request the authorities to double their efforts to solve existing international differences about war. We also commit ourselves to intensify our efforts as individuals and as a church in behalf of understanding and peace. Our trust for security is not in shelters but in doing justly, loving mercy and in walking with our God.\footnote{\textit{Ibid.}}

**New Youth Ministry Added**

In January 1963 the church embarked on a new ministry to its youth. Parents, teachers, and the minister met in late November to formulate an approach to this particular age group because it became clear that the youth needed to be brought into the total life and work of the church. They planned to make the program for the junior and senior highs so appealing and worthwhile that the young people and their friends would be attracted to the church.

**Sam MacClintock Dies**

University Church was saddened by the death on January 20, 1963 of Samuel MacClintock, which came while visiting his daughter and son-in-law in Washington, D. C. He was born in Millersburg, Kentucky on June 22, 1872, but the family moved to Lexington when he was young. He and his older brother, W. D. MacClintock, came to Chicago in 1892 where Sam was a member of the University’s first graduating class in 1896 and W. D. was a member of the first faculty. Both were charter members of the church.

Sam served as an administrator in the American School System established in the Philippine Islands in 1901. Following travel in the Orient MacClintock returned to the University where he received his doctorate in political science. He also served as American Consul to Honduras, 1909-1910. He was married in 1910 to Chicagoan Helen Marsh, who died in 1928. In addition to his daughter, Cornelia Newhall, he was the father of Charles, who was killed in Germany at the end of World War II. Services for Samuel MacClintock were held in University Church with his ashes interred in Lexington, Kentucky.
East Asia, Theme for World Outreach Study

The annual World Outreach study after Christmas had as its theme the people of Korea, Okinawa, Hong Kong and Taiwan. Some traditional events included a special weekend in March beginning with Friday night dinner followed by an adult program and a special festival for the children. The celebration began in the dining room where the junior choir sang several numbers for everyone. Upstairs the children made oriental items and prepared for a sharing time and a worship service, at which time birthday money from each child was dedicated. Sunday the sale of items the children had made netted $37.05 which was given to Church World Service to feed hungry children of Asia.

The weekend continued Saturday evening when the World Outreach Department entertained the panel who had presented the Friday program and the guest preacher for Sunday. On Sunday the pulpit was filled by Bernard O. Brown, former chaplain at the University of the Philippines, who spoke about the problems in the East Asian countries.

Gains in Church School Attendance and Membership, Not in Contributions

By the time of the annual meeting in May 1963, reports from various departments and committees showed a steady increase in participation in the church school. Starting in September of 1962 with fifty-six children, the registration rose to 104 by May 1963 in nine classes. During the year $10,000 was spent to prevent deterioration of the forty-year-old building. Some decisions had to be made regarding the water damage in the sanctuary and additional electrical work in order to give more light for the choir. The library furniture needed reupholstering. A report from the Stewardship Department showed that although the membership of the congregation had grown, giving had not kept up with expenditures. Fred Henderson, chairman of that department, reported on the situation.

Not only have we fallen short in our continuing pledge giving; we have also fallen behind in our special giving. Also we have exceeded the amount set up in the budget that was to come from the capital funds account to subsidize our budget.\(^8\)

During Sherman's vacation, from the middle of July to the middle of August, 1963, Charles Harvey Lord, founding minister of the Villa Park Christian Church and a student in the Divinity School of the University of Chicago, was the preacher. Lord, a member of the church since 1962, was working toward the Ph.D. degree.

Sherman Becomes Involved in Civil Rights Struggle

Tragic events continued in the South. In Albany, Georgia, rights

\(^8\) *Messenger*, May 17, 1963.
groups attempted to organize locally but were prevented by an astute police chief who used non-violence against non-violence. Rioting occurred in Oxford, Mississippi, over the admission of James Meredith to the University. Television images of fire hoses and police dogs being used against marching men, women, and children, the assassination of Medgar Evers and the picture of George Wallace defying federal authorities at the University of Alabama convinced the public that something could and must be done. President John F. Kennedy introduced civil rights legislation in the Congress as a step toward bringing the full weight of federal authority to bear on the situation.

Supporters of the struggle for civil rights organized the March on Washington in August 1963. John Sherman felt that as a member and minister of University Church and a citizen of the United States he must go. With a large delegation from Hyde Park-Kenwood and Woodlawn he rode the train all night to Washington. A quarter of a million people assembled at the Washington monument and marched to the Lincoln Memorial where there were music and speeches as dusk deepened. The highlight, of course, was Martin Luther King's speech "I Have a Dream..." (As a logistics officer in the Marines Sherman knew what a logistic feat the whole event was.) Then they walked back to the train and another all night ride home.

The March on Washington did not cause the passage of the Civil Rights bill; it was one in a series of events each of which contributed, in a unique way, to the bill's passage. Less than three weeks later four children were killed as the 16th Street Baptist Church was bombed in Birmingham, Alabama.

With these events on the minds of the congregation, the fall program began. During the October board meeting Mary Herrick, in her report on the work of the Social Action committee, explained a project of the National Council of Churches as a means of helping the moral and civil rights movement. Disciples congregations were asked to contribute to this important cause, our church's share being $135. Money was taken from the World Outreach budget with a letter to the congregation encouraging their individual contributions.

Friday Night Dinners and Programs Discontinued

After an extended discussion, the board voted to discontinue the weekly Friday night dinners and programs. This action was prompted by the results of a congregational questionnaire. The Membership Development committee was then authorized to look into other types of social functions.

Carol Browning Resigns as Director of Music

The resignation of Carol Browning as Director of Music, due to the Brownings moving to Oklahoma, necessitated hiring a replacement. James M. Hoffman, Jr., described as a versatile tenor, who received professional training at the
University of Illinois, Boston University, and the American Conservatory of Music, was engaged beginning the middle of September 1963.

Founding Member Charles Wakeley Dies

Charles E. Wakeley, one of the last of the founding members of the church, died on August 24, 1963, in the Episcopal Church Home for Aged Persons where he had resided since 1949. Although not officially one of the four dozen people who gathered at the Masonic Hall on October 7, 1894, he was affectionately honored as a founder, who with his wife had joined the church in 1895. He was a banker and financier, and author of poetry and described as a gentle spirit whose relationship to the church and its people was long-standing and unwavering. Born on June 19, 1872, he had celebrated his ninety-first birthday two months before his death.

Pledges Not Meeting Expenditures, New Plan Announced

Happily the fall work began with the budget fully underwritten as a result of encouraging responses. Fred Henderson, the chairman of the Budget committee, however, reminded the congregation that this good news was contingent upon the actual receipts.

Years ago provision was made for a working fund of $2,000 to act as a cushion against tardy receipts of pledges so that obligations could be met on time. During the past several years this fund has been depleted to the point that it now has ceased to exist in practical terms. Expectations are excellent that this necessary operating cushion can be restored, in substantial part at least, by next July I; but within the coming months we must operate without it....

After careful consideration, the Budget Committee has determined that a simple solution to this problem is available. Our inventive minds have coined a term which describes the solution precisely: PAY-AS-YOU-GO! If every pledging member of the congregation will pay his [or her] pledge on time, whatever frequency of payment he [she] has elected to follow, there will be no problem. Our obligations will be met as they come due.19

Church School Needs More Space

As the fall programs began the church school registered ninety-six children and introduced two specialists in music and art to assist any teacher in these areas. The Christmas program attracted 126 people Sunday afternoon, December 15. The highlight of the junior choir presentation was their final number when four

19 Fred Henderson, Messenger, September 1963.
men of the adult choir joined the children in a rendition of the "Drummer Boy." The program opened with the "Los Posadas" procession as performed during this season in Mexico. By the end of January 1964, the church school was beginning to outgrow its space and it commenced to study the situation.

Social Action Department Presents Programs on Issues of Public Education

The new year began with the Social Action department announcing three Friday evening programs in February devoted to the study of equality of education. Two meetings were planned to hear the then current survey of public school standards and a report from one of the district superintendents. The third meeting was a panel discussion by members of the church and a member of the legislature interested in passing legislation to provide funding for public education.

Another Fellowship Group Formed

The Campbell Club, a group of young married couples, was formed in February 1964. There were now three groups of couples and singles from older adults, middle aged adults, to young married people.

Sherman Goes to Mississippi as Voter Registration Observer

During this period and after the assassination of President John F. Kennedy the civil rights movement switched to voting registration, not covered in the Civil Rights Act. Early in March of 1964 the minister received a call from the National Council of Churches asking for his participation in the first event in the drive. They were asking Sherman to be an observer at a voter registration effort in Canton, Mississippi. Their rationale was that observers from the clergy could better protect the effort from violence. Nothing happened during that day in Canton, and the effort ended as the sun was setting. A meeting was held in a local Black church which was packed. Sherman was asked to be the spokesman for the observers.

This was the prelude to a troubled spring and summer. The killings resumed, ironically, after passage of the Senate's Civil Rights Act just two days before. At the Democratic Convention, the challenge to seating the Mississippi delegation by the Freedom Democratic Party resulted in the walkout of all but three members of the delegation, thus showing the power that the movement was now capable of wielding.

Junior Choir Ends Year with Spring Musicale

The junior choir ended the year with a spring musicale on Sunday afternoon the 17th of May. Several individual hymns and folk songs were followed by "Brother James's Air" in which the adult choir joined the children. The second part of the program consisted of scenes from "The Wizard of Oz" in which others in the church school assisted the jun-
ior choir. A pot-luck supper followed the event.

Sherman Makes Plans

By the time that summer was winding down, Sherman writes that he had come to the firm conclusion that the end of his effectiveness at University Church was imminent. He continues:

My attitude was becoming increasingly negative, and I knew that the congregation needed a minister with gifts that I did not possess to nurture and build upon what I had been able to evoke by simply getting out in front. So I started planning how to effect this transition in a way that might help the congregation continue to develop, but national events continued to call for my participation.20

Amid these thoughts on his part, the work of the church began again the fall of 1964. The new chairman of the congregation was Firman Wood. Reports of committees and departments were heard at the October board meeting. The membership committee made plans to follow new people in church until such times as they assumed responsibilities in the congregation. An executive committee of the Christian education department was formed from the chairpeople within the areas of the department: Adult education, the Library, the Youth Program, the Church School and chairperson of the department. This group formulated policy especially as it related to the church school and the youth program. Brian Grant, Minister with Youth, served as consultant.

New Ecumenical Ministry Created at the University

Sherman reported on a newly created ecumenical ministry at the University including both Protestants and Roman Catholics which would plan cooperative efforts by the various denominations. Sherman, an architect of this program, noted that daily worship services would be held in Rockefeller Chapel. He also spoke about his sermon of October 25th in which he attempted to outline the true mission of the church—one in which he envisioned new church procedures relating the church to a changing society.

Fifty-six new matching choir robes for adults and children, of a soft blue color, were purchased in December 1964 with a $1,000 bequest from John Weaver.

The Christmas program of the church was held Sunday afternoon December 20th, consisting of an advent service for children and adults with choir and tableaux. Sponsored by the church school it was planned as the Christmas celebration for the entire congregation. Special music was provided by the junior choir. The youth acted as readers and plans called for the nativity scene. Children dressed to represent children of the world led the procession of peo-

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pie giving gifts for the benefit of the Chicago Child Care Society.

The Women's Sewing Group planned its future programs around the new nations of the world and the Spanish speaking Americas. These subjects were studied in a variety of ways.

**World Outreach Department Proposes Pen Pal Program**

Robert Bates, chairman of the World Outreach Department, proposed a constructive program to establish a long-range correspondence with congregations in other churches such as a Protestant church in Czechoslovakia or Poland, and the First Christian Church in Jackson, Mississippi. After a lively discussion, the board voted its support and encouraged the committee to proceed with this project.

**Bethany Fellowship Proposes Passing the Plate**

During the December 1964 board meeting a letter was read from the Bethany Fellowship proposing an open offering during the church services. Fred Henderson speaking from his long experience in the church, urged the board to go very slowly, giving the matter careful study. The matter was referred to the Worship committee to study and report back to the board at an early date. At its meeting in February 1965 the board voted to present to the congregation at its annual meeting in May the question of taking up a collection during the worship service. The issue dragged on throughout the summer. Since the original motion passed by a narrow margin, it was felt unwise to institute the practice at the present time.

**Sherman Goes to Selma, Alabama, Comes Home to Resign**

On Sunday March 24, 1965, Sherman was in Selma with about ninety students from North Central and Elmhurst Colleges. He was responsible for ten of them, both in Selma and during the trip. After Selma the Voting Rights Act proceeded through Congress to final passage, and Sherman came home convinced that he should resign his pastorate at University Church. The board meeting on April 4th, heard his letter of resignation read by chairman Firman Wood. After much discussion the board voted to accept it, with deep regret and with expressions of gratitude and appreciation for his four years of ministry with the church.

**Dorothy Duffell Named Full-time Secretary**

Other business centered around the employment of a full-time permanent secretary at an annual salary of $5,100. The person recommended was Dorothy Duffell, who had been a member of the church since 1955.

When the board met on May 2, 1965, the proposed budget for 1965-1966 showed an approximate $7,000 short-fall. The greatest increases were in salaries and services. Discussion followed as to whether or not it should be presented to the congregation or pared to reflect an amount
commensurate with actual expected income. They decided to present a "bare bones" budget to the congregation at its annual meeting. The hope was expressed that a resolution would come out of that later meeting which would recognize the need for a dynamic program if the church was to meet the challenge of growth and attract new members, even if this meant making use of capital funds. Wood was asked to appoint a committee to draft such a resolution including calling for a study of the total resources of the church. This might include: "(1) formulating a new capital funds policy, (2) studying the ministry of the church, (3) studying the giving pattern of the church, (4) studying the program of the church."21

**Congregation in Favor of Expanding Programs**

Minutes from the June board meeting show that the congregation had apparently been in favor of expanding the church programs, not retrenching. James Stricker, speaking for the Stewardship department, announced that a letter would be sent to the membership suggesting a re-evaluation of current pledges in view of the planned expansion. The committee asked for an increased budget for the ministry, property expenses, office and administration. The amount increased the total by nearly $12,000, making the new 1965-1966 budget $44,458. The board moved the acceptance of the revised budget subject to approval by the congregation later in June. This motion also mentioned making use of capital funds for budgetary expenses to pay for newly added items.

**Junior Choir Presents Third Annual Spring Concert and Play**

Under the direction of Carol Ramey the junior choir presented its Third Annual Spring Concert Sunday afternoon May 23rd. The twenty-two members of the choir had been practicing steadily for many weeks the music of Mozart, Vogler, Clokey, and Handel. Church soloist LaDorothy Williamson and men of the adult choir assisted the children in one number. In addition to the sacred program they presented an adaptation of "Mary Poppins," complete with staging. Two hundred and thirty-two people attended the event including many parents and grandparents as well as neighbors and other friends of the children.

**John and Carol Ramey Leave Chicago**

Unknown to the congregation at that time was the fact that this would be the last production with Carol Ramey as its leader. Her husband John, who had been the Executive Director of the Hyde Park Neighborhood Club since 1954 and trustee of the church, had accepted the position as Executive Director of the Federation of Settlements and Neighborhood Centers in Cincinnati, Ohio. This news came as a great loss to the church since Carol had been Director

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21 Minutes of the board meeting, May 2, 1965.
of the junior choir since 1962 and Director of Music since February 1965.

**Don and Carol Browning Return to Chicago**

Fortunately for the church, Carol and Don Browning would be returning to Chicago, and Carol accepted the joint position now open to lead both choirs effective in September 1965.

**Clark Williamson Named Interim Minister**

At a congregational meeting on June 27th the Pulpit Committee announced the appointment of Clark M. Williamson as Interim Minister of the church beginning the 1st of August. This was a great comfort to the congregation as it made plans to bid farewell to John and Kathryn Sherman. John had asked to be relieved of his duties at the end of July. It was his plan, at that time, to return to a supporting role in the Civil Rights Movement. When the Voting Rights Act was signed, he changed directions, and the family made plans to remove to California by the middle of October.

**Sherman's Later Activity**

Sherman accepted a position as a methods engineer with the San Francisco Bay Naval Shipyard where he would analyze working conditions and attempt to improve them. Thus began a new career, estimated to save the taxpayer "roughly half a billion dollars through industrial engineering, management consulting and financial closure of Hunter's Point Naval Shipyard." His procedures were also used to close Boston Naval Shipyard. Sherman's institution of management procedures for Puget Sound Naval Shipyard made it the most cost-effective public or private shipyard. He has served as a member of the Shipyard Operations Review Team, reviewing procedures and practices at all Navy shipyards and recommending improvements. He was preparing to take over the financial management of Navy fleet maintenance and modernization when the death of his father forced his early retirement in 1988 so he could take care of his mother. He is currently working on a short book entitled, *The World's Oldest Profession*, essays in theological economics. He and his wife make their home in Fresno, California.
CHAPTER EIGHT

CLARK M. WILLIAMSON, INTERIM 1965-1966

BRIAN W. GRANT, INTERIM 1966-1967

After John Sherman presented his resignation to the Official Board of University Church, a pulpit committee was appointed, and at a congregational meeting on June 27, 1965, Clark M. Williamson was named to the interim position of minister. His appointment would begin on August 1st. Clark Williamson was born in Memphis, Tennessee on November 3, 1935, the son of Paul G. and Clarissa (Taylor) Williamson. His early years were spent in Memphis where he attended the Disciples Church of his grandfather, the Rev. J. Murray Taylor. Mr. Taylor considered himself a liberal evangelical and was much influenced by the scholarship emanating from Chicago and from H. L. Willet at the Disciples Divinity House.

Williamson received his B.A. from Transylvania University in 1957 and returned there as an instructor in philosophy and religion in 1959-1960. He began his graduate program at the University of Chicago Divinity School in the fall of 1957, receiving his B.D. from there in 1961, an M.A. in 1963, and his Ph.D. in 1969. Clark was ordained to the Christian ministry at University Church in June 1961. While studying at the University of Chicago he worked as an instructor in its downtown evening division, 1962-1963, was assistant to Professor Paul Tillich, 1962-1964, and special editor of Tillich's Systematic Theology, Volume III, published in 1963.

Clark M. Williamson

Photo in 1985

Williamson served as pastor to the Saunemin, Illinois, Christian Church from 1962-1965 and was assistant dean, Disciples Divinity House, from 1964 to 1966. Having joined University Church in 1958, he was the chairman of the worship committee in 1961-1962. Since he
was known to the congregation and the university community his transition as its interim pastor was easier as work progressed and new ideas fomented almost immediately.

**Membership Committee Proposes Neighborhood Groups**

When the fall programs began in September 1965, board chairman Firman Wood suggested holding all monthly department and committee meetings on the same night at the church with a social time either before or after the business hour. Discussion followed but no decision was made. The membership committee announced a proposal, currently in the early planning stages, to establish neighborhood groups for the purpose of people becoming better acquainted.

Clark Williamson, the interim minister, presented eleven suggestions to the board concerning ways in which University Church might more adequately express its mission. He called for action by the congregation that "should be derived, at least in part, from our assumptions as to what the church ought to be." He further suggested that the action should come out of "the actual situation in the city which we face." He continued:

In traditional terms, the church has been referred to as the "body of Christ," the "people of the covenant," the "people of God." Its origins lie in God's reconciling act in Jesus Christ and its consequent task is to witness in act and word by a reconciling ministry in the world.

From this assumption, it seems to me that the only criterion of what the church does is whether or not it prepares its members for their reconciling ministry in the world. The total ministry of a whole Christian community and the priesthood of all believers is the emphasis here.

Williamson next maintained that a church activity should prepare the membership for a "ministry of reconciliation in the world; it should be an actual performance of that ministry; [and] it should celebrate that ministry." From these assumptions he went on with his specifics:

1. Every Board meeting should be an evaluation of what the church membership "has been up to" in performing its ministry....

2. ...the church should conduct an Every Member Canvass in which members are asked for three kinds of pledges: financial, a gift of time and talent for the work of the church and for the work of some agency or project in the community.

3. Perhaps...vigorously recruit precinct workers for all the political parties.
4. The church should encourage, support, and urge the development of the "house church" idea among our members...

5. This church should define (not re-define) the functions of elders, deacons, and deaconesses to stress that their *sine qua non* is involvement in the world in a reconciling ministry. [He felt that one of the church's problems was that it had no group committed to the "service" of the church.]

6. The church should "program" or plan experiences of the church's task and ministry so that each member of the church would be asked regularly to participate in some specific performance of our ministry.

7. ...the church should decide what is the most serious indication of alienation in the community and make this an all-church project.

8. The church should establish a rotating "sermon analysis" committee... which would analyze each sermon in terms of its helpfulness to the members in carrying out their ministry in the world....

9. The church library should become a vital and effective means whereby the exchange of ideas, understanding, and information necessary to carrying out the church's task is facilitated.

10. The church should establish a Membership Education Class to introduce prospective members more adequately into the fellowship and discipline of the church and to acquaint them with its work.

11. The present conflict between the worship service and the church school, which results from both meeting at the same time, must be resolved. Some much more creative arrangement could easily be worked out.

**Changes in Communion Service and Offertory**

In October the Worship committee announced two changes in the morning service: "shifting the Communion Service to the east aisle...and passing a plate for the offertory."

Both appeared to be good modifications, although it was too early to evaluate congregational reactions to them.

1 Board minutes, October 17, 1965.
Firman Wood Family to use Parsonage

The board voted to allow the Firman Wood family to occupy the parsonage temporarily while the church looked for a permanent minister. This action was taken after it was learned that the Woods, with several children of their own and a number of foster children under their care, had been having difficulty finding housing for their household. In making the parsonage available the board also commended Firman and Ruth Wood "for their contribution to the life of the church and their continuing ministry to children."2

As the fall work progressed the board continued to implement some of the suggestions found in the Williamson report as well as one from William Weaver’s committee on "The Nature and Purpose of the Church." Both documents were suggested as basic guidelines by which to measure the results of church programs. House Church group boundaries were established. Some thought was given to a study of the community.

Civil Rights Community Meeting Held

The World Outreach and Social Action committees announced a community meeting for November with James Bevel of the Southern Christian Leadership Conference to discuss plans for its Chicago drive. Two hundred people were attracted by the Bevel name, but he was too ill to attend the Civil Rights evening. Instead two students from his staff and a representative of the American Friends Service Committee spoke. The purpose of the meeting was to help "the church clarify its position in regard to civil rights." About thirty members of University Church were present.

Though few invitations to direct congressional involvement were offered by the speakers, Rev. Williamson, in his concluding remarks, suggested that "the whole congregation should be a workshop, studying the problems and working on ways of making the city more human."3

Within the church, it was reported that those who now attend the communion service around a table in the east aisle appreciate this change. Bread was broken and passed. Scripture was read responsively with two from the congregation leading prayer and all serving one another.

The hope is that the closer fellowship and greater informality will capture the meaning of this act [communion] in the church's life more precisely.4

However, attendance remained low, and it was suggested that more education needed to be available for those who do not participate. It was also thought that "people [may not

2 Ibid.

3 Messenger, December 1965.

4 Messenger, November 1965.
feel] free to come in to a service around a table."

Members Asked to Read the Scripture

In other developments, the worship committee reported that they were thinking about having a social issue form the basis for a worship experience and suggested "a litany on church concerns in Hyde Park." Greater congregational participation in the worship services began in October with members reading the scripture.

A joint training session of Hyde Park and Kenwood churches, all using the United Church of Christ curriculum was again held and plans went forward for both an advent festival and a Christmas program, sponsored by the Christian education department.

Board Asked to Meet Twice a Month for Business and Study

After a lengthy discussion regarding structures and forms a motion passed stating that "the board shall meet twice a month, with one meeting official, and one for study" during this interim period. The Colin Williams' book, Where in the World, was suggested as a basis for study and discussion. Williamson agreed that the board cannot be expected to do all the thinking but hoped that it could be an inspired group from which interest would radiate.

The Social Action committee was given a major report in November on the activity of the Committee of the House of Representatives on Slum Housing and Rent Gouging. Available to the congregation in its entirety, it came to four conclusions:

(1) *Owning* and operating slum properties is highly profitable...

(2) *Conditions* in many... are deplorable and indecent, and this appears not to be the fault of the tenants.

(3) *Enforcement* of minimal compliance with the municipal code by fines based upon complaint procedure will not eliminate slums.

(4) *Legislature* should maintain surveillance and study of entire area of slum housing and not restrict it to public aid recipients.\(^5\)

Church Takes Active Interest in Local and National Issues

There is no record either in *The Messenger* or in the minutes of the Official Board that any action was ever taken regarding this report although it is evident from records of other matters that the congregation was then taking an active role in the affairs of the community, the government, and Vietnam. Local school issues were among the concerns of the congregation. Hyde Park High School was becoming seriously overcrowded with the result that there

was much worry on the part of Hyde Park-Kenwood parents. The church's Social Action committee, working with the United Social Action Council (ten congregations in Hyde Park, Kenwood, and Woodlawn) regularly met to consider ways of attacking major social evils in the community, the school issue being one of them.

Whether it was due to the "scathing attack on the structure of 20th century church life" made by Don Benedict, Executive of the Community Renewal Society, at the church's anniversary dinner in October, or because the congregation was inspired to action by other forces, can not be known. One thing was certain and that was that more involvement was seen within the membership.

Beginning in January 1966 a group studying the nature and purpose of the church convened each month. It was hoped that through this study the board and others would be helped to develop a better program for the church's work and worship.

Church Hosts Disciples Interracial Fellowship Meeting

University Church was host to the Disciples Interracial Fellowship meeting in January when state Representative Cecil Partee discussed the status of Illinois' open occupancy legislation. Noting the large number of church and civil organizations supporting the bill, he was optimistic about the chances for passage. Later in the month the Worship committee sponsored a service on the issues sur-

rounding the war in Vietnam. Another on the same subject was scheduled for February.

In response to Williamson's suggestion that the library needed to become a vital and effective means for the exchange of ideas, Jim Burford was engaged to look into this matter. During the February board meeting he announced the committee's goals. They were:

(1) [to acquire] a theological library for the pastor, (2) [maintain] books for the layman, either to be loaned or sold, (3) [to purchase] special reading material to implement special occasions, and (4) [make] an examination of the books left in the church by Fred Wise.

Youth are Active in the Church and Community

The work with the young people under the leadership of Brian Grant showed that a lot of effort was put into this area and with the two youth groups. Christian Youth Fellowship and Chi Rho hoped to refurbish the basement rooms where they were meeting. In addition to their work in the church the young people became active fund-raisers for both the Y.W.C.A. and WTTW.

Williamson Announces His Resignation

In March 1966 Clark Williamson announced his resignation as interim minister of the church to take effect
July 1st. He had accepted an appointment as assistant professor of theology at Christian Theological Seminary in Indianapolis, Indiana, and would leave Chicago in August.

Charles Clayton Morrison Dies

Word reached the church that Dr. Charles Clayton Morrison had died on March 3, 1966. Best known as the editor of the Christian Century, which he had purchased in 1908 at a sheriff's sale and built into the most influential Protestant publication, he was also greatly admired for his work in opposition to the U. S. involvement in World War II, his work for the Negro Freedom Movement, and for his part in the founding of Protestants and Other Americans for Separation of Church and State. In 1916 he, with Herbert Willett, compiled Hymns of the United Church, which was used by the Hyde Park Church from that time until 1943.

He was married to Laurel Scott in 1906 and from this union two daughters were born: Jane, later the wife of Reed Dickerson, and Helen, later married to Bertram Nelson. The entire family joined the church in 1926.

Firman Wood Reports at Annual Meeting of Church

At the annual meeting in May 1966, the chairman of the congregation, Firman Wood, reported on some of the good and bad aspects of the preceding year:

It has been a difficult year.
That it has been a year of sobering crisis in the life of this church there can be no doubt. Perhaps more perspective is needed to know how good or how bad it has been. Many forces have been at work. The loss of leaders...always hurts and we miss them.

There have been other discouraging losses. We are now soon to lose our interim minister. And the Pulpit committee in spite of much painstaking hard work can report progress but as yet no final recommendation.

But let us look at the brighter side of this past year. Church attendance has improved, not greatly but it is up. A number of new members have been received. The Messenger has become a more vital communication—thanks to the work of Brian Grant.

But all of these things which are necessary, desirable and commendable, may only be improved...[when] we find ways to use them as means to the real end which should motivate this church—a ministry of reconciliation reaching outward. How can we become really "a servant church"? We can pray. We can learn to listen. We can sharpen our sensitivity to the needs around us.
We can experiment. We can venture.\textsuperscript{6}

**Williamson's Final Challenge**

In his final statement to the congregation Clark Williamson challenged the church to move forward and not be timid. He wrote:

> In urban, local, national and international affairs, the church has a word to speak; a word of judgment and a word of mercy and hope. The Church should always try to work out and state a Christian approach to the problems of human life, as well as to involve its people actively in the resolution of those problems....If churches conclude that they will bring to bear the weight of the Gospel only in those areas where they have traditionally been involved, they will soon find all the doors of the world shut against them....

He talked about the story of Jonah who yielded to the temptations of timidity. And he concluded that the church can't carry out its mission if it takes such a timid path. If the church doesn't want to deal with the important and complex issues facing the world, it still can't "hide from the God who wants to use his followers in the world." This was what Elijah learned when he tried to hide, whining about his inadequacies and his loneliness. Williamson said the church must not "remain within the protective walls of the religious ghetto. The church must find those structures of its own life which will enable it to return to the task of touching the world with a holy and winsome grace."\textsuperscript{7}

Williamson and his wife, Barbara E. Unger, whom he had married on June 11, 1966, left for Indianapolis and his new position. Beginning as an assistant professor, he was later named associate professor and then full professor of theology. Since 1991 he has held the Indiana Chair of Christian Thought. From October 1972 to February 1973 he was visiting professor in the Graduate School of the Ecumenical Institute of the World Council of Churches in Switzerland and in 1979-1980 he served as visiting professor at the School of Theology at Claremont, California. Williamson has also been a visiting scholar doing post-graduate work at Cambridge University, Fitzwilliam College, in England, 1972-1973.

Clark Williamson is a member of the Mid-West Division of the American Theological Society, the American Academy of Religion, Indiana Academy of Religion, Association of Disciples for Theological Discussion, Commission on Theology of the Christian Church, Church Relations Committee of the National Holocaust Memorial Council and several others. He has been the editor of *Encounter* since 1968. While in

\textsuperscript{6} Firman Wood, annual report, May 6, 1966.

\textsuperscript{7} Clark Williamson, annual report, May 6, 1966.
Chicago, Williamson was a Disciples House Fellow, a University Fellow, and a Lilly Fellow. More recently he was named a "Distinguished Disciple Scholar" in 1990 and in 1994 was cited by the National Federation of Temple Brotherhoods and the Jewish Chatauqua Society for work on Jewish-Christian relations. Williamson is a prolific writer with ten books and many articles to his credit, and he has lectured extensively. He and his wife live in Indianapolis and have one son, Scott.

**BRIAN W. GRANT, interim 1966-1967**

Following Clark Williamson's resignation the church hired Brian Grant, a Disciples' scholar, to fill the position for the remainder of the expected interim. Grant, a student in the Divinity School of the University of Chicago, had been University Church's Minister with Youth and Students since September 1964. He was ordained to the Christian Ministry on June 19, 1966, and had been assisting Williamson by editing the *Messenger* in addition to his other duties with the young people of the church. Grant had received his M.A. in the Divinity School in June 1966 before he began his work as interim church pastor.

**Local Churches Worship Together in Rockefeller Chapel**

A new cooperative effort on the part of some of the Hyde Park churches began in the summer of 1966 when Rockefeller Chapel, First Unitarian Church, Hyde Park Union Church, the United Church of Hyde Park and University Church held joint services during August in the Chapel. Four nationally known church leaders were obtained to preach. Two from the Chicago area were Dr. Kyle Haselden, editor of the *Christian Century*, and Dr. Richard Luecke of Chicago's Urban Training Center for Christian Mission. The other two were faculty members of the Harvard Divinity School.

**Glenda Kapsalis Named Junior Choir Director**

In July a new director for the junior choir was named. Carol Browning retained her position as director of the adult choir but asked to be relieved of the work with the children. Glenda Kapsalis, who had been working with the Chicago Chil-
dren's Choir, began her work at University Church on October first. Her music background and her work with children had been extensive. She continued her association with the Children's Choir while adding her responsibilities at the church.

Weaver Report Again Discussed

When the fall work began, the board, meeting in September 1966, called for another discussion of the William Weaver 1965 committee report on the church's resources and intentions. "The board hoped to be able to initiate wide-scale discussion of this report, so that it could indicate to any prospective minister what the church currently thinks about itself and its future."8

It was the responsibility of this committee to survey the resources of the congregation and work toward constructing a program. The committee had interpreted its commission "as that of presenting the broad outlines and general directives of a program for the church, for the next five years (or approximately that period of time), in consideration of the church's total resources, and in view of the calling of a new minister."9

Weaver Committee Reports

The five areas of study considered by the committee were the Financial Resources of the Church, Fellowship, Ministry, Worship, and The Role of the Church in the Community. Regarding each of these the committee recommended that

A vigorous and constructive church program for the future should encourage the increasing financial support by members of the Church. An ongoing program of stewardship instruction is needed with special reference to financial giving to the Church. Sacrificial giving by members during these years of special need in the Church should be encouraged. The annual contacting of members and friends with regard to financial support of the Church for the coming fiscal year should be completed at least two months before the beginning of the fiscal year. Every encouragement and opportunity should be given to members and friends of the Church to make contributions to the Capital Funds, and we strongly emphasize to the Capital Funds Committee its responsibility in securing bequests and gifts.

The fellowship of the Church needs to be strengthened. We cannot emphasize too strongly the total unity of the church. Lines of communication need to be opened throughout the whole Church. Each member...should be encouraged to

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8 Messenger, September 1966.
9 Weaver committee report, 1965.
recognize his pastoral responsibility for others. The possibility of neighborhood groups within the membership is recommended for serious consideration. In considering the criteria and standards for the ministerial leadership of the Church, we assume that the Church seeks a standard of excellence that will challenge our Church and community. We seek a leader with force and power of communication, with ability to interpret the best in our Christian tradition and thought in a way relevant to the issues and problems we confront in the local congregation, in the local and national community, and the world at large. We think the minister should encourage and be an educator of lay leadership in the Church and community. It is imperative that the minister know and love his people, [and must] be a competent administrator. We are grateful for some of the good traditions...with regard to worship: a free pulpit, a willingness to experiment in form as far as it may contribute to true worship together with a spirit of understanding and acceptance of our differences in such experimentation.

We recommend more instruction, encouragement, and discussion of worship, both in public...and in private devotional life...We need to study carefully the kind of community in which we live...In many obvious respects our community needs a special kind of ministry...we must always be open and responsive to opportunities...We should be willing to take such risks. [In conclusion] we recommend consideration by the congregation of a Pastoral Relations Committee, following the calling of a new minister. We are blessed with gifted lay leadership and dedicated members. We have a well organized and growing Church School. We are not dismayed and are prepared to mobilize our resources for the future. We have confidence that with creative and imaginative leadership, and a carefully prepared and well implemented program, we should work optimistically toward a goal of not less than double our present membership in the next five years; and we recommend this as a realistic minimum effort.10

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10 Ibid.
Attached to the Weaver report was a statistical breakdown as of June 15, 1965. At that time there were 207 participating members with regular participation (regularly involved in the life and activities of the church) totaling 123. Eighty-four were participants in some way either by occasional attendance and/or with a financial contribution. Of the 123, eighty-four were involved in professional fields, twenty in business, with the rest in a miscellaneous "other" category. Eighty-two lived in Hyde Park and there were 96 pledges, each representing one or more members of a family unit.

Pulpit Committee Presents Vision of the Church

The Pulpit Committee, reporting in November 1966 to the board, presented a three-page vision of the church. Citing first the charge of John Sherman at the time of his resignation and making use of the study of the Weaver committee, appointed in May 1965, the Pulpit Committee reminded the church of its recommendation adopted unanimously at its annual meeting in May 1965. Regarding that last statement the Pulpit Committee had requested that a committee on resources be appointed. Referred to as the Weaver Committee, their report has already been given. In calling a new minister the Pulpit Committee was asked to proceed with the guarantee of sufficient financial resources to call the best minister available; that the Official Board build an expanded budget in order to support the program; and that the Church's present policy on Capital Funds be altered so that the Church, by action of its Official Board in planning for its future may make sure of the Capital Funds and other resources as necessary.11

Sherman's resignation had been based upon his impression that he was "unable to develop a responsible majority within the congregation who would make the Church measure up to its opportunity to develop a living ministry to living people."12 Sherman did add that he had confidence that someone with more experience than he had, and with total commitment on the part of the congregation, this ministry was possible.

The later report of the Weaver Committee offered encouragement and assistance as the Pulpit Committee moved ahead with its work to find a suitable minister. A criteria was developed using both their own thoughts and the Weaver survey. Fifty names were considered with five finally being on a short-list. The Pulpit Committee reported in November 1966 that

Our discussions with one [prospect], whom we feel meets these specifications, have been mutually stimulating to the degree

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11 Pulpit Committee Report, November 1966.
12 Ibid.
that we now can present a program that would contemplate a request to issue a call if the Board and congregation accept the program with enthusiasm.13

Proposal for Church Renewal

The board was then asked to discuss the proposal for church renewal before it could actually consider asking the congregation to call the person they had in mind. The Pulpit Committee felt that their criteria for seeking new leadership in the ministry of University Church needed to be backed by the congregation in constructive ways.

The role of this Church, which can be envisioned, would involve continuing development of programs of ministry to the community and its problems....Assuming an increasing awareness of human problems,...ministers will wish to see the activity of the inner-city church. To this end, an area of cooperation between the Church, the Disciples Divinity House, and the Chicago Disciples Union seems to us essential. The resources for such work at this corner seem to us manifold and we feel they should be developed.

It is envisioned that our Church would be one

"link" through which practitioners of "urban church work" would communicate with church leaders who would be facing similar problems....14

The board was asked, if they approved the document, to share the Pulpit Committee's "vision" with the Disciples Divinity House and the Chicago Disciples Union to see if either or both were interested in institutional and/or organizational cooperation. The committee felt that the combined resources of these entities was essential. After discussion the report was returned to the Pulpit Committee for further clarification of its request.

New Pledges are Slow in Coming In

In other matters, the Board was notified that somewhat less than half of the congregation had responded to the request for new pledges. In the areas of Social Action and World Outreach, it was reported that an educational activity concerning the Kenwood-Oakland Community Organization would be scheduled for some time after the first of the year. A structured dialogue service and one centering around COCU were being planned for the first two months of 1967.

The Christian Education Department had completed the classification of one-third of the library books; fourteen periodicals were sub-
scribed to for the membership to borrow and return. The youth groups were then the largest they had been in a number of years with much activity going on in and outside the church.

**Pulpit Committee Still Asking for a Church Decision**

When the Board convened in December, the report of the Pulpit Committee was again discussed. Noting that three times the committee had requested that the congregation make some decision regarding its feelings as to the purposes of the church, James Stricker, chairman of the committee, again called for some action. Referring to the role of the church, as envisioned by the Pulpit Committee, Fred Henderson questioned whether such a program was really the church's role and asked for clarification. W. B. Blakemore commented that University Church was unique because of its proximity to the University, although it has urban problems. It was then announced that Charles Bayer, the speaker at the annual meeting, was the candidate being considered. Finally the motion was made, seconded, and passed to accept the committee's report.

**Congregational Meeting Set for Vote on Calling Charles Bayer**

A meeting of the congregation was called by the chairman of the congregation, Don Browning, to be held on January 22, 1967 to vote on calling Mr. Bayer to the ministry of University Church. After Charles Bayer began his work with the church May 1, 1967, Brian Grant remained with the church retaining his earlier position, that of Minister with Youth until June 15, 1968. At that time he accepted an appointment as an instructor in the Divinity School of the University of Chicago. Grant received his Ph.D. in 1971 and left Hyde Park. He is currently the Training Director of the Raines Pastoral Counseling Center in Indianapolis, Indiana, a position he has held since 1986. He and his wife Claudia live in Indianapolis.
I
t was no small task to find an acceptable minister for University Church. The interim ministers had held together a small number of active members, but would these participants be sufficient to support a full-time minister of the caliber which the Pulpit Committee sought, and which the church urgently needed if it were to stay alive? By January, 1967, after months and months of searching, the Pulpit Committee had a name to recommend to the congregation, and University Church made the call to Charles H. Bayer.

Rev. Charles H. Bayer Accepts University Church's Call

On February 4, 1967, Bayer penned these words: "With this letter I officially accept your call to become minister of the University Church of the Disciples of Christ."

The letter was addressed to James Stricker, Chair of the Pulpit Committee; Don Browning, Chair of the Congregation; and to Members and Friends of University Church. Bayer continued:

"This decision has been a long and difficult one, but now that the agony has been lived with and the decision is made, I accept wholeheartedly and without reservation."

Bayer was 37 years of age.

Bayer accepted the invitation to minister to University Church during an exciting, wrenching, heady, and often tragic era in American history. Civil Rights, Vietnam, the youth revolution, alternative life-styles, urban decay, and campus turmoil were issues which polarized communities. And the Hyde Park neighborhood of
Chicago had all the ingredients to be in the forefront of this social revolution. The tension would focus on the Vietnam War and the revolt of middle class students about being made pawns in a conflict they rejected.

By disposition Bayer enjoyed a challenge. At that time, while serving as a member of the Disciples' Commission on Church Restructure he was also leading a growing group of clergy and laity who believed that what the church needed was not re-structure—reorganizing its hierarchical system—but, rather, renewal—asking hard questions about the church's concern for society. He described the church's problem as "not orthopedic, but cardiac." His leadership, though not always affirmed by national officials, was certainly recognized.

Bayer was born in Philadelphia and lived there until he ventured to the southwest for college. After having finished his undergraduate degree and then graduate seminary at Phillips University, Enid, Oklahoma, he went to the Washington, D. C. area where he was pastor for twelve years, the last six at First Christian Church in Alexandria, Virginia. While at Phillips he had married Carole and they now had three children, Carol, Beth and John.

Churches as institutions were being seriously questioned because of their lack of relevancy to serious social problems—and University Church was no exception. Two years before, at its 71st Anniversary Dinner in 1965, speaker Rev. Don Benedict, Executive Director of the Chicago Renewal Society, had blasted the structure and self-centeredness of the 20th century church. "Unless this church makes some radical changes it will not have another 71 years," he said. He urged that the committee structure of a church should be built around the problems of the community, contending that too much of the church's time was spent on the private functions of its people.

At the next Anniversary Dinner (October 1966) Bayer, already being privately considered by the Pulpit Committee, was asked to be the dinner speaker. In his speech, "New Directions, New Hopes," he indicated that there is hope for the congregational form in the life of the church only if "congregations are willing to be shattered and reformed."

Actually, University Church folk were far from complacent in their attempt to relate the Christian gospel to the world. Annetta Dieckmann, Mary Herrick, Don and Jean Ervin, Donn Bailey, Fred Henderson, and the interim minister, Brian Grant, among others, represented the church in meetings on housing in Woodlawn and North Kenwood and other social issues such as education, poverty, and race relations. At the March, 1966 Board meeting, Ms. Dieckmann had raised the issue of the possibility of finding a means of revising the church's structure to meet its function. She pointed out that the short church year, the rigidity of the departmental structure, the budget, etc., made it difficult for the church to respond promptly to social needs. But in spite of these and other concerns and activities by individuals and
groups in University Church, the church structure, congregational worship and the use of the building itself did not reflect a strong commitment to the kinds of values Rev. Bayer advocated that evening.

Bayer continued in his acceptance letter to express concerns. He indicated that the call was not accepted blindly by him. He had no illusions regarding the present strength of the church. In fact, he said that he was not sure the church could endure, and that he entertained no illusions about the unanimity of the call. (The congregational vote was 66 for and 15 against his coming.)

But Bayer was undaunted by criticism of his reformist stance. He went on:

You probably know that what my critics have said of me is true. I am a leader of the young radical wing of the Brotherhood, and deeply committed to the renewal of the church. I know that this commitment means all kinds of new approaches, that every tradition, every old idea, every sacred and sanctified thing must be looked at carefully. It insists that at every point in the life of the church we think through its meaning and mission and give ourselves to what God would have us do and be in our age.

And so, on that day in February, 1967, Mr. Bayer reminded the church that if this sounds radical it ought to be well-placed radicalism, for, he asked, "Has this not been the real heritage of University Church? Was the church not built and has it not served best when it has been able to call into question every tradition and form?"

Bayer said such questioning may save not only the local congregation, but may be critical in the life of Disciples generally, for we as a Brotherhood (the populist term for the Disciple denomination) have not understood cities, and America is becoming urbanized. This critical searching, he continued, must not be directed toward social action and urban strategy alone, but must emphasize liturgical life and pastoral concern, the latter two being "the very heart of it." He finished with an eloquent affirmation:

As firmly as I believe that the church must find its life in its mission in the world, I know that the church will not have a mission save as it is found in its gathered celebration of the mighty acts of God. It will be in worship that we will discover who we are and what the Lord of the church would have us do.

Having finished his work in Alexandria, Bayer headed for Chicago May 1, leaving his wife Carole and the children behind until after the school year ended.
It was a hot day in Virginia when he left to begin his Chicago ministry on May 1, and so Bayer arrived in Chicago in shorts. The lake breeze sent chills as he walked along 57th Street, but he warmed to the students as he neared the campus. He loved the campus atmosphere. In fact, he was to feel a surge of excitement after every school break when the campus filled again.

**Bayer Arrives at University Church and Begins His Ministry**

On May 28, Bayer attended his first Official Board meeting at University Church. Don Browning, chairman, called on him to speak. Bayer used the occasion to immediately request an *ad hoc* commission to study in depth the problems of worship— in time for at least some implementation by fall. Mr. William Weaver accepted the chair of the commission, whose task was to (1) study the meaning of worship in the life of the Christian community as it has developed in the history of the church, (2) study and evaluate the nature of worship as it has been practiced at University Church, and (3) make recommendations concerning the appropriate meaning and structure of worship at University Church for the future.

The next Sunday, members stayed after church for the annual meeting of the congregation. The Stewardship Committee presented a letter from the minister to church members and friends setting forth the financial status and asking for pledges, in increased amounts if possible, and recommending a concerted drive for funds in the fall. Mr. Donald Steward reported on the status of the Capital Funds. A total of $12,282.94 worth of securities had been sold to meet current expenses. The book value of the remaining securities amounted to $180,645.00.

The nominating committee presented its report: Don Browning for another term as chair of the congregation, Charles Sherman, vice-chair; Don Steward, treasurer; Willard Law, financial secretary; Margaret Macpherson, secretary; and Donald Steward, trustee.

Firman Wood commended Brian Grant for the fine work he had done as interim pastor, and the Board voted to record an expression of gratitude. Brian was asked to be a part time worker with University Church's youth program, which he accepted.

**Weekend Retreat with the New Minister**

The new minister made another request, a weekend retreat of the official Church Board. Thus, soon thereafter, on a Saturday morning, the group convened at Fred Henderson's Southtown Planning Association office in the Englewood neighborhood. Twenty-four members, representing both the outgoing and incoming board, spent the day, first in business session and then in discussions led by Bayer.

During the business session, William Weaver moved a board-sponsored membership in the Quad-
rangle Club for the minister, renewing an earlier suggestion by Don Browning. It was voted to arrange for and finance the dues of such a membership. (Bayer does not remember ever having such a church-paid membership, claiming that the Blue Gargoyle was much more his style.)

Much of the day was given to discussing a long "State of the Union" paper, addressed by Bayer to the Board/Staff and, in fact, to the whole congregation, to whom it was eventually mailed. In the paper, Charles noted certain attitudes evident to him in the "mood of the congregation": "pessimism bordering on despair among the people as they faced the problems of making University Church again a well-attended, 'going' congregation." He said he felt the longer tenured folk were inclined toward preoccupation with memories of "the great days" of the pioneering past. He doubted whether people presently were ready for the experience of following a strong new leadership with new, well-defined goals. And finally, he said he missed a certain element of human warmth and cordiality, both in the matter of pastoral concern and in the interpersonal relationship generally.

Based on these observations, Bayer made recommendations which were discussed at the retreat: (1) make the Messenger a weekly one-page-both-sides sheet and mail it under a post office permit, (2) reinstate the Friday night dinner—monthly or semi-monthly—for informal discussion, (3) establish more face to face groups, (4) begin ministry beyond the "grand, thick, stone walls," (5) begin in the fall the formation of a Commission on Witness through which the church "may be guided toward relevant, adequate and meaningful structures for witness and mission."

Bayer urged the reading of twentieth century theologians, especially those addressing "Church Renewal" from the radical proposal that the churches might well be closed, to the more recent reaffirmation that the worshipping life of congregations provides vitality and meaning for social reform.

Regarding worship life, Charles suggested (1) rearranging the Church School schedule so that middle grade children and up might attend congregational worship, (2) bringing Communion to a more meaningful part in the life of the whole congregation, and (3) making a concerted effort to increase attendance at worship.

Finally, regarding Stewardship and Finance, Charles urged that the church use the resources of Capital Funds for the current operational needs. (In a recent conversation, he quipped that he remembered asking for two things: that the Capital Funds be used and if the funds were exhausted and the church continued to die, the last thousand be used for a big final party; and secondly, that church keys be passed out to everyone, so that the church might truly be unlocked!)

Don Steward led a session at the retreat on Values of Our Heritage. Long-time members recalled ways in which the church carried on during
the "Forty-Year Experiment"—the pastorate of Dr. Edward Scribner Ames. They talked about their pioneering in "Open Membership," their reasons for having no creed, the origin of the oft-quoted "manifesto" to make religion "as intelligent as science, as appealing as art, as vital as the day's work, as intimate as home, and as inspiring as love." They concluded that the most influential appeal of those 40 years was "the power of preaching and the persuasive influence of the able, devoted, friendly leadership of Dr. Ames.

Board action taken at the retreat, based on the new minister's recommendations included (1) reinstating Friday night dinners (actually becoming occasional Sunday night dinners, (2) beginning two adult discussion groups and other groups, perhaps, for fellowship; and (3) using Capital Funds for the present pressing financial needs, but working toward a state of fiscal self-support at the earliest time when that is possible.

By the end of the week-end retreat, which reconvened Sunday afternoon and worked through the early evening, the Board felt that a new era was beginning. There was eloquence and hope in Charles' final words of the State of the Union paper:

"It is time to tear down the crepe and put some fresh curtains in the windows and some flowers on the sill, and perhaps even clean the walls. It is time to dream and plan and affirm. It is time to know that by the grace of God University Church can become again a significant church, with a significant mission, a lively fellowship, a credit and inspiration to the Brotherhood, a power in the community."

There were members, however, who questioned whether the church had gotten to quite that sad a condition.

Changes in the Wind

By September, changes were in the wind. Margaret Metheny of the Worship Committee announced to the Board that on the first Sunday of each month Communion would be part of the regular worship service. On other Sundays it would remain a separate 10:40 a.m. service.

The parsonage had been spiffed up; Carole Bayer wrote a beautiful note of thanks to Bob Klings, property chair. Pledges were in for more than $18,000 (toward a goal of $25,000), a figure well ahead of the prior year. And more changes were in the air.

A Failed Attempt at an Ecumenical Experiment

Bayer raised a brand new issue. There was a rumor that St. Paul's Church and the Church of the Redeemer (both Episcopal congregations) were expected to merge, but Redeemer, pressed into vacating their present property by October, 1968, were seeking alternative facilities and had explored the possibility of using
space in University Church. Brent House (the Episcopal Campus Ministry), which was meeting in Bond Chapel, expressed interest in joining such a cooperative venture.

Bayer had conferred with their leaders who found University Church facilities attractive and satisfactory. In September, the Official Board warmed to exploring the idea as an ecumenical experiment, and by October the Board officially endorsed continuing the negotiations.

There was even talk of the possibility that Charles Bayer and Warner White (Redeemer's rector) might become co-pastors of a single congregation, united in Christian education, social action, and fellowship, with only the liturgical part of the church life being kept separate. Don Browning shared Charles's vision of what that sharing might mean in terms of available resources for ministry. Browning said that it was not a question of survival but rather "the question of scarcity versus creative abundance." Additionally, they reasoned, this venture could be a powerful local witness to ecumenicity.

Well, things went amiss. White drew up "A Very Preliminary Sketch of Arrangements..." in which he envisioned a "chapel" and baptismal font at the rear of the sanctuary, the cloak room turned into a sacristy, two adjacent rooms on first or second for Redeemer's offices and another office for the campus chaplain, et cetera.

White also outlined his proposal for use of the sanctuary: Episcopal services at 8 a.m. and 9:30, and the Disciples service at 11:15. Many special Episcopal services were noted for the church year.

When copies of this document—though not considered final at all by negotiators—reached the hands of University Church members, there was an explosive reaction. Don Browning was quick to get out a document to clarify the status of present conversations with Church of the Redeemer. His gift of humor helped. He wrote:

Now, Mr. Bayer and I are fully sympathetic with the great shock that reading (Father White's) document must have produced for some of you. Charles accepts responsibility for the decision to share the document with you and stands ready to perform any pastoral services necessary in connection with any high blood pressure, fainting, heart attacks, nausea, convulsions, insomnia, or general states of agitation which may be traceable to the reading of (Father White's) statement.

Before negotiations got much further, St. Paul's Episcopal and Church of the Redeemer decided to get together after all, and University Church was free to consider a very different proposal—one which eventually would use every inch of the building and would be a turning point in the life of University Church.

The Birth of the Blue Gargoyle

According to Bayer, he and Larry Hill, campus minister for the interdenominational Porter Foundation, spent dozens of hours planning
what might be done in campus ministry. At some point they were joined by seminarians Dwight Caswell, Harry Boyte, and Paul Rupert, who worked with them in formulating A PROPOSAL: THE UNIVERSITY DISCIPLES SOCIAL FORUM, which they presented to the Board on December 3, 1967.

They began the document by saying that since coming to Chicago they had been in search of a community of growth and affirmation, and so far they had seen little evidence of community in any of the constituencies of which they were a part: Chicago, Hyde Park, the University of Chicago, the Divinity School. There was simply no center where its people might have a common life.

The University Church stands at the intersection of these several disjointed communities... Thus we have come to ask you to join us in an attempt to realize an innovative community.

The proposal stated that the activities and structures embodied in this proposal must be seen as a program of University Church and as a valid and necessary ministry. The name, "University Disciples Social Forum" would designate a committee which would oversee, but not absolutely control, a variety of activities, and the committee would consist of four members of the Official Church Board, four students from local seminaries and colleges, and one member from the funding organization(s) if desired by the organization.

The proposal called for a Coffee House in the dining hall, where faculty and students might have some genuine contact over food and drink, where art, seminars, documentary films, and music and poetry might abound. It called for conferences and other meetings elsewhere in the building on topics such as the Vietnam war, the ghetto, the meaning of teaching "in our age," and any other issues which confronted the community every day. Finally, it suggested dramatic presentations on the second floor stage, and experimental liturgies in the sanctuary.

The proposal spelled out suggested hours for the Coffee House, provisions for building security and, of course, needed "seed money." The Porter Foundation (Presbyterian, Disciples and United Church of Christ) and the Ecumenical Christian Council were expected sources of money. They estimated that they would need $920 to operate the first month, of which all but $170 was already promised. With enough volunteers, they expressed confidence that the food service the first month could become a source of income for the next month.

Henderson moved and Weaver seconded the motion to approve the Coffee House. After discussion, it was adopted, with certain precautions expressed by Henderson: the planners must review pertinent legal matters, especially regarding film policy and food service, provide for building security and cleanliness,
and understand that already established church activities "should come first in case of a conflict in scheduling events." The Coffee House could start.

**The Gargoyle's Infancy**

And start they did! In a feverish pitch. They named the Coffee House "The Blue Gargoyle." The mother of a student did a painting of two gargoyles seated at a table drinking coffee. That painting became the emblem of the center.

Friday, January 17, 1968, was the opening night. Bayer wrote in the *Messenger*,

The house was packed on both (Friday and Saturday) evenings. On Friday, about 150 students were here and on Saturday night there were over 200... Under the spell of that wonderful fire place in the East aisle, students were holding serious and meaningful conversations, while in the background a fantastic folk singer, who just wandered in, was singing. In the dining hall other groups of students were engaged in serious conversation...

During the first year or two, the project operated with volunteer labor. Members of the church baked food to be served, and The Blue Gargoyle became famous for those meat loaf sandwiches. Students and church members alike volunteered from 2 to 30 hours a week. Food service was available at noon, as well as during afternoon and evening hours when students came from the library to socialize.

As campus minister, Larry Hill forsook his former space in Chapel House adjacent to Rockefeller Chapel and carried on his campus ministry from a table in the church dining room.

A second development came as a surprise. Most community and university buildings were closed to street youth, but at that time many Woodlawn neighborhood young people attended the upper grade center at Ray Elementary School and passed by the "Gargoyle" Church on their way to and from school. They checked out the situation and "crashed the college party." Many other teens—some in school and others "on the street"—did the same, sometimes violating Gargoyle rules to see what would happen. The Gargoyle was faced with a decision. Either it would have to exclude these mostly Black street youth, or it would have to open its arms and genuinely deal with them as part of its community ministry.

The Gargoyle sought funding to hire a youth worker. The first grant of $10,000 came from the Weiboldt Foundation, and they hired Loel Callahan, a Divinity School student, as a "street worker."

In addition to the street group, Loel also had access to an inter-racial group of high school youth formed out of an earlier coordinated youth program at the Church of the Re-
deemer. They later named themselves the Hyde Park People's Organization (HYPO).

Gradually, the Gargoyle was able to pay a subsistence wage to some of its staff: Billy Kelsey and Diane Anderson in food service, and Dick Bathrick and David Hakken in programming and security.

Liturgical Changes and Experiments

The same month the Blue Gargoyle was authorized to begin, other important developments were taking place in the life of the church as well. Margaret Metheny reported that the Worship Committee recommended communion as part of the regular 11:00 a.m. worship throughout Advent and Christmastide. Bill Weaver and his commission on Worship and Liturgy finished their initial report and submitted it to the Board and congregation on December 12, 1967, for study and response. The commission dealt with such issues as liturgical history and reform, the need for flexibility and openness, communion, symbolism, music, the sermon, the building, and finally, they dealt with the congregational process by which all members might have an opportunity to discuss in small groups the recommendations made by the commission.

Don Browning announced that, barring strong objections from board members, some experimental liturgies would be scheduled for January and February (before the small discussion groups got started with their review of the Commission's document on worship.) The services as scheduled included a dialogue sermon, jazz service with "The Dukes of Kent," worship and social action, the experimental liturgy of the Episcopal Church, worship through drama (Youth Sunday), a new liturgy written by church member Robert Alexander, a discussion sermon with the congregation sharing, and a non-structured service with free congregational participation.

Bayer believed deeply that this was a time in University Church's history that called for eyes to look forward, not back to "the good old days." In a manner, he honored the past, but felt that University Church's very existence depended on looking ahead. Therefore, when a group in the church—at their own expense—chose that moment in time to have the large portrait of Dr. Ames, which was positioned regally over the library fireplace, cleaned and installed with new lighting, it triggered some dismay in Bayer and in the hearts of some others who felt that the church must not live in its past glory.

Yet, obviously, things were on the move. On a stormy January Sunday morning when the Dukes of Kent led the jazz service, 280 persons braved the elements to attend. But they came from seminaries, churches in the suburbs and around Chicago, or from dormitory rooms where sleeping was the usual Sunday morning fare. Ordinarily, those attending worship that winter still numbered under 100. Even so, that was double the usual attendance of the past few years. And there was a sense of excitement and creativity,
centering around new forms of worship. Still this excitement and interest did not overcome the dread that the church might not be strong and courageous enough to weather the economic hurdles and survive inside those thick walls and massive space. The latest report from the Capital Funds were that they had been reduced, in three years, from $210,239 to $142,242 at the end of 1967—due partly to general market decline and partly to the level of funds used to meet current expenses.

Progress of the Blue Gargoyle Ministry

The Blue Gargoyle thrived. It got favorable comments in The Maroon (University of Chicago student newspaper). An estimated 200-300 students trekked through each day. A coterie of church members enjoyed volunteering. Martha Morrow surprised herself to find that she liked making contact with "the hippie types." She wrote in the Messenger:

It's not easy for a housewife of twelve years' experience to put herself under the direction of people much younger than she; it threatens her dignity. But if she'll chuck the dignity for a couple of hours, she might find some humanity and humor in boots and blue jeans.

She also quoted a student who said of the church people who were critical of the coffee-house clientele: "If they'd just come—to sit a while and get the atmosphere—not to work at all, even, but just to be—maybe they'd be more for us."

Encounter with the Police

One afternoon toward the end of February, 1968, the Chicago police staged a raid in the church building. Six uniformed and plain clothes men entered, proceeded down the stairs, and searched two students. When Mr. Bayer asked if they had a search warrant, they said they had none. Shortly thereafter they left the premises with nothing found. Don Browning appointed a special committee to investigate and report their findings to the Board: Alex Coutts, Donn Bailey, Annetta Dieckmann, Richard Miller and Loel Callahan (worker with the community teens).

Bayer reflected in the Messenger that police are needed, and most often are fair and helpful, but that there was more to the story:

We must expect and demand from our police the respect for the law they are sworn to uphold. When the police no longer respects the law and the rights of citizens it is not long until persons will not respect the law and will not respect the officers of the law. There is too much evidence that in our city we have already passed that point.

This episode brought divided responses in the church. Some mem-
bers proposed immediate, public—perhaps court—action. Others strongly disagreed with what they termed possible "vindictive" action by the church. The Board appointed committee decided to have a conference with the district commander for clarification of police policy and practice, and to go through "appropriate channels" rather than to sue or make public statements against the police.

Coping with Diversity

In a letter to the Messenger, Gladys Finn reminded the church that when they launched the Gargoyle they took the risks involved, and perhaps the police search was part of that risk. In the same letter, she expressed dismay that the sanctuary was used by the Gargoyle. As a consequence, a new lock was put on the organ, and new regulations about the use of the pews. The east aisle and fireplace, however, remained an inviting spot for students who frequented the Gargoyle.

Dorothy Duffell wrote an equally appealing letter, affirming the Gargoyle. She said as church secretary she used to feel eerie about the quiet and aloneness of the job. Now, she said, "The whole place is really alive, with a human warmth that is comfortable and reassuring." The church was learning to cope with diversity!

Bayer discussed the two Hyde Parks in a sermon. The official version, he said, is the view of a sophisticated, happily integrated, firmly liberal, intellectually vital community. He continued, "I suggest to you that in this very community there are large numbers of very troubled people. The fact that this is really a community trait is largely ignored because it denies the popular notion of what it is like to live in our community." He pointed out that the church may be acting too much according to the official version, when we need to be owning the fact of our walking wounded.

Shortly thereafter Larry Hill preached on a similar subject, in which he said, "The Blue Gargoyle is a place for making the invisible problems of living in Hyde Park visible. Few churches are willing to take such risks....Our only hope is that a new reality may appear among us and create a community of love."

While the church made some of the usual plans like spring Pastor's Class for young people, new adult Sunday School classes, worship celebration for Easter, they also initiated unusual church plans: for instance, how to prepare for the "long, hot summer" of 1968—the summer Mayor Richard J. Daley would play city host to the National Democratic Convention, and cities would suffer from rage fomented by Vietnam and urban poverty.

On March 24, 1968, 250 Hyde Parkers gathered in the Church sanctuary to discuss concerns of the coming fateful summer. Representing several churches and community organizations, the people voiced concern about the "arms race" of both Whites and Blacks and police within the city and the suburbs—a fear that
small spontaneous incidents might be fanned into major disturbances by ill considered police action, and lack of communication between various agencies involved in trying to prevent or respond to violence.

**Church School Director Resigns**

Eleanor Campbell, church school director for seven years, tendered her resignation. She had done an amazing job of keeping a lively church school going. She reached into Black homes, wanting but not demanding that parents participate in the church in order for their children to be enrolled in Christian education. She had given many hours each week toward structuring two hours of creative worship, study and activities for Sunday morning. During bleak years when church worship attendance was down to 30, her classes were brimming. She felt that children throughout elementary school age should have their own worship experience. Charles felt just as strongly that junior age children and their teachers should be in the regular church service. Both Eleanor and Charles were strong people, and in this case they held firmly to their philosophical differences. Eleanor decided that it was time for her to bow out of the part time staff position. This left a leadership void which took time to fill.

**A Glorious Spring**

Easter was glorious, starting in the wee hours with a midnight communion service of 100. Shortly after, 300 folk from the Roman Catholic service at Bond Chapel came by for a Gargoyle Easter breakfast and stayed around till almost dawn. At the morning worship three large colorful banners and many small ones, new music and fresh appearance of the old, and a great sense of participation, made those present come alive with the Easter hope.

Also that spring, the choir, under the direction of Carol Browning, gave a stirring musical statement about war and peace in their presentation of *Dona Nobis Pacem*, a cantata by Ralph Vaughan Williams, based on three of Walt Whitman's poems depicting the tragedy of war followed by scriptural passages of triumph over war.

**Fall's New Beginnings**

By fall of 1968 a budget was approved which would decrease, at least by a small amount, the sizable drain on the Capital Funds for current expenses. Spanking clean walls, ceiling and floors greeted worshipers in the sanctuary—thanks to Mr. Kling's diligent property committee chairing and the Board which voted the necessary Capital Funds for that August renovation. There were prospects of a University Church Commission on Church Mission and Structure being appointed soon. Don Browning announced progress toward a closer working relationship between University Church and the Disciples Divinity House. A new minister of youth, Roy Davis, was in the wings to replace Brian Grant who had resigned to accept a faculty
position at the Divinity School. These and other signs of hope gave the appearance that, indeed, things looked up for University Church. The Coordinating Committee for Youth in Hyde Park (Chaired by Bayer) conducted a successful summer program with neighborhood youth. Participating groups included the Hyde Park YMCA, the H.P. Cooperative Ministry, the H.P. Council of Churches and Synagogues, H.P.-Kenwood Community Conference, Hyde Park Neighborhood Club, and interested citizens. Sharon Counts coordinated all the volunteers for the summer project.

As the fall program began, Ann Bartram was added to the staff as Director of Church School and David Breed as Director of Children's Music. These two new staff members were in addition to Loel Callahan and Roy Davis, mentioned earlier.

Clark Williamson spoke at the 74th Anniversary Dinner in October on the subject, "The Future of Parish Life." At a new-style worship service on October 27, there was an extraordinary attendance of 150. But financial support remained a problem.

Eleanor Campbell was appointed chair of the World Outreach Committee, and in November she urged members to boycott California table grapes in order to help farm workers gain simple justice and dignity.

Lee Weaver kept the church informed of events and projects of the Church Women United, of which she was a very active officer, and urged their contributions to the two principal projects in Chicago: the Chicago Parental School and the Cook County Medical Center.

During the Christmas season the high school and Chi Rho young people used money they had raised from car washes, baby-sitting, etc. to take 10 children from the Angel Guardian Home on a shopping spree downtown.

How the New Year Began

With the arrival of 1969 there was sad news: Elmer Metheny died, a grave loss to his family and to his many friends in University Church. But there was also good news: Charles Sherman, having finished his Ph.D. degree, accepted chairmanship of the long-awaited University Church Commission on Mission and Structure. And there was interesting news for the drama lovers: The Play of Herod was scheduled. It was performed at University Church by the Episcopal Student Choir, in cooperation with University Church and the Church of St. Paul and the Redeemer. Among University Church folk who took parts: Robert Klings, Mike Westover, Carol Browning, David Breed, Beth Bayer, Carol Bayer, Aileen Flax, Rosemary Ervin, Bruce Ervin, Chris Campbell, James Campbell, Norman Flax, Sue Flax, Lee Weaver, Mimi Wuest, Margaret Howe, Ann Campbell, Laura Haskin and Dorothy Duffell. All agreed that the University Church building lent itself to the 12th century setting, and the performance was flawless.
The students at the University of Chicago who had become radicalized by their opposition to the Vietnam War were drawn together, generally, around that issue. Then gradually, many other issues gathered around that central one. When a favorite faculty member was refused tenure and students felt they had no democratic method of recourse, they decided to protest by occupying the Administration Building.

Because the Blue Gargoyle had claimed and earned the campus reputation as a "free store in a company town," it was not surprising that some of the plans for occupying the University of Chicago Administration Building by students were made on Gargoyle turf. Bayer, disagreeing with their tactics while agreeing with their cause, gave his interpretation to the church:

They are saying that the most grave need in our nation at the moment is to affirm the value of people over against the dehumanizing factors which surround people. The issue is not whether one professor ought to be rehired or whether students should be on faculty committees. The issue is really over whether this and other large universities are actually serving the industrial-military-government complex in increasingly subtle ways; whether higher education is serving the it and not the thou. There is a profound feeling that like it or not, the present policies of the university are really supporting an immoral war. There is more than just a little suspicion that the university is growing at the expense of human beings in Woodlawn and Kenwood, who are being bulldozed out and have no recourse because they are poor, powerless and Black. There is a heavy feeling that too many professors are interested in research and not in students and that the publish-or-perish notion successfully walls off faculty and students. I suspect that what the students are really fighting for is a way to carve out a place where individual worth is affirmed over against the powers and principalities.

Again, church thinking was diverse: Some applauded Bayer's words, while others were quite opposed to students having the audacity to take over a public building, and even more opposed to the idea of University Church being at all involved.

Bayer stood his ground. He said that in the past week there had been meetings in the church building of groups supporting the take-over as well as groups against such an action.
He reported that when students came to him asking for a place for a large meeting he gave the four rules: (1) Any meeting held must be an open meeting where all points of view are able to be expressed, (2) It must be understood that by allowing this space to be used neither the church nor the Gargoyle takes a position on the issues at hand nor does the use of the building imply endorsement of either what is said or of the groups sponsoring the meeting, (3) The church is not to be used as a staging area from which demonstrations are launched, and (4) There is to be absolutely no smoking, drinking, or food of any kind in the pews ("a matter of housekeeping, not a matter of theology," Bayer quipped). The group involved decided to hold their meeting elsewhere.

The above clarification of building use did not suffice. There were church members—especially some who served in the university administration and on the faculty, who felt threatened or embarrassed by the Gargoyle. This included some really kindhearted, intelligent members of the church, who found it difficult to relate to equally altruistic, intelligent, but radical, students of the 60's.

The Hanging of Banners and the Cross

When University Church alumni get together around the country, someone invariably reminds the others of the service of worship February 10, 1969, "when the cross was hung!" Carol Browning and Glenda Kapsalis had written a striking new hymn. Ed Campbell and Sharon Counts had organized banner making with much help from Gladys Finn and a coterie of others. Bright banners—with themes which set the Church and its Gospel into a world of cities and science—had begun to sprout from the large pillars which lined the sanctuary. Tom Faulkner had thought through the continuity of the service. Maggie Howe danced. The children took the offering in a striking way and then talked about what it means to give. But most remembered in that service was the "urban" cross, planned ahead by Bob Whitney, and made on the spot from a steel I-beam which was carried down the center aisle during the service of worship, cut, welded and hung on the chancel wall as the climax of the service. The Messenger noted, "It was a service of joyous worship and celebration, the center of which was the Christian affirmation that speaks to our ambiguities and the climax of which was the great steel cross."

CBS Network TV was there taping the service, a portion of which was shown on at least two network news shows.

Attention Paid to Traditional Liturgy

Margaret Metheny, who made unusual counts during church services, did a particular kind of count in a well-attended new-style service in late February. She found that of the 130 present, only 28 were over 48 years of age. For some it meant that
the services were not meeting needs of older people. But others observed that two and a half years before, there were only about 30 in attendance, so the 100 additions were the surprising fact.

Nevertheless, in an attempt to reach out to those who felt some alienation in the new worship forms, the leadership decided to stick to traditional forms during Lent. Liturgy developed by the Consultation on Church Union (COCU) was used each Sunday. Though it seemed dull to many younger people who were attracted to the experimental liturgies, it spoke to the needs of the more traditional members and that seemed at the time an important consideration.

**Church Family News: Sad, Happy, Traumatic**

Word was received in February of the death of Dr. W. E. Garrison, a distinguished Disciples historian and former member of the church.

At the same time, there were happy events: for instance, the wedding of Nancy Tucker and Richard Reed, on February 23rd, when both fathers (clergymen) participated in the service.

Another bit of happy news was that young people in the church were giving free baby-sitting service each Saturday morning so that Clara and Warren Copeland, as part of their Social Concerns assignment, could attend services at Operation Breadbasket.

**Fire in the Church**

By far the most traumatic event for the church in many years happened in May of 1969. Bayer was awakened by a telephone call shortly before 6:00 a.m. a Thursday. It was John Jones, a troubled fellow who frequented the Gargoyle, reporting that the church was on fire! Bayer grabbed on a raincoat over his pajamas and made a dash down University Avenue from the parsonage a block-and-a-half north. When he opened the church door he was met with billows of smoke. He remembers crawling through the sanctuary to get below the smoke. His goal was to get the doors open from the inside so that the firemen would not be tempted to use axes on that venerable oak. Two fires had been set—one in the library and one in the dining room. They were extinguished without any structural damage, but the place was blackened with soot. Bayer wrote:

I have rarely been down lower than I was at 7:30 a.m. Thursday morning. The firemen were gone. The multitudes of police had not arrived.

The fire didn’t wake anybody in the neighborhood. I was covered with soot, inside and out, and was sitting alone on the front steps of what looked to be at the time a smoking ruin.
Then, he said, students began passing on their way to classes or the library. Some decided to stop and help clean. Scores of persons from the congregation and community joined the students. After some 2000 human hours of work in two days, they were able to hold the annual meeting of the congregation in the sanctuary on Friday evening, and a big Gargoyle concert on Saturday.

John Jones was taken into custody by police officers. Bayer, knowing some of the young man's problems, asked that he first be hospitalized. Later he was convicted in court and served a jail sentence.

As for the insurance, it was settled fairly, according to the policy, and Mr. Henderson worked with insurance agents until full future coverage was assured. But by far, God's great gift to the church in that event was the outpouring of love and support from students, other churches and the community at large. The first gift was $100 rushed over by the pastor of the Unitarian Church before the smoke had settled. Cards and letters poured in from caring friends of the church across the nation, and many community friends here in Hyde Park.

Church Membership is Questioned

The issue of the meaning of membership was raised. Should the official list of the church be one of so-called members, or should it be one of participants? Should active participants be given more status than local members who are no longer active?

A Methodist couple who had become active in the life of University Church felt left out when they received a letter which addressed them as non-member participants. The husband asked, "In what sense am I a non-member of the Church? After being ordained for six years with ten years status in my own denomination, I feel somewhat dispossessed...Either one is a member of the Church (and therefore, each local expression of it) or one is not." The question that faced University Church was this: Is one a part of the body because one is listed in some record as part of the body or because one participates in that body? It was important that the issue was raised, though no definitive answer could be given. By the end of the year, a survey showed that there were 192 units (families or singles) in the church, 57 of whom were "active members". There were 85 non-member units participating to some degree.

Pentecost was celebrated on May 25, 1969 with a sincere effort to understand what has been meaningful to the Church throughout its history and not merely what is new and different. Bayer reflected that "It included an attempt to hear some of the unknown tongues of our age and to make sense out of the resulting confusion."

Pledges received for 1969-70 (July to June fiscal year) amounted to over $28,000, up by 30% over pledges of the year before, according to Don Heckerman, chairman of the Stew-
ardship Committee. In 1968, $23,200 of capital funds had been used to augment the budget, down $6000 from $29,498 in 1967, but still being used at a distressing rate from the viewpoint of long standing members of the church.

**Fall: The Start of a "New Year"

With the 1969 summer vacationing over, University Church began revving up for "the new year," heralded always by the students appearing again on campus. The Gargoyle hired a new manager, Dick Bathrick, who, by his Gargoyle position, would be officially on the church staff. Sharon Counts was hired as Gargoyle program coordinator.

The previous year, the Gargoyle Steering Committee had recommended that the facility itself operate more as a coffee house than as a teen-center, with primary responsibility to University students during the coming year. Nevertheless, responsibility to the youth culture in Hyde Park remained a primary concern, and steps to provide a more adequate street youth ministry were urgently needed.

The YWCA was pulling out of the Hyde Park Coordinated Youth Program. It felt that its very survival depended upon the elimination of the problems created by such a drop-in program operating in its facilities. To make matters worse, Ed Bowman, director of the Hyde Park Coordinated Youth Program, resigned. This meant more responsibility was placed on those churches and organizations which remained a part of that ministry, University Church included.

There was a growing feeling that when Loel Callahan completed his term of service as the Gargoyle's minister to street youth, the position should be filled by a street-wise Black man. These were trying times for both the street youth who felt alienated and rebellious and for churches which took seriously the challenge to minister to them but felt at times unable to cope.

In the meantime, the Gargoyle opened for the 1969-70 year with a program that included seminars, theater, poetry, a free school, and musical activities through the auspices of the American Association for Creative Musicians.

The church's adult Sunday school classes were coordinated by Alan Leak, who for a time also offered a Friday morning Bible Study. Linda Haslach accepted the interim choir directorship while Carol Browning, director, spent the year in France. Linda's husband Bob volunteered to work with Gargoyle students in theater activities.

Certain objects and actions take on symbolic significance in an organization, accruing to themselves much more meaning than their actual function seems to merit. Such was the case with the iron grill doors proposed for the top of the stairway leading from the first floor. The purpose was to secure the second floor during Gargoyle activities on the first floor. For some University Church members, those iron doors did not seem a proper symbol for a church!
In due time, however, they were accepted as a reasonable response to the need for security in a church which opened wide its doors to the community.

CYF and Chi Ro's in the Church

Rev. William Nottingham, a staff member of the Disciples Division of Overseas Ministries, spoke at the 76th Anniversary of University Church. The CYF youth, still heady with memories of their trip to Florida during the summer—with money they had raised themselves—were waiting tables at the Anniversary Dinner. Somehow, the dramatics they had been invited to perform during the Dinner got scuttled. This incident like the grill door debate, seemed to carry a lot of symbolic significance. Tom Glass wrote a scathing Messenger letter "To Whom," saying, among other criticisms directed toward an unidentified old-guard: "You really broke my heart Friday night. One of my greatest experiences in this church was working with that great group of high school young people last year, developing those infamous plays" (a kind of street theater.) "You really showed them where it's at by telling them (in so many words) that you expected them to be seen serving but not heard doing their thing..."

If the CYF felt rebuffed at the dinner, it certainly did not slow down their activities. Roy Davis maintained a tireless staff role with both the CYF (high school) and Chi Rho (junior high) church young people. Shortly thereafter the CYF spent a fall retreat weekend with youth and leaders of Hyde Park Union Church, who reported that the University Church youth discussed with amazing competence their views on the Vietnam war. By agreement, both sides of the issue were heard. What's more, the youth began gearing up for a Washington Peace March trip.

Jean Ervin and Dottie Dale assisted Roy Davis by accepting coordinating roles for CYF and Chi Rho youth respectively. Ms. Dale's first tasks were to help Roy plan a Chi Rho retreat, and to assist those Junior highers in showing Christmas spirit to children from the Elliot Donnelley Youth Center. Ms. Ervin gave leadership to the District CYF weekend based at University Church, at which 45 young people from around metropolitan Chicago worshipped, discussed and played together, attempting to glimpse the world through one another's eyes. At least two young people from that CYF group are now ordained ministers: Ana Dale and Bruce Ervin.

Another Experiment in Ecumenicity

University Church and Hyde Park Union Church engaged in a short spell of ecumenicity, joining in a series of Sunday morning services, including both Sunday School and worship. The first one was at Union Church the first Sunday of November. Robert Middleton, Union Church minister, preached and Bayer celebrated communion. The next, an
Advent celebration at University Church, was held the second Sunday in December. No merger negotiations were going on, but in these services, and in a joint discussion group which met more often, individual members of each church sought to know more about life in the others' congregation. And there were financial considerations involved. Members in both congregations voiced doubts that either one could make it financially alone.

It was equally doubtful that the two congregations could successfully make it together. Tom Glass expressed the sentiment of the more radical wing in University Church, who saw these joint services as a conservative move on the part of University Church: "We have spent two years and more breaking out of some traditional boxes and now you, Charles, have retreated back into them." To say the least, these were labor pain times, and what was to be birthed from University Church's diversity was not yet made manifest. But there were good people among both the 60's radicals and the more traditional members. And they both did love the church.

In the meantime, Meadville Unitarian Seminary and Chicago Theological Seminary released students to work at the Gargoyle as part of their Ministry to People programs. It was encouraging that leadership in these two seminaries held the Blue Gargoyle (and with it, University Church) in high regard.

Christmas Sunday was December 21. That evening families gathered around potluck, sang and made decorations. On Christmas Eve there was another potluck followed by a candle light communion service. Thus ended the calendar year 1969 in the life of University Church.

The new decade brought new experiences in the life of the church, as well as the development of structures to more ably administer the many activities in which University Church was already engaged.

Most change brought vitality to the church. Along with those changes were others which were necessary but unwelcome. For instance, Charles Sherman found that his new teaching job at the University of Illinois in Champaign made it impossible for him to finish his term as Church Board Chairman. Mr. Sherman was the first person of color to hold that highest office, and it was difficult to have to accept his resignation. Fortunately, Don Heckerman agreed to take over the post, and gave good leadership during the church's continued struggle to define its identity and to agree on its mission.

In February Eleanor Campbell reported on a series of small single evening house meetings, designed to give members an opportunity to choose a convenient time to express their feelings about the church. Though they had hoped for twice as many participants, a total of 70 did attend, and these meetings were reported to have been effective.
Experiences in "House Churches"

Early in the year, Art Foster, a Chicago Theological Seminary faculty member, and May Foster joined University Church. They volunteered to give leadership to a new venture in church life called "House Churches." Though borrowing some methods from encounter groups, which were very popular in the 70's, "House Churches" were distinct in that they were unapologetically Christian in character.

Foster first proposed to the Board a weekend marathon church encounter group. The proposal was passed and the group, limited to 20, had an amazingly meaningful weekend. By the month of May, plans were underway to have several groups, some marathons and some scheduled once a week for an agreed upon number of weeks. Church members were trained and in turn led some of the groups. House Churches thrived for several years, and helped to cement friendships which made individuals, as well as the church, stronger as a result.

The Status of the Blue Gargoyle

The Gargoyle showed some very hopeful signs. David Hakken, who was already on the Gargoyle staff, was hired by the Porter Foundation to be an interim campus minister, working, as Larry Hill had done, from the Gargoyle. The Gargoyle finances, after two years of touch-and-go, were actually encouraging. The Weiboldt Foundation gave $10,000 to be used at the discretion of the nine member Gargoyle Steering Committee. The Gargoyle had high profile on campus. Still, the more popular the Gargoyle became, the more necessary it was to assure some church members that they were not losing their church to the outside community.

The April board meeting was arranged to give major discussion to the future of the Gargoyle. Bayer reported to the Board that the four guidelines set the year before were still in place: Gargoyle meetings would be "open" with all sides represented. No implication would be made that there was church endorsement of views expressed in those meetings. The Gargoyle would not act as a staging ground for demonstrations. And there would be no smoking, drinking or food in the pews.

By the summer of 1970, Charles Bayer had completed three of his six years of ministry at University Church. He had given much energy and creativity to his ministry. He had fought valiantly for what he believed to be the church's mission, and generally it was with optimism and a sense of humor. Even when he felt "a chink in my armor of optimism" he kept going. And certainly his ministry began a new day in University Church—in its worship and in its mission within its walls. If there was any weakness in Bayer's leadership during those three years, it just might have been that he failed to recognize the potential allies among those he termed traditionalists. But then who
are we to pass judgment? Those were the radical late 60's, and ministering by those with a conscience was risky!

After Bayer resigned from his ministry at University Church, he directed the work of a Chicago based foundation for about two years, and then accepted a call to become pastor at Central Christian Church in St. Joseph, Missouri. During a lengthy pastorate there he has written a weekly column in the local paper, given commentary on the news twice a week for the ABC TV affiliate, and authored four books: Guide to Liberation Theology, Hope for the Mainline Church, When it is Dark Enough, and A Lay Person's Guide to Theology.

Bayer plans to retire in January, 1995.
CHAPTER TEN
CHARLES HARVEY LORD, 1970-1989

The period of time covered in this portion of University Church's history coincides with the ministry of Charles Harvey Lord. Harvey arrived in 1970 as a campus minister and became minister, and then co-minister, and then minister of University Church until his official retirement in 1989. This period of church history is characterized by the growth of the congregation, the increased participation of women and minorities in membership and in leadership, and the move away from the Blue Gargoyle as primary mission of the church. Many persons served in ministry roles in the church in that time, and their individual contributions and struggles often mirror the activity in the church.

Shared ministry of Charles Bayer and Harvey Lord

In early 1970 Rev. Charles Bayer was the sole minister of the congregation, writing weekly columns for the Messenger and actively lobbying for political action. Charles' ministry would change character radically later this year, as an expanded role for campus ministry brought a second minister to University Church.

In April, 1970, the Church Board approved the role of University Church as agent for the campus ministry of the Porter Foundation. Charles Bayer was to be recognized as the campus pastor for the Porter Foundation, spending half of his time with students, and half of his time with the church program. As Charles pointed out in a June Messenger, "The main focus of our mission is still directed toward the University and the youth of our community."

Plans were made to seek another full time minister to be brought to work jointly with the congregation and with students. Charles Bayer affirmed in the Messenger on July 14, 1970, "The coming of the Lords to join in the work of University Church and its deep involvement with students is an important event in our congregational history." By August 1 Harvey Lord was "on board" sharing ministry with Charles Bayer.

Charles Harvey Lord, usually identified as C. Harvey Lord, or simply called Harvey, was born February 2, 1924 in Little Rock, Arkansas. His parents were Dr. Jethro Dean Lord, a dentist, and Martha Wetterau Lord, a homemaker and mother. Harvey was the fifth in a family of six children. His parents were active in the First Christian Church in Little Rock.
Harvey received his B.A. from Phillips University in Enid, Oklahoma, in 1945. Ordained to the Christian ministry in 1947, he earned his M.Div. from Union Theological Seminary in New York City in 1952 and his M.A. from the University of Chicago in 1965. During Harvey's pastorate at University Church he finished his Ph.D. from the University of Chicago.

After marrying May Sweet in 1947, Harvey accepted a ministry position in the Philippines until 1950. He served at Northern Christian College, the Vigan Christian Training Institute, and Apayao Christian High School. Harvey and May's oldest son Timothy was born in Manila. After returning from the Philippines and spending time at Union Theological Seminary, Harvey served as pastor of the First Christian Church in Edmond, Oklahoma where his son, Stephen, and daughter, Marilyn, were born. The year 1957 saw Harvey's first pastorate in Chicago, where he was the organizing pastor of the Christian Church of Villa Park.

In 1962, Harvey had resigned from the pastorate of the Christian Church of Villa Park, where he had been the founding pastor, and moved with his wife, May Sweet Lord, and his three children, Tim, Steve, and Marilyn, into an apartment on South Drexel Avenue, to pursue an advanced degree at the University of Chicago. May was then a teacher in the Chicago public schools, and the family stayed in Hyde Park for five years until Harvey passed his Ph.D. qualifying exams in 1967. The family then moved to Indianapolis, where Harvey's work in the Christian Theological Seminary began. While at the Seminary, he took a leading part as Dean of Students in relating students to the life and work of the community. He had also been one of the leading political organizers in the state of Indiana. The fit with University Church and its commitment to students, the community, and to active political involvement was just right.

A service of celebration of the joint ministry of University Church and the Porter foundation and installation for Charles and Harvey occurred in September. The Sunday celebration of the new team ministry was an occasion of high excitement. A multi-media event that included Bob Wells and his associates and artists from the Center for Contemporary Celebration provided a backdrop for the festive occasion. Kent Schneider and the Dukes of Kent per-
formed, Ed Campbell led the making of new brilliant banners, Carol Browning penned a new song, and Mike Westover created a new calendar cover. The publicity for the installation included these words from Harvey:

Take your children in with you. There are no long speeches or talks that would make them fidgety. What is said will be in sound, sight, and acts that they may understand even better than the rest of us. This is an hour they will not soon forget.

In a follow-up article in the October 20, 1970 Messenger, Harvey delightedly thanked all who made the day a unique one, and said, "I promise you to attempt to be faithful to the heritage of this church and to the openness and creativeness of its present membership."

**The Church and The Blue Gargoyle**

The Blue Gargoyle staff and the church staff were intermingled at this time. The church seemed to be open at all times to almost all people. A list of activities occurring at the church in a particular week included all of these: sewing-weaving, gay liberation, poetry workshop, black student coalition, "urban communal living," the 28 Club, ecumenical Christian council, urban studies, the new university, drama, WRAP group, and a folk night. Loel Callahan was the director of the youth program at the Gargoyle in the fall.

Sunday mornings faced the usual challenges. The familiar issue of children in worship led to a discussion of moving the worship hour to an earlier time. The point would be to allow for an hour and a half children's education program which would run from 10:30 until noon. Another reason for moving to an earlier worship time was that "the increased use of church hours for meetings of all kinds often makes it well into the afternoon until people leave the building." Nursery care at that time was done by volunteers, and the church school for children through the second grade was held during worship. There was a substantial youth fellowship group, quite active in local and regional church activities. Twenty five members of the junior high youth group who called themselves the Chi Rhos, attended a citywide youth retreat.

The fall focus was to be on the development of new models for pastoral care, led by Art Foster. These "C-groups" would be small groups of persons meeting around a central idea or issue, and meeting for several weeks in a row. These C-groups would require both pastoral and significant lay leadership. Eventually C-groups would form around such issues as the roles of men and women in contemporary society, enjoying city living, developing interpersonal communication skills, living in community, and freeing up for social action. These C-groups continued to meet during the year, despite the fears and hesitations of many members.
Dining room services continued on a regular basis. These services, less formal than those held in the sanctuary, were held around the tables and featured a communion in the style of the Last Supper. Advent services were held jointly with Union Church. Three choir directors shared duties: Linda Haslack, David Breed, and then Carol Browning upon her return from France. The social life of the congregation was lively, including a Mardi Gras Party, and wine and cheese parties offered for young couples and singles. There were also family camping weekends and an all church picnic at Promontory Point.

Serious topics and a strong political agenda marked the dialog in the church. Sermons appearing in full text in the Messenger included sermons on race and women's issues. After the Kent State killings in May, the youth participated in a service in which a draft card was burned. Many of these youth were part of the Christian Youth Fellowship (CYF) for high school youth. There followed a lively series of letters and responses in the Messenger by Gladys Finn and Ana Dale and other youth. Gladys began the discussion with a letter to the editor in the June 16 Messenger. After describing what she saw in the service, she concluded that the draft card burning was "an unoriginal, theatrical performance—a cheap, tawdry, copy-cat stunt, morally, if not legally, offensive. I felt the exhibition was an unwarranted desecration of the church altar." Bill and Lee Weaver added a letter in the next issue, making it clear that although Gladys had "stuck her neck out," there were others who had felt equally disturbed by the CYF part of the Children's Day worship.

Members of the CYF responded in the same June 30 issue, by saying in part, "The CYFers realize that their presentation at the Children's Day worship service was very grim, but that's the way any presentation dealing with the trend of the US toward an undemocratic society has to be." The letter was signed by Chris and James Campbell, Ana Dale, Bruce Ervin, and several other youth who were not regular attenders of the Sunday morning church service.

Charlie Bayer's evaluation of the whole process was, "The way this church has handled this matter had been beautiful. We are not really afraid of conflict and everybody in question who has had anything to say has done so with considerable grace."

**Finances**

At the annual business meeting in May, the congregation voted to accept a budget of $52,420 for the June to June fiscal year; this was 5% below the previous year's budget. The drain on the Capital Funds was noted, and the need for more money had been expressed earlier in the year by Charles. "We need persons who are active in the work of this church to declare themselves identifiable members of the congregation. We need a broader base of support financially. 'Nuff said." This theme of needing more members and more money just will not go away.

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The Year Begins

After much discussion at the meetings of the Board, the congregation was polled about the change in the hour of worship. With a vote of forty seven to twenty two, the change to a 10:30 worship hour was made and quickly assimilated by the worshipping members. Charles and Clara Copeland provided leadership in Christian education, beginning with an early article in the Messenger announcing.

We think that the church school ought to be allowed to die a proper and publicly announced death. This is not because we take the education task of the church less seriously than did our fathers, but because we take it more seriously. Christian education is too important to be relegated to a Christian Education Committee or embodied in classes for children, with an educational adult class thrown in.

The Copelands hoped to make Christian education central at University Church.

Several models of Christian education would be tried in the next few years, and this year there would be several adult forums on Sundays after the worship services.

There was much dialog about the participation of members of the church in "C-groups." While some found these small encounter groups extremely useful in growth and development, others found them threatening and unhelpful. Charles evaluated the effectiveness of the C-group experiment by saying, "The results clearly indicate that there was a minimum of hurt anywhere and a maximum of growth, and that the social witness of the church was enhanced as persons became more sensitive to human need."

Global and Local Mission

This year in the church saw the global focus on peace issues and the Vietnam War. Carole Bayer journeyed to Paris to witness for peace with a delegation from the Disciples of Christ to the Consultation of Protestant leaders. This group of fifty church men and women from nine denominations and two interdenominational groups called for Washington to set a date for total withdrawal from Indochina.

In tune with Carole's trip, the congregation called a meeting to act upon several issues of peace, including the People's Peace Treaty. The congregation adopted three propositions expressing opposition to the Indochina War and calling for employment of methods to bring an immediate end to that conflict. The Messenger reported the results of the congregational meeting to be in strong opposition to the war. By a vote of eighty eight to four, they approved the proposition that "University Church shall go on record as being opposed to American involvement in the Indochina War." The Board also accepted a resolution sponsored by the youth to make Uni-
versity Church a Peace Church; like
the Brethren and the Quakers, this
designation would assist pacifist
youth in their opposition to partici-
pating in military service. The youth
eventually took this resolution to the
Assembly in St. Louis, where the de-
nomination voted favorably on the
resolution.

Locally, the Blue Gargoyle still
dominated the mission of the church,
with a suggestion that every member
volunteer an hour each week in the
kitchen. A group ministry, calling
itself the Kenwood Commune, would
run the Blue Gargoyle for the next
year. Zoning problems and the
opening of an organic food co-op
were two of the Gargoyle’s issues this
year. A group called "Changes" came
to meet in the Gargoyle’s space.

The church, in being open to the
problems of the city through the Gar-
goyle, was also acquainted with the
violence of the city. In February, the
church was hit by the third fire
bombing in as many years. The ar-
sonist apparently entered through the
basement. A February 23 Messenger
affirmed the will of the church to
continue to open its doors to the
problems of the world. "This build-
ing is a tool for our ministry. We
have chosen a rocky field and that
means we take our chances."

In the fall, Victor and Susan
Hallberg, Gargoyle staff members,
were assaulted in their apartment,
and Victor was shot. This time Har-
vey’s response in the Messenger
(September 7, 1971) was "One really
wonders how long it will be until we
Americans take some elementary
steps to mitigating our inherent vio-

Changes in Leadership

In the fall, Sunday morning
church leadership was marked by
change. Clara Copeland left as Direc-
tor of Christian Education and Merry
Wood Allen was appointed to this
position. Bob Schaper was the in-
terim youth minister until C. Bernie
Brown was called to be the Com-

Changes in Space

In the fall, Simday morning
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Brown was called to be the Commu-

Life of the Congregation

The 28 Club had parties, one of
the last being a Christmas gathering.
Thirty three members and friends
joined as a choir to sing carols under
the leadership of B. Fred Wise. Don
Steward showed off his skills at
making paper Christmas trees and
wooden toys. The celebration was at
the Lords, where a weed painted
white and decorated with doves and
flowers served as the alternative
Christmas tree. This tradition of the
Jesse tree was eventually adopted by

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University Church during many Advent seasons.

The playreading group met regularly. Thanksgiving and Christmas Eve were occasions for all-church potluck dinners. The children of the Church School presented a program on "Christmas in Mexico."

The congregation continued to think about its identity as a core of "old-timers" together with a group of transient students. Harvey pointed out,

Our ministry, and in a sense our fellowship, depends upon a small group sharing similar commitment expressed in regular worship. These serve as the core of a social resource in which hundreds of people find meaning and help each day. Less than one hundred persons serve as the "staying power" for thousands whose hip-plane joins them with us for a while.  

So-called "Listening Parties" happened as a response; these discussions tried to ferret out some of the discontent and to come up with ways of bridging this particular gap. One result was that in March of 1972, the 28 Club disbanded and a new Fellowship group emerged. In thinking over these issues of congregational identity, one Messenger article wondered why there are so few blacks in the core of the membership.

It will be quite some time before this last issue is addressed in a satisfying way.

This year of 1972-1973 feels energy growing in the congregation and in the Gargoyle. Lots of issues hit the pages of the Messenger and the Board discussions. This church still feels like the 60's somehow.

**Arts in Church Life**

Morning worship and evening activities were full of the arts. There was an all church night multi-media show with music and dancing to the score of "Jesus Christ Superstar." Merry Allen and Marilyn Lord began to work on forming a dance choir. An "augmented choir" performed Vaughn-Williams's "Dona Nobis Pacem" in Advent.

The Anniversary Dinner in October celebrated the gifts of organist Hazel Quinney. This dinner was meant to be a surprise, and the "official" theme was the Anniversary of Music. One Messenger article, in drumming up publicity for the dinner, lifted up the gifts of B. Fred Wise, who was literally the song leader and hymn teacher of the denomination for many years. He was the editor of *Christian Worship*, the finest hymnal of its time. It was under his leadership that the choir became less a performing group and more a part of the seated congregation. The choir sits, not in an isolated loft, but among the congregation, where they act as "leaven in the singing lump."

But the real purpose of the evening was to honor Hazel and to cele-

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brate her long and brilliant ministry in music at University Church. De­
spite everyone's best attempts, the party had not remained a surprise for
the guest of honor. The Messenger reported, "It was the best remark of
the evening. 'I've had a hard time keeping this thing a secret.' So spoke
Hazel Quinney at the beautiful "surprise" party given in her honor."

**Christian Fellowship**

There began to be interest in adult Christian Education. Luther's Table Talk, sponsored jointly by the Porter Foundation and the Lutheran Church, was functioning on Monday evenings with students. These discus­sions centered around a theme and provided a forum for discussion between seminary and university students. Opportunities for fellow­ship arose in a get acquainted lunch­eon for newcomers, and an all church clean-up before Easter.

**Local and Global Concerns**

Concerns for peace and justice issues dominated the sermons and the articles in the Messenger, prompting one writer to remark, "The Messenger is a propaganda sheet."

Parts of the Gargoyle's pro­grams were booming. Three hun­dred persons ate lunch at the Blue Gargoyle every day. The plans for the Gargoyle group home, however, collapsed. The group home was meant to be an alternative to prison for young men, and much effort was put into getting all the concerned parties together to make sure the project would succeed. But as the Messenger reported,

Plans for University Church to assume respons­ibility for a group home for young offenders col­lapsed last week when Depart­ment of Corrections and Church Officials were unable to reach an agree­ment about the operation of such a home.

There were shootings in Hyde Park and at Kenwood High School, later called Kenwood Academy. Ra­cial tensions were high. In frustra­tion, Harvey said, "If peace is to be restored and some semblance of edu­cational activity to resume, responsi­ble black leaders will have to provide a sensible focus to legitimate black feeling."

University Church was still the center of much political activity. Hyde Parkers organized to fight the war met in the church sanctuary in May at a meeting led by Leon De­spres. A dialog sermon suggested we need a new U. S. President, and Harvey came out strongly for McGovern in the Messenger.

**Finances**

Money, particularly the use of Capital Funds, concerned more and more of the members. Since 1968 the church budget had grown from $30,000 to $170,000, including the Gargoyle budget and the funds relat-

ing to the student program via the Porter Foundation. Agreeing that "we owe an unpayable debt to our history," the congregation looked for ways to stop the drain on capital funds. The budget was $57,376 with a reliance on $35,000 in pledges.

Harvey did active fundraising while working on his dissertation. (This was the year when a quiet note in the Messenger revealed that Harvey had lost his chapter on "Motivation" and asked that people be on the lookout for it6.) The Church Board asked for a review of investment policies.

Leadership Changes

Charles's funding for his sabbatical did not come through, so he withdrew his request for a leave of absence. At the same time, he confessed his personal problems were causing him a great deal of pain. In 1973, a special Pastoral Relations Committee was formed to review concerns regarding the ministers of the congregation.

This was a time of great personal pain for the congregation as it struggled with the divorce of Charles and Carole Bayer. This will not be the last time the issue of divorce comes up for the members of University Church. Many marriages between members of the worshipping community were under intense strain during this period, and some fell apart. The congregation tried very hard to be loving and supportive to both parties and to help ease pain whenever possible. Neverthe-

less, this difficult problem was on the minds of everyone and caused great stress in a loving community.

Church Life

The life of the church continued at its busy pace. A Family Church night had creativity as its theme. An adult fellowship group, the Serendipity Club, was born. The by-laws were revised, and the fiscal year was changed from its June-June schedule to a January-January one. A "Shalom" curriculum was raised as a possibility for Christian Education and was adopted by the Board in September. The morning schedule was 9:45 for church school, including adults, and 11:00 for worship. Worship services were listed in the Messenger for eleven Sundays at a time, and a Children's Choir formed for three Sundays in Lent and Easter. The Messenger included a discussion of the ritual "Kiss of Peace" and people's comfort or discomfort with it.

As Harvey's dissertation was finished, there came an end to the co-ministry of Charles and Harvey. After seven years as minister, in September, 1973, Charles Bayer sent a letter to John Chappel, then Chairman of the Congregation, resigning as pastor of University Church, effective in October, 1973. Charles wrote to the congregation: "I am crossing another threshold into an unknown land in which I hope to find a whole new understanding of what it means to be involved in ministry of the world."

SHARED MINISTRY WITH PEG STEARN, 1973-1982

The beginning of this period in University Church history was marked by a determined congregation looking forward to a new way of being related to one another and to the world. In January a special Pastoral Relations Committee was appointed to review the concerns regarding the ministers of the congregation. Originally charged with considering Charles Bayer's requests for sabbatical, this group eventually found itself rethinking the model of pastoral leadership of University Church. While Charles Bayer gave an impassioned speech whose message was "We are a great church about to die," the congregation saw it another way. While the strains of financial shortfall were heavy, there was creative thinking about how to handle the problems.

Two of the main focuses of the church's mission were having heavy financial problems. The Gargoyle struggled for funding and the tensions spilled into the staff. The Porter Foundation came to University Church in 1973 to do a site visit of campus ministry. Their frustrating conclusion was that, despite its high rating, because University Church has been successful at campus ministry and fund raising, their allocation should be cut! Meanwhile, the trustees insisted that the permanent funds of the church, which had been dwindling while being used for operating expenses, not fall below $90,000. The recommendation was that the parsonage be sold or rented.

Meanwhile, the Board found a partner in ministry for Harvey. In September the Board recommended that Harvey Lord have the role of church administrator and that Peg Stearn serve for the next six to nine months as campus minister. Peg's service would eventually last more like six to nine years, as she served with Harvey as co-minister until 1981.

Peg Stearn's Arrival

Arriving in Chicago looking for a tent-making ministry, Peg found her way to University Church and applied for the open position. Raised in the Reformed Church of Flushing, New York, Peg had attended college in Michigan and then transferred to the University of New Hampshire to finish her degree. In the summer of 1965, she was employed by the New Hampshire Congregational Conference as a "circuit rider" to ride around throughout the state setting up and administering Vacation Bible Schools. In 1966 she entered Union
Theological Seminary in New York, but after two years found the program was not fulfilling her needs. She had worked then as a social worker, a dance therapist, a Jungian analyst, and then found the climate at seminary a bit more hospitable. She returned to seminary, transferred her membership to the United Church of Christ, and was ordained. The year before her arrival at University Church, she had been employed by Union Theological Seminary to help redesign the Master of Divinity curriculum along with faculty members and administration.

In Peg's initial job description part of her assignment was the "Christian nurture of our children." She would be preaching once a month, Harvey twice, and other members of the congregation would be asked to fill the pulpit as well. Peg was also expected to play a key role in the campus ministry.

Peg began her tenure with a strong voice in Christian Development and in worship. The Shalom curriculum, whose teaching method uses "concepts," was tried, and a dining room service also focused on Christian education. Building on the foundation laid by Merry Allen and Marilyn Lord, Peg convened a Sacred Dance Group that met Wednesday mornings.

Enhancing the new emphasis on arts and worship, Frank Brown chaired the worship committee. Frank was a Ph.D. candidate in the Divinity School at the University of Chicago in the field of theology and literature. He wrote original poetry and music and brought an energetic spirit to the Worship Committee.

**Friends of University Church**

A creative idea that continues to bear fruit is the Friends of University Church. On "Monday noon (October 29—may the day live in history)" under the leadership of Don and Jean Ervin, Harvey Lord, Ian McRae, and Ed Becker, this new group was formed to allow the folks who have passed through University Church and found it a meaningful place to maintain their relationship to the church and have the opportunity to make contributions to the church budget if they wished. This group continues not only to correspond and maintain contact with the church, but also to meet at Disciple and UCC gatherings at every possible opportunity. The outpouring of love and devotion to University Church is perhaps manifested most clearly in the faithfulness of members of the congregation who have left Hyde Park, but have not forgotten the influence and importance of University Church in their lives.

**More Changes, Some More Permanent than Others**

Never afraid to move boldly, the congregation voted at its annual meeting to move the pews permanently into the "U" position that allowed a large open space in the sanctuary. This change facilitated the
The Sanctuary before pew rearrangement

Communion in the 1980's
The Service in the 1980's
inclusion of dance and drama in worship. The by-laws were changed so that the fiscal year would be January to January, and Don Ervin was voted chair of the congregation for 1974.

By March, 1974, the congregation had decided to call both Harvey and Peg to the ministry of University Church for an indefinite period. Peg's position was to be dependent on the continuation of funding from the Porter Foundation for campus ministry. Peg's influence on the worship life of the church was apparent in the number of services that were based on dance and movement. Palm Sunday's sermon was in dance, and at Advent there was also a service of dance. Junior dance choir members, under the direction of Merry Wood, found themselves on television, doing improvisations on thunderstorms.

Another voice began to be heard more and more in worship and in the pages of the Messenger. Frank Brown presented an impassioned article in the Messenger on the issue of sexism in language. This theme was not new at University Church. In May of 1973 one of Charles Bayer's sermons had been interrupted by a cry from Trish Miller, who felt left out with all the male dominated language. Charles Bayer's response is indicative of the newness of the issue.

Trish Miller raised an interesting point, and a few hackles, by insisting that she felt excluded from the service because of the sexist language used....Her claim that the service was not for her and that she felt excluded because we use hymns with He in them, or that in the sermon and elsewhere, we talk about humanity or refer to mankind.

Charles was genuinely puzzled at the offense taken. Frank Brown's Messenger article (February, 1974) talked about "potent" and "impotent" sexism, but it would still be a long time before this issue settled down.

In October, Frank was hired part time to fill in while Peg taught part time in the local theological schools. Congregational members worked creatively to "buy a piece of Frank" so that he would be able to give his time in creating music for University Church.

The time of worship was still a-changin'. In June it was 10:30. In October it was 11:00, with children fellowshipping from 10:00-11:00. Part of the indecision about the hour of worship came from the changing nature and number of children and youth active in the church. From the large numbers of teenagers who populated the congregation in the late 60's, there was now a very small remnant. In fact, there was no formal church school program. Instead, by using the Shalom curriculum, "we plan to do major Christian education through retreats and care groups." In fact, University Church and Hyde Park Union attempted to do a joint Christian education program in order
to have a critical mass of children present.

Church Life

October, 1974 was a time of great celebration. It was the 80th anniversary of University Church, and the Anniversary Dinner was a festive occasion. The wedding of Peg Stearn and Brad DeFord, which had taken place at Union Theological Seminary in New York City, was re­celebrated at the church in grand style.

New traditions were being est­ablished as 1974 ended and a new year began. Instead of spending money to send Christmas greetings to University Church friends, members were encouraged to send one to the church and to donate the saved money from cards and postage to the church. The Messenger editor then gathered all the greetings in a LONG Messenger mailed to the diaspora in January. This SuperMessenger sometimes ballooned to fifteen pages, as more and more folks participated in the opportunity to stay in touch with lots of people the easy way.

Birthday groups were formed to take care of the volunteer tasks of the church. These groups were for both fellowship and service, and were meant to place less strain on already busy people, yet use their expertise to do the work of the church. The jobs were shared by all those church members having the same birth month. They included setting up the altar table, reading scripture and hosting social hour. This social hour job became a big one as the custom progressed from "Salerno cookies and Folgers" to a more varied menu and a popular conversation place. Coordinators used creativity and coercion (friendly, church-guilt type) to gather volunteers to take care of tasks that would have been handled by elders or deacons in other churches.

Worship and the Arts

The use of arts in worship increased, especially the use of dance. Peg and Brad did a dance sermon on the Good Samaritan to original music by Frank Brown. They also interpreted the Passion in dance during the Holy Week services, with the Dance Choir performing at the Easter service. In the spring, the choir sang Fauré's "Requiem" and in the fall, Vivaldi's "Gloria."

A regular order of worship seemed to be established as people in the congregation requested more dignity and regularity in the worship pattern. Communion was offered on the first Sunday of every month, and the tradition of remaining seated during the postlude began. A "new" style of passing the peace that was not quite so threatening was tried; we shook hands now and did a little less of the "kiss of peace" thing.

House Churches and "Now Or Never"

In the continuation of the Shal­om curriculum in early 1975, units about our Biblical Heritage were used. With a recycling program being carried out at the church in coop­eration with Ken Dunn’s neighbor­hood Resource Center, the topic of "How to be a Christian in the Use or
Misuse of Energy and Conservation" was a popular one for the adults.

The new school year brought a change in the Christian education program, both for children and adults. There was a "new" idea being tried out for adult Christian education, that of the House Church. These were small groups that met around a particular issue and were similar to the earlier model of C-groups that were tried in the early seventies. Art Foster and Phil Anderson, faculty members at Chicago Theological Seminary, as well as Phoebe Anderson, provided direction and leadership for these units.

The idea of House Churches coupled the learnings of psychology and the Human Potential movement with the Gospel's message of love and freedom. From Phil and Phoebe Anderson's book, The House Church:

It is the commitment of house church members to love and care for one another in God's name which sets the house church apart from small group experience outside the church. Neither sensitivity groups, nor encounter groups, nor therapy groups are founded on the premise which is basic to the house church: love incarnate is the Good News which is available to all women and men.

House churches formed around various interests of the members of the congregation and were led by Harvey, Peg and a number of lay leaders. These House Churches typically met at a time other than Sunday morning so that extended time for sharing was available.

While this model served the adults in the congregation, what to do with the children was still a serious issue. Those concerned with Christian education announced in June that there would be a new two year program built around the liturgical year, each unit culminating in an all-church or meal program.

Five "consultants" were in place in the fall to organize the different age-group units of the Sunday morning education program. Some of these consultants joined with like-minded souls and called themselves the Now or Never group (named curiously after a Ziggy poster where he is about to be shot out of a cannon, and says "It's Now or Never!"). This group included Peg Stearn, Phoebe Anderson, Eleanor Campbell, Nancy Reed, and sometimes Merry Allen or Ann Cook. These grown-ups worked to bring new life and energy to the morning education task of University Church. This was the time to decide what University Church would do to bring Christian education to the children and youth of the congregation, as well as to the adults. It was in this time of Now or Never that the committee changed its name from Christian Education to Christian Development. Church school for children was held at 9:45 on Sundays before the 11:00 service.

*Messenger*, October 14, 1975.
The Blue Gargoyle

The 1975 year end inventory at the Blue Gargoyle showed that, while there were many accomplishments, all was not well. When Charles Bayer had left as minister of the church, Merry Wood Allen had helped establish a group home for girls in the then vacant parsonage. While that Group Home for girls was firmly in place and the youth program was flourishing, none of the Gargoyle's founders was around anymore. Harvey's work with the church left him less flexibility to be the full time administrator the Gargoyle needed. Funding for such an administrator was sought through Reconciliation and the Lilly Endowment, and a search began to fill the position. In June of 1975 from a field of fourteen candidates Susan Tobias was selected to be the Gargoyle's director. Susan's background included degrees from Union Theological Seminary and Chicago's School of Social Service Administration. Susan and her family were members of University Church, and she provided leadership as well as a new direction for the Gargoyle. Under Susan's guidance, the Gargoyle was on its way to becoming a social service agency with reliable funding. Susan also participated in church staff meetings, thus maintaining the contact between the two institutions that shared the same space.

By October of 1976, all hope of establishing a permanent Group Home was gone. Cited for building code violations in September, the Group Home was on terribly shaky ground. Although the resulting inspections went all right, the lack of resources, both financial and administrative, forced the closing of the home. The residents were relocated to another licensed facility, the building was sold, and the Gargoyle turned its attention to other matters.

Staff Changes and the First of a Million Interns

After fifty four years as organist, Hazel Quinney retired in the spring of 1976. The Church honored her once again at the Anniversary Dinner. Carol Browning took her place at the organ, and Frank Brown continued as Choir Director. The expansion of the staff included the hiring of Julie Less Wagstaff as an assistant in education, worship, and the youth program. Julie's roots were in the Disciples Church in Texas, and she brought with her new ideas for bringing youth energy into the church. Julie was an M.Div. student at CTS; her skills included writing and scholarship, and she was an active member of the Dance Choir. Diana J. Vezmar joined the staff in September, 1976. D. J.'s role was as an assistant in ministry with special attention to students and the campus ministry.

One staff change was a first for University Church in recent years. One of our ministers gave birth! Peg had Rachel during a very hot July in 1976, thankfully missing having a bicentennial baby by one day.

Finances

The budget for the coming year was $79,236, of which $33,907 was to be raised in pledges, and $33,000 to
be contributed by the Gargoyle and the Porter Foundation. This budget would require $8,000 from the Capital Fund.

1977: An Explosion of New Ideas

Affiliation with UCC

Beginning in early 1975, the idea of dual affiliation with two denominations, the Christian Church and the United Church of Christ, arose in a very serious way. While there had been tentative moves before to hold joint services with other local congregations, this change provoked much discussion about who we are and who our leaders are. The main reasons cited for dual affiliation were: both denominations are ecumenically minded; there would be a closer tie with the nearby institution of Chicago Theological Seminary and its faculty and students, and the beliefs of the two denominations are quite similar. The big issues involved whether such a move would bring more or less moral and financial support from the denominations involved, and whether or not this would improve the role of University Church in its service to others.

After a series of typical University Church studies and meetings, the congregation passed a motion requesting affiliation with the UCC. After this first formal step, Harvey and Peg met with the Church and Ministry Committee of the Chicago Metropolitan Association of the UCC, who voted to recommend the proposed dual affiliation. The next steps involved theological statements and a covenant. In November, 1976, the full Chicago Metropolitan Association voted to approve the dual affiliation.

In May of 1977, the celebration of the new affiliation, called "The Church Uniting," was an occasion of "High Church" liturgy for University Church. The liturgical dance choir was featured in the service, performing "Prepare Ye" from Godspell and "Deep River" to the singing of Paul Robeson. Frank Brown's creative gifts really were apparent at this occasion. The congregation sang three beautiful hymns of his in this service, "We Are Many, Yet We're One," "What Shall We Seek?" and "Surely Our God is In This Place." "What Shall We Seek?" became the regular communion hymn, and its haunting melody and intricate piano part were just right for the Sanctuary Band. Two sets of remarks were given, one by Harvey called "We Are Many, Yet We're One," and one by Peg called "We Are One Yet Shall Be More." A new banner was created by Ed Campbell and Gladys Finn and still hangs over the fireplace. The banner had symbols of both the denominations: the chalice of the Disciples and the crown of the UCC.

There was also a long discussion about what the name of the "new" church should be, and after votes and straw polls about "University Avenue Church" or "Good Shepherd Church of Christ Uniting," or the earlier name of the church, "Hyde Park Church of Christ," finally the name "University Church, affiliated with the Christian Church (Disciples of Christ) and the United Church of
Christ" is chosen simply because it is the longest and will be shortened to "University Church" by anyone with any sense. In fact, this was the name most often used since the earlier days of the church.

This affiliation was a singular, but not all that unusual event for local congregations, and delegations to the General Assembly in Kansas City urged the two national denominations to consider unity.

**Seeds for an Intergenerational Living Community**

Morning Sunday school classes for adults centered on different themes. It was a unique combination of classes about intergenerational living and about the use of solar energy that brought a group together to think creatively about how to take care of our older members and at the same time to use appropriate technology in housing. A Task Force on Christian Living Communities was formed. The Task Force proposed a position of minister of Christian Community Development, contingent on special funding, with Julie Less serving in this role. The issue of residential embodiments of Christian living was referred to a committee made up jointly of Capital Funds and the Task Force. Meanwhile, several families began to hold Sunday night meetings at the church. These folks brainstormed about how to make a desire to move away from a privatized pattern of living into some active pattern of Christian sharing a reality. Al Pitcher and Jay Wilcoxen, no strangers to Sunday morning adult classes, also took a leadership role.

Mission Council Seven, as well as the Chicago Metropolitan Association, were approached and supported the idea.

**Re-energized Students**

The numbers of students showing interest in the church was remarkable, both at the undergraduate level and at the seminary student level. Fifty seminarians and faculty attended a luncheon organized by Al Pitcher and Ana Dale, now a Ph.D. candidate at the Divinity School. One hundred students showed up for the freshman "orientation" dinner, and many came back for a brunch after church, hosted by Al Dale and the Porter Foundation, for returning students. Tom Arthur was the new staff person responsible for coordinating and focusing this student energy. On the earlier model of Luther's Table Talk, the students met at lunch for discussion, or at breakfast for worship.

**Now or Never, Continued**

Phoebe Anderson joined the staff in 1977 in a quarter-time position as Director of Christian Development. Her responsibilities included organizing the Sunday morning church school program. There were now three major areas of interest for children and youth to choose from on Sunday mornings. There were Music Players, David Dancers, and Story Players. Various adults pitched in where their interests lay, and Sunday school now took on a new form. The children were also involved in showing the grown ups just what they were up to when-
ever an opportunity arose. One such place was at the Advent festival, where the Christmas Story, with all those shepherds and tinsel angels, was performed after dinner.

House Churches still functioned for adults, with topics including student life, middle life, and the "trying thirties." Morning class choices were parables and Bible study.

Still More Staff Changes

Harvey had now been on the scene for seven years, and he asked the church and the Porter Foundation for a sabbatical. Harvey planned to journey to Cambridge in England to study and to write during the first six months of 1978 about the perspective of the Christian community on major issues in higher education. With the multi-talented Music Director, now Frank Burch Brown (after his marriage to Carol Burch) around to fill in for half time during Harvey's absence, the church agreed. This policy was a bold one that allowed for the spiritual renewal of ministers and the development of alternative leadership in the congregation.

Unfortunate timing had a change in the Gargoyle happening at the same time as Harvey's absence. Susan Tobias announced in November that she and her family would be moving to Massachusetts where her husband Peter had a faculty appointment.

Peg was expecting a second baby in November as well, so all kinds of folks were called upon to provide leadership and sustenance during Harvey's absence. Al Pitcher was added to the staff of the church as minister for community development. Our neighboring institution called one of our own to be dean of the Disciples Divinity House. Don Browning, who was University Church's minister to students from 1957-61, was called to be the fifth dean of the House and was installed in October.

Housekeeping

With the new liturgical order, members of the congregation struggled with how to be fully themselves while showing a little discipline at the same time. Nowhere is this harder than in the time called "Joys and Concerns," a part of the prayer time during the service. This practice of allowing members to come before the congregation to express their joys, sorrow, and concerns so that a common prayer can be made is something that helps make University Church special. A never-ending problem is how to keep this time sacred and not full of announcements. Read the words of Peg Stearn from February, 1976:

I am enriched for thinking about and praying for family and friends, those who are ill, separated, needy, and our personal and social struggles. I am offended when this special time is taken up by announcements and bits of information that have little relevance for our coming openly before God and one another. Instead of adding to the worship life of the
community, finding out about a discount store or a meeting time during Concerns takes away from my experience.

Arriving at church on time was the occasion of back-to-back *Messenger* articles by Frank. Both of these concerns will strike a responsive chord for anyone who has ever been associated with University Church. From February 3, 1978, comes the article entitled "We'll Gather Together—But Don't Hold Your Breath." Frank said:

Let's face it. Around here the organist is obliged to regard the 11:00 prelude as an exercise in self-communion. Even at best it is an intimate moment, shared in by a few worship leaders, choir members, and a handful of congregational "early birds." By 11:15 the sanctuary does look like something's about to happen—but not right away. And some people don't arrive—or at least don't enter—until the time for the sermon. Or later.

Always cooperative when chastened, the congregation responded, but not without an accompanying gripe. Hear Frank on February 17 in an article entitled, "How Long, O Lord?" as he responded,

There was an overwhelmingly supportive response to my suggestion in the *Messenger* that we all make an effort to be present when the service actually begins, rather than assembling little by little as the service progresses. But the renewed emphasis on punctuality raises a related issue, which a few members have been bold to call to my attention: namely, why not end the service on time?

**What's On Our Minds**

Some issues seem to move the thinking of the congregation in a radical new way, while other issues seem to be rehashed again and again. The masculine and the feminine as present in God was an issue that was raised again by Peg. She gave two sermons on the topics of "God Our Mother" and "God Our Father" in order to clarify and challenge how we view God.

The whole concept of images of God and how we communicate about our experience of the Holy is an important and crucial one. A new vision and a new language that moves us to experience and communicate about our Creator is possible, and, I hope, developing.

The issue of homosexuality was brought before the congregation as a committee was formed to study resolutions on human sexuality to be brought before the Disciples' General Assembly meeting in Kansas City.
and the General Synod of the UCC in Washington, D.C. The Church and the Gargoyle had a history of being open to the gifts and lives of homosexual persons. In the early days of the Gargoyle, meeting space for groups of people who were addressing issues of sexuality was provided at the church when no space to meet could be found on the campus. The church now voted to recommend acceptance of the resolutions that would be brought to the General Assembly about civil rights of homosexual persons and about "study documents" for local congregations.

While University Church sponsored resolutions on denominational affiliations and about national policies on energy, the issue of homosexuality was the major item of press interest at the Kansas City meetings. There, in record numbers, the delegates voted to accept the report for study by local congregations, stressing that this was a study document only, not an official statement by the church. Part of the resolution read,

It is further noted that there is no evidence that homosexuals constitute a greater danger or threat to society than any others, and asked that the church join in efforts to insure their rights.  

Harvey's report on the debate surrounding this motion gave more details of the process at Kansas City.

In an intense and lengthy business session on Sunday afternoon, the will of the assembly was clearly expressed as it rejected motion after motion to refer the basic resolution (a liberal "study document" on homosexuality) to some committee or other, and finally approved the document by a sizable (uncounted standing vote) majority.

**Finances**

This year the budget was $97,000. This budget would require $20,000 from the campus ministry, $4,000 from the Blue Gargoyle, $40,000 in pledges, and an alarming $25,000 of the total from capital funds.

**A Time For Looking Ahead**

This was a year when University Church celebrated the tenth anniversary of one of its missions and began a new one. The Gargoyle selected a new director, the Covenantal Community began its painful, exhausting, exciting birth process, and the congregation grappled with making a long range plan.

**Blue Gargoyle at a Decade**

Amazingly enough, this little coffeehouse had grown into a major social service agency. Youth Programs now included Direction Sports, a program that combined sports and tutoring launched by James Demus, and a Baking Project

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8 *Messenger, October 24, 1977.*

9 *Messenger, November 21, 1977.*
organized first by Andy Carter and later by Kathy Goepel. Congregational members supported the bakery by buying lots of nutritious whole grain breads made by the cooks-in-training. In March, 1978, Trish DeJean was named the director of the Gargoyle. Trish came with a wealth of experience in youth services, having been executive director of the Youth Network Council. She has an M.S.W. from the Jane Addams School of Social Work at the University of Illinois at Chicago and grew up a Presbyterian.

There was also an effort to get University of Chicago students involved at the Gargoyle, and the idea of a Volunteer Bureau that would coordinate opportunities for service was conceived. The Gargoyle's budget was beginning to take steps to assume its fair share of the costs associated with its joint use of space.

*Covenantal Community of University Church (CCUC)*

This group was really getting serious and getting serious attention. In March the goals of this newly named group were printed in the *Messenger*. First, the people involved wanted to be a caring and connected community. They wanted to be an intentional, intergenerational group that provided a model for urban living that was holistic and had a spiritual basis.

By November the idea of such a community was presented to the Board of Homeland Ministry of the United Church of Christ. That group supported the project, providing leadership in the person of Susan Savelle and money to work out more of the details of finding a way for this group to live together in Christian community. The Covenantal Community of University Church (CCUC) was encouraged to seek a loan from the Board of Church Extension of the Disciples of Christ as part of its package to develop a shelter for a living community.\(^5\)

As the group continued its Sunday evening meetings, members got busy looking for property, preparing by-laws, working with an architectural firm, and creating a philosophical statement, or covenant. Four drafts provided the basis for a weekend retreat, and a single statement was hammered out, which members signed. The covenant addressed how the group would work together to create a community that "at once binds us together" and lets members "free to be our deepest selves."

*Long Range Plans*

Money, money, money was draining out of the capital fund at an impressive rate. The Christian Development Committee needed the congregation to have some "great conversations" about the direction the church was going in this area. These concerns helped to prompt the congregation to begin the process of coming up with a Long Range Plan for the Church.

In February the Board called for the formation of a Long Range Planning Committee to address the limited resources and the financial base of the Church. This committee ad-
dressed in turn the history of the fund and its financial picture, the current program of the church, and the financial interrelation between the Blue Gargoyle, the Campus Ministry, and University Church. After initial discussion of reports in a congregational meeting, the members of the Long Range Planning Committee hosted "cottage meetings" to discuss all the issues raised. Fifty-four members of the congregation attended eight of these meetings. At the end of the year discussions continued, and it would still be some months before a Long Range Plan was presented to the congregation.

Meanwhile, Christian Development was experiencing severe difficulties, and a major re-evaluation was in order. Attendance at Sunday morning children's classes was sparse and sporadic, and children seemed to straggle in at all hours. After two "Great Conversations" about hopes and expectations of members of the congregation regarding Christian Development, and an all-church survey, the new plan for the fall was announced. The most significant change would be to have an "in-gathering" to begin the Sunday morning program. Here, all the children and youth would gather before classes begin to celebrate together and to share in a common worship experience.

**Sunday to Sunday**

Little adjustments to life at University Church continued to be made. The volunteer groups had found that one or two months' worth of birthdays was just not enough of a critical mass to get the job done. Therefore the birthday groups were re-organized on a quarterly basis.

Speakers had been mounted on the roof beams (this made them much harder to steal) and a sound system was installed that enabled our hearing impaired members to be included in all the spoken words. New supplementary hymnals were purchased that incorporated new tunes, folk hymns, and more songs about social justice.

The practice of sending a single greeting card to church at Christmas time had really caught on with members near and far. Carol Burch Brown created a green tri-wall tree for use in the narthex, where cards are tacked on during the season for all to share and read. Carol and the youth also made large figures of Joseph and Mary to use at the manger during Advent time.

The Dance Choir wanted to share with the wider community "why and how we dance to the glory of God." They held an all day workshop and filmed a large number of dances. This visual record provided a powerful and important piece of history for the Dance Choir. The tape made much easier the process of "remembering" dances and enhancing the creative spirit (besides providing a record of who had taken part in the dances and what children have grown up from the "children's " part to the "adult" part in many dances). Money collected from the workshop was used to purchase film, costumes, music and equipment.
House Churches continued to be a vehicle for intimate sharing for members of the congregation. Topics this year included a couples group, a group on loneliness, and a group on spirituality that gathered enough interest to hold a one-day retreat.

More of the Million Interns

Two new faces joined the campus ministry staff as program coordinators. Donna Smithey, very active member of the Covenantal Community and a ministerial student at McCormick Theological Seminary, was charged with developing a student fellowship and offering a "Presbyterian presence" to this ecumenical ministry. Ann Leight, having completed an interim administrative position with the Church Federation of Greater Chicago, volunteered to help organize the campus ministry. Kathy Goepel, a CTS graduate and worker with the Blue Gargoyle's bakery project, also volunteered to join with the staff to help with youth programming.

Eleanor Campbell ends Three Years as Moderator

At the annual meeting in November a grateful congregation honored Eleanor Campbell, who had provided three years of continuous lay leadership in a period of University Church history marked by staff leadership changes. Eleanor had been the rock during Harvey's sabbatical, a first for University Church. In her honor, Frank Burch Brown wrote the anthem "Peace Like A River," which was sung with gusto at the annual meeting and at the following Sunday morning service. The usual poems and limericks were prepared for the occasion.

John Modschiedler was elected as moderator for 1979, and a budget was approved. This $100,420 budget, which had no increase in salaries or benevolences, asked for $37,000 in pledges and $24,960 in capital funds.

A Year of Long Range Thoughts

The year 1979 began with snow, snow, and more snow. A tiny remnant of the congregation appeared on one particularly memorable Sunday when the snow was more than two feet deep to hear James Demus lead reflections on Dr. King and Regina Bunton sing. It may have been a mistake, but Harvey's intended sermon on "The Wrath of God" was postponed for a week. By the end of the service, seventy-five had braved the elements to come to worship. Afterwards, Bruce and Jamie Shilling went up to the roof to shovel off the heavy snow.

The year would be a thoughtful one for the church as it finished projects from the past and pondered its direction for the future.

Are we a patient which the doctor has given six years to live? Or just a typical university congregation, full of self-doubts, unable to find a singularity of faith and practice that must surely have existed somewhere or sometime? Or something else?

Harvey asked these questions in a Messenger article in February. The Long Range Planning Committee was grappling with the identity crisis at
University Church. The dependence on capital funds for operating expenses could not continue. The "old-timers" were suffering attrition, yet the congregation was lively. The church had a lot of decisions to make.

House meetings were held in May to discuss the report of the Long Range Planning Committee. The report called for a restructuring of church life to de-emphasize business meetings and to enhance group life. As far as finances went, the congregation looked for opportunities to build up capital reserves again and eyed a campaign for the building.

Covenantal Community (CCUC)

The members of CCUC were busy with three or four potlucks each month, Sunday morning adult classes, folk dancing evenings, and Ash Wednesday services. But the most important news was that CCUC had a building!!! The members of CCUC entered into negotiations on the purchase of a building at 6101 South Woodlawn Avenue in Woodlawn. Though vacant for some time, the twenty-two unit building seemed brimming with possibility. Individual members of University Church were approached to contribute start-up funds for the rehabilitation of the building, and the congregation as a whole voted (forty nine to one) to borrow $50,000, using the church property as collateral, to help finance the purchase of the building.  

South Community Church

This worshipping community, made up of a mostly Black congregation from the South Side, entered into conversation with University Church about worshipping together during 1979-80. There was talk of merger, and the presence of this congregation in our midst began a period in University Church history when the issue of racial diversity was seriously addressed, although there had been some non-white members of the congregation for thirty-five years.

The official boards of both churches met separately and voted to share worship and activities with each other for an extended period beginning October 1. This was the very beginning of a process that would eventually lead to joining these congregations into a racially diverse church that took seriously the charge to make Sunday morning a less segregated hour. There would be much to learn in terms of style, culture, religious differences, and structure. But the move brought new life to the congregation and a new focus for social justice.

Social Concerns

Individual members of the congregation brought their special voices to the attention of the church by participating in important work. Lynn Harris traveled to Washington for a briefing on IMPACT, an interfaith legislative and action network. This group enabled individuals to register opinions with elected representatives quickly at critical decision making points. This was the religious com-

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munity bearing witness to concerns for peace and social justice, and Lynn brought regular reports to the con- gregation.

Lee Weaver also raised her voice in regular requests for help with projects sponsored by Church Women United. This group is an advocate for children's welfare, citizen action, social concerns, and justice and peace. Whether it was blankets for refugees or support for Chicago alternative schools, Lee kept us mindful of the need for compassion and giving to those in need.

Staff Changes...Again

Well, the church knew they wouldn't stay forever, but when Frank Burch Brown received his Ph.D. and he and Carol moved to faculty positions in Virginia, the congregation lost a presence in worship that was impossible to replace. Kathy Terbeek, "born, bred, and educated" in California, was hired to be the music director in the fall. Kathy came with an Episcopalian church background.

Ragina Bunton ended her time as secretary of University Church and began a new position at the Museum of Science and Industry. Deborah Summers was hired as administrative assistant to coordinate a number of volunteers who did secretarial tasks, and to make sure that the church ran well.

Linda Petrucelli was in her second year as director of Christian Development. Kathy Goepel also continued as assistant for youth.

Cindy (Gano) Lindner served as staff assistant for social concerns. Kelly Tally, a student at McCormick who was preparing for ordination in the Presbyterian Church, was the assistant for coordinating the activities of the campus fellowships. Betsey DelGiacco, another student at McCormick also anticipating Presbyterian ordination, provided staff assistance for membership development. Margaret Pearson, a third student at McCormick, was an assistant for campus outreach.

Carol Jones (now Sherman), a student at the Divinity School and a member of the choir, began to work with the Gargoyle on the creation of a Student Volunteer Bureau. She also worked to get a coffeehouse up and running again, where students could drink coffee and listen to musical performers.

The congregation approved a quarter of sabbatical leave for Peg, to take place in winter 1980. Peg would be teaching at the seminary during this break from her regular church duties from January until March.

The Year of The Grand Reunion

Stirred by the report of the Long Range Plan, the congregation made 1980 a year of renewed commitment to making University Church a lively, meaningful worshipping congregation which took responsibility for funding the programs it values. Everyone looked forward to a big event in May, The Great Reunion. Co-chaired by Eleanor Campbell and Rosemary Ervin, the Reunion would
bring back many people who had been called to places other than Chicago, but who once found University Church to be a meaningful place in their lives. The Reunion would be an occasion of feasting, singing, reminiscing, and ordaining. But the church had six months to get through before the guests would arrive.

Capital Funds

At the start of the year, just to set the tone, the SuperMessenger carried an article by Irvin Lunger, who was pastor from 1940-1955, and who was Honorary Chair of the Great Reunion. He talked about the capital funds and their purpose, as those current members and Friends who read from afar pondered what the congregation ought to do about its dependence on this fund for operating expenses. He said:

We established this fund in the 1940's as a reserve to be drawn upon during the days of the community's transition. We began in the 1940's an effort, spearheaded by the University, to bring about community renewal. We at the church knew this would bring about a time when buildings would be razed and population flow would be away from the area until rebuilding began. So we set up this fund—thanks to the generous spirit of W. I. Schermerhorn and his wife—to assure the church a strong pulpit and fine music during the "low" period and to assure that the church would be vigorous when the return to the renewed community came about.

Despite all the serious thinking, the proposed budget of the church was in serious trouble. The increase in budgeted pledges had gone from $37,000 in 1979 to $39,600 in 1980. Not all of this money was pledged yet, and the drain on capital funds continued, until in May, $15,000 had been taken from capital funds for operating expenses. This was all the more alarming because at that moment, people were behind in their pledges and there was no chair of the Stewardship Committee.

Attending to Black Culture

This year the snow did not keep worshippers from attending a service in honor of Dr. Martin Luther King Jr. The Reverend Jimmie Sawyer, minister for the Chicago Metropolitan Association of the UCC, came to deliver the message as a special guest. In February, Black History week was celebrated in a potluck with members of South Church. There was an exhibit of art by black artists and a program of music by black musicians. When this event was not particularly well attended, Charles Sherman challenged the congregation to pay attention to what was going on in relating to the black members of the church.

In response, a new committee was formed to pay special attention to this particular issue. James Wag-
ner chaired the new Attending to Black Culture (ABC) committee, whose purpose was to do just that. The creation of ABC represented the commitment of the church congregation to continue the process of racial integration. Staff assistant to this committee was Deborah Thompson, a student at Garrett Seminary in Evanston.

Epiphany Clusters

The isolation of winter and the difficulty of getting to church every Sunday in the Chicago weather, combined with the desire to get more adults involved in a Christian Development program, were the impetus behind the idea of "Epiphany Clusters." These clusters were centered geographically in Hyde Park and South Commons, and meetings were held in peoples' homes during the evenings or on weekends (or both). Under the direction of Linda Petruccelli and Phoebe Anderson, the theme of the clusters was "War and Peace." These cluster meetings provided a more intimate setting for discussions and an opportunity for those new to the congregation to dip their toe into the water and get to know a few folks in small groups. Ninety participants joined this activity in its first year. At the end of Epiphany, the church family gathered for an international festival with a simple prepared meal followed by a worship service.

Liturgical Changes

Still in search of the ultimate Sunday morning experience, the congregation instituted several changes. Greeters met worshippers outside the sanctuary, and the doors closed when the prelude began. Carol Browning made a strong case for there being no applause after the postlude, since it was a part of the worship experience and not a performance. Some of the South Church members suggested this might instead be an appropriate time for a loudly voiced "Amen."

The South Church members were also finding that they missed the intimacy afforded in a weekly communion service. To compensate, they served communion in the library every third Sunday to those who wished to join.

It was even suggested that we might use Bible texts suggested by the lectionary to serve as the theme for services.

Church Business

The members of South Community Church had a retreat in March and proposed to unite with University Church. The Board considered the plan for unity, and after some legal implementation processes, a formal joining took place on July 1, 1980. One of the gifts of South Community Church would be to encourage the larger congregation to avail itself of the resources of music and feeling to be found in the Black religious community. In June, South Community Church and University Church joined to celebrate John Houck Appreciation Day, marking the conclusion of his seven years of ministry to South Church.

The Board also finally adopted the Long Range Plan for University
Church. The main features were the attention paid to four critical areas of church life: the church year, group life, the board structure, and finances.

Christian Development was still struggling, and the Board also considered a Long Range Plan for this area.

One hundred sixty attended Palm Sunday services, during which the liturgical dance choir interpreted the entry of Jesus into Jerusalem. Holy Week services included a Maundy Thursday sharing of spirituals, bread and wine, and a Good Friday meditation on suffering and death, guided by music, readings, and prayers. Easter morning began with early communion, a pot luck breakfast, and an Easter service with the choir performing William Billings's "Easter Anthem," and the congregation singing the "Hallelujah Chorus."

But most of the attention of the church was on plans for the big event in May.

**The Great Reunion**

The Great Reunion, in fact, was preceded by The Great Clean Up, and the Saxon Company donated paint to be used to freshen up the walls. The real Reunion, like many good sermons, had three main parts; the theme was "The Way We Were, The Way We Are, What We Hope To Become." After the grand banquet Saturday night, Dr. Irvin Lunger, Honorary Chair, was the evening speaker, with the topic "Enduring Traditions for University Church."

The three day event was marked by discussions, great singing, lots of food, and Bruce Ervin's ordination. Dorothy Duffell collected lots of photos for a University Church album. Monday afternoon ended with a festive picnic in the courtyard. Altogether, 190 people attended during the three days, and the event ended up paying its own way.

Here is Eleanor Campbell's summation of the event in the June 27 *Messenger*.

Imagine, if you can, 41 voices on the chancel steps, singing "How Lovely Is Thy Dwelling Place," led by Carol Ramey, who graciously filled in for ill University Church Director Kathy Terbeek; one hundred and sixty-five people seated at candlelit tables in the library, dining room, and the east aisle, singing Dr. Ames's grace as a round; the Sunday afternoon ordination of our own Bruce Ervin; animated talk and laughter as people saw slides of themselves and their friends; moments of reflection by former ministers and the sharing of thoughts about the church read from Dr. Herbert Willett's autobiography by his granddaughter; Jo Whitney sharing her gift of voice; Sunday buffet at Disciples Divinity House; and the final gathering of friends at Monday's picnic in the garden.
There was strong sentiment for repeating the event every five to seven years, although the 1994 Centennial would be the next big occasion like this in the life of the church.

**Blue Gargoyle and Social Action**

The Gargoyle was finally admitted to the United Way and thus had a stable base of funding for the future. The first Gargoyle International Tea was held in the fall, with food representing different countries prepared by many church members and Gargoyle supporters. There was a style show planned by Theresa Williams, a performance by the choir of Unchanging Grace Baptist Church directed by the Blue Gargoyle's office manager Rod Rhodes, and a children's program to go along with the feast.

In addition to church support for the Gargoyle, the Social Action Committee, chaired by Martha Harris, began to consider the issue of sheltered care for older persons. These considerations eventually led to a cooperative project with Park Manor Christian Church to establish a facility for the care of older persons.

**Staff Changes and Still More Interns**

Linda Petrucelli, who had provided creative leadership in Christian Development for two years, headed for Indiana with her husband Gary Hoff. Cindy Lindner took Linda's place as the staff person for Christian Development. In September, in fact, we had six assistants in ministry. In addition to Cindy and Carol Jones (Sherman), there were: Caroline Zaworski, a student at CTS, who was assistant for social concerns; Bonnie Bittner, also a student at CTS, who had worship responsibilities with CCUC; Deborah Thompson, from Garrett Seminary, who worked with membership, evangelism, and ABC; and Jean Johnson, a student at CTS, who assisted in campus ministry.

**Church Life**

One of the most important points of the Christian Development Long Range Plan was that there needed to be a "critical mass" of students for the church school to be viable. It would also be important for there to be regularity of attendance and plenty of volunteer teachers. The plan was for children to attend the ingathering, then church school, and then those age nine and older would attend worship service with the adults. In early October there were regularly twenty children in church school, and by the end of October the number had grown to thirty. There was a youth group of about twelve young persons, and they sponsored a soup and salad luncheon after church one Sunday as a fund raiser.

University and seminary students were still finding a place at University Church. Carol Jones had the coffee house up and running on Thursday nights, with a fire in the library fireplace and some good singing as well. Students were plugging in to the Gargoyle through the Student Volunteer Bureau, and a small Black Student Fellowship formed.
University Church still liked to have fun and to eat. The playreaders group was still meeting regularly, and the Anniversary Dinner featured square dancing, disco (yes, disco) dancing, and ballroom dancing. A Thanksgiving Dinner, hosted at the church by the Covenantal Community, drew 96 feasters. A "Toys Go Round" was organized at Christmas time so that families could trade toys and help spend less money during the Christmas season.

**Memorial Garden**

After the death of Anna Kathryn Tucker Reed from Sudden Infant Death Syndrome in February, 1978, one of the gifts given to the church in her memory was a red bud tree planted in the courtyard. There was the beginning of discussion about using the courtyard garden as a memorial garden for members of the congregation whose ashes were buried there. The first ashes to be buried in the yard were those of Frank Coop in April, 1976. The process for memorializing these members took a while to establish, but eventually, those whose ashes are interred in the garden would be named on a plaque fastened on the northeast wall of the sanctuary. Provision was also made for those who gave significant gifts of at least $1,000 to University Church in memory of their loved ones to have those gifts acknowledged on plaques on the same wall.

**Year End Business**

At the annual meeting in November Judith Arleen Mitchell was elected moderator of the congregation for the coming year. The actual capital fund use for the year would be $18,500, with the balance of the Fund remaining at $101,000. In a very bold move as Stewardship Chair, Charles Sherman addressed the financial crisis at the church by asking for a phenomenal $60,000 during the fall pledge campaign. Amazingly, we actually received $58,000 in pledges by early December. A budget of $117,242 for the coming year was approved by the congregation.

Epiphany Clusters were forming again, this time with each group designing its own pattern of meeting and its own course of study. The suggested theme was "Christian Commitment—Responsive Living."

Perhaps the most painful year end happening was Harvey's; in November as he stopped at the Hyde Park Coop's grocery pick-up, his legs were pinned between cars. Rushed by ambulance to the hospital, he had surgery to repair a badly broken leg and spent a good deal of time there and at home recovering from this trauma.

**Turning the Corner**

In 1981 the church appears to be turning a financial corner. For the first time in fourteen years, it does not expect to make significant use of capital funds for its operating budget. This is possible because of a 50% increase in the amount of pledged giving by the congregation, which
now numbers 175 people who will contribute more than $60,000 in gifts to the operating budget in 1981."\textsuperscript{12}

\textbf{All-Church Happenings}

The Attending to Black Culture Committee (ABC) coordinated King Sunday in January, when the Community Renewal Society Chorus came to visit and sing. They also sponsored the second annual Black Culture Night in February, where more than ninety people feasted on soul food.

Also in February, the Festival of Balloons and Bread became the Festival of One Humanity as a bridge event between the liturgical seasons of Epiphany and Lent. This event lifted up both the joy and responsibility of our participation in the global community. This year, Elijah Jars were made to hold each family's contributions to the One Great Hour of Sharing and Week of Compassion offerings for the global mission of the denominations. The jars were based on the story of Elijah's need (I Kings 17) when God provided through the faithful response of a poor widow.

An adult fellowship group was forming again. They met for social events, discussions, and (cheap) dinners out. Mostly, they wanted to have fun.

\textbf{Christian Development: The Youth Are Back}

Beginning with a retreat to Park Manor Christian Church in February, where statements on ecology and on refugees were prepared and sent to President Ronald Reagan, the youth had a very active year. There was a youth class on membership for the first time in a long while, and Pentecost was a time for confirmation of these young people. The youth fellowship held a spaghetti dinner and a square dance to raise money to attend summer camp. Later in the year they had a retreat at the Dunes, attended a Chicago Disciples Union rally, and prepared a Haunted House for Halloween.

Adult class offerings included discussions of Reaganomics and a Bible study. One of Harvey's sermons, "A Christian Looks at Love and Sex and Marriage" drew a surprising response, especially concerning Harvey's remarks about homosexuality. A task force was formed to deal with this issue, and a House Church took homosexuality in the context of University Church as its theme.

\textbf{Issues for the Future}

In March there was a Sunday morning program on the political situation in El Salvador. This issue would become quite active in the church very soon. There was a petition that circulated among church members, calling for a nuclear freeze. This, too, would draw the attention of the congregation soon. November found the first involvement with the

\textsuperscript{12} Messenger, January, 1981.
Community Food Pantry at Cornell Baptist Church. All of these issues would remain important to University Church for the next ten to fifteen years.

**Church Life**

In addition to its regular Sunday morning activities, the choir joined with the dance choir and the ministers to tape two Sunday morning services for use in the WGN broadcast, "Heritage of Faith." The Festival of Birthdays in May was the occasion for a church talent show. And the church won a new silver tea set by closing the odds in a Hyde Park Neighborhood Club Raffle; while many University Church members bought raffle tickets, Chuck Jonah, holder of the winning ticket, generously donated the prize.

**Staff Changes and Yet Again More Interns**

After two years of directing the choir, Kathy Terbeek moved to Dallas with her husband and family. It was under her direction that the choir had expanded its repertoire to spirituals like "Walk Together Children" and "Ain't Got Time To Die," where basses E.C. Welch and Carver Barry could shake the foundations with their low tones. Kathy's departure was followed by the naming of Irving Bunton as the new director of music. Irving came with experience as the vocal music coordinator with the Bureau of Music in the Chicago Public Schools, as well as previous church work at Park Manor UCC.

There were three assistants in ministry in the fall. Malinda Grisdale, student at McCormick Theological Seminary, was the assistant in ministry for the campus fellowship, David Loehr, a student at the University of Chicago Divinity School who had a Unitarian background, assisted in membership and fellowship, and Michael Pennamen, also a student at McCormick, assisted in the area of social concerns. The office staff had a turnover as well when Deborah Summers left and Stewart Telfer took on the management of the church office.

**End of the Year**

In October the Blue Gargoyle held its second International Tea with the assistance of many church members. In this time of Reaganomics, the Blue Gargoyle found staffing tight and budgets cut. While supporting the Gargoyle's many fund raising projects, the church continued to believe that the Blue Gargoyle was an important inclusive community space project dedicated to helping diverse groups of people interact.

The church was cleaned and polished in anticipation of the wedding of Marilyn Lord to Jim Meisner. New pew cushions were contemplated but were not yet affordable.

The formal celebration of the merger of South Community Church and University Church took place in worship on November 15, 1981.

**Finances**

University Church was still trying to grapple with money problems. An increase in pledges was called for in the fall stewardship
campaign. Despite good intentions $17,600 was the expected capital fund use in 1981, and the 1982 budget of $127,869 called for $10,069 of that capital fund money. In April, a Development Committee was formed to consider ways of raising non-operating funds for the church. University Church and the Disciples Divinity House began a joint program of development to raise funds via deferred giving.

The 1982 budget had as its goal raising $70,000 in pledges; by the time of the annual meeting, not enough money had been raised in pledges, and the congregation called for an early December meeting to deal with the budget. After a difficult struggle the budget was balanced and was passed at the December 6 congregational meeting.

At the annual meeting in November, Judith Arleen Mitchell was again elected moderator of the congregation for the coming year. The congregation also approved the hiring of a Minister of Christian Development, namely Cindy Lindner.

**Peg's Farewell**

Peg's "six to nine months" with us finally came to an end, during 1982, as she announced to the congregation in March her plans to leave in June. As her nine years of service to the congregation came to an official close, University Church struggled with the issue of campus ministry and funding and ways to be creative about finding a way to move ahead without Peg.

**Memorials and Our Heritage**

Formal plans to turn the courtyard into a memorial garden and to remember those of our members and their families who have died began to finalize this year. We wanted to remember University Church "Saints" as well, those who had given significant gifts to the church or its endowment funds in memory of their loved ones. A policy on wills and bequests was created to do this.

Heritage Sunday was planned for the last Sunday of October, near to All Saints Day in the liturgical calendar. On this day the plaques in the sanctuary naming those whose ashes were interred in the courtyard and those for whom substantial gifts to University Church had been given were dedicated. Bushes were planted, and at a luncheon after church, events from the history of University Church and South Church were recalled. This tradition of Heritage Sunday continues at University Church as each year we remember those in the congregation or in their families who have died in the past year.

A "Wills, Bequests, and Memorials" policy established how memorial plaques were to be used, how special projects could be identified, and how people might elect to give to one of five endowment funds: general, building and property, social ministries, minority scholarship, and memorial gardens.

**Winter and Spring**

The church agreed to celebrate February as Black History Month
under the leadership of ABC. At the Festival of One Humanity, the conclusion of the Epiphany Clusters' study of the Soviet Union was celebrated, and we made Elijah Jars for Lent. The choir prepared to sing Fauré's "Requiem." The University Church Nuclear Arms Freeze Group worked on a Covenant for the Generations to stop the arms race. In March, when Peg announced to the congregation her intention to resign in June, a "planning group" formed immediately to consider staffing needs. Cindy Lindner graciously agreed to fill in during the interim, beginning in September. She would preach and lead worship once a month, assist with pastoral and administrative responsibilities, and continue her Christian Development responsibilities.

**Pickets and Slum Landlords**

In the midst of rehabilitation and Reaganomics, CCUC found it necessary to rent some apartments in its building to persons who were not members of the group. Tensions between members and the non-member tenants reached a feverish pitch in the spring. The congregation was picketed on Easter Sunday morning by renters protesting "slum landlord" treatment by CCUC. There was a distribution of flyers which made inflammatory accusations and negative reports to the media. A "Blue Ribbon" committee was formed to investigate and report on the nature of the dispute. Harvey worked on negotiations between parties, and eventually the situation was brought under control but not before a lot of soul searching was done by church members as well as members of CCUC.

Despite this unpleasant series of events, the church approved taking out a $175,000 mortgage from the Board of Church Extension, a ninety-nine year old lending agency which serves Christian churches in building and rehabilitation projects. The summer of 1982 saw a Campaign for CCUC so that real rehabilitation of the building could begin.

**Peg's Farewell Party**

Saturday night June 5, 1982, was an occasion of great joy and sadness. There were 175 people in a ninety minute program to send Peg off on the next phase of her life's journey. Playing Peg in skits entitled "Communion," "Now or Never," "Seminarian's Seminar" and "Office Hours" were Diane Herrmann, Joan Blocher, Michael Pennanen, and Bonnie Bittner. Bill Hamblin's Irish tenor voice led our very own rendition of "Peg O' My Heart." Seamstresses (and seamsters) had worked to make forty five squares that were pieced into a quilt to remind Peg of the time she spent at University Church.

The next morning, Peg preached a sermon entitled "Loving and Leaving," and danced with Madeline Hamblin to "Bridge Over Troubled Waters." Peg and her family were going to spend a year at a Quaker study center at Pendle Hill, Pennsylvania, to study, reflect, and decide the future direction of their lives.
We Go On, With Yet More Interns

The summer seemed a bit short, both in terms of time and in terms of funds. Financial solvency was still a nagging problem, and was made worse by the announcement by the United Campus Ministry (UCCM) Board that they were considering asking for a full time campus ministry position. The arrangement up to now had been a shared ministry with the church, but things were about to change. A strategy group made up of representatives from the Blue Gargoyle, the church, and the campus ministry began to meet to figure out what to do. By October UCCM formally requested a full time campus minister beginning in September, 1983. The UCCM Board expected its minister to assist with worship and preaching at University Church as a parish associate, and desired a new covenant with the church.

The fall staff consisted of Harvey and Cindy as co-ministers, with three returning assistants in ministry: Michael Pennanen in social concerns, Malinda Grisdale with the campus fellowship, and David Loehr in membership and fellowship.

At the annual meeting in November, Bob Coates was elected moderator of the congregation, and a budget of $129,475 was approved. There was still no solid plan to relieve the drain on capital funds. Anxiety about the budget was eased somewhat by the inclusion of about $18,000 pledged from the Campus Ministry Board. Anxiety about ministerial leadership after Cindy Lindner's interim commitment ends was not relieved, as the congregation was only able to budget for a half time person after August 30.

The year ended with the usual Advent Festival and Christmas Eve service. CCUC members offered an alternative gift fair with jams and homemade items for sale for Christmas giving.

The year 1983 saw the creation of a full time position in campus ministry and a search for a half time minister of Christian Development as University Church reorganized to accommodate the request of UCCM. Politics was a concern again in the congregation as an ugly mayoral campaign gripped the city, the issue of nuclear weapons gained some urgency nationwide, and our government's foreign policy continued to be worrisome.

Winter and Spring

Epiphany Clusters focused this year on the Middle East. ABC sponsored Sunday school classes on the book, Black and White Styles in Conflict, by Thomas Kochman. This was especially appropriate as the city watched the mayoral campaign of Harold Washington and his unexpected triumph in the Democratic primary. A fund raising concert, organized by Andy Carter, actually brought Harold to University Church in February, and the Messenger editor (Harvey) took a stand on the ugly race baiting that happened once the primary was over and a white Republican candidate tried to overcome Harold's victory. Black Culture Night this year was a soul food potluck.

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The Liturgical Year

The Festival of One Great Humanity once again saw the use of Elijah Jars. The number of church meetings was reduced during Lent in order to encourage members to spend the season in personal reflection and meditation. The choir sang Schubert’s "Mass in G" during the Easter season. David Loehr used his carpentry skills to construct twenty stands on which to mount the banners church school children made for Easter. In May Carol Browning held an organ recital to help raise money to repair the organ. Confirmation and baptism were planned for Pentecost. At the Festival of Birthdays there were balloons and music, birthday candles and cake for everyone.

New Ideas New Books, New Pew Cushions

Harvey began to collect materials for a "pewbook." The congregation regularly made use of copied materials that were not found in either of the hymnals we had. The Sunday morning bulletin was often so thick with inserts that it was hard to follow the service and keep pages from falling on the floor. Harvey’s idea was to collect songs, especially Frank Burch Brown’s, prayers, affirmations, and liturgies from others, bind them together, and use this as a supplementary worship resource.

Meanwhile, ABC members were attempting to address the issue of race in church life. One way of working on the racial separateness perceived in the church was to help us get to know each other better. The committee was interested in integrating the Epiphany Clusters, having photographs in the church directory, wearing name tags regularly on Sunday mornings, and having a retreat to discuss Black and White issues. The retreat happened in the fall, and the Directory would appear the next year.

Finally, the pew cushions were finished. They were a gift from May Lord in honor of her parents and were dedicated in worship on Heritage Sunday.

Transitions in Leadership and Organization

More than forty candidates applied for the UCCM campus ministry position. In May, Liza Hendricks came on a candidacy visit and was ultimately hired. Liza, from Atlanta, Georgia, was completing her M.Div. at Harvard Divinity School. She had interrupted her seminary studies to give leadership to ACORN, an organization that unites low and moderate income citizens in efforts for social and economic change. She would be ordained in the Presbyterian Church in the summer.

Cindy Lindner received a call to a church in Corvallis, Oregon. Although Cindy had worked only part time for the four years she had spent at University Church, her work had involved major amounts of energy. Under her leadership, Christian Development had been strengthened, particularly the Confirmation-Discipleship classes. She had brought into friendship a sizable number of youth.
With Cindy Lindner's imminent departure, Ellen Babinsky was selected for the half-time position in Christian Development. Ellen, ordained in the Presbyterian Church, was a graduate of McCormick, and was returning to Chicago as a Ph.D. candidate in the field of history of Christianity.

The congregational meeting in June had three orders of business, all involving staff. The congregation redefined Al Pitcher's role and called him as minister for Social Ministries, Liza Hendricks as a parish associate of UCCM, and Ellen Babinsky as minister of Christian Development. Liza was planning to preach one Sunday in five and work with the student program in the Gargoyle. She instituted "Lunch With Liza" at the Blue Gargoyle one day a week at noon in the tradition of campus ministers at University Church.

With the changes in leadership, efforts were made to keep things in order as much as possible. The volunteer system was in transition, too, and the quarterly birthday groups were no longer serving the needs of the congregation. A new model was proposed. Persons were encouraged to find a partner and volunteer during the stewardship campaign for two tasks during the year. The Membership Committee formed an usher group, and this task was thus no longer left to the volunteers.

Karen Fields, who joined University Church in 1967, was named to the position of secretary/bookkeeper in December.

CCUC

Final deposits were made with the Board of Church Extension, and the $50,000 mortgage went through. Improvements to the Woodlawn building were made, especially corrections of building code violations in the occupied portion of the building. There was no longer any landlord-tenant relationship, and all persons living in the building were members of the housing cooperative. Funds were still being sought to permit the rehabilitation of all of the building.

Social Concerns, Both Global and Local

Foreign policy still dominated the Sunday morning adult sessions with particular attention being paid to the situation in Central America, the nuclear arms race, and South Africa.

National attention was focused on the issue of the nuclear arms race with the showing of "The Day After" on television. The Nuclear Freeze group that had been active in Hyde Park and included many University Church members gained momentum. The topic for the upcoming Epiphany Ousters would be "Peacemaking."

The church would have a special relationship with the people of South Africa, as Ana and Tod Goble-dale were being sent to Inanda Seminary by the UCC to be partners in international mission. Ana and Tod were commissioned by the church in a special service at Promontory Point in August. The Social Concerns Committee also held regular meet-
ings to pray for the end of apartheid in South Africa.

Rick and Pat Spier also added to the global presence at University Church. Having just completed a term of international ministry in Japan, they spent this year at University Church before returning to Japan in August.

Locally, the Blue Gargoyle was thriving with a $265,000 annual budget and nine full time and eight part time staff members. Trish DeJean, who had completed five years as the director, won a Community Service Fellowship to spend a year at Harvard to complete her masters' degree. Anne Kok, member of University Church and Gargoyle staff member, functioned as acting director in Trish's absence. As usual, University Church members worked hard on the annual rummage sale and on the International Tea. They also pitched in to help organize and run in the first annual Gargoyle Gallop, a ten kilometer run through the streets of Hyde Park and Kenwood.

Lee Weaver continued to bring us the message from Church Women United and its projects of assistance to refugees, victims of disasters, and persons oppressed because of race, culture, or economics. This year there was a special appeal to send greetings to prisoners of conscience, exiles, and imprisoned people behind the Iron Curtain.

**Finances**

At annual budget time there still was not a solution to the capital fund drain. Harvey's message to the congregation was about whether we will be "movers and shakers" or "nest builders and domestics." He explained,

> In our moving and shaking times, we design and work with high energy for creative expression and social change, until exhausted, we go home to crash, sometimes leaving clutter behind for spouses, janitors, and secretaries to straighten up, or mail out. We seldom recognize what we have done." He warned, "We will not be able to undertake every worthwhile project we can imagine."

At the annual meeting Chuck Jonah was elected as the new moderator of the congregation, but once again the budget was unbalanced. The total of $137,200 was $12,000 short of its goal of $85,000 in pledges. At a specially called December congregational meeting the congregation wrestled with and approved a compromise budget. This budget gave a 5% salary increase to staff; the congregation agreed to find ways to meet its desired response to mission and social concern through extra-budgetary channels.

"Hope is flourishing in our midst and we look forward to the year ahead." This was Harvey's message in the first Messenger (January 4, 1984) of the year that George Orwell made famous. In the January 16 Su-

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perMessenger (eleven pages this year!) that went to the diaspora, the message continued to describe characteristics of University Church. Among Harvey's descriptions were these:

We have a willingness to express a continuing faith freshly and publicly. There is an avoidance of orthodoxy. There exists in the life of our congregation a need to talk about substantive current issues in our culture. In the matter of style, there is a preference for simplicity.

Mary Herrick Night

This year the program of Black Culture Night was a celebration of the gifts of Mary Herrick, long time member of the congregation. Mary taught for years in the Chicago Public School system, spending most of her teaching career at DuSable High School. Some of her famous former students included Mayor Harold Washington, John Johnson, head of Johnson publishing, Sterling Stucky, Northwestern University historian, Dempsey Travis, real estate entrepreneur and author, and our own Jim Wagner. Since her retirement, Mary had written *A History of Chicago Public Schools* served several years on the White House Conference on Aging, and organized programs for senior citizens.

Almost 500 people filled the sanctuary to pay respects to Mary and her record of service as a teacher and social activist. The program included many testimonials to the inspiration, guidance and leadership Mary had given to students and the community during her life. A scholarship fund for DuSable students was initiated in her honor to assist minority students in higher education.

As a special tribute to Mary, Mayor Harold Washington declared October 28, 1984, to be "Mary Herrick Day" in the City of Chicago.

Spring Reflections

Lent was a time for quiet reflection. The standard series of services marked Holy Week and Easter; the choir performed Haydn's "Small Organ Mass." CCUC sponsored an evening of fellowship called Simply Soup and Song, with a fire in the library, a simple supper, and plenty of guitars and singing.

One big event interrupted our contemplative mood. On Sunday afternoon March 25, University Church hosted the Chicago Disciples Union Assembly, featuring a massed choir, the liturgical dance choir, and an organ concert by Carol Browning. More than 500 guests arrived for the occasion. Martha Harris was chair of the host committee for this special event.

Christian Development Position Opens Again

In March Ellen Babinsky announced to the congregation her intention to return to her doctoral studies, and the congregation accepted her resignation with regret and honor. A Search Committee was formed to look for a minister of Christian Development. It was
"seeking someone with a 'full time' mentality, who is ordained and theologically trained"; the position is expected to be half time and pay $9,000.

In June Kathryn "Kossy" Ksander, a student at McCormick, was recommended for the Christian Development position. She was anticipating Presbyterian ordination. Kossy came from Oak Park where she had been an active member of First United Church. She expected to spend at least three years at University Church as the Minister of Christian Development.

Central America First Hand

In May three members of the congregation participated in a Witness For Peace delegation to Nicaragua. Witness For Peace was a nationally based attempt to develop a prayerful, biblically based community of US citizens who wished to act on behalf of a policy of justice, peace, and friendship toward Nicaragua. John Fish, his son Dan, and Liza Hendricks traveled to Nicaragua to help provide a presence of US citizens there to demonstrate opposition to the undeclared US war against Nicaragua, to participate in reconstruction projects, and to develop an understanding of Nicaraguan reality.

The church began to focus substantial attention on the policy of our government in Central America. In March the foreign policy study group recommended a study document about this area of the world. After the travels of John, Dan, and Liza, the church discussions became more intense and intentional, and the proposed theme for the Epiphany clusters was "God in Central America." Resistance movements often have their source in communities of faith, and the University Church Foreign Policy Study Group formed a Religious Task Force on Central America. This was the beginning of a long history of involvement in this issue with the eventual consideration of becoming a sanctuary church for refugees from the war torn area.

Building Business, Both Church and CCUC

The Covenantal Community was negotiating with the City's Department of Housing and with Harris Bank to secure funding to continue the rehabilitation of the Woodlawn building. A limited partnership arrangement was considered seriously by members of CCUC. By July, documents were in place, and residents were ready to proceed. This new financing would eliminate the present mortgage from the Covenantal Community to University Church, and the mortgage of the church to the Board of Church Extension.

Meanwhile, the church building was also in need of attention. A part of the capital funds was used for their real purpose: capital improvements. There were new electrical wiring and new lights in the dining room, but we needed a new roof too. The Development Committee was still looking for funds to do badly needed repairs. They had set a goal of securing $100,000 in deferred gifts and other commitments to the endowment funds of the church. Harvey made a gift to the church by
contributing to a new speaker system in honor of his parents.

All this attention to the building focused attention once again on the financial affairs of the church. The Gargoyle, the campus ministry, and the church entered into serious conversations about shared costs of their joint programs. The Gargoyle pledged 100% payment of the added costs brought about by its joint occupancy with the church and the campus ministry.

**Picnic as Commissioning**

This year Linda Petrucelli and Gary Hoff expected to be appointed to serve as international ministers in Taiwan, where Linda would do campus ministry and Gary would do English editing and graphics for a church publishing house. The usual end of summer picnic at Promontory Point followed a service of worship in which we sent Linda and Gary on our behalf.

**Youth and Ministry**

In the fall, Fawn Houck joined the staff of University Church as a volunteer Youth Assistant in Ministry. The youth group was very active this year. They acted in a biblical drama for worship, rode a hayrack at a retreat, and joined an interfaith group of community churches and synagogues who planned and executed a haunted house for Halloween.

**Ninety Years**

This year marked the 90th anniversary of University Church. This provided an occasion for the congregation to look back and look ahead. At the Anniversary Dinner in October, an event co-chaired by Margaret Metheny and Don Steward, Don Browning addressed the 155 gathered friends on "A Relevant Past—A Promising Future." Long time members Gladys Finn (who coincidentally also celebrated her ninetieth birthday in a well attended church party), James Wollesen, Don Steward, and E. C. Welch spoke of recollections of University Church life, while Don Browning made suggestions about the future. The subject of the fall retreat was similar; "Dreams of the Future" was the reflection subject this year. A report on the 90th Anniversary Campaign for Endowment indicated that $86,453 had been given, pledged, or promised.

**End of the Year Business**

As the stewardship campaign began, there was a new structure for seeking pledges to the church budget. A plan for stewardship education was based on the book *Money Is Not a Four Letter Word*, by John H. McNaughton. Special stewards were selected who would be responsible for nine or ten family units being invited to coffee to discuss giving as an act of gratefulness to God. Pledges rose 20% over the previous year and topped $90,000.

At the annual meeting Chuck Jonah was elected moderator of the congregation and a balanced budget of $145,000 was approved. The World Outreach and Social Concerns Budget for 1984 in the amount of $5,580 had
been completely met by second mile pledges.

A group began studying the possibility of claiming University Church as a Nuclear Weapons Free Zone, part of a movement to expand Nuclear Weapons Free Zones to larger and more powerful communities and institutions.

The choir sang "The Ballad of The Brown King" during advent, a cantata produced with the collaboration of Langston Hughes and Margaret Bonds.

<table>
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<tr>
<th>The Sanctuary Movement</th>
<th>Central America</th>
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<td>The year in the life of University Church was dominated by the issue of Central America and refugees from El Salvador and Guatemala as well as a continuing interest and involvement in Nicaragua. Financial worries still plagued the congregation, and there was a focus on replenishing the funds available for the building.</td>
<td>By the end of January the Foreign Policy Study Group had brought forward to the congregation the idea of University Church becoming a part of the Sanctuary Movement for Central American refugees and asked them to consider what the church's attitude and policy would be toward such refugees. Nationally, religious groups had been assisting refugees from rightist regimes in Central America to find safety and establish residence in this country. University</td>
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Church was considering its role in this movement.

There was still a strong congregational connection with Witness For Peace; in March Sara Pitcher represented University Church in a national women's delegation to Nicaragua. Other members joined with the Pledge of Resistance and their acts of civil disobedience regarding the war in Central America. Still more members participated in individual and group study and prayer through the Epiphany Clusters.

In early February, the congregation voted to "offer itself and its facilities in assistance to refugees from El Salvador and Guatemala" and thus become a part of the national sanctuary movement (February 10, 1985). This meant that University Church would be opening its place of worship to refugees on an emergency and short term basis to protect them from arrest, contributing financially, and if needed, offering long term sanctuary to a refugee family.

This action of the church was seen as a religious act, in accordance with conscience, and the Attorney General of the United States was informed in writing. The University Church action was in agreement with resolutions approved in the regional and national bodies of the Christian Church (Disciples of Christ), the United Church of Christ, and the National Council of Churches.

A Sanctuary Committee was formed to work on the details of how to live out the church's commitment to this project. It considered space and human availability for temporarily housing refugees. The Board considered possible legal complications from this activity, and the congregation readied itself for this new task. In April Dan Dale was commissioned to go on a two month assignment to Arizona to assist sanctuary workers there and to organize a caravan of refugees and workers who would drive from Arizona to Chicago. In anticipation of welcoming a refugee family, beginning Spanish classes were offered at the church.

"Keeping the Building Up" Campaign

Meanwhile, the congregation continued its struggle with money. Juanita Burris, fresh from the success of the endowment campaign, turned her and her committee's attention to replenishing the fund available for building improvement and repair. A new roof was badly needed, especially since this was the first re-roofing since the construction of the building in 1923; but the cost, $50,000, was about half of the current capital fund. There were conversations with the Blue Gargoyle on how this organization contributed to the shared costs of operating the building. These were sensitive conversations, as the Blue Gargoyle continued to fight for funding, now offered, now cut off, by the Department of Human Services of the City of Chicago.

In April the new Building Campaign Committee set a goal of $175,000 to be raised in the next three years. They hoped for $125,000 from immediate members of the congregation, $25,000 from friends at a dis-
tance, and $25,000 from the Blue Gargoyle. One of the first agenda items would be to replace the $62,000 recently spent on electrical circuits, dining room lights, and the new roof. There were dreams of remodeling the kitchen, and making the restrooms handicap accessible. The year 1985 was the first year since 1967 that University Church did not anticipate using the endowment funds for current needs. The Committee hoped to have 100% of this goal pledged by June.

The Social Ministries Endowment Fund was growing. Persons who contributed to this fund were asked to be perfectly willing that these funds be used in a controversial fashion, according to the judgment of the Social Concerns Department.

Life of the Church

The church continued in its regular liturgical year traditions. We exchanged choirs and preachers with Lincoln Memorial UCC one Sunday in February. After Epiphany Clusters, Lent was a reflective time. Kossy Ksander and Paul Williams led a Discipleship Class for youth. The choir prepared to sing Robert Ray's "Gospel Mass" after Easter. Of course, the usual Palm Sunday, Holy Week, and Easter activities were in place. This year the banners made for Easter by the church school children were sent to the congregations Ana and Tod Gobledale were serving in South Africa.

The pewbooks, for which Harvey had been collecting material, were sent to the printer in January; they finally made an appearance for the first time at Easter! The World Outreach Department tape recorded special services in order to send them to our international ministers and to others who wanted to hear a University Church service.

In the spring the children of the church school presented a musical offering, "Barbecue For Ben," a jazz version of the story of the prodigal son. Anne Kok, who had been interim director of the Blue Gargoyle in Trish DeJean's absence, announced her plans to move with her family to Wisconsin.

Harvey and May Lord announced their plans to spend the first six months of 1986 in Berkeley, California, on sabbatical. Kossy Ksander would then assume major administrative responsibilities and Liza Hendricks would make pastoral calls on persons with special needs. Plans were made to find guest preachers who would fill in to give the message on some Sunday mornings.

The church staff, coordinated by Fawn Houck, began to prepare a Leader's Resource Book for use while Harvey was away, and afterward for that matter. This book would eventually include statements about the history of the church, worship guidelines for special occasions, job descriptions for all posts, personnel policies, and copies of special liturgies.

E. C. Welch

This year's Black Culture Night was a tribute to ninety-five-year-old E. C. Welch. "I'm walkin' and talkin'..."
and lookin'" was how he responded to people who greeted him. E. C. sang in the choir, interacted easily with young and old, white and black. E. C.'s wife, Rosa Page Welch, journeyed from her retirement home in Mississippi to take part in the celebration and lead the congregation in the closing song "He's Got The Whole World In His Hands."

**Gomez Family in Sanctuary**

We "put our money where our mouths are" now. While members of the Pledge of Resistance had been active in civil disobedience against the war, members of the Sanctuary Committee had been exploring the space in the church for temporarily housing refugees. In June word came that in July a caravan would arrive carrying a Guatemalan family of five who would be requesting sanctuary at University Church.

There was widespread support of this project, and the support took many forms. The Gomez family arrived in July and were officially welcomed July 12th with a potluck dinner and a program where there were 200 supporters present. The newly arrived family sang, danced, and enacted a drama in Spanish. The family wore masks and used assumed names because of their dangerous willingness to tell the story of oppressed people in an impoverished land. We know them as Juan Jose, Maria Teresa, and their three children. They took up temporary residence in a make-shift apartment in Room 21 in the church. They were attended round the clock by volunteers, who signed up to keep watch. After a brief sojourn in Chicago, Maria Teresa's two brothers continued their journey to Massachusetts where they were received into sanctuary.

Jean Mudge volunteered to make an educational film on sanctuary. The working title of her thirty minute film was "You Are One Of Us?" It explored the cultural interactions of the Guatemalan family and members of our congregation. Jean intended to make the videotape available nationally for distribution. Eventually titled, "Sanctuary in Chicago," the film won several awards.

The UCCM Board endorsed and supported University Church's position as a Sanctuary Church. Other support came from the National Council of Churches of Christ in the USA, who assisted with bail funds in cases of arrest, and the Presbyterian Church in the US who contributed to a legal defense fund for refugees and supporters.

In September as the church school year began, there was a month-long focus on Guatemala and sanctuary. This was the topic of an adult Sunday morning class, it was lifted up in worship, and climaxed with a special Guatemalan Fiesta, including a cultural presentation by the Gomez family.

**Annual "International" Outdoor Worship**

Again this year the end of the summer outdoor worship service at the Promontory Point had an inter-
national flavor. Ana and Tod Goble-dale were guest preachers. Rick Spier gave a report on Japan. Beth Browning, on her way to China, and Fawn Houck, ready to go to Germany, also took part in the service. The Gomez family was present as well.

**Christian Development and the Return of the Interns**

More than forty new students were welcomed at the Campus Ministry Open House. Kevin Bruce, student at McCormick, was the assistant in campus ministry this year; Jill Schwendemann, student at the Divinity School, was the coordinator of the Student Volunteer Bureau.

The focus of the all-church fall retreat was Christian Development and growth in Christian life for families, singles, and post-family persons. One of the issues to arise from the retreat was the need for an adult fellowship group. Several adults gathered under the leadership of Bob Blake calling themselves the "All Souls" group. The name implied no age or marital or any other kind of restrictions. The purpose of the All Souls group was for adults to gather to have fun and fellowship in a Christian context and to help one another cope with the isolation many felt. Members hoped this would be a nurturing and energizing core that would allow them to contribute to the church's work in the world. Many of their activities involved theater, restaurant, and other social excursions, followed by informal discussions.

**Social Action**

Lest Central America think it was getting all of the congregation's energy, several other projects were taken on by University Church. World Outreach had a book project to collect 900 pounds of books and sent them to Fiji, Japan, South Africa, Taiwan, and Zimbabwe.

After seven years of getting by with substandard housing and eighteen months of persistent negotiation, the Covenantal Community secured a loan from various sources in the amount of $706,000 to complete the rehabilitation of the entire Woodlawn building. This made possible the payoff of the loan to the Board of Church Extension; the mortgage on University Church was now released.

Fifteen members of the congregation gathered the required number of signatures and asked for a congregational meeting to consider making University Church a Nuclear Weapons Free Zone. On May 5 by a vote of sixty eight to three (with three abstentions), the church space was declared a Nuclear Weapons Free Zone. There was a joint press release by three or four Hyde Park religious groups who had made similar decisions. An outdoor sign was unveiled in July which made this stance public.

**Money, Money, Money**

In September the local phase of the campaign for Keeping Up The Building was complete, with $106,000 in pledges. The other two phases, one for friends at a distance and one for the Blue Gargoyle, would con-
continue. The 1985 operating budget, instead of staying balanced, found itself $7-8,000 short in pledges.

At the annual meeting, Marjorie Branch was elected moderator for 1986. A budget of $155,644 was proposed, which required $98,000 in pledges. The Social Concerns/World Outreach budget for extra-congregational purposes had raised $12,510 for denominational support and local adopted organizations.

End of the Year

The usual Advent activities took place with the youth from the Ingathering presenting the play "Cosmo's First Christmas." Plans were made for the Epiphany Clusters to focus on South Africa.

The church was also prepared this time for Harvey's six months away. The Messenger had a series of guest editors, and the preaching schedule until July 6(!) was listed in the end-of-the-year Messenger.

Harvey's Second Sabbatical, 1986

This year Harvey and May Lord spent January through June in Berkeley, California. Harvey was a Visiting Scholar at the Pacific School of Religion, where Barbara Zikmund was dean. Kossy Ksander took over many of the administrative tasks that Harvey had been accustomed to doing, as well as running the Christian Development program. The editing of the Messenger was a shared job with several members of the Congregation taking a turn at getting the church news into print.

Central America and Sanctuary

It was a great blow to the church when the Gomez family asked to move to sanctuary at the Friends Meeting in Hartford, Connecticut, to be nearer Maria Teresa's two brothers. After spending so much effort in helping the family settle in and begin to know us, it was hard to process their sudden departure. For many, their presence had awakened sensitivities and rekindled commitments that were very important.

Nevertheless, the congregation's deep involvement in Central America and the struggles of the people continued. Bob Borchers and Sara Pitcher traveled to Guatemala and visited refugee camps on the Mexican border. Church members actively opposed American aid to the Contras by writing letters, leafleting, and demonstrating.

There was still a strong desire for the church to be a part of the sanctuary movement, and members of the Sanctuary community made it clear that the congregation would welcome the opportunity to become a part of the movement by sponsoring another family. But for the moment, no family was available. Colleen Hanrahan became the first full time staff person of the South Side Sanctuary Committee to also be on the staff of University Church. She came from the Brethren Volunteer Service and helped organize and coordinate the Central American ministry.
Foreign Policy and Global Social Action

Central America was not alone in attracting the attention of members of the congregation. There was a call for action in South Africa to end apartheid. Messages from the Gobledales kept the congregation informed of conditions. From Indianapolis came a call for a worldwide day of fasting and prayer in observance of the tenth anniversary of the Soweto uprising. A benefit concert "Songs of Liberation" held on Soweto Sunday raised funds for work both in South Africa and in El Salvador.

Global events also stirred the congregation into response and conversation. This was the year that US planes bombed Libya, and a peaceful revolution in the Philippines removed Ferdinand Marcos from power and put in his place the popular Corazon Aquino. With ties to the Philippines via Harvey and May Lord, who spent the early years of their ministry in Laoag City at Northern Christian College, and Philippine-born member Juanita Burris, the congregation had a special desire for a relationship with the Philippines. The topic for the Epiphany Ousters in early 1987 was the Philippines.

Blue Gargoyle News

The Gargoyle was well into its teen years by now, and the Board was looking at Long Range Plans for this institution. Part of this process included a survey for the congregation. Results showed that church members saw the Gargoyle as an expression of the social mission of the church. Commitment of the Gargoyle to a new program in adult literacy was strong, and Trish DeJean recruited volunteers from the church membership. The congregation was still hoping that the Gargoyle would make a significant contribution to the fund for Keeping Up The Building.

Trish announced her plans to leave the position of director of the Gargoyle. A search was opened, and in October Kathryn Clayton, recently from Champaign, Illinois, became the new director. Kathryn had experience as a counselor to troubled youth and as a social service administrator.

Life of the Church

This year, University Church celebrated with the nation as Dr. King's birthday was made a national holiday. Three new hand carved offering bowls were given to the church by Eleanor Campbell in memory of her parents.

Lent was again a quieter time in the church. Carole Stodder created a new banner for Lent and Easter. Installed on Ash Wednesday, it consisted of a tree image in black and white, partially covered with a translucent panel hanging in front of it. On Easter, the veil was split, "just as on Good Friday, the veil in the temple was rent, signifying the new order." The church choir prepared "God's Trombones" as a special offering in April.

The issue of children and worship was alive again at the church. The youth group was quite active.

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*15 Carole Stodder, Messenger, March 2, 1986.*
and served a luncheon one Sunday after church with the theme "Return the Gift of Caring: The Intergenerational Community." Proceeds helped fund the church retreat and youth camp scholarships. Drama seemed to be intriguing the children of the church. In the spring they presented a musical called "Cool In The Furnace" about Shadrach, Meshach, and Abednego. During Advent they presented another musical, "Cosmo's First Christmas." Martha Koenig was instrumental in directing these performances and helping the children to contribute to the life of the church.

The idea of establishing organizations as Nuclear Weapons Free Zones was spreading. Clergy and Laity Concerned spearheaded a movement and introduced a motion in City Council to declare the entire city a Nuclear Weapons Free Zone. The office building of the headquarters of the Christian Church, Disciples of Christ, was declared a Nuclear Weapons Free Zone.

Harvey Returns and Changes Jobs

Harvey returned and was energized by his trip to the west coast. However, Kossy had enjoyed having the chance to do some of the administrative tasks in Harvey's absence. Harvey was anxious to do something about Christian Development, and the idea arose that Harvey and Kossy change jobs. In the fall, with unanimous congregational approval, it was decided that Kossy would handle the administrative aspects of University Church life, and Harvey would be the minister who pays special attention to church school and Christian Development.

Fall Renewal

The church had a very busy calendar in the fall. In any given week, all these groups were finding a time to meet: Public Policy Steering Committee, Central American Vigil and Sanctuary, Bible Study, Sanctuary Band, Choir, Liturgical Dance Choir, Ushers, and All Souls adult fellowship. The Covenantal Community's rehabilitation project was finally completed, and they held an open house for members of the church and others who had contributed time, money, and labor to this project.

The Tuesday morning public policy breakfast meetings spawned several important activities of the church: Nuclear Weapons Free Zone, the Sanctuary ministry, and forums on the US/USSR. These breakfast meetings continued in the fall.

Two assistants in ministry joined the staff. Olga Ruiz, student at CTS, was the assistant in ministry with the Social Concerns Committee. Roger Bertsch, a second year ministry student at the Divinity School, served as the assistant in ministry for campus ministry.

Gonzales Family Enters Sanctuary

In October efforts to have another family in sanctuary at University Church were successful as Nicholas Gonzales entered sanctuary at University Church. Nicholas was a farm laborer and leader who, fearful of assassination by the Guatemala-
ian army, had fled to the U. S. A catechist in the Mayan Church of Guatemala, Nicholas and his family had left in order to tell the story of the continuing slaughter in Guatemala and of America's role in this. His family was currently in sanctuary in Dallas. His wife Teresa and his four children, Alesandro, Gloria, Daniel, and Jesus, joined him in sanctuary here. Nicholas was welcomed October 12 in a crowded Sunday morning service. A Guatemalan Fiesta involving the entire Gonzales family was held at the church in November.

*End of the Year Business*

In the annual meeting in November, Bob Jackson was elected moderator for the coming year. Unfortunately, the hope that this would be the year that no funds were used from the endowment were not realized. A year ago, the congregation had voted to adopt a budget of $155,644; then when pledges did not support this budget, they reduced it to $153,100. The $160,266 budget for 1987 would need $97,300 in pledges. The church members decided that if pledges did not come in to meet this budget, a congregational meeting would be called in early 1987 to reconsider it.

*Church Business*

The year 1987 began with the stresses of having a $10,000 shortfall in pledges for the coming year's budget. While $100,000 was needed, the actual amount pledged was less than $90,000. There were a lot of funds to keep track of, some of them focusing on special needs. There was the operating budget, the endowment fund, the Sanctuary budget, and the Outreach budget, all competing for church members' resources.

*What's On Our Minds*

The discussion of how University Church would respond to the situation in Central America also found a few persons questioning the majority opinion and decisions. Often, when a small group feels strongly about an issue, they discuss it and meet about it, and their minds are made up by the time an issue hits the congregation as a whole. Even when opportunities were presented for the congregation to have input or participate in formation of policy, some members really hear of an issue for the first time when it is brought to a Congregational meeting.

When the congregation voted in 1985 to become a sanctuary congregation, a few dissenting votes were registered, and one member wrote a *Messenger* article to explain his position. At that time, Harvey wrote a thoughtful response in the June 27, 1985, *Messenger*.

We are a fairly good bunch of people about caring about one another, and being present when we know a need. So even when there is some disagreement on a highly controversial issue, I think there is a good chance that the fellowship circle will not be broken.
Now that more persons were voicing their reservations about the church's stand on the situation in Nicaragua and Nuclear Weapons Free Zone, Janice Skidmore voiced her concern about University Church's intolerance of divergent political opinion, especially from worshippers who did not happen to be Democratic, liberal, political activists. Shortly after this, a response came from former member, Carolyn Steinhoff-Smith, now in Enid, Oklahoma, defending the very long process by which decisions are reached at University Church. This interchange caused much intense discussion at the church, and a few members chose to leave University Church. This issue of how the church arrives at a corporate decision about sensitive political and social issues would arise again later in the year over the issue of homosexuality.

**Homosexuality and Gender Issues**

The question was raised about how willing members of University Church were to welcome gays and lesbians in membership. The General Synod of the UCC had requested that all congregations consider becoming "Open and Affirming." This would mean that a congregation, after study, would draw up its own statement which made it clear that gays and lesbians were welcome in its membership. While University Church had practiced this for years, no official statement had ever been made. All in the congregation were invited to discuss this issue.

The first step was the formation of a study group that met for four Thursday evenings during Lent at the Covenantal Community building to study homosexuality, faith, and the church. Four Sunday morning sessions were arranged to introduce these issues to the congregation. In April a congregational meeting was called to address the official statement of University Church about homosexuality. At the meeting in June, the congregation voted sixty-seven to one to create a Task Force to establish a statement about the position of this church on the issue of whether to become an Open and Affirming Congregation.

The issue of gender and language surfaced again strongly after Easter Sunday. The words "sons of men and angels say" in the standard Easter hymns caused a reaction from members of the congregation and a response from Liza and Kossy to be more intentional about selecting hymns that used inclusive language.

**International Ministry**

The Epiphany Clusters had as their focus the Philippines; a Filipino Festival at the end of the Epiphany season celebrated with arts, crafts, and native songs and dances.

In March Ana and Tod Goble-dale returned from their assignment in South Africa, where they had most recently been working in Zululand. They traveled through the United States doing deputation work and expected to return to South Africa in early 1988.

After Dan Fish's last trip to Nicaragua, the congregation supported the establishment and devel-
development of a women’s carpentry cooperative in Paiwas, an inland village in Nicaragua. The members collected tools and materials for the co-op which were delivered by caravan. In May through the Board, University Church named Cristo Rey Parish in Paiwas, Nicaragua, as a sister congregation. Cristo Rey was a Roman Catholic parish busy with fostering economic development through cooperatives. Dan Fish spent three months there to help get the co-op underway.

This year the children’s Easter banners were sent to two places; one half went to our sister congregation in Paiwas, Cristo Rey Parish. The other half was sent to the Fisherman’s Center in Kaohsiung, Taiwan, where Linda Petrucelli and Gary Hoff were stationed.

The Sunday morning group that had been studying foreign policy took as its focus this year the relationship between the Soviet Union and the United States. Carol LeFevre explained the nature of the discussions in a March 19, 1987, Messenger.

Believing that many of our national, international, and global problems are caused or exacerbated by the intense military and political rivalry between the US and USSR, a study group is attempting to cut through the distortions and stereotypes by learning more about the reality of Soviet life and policies today, and better understanding the historical context out of which our present dilemma has emerged.

**Church Life**

The children from Ingathering had a sleep-over at the church, with games and plenty of food. The junior high fellowship held a simple soup luncheon one Sunday after service. All the church school children made Elijah Jars to collect money for global missions.

This year the Black Culture Night was a soul food dinner with a difference. This time recipes were provided, and there were prizes offered in several categories, including beans, greens, corn bread, rice, and chitlins. The church observed Central American Week in March, marking the anniversary of the assassination of Archbishop Oscar Romero in El Salvador.

Pentecost was the occasion of several young people joining the church, some by baptism, others by affirmation of faith. The mid-summer lull was punctuated by a Talent Show held to raise money to purchase video equipment.

The goal of having Friends contribute $25,000 in pledges to the Keeping Up The Building Fund was nearing completion.

**Assistants In Ministry and Fall Start-Up**

This year there were four assistants in ministry working in various aspects of church leadership. Art Cribbs, a student returning to study at CTS after fifteen years as a radio and TV newscaster, was the assistant
for membership and fellowship. Denise Andersen, also a student at CTS, joined the staff as youth counselor for the junior and senior high. Troy Sybrant, a Disciples House Scholar at the Divinity School, was assistant for Woodlawn ministry and lived in the CCUC's Woodlawn building. Kathy Lawes, a student at CTS, was the assistant for campus ministry and helped Liza in campus fellowship activities and with editing the UCCM newsletter.

A breakfast for parents of children in the church school kicked off the Christian Development year. There was still an Ingathering, and Harvey still had major responsibilities for Christian Development while Kossy handled the administrative tasks for the church. The adult Bible study class met in the fall with a special focus in September and October on "The Bible and Homosexuality." The Public Policy Forum had the "underclass" as the theme for the fall Sunday morning sessions.

The all-church retreat at Pleasant Valley farm, co-sponsored by Christian Development and the new Care and Nurture Committee, had as its theme "The Inner Self."

Global and Local Social Concerns

The Blue Gargoyle had its third director in as many years. Selected from more than 60 applicants, she was Barbara Kramer, well known in Hyde Park volunteer circles and former staff person for the Hyde Park Neighborhood Club. Barbara was a graduate of the University of Chicago's School of Social Service Administration.

Plaques were being made that featured a photo of a needlework design stating "This Home Is A Nuclear Weapons Free Zone." These plaques were sold almost as fast as the committee could make them. They showed up as Christmas gifts in many University Church homes.

The biennial General Assembly Meeting in Louisville was the occasion for the meeting of forty Friends of University Church. There, University Church members gave support to the formation of GLAD (Gays, Lesbians, and Affirming Disciples); the first time a group had been organized to address the concerns of homosexuals among the Disciples. Harvey continued to encourage University Church members to attend these meetings.

In contrast to the General Synod of the United Church of Christ, where 750 persons represent thousands of congregations, most disciple congregations had their own delegates at Louisville, and whatever maturity was exhibited could be counted on to be linked to the local church. That is why I judge that, although the United Church of Christ produces the more erudite and profoundly liberal pronouncements in its Synods, the Disciples field the largest most genuinely liberal religious group in the nation. I credit these biennial assemblies with being one of the strongest
forces for adult Christian education in the world.\textsuperscript{16}

\textbf{End of the Year}

The congregation approached the end of 1987 with an unbalanced budget. In anticipation of the coming year’s expenses there was discussion among the members about tithing. Meanwhile, the Friends had done a wonderful job of approaching their $25,000 goal for the endowment fund of University Church.

At the annual meeting in November, Carol LeFevre was elected moderator, and a budget of $172,250 was proposed. This budget included $105,000 in pledges. In this budget, approximately 20\% of University Church’s total annual offerings would go to outreach causes. Also at the annual meeting Ana and Tod Gobledale raised a concern about whether the wide salary variance among the paid staff at University Church was economically unjust. This question was taken very seriously both by the ministers and the Staff Relations Committee and was discussed in several subsequent Messengers.

The year 1988 began with the perennial cash flow problems, but morale was high. Concern about national and international issues flowed energetically through the church, as Sanctuary, the Soviet Union, housing for the elderly, and the issues around homosexuality and University Church challenged the congregation.

\textbf{Housing for Elderly Persons}

This year, University Church members joined with persons from Park Manor and Parkway Gardens to work on a project called Manor House. This group would endeavor to develop HUD 202 apartments for older persons with limited incomes. Martha Harris explains,

We envision a place where residents can live in attractive surroundings as independently as possible, making their own decisions, and experiencing the wholeness that every person claims as a basic human right.\textsuperscript{17}

Martha encouraged University Church members to make this part of their vision for the future.

\textbf{Staff Addition}

Though the Sanctuary Ministry involved persons from KAM/ Isaiah Israel, McCormick, and Disciples Divinity House, as well as from University Church, this group agreed to make the Sanctuary Ministry more central to the life of University Church. The Ministry made its budgets and expenditures accountable to the University Church Board and the congregation and named a part-time member of the church staff. Mary Jacobus became the coordinator of the Sanctuary Ministry; Mary had been active in many causes for social justice, including involvement in Witness For Peace and teaching at a

\begin{footnotesize}

\textsuperscript{17} \textit{Messenger}, February 10, 1988.
\end{footnotesize}
camp for Salvadoran refugees in Honduras.

**Congregational Business**

There were two important congregational meetings in the spring. One was about non-compliance with the newly passed federal immigration act that required papers to be signed by employers when hiring persons to work in the United States, affirming the legality of these workers. The Chicago Metropolitan Sanctuary Alliance urged Sanctuary congregations to regard non-compliance as part of the commitment to aid and protect Salvadoran and Guatemalan refugees. The congregation passed this resolution in May.

The other issue the congregation tackled was the issue of becoming an "Open and Affirming" congregation. The meeting considered the statement prepared by the Task Force on an Open and Affirming Church.

**Open and Affirming**

For the last three years, the congregation had been working through issues concerning University Church's response to gay and lesbian persons in worship and in fellowship. A Task Force made a report, and there were several evening and Sunday morning sessions about this issue in which a number of members took part.

In an April congregational meeting called to address the recommendation of the Task Force that University Church become an Open and Affirming Church, the issue of ordination of gays and lesbians surfaced. This issue was a controversial one because members of the committee had not considered this issue directly. As reported by Marilyn Klawiter, chair of the Task Force, in the April 20 *Messenger*, the congregation met and discussed the issue for more than an hour. Then it voted (fifty-three yes, six no, four abstentions) to make official a statement written by the task force after two amendments had been added.

The first amendment added words to the second part of the affirmation which now read "We welcome gay and lesbian persons into University Church membership and all its privileges and responsibilities, including full opportunity for leadership and ministry." The second amendment added, "We urge the regions of the Christian Church (Disciples of Christ) and the association of the United Church of Christ to ordain qualified openly gay and lesbian persons."

A minority voice was heard in a letter from Don Browning to the *Messenger*. He said:

I had hoped that University Church would formulate proposals, as moderate and succinct as they would need to be, that would help solve what promises to be a thirty year war on this issue—a war that will probably reduce mainline Protestant Christianity to the margins of American religious life.

Marilyn Klawiter responded:
If the subject of ordination of gays and lesbians already has been discussed for fifteen years and will be under discussion for another thirty, there is all the more reason for this community to speak out and move the dialogue along a bit. The vote at the congregational meeting, after open and vigorous exchange of divergent views, says that this congregation, for one, is prepared to do so. Let the dialogue, however, continue.

**Transitions**

The church was facing the retirement of Harvey Lord in June of 1989 after a nineteen year ministry. In anticipation of this the church officers and ministers tried to anticipate the needs of the congregation for the interim until a new pastor was found. In a marathon Board meeting, the decision was made that University Church would need a one year interim minister and a church administrator to allow the congregation to do the reflection and work necessary to start a search for a new minister. This, coupled with the fact that both the Blue Gargoyle and the campus ministry were losing funding, prompted the Board members to take a hard look at who we were as a church and what our needs in a minister would be.

**Sanctuary Ministry**

John Fish joined a delegation of Christians to Guatemala in early April. The Sanctuary Ministry also sponsored a Guatemalan Fiesta in May.

The Ministry also sponsored a play in November, "The Spirit Of Harriet Tubman," that linked Sanctuary and the Underground Railroad. There was a Pedal For Peace bike-a-thon in October to raise money for the work of the Ministry.

**The Fruits of Social Concern**

Many of the projects that had begun under Harvey Lord's ministry were bearing fruit. Each year, the Mary Herrick Scholarship Fund awarded scholarships to minority students from DuSable High School who intended to pursue higher education.

Twenty Gay, Lesbian and Affirming Disciples (GLAD) leaders met at University Church in October for fellowship and national planning. This was an opportunity for gay and lesbian members of the Christian Church (Disciples of Christ) to get acquainted with one another, to share common concerns, and to discover who their friends were.

The church learned that one of its Nuclear Weapons Free Zone Plaques was given to the Gorbachevs for use in their home. May and Harvey Lord reported in the October 5 Messenger,

There, as Sacramento TV recorded the event, California's Barbara Wiedner
presented a peace plaque made at University Church Chicago to the leader of the Soviet Union. He thanked her warmly for a meaningful gift and promised to display it in his home.

May Lord and Carol LeFevre planned a trip to the Soviet Union to see first hand some of the significant changes taking place there under glasnost, especially in the churches.

By November plans were final for the appointment of Dan Dale and Nancy Jones and their family to travel to El Salvador under the Division of Overseas Ministries of the Christian Church to work with the Lutheran Bishop of El Salvador. They were commissioned in a service on Sanctuary Sunday in November.

University Church would soon have a new set of international workers in ministry, as Harvey and May had received a copy of a letter from the executive of the United Church of Christ in the Philippines, inviting them for a two to three year term there, with Harvey teaching at Northern Christian College in Laoag.

Life of the Congregation

The regular activities of the church continued with a life of their own. Volunteers were beginning to bring University Church into the modern information age by putting all of the church financial records onto a computer. Fellowship hour moved to using washable cups and mugs in recognition of the harmful effects of styrofoam on the earth. Plans were made to take photographs of all church members for a bulletin board display in the dining room.

More projects were underway that would make use of the Keeping Up The Building Fund. A courtyard walkway and ramp system were planned to allow handicap access to the church.

Christian Development planned for the all-church retreat again. This year the theme was "Spirituality and Liberation," and was led by John Fish and the Sanctuary Ministry.

The Stewardship Committee set a theme of "Grow One" for the church. The hope was that the church membership would increase their giving by 1% this year during the pledge campaign.

Staff Changes and the End of the Year

Lori Ensign, a third year McCormick student was the new campus ministry intern. September found Denise Andersen with a new role as assistant in ministry for Christian development. Gayle Shephardson, a third year history major at the College of the University of Chicago, was chosen to staff the Sanctuary Ministry for 1988-89.

In a congregational meeting in November, Denise Andersen was named as Interim Church Administrator. Denise would be half time until June, then full time for the rest of the year. Having fulfilled her three year commitment to University Church, Kossy Ksander was looking for a Presbyterian placement.

The focus of the Epiphany Clusters this year was Palestine.
University Church was anticipating the last six months of Harvey's ministry.

The 1989 SuperMesenger was the occasion of a "dialog" between Dr. Irvin Lunger, pastor of University Church from 1940 until 1955, and Harvey as he pondered his June retirement. Requested to write reminiscences about the congregation, Dr. Lunger addressed several topics in a document for the history committee. Harvey excerpted these remarks in the January and May SuperMessengers and created his own responses, thereby revealing his own thoughts about the character of the congregation during his nineteen year ministry.

The importance of having an integrated church topped the list. This has been the practice of University Church for the last (almost) fifty years and set the congregation apart from many mainstream Protestant churches. While Dr. Lunger talked about the earlier discussion of union between the Baptist and Disciples denominations, Harvey pointed to the successful joint denominational affiliation of University Church with the UCC and the Disciples.

The endowment fund, set aside during Dr. Lunger's term as pastor, allowed University Church to weather the storms of the 50's and 60's and emerge in the late 80's with a solid financial base and membership that topped 200. This ability to take seriously the need for supporting the church financially is particularly notable in a congregation where no Sunday morning formal offering was taken until 1966. The congregation had a history of "self-soliciting" to meet expenses, and that process really worked.

Both of the ministers pointed to three particular groups of persons who helped make University Church work and work well. First, the 28 Club, founded to support those who were all married about the same time, provided a special fellowship for members that spilled over into University Church life. Harvey remarked that these 28 Club members, now "seniors," were still providing significant leadership and support for one another and the congregation all these years later.

Both of them also appreciated the efforts of a long line of church secretaries who provided some of the glue that held the congregation together. They were in turn Elizabeth Williams, Marion Klings, Dorothy Duffell, Ragina Bunton, Stewart Telfer, and Karen Fields.

Finally, they both remarked on the artistic talent that added a special dimension to the worship life of University Church. The Wises' artistic, educational, and music leadership, and William Eppens's art work for publications and mural were singled out for special attention.

Here are the final notes on this ministerial dialog, first from Dr. Lunger:

In the conventional usage of the word liberal, I would consider University Church one of the truly liberal churches in America, and among the
Disciples. It was noted for its "open membership" under Dr. Ames and for its pragmatic and reasonable approach to religion and society.

And Harvey responded: "That is one of the reasons it has been a delight to be a pastor here for nineteen years."

New Moderator Structure

Carole Butler was the moderator during this year of transition. Aware of the need for stable lay leadership in this critical time, the congregation decided on a new way to help persons become ready to be the moderator of the congregation. The positions of first and second vice-moderator were created so that these two elected officials could move up into the next leadership role over the course of a three year period. This year Charlie Havens served as first vice-moderator and Don Burk as second vice-moderator.

Business of the Congregation

The most important order of business was to find a new minister. The calling of a full-time regular minister was done with the help of a Search Committee nominated by the Board and elected by the congregation. There was also a committee who worked to select a one year interim minister whose presence would allow the congregation to answer the questions necessary in calling a new pastor. Also, there was a committee charged with finding a replacement organist for Carol Browning for the time when she and Don would be on sabbatical in England. These last two committees began work immediately; the search for a full time minister would wait until later in the year when the self-study was completed.

International Concerns

A congregational meeting in February unanimously called John Fish as minister for International Concerns. John was ordained in the Presbyterian Church, a graduate of Union Theological Seminary in New York City, and a Ph.D. from the University of Chicago. The Sanctuary ministry was as busy as ever with several projects at once to support the cause of peace and justice in Central America.

With Dan Dale and Nancy Jones present in El Salvador, there was regular news of the war there. Particularly disturbing was the bombing of the office of Bishop Menardo Gomez in San Salvador in January. Dan and Nancy were assigned to his staff and sent reports of how the bombing had strengthened the commitment of the workers there to achieve peace.

"Pieces for peace" was a collection of fabric for use in the sewing cooperative in Paiwas. Several University Church members visited Guatemala and Nicaragua. To help raise funds for the Witness for Peace trip for Tom Montgomery-Fate, Gayle Shepardson, Charlie Havens and Margaret Gregg, a gourmet dinner was served to several members and friends of University Church.
**Open and Affirming**

In a celebration of the one year "birthday" of the proclamation of University Church as an Open and Affirming church, Debra Peavey of the Findlay Street Christian Church in Seattle, Washington, was the guest minister the Sunday after Easter. Debra's congregation, along with University Church, had been a pace-setter in naming itself one of the first five Open and Affirming Disciples congregations. Reverend Peavey shared with the congregations some of the struggles and controversies, as well as the joys, of her congregation's decision.

**CDU Meeting Honors the Lords**

University Church hosted the annual Chicago Disciples Union in April. This was the occasion for 300 persons from area churches to visit in workshops, fellowship and celebration. The evening session featured music from many churches, the choir and dance choir of University Church, a massed choir, and the keyboard artistry of both Carol Brown- ing and Irving Bunton.

At the Assembly, Harvey and May Lord were presented with a certificate of appreciation, citing ministries at three Chicago area congregations: the Christian Church of Villa Park, the Morgan Park Christian Church, and University Church. This was the first of many celebrations of the long ministry of Harvey and May, which would continue through June.

**Life of the Congregation**

Certainly the excitement continued to build in anticipation of all the events prepared to honor Harvey and May. However, the routine events in the life of University Church continued as if Harvey would be there forever. The Blue Gargoyle held its annual dinner, the Gargoyle Gallop, the Easter and Pentecost events occurred as usual, and Central American activities kept most members busy.

Early May saw a three hour testimonial honoring Irving Bunton that presented some of the most memorable musical talent in recent memory.

Former students and associates praised Irving for his musical leadership and for his encouragement of young people, and Attending to Black Culture presented him with a plaque in behalf of our congregation. More than $4000 was raised toward the purchase of a grand piano for our sanctuary.¹⁸

**Farewell to the Lords**

But by far the most of the energy of the congregation was directed to the four big events marking Harvey's retirement. A significant committee, chaired by Margaret Me- theyn and Jean Ervin, made arrangements for the festivities and many out of town guests, including former ministers Charles Bayer and Peg Stearn.

¹⁸ *Messenger, May 17, 1989.*
The Sunday before Harvey's retirement there was a musical tribute in his honor. "Irving Bunton, Carol Browning, the church choir, the liturgical dance choir, a brass quintet, and a percussionist put their multiple talents together for a magnificent service." Frank and Carol Burch Brown were also present, and Frank presented two special pieces written for the occasion: one a hymn dedicated to Harvey Lord and University Church, the other a prophecy sung by Carol.

The following weekend, every day featured an event honoring the Lords. Friday night began with a church family potluck, Saturday there was a program and reception for the church family and the Chicago area community, and Sunday morning was the occasion of Harvey's farewell sermon. It was hard to say good-bye to one another after so long a period of intimacy and service.

Harvey and May left in mid-June to see family and friends, then to fly to the Philippines in mid-September to begin work at Northern Christian College in Laoag where they had served forty two years ago. As a parting gift to University Church, they donated three hangings painted by Gary Hoff, international minister in Taiwan. The hangings are for Pentecost and depict images of the three World Council of Churches themes of Peace, Justice, and the Integrity of Creation.

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**Nineteen Years on Stage!**

As editor of the Messenger on and off for nineteen years, Harvey had always used the newsletter as a sort of a second pulpit for his ideas, political and theological, and for reflections on the congregation and its issues. The last edition under Harvey's editing was no exception. It seems fitting to end this section of the history by letting Harvey do his own talking. This is part of what he had to say to the congregation in the June 14, 1989 Messenger:

Ministerial leadership is like acting. I am impressed with the ability of actors to project a character on stage so convincingly that I truly believe that is who they are...We ministers by comparison, talk about ourselves too much, speak with less clarity and vitality, and often do not have the "presence" which brings a congregation to rapt attention.

Each of us knows ourselves well enough to know that we have flaws that can hardly stand exposure. To risk oneself publicly in ministry for four or five years is an awful risk. The audience does not change every night—it is the same year after year. Five years seems a maximum.

I fell profoundly in love with this congregation. You are no more perfect

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19 Messenger, June 14, 1989.
than I am, but perhaps our
imperfections matched.
You have seen in me good
times and bad. You know
my smile, my frown, my
absorption in a project, my
sympathy in listening, my
criticism when I disagree.
You know I am a worka­
holic.

It is like center stage, and I
(and May) have been "on"
for 19 years. But you have
made it a rewarding time.
You have accepted us as
fellow mortals and loved
us. You have given us full
freedom to be ourselves.
You have compensated for
our limitations by welcom­
ing and embracing other
persons on the church
staff whose gifts have
complemented ours.

You are an exceptional
people, and someone
somewhere will find it a
sufficiently adequate re­
ward to have the privilege
of interacting with you in a
pastoral role...

Thank you for our time to­
gether.
CHAPTER ELEVEN


After Harvey Lord told the congregation when he planned to retire, a Self Study committee was named by the nominating committee to give guidance to the Search Committee. The Search Committee would not begin its work of finding ministerial leadership for University Church until the study was completed.

In the meantime, after a careful search, the Rev. Dr. George P. Polk, sixty-three years, was called to be the interim pastor following a congregational meeting on May 14, 1989. Polk, the director of Religion and Health and chaplain at Bethany Hospital, a United Church of Christ health facility on the west side, would begin his work with the church half-time on the first of July, while retaining his position at Bethany. Ordained in 1953, Polk’s ministry had focused on parish work, pastoral counseling and interchurch leadership in three denominations—the United Church of Christ, American Baptists, and Disciples of Christ. This made him particularly suited to the present needs of the congregation. In addition, he was an African-American and had just completed an interim position at Park Manor Congregational/United Church of Christ. Polk was an adjunct professor at Chicago Theological Seminary and with his wife Dorothea, lived in Hyde Park.

Rev. George P. Polk

When the work of the church was outlined during the interim period it was ascertained that a half-time pastor would be sufficient with a full-time administrator and full-time office assistance. In addition to Mr. Polk, the Rev. Denise Andersen was hired as interim church administrator and editor of the Messenger and Randy Deckwerth as interim director of Christian Development. Karen Fields continued as secretary-bookkeeper. Retaining positions they had held, part-time, were the Rev. John Fish, minister for International
Concerns and Irving Bunton, music director.

Church Positions Left Vacant or Filled with Temporary Assignments

By the time the fall work began three more church positions were vacant or filled with interim assignments: the Rev. Dr. Alvin Pitcher, who had been minister for Social Ministries for some years, was on sabbatical as was Carol Browning, the church organist. The final blow came when Liza Hendricks, who had been campus minister for six years and a well liked parish associate, resigned to become the interim minister of the Itasca, Illinois, Presbyterian Church. Thus most of the ministerial and music staff left within a few months' time, and the positions were filled on a temporary basis. Karen Fields provided vital staff continuity and not a little ministry during this difficult period.

Denise Andersen, writing in the Messenger had this to say:

Perhaps some of us are concerned about the future of University Church. Interim periods can be stressful, growth times for a church. There is much work to be done with what seems to be too few folks to accomplish it. But rest assured that we are moving ahead.¹

Financial woes continued to plague the church when it was discovered that at the end of June pledges were behind by $8,000. In spite of this the Board approved taking money from the capital funds for construction of a handicap ramp at the courtyard entrance.

The Gonzales Family Move to the North Side

The Gonzales family moved to the north side although they would continue in sanctuary with the church. Nicolas explained the reason for this:

We have a lot of activities up north—almost every day we're up there traveling by train or bus. Coming back at night is dangerous. We also want our children to have relationships with Hispanic kids so they don't forget their roots. And I have much to work on with the indigenous groups there. Those are the reasons. But we'll always keep working on Guatemalan solidarity with you because that is so important. And we want to stay connected with you at University Church.²

In September the church participated in "Pedal for Peace," the Chicago Metropolitan Sanctuary Alliance and OSGUA (a Guatemalan group) sponsored bike-a-thon to as-

¹ Messenger, June 28, 1989.

² Ibid.
sist in health and agricultural projects in Guatemala.

**Church Honored by UCC Coalition for Lesbian and Gay Concerns**

On a brighter side, the church received word that it was one of thirteen United Church of Christ congregations which had adopted an "Open and Affirming" policy and was thus honored by the Coalition for Lesbian and Gay Concerns when the Synod met in Fort Worth in July.

**William N. Weaver Honored**

The General Assembly of the Christian Church (Disciples of Christ) meeting at the end of July in Indianapolis named William N. Weaver, "the Disciples Divinity House Distinguished Alumnus of the Year." A plaque was presented to him by the Disciples Divinity House Alumni Association at their luncheon meeting where he spoke.

The Disciples Divinity House of the University of Chicago presents the Distinguished Alumnus Award to the Reverend William N. Weaver...for your outstanding service to the Christian Church, Disciples of Christ, as pastor, educator and administrator; for your committed ministry to generations of theological students at the Divinity School of the University of Chicago, and for the special concern, nurture and support which you have shown to Disciples House Scholars, the Alumni Association of the Disciples House confers upon you this day, August 1, 1989, its Distinguished Alumnus award.  

**Self-Study Committee Begins its Work**

The fall adult classes began with Bible study and another sponsored by the Public Policy Committee in which they took up such questions as the environment, gay and lesbian issues, the USSR, Central America, South Africa, and the poor. In November the Self-Study Committee, co-chaired by Margaret Gregg and Raymond Trotter, led the congregation in retreats, first at Pleasant Valley Farm and another at the church. Designed to represent a cross section of the congregation, the committee's task was "to perform a study of our congregational life, its programs, processes, context, identity, and resources, and to make recommendations concerning the kind of new ministerial staff the church needs."

**Liza Hendricks Resigns**

It was following the retreat at Pleasant Valley Farm that the congregation was informed of Liza Hendricks's desire to accept a church pastorate. In her letter to the congrega-

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4 Self-Study Committee Report, February 17, 1990.
sation she explained her reasons for leaving:

As many of you know I struggle with my desire to be in control of time. I realize over and over again that I am neither in charge nor am I a passive bystander. In these last six years you have helped me to journey in faith and to grow in many ways. So it is with mixed feelings that I write to tell you that I have accepted an invitation to serve as Interim Pastor of the First Presbyterian Church of Itasca. It is a congregation of 487 members in a suburb due west of O'Hare Airport. I will be the solo pastor preaching, providing pastoral care and doing all the other things that parish pastors do.

I have enjoyed my ministry here so much, and I care deeply for all of you so it is not easy to say good-bye. The timing does not look very convenient with the beginning of the school year and all the transitions at University Church, yet I believe that it is God who is at work here guiding each of our lives and the life of this ministry which we have shared. I, therefore, submit my resignation as Campus Minister and as Parish Associate, effective October 31, 1989.5

Margaret Metheny-Steward Gives Pep Talk

Following this letter from Liza, in the same Messenger, Margaret Metheny-Steward, having been a member of University Church since 1941, and living through similar situations at the church, wrote one of her upbeat articles in which she challenged the congregation to persevere during the coming months. She quoted from Dr. E. S. Ames, "Live forward. Change is the essence of life."

Are you feeling like an orphan? Bereft of familiar guidance? Gazing into the void left by Harvey Lord and Liza Hendricks and the temporary voids left by the Brownings and the Pitchers - are you shaking your head? Well, don't....We have survived. And we shall survive again....Here are some suggestions of how we can keep oiling the wheels of Christendom as practiced at University Church.6

And then she named many things that the membership should consider, such as faithfully attend church, encourage the staff, accept assignments to board positions and committees, smile and hand-shake more, help pick-up the sanctuary,

5 Messenger, November 1989.
6 Ibid.
support the Blue Gargoyle, visit the elderly, pay your pledge, teach in the church school, be generous with prayers and aid for sanctuary and over-seas workers, practice what we teach about ecology, sing in the choir or play with the band, and acknowledge our plurality and differentness.

See, the fields are white unto the harvest. Remember "All things work together for the good for those who love the Lord." 7

October saw the annual Stewardship campaign in full swing using as its theme: "Give of yourself, God's very best." The committee asked the congregation to give careful and prayerful consideration to the meaning of stewardship and then determine what each "will share to carry out God's mission in the world."

Heritage Sunday Committee Presents Memorial Book

The Heritage Sunday observance on November 7, 1989 took on an additional piece when the committee presented the first of the biographies of members and friends who had died. During this special service the Memorial Book was dedicated and henceforth on display every Sunday in the memorial niche at the northeast end of the sanctuary.

During 1989 the Sanctuary Committee focused on four areas of ministry: (1) support for the Gonzales family, (2) growth in the church's sister parish and relations with Cristo Rey, Nicaragua, (3) care and concern for Dan Dale, Nancy Jones and their family in El Salvador, (4) promotion of the Chicago Metropolitan Sanctuary Alliance.

Kevin Bruce Named Interim Campus Minister

In January 1990 Kevin Bruce, in care at University Church, was hired as interim campus minister. Campus ministry began its own self-study similar to the one in process at the church.

Early in the year the church purchased a computer, and much effort was made to load it with financial data. A special task force was created to deal with specific budget and financial issues of the church in the interim period.

Death of Harold E. Fey

Word was received of the death of Harold E. Fey, prominent theologian and former editor of the Christian Century, on January 30, 1990 in Claremont, California where the Feys had gone to live in 1975 in the retirement community of Pilgrim Place. He was a 1927 graduate from Yale Divinity School. In 1924 he worked to abolish compulsory ROTC in Nebraska colleges and then taught theology in the Philippines for three years. From 1935-1940 he was the executive director of the Fellowship of Reconciliation, joining the Christian Century staff in 1940, and the Feys joined University Church that same year. He left Chicago in 1964 to become professor of Christian Ethics at the Christian Theological Seminary in

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7 Ibid.
Indianapolis, Indiana. In later years, although almost completely deaf, his mind remained alert. One of America's leading religious journalists and writers, he was the author of several books including *Indians and other Americans* with D'Arcy McNickle and his autobiography in 1982. It was at the end of this last volume that he concluded:

My strongest hope and my most earnest prayer for our threatened world is that the Creator will outwit our follies and ransom us all.⁸

Martha Harris brought the congregation up-to-date on the senior housing project—a joint effort of Park Manor Christian Church, University Church, and Lifelink Corp. It was awarded HUD funding in the amount of $3,363,100 for housing for seniors and physically challenged persons. "Greencastle of Kenwood" is a three-story, sixty unit building planned for low-income individuals of sixty-two years or older.

Self-Study Committee Presents Report in February 1990

On February 17, 1990 the Self-Study Committee presented its report to the congregation. It had studied and analyzed all of the information collected from the congregational questionnaire. Ten areas of church life were identified: worship, spiritual life, religious education, care and nurture, social action and mission, membership outreach and inclusiveness, covenant relationships, resources, decision-making and governance, and staff structure.

It concluded that University Church has never been a "typical" parish church. Located in the midst of a great University and theological center, it has long been a leader in the Disciples denomination and served as an unusually meaningful church home, training institution, and model of church life for generations of seminary students. It is also a church which seeks to reach out to the larger community surrounding it and to embody in its church life and inclusiveness of membership, belief, and practice its understanding of our Christian faith and tradition.

Strongly prized values which emerged from the study showed that University Church values its rich worship life, the diversity, inclusiveness, and many talents of its membership and leadership, the warmth of the congregation, its strong commitment to living out its faith in striving for justice, its ministry to university and seminary students, its democratic decision-making process, and its institutional relationships to the Blue Gargoyle,

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Covenantal Community, Campus Ministry, two denominations, local seminaries, and others.

The study found there was a lack of quality preaching and theological articulation. The spiritual nurture of members and the religious education and integration into church life for children and youth needed attention. There was a need for a stronger outreach program to attract members and more focus on the biblical and faith basis for social action. The members felt a need for a structure to ensure greater care and nurture of its congregation and a greater respect for diverse opinions, and better stewardship practices including a resolution of its budgetary problems. Staff salaries needed to be raised and further improvements made in the building.

In conclusion the committee, noting ten qualities sought in any new ministerial staff, realized that priorities had to be set and recommended the following qualities to be sought in new staff and the functions that person or persons must be able to carry out effectively:

1. Facilitating the development of lay capacities and the involvement of laity in all levels of church life and leadership.

2. Preaching the word in a way which speaks significantly and deeply to the spiritual needs of the congregation.

3. Serving as team leader for the staff with ultimate responsibility for supervision and administration and for our relationships with our covenanting organizations.9

Search Committee Begins its Work

With this report accepted, the newly elected Search Committee went to work. Committee members were Carol LeFevre, Marjorie Branch, Eleanor Campbell, Lowell Livezey, Jim Burris, Nancy Reed, Christy Simonson, Peter Stodder, Helen Sutton, Dan Hunter-Smith, and Jim Wagner. An organizational meeting was held on February 17, 1990 to set up a schedule of meetings, begin a budget to be presented to the board, and plan to create a pool of candidates from various sources. A subcommittee was appointed on the recruitment of minorities and women candidates and another subcommittee began working on materials for a packet to be sent to serious candidates. Ads were placed in denominational and minority journals.

When the budget was presented to the board on February 18, 1990, it was introduced by the following statements:

We believe it is important to institute a broad search for women and minority candidates with the qualifications we need in an ef-

9 Self-Study Committee Report, February 17, 1990.
fort to have an inclusive staff. This will take longer and cost more, but we believe it is a high value at University Church. We look upon the search for a new minister(s) as an investment in the future of University Church. Getting the right kind of leadership is vital to our continued growth in all its aspects.

The request for $1,455 as a beginning budget for the Search Committee was approved by the board. And thus the work of the committee began.

**Amanda Sue Herrmann Carter Dies**

The tragic death of Amanda Sue Herrmann Carter on March 11, 1990, was one of the saddest times for the church in recent years. The church had lost adult members almost annually but not since 1985 had there been a death of a child. An announcement of her death was made the following Sunday, and memorial services were held at the church on March 24th. The sanctuary was filled and overflowed with chairs added for her school chums, her choir members, and the community. The eight-year-old daughter of Diane Herrmann and Andy Carter, sister of Kenneth Michael Carter, Amanda will be remembered as a lover of nature, music and dancing. Rainbows and butterflies were two of her favorite things.

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Denise Andersen's statement in the April Messenger concluded with the following:

Perhaps we will one day be able to see and believe that she wasn't really lost—but gathered up in the comfortable arms of our eternal parent. And, of course, she will never be lost to our hearts and memories. But for now the words on my coffee cup are like bitters.¹⁰ Yes, I can praise the Lord for Amanda—the chance to have known her. But I can't praise God for the day. Happiness must wait until another tomorrow.

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**Margaret Macpherson Dies**

About this time the church learned of the death of long-time member Margaret (Monroe) Macpherson, who had died on February 25, 1990 in Middleton, Rhode Island, at the age of ninety-five. Memorial services for her were held at the church in July with family and friends in attendance. She had been employed at the University of Chicago office of development for nearly twenty years until her retirement in 1969. In 1980 her family had established a book fund in her honor to allow the University to purchase books "to improve and maintain the variety of its collection." She was the

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¹⁰ "Each new day brings a new way to praise the Lord. What a beautiful day to be happy in the Lord!"
widow of Roderick J. Macpherson, a Chicago investment banker. She was a 1917 graduate of the University of Chicago and had been a member of University Church since 1948.

Spring at University Church brought an Earth Day observance on April 22nd and a Soul Food Dinner on May 12th, sponsored by the Attending to Black Culture committee. These were part of the special events and fun things in which members were encouraged to participate. There were pot-lucks with movies, a pizza and game night, a Guatemalan Fiesta and an all church picnic.

On May 18 George Polk received the "Spiritual Care Award for 1990" at the Circle Family Care Awards event. He was honored for his dedicated leadership and outstanding contribution to pastoral care.

**Stewart Telfer Dies**

On May 23rd Stewart Telfer, a native of Scotland, died after a long battle with AIDS. He had been a member of University Church since 1979 and a member of the Covenantal Community. For a short period in the 1980s he served as the church's administrative assistant. At his request, former minister Peg Stearn officiated at his memorial service held on May 28th.

**Staff Changes**

As the program year came to a close in June, 1990, some staff changes were announced; Denise Andersen, Randy Deckwerth and Marci Rau, all left to accept other positions. George Polk remained as half-time interim pastor, and Karen Fields became the church administrator/bookkeeper on a full-time basis. Arrangements were made for substitute organists until Carol Browning's return in the fall. Advertisements were posted for a half-time Christian development director and a three-fifths time position for a church secretary. (Later, it was announced that Jean Ervin had taken the secretarial position, and Barbara McGinnis-Gillispie was the new director of Christian Development.)

Jean was well known to the congregation having been a member of the church since 1951. She and her husband, Don, had served on many committees and each had served the church as moderator. Their three children had all grown up in the church and were active in the youth groups. Barbara, a Ph.D. candidate at the University of Chicago Divinity School in practical theology, was a resident of Hyde Park and married to Philip Gillispie. She was the mother of three children, ordained in the American Baptist Association and a member of Hyde Park Union Church.

From the beginning Barbara wrote almost monthly articles for the Messenger on the meaning of "Christian Development," suggestions for parents regarding their children and church attendance and ways adults could welcome children into the life of the church.

By this fall the congregation seemed to have put Harvey Lord's retirement behind them and with renewed strength began to address
some of the concerns brought forth in the Self-Study. One of the needs expressed then "was for a stronger network of support for members in times of crisis." In response to this the Care and Nurture Committee formed a prayer chain and would be concerned and helpful to individuals and families in special need.

A special call went out to the membership to become involved in at least one of the many and varied committees. As usual there was a need for volunteers to help in all areas of the church work from assisting with the audit committee to helping with the worship committee.

Fall Retreat Dares to Dream

In October the congregation's retreat centered around what the members would like the church to be. Entitled "Work, Plan, Build, and Dream," concepts were expressed visually in art work that decorated the sanctuary for the following month. Discussions provided opportunities for all to hear what the committees and departments were planning for the coming year with many new ideas later implemented in the 1990-1991 program year.

As the year ended the church was asked to "tie one on" in memory of Amanda Herrmann Carter and all the people who have been victims of drunken drivers. Drivers were asked to tie a red ribbon on their cars in support of MADD (Mothers Against Drunk Driving) with its reminder not to drink and drive during the holiday season.

George Polk Reminds Congregation of its Mission

In his message to the congregation, George Polk sent greetings and reminded it of its mission:

1990 is just about completed and God has richly blessed all of us throughout the past twelve months. It does not mean that we haven't suffered anguish or pain or heartache. Those experiences are part of the human situation. Hopefully, those moments will not last but for a few moments or a few days, maybe a few months. Be assured that we are called to move onward and upward. God is yet commissioning us to be a great Church and a great congregation. We have as much potential as we need. Look over the members of the Church. What you see is a rainbow collection of different people, from different races, cultures, and philosophies. Our differences, however, are overshadowed and overcome by and through our oneness in Jesus Christ, God's gift to humankind.11

There was much talk and information regarding the international scene. The younger children of the church school learned about children in Central America, Kenya, and Ko-

11 George Polk, Messenger, December 1990.
rea. Three adult classes met: the Bible study group examined global issues and the church's responsibility to effect solutions; the Public Policy class explored ecological questions in a seven-week series entitled, "Why We Should Care: Christian Faith and Ecology"; and a third group met on various concerns of parents.

George Polk's first message to the congregation in 1991 was again by way of challenging the church to new aspirations:

This New Year brings a surge of new energy and a new determination to reach new heights. We look forward to spiritual growth, numerical growth and a financial commitment to engage in new programs....There are new people visiting our church on a weekly basis and returning to visit again....All of us are concerned about the Mid-East situation. At University Church there is a weekly prayer vigil after the Sunday morning service....

Justice Department Obeys 1980 Refugee Act

In a great victory for Sanctuary programs, the U. S. Justice Department agreed in December 1990 to obey the politically neutral 1980 Refugee Act when it considered asylum petitions of Guatemalan and Salvadoran refugees. This was particularly welcome news to University Church and to the Gonzales family who had been in sanctuary with the church for over four years. It was also received with some relief by those who had been working with the Salvadorans.

Lee Weaver, as a representative for Church Women United, reminded the congregation of the plight of the Chicago homeless. In addition to financial gifts she said that the Interfaith Council needed clothing and volunteers in shelters and warming places.

Peter Stodder Dies

On the second of February, while the Search Committee was interviewing one of the candidates for the position of senior minister of the church, word was received that one of its members, Peter A. Stodder, had died that afternoon. He had been battling pancreatic cancer for months. He and his family joined University Church in the late 1970s, first his wife and son in 1977, Peter in 1979 and their daughter in 1981. A professional fund-raiser, he had held positions with The Woodlawn Organization, community ministries for the First Presbyterian Church, and had been director of Gift Planning for the National Alzheimer's Association. "Throughout his life, he served on a number of boards and gave freely of himself to the growth and development of the groups and individuals who sought his help and whose causes he championed."13


13 From the biography written for his memorial service February 23, 1991.
Ann Marie and Donald Coleman Called to Ministry of Church

When the April Messenger went to press, one of the lead articles announced that the Search Committee and the Church Board recommended calling the Rev. Ann Marie Coleman and the Rev. A. Donald Coleman to be University Church's senior co-ministers. "Coffee with the Search Committee" was held on two Sundays in April, at 9:30 a.m., offering an opportunity for the congregation to ask questions. The Colemans preached on Sunday morning, May 5, 1991 with a formal vote of the membership following.

The Colemans would begin their work with University Church in September 1991 with Don giving three-quarters time and Ann Marie, who had commitments in Michigan, participating one-fourth time for the first year.

In the meantime, before their arrival, George Polk reminded the congregation that there was still work to be done. Again the offerings had not kept up with the pledges. He urged the people "to look over [their] lives and count [their] individual blessings,...and renew [their] promises to give as the Lord has blessed us." Polk also challenged the congregation to invite others to the church because "we need to reach out to the community and share our good news with others." And finally he urged the membership to be church volunteers—to help with the many tasks which need to be done each week.

Brownings Speak at CDU Assembly on "The Decline of Families"

The annual Chicago Disciples Union assembly meeting in April in Chicago Heights heard Don and Carol Browning speak on "The Decline of Families: The Challenge to the Church." Following their presentation the participants convened in small groups to discuss their experiences of the changing structure of family life and to share ideas about the role of the church in supporting families.

Centenarian E. C. Welch Dies

As late spring arrived the church was to learn of the death of yet another long-time senior member of the congregation. E. C. Welch, who had joined University Church in 1967, died on May 20 at Ravenswood Hospital. Welch, who was nearly 101 years of age, had lived at the Dawson retirement home for three years but until then had been a faithful member of the church choir. In 1985 the church had honored him as its "grand patriarch" with a reception and ceremony. In earlier years he directed several Chicago area church choirs.

The son of a former slave whose freedom came with Abolition when she was a teen, he was the fourth of six children....Luckier than most slaves, she spent her childhood in "the big

house," where she was secretly taught reading, writing, numbers and music by the slave-owner's wife. His mother's organ-playing, learned in slavery, later inspired young E. C. to study music.15

Community Rescues Blue Gargoyle

During the summer the Blue Gargoyle experienced a financial crisis when the Mayor's Office of Employment and Training failed to renew the agency's employment contract. The community responded with contributions in late August enabling the agency to remain open until a new contract could be worked out. The program has prepared youth for employment through literacy instruction, counseling and teaching skills needed to obtain and keep jobs.

With his interim now completed, the church thanked George Polk and his wife Dorothea, for their help during the past two years and prepared to welcome the Colemans to their work with the congregation.

George Polk returned to his job with Bethany Hospital until his retirement two years later. He and his wife moved to Baltimore, Maryland and he accepted another interim assignment as pastor of Heritage United Church of Christ there.

CHAPTER TWELVE

ANN MARIE AND
ARTHUR DONALD COLEMAN, 1991-

When the fall work began it was with new pastors, Ann Marie and Don Coleman. In their first letter to the congregation they described their styles of working together:

As co-ministers our style is to share all information, observations, and dreams about University Church that you share with either of us. Be assured, however, that any personal, private matters will be held confidentially.

You need to be aware that we don't always agree with one another and are likely to disagree publicly. Don't worry—our relationship is fine. We hope to model how to disagree and still be friends. Mind reading has never been a strong point for either of us. So we rely on you to help us know what is happening. Please let us know if you need support, or if you are sick, or if there are other ways in which we can be helpful to you. We'd also like to know if we have messed up or done something to make you unhappy. Both of us appreciate support and criticism...and we appreciate it even more if you deal with us directly.¹

The Colemans came to University Church having had experience both as parish and campus ministers. Since 1975 they had been co-directors of Guild House Campus Ministry at the University of Michigan in Ann Arbor. Guild House was founded in 1893 by women of the Christian Church/Disciples of Christ, and represents one of the earliest examples of cooperation between this denomination and the United Church of Christ.

During the same period of time, Don held a part-time position as Protestant Chaplain at the Center for Forensic Psychiatry in Ypsilanti, Michigan. Between 1968-1975 Don was campus minister at Texas Tech University in Lubbock, from 1967-68 he served as part-time protestant chaplain at the Utah State Prison, and from 1963-1968 he served as a pastor of two rural churches in Springville and Payson, Utah.

Don is a native of Utah, born June 18, 1937 to Viola and Arthur Donald Coleman. He received a B.A. in 1959 majoring in philosophy at Westminster College, Salt Lake City, and an M.Div. in 1963 from Yale Divinity School. He was ordained in 1963. While living in Michigan Don was active in the American Civil Liberties Union, both as a state board member and on the local Washtenaw County chapter and served as president for four years. He was a member of the Michigan Religious Coalition for Abortion Rights, an ecumenical protestant organization working to protect women's right to choose when to have children. He served on that organization's state board and was their president for two years. He also served on the board of Michigan Impact, an organization that informs church people about state and national legislative issues that impacts human and civil rights. He was its chair for two years.

Presently, Don serves on the boards of the Hyde Park/Kenwood Interfaith Council of Congregations, the United Protestant Campus Ministry and is one of the United Church of Christ representatives to the Illinois United Ministries in Higher Education. After a trip to Guatemala he joined the Guatemala Relief Ministries. Don is active in the Chicago Disciples Union.

Ann Marie and Don Coleman

In addition to her shared responsibilities at Guild House, Ann Marie was a member of the Ann Arbor City Council from 1987-1992, and
in that capacity was a sponsor of Domestic Partnership Legislation which made Ann Arbor the seventeenth city in the United States which recognized Lesbian, Gay and Heterosexual relationships and provided benefits; was co-author of a City Housing Policy, served on a variety of committees including budget, housing policy board, cable, streets, etc.

Ann Marie was born in Grand Rapids, Michigan to Adelard Joseph and Ethel (Morris) LaBrecque. She received her B.A. degree from Olivet College in 1962, and an M.Div. from Hartford Seminary Foundation in 1967. She was ordained in 1974 by the North Texas Association of the United Church of Christ, the first woman ordained in the South Central Conference.

She has been active in many United Church of Christ committees locally and nationally. They include being moderator of Covenant Association, chair of Church and Ministry, peace consultant, Church in Society committee for the Michigan Conference. Ann Marie has chaired the Office for Church in Society committee, chair of the worship committee for the Coordinating Center for Women at its second national Women's Meeting, and served on the Economics and Christian Faith Covenanting Committee. She has served as treasurer and newsletter editor for the Campus Ministry Women, and was the first woman president of the National Campus Ministry Association.

Since arriving in Chicago and in addition to her work with the church, Ann Marie has accepted a part-time position as Director of the Justice and Peace Network for the Illinois Conference of the United Church of Christ. She has become active as a member of the board of directors for the Community Renewal Society. Ann Marie also serves on the Urban Ministries Network of the United Church of Christ, the steering committee of Christians for Justice Action, a corporate member of the United Church Board for Homeland Ministries, and a member of the advisory board of Open Hands magazine and the Blue Gargoyle Youth Service Agency which is associated with University Church. She is active in the Chicago Metropolitan Association.

Ann Marie and Don live in the Covenantal Community of University Church and both are active on committees in the Community. The Colemans have a strong commitment to peace and justice issues.

Each has skills and abilities in preaching, teaching, and worship [leadership]... Both have been active on denominational and ecumenical boards—locally and at the state and national levels. They represent the following areas of interest: justice for women, refugees, abortion rights, Witness for Peace, gay and lesbian concerns, spirituality and justice, coalitions on Central America and against apartheid.²

² Messenger, April 17, 1991.
Both have traveled to and spoken extensively about the situations in Latin American countries including Nicaragua, El Salvador, and Guatemala. They have led workshops on issues in Central America, racism on the campus, homelessness and housing, liberation theology, building multi-cultural communities, spirituality, and economic justice. Ann Marie has been both preacher and speaker on issues of community organization, social and racial justice, women's issues, health care, and making connections between faith and action.

**Colemans Installed as Pastors**

The Colemans were installed as senior co-pastors of University Church Sunday afternoon, November 10, 1991. Representatives from the wider church included Dwight Bailey, associate regional minister of Chicago Disciples Union; Yvonne Delk, executive director of the Community Renewal Society; Julie Steiner, chair of the Guild House Campus Ministry, University of Michigan; and William Voelkel, associate conference minister, Chicago Metropolitan Association of the United Church of Christ. Donna Schaper, then pastor of Riverhead, New York and former member of University Church, preached the sermon. The dance choir performed, and there were four guest accompanists. A reception following the service was hosted by the Search and Care and Nurture committees.

**Adult Class Chooses Timely Topics**

Beginning in late September one of the adult classes explored the issues of global warming, ozone depletion, waste creation and disposal, pollution of air, water and food, population explosion, etc. The theological aspects of the issues were also introduced as well as what individuals could do in their homes and at work and collective action in community and nation.

**Dorothy Duffell Dies**

Another long-time member of the church died. Dorothy Duffell, who had been a member since 1955, passed away in her sleep on October 21, 1991 at eighty-five years of age. From 1966-1976 hers was the friendly face that was often an introduction to the church. As church secretary during that time, Dorothy often took it upon herself to telephone elderly members of the church. She was a valued member of the Friends Committee which kept in touch with former members of the church. Services were held in the church and her ashes deposited in the Memorial Gardens under the window which was part of her office.

**Push for Pledges to Underwrite 1992 Budget**

At year's end the habitual push for pledges to underwrite the 1992 budget was in full swing with eighty-six percent of the $125,000 goal reached. If the remainder did not come in, the executive committee warned the congregation and staff...
that there would be no increases in salaries or program expenses. The work of the stewardship committee was carried over into the new year with a congregational meeting set for February to review the results. In the meantime the committee urged the congregation to take the situation as a serious matter.

Help us start the year on a firm financial foundation, and then find an area where you can get involved. Worship will remain a central focus. Your presence is needed. Committees and departments will initiate new projects. Is there one that interests you? A new Task Force will tackle long range planning. We're excited about the future. We will conduct a membership drive. What we have here is too special to keep to ourselves. Help us make 1992 a special year at University Church. It may change your life.\(^3\)

The United Campus Christian Ministry hired the Rev. Stanley J. Jenkins as the new Campus Minister. An ordained Presbyterian minister, Jenkins was a Ph.D. candidate in theology at the University of Chicago Divinity School. His primary responsibility was with undergraduates at the University. Conversations were begun with the Wesley Foundation, Hyde Park Union Church, and the United Campus Christian

\(^3\) Messenger, December 28, 1991.
Christian Church (Disciples of Christ) in Illinois and Wisconsin. It expressed the church's concern over the denomination's exclusion of gay and lesbian candidates from the ordination process in this area. As an Open and Affirming Congregation University Church held the belief "that the rights and privileges of membership (including ordination) and God's call are available to all who trust in Jesus Christ." The letter continued:

We are upset that members in good standing and In-Care of the congregation who seek ordination are being denied God's call to ministry. We urge the Committee on the Ministry to prayerfully reconsider this matter. We also seek information about how University Church can raise this issue publicly within the Region.4

The letter asked for a meeting with Smith in the church to discuss the biblical, theological, and ecclesiastical issues relating to this issue. The Accessibility Committee continued to make the congregation aware of limitations of church space and to encourage the church to be sensitive in the use of language. The Eco-Justice Task Force proposed that the church become a Model Environmental Community and to take seriously a covenant with all creation. Don Coleman ended his pastoral article by noting that

Sacred Space is an aperture through which we look out to the world. It is also an opening through which we look in upon ourselves in a self-reflective critical manner. Race, ethnicity, class, status, gender, sexual orientation, differing abilities, abusive experiences, and a passion for saving the earth are some of the elements we consider in our ministry to the world and through which we critique our own community life.5

Members Attend Earth Summit in Rio

University Church was represented at the Earth Summit meeting in Rio de Janeiro, Brazil, by Juanita Burris, Al Pitcher, and Sandra Rick. The church's Social Concerns Fund helped support Juanita and Sandra on the trip. Former staff member Linda Petrucelli, then working with the fisher folk in Taiwan, was also part of the religious delegation. Several basic issues emerged from the meetings.

First, many nations are willing to agree now to set 1990 emission levels as the limit for future emission levels....Second, it has become clear that environmental issues are deeply related to population and poverty issues....6

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Water Service Begins New Tradition

As summer approached and the program year concluded, Ann Marie Coleman remembered her experiences with water and recalled the stories of faith which include water. She requested that the congregation, as it traveled during the summer (or stayed at home) bring a small jar of water from places of relaxation, work, pain, or joy. The first Sunday after Labor Day was planned as a celebration and presentation of water to be collected on the worship table and used throughout the year for baptisms.

Campus Ministry Reorganized

When the fall work began there had been a reorganization of the campus ministry programs located at University Church, Hyde Park Union Church and the United Church of Hyde Park. The United Campus Christian Ministry, the American Baptist Foundation and the Wesley Foundation merged to form the United Protestant Ministry at the University of Chicago. The Reverend David Grainger was called as its organizing campus minister.

David Grainger, ordained in the United Methodist Church, with an undergraduate degree at Kalamazoo College and seminary and graduate work in biblical studies at Boston University, was called by the campus ministry board to the position of campus minister. His previous work included, while a graduate student, being on the staff of Eliot Church of Newton (United Church of Christ), Massachusetts. He then served as chaplain to the University and director of the United Campus Ministry at the University of New Hampshire for nine years. Subsequent to that he directed a church-related retreat and conference center and served as pastor of a church south of Boston.

A Different Type of Pledge Campaign

The annual pledge campaign took on a different tone in the fall of 1992 when it was tied into the Advent Season—the time when people are "given an opportunity to respond to God's love with joy and grace." The people were told that stewardship was not about pledge cards but rather their response to what God had given them.

Consecration Sunday in December featured the Rev. Marguerite Voelkel, pastor of People's Church, as the preacher and the one who had served as the committee's key resource person and spiritual guide during preparations. Lunch followed the worship service, after which the gathered body celebrated their financial commitments to the church.

As 1993 began several monthly healing services of scripture and prayer were held. These were times when the participants could reflect on God's activity in their lives and in the world as a whole. There were opportunities when the people could pray and be prayed for.

Lowell Livezey as the new moderator began his tenure with ar-


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articles in the *Messenger*. He suggested a number of opportunities and challenges which the church faced in 1993. He wrote about the 1994 centennial celebration as an "opportunity to articulate our identity and mission" with the past. He spoke of the covenants the church has with the Blue Gargoyle, the campus ministry, and the Covenantal Community. And he reminded the congregation of the ongoing problem of deficit spending, strategies for church growth, and continuing commitments to spiritual nurture of the people.

**Epiphany Clusters Celebrate Church's Partners**

The Epiphany Clusters celebrated the church's international partners who have served or were serving the church around the world. Focus groups met regularly during that period to talk about situations in South Africa, the Philippines, and El Salvador. Part of the agenda called for letters to those serving in those areas and books were collected for the Philippines. Later in the year a partnership with the Koinonia Church was established with University Church. The covenant, signed by officials in both congregations stated:

> With thanks to God, who makes us brothers and sisters, and in loyalty to Jesus Christ, whose disciples we are, it is the pleasure of Koinonia Church, Laoag City, the Philippines, and University Church, Chicago, United States of America, to name one another as partners. We commit ourselves to develop an ever stronger friendship between our two communities and to help one another grow as congregations and disciples of Jesus Christ. We shall pray regularly for each other, correspond with one another, and, by God's grace, visit one another. We shall tell each other our joys and our defeats, and encourage one another in steadfastness, justice, and peace in our particular place, and ask the other's wisdom and help in addressing such issues. We shall offer one another the insights that come from our study of the Bible and our prayers. "O Thou Great Creator, bless the partnership between our congregations, and strengthen our common faith and witness."  

This partnership was officially recognized in the two churches, early in 1994. University Church's celebration, on January 30, 1994, began with a worship service including music by the choir of the Philippine United Church of Christ, Chicago. Their pastor Rev. Abel Amago and Ann Marie Coleman were participants in the service. The preachers were Carol and Tom Montgomery-

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Fate, members of University Church, who had just returned from a term of service as teachers in Laoag City at Northern Christian College. Filipino elements were present in the service and in the buffet served following worship and a tape of music and greetings was shared from Koinonia Church. Gifts were exchanged by the two churches.

**Choir Presents Shubert's "Mass in G"**

During April the church choir presented special music for Passion Sunday: Franz Schubert's "Mass in G," described as a beautiful short mass written in his youth. Later that month the choir joined seven other south side church choirs to present a combined "Canticles and Choruses of Praise." This second annual presentation was held at the Greater Bethesda Missionary Baptist Church at 53rd Street and Michigan Avenue and featured, in addition to the 200 voices, a handbell choir, brass instruments, and the organ.

**Hour of Worship Changed**

A task force was appointed to consider the pros and cons of changing the worship hour from 11 a.m. to some earlier time. After weeks of deliberations and a poll of the congregation the committee could not agree on a specific recommendation. The board of the church received the report and after discussion agreed to recommend two options to the congregation: worship at 10 a.m. or at 10:30 a.m. followed by refreshment hour and then both children's and adult classes following the fellowship time. A congregational meeting to decide the issue was called for June 20th. After a very close vote, the hour of service was changed to 10:30 a.m.

**Irving Bunton and Barbara McGinnis-Gillispie Resign**

Not only would the fall bring a change in the hour of worship but several staff changes were announced. After more than a decade of fine musical leadership, Irving Bunton, director of music, resigned in late June to accept a full-time position with the Ebenezer Baptist Church (Martin Luther King's church) in Atlanta, Georgia. In honor of the musical contributions of Ragina and Irving Bunton to University Church, the church raised funds to purchase a grand piano for the sanctuary. The presentation was made at a farewell party on June 26, 1993.

Barbara McGinnis-Gillispie resigned after three years as minister of Christian Development, citing as her reason the need to work full-time on her doctorate degree. Additions to the staff beginning in the fall included Damayanthi Niles, youth minister, and Jacquelyn Woods-Richardson and Mark Minster, both students at the University of Chicago Divinity School.

**Strategic Planning Committee Appointed**

The moderator appointed Almarie Wagner, chair of a Strategic Planning committee to deal with new challenges and the relationships between the committees and depart-
ments leading to a plan for the future of the church. Originally the plan was expected to be finished and presented to the congregation at its annual meeting in November 1993, but as the work of the committee progressed it found it could not do an adequate job in so short a time. The plan calling for changes and adopting a vision for the remainder of the 1990s was finally presented and adopted without dissent at a congregational meeting in May 1994.

UCC and Disciples Meet Together

For the first time in the history of the two denominations, the Christian Church (Disciples of Christ) and the United Church of Christ held their national meetings side by side in St. Louis, Missouri, during the middle of July. This was a unique gathering which came about through an ecumenical partnership between these two bodies. "For Disciples the General Assembly is both a family gathering and a business session. For the UCC the General Synod is the largest deliberative body." In addition to separate business meetings the groups met together for Bible study, worship, and one shared business session. Attending the joint meetings from University Church were Helen Sutton, Ray Trotter, Lura Sherman, Hazel Campbell, Kathryn Tucker, Dan Dale, Shirley Watson, May and Harvey Lord, Don and Jean Ervin, Ann Marie and Don Coleman.

One hopeful sign during one of the business sessions was the affirmative vote on a civil rights resolution.

[It commended] the city of St. Louis for signing into law an ordinance making it illegal to discriminate on the basis of sexual orientation in employment, housing, public accommodations, and education.¹⁰

Patricia Miller New Director of Christian Development

Patricia Miller was hired in September as the director of Christian Development. She was a ministry student at the University of Chicago Divinity School. She has a long history of family membership in the Disciples of Christ denomination going back to the early 1800s. Trish has a masters in developmental clinical psychology. She has participated in peace and justice-related work in the United States for a quarter of a century and is founder and president of the Mississippi Book Project through which truck-loads of books are sent from Iowa to schools in Mississippi every year. Much progress was seen in the growth of the church school during the year Trish was on staff.

Many are Attracted to Fall Adult Classes

Adults were offered three choices when the fall educational classes began, Family Vitality led by Trish DeJean; Church History led by Ann Marie Coleman, Eleanor Camp-


bell and Harvey Lord; and an Old Testament Bible Study with Jay Wilcoxen. Each of these had good attendance. The Family Vitality series afforded participants opportunities for thoughtful and serious discussions about family life.

**Art Cribbs Speaks at Consecration Sunday Services**

For the second year, the stewardship emphasis was marked by a lunch on Consecration Sunday, November 14 when the Rev. Art Cribbs, formerly of this congregation, and presently secretary for Racial Ethnic Minority Constituency Development and Recruitment for the United Church Board for World Ministries, shared his experiences with Black churches and communities in Los Angeles.

**New Budget Includes Item for Fund Raising**

In drawing up the 1993 budget an item for fund raising had been inserted with Barbara Todd appointed as chair of over-all plans. Early events had to be abandoned or rescheduled for various reasons, but three events were held: a rummage sale and a prayer breakfast in October and a craft sale of homemade items and food in November. As 1994 began an African Odyssey at the Field Museum was held on January 23, 1994 with lunch served before the orientation and a guided tour of a new African exhibit.

**Church Again Without an Organist**

Rock Whiting, who had been church organist for a number of months, resigned in late November leaving the church once again without a musician. Now the church found itself with neither a director of music nor an organist and for the remainder of the year and into the next, substitutes and volunteers filled both positions while the search committee sought paid leadership.

**Phil Gillispie Dies**

Two days before Christmas Phil Gillispie, a member since 1992, died following a thirteen-month battle with a brain tumor. In her "Minister's Message" Ann Marie Coleman paid tribute to Phil and his courage during his final journey.

Phil...called some of his long term friends and told them what was happening. He took a trip around the country to visit places he had lived, and to see friends and family. Phil built an incredible support network of people who were aware of what was happening to him and who wanted to be part of the journey with him...Phil's dying challenged all of us. Death is not something we like to think about or talk about....Let us give thanks to God that Phil shared his living and his dying with us. In his living and in his dying, Phil helped us un-
understand the importance of community and helped University Church grow in our commitment to care and to celebrate God's presence which is always with us.¹¹

Polly Ames Dies

The death of Polly Scribner Ames, on the 28th of December 1993, marked the last of the immediate family of Dr. Edward Scribner Ames and his wife, Mabel. She had joined the church in 1920 and was nearly eighty-six at the time of her death. A graduate of the University of Chicago, she also studied at the Art Institute and in New York City with Jose DeVreeft and Hans Hofmann, the dean of abstract expressionists, and in Munich with the German sculptor, Hans Schwegerle. She exhibited widely in the United States and foreign countries. One of her paintings depicting the story of Jesus feeding the multitudes was given to the church in 1964, in memory of her parents. It hangs in the library.

1994 Marks Centennial Year

When 1994 arrived, plans for celebrating the church's centennial were begun. The history of the church was reported to be progressing with the help of several members of the congregation. Committees were formed, and the congregation and diaspora were asked for their suggestions for the weekend of October 7-9. Every month the Messenger carried a short statement from an earlier newsletter—some serious, many humorous to the current membership.

Epiphany Clusters Center on Spirituality

Epiphany Clusters had originally been planned by the Christian Development department as an intergenerational time when the church could meet in homes to study themes of an international nature. These sessions included fellowship, meals and games as well as serious discussions about some foreign community. Gradually they were co-sponsored and planned by a joint committee from Christian Development and World Outreach. Later other themes on ecological and peace issues were studied following Christmas and before Lent.

However there continued to be a longing in the congregation for an opportunity to explore issues of spiritual growth. At the request of Ann Marie and Don Coleman the 1994 Epiphany Clusters centered on the theme of Spirituality and used five Biblical stories as the basis for reflection. In the invitation letter to the congregation, the Colemans said,

Epiphany Clusters will provide an opportunity for you to reflect on your faith journey. There will also be time to get to know other folks from University Church in different ways. Our diverse spiritual journeys contribute to the richness we enjoy as people of

God. As we find ways to share our experiences with others, our faith is deepened and God finds new ways to move among us.

Two Visit Refugees and Displaced Persons in Guatemala and Mexico

University Church was represented by Elaine Casquarelli and Don Coleman who spent twelve days in Guatemala and southern Mexico. Under the sponsorship of the United Church of Christ, the group visited with refugees and displaced people. This was yet another example of the church’s action in solidarity with oppressed people of Latin America.

Jane Wilson Dies

Long-time member Jane Parmenter Wilson died on February 28, 1994. She had joined the church in 1947 and in earlier years had been active in a number of aspects of church life. More recently, Jane, who was in her late nineties, had been a patient at St. James' hospice in Chicago Heights.

Two More Fund-Raising Events Help Budget

Two more fund-raising events were planned for the spring. On April 17th the University of Chicago's University Theater and Improvisational Comedy Troupe (which uses the second floor auditorium) presented acting workshops for children and an afternoon of selections from their 1993-1994 season. A Taste of New Orleans dinner and program was held on June 11 in the church's dining room under joint sponsorship of the Attending to Black Culture and the fund-raising committees. Helen Sutton served her famous shrimp and crab gumbo and a program followed.

Two Observe El Salvador Elections

Dan Dale and Sara Pitcher represented the church on March 20, 1994, when they traveled to El Salvador to observe elections there. These were the first held since the signing of the Peace Accords in January 1992. When they returned, Sara reported on the trip admitting that she did not know if the international presence made any difference.

I do know that over 500 North Americans indicated that they cared about the people and that they will tell others to continue to observe what is going on there and to observe how our government continues to relate to this long time relationship. Maybe that was our purpose—to be the eyes and the hearts of our country....

Strategic Plan Presented for Congregational Vote

When the congregation met in a business meeting on May 22, there were two items on the agenda. The Strategic Plan, which passed without dissent, reflected the church's

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grounding in God and its response to God's love through the life and mission of the congregation. The Plan "put together the ideas and dreams with objectives, and...[gave the congregation time to think] about what we could faithfully do as a congregation.... We now have a mission statement and some real specifics about our life together as well as our relationship to the wider church and world."\(^{13}\)

For more than a year a committee met to think about the relationship of the church to the changes which were taking place in Woodlawn. The task force requested the use of $5,000 from the Social Justice Fund to pay Wellington Avenue Local Development Corporation, a group related to Wellington Avenue United Church of Christ, for their technical expertise to help University Church become involved in community development and housing in Woodlawn. This too passed and was one of the first actions that flowed from the Strategic Plan.

During April and May, members of the worship committee solicited written comments on the worship services during coffee hour. The response was rewarding and plans were made to continue the practice from time to time. The worship committee also began seeking contributions in order to purchase new hymnals. Both the United Church of Christ and the Disciples will have new editions available in 1995 at a cost of about $15.00.

Continuing the church's interest in Central America members of the congregation contributed medical and school supplies, farm implements, tools, bicycles, and money to the Chicago Coalition for the Refugees and Displaced of Guatemala, El Salvador, and Nicaragua. A truck filled with material aid left the Chicago area on June 19th as part of the "Caravan to Central America."

### Capital Funds Rethought

The creation of a capital fund for the church was part of the church's half century celebration. At that time (1944) the present structure of the church "was twenty-two years old...[and] the congregation recognized the need for a capital reserve and established Permanent Funds to perpetuate and strengthen the church and its program."\(^{14}\)

When the church was beginning to seriously consider its 100th year and what it wanted to do in its second century, it seemed wise to rethink the capital funds and write a new policy. After many months of deliberative work the Capital Funds Committee presented a seven-page document, first to the board and then to the congregation on June 12, 1994.

The policy established first the "Foundation of Our Policies," then defined the capital funds and outlined their purpose. Oversight, accountability, gift and investment management, accounting methods, expenditures and disbursements were all spelled out. Special sections

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\(^{13}\) *Messenger*, May 26, 1994.

\(^{14}\) Permanent Funds brochure, April 1950.
This comprehensive plan establishing the policies by which the church handles its capital funds was passed after discussion. For this history several quotes from this document may prove helpful:

**Foundation of Our Policies**

These policies are themselves governed by what we understand a church is called to be and do by Scripture, Tradition, Reason and Experience. In Scripture we hear that God created the heavens and the earth and all who dwell therein and that we human beings are called to be stewards. We understand financial resources to be among the tools for this stewardship. We believe that responsible stewardship of our small portion of God's creation requires the preservation and wise use of the Capital Funds of University Church while yet remaining open to new revelation concerning God's purposes for these financial resources.

**Definition of Capital Funds**

The church's capital is the total of all of its assets as an ongoing institution. The most important of any church's assets is its congregation. Generally its chief other assets are real estate, especially of course, its place of worship, furnishings and grounds. In addition, churches cannot operate without some cash and/or other financial assets. Some relatively small amounts of cash accumulate from time to time from weekly offerings designated to pay for ongoing operating expenses. Many churches have additional financial assets generally the result of special gifts which are considered more permanent than these small cash accumulations. University Church has all of these forms of capital. At University Church we refer to the last of these as our "Capital Funds," and it is these Capital Funds to which the present document is chiefly addressed.

**Purpose of Capital Funds**

The church accrues Capital Funds in order to have resources available to meet exceptional capital expenses and to engage in outreach or other special ministries beyond that provided for in the weekly offerings for its day-to-day operations. The sources of the Capital Fund of University Church are distinct from pledge revenues in-
tended to support the day-to-day operations.\textsuperscript{15}

The Housing Task Force was a part of the Strategic Plan. Much work had taken place within the committee and department structure of the church as it planned for the future of the congregation. The Strategic Plan outlined a time-table for progressing through program and financial work. The Housing Task Force began work on development in the church's neighboring community of Woodlawn. The new capital funds policy clearly set the procedures for handling and investment of our assets.

And as in all of these documents the issue of God's love and where he/she is calling the church to move, was stated. The Mission Statement found at the beginning of the Strategic Plan set the tone for the plans, goals and objectives:

University Church is a Christian community which affirms the transformative power of God's love, calling us individually and collectively to act for justice and to respect creation. We value the life and teachings of Jesus and believe that God continues to be revealed in the world. We are a people committed to nurturing each other in our spiritual journey through worship, Biblical study, artistic expression and Christian education. We celebrate our rich racial and cultural diversity and are committed to weaving a common life together. Because we live in a broken world, we seek to build bridges across barriers. We join with others who work for reconciliation and transformation locally and globally.

The Centennial

The church looks forward to its second century remembering its past but not bound by outmoded methods. In a real sense the centennial celebration began May 27-29, 1994, when the Disciples Divinity House held its Centennial Inaugural weekend. Closely related to the beginnings of the church, the House was chartered on June 2, 1894, four months before the first service of the church was held.

After two days of lectures and discussions led by Disciples scholars, more than 100 people joined the church congregation on Sunday morning to hear Ana K. Gobledale preach. Until September 1994 she was co-pastor with her husband Tod, of the Congregational Christian Church, United Church of Christ, in Franklin, New Hampshire. Ana also serves as the president of the Disciples Divinity House Alumni/ae Council. She joined University Church in 1969, Tod in 1981.

And now the congregation looks forward to October to celebrate 100 years of fellowship and action, in de-

\textsuperscript{15} Capital Funds Policy, June 1994.
literate response to God's love. Taking as its theme "Dancing into the Future," many are expected to gather for a weekend of food, fellowship, and programs. Many former ministers and other staff will share with the people, reminiscences of a period when they were at University Church. Friday evening's program will honor former leaders and vignettes from the history of the church will be presented. Charles Bayer, minister from 1967-1973, will entertain the group on Saturday evening with further stories from the past and there will be a hymn sing lead by Frank Brown using music composed by him. Peg Stearn, minister 1973-1982, will be the guest preacher Sunday morning while Irving Bunton, director of music 1981-1992, will direct an enlarged choir. An augmented sanctuary band and dance choir will present special numbers.

Death of Margaret Metheny Steward Closes Another Chapter

University Church has known Margaret Metheny Steward since 1941 when she and her husband, Elmer Metheny, joined the church. She was active in the 28 and 38 Clubs, sang in the choir, directed plays and the children's choir, served on committees and worked on the Christmas pageants. At the same time she volunteered at her daughters' school, where she assisted in a variety of ways. She was active in the community and was a Brownie Scout leader. In 1958 Margaret was named the Chicago "Girl Scout Volunteer of the Year. As if this wasn't enough she carried out all of her responsibilities at home and got the family to church every Sunday.

In her spare time she went back to school, received her degree in June 1959 and began teaching. After her husband died in December 1968 she returned to school part-time, received her Master's degree in psychological counseling in 1974 and that year a student went on a rampage killing the principal, shooting two others. He then walked into her room with pistols pointed. Margaret called him by name and Steven lowered the guns and embraced her. From then until her retirement in 1980 she was an adjustment counselor. In 1984 she married long-time friend Donald Steward who had been a member of the church since 1930 and treasurer for a quarter of a century.

Margaret Elizabeth Lowe was born on December 22, 1913 in Belleville, Kansas, the eighth child of Reverend William Stewart Lowe, a Disciples minister, and the fourth child of his second wife, Mary Eleta Stewart Lowe. Margaret's mother, an active suffragette, died when Margaret was six. Margaret was reared by her older sisters and the women of the town.

Margaret began preaching as soon as she could climb up on a tree stump, imitating her father's gestures and intonations. In 1981 she preached a real sermon in University Church entitled "The First Casualty," which she said was truth. In summation she said,

Living, speaking and teaching the truth present a
vital challenge. Truth gives us the freedom to be and do. Wherever in the world there is falsehood, injustice, and bondage there we must practice truth, justice and freedom.

That was Margaret Metheny Steward; what you saw was what she was.

Until her health became a problem in June 1993, she continued to volunteer at the church and at Ronald McDonald House. She died on August 4, 1994. Her survivors include two daughters, Marilyn and Marcia and two grandchildren, Kathleen and Michael.

Margaret made enormous contributions to University Church. Her commitment and vision helped sustain the church in difficult times. Her hope and trust in God led this church to good times. In 1982 Margaret wrote the Christmas letter to the Friends of University Church.

University Church has always followed a new way, searching for new meanings, holding to immutable truths and showing love and compassion more freely now than ever. There is an all-encompassing spirit here. You can feel it in the openness of the concerns of the people; in the care of the old, the disheartened and bereft. You can feel it in our arguments and hilarity, our seriousness and our smiles. You experience this spirit as we sing "The Lord Bless You and Keep You."
... and the Dance goes on!
Although this is the end of the first 100 years of University Church history, it is only the beginning.

The many strands of the history of University Church reveal a rich and diverse tapestry of response to God’s love and commitment to building a community of faith which is both faithful and inclusive of a wide variety of people.

This past has helped to shape and mold us as a congregation. The stories in this book help us understand who we are. The commitment to God, and the deep concern for the human community which is reflected again and again in these pages continues today. There are many challenges which face us as we dance into the future. Continuing to be open to where and how God is calling University Church; nourishing the growth of individuals who can deal with the issues of their lives celebrating the connection between intellect and faith; addressing the pervasive racism, violence and poverty which affect our city and our world, providing an alternative to the increasing fundamentalism operating in our world, and living with hope in an increasing technological world are but a few of the challenges before us. Trusting that God moves among us helping us to be faithful followers of Jesus Christ provides the music for the dance. The rich tapestry that is University Church continues.

Ann Marie Coleman

A. Donald Coleman

Senior Co-Ministers
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