FOUR PATTERNS OF RELIGIOUS LIFE AT UINDY IN THE 20TH CENTURY

Shared Life of United Brethren “Life Workers”:
1905-1925 (75-150 persons; during the tenures of
Pres. Roberts, Bonebrake, and Good)

MULTIPLE GROUPINGS within a COMMON MATRIX (like Hartsville)
e.g. Required Chapel (daily);
Voluntary Choral activities; Student initiative expressed through
Literary Societies (segregated by gender); Christian Life Workers
group. All faculty were Christian, but not all students were assumed
to be. A campus pastor taught courses as a member of the faculty,
but also served as pastor of the congregation.

Examples and Illustrations: Irby J. Good ’08, Leota Emery ’15, Alva
Button Roberts, David Manley ’23

Episodic & Emerging Patterns of Differentiation:
1926-1945 (150-250 persons; President Good)

United Brethren congregation
builds its own building across the
street. Indiana Central College
forms a separate Sunday School for
a time, and assigns faculty to teach.

Still later, during World War II,
Pres. Good makes arrangements
with the Archdiocese of
Indianapolis for a priest to come to
campus to say mass for students
who are enrolled in military
training programs. This would be
an example of one kind of short-
term partnership that began to be
formed as the institution stabilized
and grew.
Stability within a Faculty-Centered Model: 1945-1970 (150-800 persons; President Esch)

President Esch’s hiring practices included preference for EUB clergy or Protestants, and a declared resolve not to have chaplains (see Fred Hill’s piece). A “critical mass” of faculty (25%) were Prot. Clergy. University Heights congregation is growing alongside University, Assoc. Pastor at UHEUB has ministry to students with faculty involvement. Pres. Esch created collaborations with Catholics and developed relationships with Indianapolis business community. Chapel Requirement exemption offered to OLF novices, but waived. Examples: Prof. Fred Hill, H. Pat Smith and Louis Schwitzer

Following the merger of EUB with Methodist Church to form UMC, a new pattern of financial support was created in which ICU and DePauw and Evansville all received UM funding for chaplain salaries. Deputation teams go out to churches with a separate “Church Relations Office.” The required Chapel (now 3 days a week) evolves: redubbed “Convocation” and later “Lecture/Performance”; Religious Life programming led by the UM Chaplain; the Christian Life Committee claims 25% of the Student Activity budget

Ecumenical Collaboration: UM Chaplain Rev. John Young with Fr. Don Quinn, Archdiocesan priest appointed to IUPUI, Butler &

Denominationally-Sponsored Chaplaincy: 1973-2001 (1000 to 4000 persons; Sease, Lantz and Israel)