

The University Baptist Church  
1947-1987

The Maturing of a Ministry

By Robert M. Sutton

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*For Marc Taylor  
with the respect  
and affection of the  
Author*      *Bob Sutton*

Seventy-fifth Anniversary

Champaign, Illinois



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## Preface

History has many definitions, not all of them complementary, but all of them at least partially true. One frequently cited is Thomas Carlyle's famous dictum that "history is the elongated shadow of great men." In attempting to write the history of an institution such as a church or a foundation the temptation to follow the "Carlyle formula" is virtually irresistible. Just as our nation's history is frequently organized around presidents and their administrations, so periods of ministerial leadership provide convenient time frames around which church history can be reviewed. The University Baptist Church of Champaign, Illinois, has been led by just eight ministers in its seventy-five years of service; the longest tenure, twenty-two years, was that of the founding minister, Martin S. Bryant; the shortest, one year.

This is an anniversary event and a cause for joy and celebration: the 75th Anniversary of the University Baptist Church! The history of those years divides itself into two relatively equal periods of time. The first thirty-five years represent the founding years, the establishment and growth of the church and the setting of various patterns and precedents which have helped to make it what it is today. As is true in so many areas of our nation's history, World War II marks the great watershed and introduces new factors, new conditions and new opportunities which provide the setting for the events in the life of the Church which bring us up to the present.

The second forty years of University Baptist history are in many respects as surprising and as precedent setting as were the first thirty-five years. The only previous attempt to write the history of the Church was undertaken in connection with the 50th anniversary celebration in 1962. Harriet M. Bryant, widow of the founder and first pastor of the University Baptist Church, agreed to take on that task and accomplished it nobly between 1960 and 1962. The result was the *Fiftieth Anniversary History of the University Baptist Church at the University of Illinois, 1912-1962*; many of you are familiar with the splendid product of her labors. No other person could possibly have brought the experience, the memory, and the dedication to her task that Harriet Bryant did.

My assigned task was to survey and report on the last twenty-five years of University Baptist history—basically those that have elapsed since the 50th anniversary celebration; but to attempt to do that without making an effort to tie the last quarter of a century into the post-World War II years would be at best a disconnected and truncated story, and at worst an exercise in futility. There would be no roots, very little perspective and no real dimensions to the University Baptist story.



For me, the most difficult task involved in attempting to write about a church organization, a fellowship of believers, or any voluntary association is that of being able to capture, to reflect, and to describe those intangible characteristics such as faith, spirit, fellowship and community which are central to the account and which are at the heart of any such movement. I do not feel that I have been entirely successful in this.

In spite of all the apparent preoccupation with “nuts and bolts” and with “brick and mortar”, there is more, *much more*, to the University Baptist story. The danger is that in having to focus so often on property and finances, on buildings and improvements, the real essence and true character of the Church will be obscured. I would hope this would not be true, for this is the story of people: loving, caring, devoted, deeply committed people trying, through the avenue of one church, to demonstrate their love for God and their faith in his Son, Jesus Christ.

Each time we reflect silently and humbly or repeat audibly, “Thy Kingdom come, Thy will be done on earth as it is in heaven,” we reaffirm that faith. If we believe, ultimately and finally, that at the heart of the universe there is good and not evil, right and not wrong, love and not hate, truth and not falsehood and deceitfulness: If we truly believe this, then all of these seemingly mundane actions and activities take on new meaning and give purpose and direction to our deeds—and to our lives.

I believe it was the desire of those who established this fellowship seventy-five years ago, and I believe it is our desire today, to use our talents and our energies to build up faith, to offer hope, and to reach out and share love through whatever opportunities may present themselves.

In order to provide as full and as balanced an account as possible in this brief history, information was sought from a variety of sources: the church records, the expanding role of the Baptist Student Foundation in the affairs of the University Baptist Church, and the changing complexion of the campus, all have been studied extensively. I have benefited from interviews and recollections and reminiscences of individuals who were active participants in the exciting events of the past four decades.

I am indebted to many people. To Pastor Wayne Rogers for his steady support throughout, and for helping me discover (and sometimes uncover) bits and pieces of Uni-Baptist history which I desperately needed. Mary Heaton deserves equal billing with me in putting together this 75th Anniversary souvenir. Not only has she given wise and informed leadership as chairperson of the Committee, but she was responsible for gathering the illustrations, identifying as many of them as possible, and for presenting them in the pleasing fashion in which they are found in the book. Similar thanks go to the other members of the 75th Anniversary Committee: Becky



Henry, Virginia Mosler, Jackie Peterocelli, Cathy Pokin, Doris Rogers, and Paul Stroemer. Another 75th Anniversary Committee, chaired by Trace Nelson, has concerned itself primarily with building renovation.

As is true of almost all of my writing, my greatest debt is to my wife, counselor, and co-laborer of forty-five years, Elizabeth Blair Sutton. It is she with whom I share ideas, and impressions and convictions, much to the advantage, I trust, of the finished product. To all who in one way or another have contributed to this written history I offer my warm thanks and sincere appreciation along with the hope that those who read it will find it interesting, informative, and perhaps even inspiring.

August 15, 1987

Robert M. Sutton

## Chapter I

### Prologue

Of the many impressions which a person might carry away from an initial contact with the University Baptist Church, one would surely be that of a stately, white-columned brick building standing at the corner of Fourth and Daniel Streets in Champaign, Illinois. Built in 1916, this sturdy structure is a fine example of Greek revival architecture at its best.

Inside, as one's acquaintance with the institution deepened, the image would more likely be that of a dedicated body of believers: faculty, staff and community members, encouraging and undergirding a lively and ever changing body of student members—workers as well as worshippers. Unusual, even curious features of the building remain with one long after the student days have faded. The sanctuary is on the second floor, the class rooms (read: study rooms) also on the second floor, with the functional chapel on the third floor; the church offices are on the first floor, along with the Bryant Lounge which doubles as the social center and gathering room for all kinds of activities. Then there is the basement!

There are undoubtedly those who consider the mid and late 1930s as the golden age of the University Baptist Church—and with good cause. These, of course, were the years of the Great Depression, but American society had survived, the University had survived, and the University Baptist Church had not only survived, but had achieved a splendid structural accomplishment.

The church building had been constructed initially without a basement except for that portion under the north end which housed the furnace room. Between 1935 and 1937, in a massive outpouring of love and muscular energy, the members of the church (mostly students) contributing thousands of hours of labor dug out the full basement under the main portion of the building. This is the church's true all-purpose room. It provides Sunday School rooms on Sunday, study rooms the remainder of the week, and space for the traditional (if fourteen years can establish a tradition?) Wednesday night "study break" with its doughnuts and assorted "goodies". It is the locale of the Sunday evening Supper Forum and has been the scene of untold numbers of pot-luck or catered lunches and dinners for the members and friends of the church over the years.

To those who participated in that magnificent basement project of a half century ago, and to those who will take the time to examine the pictorial record which still hangs on the wall beside the basement stairs, this must indeed represent one of the University Baptist Church's finest hours.



Must triumph and tragedy often appear to go hand in hand? Even before the new basement dining room was ready to be dedicated with a gala dinner event in the fall of 1940, the war clouds which had been gathering over Europe for several years erupted in the deadly storm of World War II. The American psyche seemed torn between a passionate desire to avoid entanglement in another of Europe's recurring wars, and the dim awareness that Adolph Hitler's madness threatened not just Europe, but the whole world. This dilemma had not been fully resolved at the time of the surprise attack upon Pearl Harbor, but after December 7, 1941, the previous uncertainty and hesitation on the part of the American people gave way to a swift, determined and unselfish war effort.

Closer to home, the University Baptist family was stunned by the crippling stroke which struck the church's second minister, Paul E. Alden, in January, 1942, only a month after the tragedy of Pearl Harbor. This was a devastating blow and doubly so since it coincided with the sharply declining university student population and the loss of so many young male figures who had stood faithfully in the front ranks of church and campus leaders. For the next few years the student body took on a predominantly feminine complexion, though the presence of Army, Navy, Air Corps and Marine Corps programs, even though their study terms were often of short and uncertain duration, provided a degree of gender balance.

The crisis in the church over the continuing illness of the Reverend Mr. Alden continued; resident members put forth every effort to maintain the program at the corner of 4th and Daniel while giving the pastor amply opportunity for a full recovery, but unfortunately this was not to be. When it became clear that Mr. Alden would not be able to resume the arduous duties as minister of the University Baptist Church, the denomination's Board of Education (in consultation with the Illinois Baptist State Convention) chose the Rev. and Mrs. Paul Offenhiser to carry the work forward. It fell to the Offenhisers to shepherd Baptist work on the campus of the University of Illinois through the difficult and trying days of World War II.

They were warmly and ably supported by a faithful band of adult resident members drawn both from the University and from the wider community. Families such as the Atwoods, Baileys, two Clark families, Deans, Gastons, Hobarts, Ivers, Myers, Ritchers, Smiths, Stanleys, Starrs, Steffys, Wanlesses, Whelans, and Youngs gave a factor of permanency and a degree of continuity to a student ministry which was ever-changing and impermanent at best. Though their names are largely lost in the mists of time, their contribution can never be adequately measured and ought never to be forgotten.



It had been understood from the very earliest days that for the University Baptist Church to prosper—indeed for it to survive—as a worshipping center and training ground for Christian students, a firm, stable and continuing adult resident membership was essential. Each minister-director, in succession, has recognized the fragile nature of the student-resident member mix at U.B.C. and has urged vigilance in maintaining the foundation. Haydn Ambrose caught this vision when he wrote after only one year on the job: “There has been a great deal of improvement in our church school facilities, but our hope is that more improvement will be made. To maintain our present ‘family’ membership and to attract others, our church school, though small, needs to have quality within and without.” Likewise, Sam Binch included this statement in his first annual report as Minister-Director of the University Baptist Church: “Then too I have been warmed by the welcome our family has received here, and impressed with the high caliber and dedication of the lay leadership of this church. Perhaps the sobering thing is that the base of leadership is not larger. The burden of planning and responsibility consistently falls on the same shoulders. If our program is to expand with the growing opportunities ahead, we will need to draw in more faculty and ‘family’ leadership.” This sentiment was echoed by Wayne Rogers early in his ministry with these words: “The need for an expanded local base of continuity and support for the work of University Baptist continues to be a challenge for us all. We will continue to seek ways of reaching more people outside the campus (as well as on the campus) with the fine opportunities for worship, study, fellowship, Christian growth and mission available here.”

The never-ending struggle to meet the needs of the resident members and their families and at the same time to provide the kind of training, guidance and lay leadership which a student ministry requires might be said to represent the constant and continuing crisis in the life of this campus church.



## Chapter II

### The Post - War Years: New Directions

The impact of the post-war years at University Baptist was almost as traumatic as the war years had been—but in quite a different way. The largely feminine character of the campus population was rapidly reversed by a tidal wave of returning G.I.s. The change, however, was much more fundamental than that generated by numbers and gender alone. In the words of Harriet Bryant, an experienced observer of the campus scene, “First a small trickle in the fall of 1945 which so quickly increased to flood proportions that every agency at the campus was overwhelmed. There was one noticeable difference between this and the first World War in that the flood of men at this time brought also a heavy tide of young families. Not less than half of the returning veterans brought wives and small children.”

The greatly increased numbers and the changed character of the campus make-up posed radically new problems for the university-related churches. In addition to the traditional undergraduate students coming directly from high school, there were the veterans (many of them graduate students) whose experiences had matured them far beyond their years. One of the responsibilities willingly assumed by campus churches was that of assisting young families in the establishment of healthy, Christ-centered family relationships. Finally, there was the care and Christian nurture of the children to be considered.

The University Baptist Church responded to these new responsibilities as rapidly as its resources would permit. The transition in leadership from Paul Offenhiser (1943-1946) to G. Avery Lee (1947-1948) was accomplished smoothly thanks to a stirring semester of interim leadership given by former A.B.C. president and retired pastor Joseph Robbins. It was at this time that a nursery and kindergarten first appeared in the church to be followed by a full-fledged graded Sunday School.

One of the most significant and enduring features of the post-war years was the creation of a Young Adult Fellowship consisting of married couples, at least one of whom (in almost every case) was a veteran. This remarkable group was spawned by an adult Sunday School class meeting in the chapel, but it quickly developed a life of its own which found expression in faithful service to the church, Christian nurture to one another, and a well-rounded social life that took into account the special needs of young families.

As a Sunday morning class it survived for years—perhaps as long as it could in good conscience cling to the name “young adult



fellowship". Taught initially by Mabel Hobart, it was carried on subsequently by Dr. Helen Duda and others. Around the University Baptist Church the name of Mabel Hobart ought always to be spoken with sincere reverence and deep appreciation. More will be said concerning this remarkable Christian woman in subsequent chapters.

The imprint left upon this group by Helen and Walter Duda is also fixed and permanent. No two individuals ever gave themselves more fully or more joyously in the encouraging and upbuilding of this spontaneous post-war fellowship than did Helen and Walt. A plaque hanging in the chapel of the University Baptist Church today reads:

To the praise of God, with rejoicing in Jesus Christ, through  
the power of the Holy Spirit, and in recognition of the  
faithful teaching, the loving witness, and the continuing  
service of

Helen Russell Duda

&

Walter Duda

We gratefully dedicate this newly restored and redecorated Room  
The Upstairs Chapel of University Baptist Church.

October, 1982

May all who make use of this room find God's blessing here.

Since the present writer was a part of that company of heroes one might well expect his observations to be biased and his judgments suspect. It is well that emotions do not so readily show on the printed page. Once again he falls back upon the words of Harriet Bryant.

While visiting one summer during those years this writer was deeply impressed by the activities and contribution being made by this group. They were really carrying on the services while the pastor was away on vacation for a month or so and doing it with such profound reverence. There was more than one young man in the group who proved himself entirely capable of stepping into the pulpit, conducting worship and delivering a helpful message. This young adult fellowship, during the summer months, held weekly picnics following the morning worship service, either in some nearby park or in the garden of some faculty member. During the regular school year this group met regularly at 7:30 Sunday evenings for its own discussion meetings and worship, while the student fellowship (the Roger Williams Fellowship as it was called at that time) held a similar meeting at an earlier hour.



It is hard to describe the bond of human and Christian love which binds this diverse group together. In the nearly four decades which have passed since its Champaign-Urbana origins, its membership has scattered across the length and breadth of this great land. Beginning more than thirty years ago, the group committed itself to a "fellowship reunion" every two years, and except for an occasional lapse this pattern has been maintained. Most of the reunions have been held in Champaign-Urbana, but at least two have been held on the attractive A.B.C. assembly grounds of Green Lake, Wisconsin. Last summer (1986) a group met at the Ridgecrest Conference Center, Montreat, North Carolina, and plans are presently going forward for a 1988 reunion in Colorado Springs, Colorado.

Always of an indeterminate number (there are presently thirty-one names, individuals and couples, on the mailing list) the ranks of the once "Young Adult Fellowship" have been thinned as would be true of any human organization by deaths, divorce and the inevitable loss of contact with a few. Its numbers have included scientists, educators, engineers, writers, editors, musicians, bankers, business people, and an equal number of quality home-makers, and, more recently, a growing number of retirees.

An incidental (and perhaps accidental) "spin off" from the Fellowship group was the discovery of considerable latent athletic talent concealed within its ranks. On reflection, this is not at all surprising since the great majority of the young men were veterans, most of them in their twenties and all in the prime of life. Nor was this athletic ability entirely masculine in nature. Spirited volleyball matches (coeducational, of course) were and still are a hallmark of Uni-Bap picnics, as was the exercising of such individual skills as tennis, golf, horse-shoe pitching, archery, etc. But the memorable tales circulate around a really talented University Baptist softball team which for a number of years held its own in a late spring and summer church league made up of a dozen teams, more or less evenly divided between campus and city churches.

There has always been a thread of athletic prowess present in the worshipping membership at U.B.C. The fellowship has been blessed by the presence of varsity athletes from football, basketball, baseball and track, along with a whole host of intramural performers in virtually every recognized sport. Frequently the church has been represented by teams in intramural and co-recreational campus leagues, as have Koinonia and Stratford, sometimes individually, but often in the co-rec leagues, by combining forces. This has produced healthy and spirited competition at the corner of 4th and Daniel. During this anniversary year (1987) one of the church's basketball teams went undefeated in league play, while the other won the tournament playoff thus claiming the championship of an eight member campus church league. It is comforting for the writer to report that U.B.C. has this summer combined with the Southern Baptist Student Union to enter a team in a similar softball league.



A final word on the post-World War II Young Adult Fellowship is in order. Though, as mentioned earlier, its members have scattered far and wide (only the Stanleys and the Suttons remain as current members) a number still maintain emotional and financial ties with the work here. As for the dynamic which holds the group together, it can perhaps best be explained in such simple terms as the Grace of God and their common love for His Son, Jesus Christ. For many, it was a time of finding new faith, or perhaps strengthening faith which may have been strained or weakened by the war, by human problems, or by the new challenges of life incidental to the post-war world. No one who has ever been a part of that group or who has participated in one of the "fellowship reunions" can forget the spirited rendition (high on volume and not bad on harmony, either) of what might almost be called its theme song, "Wonderful, the Matchless Grace of Jesus." Similarly, for this group there is a profound depth of feeling found in that beautiful benediction: "Blest be the tie that binds our hearts in Christian love."



## Chapter III

### The Tangent Years

The Reverend Pierre Tangent, along with his talented wife, Virginia and their children, Ellen Lee and Raymond, arrived in Champaign-Urbana in the late summer of 1948. Pierre had a midwestern background with seminary training at Andover-Newton in Massachusetts. Prior to his call to the University Baptist Church he had been the associate pastor at the Calvary Baptist Church in Washington, D.C. where the noted Clarence Cranford was the senior minister.

The post-war surge of students was at flood tide when the Tangents came to the campus. The wartime enrollment of 7,000 students in 1944 and 9,500 in 1945, expanded to 20,000 in 1946 and over 21,000 in 1947. The living arrangement for the pastor and his family which had been in effect since Mr. & Mrs. Bryant's day still prevailed, with the commodious apartment behind the church (on the first floor) providing living quarters for the minister. In retrospect, it could be said that this never was an ideal arrangement, but the early ministers had accepted it patiently and gracefully as dictated by the limited financial resources of the organization. As the work prospered and the duties of the minister-director multiplied, it became increasingly clear that he and his family must be shielded from the proximity to the "work place". There were times when it must have seemed to the pastor that he was on duty twenty-four hours each day, and, indeed, there were times when this *was* true.

Fortunately, it became possible in 1954, thanks to a loan from the Illinois Baptist State Convention, to purchase a substantial older home in the northwest part of Champaign as a parsonage. Though the arrangement subsequently changed to that of providing the minister-director with an appropriate housing allowance and allowing him to provide his own housing, the purchase of the church's first parsonage was a great step in the right direction. Its most immediate benefit was that of making it possible for the minister-director to remove himself daily from the constant pressures of campus life, but it had collateral advantages as well. For several years the apartment in the church served as a residence for a student couple, who in return for a modest rental fee, provided sexton service for the entire building. At other times it was the home of the seminary intern or the student program associate as the minister-director's assistant was variously called. When the church first called an associate minister for the student work in 1975, the apartment served as the home for the Joe Mathis family, Joe being the first occupant of that position. More recently the apartment has been rented to women students (usually three) as an income producing factor.



A number of fundamental and far-reaching decisions were made during the Tangent years. Several of these, which might almost be called revolutionary in nature, will continue to shape and influence the ministry of the University Baptist Church for as long as it continues to maintain its Christian witness on the U. of I. campus. The three decisions to be discussed here are (1) the matter of professional assistance for the minister; (2) the decision to become involved in providing Christian cooperative living for a carefully selected body of students; and (3) the legal and administrative steps necessary for the creation of the Baptist Student Foundation.

As far back as the ministry of the Rev. Mr. Alden, and perhaps even earlier, it became clear that the pastor needed some professional assistance. Throughout the 1930s, willing volunteers along with some part time help when resources permitted gave occasional relief to the beleaguered minister, but he still continued to be responsible for the pulpit ministry, was his own director of Christian education, supervisor of the student program and shepherd of the flock. As if this were not enough, he was to a very large extent his own secretary, file clerk and record keeper.

Prior to his crippling illness, Mr. Alden had received permission from the Superintendent of the Illinois Baptist State Convention to solicit funds for a full-time worker to share the minister's work load. He had been successful in this quest, and in 1941, Helen Warwick of Wisconsin was added to the staff. Miss Warwick's contributions appear to have been primarily secretarial and her tenure appears to have been short. Nevertheless, her services were most certainly beneficial and her presence laid the groundwork for the pastoral assistant who became an established member of the local staff in the post-World War II years. The tragedy of Mr. Alden's illness and the involvement of the United States in World War II brought this promising program to a temporary halt.

The first person who might really be considered a staff associate was Jean Managan who came to the position with the Reverend G. Avery Lee in 1947 just as the post-war enrollment surge was occurring. Jean, like her chief, was a daughter of the south; a graduate of L.S.U. and attuned to student work, she brought vigor and enthusiasm to the Illinois scene. Over the years this position carried various titles, such as student assistant, program associate, or seminary intern. But whatever the title, the assignment was clear: to assist the minister; to have primary responsibility for student programs and programming; and to help with all other aspects of the church program as time and talents might direct.

Though Pastor Lee stayed but one year, Jean Managan stayed a second year which must have been welcomed by the new pastor, Pierre Tangent, in his orientation year. Jean left to be married in the summer of 1949, and was succeeded by Joan Beard, a graduate



of Kalamazoo College. Joan gave three years of skilled and sensitive leadership to the position of program associate and had much to do with shaping and defining the parameters of the position for those who followed her. She also brought into the University Baptist Church, by marriage to James Bailey, one of the most gifted and unforgettable tenor voices ever heard and enjoyed in the twin cities. Joan Beard Bailey continued to give valuable leadership to church programs long after she had left her professional position. A Champaign University student, Hazel Mears (Offner) gave helpful service, both secretarial and with programming, during these early years.

In many respects the most significant action taken by the Church in the "modern" era would be the decision, made in 1948, to purchase the brick residence hall next door to the church (west) called Stratford House. This structure had served initially as the home of the Alpha Zeta Delta sorority, but when that organization moved to a new location in Urbana in the 1920s, the building at 312 E. Daniel continued to function as an independent residence for women students.

It was Mr. Tangent's dream that the Church might be in a position to sponsor a student residence where young women could exercise their Christian faith through cooperative living. Suddenly circumstances encouraged that dream in a most remarkable way. Mr. Charles Atwood, a member of University Baptist Church and a leading insurance and real estate agent in the community, became aware that Stratford House might be for sale. Hurried conferences involving church leaders, representatives of the Illinois Baptist State Convention, University officials, dedicated alumni and others, resulted in the project's receiving a "green light". Unbelievable as it may sound today, the total purchase price, including furnishings, was \$38,000. Illinois Baptists provided the down payment of \$5,000 and before the year 1949 was over Stratford House was being spoken of as a Baptist house. Of course, the Church honored the contracts of the young women already living there (most of whom were not Baptists) and all were welcome to finish their undergraduate student days as residents of the House. Mrs. Beatrice Harlan agreed to continue as house mother until the Church could develop its own plans for the House.

Though it may not always be apparent in a brief history of this kind, it should be remembered that Stratford House and the student generations who have lived there for almost 40 years have been one of many living strands which combine with others to produce the current history of U.B.C. Though the relationship has been, for the most part, a happy and mutually beneficial one, tensions have arisen from time to time, particularly those which seem inevitably to grow out of any landlord-tenant relationship. These stresses can only be exacerbated by the recurring problems of an aging structure.



Perhaps the happiest, the most fortunate and the most stabilizing factor in setting Stratford House on a straight and true course under Baptist auspices was the choice of Mrs. Ruby Minton as house director in 1952. This kindly lady with her quiet good judgment and her radiant Christian character gave twelve years of devoted service to the young women of Stratford House and to the University Baptist Church.

To add the administration of even a single unit of student housing to the responsibility of the Church at the corner of 4th and Daniel raised new problems of its own. Because the Illinois Baptist State Convention had accepted the responsibility during 1914 and 1915 for raising the funds necessary to construct the present structure, the church had never established its legal right to hold property, and title to the building in Champaign had remained with the State Convention. The purchase of Stratford House brought this issue once again to the fore. It was solved in a very sensible and responsible fashion.

From the very beginning Baptist work on the University of Illinois campus had been a shared responsibility involving the Board of Education and Publication of the American Baptist Convention (then called the Northern Baptist Convention), the Illinois Baptist State Convention and the local University Baptist Church. The national organization originally accepted the responsibility for providing the minister's salary while the State Convention contributed heavily to program costs and building maintenance. As the resident membership of the Church grew during the 1950s and its financial stability became more evident, the Church assumed a growing share of its operational budget.

The decision was made to create a not-for-profit corporation, chartered by the State of Illinois, which would function as a kind of "umbrella" organization having responsibility for all aspects of American Baptist work on the University of Illinois campus. The Baptist Student Foundation was established in 1950, with the late Cleo A. Williams of Casey, Illinois, an alumnus of the Bryant era, providing the legal advice and guidance. There were good precedents for the move. The Methodists had already organized the Wesley Foundation and the McKinley Foundation (Presbyterian) was functioning magnificently only a block away. A number of other religious organizations near the U. of I. campus would subsequently follow this same pattern.

The Baptist Student Foundation reflected the same tri-partite arrangement as described earlier. The Board of Trustees, with an elected president, vice president, secretary, and treasurer, was composed of eighteen members, six designated by the American Baptist Convention, six by the Illinois Baptist State Convention (now known as American Baptist Churches of the Great Rivers Region)



and six elected by the membership of the University Baptist Church. As a duly chartered not-for-profit corporation the B.S.F., as it is generally known, could (and does) hold title to its property, enter into agreements and contracts, and in general supervise all aspects of American Baptist campus work in Champaign-Urbana.

The agreements entered into in 1950 have continued to the present with only slight modification. The Board of Education and Publication of the American Baptist Convention found it necessary, during the 1960s, to curtail its active role in campus ministry and thus withdrew as a participating member of the Baptist Student Foundation. The two remaining entities, U.B.C. and the State Convention, closed ranks, accepted full responsibility for the Christian witness at the corner of 4th and Daniel, and now select nine members each for the Board of the B.S.F.

It would have been most surprising if the initial enthusiasm which accompanied the successful purchase of Stratford House had not generated a similar excitement and interest on the part of some of the young men in the congregation. Even the sobering impact of the "Korean Police Action" in the summer of 1950 (as the new Pacific War was euphemistically called) failed to dampen the enthusiasm of the male students. With such active figures as Jim Pancratz, Hank Busch, and Dale Schuldes leading the way and with Dave Cole and Doug Marti on "loan" from Illidel, an already functioning Christian co-op house on campus, Koinonia got off to a hesitant start during the 1951-52 school year.

The road that Koinonia Christian Cooperative was forced to follow was more difficult than that travelled by Stratford House. In the first place, there was no existing house to focus upon and rally around. For the most part on their own, the initial group of Koinonia members rented a small house in the 800 block of South Sixth Street on land now occupied by the University's Psychology Building. Here the noble experiment began. A second difficulty was that there were simply no funds available for the purchase of a second house. The purchase of Stratford House had exhausted the State Convention's funds earmarked for the University Church and had also taxed the ability of the local congregation to shoulder an additional burden. There was also a certain amount of skepticism present in the church family over the ability of a group of young men to manage a house completely and in the process adjust themselves to the discipline necessary to cooperative living. Nevertheless, the men persisted, found a more commodious house at 409 E. Daniel to rent, and on April 28, 1952, the Baptist Student Foundation agreed to approve (and co-sign) the lease arrangement entered into by the students. This may well be considered Koinonia's official starting point. More than three decades of successful operation form a tribute both to the wisdom of the B.S.F. action and to the



dedication and co-operation of many fine Christian young men.

Pastor Pierre Tangent informed the Board of Deacons in the fall of 1955 that he would be leaving at the end of the year to accept the pastorate of the Goodyear Heights Baptist Church, Akron, Ohio.

The University Baptist Church had grown and prospered under Pierre's leadership. By the end of the Tangent era the worshipping community at the corner of 4th and Daniel had become a free-standing Baptist church in fact as well as in name. Its sources of strength, in addition to Koinonia and Stratford House, were an active and well-rounded student program, a modest sized but strongly committed resident membership, a tradition of tithing among both resident and student members, and an innovative and vigorous children's and youth work.



## Chapter IV

### Stability, Steadiness and Consolidation: The Ambrose Years

The decade that followed the departure of the Tangent family from Champaign-Urbana was a time of steadiness and consolidation at University Baptist Church. It was almost as if the stability of the Eisenhower years reflected itself in the optimistic reactions of American society. A modest annual growth in the nation's gross national product and a low inflation rate, so much sought after in our own day, contributed to a feeling of confidence and security. These years included the pastorate of W. Haydn Ambrose and carried over into those of his successor, The Reverend Samuel Reese Binch.

The Ambrose family came in the summer of 1956 from Mankato, Minnesota, where Haydn had been pastor of the First Baptist Church. The family included, in addition to the minister-director, wife Jane and pre-school age daughters, Diana and Nancy. Haydn was alert and attuned to the special needs of a student community, the Mankato church having made an effort to minister to the students of Mankato State College (now University). The family occupied the parsonage at 405 N. McKinley and soon made it a center of student activity as well as of family life.

Soon after his coming Pastor Ambrose challenged the church on five salient fronts, calling for a renewed effort along these lines: (1) the need to clarify and work out the details of the Church's (Foundation's) property situation; (2) the need to support and stabilize the budget, both from within the church and from outside sources; (3) the need to stress evangelism on a year round basis; (4) the need to reassess the Church's place in the campus community and in that connection to stress the important ministry to faculty and community families which may have been neglected, and (5) to continue to give our students training for lay leadership in the local church, acquaint them with the workings of the American Baptist Convention, and encourage them to explore opportunities for service in the ecumenical movement. A very large order, but one entered into wholeheartedly by the membership—students and residents alike.

One statement from Mr. Ambrose's first annual report is most revealing, and speaks to the new energetic spirit which his presence breathed into the entire membership. "One of the great joys of the past year has been a series of 'one night stands' that have taken me to over thirty different churches throughout our state, where I have preached, spoken at youth banquets, addressed youth groups and made contacts with pastors and parents in behalf of our work here at Uni-Baptist."



The organizational structure that had developed at the Church in the post-World War II years continued in effect until the reorganization of the 1970s. The Baptist Student Foundation which concerned itself primarily with finances and property matters was, nevertheless, alert to the programmatic activities and needs of the Church. Within the Church itself the traditional boards and committees were to be found. Basic responsibility for the ministry and for the spiritual life of the membership, both resident and student, rested with the Board of Deacons. One of the noteworthy features of the U.B.C. constitution is the requirement that the students be represented on all of the Church boards. The tradition has long been followed of having an equal number of students and residents present on such boards. A similar arrangement prevailed with respect to the Board of Trustees and the Board of Christian Education. The Board of Trustees of the Church had been designated as the "Building and Grounds Committee" of the Baptist Student Foundation, and continued to function effectively in that capacity for many years.

Without a doubt the most active organization (and probably the most significant) in the hierarchy of boards and committees was the Baptist Student Fellowship operating under a Student Council of some ten or twelve members. The program associate (often a seminary intern) gave primary leadership to this organization, and the dedicated students in the course of a given year would sponsor activities as diverse as (1) attendance at a national conference of the Baptist student Movement at Green Lake, Wisconsin; (2) a visitation effort on campus to reach unchurched and non-Christian students; (3) eight duffle bags of clothes collected in response to a Church World Service appeal for "Klothes for Korea"; (4) an Inter-Foundational Christian Emphasis Weekend on the U. of I. campus with Dr. Nels Ferre of Vanderbilt University as speaker; and (5) coffee hours before the church service on Sundays and again on Wednesday afternoons. All of this, of course, in addition to the regular Sunday evening Supper Club program and the numerous scheduled (and unscheduled!) social activities. Clarence (Bud) Beatty, President of the Student Council during 1954-55, concluded his report with these words: "There is a tremendous challenge for those who will be here next year. Some areas of service have hardly been scratched. May our successors be inspired to serve the Lord faithfully and well, and may He bless the fellowship in the coming year."

The organizational structure of the University Baptist Church was filled out by an Executive Committee, the Sadie Robbins Society (Women's Missionary Society) and the Usher's Committee.

The academic year, 1957-58, was an especially significant one in the life of Uni-Baptist. The Church's *Alumni News* reported, "over a thousand Baptist students registered, a full sanctuary, an excellent choir, multitudenous activities—these details have become



the expected thing at University Baptist." The professional staff that year included, in addition to Minister-Director Ambrose, Program Associate Esther Kennedy (first semester) and Alfred E. Brough (second semester). The choir was under the direction of Charles Theodore Lynch and the organist was Betty Cushman.

The auxiliary services were also functioning well. Stratford House continued on an even keel, with Ruby Minton maintaining her loving and effective role as house mother. The morale of the young men living in Koinonia was considerably improved following the purchase of the property at 409 E. Daniel Street, Champaign, Illinois, in 1957. This large frame house, less than a block from the Church, had been occupied by Christian students for several years under the sponsorship of the Baptist Student Foundation which annually co-signed the lease agreement with the house officers. The Foundation was able, during the spring and summer of 1957, to raise a down payment sufficient to make it possible to purchase the property outright. The action of the Board of Trustees (May 13, 1957) reads as follows: "In order to further the total Christian ministry of the Baptist Student Foundation at the University of Illinois, we authorize the Board of Trustees to purchase the Koinonia Men's Residence House at 409 E. Daniel Street for \$35,000.00 in accordance with the legal description which appears on the proposed contract for purchase." Thus it was that Koinonia Christian Cooperative, as it is officially known, came under the legal property shield of the Baptist Student Foundation and became a full partner in the work of the University Baptist Church.

At about the same time another long standing and time consuming effort involving the Foundation's property situation was brought to a successful conclusion. It will be remembered that one of the major reasons for the creation of the Baptist Student Foundation in 1950, was to enable it to hold title to its component properties. Though there seems to have been general agreement from the outset that this was a desirable goal, it proved to be much harder to accomplish than was originally anticipated. Each of the participating agencies, the Church, the Illinois Baptist State Convention and the National Board of Education and Publication had contributed over the years to Baptist work on the campus, and each wanted its work acknowledged and its interest safeguarded. Finally, at a meeting of the Foundation Board of Directors on May 13, 1957, the conveying of the several interests from the Illinois Baptist State Convention, the American Baptist Convention and the University Baptist Church to the Baptist Student Foundation at the University of Illinois was fully accomplished.

As the decade of the 1950s gave way to the "sixties" no one could possibly have anticipated the changes which would shortly occur on college campuses everywhere. "Change" is much too soft a word; it was a revolution on college campuses as the "Free Speech"



movement, rock music, dress and hair styles, drug abuse and relaxed sexual mores, civil rights marches, and anti-war protests all contributed to what is now referred to as the "counter culture".



## Chapter V

### The Golden Anniversary and Beyond

The "golden anniversary" year (1962) opened on a high and happy note. American Baptists nationwide were just completing a most successful C.H.E.C. drive: Christian Higher Education Challenge, and the University Baptist Church was one of the beneficiaries of that financial campaign. Carried on between 1959 and 1962, the C.H.E.C. program undertook to raise \$7,500,000 to support, strengthen and extend Christian higher education in this country and abroad.

The work at the campus of the University of Illinois was allotted \$34,000 as its share of the C.H.E.C. money, and plans were developed during 1958-59 to apply those funds toward sanctuary renovation, the improvement of the Christian Education facilities, and needed repairs in the student houses. Thus it was possible to bring about the first major improvements in the church sanctuary since the building was constructed in 1916. The creation of a new chancel was coordinated with the installation of a fine Reuter pipe organ given by Mabel Hobart in memory of her husband, Clyde, their only son, Kent, who died suddenly during his last year of study at the Harvard Medical School, and her parents. The Hobart Memorial Organ, dedicated to the glory of God and employed for the inspiration, the joy, and the delight of His worshipping creatures, continues, under talented organists, to perform in the manner for which it was designed. Other memorial gifts, such as the pulpit furnishings, the lecturn Bible and Bible holder, the candlesticks and vases, and the choir chairs, contributed to the beauty and symbolism of the new chancel.

As plans for the 50th anniversary celebration began to take shape, the Church's annual report of 1961-62 revealed an active body of believers vigorously going about the work of their Lord and Saviour. Wrote Minister-Director Ambrose: "Our *educational* program cannot be divided from our *evangelistic* thrust. We have tried to fulfill our five-fold Baptist Jubilee Advance program in the following ways. (1) A preaching mission—fulfilled through several individual days with guest leaders, and climaxed by Dr. Alvin Porteous' weekend on 'The Problem of Authority'. (2) Church-directed visitation—the married couples have been most faithful at this point, and their attendance and interest are the tangible results. (3) Church in the world witness—study groups within the academic disciplines of science, fine arts, and business. (4) Witness through the arts—a study group and several additions to our art print collection. (5) Church in the home—through the Married Couples Fellowship we have experimented with several unusual programs and creative worship experiences within the context of the home experience. We



want to continue these efforts and also move ahead into the B.J.A. --1962-63 emphasis, 'Christ Confronts the Community'."

The focus of the 50th anniversary celebration became a capital funds drive planned in 1960 and 1961 and announced in 1962. Described as "post-C.H.E.C. financing", the campaign was to be launched in connection with the actual anniversary event. The two segments of the rationale behind the fund drive were (1) the need to complete the renovations and improvements begun with C.H.E.C. monies; and (2) the clear indication that a new location would soon be needed for Koinonia House. The University had announced its intention to build a residence hall for graduate students on the block bounded by Fourth and Fifth Streets, and by Chalmers and Daniel Streets. The Koinonia property at 409 E. Daniel fell within this area, and a relocation of this important Baptist activity would soon become imperative.

The Fiftieth Anniversary Convocation Banquet was scheduled for October 13, 1962, in connection with Homecoming that fall. Howard L. Wakeland, a professor in the Department of Agricultural Engineering and Assistant Dean of the College of Engineering acted as Master of Ceremonies. Wakeland, a member of the Foundation Board, was a second generation participant in University Baptist affairs. The invocation was given by the Rev. Donald Duncan, Chairman of the Baptist Student Foundation Board, and greetings were brought by Attorney William Lawrence of Bloomington, Board Secretary. Duncan, as pastor of the First Baptist Church of Champaign, gave years of dedicated leadership to the Foundation Board and Lawrence had been active as a student during the previous decade.

Alumni Achievement Awards were presented by the Minister-Director, W. Haydn Ambrose. The Church Award went to the Rev. Alvin T. Fishman, a 1916 alumnus of the University of Illinois and a member of the University Baptist Church during its very early years. Fishman had been an educational missionary to India for more than 40 years when he retired and returned to live in the United States. The Education Award went to Dr. Lloyd Short, Head of the Department of Political Science at the University of Minnesota, and the Industry Award to Dr. Fred W. Banes, Associate Director of Research for Standard Oil of New Jersey. Dr. Short had been a member of the General Council of the American Baptist Convention and a past president of the Minnesota Baptist Convention, while Dr. Banes was honored for his ability to combine industrial leadership with national church involvement.

A special award was presented to Mrs. Harriet M. Bryant, cited as co-founder of the Church, councilor and friend of generations of University students. She was the widow of the founder and first pastor of the Church, Martin Bryant, who served from 1912 to



1934. Reference has previously been made to Mrs. Bryant's warmly personal and informative treatise covering the first fifty years of U.B.C. history. Her *Fiftieth Anniversary History of the University Baptist Church at the University of Illinois, 1912-1962* is indispensable reading for anyone eager to become acquainted with the Church's early years.

The main address of the evening was given by the Rev. George L. Earnshaw, Jr., Midwestern Regional Director of the Division of Christian Higher Education, American Baptist Convention, after which the Minister-Director described the capital funds drive into which the Foundation was entering, and invited the church members, friends and alumni present, nearly 250 of them, to respond to the challenge of the future in gratitude for the past.

Altogether, the 50th anniversary celebration had proved to be a highly satisfactory event, stimulating and rewarding for those present, and a source of satisfaction even to those who were limited to reading about it. But probably no one realized that the pastor who had led the Church for the past six years, who had been instrumental in developing the building and renovation plans, and who had spearheaded the arrangements for the capital funds drive was about to be called to an even larger responsibility. In November, much to the surprise and disappointment of the Church membership, Haydn Ambrose resigned to become a Regional Director in the Department of Campus Christian Life of the Denomination. There is no question that Haydn's leadership talents and managerial skills recommended him for such a position, but the vacancy at University Baptist could scarcely have come at a worse time.

After an auspicious beginning, the fund drive sputtered and limped on to an unsatisfactory conclusion. It would not be fair to describe the capital campaign as a failure, since a major share of the sum sought was realized, but in other respects the results were disappointing. The genuine enthusiasm that had marked the planning and the inauguration of the campaign was not present at the conclusion.

Part of this may be explained in terms of the decision reached in connection with the proposed new Koinonia House. The University did go forward with plans for a graduate residence hall in the neighborhood, and because the power of "eminent domain" was available to it, there was no question but that the Foundation would be forced to sell its Koinonia property to the University. The sale was consummated in 1963 at a figure of \$38,000. The price was generally satisfactory to the B.S.F., and was made even more agreeable when the University was willing to allow the Koinonia young men to occupy the property for two additional academic years (1963-64; 1964-65) rent free, subject to the Foundation's paying the taxes and insurance, and maintaining the premises in a safe and prudent manner.



The Foundation Board vacillated for some time on the issue of Koinonia House construction, and finally, when a decision had to be reached in the spring of 1965, voted to purchase the property at 402 E. Daniel Street rather than build a new house. With building costs rising and with some uncertainty being expressed over the state of the nation's economy, the Foundation Board hesitated to incur the additional debt that would have been necessary to construct a new house.

The building purchased for \$60,000, then called Avalon House, is situated directly across Fourth Street, east of the Church. The new Koinonia, built originally as a private residence, though far from ideal as a home for twenty-eight young men, has benefitted mightily over the years from the strenuous exertions and the fond care of generations of dedicated residents. These efforts supported with substantial repair and renovation funds from the Baptist Student Foundation and from many donors have produced a living environment far different from the one acquired twenty-two years ago.

One of the permanent benefits of the capital funds drive of 1962-63 was the ability of the B.S.F. to purchase two adjoining properties on Daniel Street immediately west of Stratford House. These properties known as the Ferguson House (308 E. Daniel) and the Patterson House (310 E. Daniel) were intended originally to be the site of the new Koinonia House. When those plans miscarried the lots were cleared and they now serve as rented parking space in a high density neighborhood. These lots represent one of the choice building sites in the near-campus neighborhood, and the Baptist Student Foundation has yet to discover their true potential.



## CHAPTER VI

### Transitions

Even the sketchiest history of the University Baptist Church would not be complete without some effort to describe the role and functioning of the pastor's assistant—by whatever name described. Beginning with Jean Managan in 1947, the fifteen young men and women who have held this position have come from a variety of backgrounds and have brought a whole range of skills and interests to the campus work in Urbana-Champaign.

Time and space do not permit an individual description of these talented young people, and it would be hard to prepare a job description which would embrace them all. An early description included these duties: to assist the minister; to have primary responsibility for student programs and programming; to work closely with the student council; and to help with all other aspects of the Church program as time and talents might direct. Not a small order by any standard.

Not surprisingly there were specific times in the life of the Church when the position of program associate took on a special meaning with greatly expanded responsibilities. These were the short periods of time (never as much as a year but often a matter of six months or more) when the University Church was without a pastor. On those rare occasions the program associate was called upon to function rather much as the acting minister with duties and compensation commensurate with the task.

Such a situation prevailed during the winter and spring of 1962-63, following the resignation of Minister-Director W. Haydn Ambrose. Richard L. Corliss, a doctoral student in philosophy at the University and an ordained minister with a seminary background, was named Associate Director in the fall of 1959. In his first report to the Church, Corliss expressed his conviction that the function of the Student Program was to carry on the ministry of the Church in a new way that was particularly adapted to the needs and interests of students. Most program associates would have been comfortable with such a statement. Corliss had the advantage of having been in his position for three and one-half years when the Ambrose departure occurred. With the encouragement of the Board of Deacons and working in conjunction with them, he made plans for the worship services, preached occasionally, arranged for guest ministers, attended all (or as many as was humanly possible) of the many board and committee meetings of the Church, supervised the student program as well as the Christian Education work, and in general, as the above recitation will attest, served as the minister of the University Baptist Church.



In fact, Dick signed the 1962-63 annual report as "acting director" as he had every right to do. Introducing that report, he had written: "Without the presence of a permanent Minister-Director, it would have been very easy and quite natural for everyone to take a kind of 'let's have a holiday' attitude toward the work of University Baptist Church. I have been impressed by how often just the opposite has been the case." He went ahead to describe thirteen aspects of the work of the Church including the worship services and other internal programs, the board and committee meetings and the general business involvements.

Corliss also called attention to the most scathing Board of Trustees report this writer has ever seen in a church document, in which Chairman Larry Merson introduced the subject by writing: "The scandalous state of repair of the Foundation building is evident to anyone who comes within half a block, and yet no one seems to notice." Warming to his task, Larry said, "The abysmal condition of our church building is, in my opinion, the greatest hindrance to God's work in this place." Given a chairman with that kind of courage, it is no wonder that Mr. Merson, a doctoral student in Chemistry, could conclude his report with these words: "It has been an inspiration to me to see some of the Trustees tackle this challenge and expend considerable effort to make improvements. If the new Board and church members will follow their example, I am sure that God will help us." It is encouraging to report that every one of the nine specifics mentioned by the chairman as needing attention have been dealt with over the ensuing years--and some of them more than once.

One final event occurring in the late winter of 1962-63 illustrates the unexpected trials to which churches as property owners are occasionally subjected. A frozen water pipe in the unoccupied parsonage during a very cold snap was not detected until the weather had moderated, by which time incredible chaos and very substantial damage to the property had occurred. Though many hearts and hands shared in the reconstruction of the parsonage, (the damage was estimated at \$2400) much of the leadership and decision-making fell on the already over-burdened shoulders of the acting director.

As a footnote to the above events, the Church Report for 1963-64 carries the laconic statement, "The North McKinley parsonage was sold in August for \$21,000". This was possible because the decision had already been made at the request of the incoming Minister-Director, Samuel R. Binch, that he be given a housing allowance, in lieu of the parsonage, and thus be permitted to provide his own housing.

Having described at some length the exceptional services of the Rev. Richard Corliss and his family during the hiatus between the Ambrose and Binch ministries, it seems appropriate to mention two other individuals who performed with similar distinction under



quite similar circumstances. Esther Kennedy came to the B.S.F. as Associate Director in 1954, after several years' experience with student work in the A.B.C. fellowship. One of the evident weaknesses in the associate director (read: program associate) position at the University Church over the years was the relatively short tenure of each of its occupants. The average stay was just over two years and only two of those who held the position were there for more than three years. Esther Kennedy was one of these, and it was the Church's good fortune that she was in the Associate position when the Tangent family departed in January, 1956. During the second semester of 1955-56, Esther functioned in a similar fashion and performed many of the same duties as did Dick Corliss six years later.

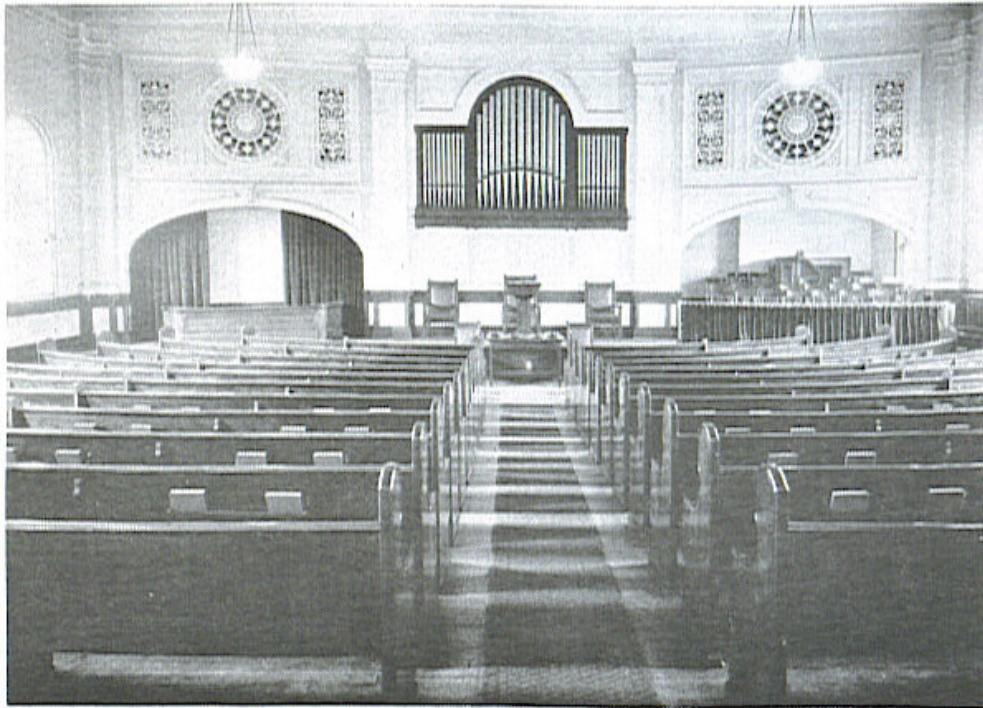
The Executive Committee report of the University Baptist Church for 1955-56 concludes with these words:

In recent months the duties and responsibilities of various individual members of the official Church family have increased sharply due to the absence of a pastor. This is especially true in the area of routine matters as well as of decision-demanding details, all of which require time and attention. This report should not end without an expression of thanks and appreciation to Esther Kennedy, Associate Director, who has borne the brunt of this increased load of responsibility, and to those numerous members of the church family who, likewise, have given cheerfully and unselfishly of their time in sharing the load.

Much later, Timothy Dewald, a B.D. student at Andover-Newton Seminary, performed a similar service during the break between the Binch and Rogers ministries. Tim had been appointed program associate for 1972-73, and when in the fall of 1973, Mr. Binch announced his intention to leave at the end of the school year, Tim generously and willingly agreed to postpone his seminary graduation for a year and to remain with the Church during 1973-74. As had been true in the earlier instances this proved to be of inestimable value to the Church and Foundation during a difficult transition.

The one change of great consequence in the overall nature of the program associate position had come early in Sam Binch's ministry. The Foundation Board had approved his recommendation that the minister-director be authorized to search for a seminary student ("middler") willing to interrupt his B.D. studies in order to spend a year (or two) in the "real world", i.e., the student program of the U.B.C. This program which was in effect for a decade brought a succession of remarkable individuals into the life of the Church and Foundation. It's greatest strength lay in the rich diversity of the individuals represented, the enthusiasm of youth and the variety of gifts which they possessed, and the wide range of





Church sanctuary before 1960's



Sanctuary following renovation in the 1960's





Informal gathering while Pierre Tangent was pastor. He and Mrs. Tangent are on the far right.



UBC group in lounge while Haydn Ambrose was pastor. Mr. Ambrose is seated second from the right.





Chancel Dedication, 1962.  
Ralph Montgomery, Walter Cutchin, Richard Corliss  
(Associate Minister), W. Haydn Ambrose (Minister),  
Harold Wanless

Pastor Ambrose  
looking at  
new organ.



Betty Cutchin  
is honored for  
being treasurer  
of BSF Board  
for six years  
(May, 1960).



Sam Binch,  
Minister,  
1963-74



Student Council, 1963-1964.  
Sam Binch, minister, center of top row.



Mabel Hobart, seated, with James Clark, Robert Sutton, and the Reverend Donald Duncan, president of the BSF Board, planning the 50th Anniversary Fund Drive



Students with pastor, Sam Binch, and local TV manager, Paul Davis

Women's Society Pie Party for Students





Wayne Rogers,  
pastor, 1974-  
present

Below: Rogers  
family shortly after  
arrival in Champaign,  
November, 1974

Front: Gary, Jeff,  
Brad  
Back: Doris,  
Christa, Wayne







Joe Mathis, Associate Minister, 1975 to 1983,  
(on far right), with discussion group in lounge.



Mathis family: Lynne, Laura, Joe, Lee



Barbara Thrash,  
Intern and  
Stratford House  
Director, 1983-84



Chris and Carolyn  
Grapentine. Chris  
was Associate  
Pastor, 1983-1986,  
and Choir Director,  
1985-86

Marty Maddox,  
Interim Associate  
Pastor  
Second semester,  
1986



Lowell Donnelly,  
Christian Education,  
1985-86, and  
Sutton Place  
Director, 1984-86





Rick Gibbons assumed duties as Associate Pastor in August, 1986.  
Glenn Leach, Minister of Christian Higher Education; Wayne Rogers, Pastor, UBC; Rick Gibbons



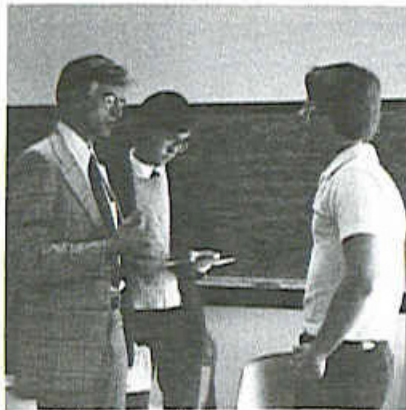
Rick and Beverly Gibbons with children,  
Mark and Rebecca





Discussing

Listening



Learning

Sharing







Merging of Families Ceremony, April, 1982.  
Dr. and Mrs. Robert Sutton; Dr. and Mrs. Vernon  
Burton; Pastor Wayne Rogers; Joanna, Morgan,  
and Maya Burton



Dedication of baby Lisa Lopez, December, 1986.  
Pastor Rogers, Elba Ramirez (Grandmother),  
Sandra Lopez (holding Lisa), Richard Lopez,  
Richard Hopkins (in background)





Volie Pyles and son John restoring the church pillars, summer of 1984



UBC Member, Kyle Fortney, cleans up before subflooring, Habitat for Humanity (Americus, Georgia), 1983



Paul Offenhiser, pastor from 1943-46, visits Uni-Baptist



David and Helen Maidment (above)  
Gary and Ann Schmidt (below)  
Stratford Resident Advisors





Lois and Dave Gardner

Skit at Family Potluck



Albert and Mildred Stanley, longtime church members



Ice cream social at the Rogers'





CHURCH SCHOOL

VACATION  
CHURCH SCHOOL

AND  
OTHER



CHILDREN'S

ACTIVITIES







Honoring Doris and Wayne Rogers on their 25th Wedding Anniversary



Albert Stanley cutting cake at coffee hour honoring his 89th birthday



Bill Ogg, Bill Lawless, and Luke Purdy visiting at Family Potluck



Jane Camp congratulating Sherdie Jones at coffee hour honoring his 89th birthday





Below left:  
Pastor  
Wayne Rogers

Below right:  
former pastor  
Sam Binch and  
his wife Betty.  
Rev. Binch was  
speaker at  
Anniversary  
Service,  
April 26, 1987.



Left:  
Howard Wakeland,  
BSF trustee,  
and his wife Joyce;  
Bob Sutton, UBC  
member since  
1946



Dorothy  
(Church  
Clerk)  
and  
Jim  
Cassells  
(Deacon)



Jan Sabey,  
International  
Ministry  
Director,  
Chairman of  
Board of  
Deacons

At Anniversary  
Luncheon  
Sherdie Jones  
was honored  
for service to  
his community.  
His wife,  
Bernice, is  
BSF Board  
Member.



Cathy Pokin  
and  
Rebecca Henry,  
Anniversary  
Committee  
Members





Anniversary  
Chairman,  
Mary Heaton,  
presenting certifi-  
cate to Mary  
Powell Dean for  
being member  
present from  
earliest class—  
1929

Ruth Thomas  
Weinard, Class  
of 1932,  
reminiscing at  
the luncheon



Joan Beard  
Bailey,  
affiliated with  
UBC from 1949 to  
1959, and Program  
Associate from  
1949-52

Mark Gibbons,  
age 8, with certifi-  
cate for being  
youngest church  
member at  
Anniversary  
Luncheon





Betty and Bob Sutton were honored on Sunday, May 4, 1986, for their long service to the BSF housing ministry when a graduate residence was dedicated as Sutton Place.



Dave Hubbard, BSF representative to the Housing Ministry Committee, displays new sign for Sutton Place



In living room of Sutton Place:  
Bob Sutton,  
Betty Sutton,  
Cathy Curtis,  
John Curtis  
(chairman of the Housing Ministry Committee) and the Curtis children







Above: Koinonia House from 1953 to 1965

Right: Koinonia House from 1965 to present



Above: Stratford House, 1949 to present; University Baptist Church; Koinonia House

Right: Koinonia skit at 1985 Koinonia-Stratford Retreat, a semi-annual event started in 1975







Members of Stratford House, 1960-61.  
Beloved housemother, Ruby Minton, center of Row 2



Members of Stratford House, 1984-85





**Koinonia members, 1969-70**



**Koinonia members, 1981-82**



Right:  
Section  
of choir,  
1962



Below:  
"Hallelu-  
jah Chorus"  
December  
10, 1983,  
Nolan Long,  
Director





theological opinions which they brought with them. Perhaps the program's greatest weakness was in the short tenure and the inevitable lack of continuity inherent in it. Equally confusing were the sometimes rapidly changing theological viewpoints represented.

One of the continuing and permanent influences on the University Baptist Church and its constituency is so obvious as to sometimes go almost unnoticed. The presence of the church within the shadow of a great, world class university produces both opportunities and tensions often very subtle in nature. The secular university with its commitment to learning and its primary emphasis upon research seems at times to stand almost in opposition to the church with its commitment to truth, and its primary emphasis upon exploring the mysteries of God through faith in Jesus Christ. It appears that Daniel Huntwork, Seminary Intern in 1967-68, had had this in mind when he wrote: "The University Baptist Church has many important ministries. Among these is the maintaining in this modern academic community of a responsible Christian witness which is necessary for growth of the faith we bring from home to college: a faith which is often unable to stand new pressures and ideas without painful development."

In saying his "goodbye" to the Church, Mr. Huntwork added this final word: "Another frequently expressed need which U.B.C. must continue to meet is the need for a true fellowship, a supporting group [of resident members], a welcome to students which expresses true personal concern. We have felt this warmth here, and hope that no one who comes seeking will fail to find it."

Pastor Binch later added his own conviction when he wrote: "I believe the campus ministry to be *the* mission field of the Church. This is where the loyalties and values and faith of a lifetime are made or broken. . . . The college student may be more critical of the church and its ministry, more eager to question the faith the church seeks to share, but at the same time he is honest and open. No other kind of ministry offers the exciting possibilities that the campus ministry does."

Truly, this has been the challenge to which University Baptist Church has attempted to address itself for seventy-five years, and this will continue, under God, to be the challenge of the future.



## Chapter VII

### Years both Tranquil and Turbulent The Binch Era, 1963-1974

The Rev. Samuel Reese Binch, his wife, Betty, and their three children, Barbara, Samuel R., Jr., (better known as Skip) and Brian came to the University community in the late summer of 1963 from New Haven, Connecticut, where Sam had been the pastor of the First Baptist Church. The pulpit committee of U.B.C. which recommended Mr. Binch was under the chairmanship of Dr. Glenn Fisher and included an appropriate representation of student and resident members.

Sam, Canadian born and a graduate of William Jewell College and Yale University, brought dynamic leadership, a strong pulpit ministry and remarkable business acumen to the work of the University Baptist Church and Baptist Student Foundation. It fell to his lot to shepherd the Church through the difficult and disruptive days of the 1960s and early 70s, and the success of this mission is a testimony both to God's faithfulness and to the unswerving support of the resident membership and a loyal majority of the student members.

Sam had been in the University Church just three months when the assassination of President John Fitzgerald Kennedy occurred. There is really no way of measuring the shattering blow to the American psyche which this tragic event represented anymore than it is possible to gauge its impact upon the revolt of the younger generation which dominated the last half of the decade. The intricacies of the amorphous phenomenon which we have come to call the "counter-culture" (or simply the "movement") took many shapes and forms. Some Christian students, caught up in the excitement and the excesses of the "movement", were determined to bring in the Kingdom of God by force, if necessary. Campus ministers sometimes saw themselves as Old Testament prophets calling a nation to repentance. There were times when it seemed as if personal or inward religion (the saving of the individual soul) was largely irrelevant to the larger task of saving a nation's soul.

Running along side of the constant challenges to authority and the frequent repudiations of middle class values was the most fundamental protest of all: the antagonism toward, the resentment over, and the rejection of the Vietnam War. Always present just below the surface, the anti-war protest movement occasionally broke out in violent campus demonstrations—as for example following the Cambodian incursion in 1970. Similar massive upheavals both on campuses and in urban centers followed the assassinations of Martin Luther King in April, 1968 and of Senator Robert Kennedy, a candidate for the presidency, in June.



Nevertheless, the Binch years were years of memorable achievement. Looking back on the active and sometimes violent times of the "60s", the Minister-Director could write:

In our ministry here we have tried to maintain a clear evangelical witness through the whole period, insisting on the importance of the redemption of the individual while at the same time encouraging believers to be responsibly involved in the world. We conduct Sunday morning worship with preaching, several Bible study groups and prayer meetings, but we also recruit students for the tutoring program at the Washington School in Urbana and encourage others to give their time and talents in the Frances Nelson Health Center in Champaign's North End. We have tried to maintain a tie between what we say and what we do. If anything, we need to enlarge our service projects.

Internally, these years were characterized by a steady improvement in the Foundation's physical plant. Renovations and improvements were constantly being made to Koinonia and Stratford Houses, but the truly significant work was in the church building itself. The sanctuary renovation begun with C.H.E.C. funds was brought to a satisfactory completion in 1964. The chancel area had been modernized in 1959-60, and it remained for the rest of the sanctuary to be brought into harmony with the renovated area. This was accomplished with the professional guidance of architect Victor Isaksen and through "a generous gift of one of the members of our church family" (to quote the 1964-65 report).

The major improvements were as follows: the old carpeting was removed and the floor sanded and sealed; wainscoting enclosed the radiators in the sanctuary and matching wood valences covered the tops of the windows; the front and sides of the balcony were refaced with matching wood and a new railing added. In a remarkably successful venture the old pews were removed, stripped and streamlined and refinished in a light decor to match the modern chancel. New oak doors to the sanctuary and a folding partition in the rear completed the renovation. Except for new carpeting and periodic painting, the sanctuary looks much today as it did following the work in 1964.

This successful undertaking was followed the very next year (1965) by extensive remodeling on the church building's lower level. Here a new entrance area, rearranged offices and a tastefully redecorated Bryant Lounge were ready to welcome the annual influx of students in the fall of 1965.

The Church and Foundation experienced something of a low point in its cooperative housing ministry in the mid-sixties. It has already been said that these were troubled times, and it would have



been most surprising if the repercussions were not felt even in Christian houses. Stratford's disaffection may have been related in part to the rapid turn-over of house directors following the decision of Ruby Minton to retire after twelve highly successful years in the position. So far as Koinonia is concerned, it seems largely to have been a loss of direction and intensity which had characterized the House's early years. There was no misunderstanding the clear-cut Christian motivation which had brought the House into being in the first place. "In faith we join to give ourselves and our energies more effectively to Jesus Christ. . . We pray that Koinonia shall ever be fruitful servants unto Him. A second purpose of Koinonia is to function cooperatively and thus embody our Christian fellowship in the work together of the House." A careful review at that time turned up certain defects in the interview and selection process, but also suggested that there may actually have been a dearth of Christian young men willing to accept the discipline inherent in cooperative living. One of the perplexing questions of the time (and it remains a serious issue to this day) is the nature of the obligation owed to the University Baptist Church and Foundation by Christian house members who are not of Baptist persuasion. The issue is only intensified by the fact that American Baptist-related students have always been in a minority in the Houses.

When similar complications arose in the next decade, the Baptist Student Foundation seriously considered withdrawing from the housing ministry entirely. Only the intervention of a small group of U.B.C. Church members devoted to the principle of cooperative Christian living working in harmony with a nucleus of equally committed house members reached an understanding which went far toward restoring the confidence of the Board in the housing ministry. Central to this understanding was an enlarged Residence House Ministry Committee (R.H.M.C.) which would have overall responsibility for the housing program. It was the hope (largely borne out by experience) that the enlarged committee could by more frequent participation in house affairs and by more sympathetic supervision keep lines of communication open between Church, Foundation and the houses. The committee was further directed by the B.S.F. Board to conduct a review of the housing ministry every three years. For the most part, this has been done.

The University Baptist Church has never been a satisfied, static organization willing to be confined within the four walls of the building. Always ready to experiment, its leadership and membership have given evidence over the years of a willingness to accept the risks of experimentation. Twice in recent years (once in the late 1960s and again in the 1970s) in an effort to strengthen its Christian education program U.B.C. entered into a cooperative relationship with a neighboring campus church. The first was with McKinley Memorial Presbyterian Church and the second with



University Place Christian Church. There is no question but that there were benefits to each organization in the arrangement (larger classes; a wider selection of teachers; a variety of educational materials) but there were problems such as where classes would be held and the matter of the transportation of young children. This latter question was especially severe in view of the considerable distance separating U.B.C. and University Place. In the end it seemed as if there were not sufficient incentives or enough clear rewards to keep the programs going, and each, in turn, was allowed to lapse.

The B.S.F. also gave warm support (both moral and financial) to an ecumenical effort to establish a Christian witness on the east (Urbana) side of the campus. The area between the campus and Lincoln Avenue had always been "home" to a large body of students, and their numbers had been greatly increased following the construction of several huge residence halls by the University in the 1950s and 60s.

The Community United Church of Christ had taken the lead in establishing the East Campus Ministry and had provided the largest share of its funding; most of the other campus churches contributed to the financing and provided some staff time. The ministry was very favorably located in a commodious brick structure at the corner of Lincoln and Pennsylvania Avenues and seemed to have great potential, but the results were tragically disappointing. It is much too naive to simply say "the times (mid-1960s) were not right for such an undertaking." But for whatever reason, the East Campus Ministry was never able to establish its identity or attract the kind of student support which could have made such a program viable.

It is necessary to close this chapter on a sad note, but a joyous one, nevertheless. Pastor Sam notified the members and friends of the University Church and Foundation of the death of Mabel K. Hobart on March 4, 1969. Mrs. C. M. Hobart had been a life-long Baptist and a member of the University Baptist Church for more than thirty years. No one who had the privilege of knowing this intrepid woman can ever forget her life of faith and courage, her friendly, outgoing personality, or her buoyant optimism and love of life—even in the face of having lost both their only son and her husband within the space of eight months.

For many of us she represented the earlier University Baptist Church we did not know and tied it into the Church we did know through her life of loving service. She had been an enthusiastic supporter of the Foundation's housing ministry from the very first, and found great satisfaction in lavishing her love and attention on Stratford House. So quiet and unobtrusive were her generous deeds that few people in the Church (outside the "official family") knew the source of many of the anonymous gifts which came to the Church and Foundation. For example, it was she who paid off the



mortgage remaining on Stratford House in the mid-60s, thus greatly relieving the debt burden of the Baptist Student Foundation.

Following the loss of her loved ones, Mrs. Hobart made it clear that her Church (really the Baptist Student Foundation since it was the legal entity) would be, upon her death, the chief beneficiary of her estate. Everyone knew that she was a person of wealth, but it is doubtful if many realized that her estate would amount to more than a half-million dollars once it was probated.

The Hobart Endowment has been ably managed by the Trust Department of the Champaign National Bank with the guiding principle always being that the Foundation would use only a major fraction of the earnings from the fund in its annual budgeting. The B.S.F. early began the practice of retaining a portion of the annual earnings in the principal account of the endowment. In this fashion the fund aims to keep pace with inflation while growing to produce additional income year by year.

This was, of course, a major turning point in the life of the Church and Foundation. After having had difficulty many times in the past in meeting its annual budget, the B.S.F. now had a guaranteed source of income which by prudent management would provide a major share of the Foundation's program needs. It was 1971 before all the legal challenges to the Hobart will were resolved and the Foundation came into possession of this most magnificent gift. It would be neither fair nor correct to assume that there were no further financial worries at the corner of Fourth and Daniel. What it has made possible is the funding of an ever expanding array of programs and services which describe the University Baptist Church and its accompanying Foundation in the 1970s and 80s.

At least two challenges remain: the first is that of exercising good stewardship in the management of this handsome endowment, and the second is to keep faith with Mabel Hobart by honoring her gift with our own sacrificial giving.



## Chapter VIII

### International Students at University Baptist Church The Whole World at our Door

International students have been present on American college campuses throughout the twentieth century. What began as a trickle in the early 1900s has almost reached flood tide in our own day. This flow of students from foreign countries has been subject to and greatly influenced by the international climate, most especially the economic and martial patterns of the time. After having grown sharply following World War I and throughout the 1920s, their numbers were seriously curtailed by the "great depression" of the 1930s, only to be shut off almost entirely by World War II.

The modern era of study abroad both on the part of internationals on American campuses and equally so on the part of American students on foreign campuses began in the late 1940s following World War II. A veritable plethora of plans and programs ranging all the way from direct governmental assistance on the part of many foreign governments to the highly competitive system perhaps best illustrated by the celebrated Fulbright-Hays program dominate the current scene. Americans, both officially and privately, have attempted to take seriously the Biblical admonition to be concerned and sensitive to the special needs of the "stranger within our gates."

Though there surely must have been international students present in the University Baptist Church in the very earliest years, the records of these are practically non-existent. That the Church was attuned to the presence of international students can be inferred from its joint sponsorship with other campus churches of national and international religious leaders such as Dr. T. Z. Koo of China, Dr. E. Stanley Jones, long-time missionary in India and perhaps best known for his *Christ of the Indian Road*, John R. Mott of the "Student Volunteer Movement" and G. Sherwood Eddy.

Beginning near the mid-century year international students are clearly discernible in the worship and the programs of the University Church. Welcomed as individuals they were encouraged to find their places in the worship, study, and service patterns of the Church. Though some like George Kudo and Toshio Tsuzuki, both from Japan, were here for a number of years working on advanced degrees, their names appear on the records briefly and then are lost sight of as other newcomers took their places. Toshio and his Japanese-American bride, Joy, were married in the University Baptist Church in the early 1950s. With a doctor's degree in Chemistry, they moved to New Jersey where Toshio built a career in research with one of the many chemical companies there. They are the parents of three talented and achieving children, one of whom, Naomi, studied at the University of Illinois a decade ago.



It is only in very recent years that the Church has had a program, with staff support, geared to the special needs of international students. Consequently much of its early work was improvised and informal in nature. International students, both Christian and non-Christian, were always welcome and each year continuing students (and usually new ones as well) added their voices and their support to the campus work.

Certain national and even international agencies had a special ministry to foreign students at the heart of their mission. International Students Incorporated, headquartered in Colorado Springs, has been active on the U. of I. campus for more than thirty years. The program of I.S.I. was a very simple one but gave evidence of being an especially effective one. Proceeding on the theory that internationals studying in the United States were likely to be the leaders of tomorrow back home, I.S.I. reasoned that students who reached for Christ in this country would most surely leave their mark on the educational, scientific, and governmental patterns of their native countries in the future. It was the influence of I.S.I. which contributed so much to the beginning of the U.B.C.'s own mission to international students in the 1980s.

The restraints of space and the paucity of records detailing the activities of international students at U.B.C. account for the sketchy character of the coverage of the intervening decades. The attempt will be made to highlight each decade with a vignette or summary which will be illustrative of the period.

The early 1950s saw the Church and its constituent members combine their resources to bring a foreign student to study at the University. This seems to have been a "first" in the history of this Church. While traveling in Europe one summer, the Baileys, Jim and Joan, encountered a young Spanish protestant with an ardent desire to study in the United States. Juan Vidal of Palma, Majorca, gave ample evidence of having the intellectual acumen and the emotional stability essential for study at the University and he was able to come under the auspices and with the support of U.B.C. Unfortunately, not all stories have a happy ending and Juan's year at the University of Illinois proved to be not a particularly happy one for him or for the University. It can be assumed that the University Baptist Church learned from this experience with the result that even greater care would be exercised in similar situations in the future.

The records of the University Baptist Church with respect to international students are even poorer for the 1960s than they are for the 1950s. Only a few names surface for those years even though the memories of those present speak of many more. Zebulon Kabaza of Kampala, Uganda, having previously studied in England came to the United States and earned a bachelor's degree



at Wheaton College. Back home, Kabaza was the principal of a respected secondary school in Kampala. Having earned the bachelor's degree in this country, his government encouraged him to come to the University of Illinois and work for a master's degree in history. He was successful in this quest and returned to his position in Uganda in 1964. Though more at home in the Anglican tradition (as is true of the church in Uganda) Kabaza spoke frequently of the spiritual strength and encouragement he found at U.B.C. under the ministry of Sam Binch. Always a devoted Christian and sometimes lay evangelist, Zeb subsequently left his educational position to join the African Enterprise Evangelistic Team ministering primarily in East Africa. Surviving the terror-filled days of Idi Amin, he is today an assistant to the Archbishop in Kampala and an administrator of the Church of Uganda.

Members from that era will also remember the name of Lydia Moissides, the quiet, studious Greek Cypriot who lent her voice to U.B.C. in both a teaching and a singing role while earning a doctorate in Chemistry at the University.

The presence of students from abroad working and worshipping in the University Baptist Church during the 1970s reveals the true international character of this segment of its ministry. Who can forget the effervescent, spirited Peter Asun of Nigeria, the quiet, thoughtful Howard Pearce of South Africa or the buoyant, confident, talented couple from New Zealand, David and Helen Maidment. Each of these individuals left his or her mark on the life of the Church in a very special way. While earning his doctorate in science education, Peter Asun assisted with the teaching and worship activities at U.B.C. in a steady and unselfish manner.

Howard Pearce served on both the Board of Deacons of the Church and the Baptist Student Foundation Board and was also Superintendent of the Church School for one year. No one who had the privilege of knowing him can forget his quiet way of communicating the pain and anguish he felt for his nation and its divided people. Dr. Pearce is today a civil engineering professor at the University of Cape Town.

It is hard to find superlatives sufficient to describe the contributions of David and Helen Maidment. Their presence at U.B.C. in the mid-70s illustrates so well the strength and service this Church has always drawn from graduate student couples. There is scarcely a board or committee within the structure of U.B.C. where their names do not appear. But at the risk of seeming to denigrate other aspects of their contributions, I would suggest that the two years, 1974-76, Helen served (with David's enthusiastic support) as Director of Stratford House represented their most lasting contribution. Their combination of hearty humor and good fun along with remarkable spiritual sensitivity, wisdom and resourcefulness came at a critical moment in the life of Stratford House.



David and Helen spent a year in Europe following the completion of his doctorate in civil (hydraulic) engineering before returning to employment in New Zealand. More recently they have returned to this country, become American citizens, and David has joined the engineering faculty of the University of Texas. They are the parents of two pre-school age children, and Helen is in the process of completing a medical degree at the University of Texas.

Interest on the part of students from abroad in the University of Illinois has continued to accelerate into the 1980s, and this is reflected in their presence and activity at the University Baptist Church. In recent years students from Austria, England, India, Japan, Jordan, Kenya, Korea, Nigeria, the Philippines, South Africa, Taiwan and Zambia have been numbered within our worshipping community. The growing number of international students at our gates was matched by a sincere desire to minister to them in Christian love. This had been an ongoing concern even though the Church had never been able to find the resources to match their concern with staff and program. In his report to the B.S.F. Board in the spring of 1973, Sam Binch had written: "I recommend that we seek to develop new programs with international students, picking up the slack left on campus by the departure of the Rev. John Price from the University's Foreign Student Office. Mr. Price has planned for a community study of efforts in this area. When that study is complete, this foundation will be able to decide where it can best fill unmet needs."

By the mid-1980s, circumstances had combined to make it possible to launch an international student ministry as the third facet of the B.S.F.'s broad campus outreach. At about the same time that it became apparent that ill health and the unfavorable midwestern climate would force Shelley Smith to terminate her work for International Students Incorporated on the Illinois Campus, the Foundation learned that it was possible to request funds through the Great Rivers Region headquarters to begin ministries for "people with special needs." The B.S.F. grant request (from the Hazle Fund) was honored and a pilot program began in the spring of 1985, the U.B.C. Board of Deacons having approved the venture on October 7, 1984. During the "pilot" phase Shelley Smith and Jan Sabey were each employed one quarter time to plan and lay out the parameters of the new program.

From the very beginning there was the conviction that a focus on cross-cultural ministry would be most beneficial. This was seen as a two-way street where American Christians and Christians from diverse cultural and economic backgrounds could share their faith and their experience with each other. In the process, international students trying to adjust to their new environment could be assisted; those wanting to get better acquainted with Americans and curious about Christianity could be helped; and Americans seeking exposure



to the people of other countries and cultures could be served also.

Following consultation with international students already active in U.B.C., four areas of ministry were decided upon. These were: (1) English Conversation-Friendship Partner outreach; (2) International Partners; (3) International and American Wives' Fellowship; and (4) International Bible Study. In January, 1986, the Board of the Baptist Student Foundation formally approved the International Student Ministry as a third major area of ministry, the other two being the cooperative housing ministry and the University Baptist Church. Jan Sabey was appointed half-time director and the following statement of purpose was recommended by the International Ministry Committee: "The purpose of the International Ministry of the Baptist Student Foundation at the University of Illinois is: to provide opportunities to serve, befriend, evangelize and disciple the people of the world, particularly Americans and internationals in this community all for the honor of our Lord Jesus Christ."

This is an exciting new activity with great potential for the cause of Christ. Information recently released by the University called attention to the fact that between 800 and 900 *new* international students are expected on the Urbana-Champaign campus this fall (1987). In addition to our own, a number of churches in the community are planning to work together to provide helpful services to the newly arrived internationals and to offer hospitality and welcome.

In her report in the spring of 1986, Jan pointed out that although annual reports are often dominated by numbers and figures, much that happens is on a non-measurable level. "I don't really know how one measures hospitality or awareness. I see a lot of introductions happening during fellowship hour, not just among internationals, but among all the newcomers. There has been a continuing increase in the numbers of internationals who regularly attend U.B.C. events. Our World Mission offering far exceeded its monetary goal last fall."

Perhaps it is only because memories are sharper and experiences more recent that it seemed as if international student activity at U.B.C. was at a higher level in the 1980s. But the records, inadequate as they are, certainly bear this out both in terms of numbers and in terms of extent of participation. Time and space will allow the mention of only a very few names, but who can forget the colorful, witty and irrepressible Yemi Ogunrinola or the quiet, thoughtful, reflective Gabriel Rotimi, both from Nigeria. Different as they were in personality and temperament, there was no mistaking the extent, the seriousness or the infectiousness of their Christian commitment. Many of us have the feeling of being more ministered to than ministering to these stalwart servants of Christ.



Few families in recent years have contributed more to the spiritual well-being of the Church in its world-wide dimension than have Edward and Loveness Sakufiwa of Zambia. They with their four lively daughters, Victoria (8 years old), Tabitha (6), Joy (4), and Chipso (Gift) soon to be two have, by both example and precept, ministered to us the riches of God's grace as found in Jesus Christ.

Even this brief summary of international student activity in the 1980s leaves unmentioned the special contribution of individuals such as Yoko Frances Ito (Japan), Eleanor Pobre (the Philippines) or of the courageous, talented and dedicated Taku and Katie Longkumer, now ministering in Nagaland (India). The opportunities at U.B.C. are very great. The whole world is, indeed, at our door.



## Chapter IX

### Paths to the Present The Rogers Years, 1974-

An announcement delivered to the Church family by letter in September, 1973, brought the unwelcome news that the pastor, the Rev. Mr. Binch, planned to leave his post as Minister-Director in 1974. Sam asked to be relieved of the major portion of his directorship duties on January 1, 1974, but agreed to provide the pulpit ministry through the second semester of 1973-74 academic year.

Sam had been impressed for some time with the potential of the mass media, print, radio and television, for spreading the gospel of Jesus Christ, and indicated a desire to express his Christian ministry through writing. In addition to being President of the Religious Workers Association on the University of Illinois campus and a member of the Board of Christian Higher Education of the Region, he was a member of the Executive Committee of the Religious Radio and Television Committee of East Central Illinois and a regular participant in religious newscasting on Channel 3-TV. Sam also wrote an occasional thought-provoking column for the *Urbana Courier* and the *Champaign News Gazette*.

One also suspects that there may have been a certain amount of "burn out" present in Sam's case. After all, he had filled an exacting position with multiple demands upon his spiritual and psychic energy for more than ten years, and who can doubt but that the turmoil and violence of the 60s had taken their toll.

On December 9, 1973, church members elected a nine-member pulpit committee to search for a new Minister-Director. David Kaar, graduate student in Ceramic Engineering, was named chairman of a broadly based committee which included the usual U.B.C. combination of age and youth. In addition to more direct inquiries, the committee voted early to take advantage of the computerized search facilities of the American Baptist Personnel Services to assist them.

There was genuine rejoicing at the corner of Fourth and Daniel, and in many U.B.C. homes as well, when it was announced that the Rev. L. Wayne Rogers of Norwalk, Connecticut had accepted the Foundation Board's invitation to become Minister-Director of the University Baptist Church and Baptist Student Foundation. An engineering graduate of the University of Wisconsin, Wayne's call to the ministry took him to Andover Newton Theological Seminary where he was graduated with the B.D. degree in 1963. During his student days in the Seminary, Wayne had short-term experiences on both the University of Pennsylvania and University of Massachusetts campuses. His first pastorate was in Livermore Falls, Maine (3½ years) and he came to the University Baptist Church after eight years as minister of the Community Baptist Church of Norwalk,



Connecticut. Coming with him were his wife, Doris, and their children Gary, Brad, Jeff and Christa.

The Rev. Mr. Rogers was formally installed as Minister of the University Baptist Church and Director of the Baptist Student Foundation at a special service on November 17, 1974. Representatives from the Baptist community of Champaign-Urbana as well as from the Great Rivers Region, the University of Illinois, the campus Religions Workers Association, and the Champaign-Urbana Ministerial Association added to the impressiveness of the occasion. Mention has previously been made of the yeoman service performed by Tim DeWald in assisting the congregation during the difficult transition period between spring and fall, 1974.

Upon his arrival in Champaign-Urbana, Wayne inherited a "full service" American Baptist Church complete with Christian Education program, Women's Missionary Society, Men's Breakfast Prayer Group, and a new streamlined, multiple-focus Board of Deacons—the result of a recent constitutional change. All of this, of course, in addition to a full range of college student activities and the housing program. The expression most frequently used to describe the U.B.C. was that it was a "unique church", perhaps unique in the whole of the American Baptist Churches: U.S.A. Years earlier a high convention official had been quoted as saying, "I haven't seen anything like this anywhere in the Northern Baptist territory." It would be interesting to know if this is still true!

What made the University Baptist Church unique? Apparently it was the presence of a strongly committed body of adult resident members drawn from the University faculty and staff and from the wider urban community who provided the foundation and gave support and guidance and direction to a devoted, enthusiastic, willing body of Christian students. Among the resident families active during the Binch and Rogers eras were the Baxters, Browns, Burtons, Clarks, Cutchins, Cassells, Dunns, Fishers, Gardners, Griffeths, Hahns, Heatons, Richard Hopkins, Jones, Kurtzes, Lawlesses, Lees, Luzaders, Pickles, Pyles, Jan Sabey, Mildred Shaw, Dee Staley, Stanleys, Streetmans, Suttons, Taylors, Thompsons, Waldrops, Wanlesses and Whites.

One of the truisms around the U.B.C., born of experience, is that student modes and styles change rapidly. Wayne Rogers found a student climate on the University of Illinois campus much different from that which prevailed during the 1960s. That the violence of the protest movements and the soul searching character of the campus unrest had left its mark on American college students of that era there can be no doubt. Some of the characteristics of the Christian resurgence on American campuses in the 1970s were (1) Jesus-centered movements which demonstrated warm-hearted enthusiasm and more openness to witnessing; (2) less denominational loyalty, but (3) these movements also saw the growth of



strongly disciplined, even authoritarian, clusters which may have earned the name "cult" which was so frequently applied to them. (4) Young people seemed to be turning back more and more to the emotional experience-centered faith of an earlier day. The conservative theology of the "Jesus People" was a new phenomenon to college students of the 70s, but it was at least as old as America's frontier revivalism and undoubtedly much older.

Early in his ministry, Wayne attempted to communicate his impression of the "uniqueness of the University Baptist Church" and to describe the focus of his ministry in the light of that mission. He wrote:

The uniqueness of University Baptist is its diversity. Many people from various denominations and diverse religious persuasions meet together at U.B.C. This is due to the fact that we share a common mission: to honor Jesus Christ and to preach and practice his gospel of love and forgiveness.

We make every effort to adhere to historical, Biblical Christianity, and to resist cultural infiltration which would compromise Christian concern and witness. To this end we bind in love those from liberal, humanistic, and secular traditions who seek a vital involvement with a living God and those from fundamentalist and conservative traditions who desire to promote God's justice and who thirst for an intelligent understanding of Him and His Kingdom.

Our outreach then, is pluralistic. We appeal to (1) young people from American Baptist congregations who seek fellowship on campus, (2) people from "liberal" churches who are dissatisfied with secular theology and the de-emphasis on thought about Jesus Christ and God, and (3) people from conservative or fundamentalist backgrounds who are dissatisfied with simplistic faith, pat answers, and what some have called the "American civil religion." We believe that in small matters there is diversity, in great matters unity, but in all matters—charity.

Ours is a fellowship which seeks to express through worship, evangelism, study, service and missionary outreach, the Lordship of Christ. You are invited to make University Baptist Church your home. You may become a member through profession of faith and baptism or by transfer of your church letter. Or if you are at the University, you may become an affiliate member here, leaving your permanent membership with your home church.

A number of very significant organizational and personnel decisions which directly affected the life of U.B.C. were made in the mid-70s. Most striking of these was the decision to employ a full time associate minister who would have primary responsibility



for the student program and a major share of whose energies would be directed toward campus evangelism. The church membership had been recommending this move for some time, and the willingness of the B.S.F. to create and fund such a position was a reflection both of its conviction about the necessity for a full-time associate and the more secure and stable character of the Foundation's budget thanks to the regular income from the Hobart Endowment.

Joe and Lynne Mathis and little daughter, Laura, joined the U.B.C. family in August, 1975. Joe was a graduate of Florida State University with a seminary degree from the Southern Baptist Theological Seminary in Louisville, Kentucky. He brought unbounded energy and enthusiasm as well as a strong theology to the work of the Church, and with the rest of the family (soon to be joined by new daughter, Lee) gave us opportunities to practice our southern accents while thanking God for this gift from below the Mason-Dixon Line.

Just prior to Wayne's arrival the Church congregation reached a decision to very largely consolidate U.B.C. administration. In place of the three former church boards (Deacons, Trustees and Christian Education) the amendment created a single board (twelve members) called the Board of Deacons, and assigned specific responsibilities such as worship, Christian education, property maintenance and management, visitation, communication, stewardship, fellowship, outreach activities, student program, budget, missions and social concerns, church library, nursery, etc. to one or more members of the Deacon Board. Though there are almost always advantages in streamlined administration, even after fourteen years it is still not certain that this change was a wise decision. A portion of the Board by constitutional mandate must be composed of students, and some of the assignments are incredibly demanding. It may be that the sixth chapter of Acts still contains the ultimate wisdom.

One of the interesting features of University Baptist corporate life is the number of traditions and frequently observed occasions which have grown up over the years. For example, in the spring of 1974, the restructured Residence House Ministry Committee began the practice of providing doughnuts or other varieties of "good things" for a Wednesday evening (10:30 p.m.) "study break" in the Church basement. Anticipated and enjoyed by generations of U. of I. students, this activity was for a dozen years the responsibility of the R.H.M.C. More recently, it has been taken over by the Board of Deacons as one of its many responsibilities.

Another event that is looked forward to with great anticipation by all members of the congregation is the traditional Thanksgiving dinner (sometimes called the Harvest Banquet) served in the church on the Sunday evening before Thanksgiving. This is a joint enterprise involving both students and resident members and has come to be one of the high points of the church year. At the opposite end



of the calendar, the summer ice cream social sponsored by the Rogers' family (usually in July) in their pleasant home and yard in west Champaign is a joy and delight to all who are in town during the warm weather.

There are other traditions. The student planned and led worship services (usually one in the fall and another in the spring) are generally warm and rewarding. A youth-led service this past year was very different and very good. The "Meal in the Upper Room" celebrated close to Easter and jointly planned and served by students and resident members has been for more than two decades one of the most memorable and inspiring services participated in by this congregation. The U.B.C. has been famous for years for its "all church retreats" usually held at the Great Rivers Region camp site at Lake Springfield, but in other locations on occasion. Koinonia and Stratford normally hold all-member planning retreats on the first weekend of classes for both fall and spring semester. The First Baptist Church of Rantoul has been most generous in permitting the students to use their pleasant and comfortable quarters for these events. These, too, have become "traditions" both for the quality of the Christian sharing that goes on and for the wild, uninhibited and virtually unforgettable talent shows that often mark the occasion.

The University Church frequently combines with other churches to commemorate special events as it did on July 4, 1976, when the three American Baptist congregations in Champaign-Urbana held a combined American Baptist Bicentennial Worship Event modeled after colonial Baptist worship practices. It has also joined on frequent occasions with other local churches to present the awe-inspiring Tenebrae service prior to Easter. Traditions are sometimes lost over the years. The always popular "pie party" provided for years by the women of the church for students with apparently insatiable appetites has seemingly fallen by the wayside.

Extensive improvements and renovations during the 1960s had left the Church's physical plant in the best condition it had been for years, but heavy use, not just on Sunday but throughout the week, made constant upkeep essential. Hardly a year went by without the property deacon making some reference to a replaced water fountain, electrical improvements at Koinonia or Stratford, pigeon control at the main building, painting of restrooms and seminar rooms, or a recreational lounge on the second floor; and it seemed as if the huge pillars in front of the church always needed painting.

Some years saw special improvements recorded, as in 1976-77 when storm windows were added to the sanctuary and electrical registers were installed to conserve energy and thus save on heating and cooling expense. The report also described the transformation of the basement thanks to a lowered ceiling, new carpeting and fresh paint. That same year saw the installation of the Church's elevator which provided easy access to the basement, the main floor



and the sanctuary level. The very next year (1977-78) the report read "What a pleasure to worship in our newly redecorated sanctuary! This major project included repainting ceilings and walls, new carpeting and drapes and restoration work on the sanctuary windows. Steps leading to the sanctuary were also carpeted and the stair walls repainted. A special offering was taken in which church members paid or pledged over 10% of the cost."

As the 1970s gave way to the 80s, the U.B.C. family had long since discovered that this active, peripatetic congregation was led by an equally active, incredibly busy Minister-Director. An excerpt from Wayne's 1980-81 report provides a good example of his extra-curricular duties.

I have continued to serve as President of the Minister's Council of the Great Rivers Region, to serve on two Departments and the Board of Managers of American Baptists in our Region, to serve on the Area III committee of the Funding Our Future Campaign (which should allocate over \$50,000 to our work here over the next three years), to serve on Chaplaincy Advisory Committees both at Burnham and Carle Hospitals (a new Director of Pastoral Care arrived early in April at Carle), to serve as Program Chairman of the Religious Workers' Association, to chair the Central Coordinating Committee of the local Bread From Jesus Hunger Project, and to participate in a number of other community groups and projects.

It should be remembered that these extra duties were in addition to the Minister-Director's primary responsibility to the University Baptist Church and Foundation. Wayne also, by temperament and training, found himself involved almost from the beginning in a heavy counseling ministry with both students and adults. These experiences must have provided him with some of his deepest satisfactions as a counseling pastor. So heavy did the demands of this ministry become from time to time that he found it necessary to impose certain limitations upon it. Wayne's gracious spirit and loving manner endeared him to the entire Uni-Baptist family, and certainly contributed to the Church's well established reputation as a loving, caring institution.

No one contributed more to that reputation over the years than Walter and Betty Cutchin. One of the many criticisms that will probably be leveled at this brief history is that there are too few names mentioned, that it lacks "personality", and that it fails to capture the true spirit of the University Baptist Church. These are valid criticisms. The problem is that in daring to name names and cite individuals, one always runs the risk of omitting some who are really indispensable to the telling of the full story. Betty and Walter are in this latter group.



Members of the Church for more than thirty years, their lives of service match the chronology of this book. In almost every aspect of church activity that one can think of, the contributions of Mr. and Mrs. Walter F. Cutchin shine through clearly and unmistakably. Whatever the area, whether it be spiritual life, property management, Christian education, fiscal responsibility, church administration or social activities their roles, individually and collectively, are a part of the record for anyone to read. It would be pointless to try to mention all of the positions of responsibility held by the two of them, but a few deserve special mention. One remembers Betty's service as Church Clerk and as president of the Women's Missionary Society, but perhaps even more significantly her years as treasurer of the Baptist Student Foundation and her most useful annual records of Church and Foundation activities as Church Historian. Walter was superintendent of the Sunday School more than thirty years ago and held practically every church office in the years thereafter. Deacon, trustee, Christian education, and several years as President of the Baptist Student Foundation: these are all part of the record, as are the years of tender loving care that Walt, with his trained eye and his builders skill, lavished upon the aging structure that Uni-Baptist folk call home.

The story would not be complete without the mention of Debbie and Jimmy growing up in the Church and receiving their earliest Christian nurture in U.B.C. classes, or of the lovely suburban home at 39 Oakwood-Park Hills, near Mahomet, where the Church family was always welcome. Once Walter retired from the teaching and supervisory responsibilities at Chanute Field and with Betty willing to trust the "Big U" (and specifically the College of Communications) to survive without her, the call of the deep South was too strong and the Cutchins moved to Greenville, South Carolina. No one ever captured or expressed more beautifully the mission of Uni-Baptist than did Betty in her last report to the congregation as Church Historian: "With all the changes made and the new challenges offered during the year, there remains a beautiful consistency of love for our Lord, love and appreciation for the young people who choose to join in our efforts on this campus, and a unique, loving fellowship among the resident membership. 1977-78 was an exciting, challenging year at University Baptist Church." Thank you, Walt and Betty!

With the University Baptist Church so largely dedicated to the welfare of University of Illinois students and with such a large percentage of its resident members connected with the University in one way or another, it is not at all surprising the extent to which U.B.C. found it advantageous to conform to the University calendar. This almost had to be true, whether it was a matter of not scheduling all-church retreats on weekends when there were home football games, or keeping an eye on the University calendar when trying to



plan Christmas or Easter events, or taking the University's summer school dates into account when planning the summer program or staff vacations.

In another and fairly novel way the University Church with the cooperation of the B.S.F. adopted one of the University of Illinois' long established and most highly prized practices. Nothing is dearer to the heart of a university professor than the sabbatical leave program. The Personnel Committee report of the U.B.C. for 1979-80 carried this notation: "At present, the Committee is in the process of establishing suggested criteria and procedures for sabbatical leaves for pastors. These will be presented to the Board of Deacons and the Foundation Board for their approval."

The "criteria and procedures" were subsequently worked out (very similar to those followed by the University) and approved by the participating agencies. Wayne had been in the position of Minister-Director for seven years when he applied for a sabbatical leave for the second semester of the 1981-82 academic year. This was, of course, a "first" for the U.B.C. and there were no precedents at all to follow. Nevertheless, careful preparation was made for the Pastor's absence, and the arrangements worked very smoothly. Joe Mathis had been in the position of Associate Minister for seven years, and he was able to assume many of Wayne's duties. Joe was ably assisted by the Rev. Billy Bob Howard, Director of the Lake Springfield Baptist Camp and former pastor of Old Stonington Baptist Church, who joined the U.B.C. staff for the second semester.

Billy Bob shared the preaching ministry with Joe, gave able assistance with the teaching ministry and shared some aspects of the student program. The congregation quickly took Billy Bob to its heart and reciprocated the feelings expressed in his farewell message to the Church. "Paul could have written the words to University Baptist that he wrote to the Thessalonians. 'We always thank God for you all and always mention you in our prayers. For we remember before our God and Father how you put your faith into practice, how your love made you work so hard, and how your hope in our Lord Jesus Christ is firm.'" (I Thessalonians 1:2 & 3)

Sabbatical leaves are usually conceived in terms of "continuing education" and Wayne's was certainly no exception to that rule. In the initial planning stage he considered locations both in the United States and in Europe, but in the end he chose the campus of Fuller Theological Seminary where, with Doris and their two younger children, Jeff and Christa, he served as Pastor-in-Residence for several months. In addition to auditing courses being offered at Fuller, Wayne conducted numerous interviews both in person and by correspondence with leading pastors in this country and abroad. Library reading and research normally represents a major commitment of sabbatical time. The library at Fuller was utilized in this endeavor, and an additional month and a half of sabbatical time was



spent in the libraries of McCormick and Lutheran Theological Seminaries in Chicago.

The two emphases upon which Wayne focused were (1) "The Equipping Pastor: What are the roles and functions of pastors in helping each Christian to discover and to develop his/her gifts and skills for ministry?" and (2) "The Christian Laity: What resources are available to help Christians in our congregations to understand and experience God's gifts and power for ministry? What resources are available to help them discover and develop their individual and group ministries where they are? Each Christian has opportunities for ministry not only through the life of an institutional church but also in his/her daily secular arena."

In thanking the Baptist Student Foundation and the U.B.C. congregation for the opportunity for sabbatical study, Pastor Rogers wisely pointed out: "I expect that some period of time may be necessary to see how God will distill these learnings in His ongoing transformation of this pastor, but evidences should soon be apparent. I expect that there may be strategies, experiments, and recommendations which should be helpful and exciting for this congregation."

At the same time that Wayne was planning his sabbatical leave, the Baptist Student Foundation was poised to expand its housing ministry. Stratford House had already observed its thirtieth anniversary and Koinonia was closing in on its twenty-fifth. With "Funding Our Future" monies anticipated for the Foundation and with additional funds available from the gracious legacy of Grace and Harold Wanless the B.S.F. moved to purchase Leeman Lodge, 309 E. John Street, directly behind Stratford House. Leeman Lodge had been, for years, a University-approved residence for undergraduate women. The long range plan was to convert Leeman Lodge step by step to graduate student housing, but for the immediate future it continued to house undergraduates.

In the meantime, a serious minded group of graduate students led by Wally Vaughn, Bobette Rose, Gabriel Rotimi, and Marcia Kassner persuaded the B.S.F. to lease a University-owned residence, called Gamma House, located at 307 E. Daniel, in order to develop a model for Christian graduate student living. This latest venture into student housing represented the culmination of a dream some three decades old. As far back as Pierre Tangent's day, following the launching of Stratford House and Koinonia, interest had been expressed in a graduate house or perhaps even in married student housing. Though both plans were beyond the Church's grasp for that time, the idea was never totally abandoned.

The year, 1983, in the life of the University Baptist Church was one of sadness and joy, of promise and new challenges. This was the year that brought the resignation of Joe Mathis after seven and one-half years as Associate Minister at U.B.C. Joe accepted the call



of an A.B.C. church in Montgomery, West Virginia, to become its pastor. Though having to say "good bye" to Joe and Lynne and to Laura and Lee was a real tug at the heart strings, there was rejoicing over Joe's growth in ministry while here, and the prayers of the congregation have followed them to West Virginia.

Historians never tire of debating where history ends and current events take over. This much is true; as one approaches the present the very recency of events and their multiplicity combine to make interpretation and objectivity most difficult. What follows is an effort to capture the "highlights", to record the successes and failures of the most recent years, and to discover where we are, as a church in this, our 75th anniversary year.

In the first place, University Baptist Church continues to be what it has always been: a modest sized congregation where generations of young people—students at the University of Illinois—have combined their spirit and enthusiasm and loyalty with the commitment and dedication of individuals and families—resident members—to produce the loving, caring, active, socially involved fellowship we have all known. Many students bring faith in God and loyalty to the church with them when they come to the campus. Many others, through worship, service or social activities find faith in Jesus Christ or have their faith strengthened through their Uni-Baptist experiences. The resident members, at what must sometimes seem like a sacrifice to themselves and their children, have stood with the church, served where most needed, and provided the unseen glue which holds it all together. It is this fortunate combination which has sustained the University Baptist Church over the years and which makes this 75th anniversary celebration both possible and exciting.

Standing behind the broad programs of Church and Foundation is an incredibly busy Minister-Director. In addition to his primary duties, there are very few community Christian social action programs in which Wayne Rogers or some U.B.C. members do not have a part. This would be true for the Christian Health Services Committee and the Frances Nelson Health Center which has had B.S.F. support for years. It is equally true for the "Bread From Jesus Grain Project" focusing upon an impoverished corner of Brazil, the "Pastor-Laity Work Day" and the Empty Tomb sponsored "Home Maintenance Work Crews" to which Koinonia residents have contributed significantly from time to time. Wayne, too, has been active in organizing and supporting an East Central Illinois Ministerial support group for Baptist pastors in this area. The local hospital chaplaincy programs owe much to his insight and training.

On the negative side, there is no question that Church and Foundation programs have suffered from an excessive amount of turn-over in both the professional and support staff. Three Associate Ministers in four years—one a single semester interim Associate—



has not been conducive to good planning and sustained effort. Stratford House, likewise, experienced three directors in four years, and began the 1985-86 year with no director at all, until Betty Sutton, initially on a volunteer basis, contributed the experience of her years and the loving heart and listening ear that students so frequently need. This situation extended even to the secretarial staff where circumstances totally beyond the Church's control took Betty Binch from the community in 1981 and, more recently, Shirley Blunt in 1986. Fortunately, Marian Dozier is well on the way toward stabilizing this area of service.

Unfortunately, this turn-over in staff positions has been compounded by a steady erosion of the resident membership which has resulted in the curtailment of several adult programs. One of the immediate concerns, if there is to be a 100th anniversary celebration of the University Baptist Church, will have to be the rebuilding of the resident membership upon which the entire ministry rests. For whatever combination of reasons, more than the usual number of programs seem to have been abandoned in mid-stream. The "Grow by Caring" emphasis which began with such promise during 1985 seems to have "withered on the vine." There are other examples.

But there are encouraging developments as well. The arrival of the Rev. M. Richard Gibbons, and his delightful family, Beverly, Mark and Rebecca, as Associate Minister for Campus Evangelism in the summer of 1986 has already breathed new life into the student ministry. Leeman Lodge, renamed Sutton Place in May 1986, has made the successful transition from undergraduate house to graduate residence, following extensive and expensive remodeling during 1984-85. Much of the credit for that successful transition belongs to Volie Pyles for his remodeling skills and to David Hubbard, representing the B.S.F., for his personal interest and attention to the needs of the house. It is, likewise, a reflection of the capable and sensitive direction given the program by its resident managers, Jerry and Donna Clark (1½ years), Lowell Donnelly (1½ years), and Alex and Renee Antoniou, now in their second year. Another cause for rejoicing in the housing arena was the final satisfaction of the Koinonia House mortgage in the summer of 1986.

Mention has already been made in a previous chapter of the exciting new International Student Ministry, visualized in 1984, finalized in 1985, and incorporated into the B.S.F. budget in 1986, under Jan Sabey's warm and sensitive direction. Betty Sutton continues to bless Stratford House with her part time presence and encouragement. A frequently felt and often expressed need in Church circles and in the Foundation was for a staff person to relieve the Minister-Director of many of the daily requirements of property management and business affairs. This sensible idea had been expressed for years, and seems to have been formally recommended to



the Foundation for the first time by the Rev. Mr. Binch in his 1972-73 report. It is doubtful if a year went by thereafter without someone urging that this very logical step be taken.

Finally, in November, 1986, the Baptist Student Foundation was fortunate to secure the services of Charles E. Warwick as Property and Business Manager on a part time basis. Chuck, as he is known to a wide circle of friends, has been on the University of Illinois administrative staff for many years, and retired only last spring as Associate Dean and Director of International Student Affairs. One has only to read his contribution to the 1986-87 Annual Report after only six months on the job to realize what an incredible contribution he is making.

In spite of what must sometimes seem like excessive attention to financial, business and property matters, one must never lose sight of the fact that University Baptist Church exists only to bear witness to the grace of God as found in Christ Jesus our Lord, and to minister in every possible way with students on the University of Illinois campus. The U.B.C. Constitution describes its purpose as follows:

The objects of this Church, in cooperation with the Baptist Student Foundation, shall be to provide a church home, social center and service opportunity for all Baptists and other Christians in any way connected with the University, and for all others who are willing to cooperate in the program and work of the Church; to promote a mature Christian faith by means of studies in the realm of the Christian religion; to train young men and women for Christian service; to cooperate with the other campus religious bodies, the University administration, and community leaders for the greatest moral, religious and physical welfare of the student body; and to do all in its power to advance the interests of the Kingdom of God at home and throughout the world. In all plans and policies of this Church, the interests of students shall have primary consideration.

Recalling the many ministries which the U.B.C./Foundation sponsors, guides and directs, one is staggered by their complexity. The professional leadership, the support staff and the officers of the Baptist Student Foundation have ultimate responsibility for the church program, the housing ministry, the International Student Ministry, the outreach ministries to Matthew House, Empty Tomb, the Mens' Emergency Winter Shelter, Meals on Wheels, Frances Nelson Health Center, the local hospitals, and, of course, for the wise management of the Foundation's endowment and the minding of the budget. Perhaps in this, the 75th anniversary year of the University Baptist Church, all of these ministries can be described as threads: strands twined and intertwined into one strong cord of love and service to our Lord.



## CHURCH LEADERS

Year	Minister-Director	Associate	Chairperson Board of Deacons
1947-48	G. Avery Lee	Jean Managan	Russell Hornbaker
1948-49	Pierre E. Tangent	Jean Managan	
1949-50	Pierre E. Tangent	Joan Beard	George Cates
1950-51	Pierre E. Tangent	Joan Beard	Walter Hearn
1951-52	Pierre E. Tangent	Joan Beard	Robert Sutton
1952-53	Pierre E. Tangent	Patricia Taylor	
1953-54	Pierre E. Tangent		Walter Cutchin
1954-55	Pierre E. Tangent	Esther Kennedy	Robert Coppersmith
1955-56	Pierre E. Tangent	Esther Kennedy	David Offner
1956-57	W. Haydn Ambrose	Esther Kennedy	Joan Bailey
1957-58	W. Haydn Ambrose	Esther Kennedy	Robert Sutton
1958-59	W. Haydn Ambrose	Alfred E. Brough	Richard Corliss
1959-60	W. Haydn Ambrose	Richard L. Corliss	G. Robert Stevens
1960-61	W. Haydn Ambrose	Richard L. Corliss	James Carl
1961-62	W. Haydn Ambrose	Richard L. Corliss	C. Lyn Abercrombie
1962-63	W. Haydn Ambrose	Richard L. Corliss	Simmie S. Blakney
1963-64	Samuel R. Binch	Robert John	Robert Sutton
1964-65	Samuel R. Binch	Donald Steed	David Offner
1965-66	Samuel R. Binch	Donald Steed	William Wellner
1966-67	Samuel R. Binch	John Curtis	Glenn Fisher
1967-68	Samuel R. Binch	Daniel Huntwork	Ben Streetman
1968-69	Samuel R. Binch	Paul Kuntzman	Robert Sutton
1969-70	Samuel R. Binch	Hugh Williams	Thomas Rauter
1970-71	Samuel R. Binch	Grant Ward	Charles Harwood
1971-72	Samuel R. Binch	Mark Tassie	Bernard Tse
1972-73	Samuel R. Binch	Timothy Dewald	David Kaar
1973-74	Samuel R. Binch	Timothy Dewald	Mary Heaton
1974-75	L. Wayne Rogers		Tyler Thompson
1975-76	L. Wayne Rogers	Joseph C. Mathis	Gordon Fish
1976-77	L. Wayne Rogers	Joseph C. Mathis	Gordon Fish
1977-78	L. Wayne Rogers	Joseph C. Mathis	William Dunn
1978-79	L. Wayne Rogers	Joseph C. Mathis	William Dunn
1979-80	L. Wayne Rogers	Joseph C. Mathis	Marcia Kassner
1980-81	L. Wayne Rogers	Joseph C. Mathis	David Gardner
1981-82	L. Wayne Rogers	Joseph C. Mathis	David Gardner
1982-83	L. Wayne Rogers	Joseph C. Mathis	Lester Thiel
1983-84	L. Wayne Rogers	Barbara Thrash	David Shafer
		Chris Grapentine	
1984-85	L. Wayne Rogers	Chris Grapentine	Lois Gardner
1985-86	L. Wayne Rogers	Chris Grapentine	Lois Gardner
		Marty Maddox	
1986-87	L. Wayne Rogers	M. Richard Gibbons	Jan Sabey



# THROUGH THE YEARS

President Baptist Student Foundation	Choir Director	Organist	Year
		Wendell Kennedy	1947-48
	Paul Marion		1948-49
	Paul Marion		1949-50
	James Bailey		1950-51
	George Crum		1951-52
Louis Bean	Marlene Shepard		1952-53
Louis Bean	Marlene Shepard	Margaret Stansfield	1953-54
Louis Bean	Marlene Shepard	Margaret Stansfield	1954-55
Louis Bean	Marlene Shepard	John Christian	1955-56
Louis Bean	Ruth Ann Harrison	Betty Cushman	1956-57
Merris Dice	Ted Lynch	Mary Morrison	1957-58
Walter Reppenhagen	Ted Lynch	Betty Cushman	1958-59
Donald N. Duncan	David Ledet	Maurice Jones	1959-60
Donald N. Duncan	Sven Hansell	Maurice Jones	1960-61
Donald N. Duncan	E. Sanford Berry	Betty Berry	1961-62
Donald N. Duncan	Sven Hansell	Betty Berry	1962-63
Glenn Fisher	William Nicholls	Sven Hansell	1963-64
Glenn Fisher	William Nicholls	Nina Sackett	1964-65
Robert Sutton	William Nicholls	Mrs. Ronald Bourassa	1965-66
	Judy Fulton		
Ralph Nast	Jameson Marvin	Mrs. Ronald Bourassa	1966-67
Ralph Nast	James Smith	Marilyn Kreitner	1967-68
Ralph Nast	James Smith	Richard Rhoads	1968-69
Ben Streetman	James Smith	Mrs. James Keim	1969-70
	Kathleen Keenan		
Ben Streetman	Mrs. Greg Behrens	Mrs. James Keim	1970-71
	Luanna Blake		
Fred Moore	Linda Snyder	Mrs. Myron Welch	1971-72
		Mrs. James Keim	
Ben Streetman	Linda Snyder	Mrs. Myron Welch	1972-73
Ben Streetman	Gary Fredrickson	Kathy Szeto	1973-74
Walter Cutchin	Gary Fredrickson	Grady Coyle	1974-75
Walter Cutchin	Sheryl Melzer	Grady Coyle	1975-76
Walter Cutchin	Sheryl Melzer	Camille Bishop	1976-77
Walter Cutchin	Sue Peahl	Mark Ferrell	1977-78
Robert Gorbold	Sue Peahl Ford	Mark Ferrell	1978-79
Robert Gorbold	Sue Peahl Ford	Terry Farrow	1979-80
Robert Gorbold	Mark Lee	Terry Farrow	1980-81
Robert Gorbold	Mark Lee	Noel Piercy	1981-82
Robert Gorbold	Nolan Long	Lillian Long	1982-83
Ralph Nast	Nolan Long	Lillian Long	1983-84
Ralph Nast	David Alexander	Debra LeBrun	1984-85
Ralph Nast	Chris Grapentine	Debra LeBrun	1985-86
		William Ogg	
Ralph Nast	Linda Farquharson	William Ogg	1986-87



Robert Sutton retired in 1983 after 36 years on the history faculty of the University of Illinois. He was Chairman of the Department for two years and also Director of the Illinois Historical Survey. He and his wife, Betty, have been members of the University Baptist Church for more than 40 years.