

UniLu Voices
An Abbreviated History for the Church's 75th Anniversary

**Presented on December 14, 2003 at
University Lutheran Church, Cambridge, MA**

Cast:

Narrator: Katherine Reisz-Hanson
Pastor: Kari Verhulst
Student 1: Andrew Landahl
Student 2: Molly Mayfield
Member 1: Alan Lokensgard
Member 2: Mark Bautz
Child: Kirstie Brolsma
Alumna: May Reisz
Revs. Goehring, Steimle, & Horn: Eric Kula

[Narrator] A congregation's history is as complex and layered as the people who have made up its life together. Some events and voices have been recorded in newsletters and correspondence, many of which have been pulled down from the attic for this occasion. Others are less obvious, but can be heard between the lines, echoing through the joys and struggles, anecdotes and milestones of this place.

We invite you to sit back now, and enjoy this verbal montage of our shared history of congregating.

[Member 1] "You are part of a great procession of seekers and believers who have come through these doors and have, by the grace of God, encountered the Holy in sacred song and speech, in conversation and meal, and in active and practical works of mercy and justice."¹

[Pastor] "[Our] first beginnings go back...to 1912, when...Dr. Texler, called together a small group at Harvard....The group grew slowly, enlisting members from various schools. From 1919 to 1922 Dr. Edwin F. Keever served as the first full-time Student Pastor....

In February, 1925, Mr. Goehring appeared on the scene as Student Pastor.... At that time, the first appeal was made for contributions from students...57 contributions totaling \$110 [were] received.² In 1927 the weekly offering envelope system was introduced.”³

[Narrator] Reverend Goehring began holding Sunday services at Augustana Church, which is now Faith Lutheran, on Broadway in Cambridge, about a mile and a half from Harvard Square.⁴ A year later services were moved to a more intimate and convenient location – a room in the Phillips Brooks House in Harvard Yard. Almost immediately discussion groups after services began.

[Student 1] December 1925 – “Most of the attendants at the Lutheran student services have been migrating en masse to the Black Cat Tea Room...which has been chartered for Sunday evening Lutheran student suppers.... Mr. Goehring has introduced some subject of interest: the strengths and weaknesses of the Lutheran Church [and] the timely controversy between the Fundamentalists and Modernists.”⁵

[Narrator] Healthy, robust discussions fast became a hallmark of UniLu, with the topics and settings always adapting themselves to the changing times and interests of the community.

[Pastor] “We are known throughout Harvard Square for the length and vigorous conversations at our Coffee Hours following the worship.”⁶

[Student 2] In the mid-1940s – “the Sunday evening supper-forums are held in the Parish House, 66 Winthrop Street, with supper served promptly at 6 P.M., followed by the program at 7. Suppers are served each week by a committee of students and service-men. A charge of 35 [cents] is made to cover the cost. [Recent topics included] the problem of the Baltic States in relation to the peace...‘Red Cross Services on Wartime Cape Cod,’⁷ [and] a top-notch series of three forums on courtship and marriage... Attendance at these forums has averaged 85, most of

whom were around for supper at 6, and stayed afterward for singing, ping-pong and relaxing. A record player is in view for next fall....”⁸

[Member 2] 1993 – “Sunday Morning Forums have included: liturgical art...public discourse on abortion...the Gospels of John and Matthew...domestic violence...discussions of Christian education and the shelter’s transitional program...and the ‘Spiritual Journeys’ [of several members].”⁹

[Narrator] In the Fall of 1926, Pastor Goehring moved his family to 7 Buckingham Place, in Cambridge. Their home became a central focal point of student gatherings and was often referred to as Buckingham Palace.¹⁰ Rev. Goehring later recalled:

[Rev. Goehring] “... everything happened at Buckingham Place, not only students every Sunday night for the buffet suppers and forums, but Council meetings, choir rehearsals, rehearsals for plays that were given and everything else....of course, we got our money’s worth of rent out of that place.”¹¹

[Student 2] October 1928 – “Brattle Hall has been engaged for the ensuing year for our Sunday morning services.”¹²

[Narrator] Back in 1928, the place we now know as the Brattle Movie Theater, was the place to go for Saturday night dances. So set up for Sunday morning worship involved pulling the red curtain across the stage, putting chairs in place, hauling a cross out of storage, and then unfolding and erecting a portable altar.¹³ With great enthusiasm for what was to come, our newsletter, the *Inkspot*, reported:

[Student 2] “It will [now] be possible to obtain more recognition and publicity. Weekly announcements will be carried in the Boston papers under the *temporary* title, ‘University Lutheran Church.’ Under the new arrangement, we shall welcome non-student worshippers.”¹⁴

[Student 1] “At the meeting of the Association, Friday, November 9th, [1928,] in the Phillips Brooks House, Harvard, a new constitution was adopted...giving our hitherto rather informally organized Association the aspect of a regular incorporated congregation.”¹⁵

[Narrator] This event, which took place 75 years ago, is the reason for today’s celebration. Our charter was granted in December 1928.¹⁶ Rev. Goehring later recalled the significance of this moment:

[Rev. Goehring] “... we took the step of...simply using the term University Lutheran Church for publicity. But there was the unusual procedure of a *student congregation condescending to take in resident members!* There were twenty-eight, as I recall, who signed the papers to incorporate officially as University Lutheran Association of Greater Boston....”¹⁷

[Narrator] Ellie Halfman is our only current member who was an original charter member. Her parents, the Otto’s, signed those initial papers in 1928 and she was one of our first Sunday School students.

[Child] “When services were inaugurated in Brattle Hall the first Sunday School was organized with six children, the Goehring, the Otto and the Robinson families each providing two children.”¹⁸

[Narrator] The young University Lutheran congregation spent nearly 25 years raising funds to purchase property and build a church. Property was quickly purchased in 1929 in the form of a nine-family apartment building on the corner of Dunster and Winthrop Streets.

[Rev. Goehring]: "...when we first bought this property we knew that [Harvard] University was buying property all around.... So I had an interview with [Harvard] President Lowell and told him our plans and wanted to know if the University would want to acquire this property. He said, 'No, we would be delighted to have you do it.'"19

"...we got as heavy a mortgage as we could...and, of course, THAT was the Spring of 1929. [The Wall Street Crash] happened in November of 1929.

...For three or four years, this small group of students and resident members and a few former members *raised a thousand dollars in Easter offerings each year*, in part to meet the mortgage payments so that we could keep the property."²⁰

[Student 2] "Add June fourth [1930,] to the red-letter days of University Lutheran Church...on that date we acquired by purchase from the Liberal Club of Harvard their property located at 66 Winthrop Street, Cambridge, thus adding nearly 4,000 feet to the property acquired [previously]."²¹

[Narrator] Four years later the fraternity that was renting the Liberal Club house moved out after being unable to pay rent any longer due to the Depression, and the congregation began worshipping in this house using two connecting living rooms²² as a chapel that could seat 135.²³

[Member 1] The Parish House, as it was called,²⁴ was used for worship for 15 years. By 1938 so many worshippers were showing up on Sundays that some needed to sit in the entry way and kitchen.²⁵ By 1948 the number of student and resident communing members had reached 455.²⁶ A second service at 9:30 A.M. was added in 1947 to help relieve the over crowding.

[Narrator] In 1937 fundraising for a church building began, and architectural options started to be explored. The project took much longer than anticipated. Fundraising already had been

postponed during the Depression. And then construction was delayed because of the scarcity of building materials during World War II.

Over these years, building funds gradually accrued, thanks to the generosity of resident members and students, alumni, WWII service men stationed in Cambridge and Boston, many of the congregations in the New York and New England Synods, and various groups within the national church, including the Board of Education and the Women's Missionary Society.

[Rev. Steimle] Eventually, "we decided that perhaps the best thing to do was to put up a decent Colonial type church...we hired Arland A. Dirlam as architect, because he had done some very good colonial churches...some students at MIT...haunted us, jabbed us, kept after us like hornets to get us to consider something else...the fact that it came out as some type of modern plan was due to student emphasis directly."²⁷

[Member 2] The cornerstone was laid during a service on Sunday afternoon, September 17, 1950. This cornerstone, which you can see on the brick wall on Dunster Street, was carved out of the granite foundation stones from the old temporary Parish house.²⁸

On April 29, 1951 the church was dedicated, just 2 days shy of the 22nd anniversary of the first purchase of the land by the congregation.

[Rev. Steimle] "On the Saturday morning before the church was to be dedicated the next day at 3 or 4 o'clock, the workmen were still laying stone in the chancel and in the narthex. All the furniture was then moved in that day – the pews, the pulpit, the rail, the altar (a temporary wooden one then)...the lights were still lying around on that day, as I recall.... After the workmen were done, a crew of...residents and students – came and washed that place from top and bottom...when we finally ended up about midnight, the place we thought was *gorgeous!*"²⁹

[Narrator] And so did others: In 1952, the architect Dirlam received an award for the brick and stone design of University Lutheran Church, which was judged to be the most outstanding building completed in the Boston area in 1951.³⁰

It would take five more years until funds became available to complete and furnish the Alumni Room.

[Alumna] “After several years of waiting, our hopes for an Alumni Lounge have been realized! With sixty to seventy attending the coffee hour on Sundays, and an average of seventy at the forum, wedding receptions, and organizational meetings – the room is the most used part of our chapel.”³¹

[Narrator] Several years later a lending library of religious books was added to the Alumni Room.

[Rev. Horn] “There are just two shelves of books, but the circulation is amazing. Since we added these books, they reach out far and wide. A Harvard policeman is a regular visitor (off hours of course); a gas station attendant in green uniform may be seen spending his noon period poring over a book or in engrossed concentration crossing busy Boylston Street [JFK Street today] with Tillich’s *Systematic Theology* and being heard to say, ‘This is great stuff!’ Thanks are expressed by the busiest people – a homemaker with four little children and a job; members of the chorus ‘Musica Sacra’ who snatch a few pages in between rehearsals of ‘Christ Lag in Todesbandea’.”³²

[Narrator] All throughout these years of building, we remained busy doing the work of ministry, always looking for new ways to meet the needs of the changing world in which the congregation lived.

The first 'Get-Acquainted' dinner was held in 1935. This tradition of a Fall feast to welcome students and introduce them to each other and resident members has lasted in one form or another until today.

[Student 1] 1941 – “The annual Welcome Dinner...was held...with an even one hundred resident and student members in attendance....The program was concluded with the showing of moving pictures of the different activities of the student group.”³³

[Student 2] 1975 – “Instead of staging one large get-together for new students in the Fall, we set aside four successive Sundays in September and October for Get-Acquainted Luncheons after the 11 A.M. service. They were very well attended and students introduced themselves....Everyone had a wonderful time and the friendships in these weeks became the base for our work this year.”³⁴

[Member 1] In 1940 Reverend Steimle became pastor here, and in 1942, the infamous Boston Coconut Groove fire claimed the lives of 492 people and injured 166. Sirkka Lindgren and Charles Hirtle, two student members of the church, lost their lives in this worst nightclub fire disaster in US history.³⁵

[Narrator] World War II brought an influx of soldiers to the Boston area, including many Lutherans. M.I.T. had a noticeable increase in its enrollment, while many officers were trained at the various Harvard schools. Many Sunday worshippers were in uniform in those years. And service men contributed substantially to our chapel fundraising efforts during the war.³⁶

[Pastor] March 1943 – “Among the interesting contacts the Association has had with men in the armed services, that with the Chaplain School at Harvard has proved most fruitful. Teas are held once each month at the Steimle home for each group of Lutheran chaplains at the school....Fifteen Chaplains were entertained in the homes of various members for Christmas Dinner. A good delegation from the school is also present on Sunday mornings at the service.”³⁷

[Narrator] In 1953, Reverend Henry Horn began his 25-year tenure as pastor at University Lutheran Church, and the daily activities of the church moved from the pastor's home to the new church building. In 1954 a Student Counselor was added to the church staff, and Connie Parvey assumed this role a year later.

[Student 2] "Students get a real dose of theology when they venture into [Connie Parvey's] discussion group on Sunday afternoons, without suspecting that she is one of the first class of women students at Harvard Divinity School."³⁸

[Narrator] A parish secretary was added in 1957, and in the 1960s University Lutheran became a two-pastor congregation.³⁹

[Alumna] As the years went by, the ways we identified and gathered together kept evolving to reflect the shifting needs and composition of the congregation.

[Member 2] 1959 – "... graduate student couples ... have formed a group called 'Dust and Rib' meeting once a month. It is amazing that there are about 100 married Lutheran graduate students in the area."⁴⁰

[Student 1] Fall 1961 – "Surprise – a University Lutheran bus: The most exciting new arrival this year has been a Ford bus! ... it makes regular trips to Tufts, Simmons, and Wellesley. A group of rigorously approved drivers fight for the privilege of transporting these students."⁴¹

[Member 1] 1985 – "We have a regular lay-led Bible Study Group which meets in homes every two weeks."⁴²

[Pastor] 1989 – University Lutheran became a Reconciling in Christ congregation seeking greater inclusivity in our church for people of all sexual orientations.

[Member 2] 1991 – “We are deepening our fellowship with one another through small ‘Breadbreakers’ groups which are drawn at random from a sign-up list and gather once a month, for three months, for good food and company.”⁴³

[Student 2] 1993 – “The Mardi Gras festival, called ‘Last Night,’ was a smashing success. The evening included a parade, clowns, a puppet show, hot air balloons in the sanctuary,...contra dancing,...two rock bands, tons of delicious food (it is, after all, Fat Tuesday), and an extraordinary amount of fun for everyone... I would venture to say that the building has never seen anything quite like it before!”⁴⁴

[Student 1] In 1965 Pastor Lee became the congregation’s first full-time minister at M.I.T.,⁴⁵ serving “as Protestant Chaplain at a Protestant Service Sunday morning. This is followed by a ‘talk-back’ [session] over coffee, and the formation of a sort of on-campus Christian community...Lutheran work takes place through Lutheran Vespers on Wednesday nights, and an Open End Discussion on Thursdays.”⁴⁶

[Narrator] Our relationship with MIT helped keep questions of faith and science alive in our midst.

In 1979, when the World Council of Churches convened a conference on Faith, Science and the Future at M.I.T., UniLu Associate Pastor Jessica Crist and a number of church members got very involved, setting up related events for students and interested non-delegates.⁴⁷

[Pastor] “A group of 9 Lutheran campus ministers from around the world, including Pastors Crist and Reisz, met for 5 days in Cambridge, discussing strategies for dealing with faith/science issues in campus ministry.”⁴⁸

[Student 1] In 1981, the first regional student seminar on science and faith “was held in Cambridge...M.I.T., Harvard, and Tufts professors challenged students’ value systems, pointed out areas of potential conflicts, and shared their own visions and hopes for the future.”⁴⁹

[Narrator] In 1968, Lutheran student ministry began to take a new form across the river.⁵⁰

[Student 2] “Over at 82 The Fenway – not far from Simmons College – Pastor Arthur von Au works out of an apartment meeting place, serving as Chaplain at Northeastern and trying to provide services for thousands of students in that area of Boston in an experimental ministry.”⁵¹

[Narrator] The experiment worked. Rev. von Au continued this ministry for 17 years serving students at Northeastern, Boston University, and the schools in the Fenway,⁵² laying the ground work for our ministry there today.

The cultural revolts of the 1960’s and Vietnam War touched the congregation and student ministry as they did the rest of the country. During those years the *Inkspot* was often full of reports and reflections of the campus protests, changing attitudes to organized religion, and the emerging Protestant Theology of Change, which was endorsed by many denominations in Harvard Square, and explored by University Lutheran “while feeling a tension due to a desire to continue with worship and pastoral care.”⁵³ Pastor Horn foreshadowed our shelter for the homeless when he wrote in the *Inkspot* in December 1969:

[Rev. Horn] “The first few student pioneers have moved in to live with the poor and vocalize their cries....They are earnest students who completely identify with the poor in life. I am working with several of these students in the hope that some experiment may open up for others to share.

And so, in our day, campus work becomes urban work. There is not even a dotted line in between.”⁵⁴

[Narrator] On December 3, 1973 Connie Parvey was ordained as one of the first female pastors in the Lutheran Church. *The Harvard Crimson* newspaper reported:

[Student 2] “The first female minister ordained at Harvard since the University was founded to educate Puritan ministers in 1636 was received into the Lutheran ministry yesterday in a ceremony at Memorial Church. [It] was also the first ordination service held at Memorial Church since its founding in 1814.”⁵⁵

[Narrator] “A week later [Reverend Parvey] was installed as Associate Pastor at University Lutheran Church and Lutheran Chaplain at M.I.T.”⁵⁶

Our strong liturgical arts focus emerged in the early 1970s.

[Alumna] Our Committee on the Arts is “quite a new departure for churches. We had thought of the surroundings of worship as something stable, planned and built when the church building was finished – permanently provided as a backdrop for worship.

...now, the Committee on the Arts...is providing imaginative back-drops for our worship....The Lenten backdrop made up of beautiful purple panels, interspersed with blown up photographs of persons in poverty and distress; the cheerful paintings of Carl Nelson around which the Easter Season moved; [and] the full length Advent drapes of variations from pink to violet...

Above all there is a contemporary background which, with the singing of some contemporary pieces, allows us to unashamedly use a traditional liturgy with real acceptance.”⁵⁷

[Narrator] Within ten years members of the University Lutheran Church Arts Committee were being invited to speak about the congregation's liturgical art works and show slide shows of our dorsal hangings at a number of workshop conferences.⁵⁸

[Member 1] 1972 – “The Chapel is beautifully built for sound, and we have purposely refused gifts of carpeting.”⁵⁹

“Since [the Novack organ's] installation last summer, we have been an eager center for quality singing groups, for organ practicing, and for small chamber concerts. Our Bach Festival last fall stands out as a wonderful six week series which showed the potential of the instrument, and the popularity of this type of music.”⁶⁰

[Narrator] 13 years later in 1985 we returned to Bach.

[Member 1] “The Music Committee...did a magnificent job in planning [multiple lectures and concerts] for the spring of this year to celebrate the 300th anniversary of Bach's birth.”⁶¹

[Member 2] And again in 2002 and 2003, under Ted Davis' direction, we had the privilege of presenting several cantatas by the great Lutheran composer, Johann Sebastian Bach, during morning worship.

[Narrator] UniLu's worship has always stretched the conventions of tradition and place.

[Member 1] 1974 – “[We now are] using the Service Book and Hymnal as our guide, yet providing little song-books with contemporary songs and carols for congregational response. We now have eight such little books.”⁶²

[Student 1] In 1988, Rev. Susan Thomas, who followed Jessica Crist as Associate Pastor at University Lutheran,⁶³ worked with students in the MIT Lutheran-Episcopal ministry to publish *Excellent Words: Inclusive Language in Liturgy and Scripture*, a study/action handbook that was used in Lutheran campus ministry groups throughout the country and here at UniLu.⁶⁴

[Pastor] And in 1997, UniLu's Board of Worship "completed inclusive language versions of all three LBW settings of the Eucharist service."⁶⁵

[Member 2] "Students and retirees, single and married, female and male, the Deacons are a cross section of the people who are UniLu. In a parish with people coming and going continuously, [and] residents spread over a 50-mile radius...the Deacons are an extremely valuable part of our priesthood of all believers."⁶⁶

[Student 1] "...worship is more than Sunday morning, though. For the students who gather for mid-week worship on campuses, the week-day gathering gives opportunity for reflection on faith in the context of school – a pause in the midst of it all."⁶⁷

[Student 2] 1980 – "Realizing that the 450th anniversary of the Augsburg Confession was drawing near, and that we have been separated from our Roman Catholic brothers and sisters too long, the student group at UniLu met with and planned Christmas caroling, a service of Stations of the Cross, and a Tenebrae Service with the student group at St. Paul's Roman Catholic Church."⁶⁸

[Child] 1981 – "We started our Palm Sunday procession in the park on Boylston Street [now JFK Street] startling some of the park dwellers and sleepers (some joined in), and Alan Lokensgard's trumpet woke the Square."⁶⁹

[Student 2] 1983 – “On two weekends at the end of March the chancel became a stage and God’s words sounded out with great joy, dancing, and intensity. Over 700 people saw [six performances] of the University Lutheran Church production of *Godspell*. The result of a year of extremely hard weekly work by David Beyer, our choir director and organist, and a cast and crew [made up of students from Berklee College of Music, Harvard, M.I.T., Wellesley, and several recent college alumni, as well as members, and] the Music Committee.”⁷⁰

[Alumna] 1983 – “...on Christmas morning there was absolutely no heat in the church building since the furnace had stopped. We literally huddled together in coats in the Alumni Room for a very intimate and moving Christmas morning celebration at about 48 degrees!”⁷¹

[Member 1] 1991 – “We led a moving community-wide candlelight service of *Interfaith Prayers for Peace* on the eve of war in the Gulf, attended by over three hundred.”⁷²

[Member 2] 1996 – “Jazz Vespers are a means of outreach and evangelism to students, musicians, and the community around us. Jazz Vespers include psalms, prayers, scripture readings, and homilies, but it is the music itself that prevails. In it there are sounds of seeking and yearning, prayer and praise, gratitude and salvation that add a new dimension to our ministry.”⁷³

[Narrator] Pastor Shell once remarked to the congregation’s Board of Education that: “...this is one church where Christian Education tries to do the job from the cradle all the way through theological school!”⁷⁴

[Child] “UniLu is blessed with a small, active, joyful Sunday School...We meet together each Sunday in the chancel to sing and pray before going to our separate classes.”⁷⁵

[Member 2] 1974 – “Our [Jewish Passover] Seder [at UniLu] was a true one. It centered in the children present, their questions, their interests, their search for the hidden Afikomen, and their songs. David [Breakstone] gave full explanations of each step of the liturgy and over 125 persons were involved in the feast.”⁷⁶

[Pastor] 1985 – “At the end of the year the confirmation students wrote short statements about their faith which were posted for the congregation to contemplate.”⁷⁷

[Child] 1995 – “We are getting a head start on the Sunday School program for fall with a Vacation Bible School planned for late August.”⁷⁸

[Narrator] In 1982 Stewart Guernsey, a student at Harvard Divinity School, approached Pastor Reisz about hosting an Emergency Winter Shelter at University Lutheran Church. There were estimated to be at least 3,000 homeless in Boston and only 500 shelter beds.⁷⁹

[Member 1] “Our own frailties were equally evident – a small staff, a scattered membership, a building needing internal repair, an over subscribed evening building use. However, ... the congregation [after considerable discussion] voted to host the Shelter for two months. Our church housed 20 – 25 homeless men and women every night for those two months.”⁸⁰

[Alumna] “We took a stand on the basis of our religious faith and our ethical convictions concerning the homeless. We opened on February 17, 1983 under the threat that the city might fine us and close us. They did not.”⁸¹

[Narrator] The shelter opened again the following year. Harvard undergraduates became involved in staffing and running the shelter. Now 20 years later, it continues to operate for five months each winter out of our basement. Still the only entirely student-run shelter in the country and the only shelter in the Boston area operated entirely by volunteers.

[Student 1] 1991 – “This year the Shelter successfully placed a number of persons in housing and/or jobs.”⁸²

[Pastor] “This is a new dimension of ministry and student ministry for us ... it has brought many students into our building, some of whom come back to worship. It has also vastly increased student awareness of our church and the public awareness of our congregation in Cambridge.”⁸³

[Narrator] In 1989 a Visioning Committee developed a report on our current and future building needs. The first phase involved volunteer work for basic repairs, building the ramp at the front door and making the ground floor restroom accessible for the physically challenged.⁸⁴ Led by a generous gift from the Horn's, the congregation raised \$25,000 for this accessibility project.⁸⁵

[Member 2] “On December 6, 1992 we dedicated the [renovated] kitchen in the basement, offering praise and thanksgiving for a “sacred space that is a vital part of our ministry – a space that hears the midnight conversations of shelter guests, the laughter of students, the songs of children, the perking of coffee, the silence of morning, the fellowship of this congregation, and the faint music and words of worship that echo from the sanctuary above.”⁸⁶

[Narrator] In 1993, Rev. Tom Chittick followed Fred Reisz as minister at University Lutheran, and for the first time in our history our two-pastors began an overtly equal partnership in team ministry.⁸⁷

[Member 2] In 1995 University Lutheran began planning major renovations to the building raising the vast majority of the \$2.4 million cost.⁸⁸ We just completed (or very nearly) additional renovations to the Alumni Room and sanctuary, which were made possible by a generous bequest by alumna Phyllis Louise Edwards, who attended University Lutheran as a student in the 1940s, while attending Jackson College of Tufts University.⁸⁹

[Member 1] “This gift helps us reflect on what it means to be a steward. It is so inspiring because it crosses generations as well as geography. In Phyllis Louise Edwards' lifelong involvement at St. Mark's in San Francisco, we see an example of how student leaders at University Lutheran become blessings to churches in other areas of the country. Now her gift will help us serve a new generation.”⁹⁰

[Narrator] For several decades the walls of the Alumni Room have showcased art work by members, students, and artists from the community.

[Alumna] “The Alumni Room as a gallery for art: how expressive of a theology which celebrates God in material forms. Discerning the Holy at work in art is a great tradition at UniLu and now a growing one....Looking at the art—during choir rehearsal, congregational meeting, adult forum, coffee hour—is enlivening.”⁹¹

[Narrator] In 1996 we were thrilled when an exhibit was reviewed in *The Christian Science Monitor* and the photographer, Archy LaSalle, “estimated that about 700 people came to see the show.”⁹²

[Pastor] 2003 – “*I walk before the Lord in the land of the living.* – Psalm 116 These words, arching gracefully across green slate, serve as a focal point for the new Memorial Wall at University Lutheran...Accompanied by a simple garden, the Memorial Wall has transformed the alley behind UniLu into a beautiful space for pondering life here and beyond.”⁹³

[Narrator] In the Fall of 1996 Rev. Joanne Engquist joined our team ministry as Pastor of UniLu and Lutheran Campus Pastor in the Fenway.⁹⁴ This past spring we looked back when we rejoiced in the Horn's 50 years in Cambridge and Henry's 90th birthday, and then six weeks later bid farewell to Tom Chittick, and began looking forward to new beginnings once again...

[Student 2] “Seeds are planted as imaginative ideas at University Lutheran Church, and they often grow beyond our expectations.”⁹⁵

[Pastor] “So it is that every year, campus ministry ‘looks’ a little different. Still, the interplay between tradition and what is new continues to create an energy and vitality to both community and student work that has been a hallmark of UniLu for more than seventy-five years. May it ever be so!”⁹⁶

¹ “Pastor’s Letter,” *What Is University Lutheran Church?* (Summer 1994)

² *Snippets of History from the Inkspot* (1978): January 1930

³ *Snippets*: January 1930

⁴ *Snippets*: June 1933

⁵ *Snippets*: December 1, 1925

⁶ *The Inkspot* (August 1981)

⁷ *Snippets*: February 1944

⁸ *Snippets*: July 1948

⁹ *The Inkspot* (1993)

¹⁰ *Snippets*: February and June 1933

¹¹ “Vignettes From History,” *Snippets of History from the Inkspot* (1978): May 1966 [outtakes from a conversation among Pastors Horn, Goehring, and Steimle and congregation members]

¹² *Snippets*: October 1928

¹³ “Vignettes From History”

¹⁴ *Snippets*: October 1928

¹⁵ *Snippets*: December 1928

¹⁶ “The Story of University Lutheran Church 1925 - 1934: (A scrap from our ancient past – courtesy of Mr. and Mrs. Henry Weigner),” *Snippets of History from the Inkspot* (1978): November 1957 [excerpt from 1934 printed in the *Inkspot* in 1957]

¹⁷ “Vignettes From History”

¹⁸ “The Story of University Lutheran Church 1925 – 1934”

¹⁹ “Vignettes From History”

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- ²⁰ “Vignettes From History”
- ²¹ *Snippets*: June 1930
- ²² *Snippets*: November 1934
- ²³ *Snippets*: November 1943
- ²⁴ *Snippets*: October 1937
- ²⁵ *Snippets*: June 1930 and July 1945
- ²⁶ *Snippets*: February 1949
- ²⁷ “Vignettes From History”
- ²⁸ *Snippets*: August 1950
- ²⁹ “Vignettes From History”
- ³⁰ *Snippets*: February 1959
- ³¹ *Snippets*: January 1956
- ³² *Snippets*: May 1960
- ³³ *Snippets*: November 1941
- ³⁴ *Snippets*: June 1975
- ³⁵ *Snippets*: December 1942
- ³⁶ *Snippets*: March 1942
- ³⁷ *Snippets*: March 1943
- ³⁸ *Snippets*: January 1956
- ³⁹ *Snippets*: December 1960
- ⁴⁰ *Snippets*: February 1959
- ⁴¹ *Snippets*: Fall 1961
- ⁴² *The Inkspot* (August 1985)
- ⁴³ *The Inkspot* (1991)
- ⁴⁴ *The Inkspot* (1983)
- ⁴⁵ *Snippets*: January 1966
- ⁴⁶ *Snippets*: December 1966
- ⁴⁷ *The Inkspot* (July 1979)
- ⁴⁸ *The Inkspot* (August 1980)
- ⁴⁹ *The Inkspot* (August 1981)

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- ⁵⁰ *Snippets*: December 1968
- ⁵¹ *Snippets*: December 1968
- ⁵² *The Inkspot* (August 1985)
- ⁵³ *Snippets*: 1969
- ⁵⁴ *Snippets*: December 1969
- ⁵⁵ *Snippets*: Spring 1973
- ⁵⁶ *Snippets*: Spring 1973
- ⁵⁷ *Snippets*: December 1970
- ⁵⁸ *The Inkspot* (August 1982)
- ⁵⁹ *Snippets*: June 1971
- ⁶⁰ *Snippets*: Summer 1972
- ⁶¹ *The Inkspot* (August 1985)
- ⁶² *Snippets*: June 1974
- ⁶³ *The Inkspot* (August 1984)
- ⁶⁴ *The Inkspot* (1987 – 1988)
- ⁶⁵ *The Inkspot* (Summer 1997)
- ⁶⁶ *The Inkspot* (August 1981)
- ⁶⁷ *The Inkspot* (August 1981)
- ⁶⁸ *The Inkspot* (August 1980)
- ⁶⁹ *The Inkspot* (August 1981)
- ⁷⁰ *The Inkspot* (August 1983)
- ⁷¹ *The Inkspot* (August 1984)
- ⁷² *The Inkspot* (1991)
- ⁷³ *The Inkspot* (Summer 1998)
- ⁷⁴ *Snippets*: December 1964
- ⁷⁵ *The Inkspot* (1991)
- ⁷⁶ *Snippets*: June 1974
- ⁷⁷ *The Inkspot* (August 1985)
- ⁷⁸ *The Inkspot* (Summer 1995)
- ⁷⁹ *The Inkspot* (August 1983)

⁸⁰ *The Inkspot* (August 1983)

⁸¹ *The Inkspot* (August 1983)

⁸² *The Inkspot* (1991)

⁸³ *The Inkspot* (August 1985)

⁸⁴ *The Inkspot* (1989 – 1990)

⁸⁵ *The Inkspot* (1991)

⁸⁶ *The Inkspot* (1992)

⁸⁷ *The Inkspot* (1993)

⁸⁸ *The Inkspot* (Summer 1995)

⁸⁹ *The Inkspot* (Summer 2002)

⁹⁰ *The Inkspot* (Summer 2002)

⁹¹ *The Inkspot* (Summer 1997)

⁹² *The Inkspot* (Summer 1996)

⁹³ *The Inkspot* (Summer 2003)

⁹⁴ *The Inkspot* (Summer 1996)

⁹⁵ *The Inkspot* (1983)

⁹⁶ *The Inkspot* (Summer 2003)