



1955 – 1984:
EMBRACING THE WORLD'S
FAMILIES

“The earth brought forth vegetation; ... trees of every kind bearing fruit with the seed in it. And God saw that it was good.”

Genesis 1:12

“We are a sound church, in every way. And while structures and numbers and organization do not comprise a church, they do provide a necessary logistical base for support of the real mission of the church. Our congregation is filled with many Marthas, and with many Marys; both are essential to the perpetuation and spiritual life of the church.”

Henry M. Black, Chairman, Church Council, 1968

“The creation of a thousand forests in is one acorn . . . Epoch after epoch, camp, kingdom, empire, republic, democracy, are merely the application of this manifold Spirit to the manifold world.”

Ralph Waldo Emerson, Essay on History

THE WIDER WORLD

Political, Social, Economic and Technology Events

1955 – Rosa Parks is arrested for refusing to give up her seat on a bus; in response Martin Luther King, Jr. promotes a bus boycott in Montgomery, Alabama. Emmitt Till is kidnapped, beaten and killed in Mississippi.



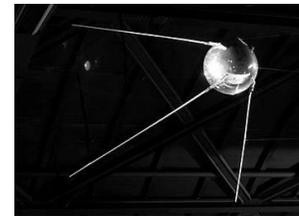
Rosa Parks

1957 – Russia launches Sputnik I and Sputnik II, the first satellites - the Space Age begins.

1960 – The Food and Drug Administration approves birth control pills

1961-73 – The years of the United States involved in the Vietnam War.

1962 – Rachel Carson’s book, *Silent Spring*, indicates that there are disturbing changes in the environment; Martin Luther King, Jr. delivers his famous “I Have a Dream” speech.



Sputnik I

1964 – President Johnson signs the Civil Rights Act of 1964

1966 – Kwanzaa is first celebrated as a winter festival observing African-American heritages

1967 – The first Super Bowl is held; Dr. Christiaan N. Barnard performs the first human heart transplant.

1968 – Martin Luther King, Jr. and Senator Robert Kennedy are assassinated.

1969 – First astronaut landing on the moon.

1970 – Four students at Kent State University, Ohio, are killed protesting the Vietnam War; first Earth Day event is held, to support concept of taking better care of environment.

1972 – Title IX bans sex discrimination in schools

1973 – The U.S. Supreme Court, in *Roe v. Wade*, declares that women have a right to abortions.

1975 – United Nation “Year of the Woman;” convictions are handed down in the aftermath of Watergate; Bill Gates and Paul Allen begin Microsoft; Pine Ridge Reservation Shootout.



Martin Luther King, Jr.

1977 – A new treaty for the Panama Canal is signed, giving Panama control; spacecraft launches of Voyager I and II to journey to the outer solar system.



1978 – The Camp David Agreement is signed between Israel and Egypt; the Pregnancy Discrimination Act bans employment discrimination against pregnancy; a test tube baby is born in England; a mass suicide/murder of followers of Jim Jones occurs in French Guyana

1979 – The first known case of AIDS comes to the USA; 75,000 people participate in the National March on Washington for Lesbian and Gay Rights.

1980 – Oscar Romero, the Roman Catholic Archbishop of San Salvador, is assassinated. He opposed the dictatorship of El Salvador and was a liberation theologian.



Literary, Musical, and Educational Events

1955 – Tennessee William's *Cat on a Hot Tin Roof* wins the Pulitzer

1957 – Two musicals appear on Broadway, "West Side Story" by Leonard Bernstein and "The Music Man" by Meredith Wilson.

1958 – Joe Cino opens *Caffe Cino*, credited with starting the Off-Off-Broadway movement

1962 -- Robert Ward's "The Crucible" is awarded a Pulitzer Prize.

1963 – *Abington Township School District v. Schempp 374 U.S. 203, 222*. The U.S. Supreme Court decreed that teaching about religion "objectively" in the public schools is permissible.



Ed Sullivan & The Beatles

1964 – The Beatles appear on the *Ed Sullivan Show*.

1965 - The Elementary/Secondary Education Act is passed in the United States; it provided funding for more school programs, especially in urban areas.

1970s – Rhythm and blues music (R &B) gains popularity as does Salsa and other Latin American music. Disco dancing is a major fad.

1972 – The musical "Jesus Christ Superstar" is produced.

1977 – Alex Haley's best-selling book, *Roots*, becomes a series of television programs.

1981 – The Lakota Times is first published

1982 – *The Color Purple* is written by Alice Walker.

1983 – A federal report, *A Nation at Risk*, compares the school performance of United States' students with students from other countries, concluding more rigorous educational standards must be set.



Alice Walker



Cultural Changes

The thirty years discussed here are paradoxical. It has been said that the picture taken from outer space of the planet, called “the blue marble,” made a significant change in the way people viewed their own nation and foreign nations. The photo made clear that we all must share the earth and should no longer only be concerned about what happens to those living close to us. Television brought home the concept that in some ways we are living in a global village. Diets have been changed as foods and commodities are more easily shipped around the world. However, this period began just after the Korean War ended. The United States, its allies, and its enemies would continue to have ideological battles and economic conflicts that promoted far too many wars and military engagements in emerging as well as settled countries.

- **A Global Economy.** Reflecting upon the years from the 1960s to the 1980s and the foundation they provided for the next generation, Tom Friedman’s *The World is Flat*, offered convincing evidence that the day when developed nations could still function independently was over. The subtitle of the book, “A Brief History of the Twenty-first Century,” provided story after story about international businesses that had budgets larger than smaller countries. Cheaper labor in undeveloped countries spurred some of this phenomenon. Increasingly, oil and crop commodities were transported more quickly at affordable prices. Driven by technology, the “new economy” had a low inflation rate, reduced unemployment rates, and increased production. Computer software and technology made service industries vulnerable that once assumed they were protected from duplication. [SOURCE: Thomas Friedman, *The World is Flat* (New York: Farrar, Straus and Giroux, 2005)] A musical group, Up With People, began in the 1960s as an anti-war group. By the mid-1970s, it was at its height in popularity, promoting more global interaction on many fronts including economic.
- **The Counter-Culture Movement.** Beginning in the 1960s, but reaching full flower in the 1970s, the world experienced a number of counter-culture movements. Critics, usually young and often labeled “hippies,” attacked corporations, political systems, religious denominational structures, and academic institutions, branding them “the establishment.” Allan Bloom’s *The Closing of the American Mind*. [New York: Simon and Schuster, 1987], a best-selling book written as this period ended, defended “traditional” American values and the academic world against radical leaders who wanted a New Age. The “New Agers” used guitars, drums, and “simple” instruments to bring protest messages to the secular world and to the Church. Individual singers such as Keith Green and bands such as “The 2nd Chapter of Acts” were two of the musical groups that sparked the “Jesus movement” which depicted Christ as a radical.
- **The Green Revolution.** For several generations, world citizens have been concerned about the impact of nuclear power and waste on the environment. In the United States, an initial note of alarm was *The Silent Spring* by Rachel Carson, regarding biological changes in birds and frogs, for example. There was the “Three-Mile Island” disaster in 1979 when a partial meltdown occurred at a plant near Harrisburg, Pennsylvania. In Russia, a more deadly nuclear power plant disaster occurred at Chernobyl in 1986. Other forces promoting this revolution were concerns about the world being overpopulated. Paul and Anne Ehrlich’s *The Population Bomb*, in 1968, argued that the planet could not support the projected numbers of new



billions of humans. That factor was reduced slightly with the research that increased wheat and other grain production in many poor nations. Dr. Norman Borlaug received a Nobel Peace Prize in 1990 for his agronomy research.

IN RELIGION

- 1955 - An Anglican priest, Derrick S. Bailey, writes *Homosexuality and the Western Tradition*. In it, he posits that the condemnation of homosexuality with biblical texts is wrong. The book begins discussion of this much-heated topic in Europe and the United States.
- 1957 - The Congregational Christian churches and the E & R churches merge to form the United Church of Christ, one of the most liberal denominations.
- 1959 - Pope John XXIII calls the first Vatican Council since 1870 into session. Its main impact was its emphasis upon liturgical reform, which in time, profoundly affected both the Roman Catholic Church and other faith traditions.
- 1960 - From Latin America, liberation theology develops. It holds that socio-economic conditions must be included in the formation of theological principles.
- 1961 - As an ethical response to race discrimination, "Freedom riders," black and white, travel throughout the South in the USA to challenge segregation patterns.
- 1962 - The Council on Church Union (COCU), an ecumenical movement for mainline Protestant American denominations, is founded.
- 1962-1965 - The Twenty-first Ecumenical Council (Vatican II) shows the Roman Catholic Church's promotes lay involvement in the Church and social action outside the church.
- 1966 - The United Bible Societies published a *Greek New Testament*.
- 1971 - Jim Wallis publishes *Sojourners*, a journal challenging Christians to speak out regarding peace and social justice issues against dominant cultural values.
- 1971 - The "Jesus movement" is recognized in the USA.
- 1973 - The First Vineyard Church starts as a small Bible study in Los Angeles.
- 1976 - In *Battle for the Bible*, Hal Lindsey concludes that biblical inerrancy had become less central to evangelical colleges and seminaries.
- 1977 - A Swiss Roman Catholic scholar, Hans Küng, writes *On Being a Christian*; he is later censured by the Vatican for his view on papal infallibility.
- 1978 - The *New International Version* (NIV) of the Bible is produced by the New York Bible Society. It becomes the version widely used in evangelical congregations; A three-year cycle of biblical readings, *The Common Lectionary*, is adopted by mainline denominations in the United States.
- 1979 - The Moral Majority is founded by Jerry Falwell. Its purpose is to empower conservative religious forces to gain influence on the American political system.



1982 – The World Council of Churches publishes *Baptism, Eucharist, and Ministry* which its member denominations, in principle, accepted as essential doctrines.

1983 – The National Council of Churches issues an inclusive language lectionary based on the *Revised Standard Version*, including male and female references to God. *In Memory of Her* by Elizabeth Schüssler Fiorenza describes the role women played in the early years of the Christian church.

Religious Issues

Conservative-Liberal Conflict. Every mainline denomination witnessed profound disagreements and dissensions from the 1950s to the 1980s. In most cases, the issue of sexual orientation was central. There were heated debates about the ordination of gay priests and clergy. Mainline denominational leadership tended to be more liberal or progressive than local church ministers. Challengers believed that homosexuality was a sin. In the United Church of Christ, the Biblical Witness Fellowship called for “godly” ministers. Another issue splitting denominations was the nature and authority of the Bible. In 1976, Lutheran denominations divided over the issue of biblical inerrancy. As a result, seminary professors were fired. Evangelicals and fundamentalists argued that the Bible was without error; for them, the Bible is the Word of God. Liberals contended that the Bible is written by humans who may be divinely inspired, i.e., the Bible may contain the Word of God but will have errors. The issue of abortion divided congregations and members then and now. Progressive denominations and organizations such as the United Church of Christ, Presbyterian U.S.A., and Unitarian Universalist Fellowship made national statements supporting a woman’s right to choose. In the 1990s and early 2000s, these movements moved to the right, politically. These Protestant dissenters who opposed same sex marriages joined forces with Roman Catholics and some black congregations to block legislation or demonstrate against court decisions granting gays the right to marry.

Spirituality and Renewal (circa 1980). By the early 1980s, a clearly discernible worldwide trend -- an interest in spirituality – had begun. What was emphasized in this movement was one’s personal faith. Individuals who had grown up without a faith tradition explored the teachings and practices of Eastern religions, especially Buddhism and Hinduism. On college campuses, courses in spirituality became popular. While outreach or service to others received attention, organized religious groups experienced a continued decline in membership.

One early movement of this period, now a faded memory, was called the “Jesus People” movement. Often associated with San Francisco and the drug culture, persons claimed that they could relate to Jesus as a person and leader but not accept him as the founder of a church. Intertwined with this movement was the charismatic movement. In another movement, which began in Pentecostal churches and today is especially vibrant in Latin American countries, the power of the Holy Spirit was emphasized. Pentecostals and charismatics believe the Holy Spirit is at work when they can speak in tongues and have visions. Clearly, in both of these movements, one past and one current, the emphasis was and is upon a personal encounter with God. Although the Bible is important in these movements, the written text is secondary to personal experiences with the Holy.



Mega Churches. A phenomenon begun in the 1980s was the mega church. Defined by some as a church having at least 10,000 to 15,000 members, these congregations were usually independent rather than linked to a specific denomination. Three of the most widely known were Willow Creek in the Chicago area, Rick Warren's Saddleback Church in southern California, and Joel Osteen's Lakewood congregation in Texas. They used marketing techniques to design their worship services and programs. Typically, they minimized the traditional external signs of a church such as crosses, altars, banners, hymnals, and organs. The services of worship deliberately eliminated offerings and traditional orders of service. Instead, they used large screens for messages and praise music, musical and theatrical productions, combined with a message called "the gospel of prosperity." To assist individuals in feeling they were a part of a community of faith, the mega churches offered a number of small groups based on age and areas of interest.

Music Trends (Secular and Sacred)

Readers may wonder why the treatment of music that follows is so extensive. It is included because popular music from several strands began to be integrated into worship services. Those who are members of the Ames United Church of Christ might ask to what extent was the congregation exposed to these new forms of music in worship services.

The Late 1950s and 1960s In this period, many churches, conservative to liberal, were concerned that their message was not reaching young people. One strategy that emerged in conservative churches was modeled after a musical and service program called "Up with People." This touring company traveled internationally, singing popular songs with "good will to all" messages and afterward engaged in local service projects. Aware of "Up with People," some youth ministers and musicians in the Southern Baptist Church created a youth-oriented production called *Good News*. It was first produced in 1967, and was so successful it became the model for many regional and national conservative youth programs for decades afterwards. It used music as the basis for concerts in non-church settings where an appeal could still be made to accept Jesus as one's personal savior. A subsequent youth musical was *Tell It Like It Is*. Another program in this venue was "Good News." [SOURCE: Tim Dowley, *Christian Music: A Global History* (Minneapolis: Fortress Press, 2011), pp.231-233]

The 1950s were truly "shaken up" by Elvis Presley and other rock and roll musicians. The appearance of the Beatles from Great Britain propelled rock music to the global stage. What later became known as Contemporary Christian Music (CCM) can be traced back to the pop and rock music of that generation. It is essentially popular music with Christian words and phrases. There is little evidence that the First Congregational Church "bought into" the newer forms of hymns.

First of all, what happened to the hymnbooks in the mainline churches? James R. Sydnor suggests that three major changes occurred between the 1950s and 1980 in the hymn books used by mainline denominations. 1) First, a core of hymns developed in various denominational hymnals, which he concluded reflected a healthy ecumenical spirit. 2) Second, according to Sydnor, there was a better balance in hymns from early in the Church's history through the Reformation era, although there remained, as in previous hymnals, an emphasis upon Victorian England selections and those written in this period reflecting that style. 3) Third, Sydnor noted, not surprisingly, that



in the thirty years between 1950 and 1980 the hymnals from different faith traditions still reflected their ethnic heritages. The Lutheran hymnals in this period had an abundance of German and Scandinavian texts and music. The Methodist hymnals, as expected, had a number of hymns from John and Charles Wesley, and other leaders of that tradition. The Presbyterian *The Hymnbook* (1955) contained 80 metrical psalms, selections John Calvin would have appreciated. [SOURCE: James R. Sydnor, *Hymns: A Congregational Study* (Carol Stream, IL: AGAPE, 1983, p. 73)]

In examining books about worship and church music in the latter years of this period, one finds a growing concern about the environment, especially about preserving resources. There are some hymns about social justice issues as well as others that seek to point congregations towards a worship experience that emphasizes service to the needs of the world. The “grandfather” of this movement was the text by Harry Emerson Fosdick, the pastor of Riverside Church, New York City, for “God of Grace and God of Glory” which was written for the opening service and dedication of that New York City congregation in 1930. It reflects a liberal church agenda with its message supporting a continuation of the Social Gospel. (Verse two)

*Cure Thy children's warring madness,
Bend our pride to Thy control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul.
Grant us wisdom, grant us courage,
Lest we miss Thy kingdom's goal.*

The students of conservative Iowa State University and Frisbie House, like other students from Europe and westernized countries around the world, would be comfortable singing “Thine is the Glory,” that was published by the World Council of Churches’ Student Christian Federation. It had been created in 1948, when there were still visions of a peaceful world order and a belief that the vision of a resurrected Christ would conquer worldly problems. Its French text (translated into English gained international popularity among college students.

*Thine is the glory, risen, conquering Son;
Endless is the victory, thou o'er death hast won!
Angels in bright raiment rolled the stone away,
Kept the folded grave clothes where thy body lay.
Thine is the glory, risen, conquering Son;
Endless is the victory thou o'er death hast won!*

The “King James” words of this and other hymns would not be eliminated from mainline hymnals until after this era. For example, a pioneer hymnal incorporating inclusive language was *The New Century Hymnal* (United Church of Christ, 1995). It made a concerted effort to eliminate terms such as King, Kingdom, Lord, and Master, as well as changing Thee’s and Thou’s to “you.” The index, for example, does not list “Lord” as a category title. Most striking is the elimination of references to God as Father and male references. Maternal qualities were attributed to the Godhead. “Good Christian Men Rejoice” became “Good Christian Friends Rejoice.”



Sydnor attributes much experimentation with musical types or styles to pop culture. He highlighted a specific event in east London in 1956 that influenced church music in the United States.

The *London Daily Express* reported ‘a screaming of jazz trumpets marked the Lord’s Prayer during an Anglican Holy Communion Service, in which the traditional church music was replaced by boogie, beguine and calypso.’ The Rev. Geoffrey Beaumont had written and performed the *20th Century Folk Mass*. Furthermore, he and some friends formed “The 20th Century Church Light Music Group” which published *Thirty 20th Century Hymn Tunes*. The Preface to this collection states that “They are offered in the belief that not only the great and lasting music of the past but also the ordinary and transient music of today – which is the background to the lives of so many – has a rightful place in our worship.” [Sydnor, *Hymns: A Congregational Study*, pp. 68-69]

This bold experimentation raised the eyebrows of many traditionalists but it opened the sluice gates and set tidal waves going throughout Christendom. In 1966 the Youth Departments of the World Council of Churches published *New Hymns for a New Day* including 44 songs. Among them were Sydney Carter’s ‘Lord of the Dance,’ ‘Every Star Shall Sing a Carol,’ and ‘The devil Wore a Crucifix.’ And included were ‘Oh Freedom’ and ‘We Shall Overcome.’ In America, shortly after Beaumont’s *Mass*, composers in almost every major denomination began setting their liturgies in a jazz idiom. Ed Summerlin, Ian Mitchell, Ray Repp, and John Yivisaker each put their pen to the staff paper. . . . Since standard denominational hymnals are designed to last about a generation, supplemental paperback hymnals, carrying these new songs, were published. The Lutheran [Church], for example, published at least three: 1967 *Hymns for Now: A Portfolio for Good, Bad or Rotten Times*, 1969 *Hymns for Now II*, and 1972 *Hymns for Now III*.

[Sydnor, *Hymns: A Congregational Study*, p. 69]

Other approaches to worship appeared in this period. After World War II, in 1949, Brother Roger Louis Schutz-Marsauche founded a contemplative community near Taizé, France. Most of the first brothers were Protestant. However, the community has maintained a good relationship with the Roman Catholic Church. (SOURCE: Wilson-Dickson, *Church Music*, p. 227) The community developed simple and somewhat repetitive devotional chants and choral responses. These responses have a universal appeal. They are frequently used to aid prayer and meditation.

○ Lord, hear my prayer,
○ Lord, hear my prayer;
When I call answer me,
○ Lord, hear my prayer,
○ Lord, hear my prayer;
Come and listen to me.

[Words are from Psalm 102:1-2; adapted by The Community of Taizé.
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Also growing out of this period is the folk mass. Using the structure of the mass, participants introduced a more informal liturgy, but maintained the serving of communion. The folk mass may be led by a lay person instead of a priest or pastor. There are leadership roles for many and others may contribute as members of the choir or musical group. The hymns written for this type of service included both traditional texts sung to more “informal” tunes or new tunes and texts that convey a feeling of warmth and invitation. Examples include: “On Eagle’s Wings,” and the Spanish hymn, “De Colores.” Brian Wren, who was the Theologian-in-Residence at the Ames United Church of Christ in 1990, wrote “Christ Alive! Let Christians Sing” as an Easter hymn, shortly after the assassination of Martin Luther King, Jr., in 1968. However, he rewrote the text several times, the last time in 1993.

The Civil Rights struggle, which focused on a myriad of issues from voting rights to housing discrimination and access to equal educational opportunities, contributed to the birth of many songs and hymns. None would make more of an impact than “We Shall Overcome,” a spiritual. Other hymns included: “Lord, Whose Love is Humble Service” by Albert F. Bayly (1961), Fred Kaan’s “For the Healing of the Nations” (1965), Sydney Carter’s “Lord of the Dance” (1966), and “They’ll Know We Are Christians by Our Love,” (1966) by Peter Scholtes.

The 1970s The music of the 1970s, like the 1960s, was intimately connected to causes. The sexual revolution, feminism, racism, and environmentalism spurred protest songs. Building upon hillbilly music and folk music, singers like Pete Seeger, Bob Dylan, and Joan Baez received national attention. However, the sounds of the 1960s such as the surf tunes of the Beach Boys and the urban rhythms of Detroit’s Motown reflected the growing interest in alternative popular music. In the seventies, rhythm and blues (R & B) music moved to center stage. Soul music, also developed during this time, was based on the gospel music of earlier generations. Predictably, there were potent reactions to the strident music of the 1960s and popular music of the 1970s which was viewed by some as tame or shallow. Songwriters and singers such as Carole King and Carly Simon became popular. Hip-hop, begun by Jamaican immigrants, and Latin American Salsa gained recognition during this decade. Country rock bands also became popular. The variety of music listed here, by no means all-inclusive, reflected the growing diversity of musical tastes. Psychedelic music also emerged resulting in songs and albums that broke established rules of recording. Lyrics grew more intricate. Simple ballads and stories of young love changed to hard-charging texts that expressed feelings about changing the values and systems of the wider culture.

“Punk” music emerged throughout Europe and the United States in this era. Groups such as the Ramones (New York City) and the Sex Pistols (London) played songs with political anti-establishment messages. Such music had heavy beats with fast tempos; their members wore deliberately provocative clothes and costumes. Some American singers drew upon Native American sources for their music. By the late 1970s, another form of music and dance, the disco, came and went. A popular movie, *Saturday Night Fever*, made it the rage in the 1970s. A heavy metal group that gained attention during this time was KISS. Secular music during this decade went international, based on a fusion of rock, pop, and traditional folk music.

New hymns during the 1970s included one that emphasized the importance of music for the



Church. “When in Our Music God is Glorified” was written by English Methodist clergyman and playwright, Fred Pratt Green. It was commissioned in 1972 to accompany the tune, ABBOT’S LEIGH.

The Early 1980s Soul music of the 1960s began trends that continued into the 1970s and the 1980s. Gospel choirs and Christian Contemporary Music (CCM), as indicated earlier, became more popular. Amy Grant became a featured artist of this genre. The Christian heavy metal band, Stryper, also began during this decade. A variety of instruments, but mainly guitars and drums, were used in the church to spread protest songs and hymns that spoke to personal relationships with Jesus Christ. During this time, “hippies” appeared first on the West Coast. In dress and in their music, leaders depicted Christ as a radical, a hippie like themselves. Although not identified with the hippies or the Jesus movement, a popular Christian rock group was the 2nd Chapter of Acts. [SOURCE: Charlie Peacock, *At the Crossroads: Inside the Past, Present, and Future of Contemporary Christian Music* (Colorado Springs, CO: Shaw Books, 2004; Andrew Wilson-Dickson, *The Story of Christian Music: From Gregorian Chant to Black Gospel* (Minneapolis: Fortress Press, 2003)]

Some Praise and Worship songs during this decade that became well-known included Don Francisco’s “Got to Tell Somebody,” the Imperials “I’m Forgiven,” and “Jesus You’re So Wonderful” by Andrus, Blackwood & Co. (1981). More traditional hymns during these years included Jane Parker Huber’s “Called as Partners in God’s Service” (1981), Dan Schutte’s “Here I Am, Lord” (1981), “Tis the Gift to be Simple” (1984), and the global hymn, “We Are Marching in the Light of God” (1984).

LOCAL LIFE

Ames and Iowa State College of Agriculture and Mechanic Arts

| | 1955 | 1960 | 1965 | 1970 | 1975 | 1980 | 1985 |
|-------------------------------|-------|---------|--------|---------|--------|---------|--------|
| Ames population | | 27,003* | | 39,505* | | 45,775* | |
| ISC enrollment | 9,176 | 9,726 | 14,014 | 19,620 | 21,205 | 24,268 | 26,529 |
| First Cong. Church membership | 719 | 673 | 651 | 584 | 536 | 451 | 473 |

*These census numbers include students at Iowa State.

Ames

- 1956 – A proposal to establish the National Animal Disease Laboratory is submitted to the U.S. Secretary of Agriculture jointly by the governor of Iowa, the president of Iowa State College, and the mayor of Ames.
- 1960 – The last passenger train to operate through Ames occurred on March 12.
- 1961 – The National Animal Disease Laboratory opens in Ames.
- 1964 – The first liquor store opens in Ames.



National Animal Disease Laboratory



1965 – The Chicago & North Western Railroad purchases land east of Ames for their switching yards. The City of Ames buys the switching yard in Ames for parking lots; The Northcrest Retirement Community opens.

1967 – Voters in Ames approve the purchase of the Homewood Golf Course.

1971 – The City of Ames purchases the C & N.W. Depot for conversion into city offices.

1974 – The Iowa Highway Commission officially becomes the Highway Division of the Iowa Department of Transportation.

1982 – Local congregations combine to hold “Church in the Park.”

Iowa State College (until 1959), then Iowa State University of Science and Technology

1955 – Westgate Dormitory, constructed of pre-cast concrete panels is built at a cost of \$223,000. It housed 164 students. The Little Chapel of Memorial Union is completed at a cost of \$3,440.

1956 – Iowa State College cooperates with 13 other Midwestern colleges and universities to design and build an ultra-high-energy accelerator for research. The Testing Bureau was changed to Student Counseling Service.

1957 – On March 25, an Iowa Legislature resolution recognizes the 100th anniversary of the founding of the College. On the campus, Helser Hall was constructed.

1959 – The name of the Iowa State College of Agriculture and Mechanic Arts was changed to the Iowa State University of Science and Technology.

1960 – Iowa State University begins the University Honors Program.

1962 – The State Board of Regents declares the Reserve Officer’s Training Corps (ROTC) an elective, effectively ending mandatory military training for ISU male students.

1965 – Storms Hall, the first of the Towers Complex, is opened to 600 male students.

1966 – The first World Affairs Institute is held on campus. The first topic: “The Problem of China.”

1968 – The College of Education is established; the dean is Virgil S. Lagomarcino.

1969 – The C. Y. Stephens Auditorium opened.

1970 – ISU names a building for George Washington Carver and the Black Cultural Center on Welch Avenue is dedicated; the YWCA offers the first women’s studies course. A mass rally and strike is held by students to protest U.S. involvement in Cambodia and the slaying of students at Kent State.



CY Stephens Auditorium

1971 – Hilton Coliseum opens.

1974 – Barbara Forker is named the department head of the newly combined Departments of Physical Education for Men and Women.



- 1975 – The Scheman Center for Continuing Education and the new football stadium are dedicated and opened.
- 1979 – The College of Design is opened, with a series of concerts by the New York Philharmonic Orchestra.
- 1980 – Johnny Orr becomes the men’s basketball coach at Iowa State.
- 1981 – In the fall of 1981, Iowa State University switches from a quarter system to semesters.
- 1983 – The new ISU Library addition is completed.



Johnny Orr

OUR STORY CONTINUES

W. Murray Allan announced his retirement from his long and distinguished ministry in 1959. The next decade would bring many new challenges for the congregation and its new pastor, Rev. Russell Fate. He came three years after the congregation had built an educational wing. In 1964, during Rev. Fate’s ministry, the congregation voted to change its name from the First Congregational Church of Ames to United Church of Christ – Congregational of Ames. [Editor’s note: Over time it has become known as the Ames United Church of Christ or AUCC] Who could have imagined the world-shaking events beyond the battle over the name of the church? The wider world shuttered over a war in Southeast Asia that tumbled out of control, a conflict with Cuba and Russia that placed the planet on the brink of a nuclear holocaust, a civil rights movement and the assassination of a United States president, John F. Kennedy. The aftermath of that chaotic climate was a contributing factor to the resignation of Pastor Fate.

The FCC voted on November 20, 1960 to approve the constitution of the United Church of Christ (UCC). That, in effect, was a vote for the congregation to become part of the UCC. At that same meeting the congregation also passed a resolution to purchase a parsonage for the pastor’s family (that had been agreed to do so within two years after Rev. Fate’s coming).

At the annual meeting of January 19, 1964, the official church name became, after much debate, “The United Church of Christ-Congregational, of Ames, Iowa.” The By-laws at that time read: Article II. Purpose. “The avowed purpose of this church shall be to worship God, to preach the gospel of Jesus Christ, and to celebrate the Sacraments; to realize Christian fellowship and unity within this church and the Church Universal; to render loving service toward mankind; and to strive for righteousness, justice, and peace.”

Also significant in light of the liberal-conservative argument in the denomination was Article IV Doctrine. “This church is united in striving to know the will of God as taught in the Holy Scriptures, and hold that living in accordance with the teachings of Jesus Christ is the true test of fellowship. *Each member shall have the undisturbed right to follow the Word of God according to the dictates of his own conscience, under the enlightenment of the Holy Spirit.* [Emphasis added.]

Somewhat contrary to the Congregational polity of not using creeds, the revised by-laws included a 1950s document of the new denomination, *The Statement of Faith*, which it identified as “an expression of the spirit in which the church interprets the Word of God.” That was followed by the



Mayflower Covenant, “We covenant with the Lord and with one another, and do bind ourselves in the presence of God to walk together in His ways, according as He is pleased to reveal Himself unto us in His beloved Word of Truth.”

The article on membership, Article V, would be revised the following year, 1965, to begin with the statement, “Membership in this church is open to all who qualify for membership without restriction as to race, class, or ethnic background.” Another change in this revision of the by-laws was to rename the former Advisory Committee or Advisory Board the Church Council.

The next minister, the Rev. Henry Campbell would shepherd the flock as it grappled with civil rights issues, witnessed space exploration, and coped with a wide-spread trend in declining participation in organized religion.

In 1965, the congregation celebrated the centennial of the church with a weekend of events. It included an old-fashioned hymn sing, an exhibit of Bibles and memorabilia from the past years, and a special worship service on Sunday. Another commemoration was a historical pageant with costumed members recreating events in the early years of the congregation. [SOURCE: *Ames United Church of Christ 1979 Church Directory*]

The minutes of the committees, boards and Church Council of the Ames United Church of Christ during the 1970s and early 1980s make clear it was a period when local institutional matters received much attention. There were building renovations, both inside and outside. The congregation agreed that an accessible entrance, for handicapped especially, was needed. It required much planning. A plan for evacuating in case of fire went through several drafts and practice drills were held periodically at the end of worship services. The purchase and installation of a new organ was a cause of celebration after many years of planning and fundraising.

The size of the staff and organization of the church boards and committees received much attention. Of concern to some was the development of meaningful personnel evaluations of the pastor and an expanding staff. The congregation did not lose sight of service to others. Locally, members decided to rent the parsonage to a non-profit organization that provided social services, including mental health professionals, to those in need. With other congregations that supported a campus ministry, the congregation faced declining national and state denominational support. In response to a call to help the “boat people” of Southeast Asia, the church sponsored a Laotian refugee family. Perhaps it was to be expected in this era of heated debates nationally that the congregation would itself have a dispute over a minister’s “political” sermon.

OUR MEMBERSHIP

“We can never stress it enough that the Church is wherever its members are. Basically, the Church is not that to which we go, but that of which we are. It is not a place. It is people and where they are that we have the Church in action. It is clear that by your thoughts, your concern, by your viewpoint and by your actions, you have expressed your belief that the Church is ‘life’s greatest adventure.’” Rev.

W. Murray Allan, at the Annual Meeting, January 19, 1958

At the beginning of this period, church membership was at its height, 719 members. It mirrored the



national trend for mainline Protestant churches, with a decline in membership to 474 in 1984. At the annual meeting of January 20, 1963, the year in which the first General Synod of the United Church of Christ was held, it was reported that the local church membership was 682, that there were 62,375 United Church of Christ members in Iowa, and that the total membership of the United Church of Christ denomination was approximately 1,950,000. At this time, the First Congregational Church of Ames was the 11th largest in Iowa. Whereas before this congregation was a member of the Des Moines Association, the congregation was now a member of the Central Association, one of seven associations in the State of Iowa. [SOURCE: *FCC Annual Meeting Minutes, Book #3*].

Following World War II attendance at churches and church schools had spurred a building boom. But by the late 1950s and early 1960s, many congregations witnessed half-full pews and empty classrooms. The First Congregational Church in Ames had been spared the first major wave of reduced membership due in part to the ministry of the Rev. Murray Allan. However, the first signs of slippage were appearing. When Rev. Murray Allan retired in 1959, the membership was in the 690 range. By 1964, long-time member Keith Dickson addressed his concern to the Church Council: "Mr. Dickson stated that the recruitment of new members has not been satisfactory, that with so many of our key families leaving at the present time it will need an all out effort to increase our membership." He ended by describing the "Shepherd Plan" of recruitment. The Rev. Mr. Fate responded that one of his concerns was "the development of membership we already have." [SOURCE: Special meeting of the Church Council, July 28, 1964, *FCC Annual Report of 1964, Book #4 (1964-65)*]

Words are important. What did membership mean then? At a regular meeting of the Advisory Committee, Min Arthur reported for the Social Action Committee that a national call for Racial Justice was an imperative for the congregation "to declare publicly and officially that our church is open to all regardless of race, class or ethnic background, with the first question asked: what are the requirements for membership?" An answer was given, at least in part, at the annual meeting of the congregation on January 17, 1965. Speaking for the Committee for the By-laws Revision, George Clark presented several amended articles. They were approved. [SOURCE: *FCC Annual Report of 1965, Book #4, pp. 64-65*] They remained the same through several additional revisions of the by-laws. As found in the 1982 Revised By-laws (including changes from 1976, 1977, 1078 and 1979): Almost all of the language regarding the congregation's purpose remained. The phrase "to render loving service toward mankind" was changed to "to render loving service toward all persons..." Article V on membership remained the same. 1. Membership in this church is open to all who qualify for membership without restriction as to race, class, or ethnic background.... 2. a described what was expected of active members. They "shall strive to do the will of God; to attend faithfully the services of the church; to participate in the organized effort of the church for the advancement of the Kingdom of God; to give regularly for the support of the church and its outreach work...."

Because data regarding the number of male and female members was not kept with any consistency during this period, that data is not included. In most years, the Clerk's report contained a category called "Non-resident." These persons were considered "active" members although they were at such a distance as not to attend on a regular basis.

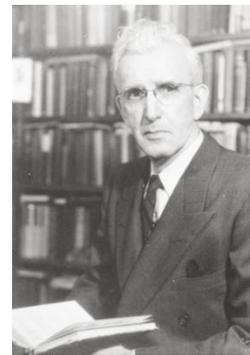


Membership of the First Congregational Church 1955-84
(From the Annual Reports of the First Congregational Church
and Ames United Church of Christ Annual Meetings)

| | 1955 | 1956 | 1957 | 1958 | 1959 | 1960 | 1961 | 1962 | 1963 | 1964 |
|---------------|------|------|------|------|------|------|------|------|------|------|
| Total Members | 719 | 714 | 703 | 697 | 692 | 675 | 684 | 666 | 671 | 674 |
| Non-Resident | 65 | | | 52 | | | 54 | 41 | 35 | |
| | 1965 | 1966 | 1967 | 1968 | 1969 | 1970 | 1971 | 1972 | 1973 | 1974 |
| Total Members | 651 | 614 | 570 | 574 | 573 | 584 | 573 | 558 | 549 | 541 |
| Non-Resident | | | 50 | | | 28 | | | | |
| | 1975 | 1976 | 1977 | 1978 | 1979 | 1980 | 1981 | 1982 | 1983 | 1984 |
| Total Members | 536 | 530 | 477 | 454 | 457 | 451 | 453 | 469 | 486 | 474 |
| Non-Resident | | | | 49 | 50 | 39 | 36 | 36 | 47 | 62 |

OUR MINISTERS AND STAFF

15) **Rev. W. Murray Allan** (continued, from 1955 to 1959) W. Murray Allan completed his ministry of 16 years. In the annual report of 1957, reflecting on 1956 (a year in which his wife, lone, died), he expressed these thoughts: "One of our poets has this line: 'I will make a last song when I am old: out of the shining of remembered days.'" No matter what the future hath of marvel or surprise for us there will ever be the shining of remembered days when OUR hearts burned as He walked with us along that road we went together.... No church can stand still. It must either go forward or go backward. Our church throughout its more than 90 years has always endeavored to go forward."



At the annual meeting on Jan. 16, 1955, as later recorded in the Minister's report, Rev. Allan said "... We are aware of a world being remade under our very eyes. The present world situation is not a conflict about material things. It is a conflict of the spirit. We are presented with a formidable challenge... We are challenged by the future. Ames, in keeping with the national trend, is a growing community. We hear statements made concerning the inadequacy of our city power plant. What shall we say of the spiritual power plant and, in particular as it concerns our Congregational church. Our strength is to be measured by the spirit generated, the faith created, the tasks inspired, and the character molded." [SOURCE: *FCC Annual Reports*, Book #1, 1950-1955, p. 17]

Although Rev. Allan's ministry was coming to a close, he maintained a high level of energy. He was still a dynamic preacher as reflected in the January 18, 1958 Annual Report. "Because there has been such a demand for copies of our minister's sermons, selected sermons were duplicated by our church secretary. These were made available at the church entrances and were circulated to the ill and infirm among our membership. ... This July he will be a delegate to the International Council of Congregational Churches in Boston."

Faith Fitch Jackson, a daughter of the congregation who entered the ministry, recalled "his greetings to me as a kid after service, with lots of wry humor and a twinkle in his eye. Also I remember his phoning me at home and his teasing humor with me at those times. Perhaps most



life-shaping, and somewhat unconsciously so, was his saying how he loved being a minister, that he'd rather be that than anything." Robert J. Peters, son of Mary Cowan, and a son of the congregation who became a minister, remembered a conversation with the Rev. Allan. "At one time I became interested in police ballistics and labor work. I recall Murray staring at me thoughtfully and then responding, 'I do not think that is your calling.... You better think what God wants for you. You ought to consider working for the church.'" [SOURCE: *Tradition and Vision: 1865-1990 – 125th Anniversary Memory Book*, p. 8]

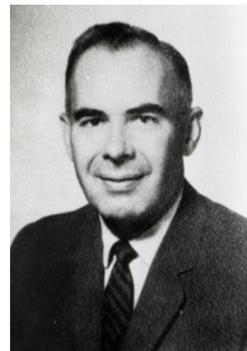
In his letter of resignation (June 26, 1959), W. Murray Allan addressed members as "Dearly Beloved." He plan was to complete his ministry as of September 30, 1959. However, he added he would be willing to stay on if a minister was not called by then. The records indicate that the church leaders told him he richly deserved his retirement and they would not ask him to work any longer than he wished. Having learned of his decision earlier that month, the Board announced that a Pastoral Committee would be appointed, with its members, including Mr. John Bath, Mr. Kenneth Wells, Mr. Kenneth Carlander, Mrs. Wm. R. Bliss and Mrs. Keith (Miriam) Dickson. [SOURCE: June 16, 1959 Minutes of the Advisory Board, *FCC Annual Reports*, Book #2 (1955-1959)]

At a special meeting of the church membership following church services on July 12, 1959, William Hughes presented the following motion:

W. Murray Allan has been pastor of this church for sixteen years. In that time he has served us faithfully and well in times of happiness, in times of rejoicing, in times of calm, and in times of trouble and sorrow. Through all these experiences we have known him not only as pastor and counselor, but also as the kindest and truest and most dependable of friends. In recognition of all that he means to us and in assurance to him that his years here will not be forgotten, the following motion is presented to the congregation for consideration: It is hereby moved that upon the retirement of the Rev. W. Murray Allan, he shall have the title of Minister Emeritus of the United Church of Christ in Ames, Iowa. This title shall be his so long as he shall live.

Until his death, the congregation faithfully acknowledged his leadership in its life and sent letters of reflection and support to him.

- 16) **Rev. Russell Lowell Fate** (1960-1966) became the next minister of the First Congregational Church in 1960. He was born in 1923 and grew up on a farm near Clay Center, Nebraska, during the years of dust bowls and the Great Depression. After he graduated from Doane College in Crete, Nebraska, he served in the United States Navy. He graduated from the Divinity School of the University of Chicago. He was ordained in March 1951. He married Delores **NAME and YEAR**; most people knew her as Dee. They came to Ames with three sons, Robin, Paul, and Kendall; a fourth son, Tom, was born in Ames. His previous pastorates include: Lionsville Congregational Church of LaGrange, Illinois (1951-52), First Congregational Church of Amboy, Illinois (1953-55), and the First Congregational Church of



Rock Falls, Illinois (1955-1960). After his five-year ministry in Ames, he served a church in Missouri and later became the minister of the United Church of Christ in Maquoketa, Iowa from 1970 to 1990. When he died in 2013, it was said that he was “known for his generous spirit, love of books, and lively conversation, and his devotion to family and tennis.”

He was active in encouraging ecumenical relations. According to the minutes of the Church Council (February 26, 1964), Rev. Fate and Rev. Roy Key of the First Christian Church had discussed the possibility of joint services during the summer of 1965. The Church Council agreed to the concept. However, the next month the Board of Deacons expressed their opinion that union services should not be attempted until the following summer. At a special meeting of the Church council on July 28, 1964, “George Simpson, representing the Board of Deacons, spoke of plans for a joint service with the First Christian Church during July and August of 1965...”[SOURCE: FCC/AUCC Annual Reports, Book, Book #4, (1964-1965)] In addition to finally having the joint services begun, rev Fate involved the Ames congregation for a number of years with a Chicago inner-city church, the West Side Christian Parish.

In his Minister’s Report at the annual meeting of January 15, 1961, Rev Fate sounded like his predecessor. “One cannot predict future events: our society and the world are in a state of confusion and change. It is my conviction that we are challenged to so present the ‘faith’ that it will give substance and hope to all who hear. There is a definite need to break through the popular ‘institutional’ concepts of the church to discover anew the ‘redemptive community’ which is sustained by the forgiveness of God in Christ. In some respect the cultural atmosphere of our age is similar to that world into which Jesus was born. We have to rediscover what it means to ‘be the church’ in this age of scientific and world revolution. To pretend that we have all the answers is utter nonsense; we have to live by faith and trust in the ultimate victory of love.”

A legend of the congregation is that his sermon on “Piety and Politics” during the Vietnam War years was so controversial it forced him to resign. The sermon was viewed as Rev. Fate telling congregation members which political candidate to vote for in the upcoming presidential election. Here is how it actually unfolded:

At a regular meeting of the Church Council, 8 p.m. Wednesday, November 4, 1964, “Mr. Carlander [the Moderator] said a matter has come up which should be discussed by the Council and asked Mr. Fate to speak. Mr. Fate gave out copies of a letter he had mailed to those sending a letter out in reply to his sermon on ‘Piety and Politics’ of October 18, a copy of which is hereto attached (Ed. Note: a copy is in the church file). Mr. Fate said he was surprised at the reaction to his sermon, and that so far as the freedom of the pulpit is concerned this runs through the history of the church; that religious authority within the church is divided between what faces his ministry and what faces the future church; and that what happens here will be known in the community, the state conference and the national organization; the need to find a common mind; that this is a theological problem within the framework of the church; that it needs to be worked out in the congregation; that he recognized the validity of the criticism and that it revealed something about the people who make the judgments; that the question is, where do we go from here?”



Mr. Fate said it was impossible not to be affected by the response he had had, which included receiving poison pen letters, and that he had a phone call protesting the talk given by Mrs. Arthur to the Youth Fellowship on the Democratic Party on the charge of “brainwashing.” David Dickson responded to this and stated that representatives of both parties were asked to speak and it was felt by the group that each speaker handled the subject well. [SOURCE: FCC Annual Reports, Book #2 (1964-1965), p. 2]

A congregational meeting was arranged so individual members could express their opinions of whether Mr. Fate should remain the minister or whether it would be better to have a new pastor. Comments from that meeting are in the annual reports of the church. Mr. Henry Black, when he began the meeting, had said that no official action would be taken by the Church Council that evening. A survey was taken that evening and the results were that 70% of those voting wanted him to remain and 30% believed it better to seek a new minister. Before that vote was taken, Mr. Fate had been asked to address the meeting.

At the conclusion of his remarks, a number of speakers commented pro and con about the ministry of Rev. Fate. Those who spoke in favor of Rev. Fate noted that he was active in missionary activities and civil rights issues; he gave provocative sermons, challenging people to make their lives consistent with their understanding of the gospel; he was active in the community, and according to some, was upsetting of the status quo members in the congregation and community.

Fred and Pat Hopkins, who supported Rev Fate, opined that he “brought to the church a new awareness of the disadvantaged and a sense that our church should get more involved in doing things to help the poor. Without neglecting the larger world mission, Russ wanted us to become more personally involved in a more direct, ‘hands-on’ way.... He did move us toward a greater compassion for the poor and disadvantaged...” I have often wondered if Russ ever felt that he had ‘failed’ here – and I hope not, for he enlarged our vision to include not only an awareness of the less fortunate but gave us the feeling that we could make a difference in lives other than our own.” Loya Getz, a long-time member, put it this way: “Russell Fate came to this church and woke it up! ...We looked at ourselves and saw a static, self-satisfied, financially well-off, highly educated congregation. Russ worked very hard to bring into our fellowship some ‘blue collar’ members as a balancing factor. ... We were asked to work with and for a black church in Chicago. I’ll never forget the Sunday some members of that church came to visit and participated in the worship service.... Personally, this was a time of my greatest spiritual growth. [My husband] Austin always said, ‘Russ’s main problem was that he was ahead of his time.’” [SOURCE: *Tradition and Vision: 125th Anniversary Memory Book*, p. 17-18]

Those who opposed Rev. Fate continuing as minister pointed to a loss of membership and decline in financial support of the church. One couple wrote that Rev. Fate’s use of the term, “a spiritual vacuum,” was the state of the church now rather than a condition of “spiritual nourishment” which existed before. Another charge was inconsistent leadership.

Rev. Fate did not resign then, and evidence shows that he tried to continue working with and for the congregation. For example, at another Special Meeting on September 22, 1965,



there was continued discussion on a proposal from Rev. Fate that a Centennial Campaign be held. The hope was that it would pay off some of the church debt. In addition, a report from the Organ Committee gave mounting evidence that the old organ could not be successfully reconditioned any longer. So another component of the campaign would be to establish a fund for a new organ, estimated to cost between \$30,000 and \$35,000.

Unfortunately, by December the continued conflicts took a personal toll on Rev. Fate and he resigned in 1966.

In their reflection on their years in Ames, Russ and Dee Fate wrote these comments that were printed in the 125th Anniversary Memory Book:

It was a new experience to live in a college community, and we were somewhat overwhelmed by all of the educated and talented members of the Ames church... We also remember the special mission outreach programs to the inner city of Chicago and helping one of the rural families. The following are brief remembrances of this period in the history of the Ames church:

- Discussion about the implications of the church union with the E and R church and the implications for changing the name or identity of the First Congregational Church of Ames.
- I remember that a group of us from several churches went to Chicago to participate in the Martin Luther King march and demonstration.
- Even today we all remember that these were the days of the Vietnam War and all the kinds of tensions that the church lived through attempting to be faithful to the purpose of the church. These were difficult and trying days. They were painful and yet as I look back on this period – after this distance – the church that was untouched by this national turmoil would have been quite insensitive to the immense suffering and tragedy of this period in American history. [SOURCE: *Tradition and Vision: 125th Anniversary Memory Book*, 1990, p. 16]

17) **Rev. Henry A. Campbell, Jr.** (1967-1985) The first mention of Rev. Henry A. Campbell, the minister of the First Congregational Church of Moorhead, Minnesota, in the official records of the church is a letter from Rev. Campbell, dated January 13, 1967, that expressed thanks for the invitation to give a candidating sermon on Sunday, January 29. The vote of the members that Sunday resulted in a call to Rev. Campbell to become the minister and teacher of the First Congregational Church.



Henry Campbell began his pastoral duties at the Ames UCC in April 1967. Born in Omaha, Nebraska, in 1928, Henry was educated in the public schools of that city. He received his A.B. degree from the University of Omaha. For about nine months after that, he was a case worker for the County Welfare Administration in Omaha. He attended the Chicago Theological Seminary, where he earned his B.D. degree in 1951. While in seminary



he served two internships; one in Glover, Vermont and a second at the Millard Congregational Church of Chicago. It was there he met Ruth Ellen Jusko; they were married in 1952. Rev. and Mrs. Campbell served for several years at the Congregational Church of Toulon, Illinois, and eleven years at the First Congregational Church in Moorhead, Minnesota.

Prior to his call to the United Church of Christ in Ames, he completed two years as president of the Fargo-Moorhead Chapter of the United Nations Association. He was vice-president of the Kiwanis Club in Moorhead and was one of two citizens who were appointed members of the Governor's Task Force for Moorhead State College.

He was 38 years of age when he and his family moved to Ames. At that time, their three children, Henry ("Hank"), John and Sarah, were all of school age.

In a letter to the congregation, the Search Committee, comprised of Jean Hempstead, Chairman, Min Arthur, Betsy Bath, George Clark, Jr., Robert W. Curry, and Carl Tipton, stated that Rev. Campbell was their unanimous choice. Their diary shows that they had held 23 meetings, studied the dossiers of 21 clergymen, heard 11 conduct a worship service, three by means of a tape recording, and traveled over 4,000 miles to complete their work. Five of the eleven minister candidates were interviewed and four of them had visited Ames. Following the January 29 service, the members voted to extend the call to Rev. Campbell.

Nine months later, in his first Minister's Report at the Annual Meeting of January 14, 1968, Rev. Campbell described what he had done: getting to know members, making hospital calls, counseling couples planning weddings, visiting with college students and traveling to see members at Mayflower Home in Grinnell. He reported attending a number of denominational, interdenominational and community meetings. In addition, he participated on two radio ministry programs. Learning about the United Christian College Ministry (UCCM) was another activity; he had been appointed to its Minister's Council. During the fall he had helped establish an International Viet Nam study series. A clue to what the Rev. Campbell would become known for was his remark that he had "a rather heavy schedule of professional reading and general background reading." [SOURCE: Book #5, *FCC Annual Reports of 1967*, pp. 6-7]

In the annual report of May 3, 1981 (Editor's note: The Church's fiscal year was changed to June 1 through May 31) Rev. Campbell, in his fifteenth year of ministry, reported "... pastoral work is never routine, always unique and different. And a good bit of my day hour's time is spent in pastoral counseling, it seems increasingly among students." He also served on the Board of Directors of the Ames Noon Kiwanis Clubs, was chairman of the Media and Communications Task Force of the Ames Ministerial Association, became a leader of worship services at the North Grand Care Center, and was part of the monthly meetings of the United Ministries in Higher Education. During the past year, Rev. Campbell described time spent hiring and orienting two secretaries. He observed he had more weddings of non-Ames/UCC people than usual, opining that it was good to get such couples involved with our wedding committee and music people."

The following year Rev. Campbell reported in his remarks of May 2, 1982 at the annual



meeting that for the past year he served as president of the Ames Ministerial Association. [SOURCE: *AUCC Annual Reports of 1981*, Book (May 81-May 85)]

With the Board of Deacons and other committees and boards, Rev. Campbell discussed the possibility of a sabbatical, which he had never taken. At a congregational meeting on October 25, 1981, the congregation supported his sabbatical. Rev. Campbell outlined his plans for the three months he would be in Europe during the summer of 1982. He spent part of the time with the Taizé community. After his return, there were Taizé responses in the worship service.

A trend in Protestant churches in the 1980s was for churches to establish a Pastor-Parish Relations Committee. The Executive Committee minutes of June 19, 1983 reveal that some in the Ames congregation believed it could be worthwhile for those members who might not wish to speak directly to the pastor about an issue. It was made clear at the meeting that this was not being done because of comments received from members. [SOURCE: *AUCC Annual Report of 1982*, Book (May 81-85)]

From year to year, Rev. Henry Campbell would change what he stressed in his message to the congregation at the annual meeting. In some years he would focus on a certain category of pastoral duties. At the annual meeting of May 6, 1984, he described his responsibilities for the period of June 1, 1983 to May 31, 1984. He organized his activities into six areas: education (confirmation, including his own continuing education which included reading of at least eight journals); communication; administration; pastoral (weddings, funerals, baptisms, and visitations); beyond-the-parish, and worship. Rev. Campbell concluded, "I feel a growing oneness with you as a people and in our efforts as a congregation, if this is possible after seventeen years. I am deeply grateful for the kind of committed and wholehearted stewardship of time, talent and money that is so characteristic of this church." [SOURCE: *AUCC Annual Report of 1984*, Book(May 81-May85)]

Before the next year's annual meeting, at a Church Council meeting on April 18, 1985, Mr. Keith Dickson closed the meeting by reading a letter of resignation from Henry Campbell. Rev. Campbell had accepted a call to serve the Park View United Church of Christ at White Bear Lake, Minnesota, beginning August 1, 1985. Mr. Dickson stated that Rev. Campbell's resignation was effective as of July 31, 1985. [SOURCE: Minutes of the Church Council, April 18, 1985, *AUCC Annual Report of 1986*, Book (May 1981-1985)]

Sons and Daughters, Staff Members,

During these thirty years, a number of the "sons and daughters" of the congregation attended seminaries. Many had been influenced by W. Murray Allan to consider the ministry. Several others had joined the church as adult members. It has been difficult to identify all those who might fit this assertion by Keith Dickson: "In the last few years, eight young men have gone from our church and Frisbie Fellowship into full time Christian work. ...We should give some support to one of our main theological seminaries...." Fifty dollars was sent to the Chicago Theological Seminary. [SOURCE: Keith Dickson, Treasurers Report, *FCC Annual Report of 1957*, Book #2, (1956-59)]

Those we know about who attended seminary during the years 1955-1984 include:



- **George James Allan**, son of Rev. and Mrs. W. Murray Allan, was born in Grand Forks, North Dakota on January 1, 1935. He graduated from Ames High School in 1953 and Grinnell College in 1957. In 1960 he graduated from Union Theological Seminary (NY). On December 21, 1958, George was married to Elizabeth “Betsy” Hertz of Ames, daughter of Mrs. James W. Johnson. On June 20, 1960, George and Robert James Peters were ordained in a service at the Ames United Church of Christ-Congregational Church. In the fall of 1960, Rev. Allan began work on a Ph.D. at Yale University. He taught at Grinnell College for one year. After completing his doctorate in philosophy, Dr. Allan was offered a teaching position at Dickinson College in Carlyle, Pennsylvania. Eventually he became the chief academic officer of the college; he served as Dean of the College for 33 years before retiring.



- **Kenneth Cook**. A member of the church, he and his wife (Name) were Sunday School teachers. After he finished his seminary training, Rev. Cook was called as the minister of the First Congregational Church in Cedar Falls, Iowa. Other congregations served? XXXXX. Rev. Cook has retired and with his wife, now resides in Watzyka, Minnesota.

- **Faith (Fitch) Jackson**, daughter of xxxx and xxx. Ms. Fitch graduated from Ames High School and Iowa State???. She attended XXX Seminary and was ordained. She served xxx churches. She married Norman Jackson, a son of the congregation. They now are retired, living in Claremont, California. In the 1990 remembrance book (*Tradition and Vision*), she wrote: “I remember Sunday School, singing piously in my elementary age class, being a dickens along with others in junior high, loving to go to senior high when Kenny Wells was the teacher. On some level I think I was impressed with the inclusiveness of church. In school there were different statuses of popularity. At church there were all kinds of people on a somewhat equal basis. Though not a participant myself, through my parents’ attendance at ‘forums’ I felt a concern of the church for the world.”

- **Norman Jackson** was the son of xxxx and xxxx. He graduated from xxx High School, xxxx College, and xxx Seminary. He was the pastor of xxxx. He served the United Church of Christ at the national level, in the Office of xxxxxx. From xxx to xxx he was the Conference Minister of the Kansas-Oklahoma Conference, and from xxx to xxx, the Hawaii Conference of the United Church of Christ. With his wife, Faith, he now lives in Claremont, California. In 1990, he recalled “the huge service flag in the front left wall during World War II, and the pall which fell over us when a blue star was turned to gold; playing the flute in the Sunday School orchestra under Dr. Lauer’s direction; singing in the choir, pretending I was a bass, under Mrs. Elwell’s direction; Murray Allan’s fierce spirituality as reflected in his eyes during his sermon at my ordination – more than what he said; the love and nurture of the people at the memorial services for Faith’s father and mother.”



- **Ruth S. Kershner**, daughter of xxxx, graduated from Ames High School in xxxx. She



attended xxx Seminary. Ruth was ordained in YEAR and began her ministry in XXXX. Rev. Kershner's pastorates included serving a three-point United Church of Christ in western Pennsylvania. She now lives in a church-related retirement community in Mt. Pleasant, Tennessee. In a remembrance in the 125th anniversary booklet, *Tradition and Vision* (1990), she recalled playing in the church orchestra. Ruth auditioned to sing in the adult choir when Max Exner first came. She was eleven, the youngest adult choir member. Ruth taught a fourth grade Sunday School class when she was 16. In her remembrance of the First Congregational Church, Ruth credited Murray Allan for her decision to enter the ministry.

- **David Peters.** **???? Ordained.** He served several local churches. He also worked in a Christian Counseling Center.
- **Robert James (Bob) Peters** was born on September 17, 1934 in Beloit, Wisconsin. Mary Cowan, a long-time member of the congregation, was his mother. Bob was confirmed in the First Congregational Church of Ames in 1946. He graduated from Ames High School in 1952 and Iowa State University in 1957. In 1960, Bob graduated from Eden Seminary (MO) with a Master of Arts degree in Christian Education. George Allan and Bob Peters were ordained in the same service in June 1960 at their home church. Later in 1960, he was called to be the Minister of Christian Education at the Ralston Community Church in Omaha, Nebraska. He later served as pastor of St. John's United Church of Christ in Syracuse, Nebraska. He also served a church at Tallmadge, Nebraska. Bob and his wife, Bernice, now live in Colorado in retirement.
- **Kathleen Wolfe Peters**, daughter of **????, graduate of ???.** College, Master of Divinity from Union Theological Seminary, New York City. She served as an area manager for the Bureau of vocational Rehabilitation in Toledo, Ohio.
- **Harold R. Reinhart**, **son of XXXX, graduate of xxx, xxx.** He was active in the First Congregational Church for a number of years. In his remembrance in 1990, the 125th anniversary of the congregation, he said, "I was the Sunday School superintendent for some years. I was chairman of the deacons during the ministry of Russell Fate. I participated in the choir under Max Exner's direction. [My wife] Doris enjoyed teaching Sunday School and being co-chairman along with Ru Tyssling when the first evening group of Women's Fellowship was formed." He later attended the Pacific School of Religion in Berkeley, California. He retired in 1981 from the position as general director of the University of Illinois YMCAA at Champaign-Urbana. He is deceased.
- **Tommy L. Timm**, the son of L.C. (Cap) and "Tippy" Timm. In 1965, at the time of the 100th anniversary of church, Tommy was enrolled in his second year at Chicago Theological Seminary. He became the national president of the Students' Council of the Y.M.C.A. After seminary, Tommy chose to work in the social service field.
- **Paul and Jean Walther.** Both were active in the church as Sunday School teachers and youth advisers in the early 1960s. In 1964, they accepted a commission as missionaries to Indonesia. A consecration service was held at the church. Because of the Indonesian civil war at that time, they accepted an invitation to serve in the Philippines. They served two five-year terms. Paul did community and agriculture work in the church communities in the Samar and Leyte Islands.



Jean was a family planning educator and later, director of a large Christian Children's Fund program in Leyte serving 440 children. [Editor's note: Our church organized the Philippine Scholarship Fund, originally called the Walther Fund, from 1968-1988. The contributions helped pay for student tuition and books. Over the twenty-year period, a total of \$12,017 was raised.] [SOURCE: *Tradition and Vision*, p. 19]

Campus Ministers/Interns. [FILL IN WITH MORE INFORMATION]

- James Cavener, campus minister, 1963-5 (?)
- Mrs. Leoni (?)
- Mark Rutland
- Brent Waters
- Mary Sue Gast and Roger Straw
- Ann Clay Adams
- Beth Kastner (intern at Ames United Church of Christ)
- NAME (intern at Ames United Church of Christ)

Church Secretaries.

By the 1950s it was obvious to the leaders of the First Congregational Church that the congregation needed a staff person to assist the minister. At the regular meeting of the Advisory Board on June 22, 1956, the Board agreed to hire "not less than a half-time secretary." [SOURCE: Board of Trustee minutes, *FCC Annual Reports of 1956 and 1957*, Book XX, page XX.] Miss Lucinda Foster, a member of the congregation, served briefly but evidently only in a volunteer capacity. The woman who became the first paid secretary was a church member, E. Lucille Rust. She later recalled her first day:

It was a cold, snowy day in January 1957 when I arrived at the (locked!) church door to begin the newly created position of church secretary. On May 20, 1977, I came in the back door to find the dining area unexpectedly full of church members gathered to wish me well as I ended that career to move to a new home in Texas.

The Reverend Murray Allan ... viewed this new arrangement with some trepidation, but the current Board of Trustees saw a need to have an office where scheduling, correspondence, supply ordering, and telephone answering, among many other duties, could be brought together. It took awhile to roll trippingly off the tongue 'United Church of Christ, Congregational' into the telephone, and there was some disagreement as to how many staff names should go into the Sunday bulletins! Sometimes odd words turned up quite unintended in that Sunday bulletin: 'Bach Motel,' for instance, or worse, to transpose a letter in the minister's name – disaster averted by the last proofreading never to be skipped, no matter how late the hour! [SOURCE: *Tradition and Vision, 125th Anniversary*, p. 16.]



[PICTURE: E. LUCILLE RUST}

Other secretaries during this time period included:

- Claire Wolansky (1979)
- Pat Hopkins (1981-86)
- ADD Other names and descriptions if they can be found

Directors of Christian Education. At a Special Meeting of the Advisory Board, January 30, 1955, “Mrs. V. S. Peterson told us of Jane Molden’s service as part-time assistant with the youth of this church. Arrangements are being made by the Board of Religious Education to engage her on whatever part-time basis can be arranged. She will be responsible to the Board of Religious Education and to the Minister.” [SOURCE: *FCC Annual Reports*, Book #1, 1950-55]. From the beginning, Jane Molden was a “hit” with the congregation. In a report of the Board of Religious Education at the annual congregational meeting of 1956, the Board noted “Since January 1955 Miss Jane Molden has given our Church the finest possible leadership in the field of education. Her activities within our church are many; she has given most generously of her time and talents in this field.” [SOURCE: *FCC Annual Report*, Book #1, 1950-55] [PHOTO: JANE MOLDEN]

[Editor’s Note: Bill Yungclas, a member of the Pilgrim Fellowship at that time, recalled more about her background. Jane Molden was a high school star softball player from Nebraska. She attended Princeton University and when she learned that they did not have a softball team for women, Jane became the pitcher for the men’s softball team!]

Unfortunately, her health required that her service had to end. “The Board of Trustees had the sad duty to terminate the employment of Jane Molden as of December 1, 1960, allowing her one month’s severance pay, due to the fact that her prolonged illness had incapacitated her for the performance of her duties. We certainly hope and trust that she will soon accomplish a complete recovery and wish her the best for the future.” [SOURCE: *FCC Annual Report of 1961*, Book #3 (1960-1963), p. 11.

Church records do not make clear that financial circumstances were the prime factor in the decision that the position of the Director of Religious Education would be only part-time. It seems obvious that the Advisory Committee did not feel it necessary to have a person with a degree in Religious Education. Readily admitting her lack of training, Mrs. Harriet Carlander, a member of the church, was appointed to the position which she held for approximately three years. Reports indicate she did a splendid job during these years. [SOURCE: In 1961 *FCC/AUCC Annual Report*, Book #3, (1960-63).

In 1964 Mrs. Pat Bushman, another church member, was appointed the next Director of Religious Education. It was still a part-time position. However, in 1967, the Board sought and was granted the funds to make it a full-time position. The title was changed. “Upon the recommendation of this board the Christian Education Director is now serving in a full-time capacity. “ [SOURCE: *FCC/AUCC Annual Report of 1968*, Book #5, p. 11] It is not clear how long Mrs. Bushman remained.



[fill in more info about other RE Directors from these years]

By 1970 Harriet Goslin, who came from a Baptist tradition, was named the Director of Religious Education. She served until 1990. The following is typical of comments about Harriet and her talent at taking on almost any assignment. At an Executive Committee meeting of October 10, 1981 “Henry Campbell reported that Harriet may organize another Bible study group for adults to meet either on Sunday morning or during the week....” and “Henry suggested asking Harriet if she could get a young couples group started. She should be given a full explanation of what is expected of her.” The second comment suggests that Harriet was caught in a dilemma, she was expected to do many things but sometimes took on more than she should have. [SOURCE: Notes of Barbara Rusk, Church Clerk, in *FCC/AUCC Annual Reports, Book (May 1981-May 1985)*, p. 2]

Her willingness to work and the variety of assignments she took on are captured in this letter, written to Harriet Goslin when she retired in 1990. Pat Hopkins, the church secretary, wrote:

When I first started on the job, I was in the larger office [Editor’s note: space now occupied by the church library plus entry and stairway to choir room] with an assortment of antique office equipment: the desk and chair were Lucille Rust’s doing, the IBM typewriter was brought in by Ed Collins, and the mimeograph and folding machines had been there since the 18th century. Early on it became clearer that you and I would be providing the tender loving care that those machines required if we were to avoid the expense and delay of calling Des Moines. Even with the TLC, we had some rough times getting out the bulletin and newsletter. I say ‘we’ because you always came down and pitched in if needed. Sometimes you got your daughter, Gail, into the act – and a few Saturdays Fred [Ed. Note: Pat’s husband] came in to keep the machinery going....

Oh, those years with the old boiler that served my office! ... When the boiler was supposedly working, we still shivered since it had to be really cold to trigger the thermostat. The trustees had decreed that we **MUST NOT CHANGE THE THERMOSTAT** from 72 degrees. What to do as I was already wearing long underwear? It was your bright idea to put a small can of frozen orange juice on top of the thermostat to cause the boiler to kick on. Even Henry Campbell was occasionally seen putting up the orange juice can!

Then came the remodeling, and the office was moved to the small dining room. There I was in the midst of dust and clutter. Remember the many groups who used the facilities, and the times we set up tables and chairs because the janitor hadn’t done it? Remember the times we took orders and packaged pecans, or showed wedding planners the facilities and how to use the public address system, or dealt with transients that appeared? We’d laugh as one of us would say, ‘This is not in my job description.’ My memories include many good times, too: visits of church members, especially Jean Hempstead and Loya Getz; shared potlucks; desserts with Bible study women; Tuesdays with the craft group brightening the kitchen; rummage sales – all the warmth of the church family coming and going through our work place. [SOURCE: *Tradition and Vision*, 125th Anniversary, pp. 28-



In 1982 -83 there was much activity related to evaluation of the pastor and staff. The Executive Committee proposed a Personnel Task Force to examine four issues related to the Church's paid staff: 1) developing a "standardized format" for job descriptions of all the Church's paid employees; 2) reviewing the evaluation mechanism for each employee; 3) reviewing the "equity of compensation" among paid staff; and 4) evaluating the advisability of developing written contracts between the Church and its paid employees. The proposal was to be presented to the Church Council by April 1, 1984. [SOURCE: Minutes of the Executive Committee Meeting, Nov. 17, 1983, *AUCC Annual Reports*, Book (May 1981-1985)] The Council did accept the proposal and contracts were developed.

A mystery about Church Staff. For several years there was someone who was called "the Church Visitor." In the reports, he or she is never identified by name. Here are comments about the Visitor: The visitor stated in the Annual Reports for 1958 that over 3 years he/she had made 1,216 calls on prospective members, i.e., newcomers, as well as some members of the church. The last year, the visitor made 375 calls, 92 on non-members and 35 from Pammel Court. A minister, Rev. Keisser, is referred to several times in reports. Was he the Visitor? For example, there is this comment: "Rev. Allan read a letter from Rev. Keisser expressing appreciation for the work of the adult counselors from this church. They were: Jane Molden, Keith Dickson and Trudi Sandford." [SOURCE: *FCC Annual Report of 1956*.] Should the congregation again have a church visitor?

OUR BUILDINGS AND BUDGETS

From the mid-1950s to the mid-1980s, the big picture is that the congregation was in good financial health, as the list of budgets (revenues and expenses) below indicates. A number of special projects required additional capital to be raised. One reason for the congregation's success was the leadership talent and financial acumen of some of its members. For example, at an Advisory Board meeting of December 16, 1955, Stuart Smith, later to become mayor of Ames, reported that the planning of the city council would "indirectly affect the plans of the Long Range planning Committee of the church." A motion follows to have a special meeting of the Advisory Board on January 8, prior to the annual meeting of the congregation on January 15. Years later, there is another reference to long-range planning: At June 16, 1968 Council meeting, a committee is set up to do long range study of the church its basic needs as to physical plant, its program, missions, future... [SOURCE: *FCC/AUCC Annual Reports*, Book 5, 1966-1968]

The rise in annual budgets reflects the inflation the country experienced during these years. Here is a partial list over the thirty-year period of 1955-1984 regarding budgets:

1955 – A proposed budget of \$25,000 range (income and expenses matched)

1956 – "Income exceeded that in 1955 by more than \$2,500 ... this gave us more than enough money to cover our proposed budget. ... We sent an extra \$260.68 to Our Christian World Mission...." [SOURCE: Keith Dickson, Report of Church Treasurer, *FCC Annual Report of 1957*, Book #2, 1956-59]

1960 – Proposed budget \$31,500. (Income and Expenses very close)



1961 – “Frank Summers of the Board of Trustees reported they will have to ask for a 25% increase in next year’s budget.” The budget is met. [SOURCE: FCC Annual Report, Advisory Board Meeting of September 21, Book #3, 1960-63]

1963 – Proposed budget \$42,000. (Income and Expenses very close) At the annual meeting of the congregation, January 17, 1965, Keith Dickson, the treasurer reports that the treasury of the church had the greatest surplus at the end of the preceding year of any year with \$2400 more income than budgeted. Ed. Note: the year with Rev. Russell Fate’s sermon.]

1964 – Proposed budget of \$43,474.31. [Discussion at special meeting of cong. Oct. 27, 1963 -- discussed the fact that the OCWM now represents the combined ministries of the united E&R and CC as well as the newly establish Conference headquarters. For Ames, this meant an increase of \$2,758.81. Also, the Board of Religious Education had a “heavy expense” in providing the new UCC curriculum.

1965 – Proposed budget of \$47,919.40 (Income and Expenses are met.)

1967 – In his last year as Treasurer (20 years) Keith Dickson reported, “Income for the operating budget for the year of 1967 once again was the largest on record. This has made it possible to meet all items in the budget...” *FCC Annual Report of 1968, Book #5, (1966-68), p. 12.*

1970s (Several examples)

1980 – Income was \$108,000; total spending was \$107,000.00 However, according to Jim Whitaker, treasurer, the Finance Committee noted a record number of people did not pay their total pledges in 1980.

1982 – Proposed budget was \$115,095. It was met. **CHECK**

1983 – Proposed budget was \$123,379. It was met. **CHECK**

As this period ends, the Church Council and its committees with financial and stewardship responsibilities began to use data related to profiles of membership contributions. For example, in 1982, they learned that 226 member units gave \$99,547. Of that total, the median unit contribution was \$295.00, while the average unit contribution was \$440.47. Stated in another way, one-half of the member contributions come from 39 contributions of \$750 or more. The other one half of the contributions came from 187 contributions of \$750 or less. [SOURCE: *AUCC Annual Reports of 1983, Book (May 1981-May 1985)*]

Examining the overall fiscal wellbeing of the First Congregational Church, later Ames United Church of Christ, one can realize how confident church leaders were during this thirty-year period about the future. Their long-range plan envisioned a number of projects. At the 1956 annual meeting, or soon after, a Building Committee recommends the following to be done now:

- Build an addition onto the present SS wing
- Convert present kitchen to a kitchenette and SS room
- Enlarge doors between dining room and fireplace room
- Convert present basement room to a choir room
- Set up and equip one of the small rooms on the east end of the Sanctuary wing as a church



office

To be done in the future:

- Purchase twenty feet of lot to the north of the church
- Purchase land on which to build a parsonage
- Build a new parsonage
- Take over present parsonage as part of church, possibly making connection with south end of SS wing.
- Provide a chapel by building on to north or converting the west room of the parlors. [SOURCE: Book#2, 1956-59, see pages after Annual Meeting of 1956]

What was accomplished? It is important to begin with the parsonage, next the educational wing, the remodeling of the sanctuary and entrances/exits, and what is not on this list, the major purchase of an organ.

The Parsonage. Since the parsonage went through many changes during this period, it is important to recall the history of the original parsonage and its successors. They have been in the same location, the north side of Sixth Street (217 Sixth Street) between Douglas Avenue and Kellogg Avenue, to the west of the alley. The parsonage is adjacent to the church building. The first frame parsonage, built in 1866, was later sold and moved to a street a block



or two away. (WHEN?) The second parsonage, pictured here, was built in ????. It was occupied for the longest period by the Hawley family from 1915 to 1935. Rev. Henry Hawley and wife, Theodosia, were the parents of four children: Elizabeth and John and twins, Ruth and Robert. The upper rooms of the parsonage, sometimes called the parish house, were frequently used for Sunday school classrooms. The Hawleys moved to Frisbie House in 1926 while the parsonage was remodeled to better accommodate Sunday School classes. Rev. Hawley resigned because he was under great stress. Church leaders convinced him to reconsider, which he did. One of his stipulations was to move into a parsonage in the down town area. What is unclear, was that the time when the present brick parsonage was built to replace the second parsonage? According to church records, the frame parsonage was moved to the south side of Seventh Street, just a block north of its original location when the church was enlarged in 1961-1962.

As noted earlier, a factor in the negotiations with Rev. Fate, a different parsonage was to be provided within two years. At an Advisory Committee meeting of Sept. 23, 1960, "Mr. [Clark] Pasley, chairman of Board of Trustees, reported on the new parsonage project. He requested that the Advisory Committee select a Parsonage Committee, similar to the Pulpit committee...." They do; its three members were Hollis Nordyke, Kenneth Thompson, and Mrs. Robert Curry. [SOURCE: FCC/AUCC Annual Reports, Book #3, 1960-1963]

By March of 1961, the Fate family has "bought" a home at 1404 Clark Ave. In actuality, the church assisted in the purchase of the home with a loan to the Fates that would be repaid. A monthly amount was provided to the minister for housing which was in turn used as a payment on



the mortgage. The vacant parsonage was then rented.

When the Campbell family arrived in 1967, they moved into the parsonage on Clark Street. In time, they purchased it, and later, after selling that home, they purchased a home on Fillmore. A note in the 1980 church record simply observed, "Sale of parsonage to Henry Campbell was finalized to everyone's satisfaction."

The Education Wing. The congregation was justly proud that in 1958 it completed the construction of what has been called the east wing, or Education Building or Fellowship Hall. The total cost had been estimated to be near \$120,000. At the annual meeting of the congregation, held on January 19, 1959, Pastor Allan said, "We are at work in a growing city and a changing population. We have responsibility as a church to minister under such conditions. We stand in the community for a sane, modern, liberal, deeply evangelical interpretation of the gospel applied to the whole man in the whole community. This moving population calls for personal work upon the part of all our members. ... The Book of Nehemiah offers the strategy by which we shall carry on this year of 1959. "So we labored at the work ...we built the wall; and all was joined together ... for the people had a mind to work." (Nehemiah 4:6) Let us go forth into the new year with high hope and dedicated start to make our church a growing and glorious factor in a rapidly expanding city. Our direction is forward! 'Speak! That my people go forward.'" [SOURCE: Pastor W. Murray Allan, report at the Annual Meeting, in booklet, pp. 4-5. of *FCC Annual Reports of 1958*, Book #2, (1956-59)]



The following year, in 1960, the congregation recognized while the building was completed, it needed furnishings. This note appeared in the *Annual Report of 1960*, "Our building project was completed in 1959 at a total cost of \$126,264.19." In the Board of Trustees Report, "by year's end we had bought and paid for 123 chairs for Sunday School rooms, 100 folding chairs, and 10 new tables for the dining room, new coat racks, and covered the old wood floors in the second floor Sunday School rooms." The furnishings included wall-to-wall carpeting to the new building, repainting the older Sunday School rooms, and preparing new drapes.

Recall the long range plan that was purposed. By the mid-1960s, the parsonage was taken care of (well, sort of). The new educational wing was finished. Another pressing need interrupted the flow in the plan to take care of church entrances. The sound of music would take center stage.

The Kney Organ (The Memorial Organ). It must be said that many voices were being raised regarding the faltering organ. Mr. Ed Collins valiantly made repairs year in and year out. But time took its toll on the organ. Mr. Robert Curry reported for the Organ Committee (appointed by Ken Carlander in 1963) in 1965 as follows: "the present organ can be repaired and used indefinitely, especially since Ed Collins can do repair work on it." However, the committee consulted with Carl A. Bleye, an organ consultant formerly on the staff at ISU and now doing graduate work at Minnesota and other churches with the following results:

1. ...The organ lacks brilliance, color and life... the liturgy and general



church music has changed over the years.

2. Organists find themselves very limited in terms of the broad scope of organ literature being used today.

3. “We have a responsibility to the congregation and particularly the young members now and future to continue or tradition of providing fine music both choral and organ.”

The Organ Committee at this stage recommended that an Organ Fund be established. They further estimated that a new organ would cost \$30,000.00 to \$35,000.00.

Mr. Curry continued to be one of the key persons involved in planning for and purchasing the new organ from the Kney firm of Ontario, Canada. Here is his later account of the many years that were involved in that major project that ended with its installation in 1972. Because of the many memorial gifts to support its funding, the congregation officially named the instrument “The Memorial Organ.”

In March 1963, I was appointed to chair a committee of Henry Black, Ed Collins, Max Exner, and Frank Piersol [of ISU Music] to examine rebuilding or replacing the Estey pipe organ purchased in 1930 for \$7,000.00. Our research showed that rebuilding the Estey was not advisable, and when we reported our conclusion to the Council in 1965, they retained us to investigate the purchase of a new pipe organ.

While interim pastors were serving, the committee was inactive until 1968, when it was reactivated with Colby Kegley replacing Fran Piersol, who had moved away. We spent the next two years contacting, listening to, and interviewing eight organ builders. Members took trips to hear pipe organs – even to Europe and Canada. I drove a group including Henry Campbell, Max Exner, and Colby Kegley, to Elmhurst, Illinois, to hear an organ and on the way narrowly escaped a car that crossed the median and grazed the rear bumper of our car. That car hit a truck, and the driver was killed. We in our car had some pretty shaky knees!

We ultimately recommended the Kney tracker-action pipe organ, and the congregation approved our recommendation in January 1970, a decision arrived at after some controversy. Some said we’d be worshipping the organ if it was installed center front; others said we could buy an electric organ for much less money; still others said we should be giving more to outreach and missions instead of buying an organ. The issue that I believed was capable of splitting the church was resolved with a fund drive that allowed members to pledge to the organ fund, to the outreach fund, or to both. The drive was successful, and the Kney organ was installed in 1970 at a cost of \$50,000. [SOURCE: Robert W. Curry, *Tradition and Vision: 125th Anniversary*, 1990, p. 22.]



Of course, there is always more to the story than this summary. Robert Baumann, who chaired the fundraising efforts, thought the financing work was finished. But no, a new policy was passed which required that when the congregation conducted capital fundraising campaigns, 20% to 25% of what was raised would go to outreach, i.e., to be spent on others. The \$50,000.00 had been either given or pledged. To keep that amount for the organ, an addition \$17,000.00 to \$20,000.00 would need to be raised. Some records indicate that the final figure raised was closer to \$68,000.00

As with an expenditure of this magnitude, there were those who questioned why so much money should be spent on the purchase of a tracker-type organ rather than an electric (or in time) an electronic organ. In 1968, the Director of Music, Max Exner, had made it very clear what the congregation should have. He gave a scathing review of the 1930 organ so that no one would dare to suggest that it continue to be repaired.

The fact is that our organ was built to serve a particular kind of music and a particular kind of religion, both of which might be identified as "Late Romantic," ... It is the music of "To a Wild Rose," "In the Garden," "Star of the East" and "When It comes to the End of a Perfect Day." It is the religion that asked of the pastor, the organist and the choir "Take me away from it all and, above all, be comforting to me. ... Our organ is not suited to, and not really capable of expressing music prior to this small period of religious somnolence, social smugness and political dogmatism that coincides with Late Romantic music. It is not competent to play the clean, free lines of Gothic music, it muffles and buries the exuberant counterpoint of the Renaissance and the florid intricacies of the Baroque. And it is quite unsuited to the forthright clarity of the Classical period. It is particularly inadequate in its treatment of contemporary music – even such mildly modern early 20th Century composers as Holst, Vaughan Williams and Thiman – and its handling of later music completely lacks credibility.

If you can imagine an orchestra with no brasses, with all of the strings muted and only flutes for woodwinds, you have the sound of our organ. It is a very sweet sound ... it tends to bury hymn singing rather than help it, and does not illuminate – add color to – the singing of the choir as an organ should. It is a life buoy that sinks, drowning the singer."...For some years, now we have had in our pulpit men who preached a religion that is dynamic and disturbing; have given us messages of challenge, of outreach, of cold-eyed appraisal of our society and of ourselves, and a call to express our religion in action as well as in hymns.... In terms of the church's history it was only a small period of time in which we took on a "Linus' blanket" religion and demanded from choir, organ and minister whispers of sweet assurance. But I think we have been waking up, and now we must wake up our music, too. It is not that I am advocating more 'progressive' or avant-garde music or an organ suitable to it alone....

A more important consideration is our young people, who have grown up with the 'hi-fi' sound. It is a clean, hard, brilliant sound, and it is no wonder that they are



turning to the steel-string guitar as an antidote for the soft, misty sound of worship that they hear....Beside having strong men in our pulpit, we have been blessed with a company of singers in the choir loft who literally will tackle anything, and just about do. We have been supported by organists who played the whole range of the music literature and we have a choir director who – whatever else you may say about him – avoids like poison ivy almost all church music written between 1870 and 1910....If the present organ is to continue to be our instrument, nobody is going to resign or even pout. We all love the job too much, and the Choirmaster will have to be carried out of the Chancel some day, I have simply given a true picture of the situation. [SOURCE: Minutes of the Regular Meeting of the Church Council, April 17, 1968 in *AUCC Annual Reports*, Book 1966-1969]

In his remembrance about the new organ, Henry Campbell wrote in 1990: "The first of years after its installation, the church sponsored concerts by visiting organists and other musicians. While most were 'traditional,' our organist at the time, Martha Folts, was into experimental and avant-garde music. Some of these events were hair-raising, hilarious, exotic, and unbelievable -- as when at the conclusion of one far-out concert, one of the musicians literally fell face flat on the floor." [Editor's note: According to minutes of the Board of Trustees in 1972, total costs associated with the Kney organ were \$54,692; the outreach goal was \$13,673 or 25% of the organ costs. SOURCE: *Tradition and Vision: 1865-1990: 125th Anniversary Memory Book*, p. 20.]

Renovation of Church Entrances During this period one of the major concerns was the difficulty of some members to enter the church building. Writing in *Tradition and Vision: 125th Anniversary Book* in 1990, Nancy E. Brown provided a succinct rendering of what was involved:

Planning to improve the church entrance began in earnest in late 1982, after the window replacement project was complete. Tom Greiner and Tom Hertz worked with Larry Gerdes, a church member and architect, to develop a Master Plan for the renovation. Our objectives were to make one entrance accessible to all (which represented outreach to the community); cut off traffic through the kitchen (to minimize violation of health regulations); and reduce congestion, improve fire and physical safety, and correct structural problems at the west entrance.....

Her account stated that several proposals were presented at the annual meeting in May 1983. Those plans were considered too grandiose and expensive. At colony meetings in late July, members of the congregation provided ideas and suggestions that were converted to major changes in the Master Plan. After informational meetings were held in February 1984, the formal proposal was presented in a congregational meeting in March. The Board of Trustees made fewer specific recommendations, with the exception that the highest priority would be an accessible entrance on the east side. The congregation voted approval of the project with a fund drive to raise \$70,000. When completed, the total cost was \$80,013.81. All except \$1,072.46 was raised either by pledges or memorial gifts.

Another account of the renovation of church entrances found in *Tradition and Vision* was provided by Tom Greiner. He touched briefly on the east entrance reminding readers that it used to be the garage for the parsonage. His narrative focuses on the other entrances. He wrote: "The entrance



at the northwest corner of the sanctuary had a badly leaking roof... people found the entrance small and crowded. The choir stairs to the basement were steep and narrow... The stairs to the second story Sunday School classrooms were dark. ... the outside door [from the stairwell to the classrooms] was always stuck and cold winter winds cooled ... this ugly entrance.”

Moving to another entrance, “The southwest sanctuary entrance [corner of Sixth St. and Kellogg], although attractive, had numerous steps and was located a ways from parking areas. Less than one-third of the congregation entered here. Another entrance, from the southeast, required persons to climb steep steps. Having climbed the steps, one could either go to the southeast entrance to the sanctuary which had double wooden doors that were in poor repair and more steps. The concrete steps from the street level could also be taken to the Fellowship Hall. Prior to the new ramp from the east, it was a little-used entrance; people preferred to come in through the kitchen.

Another problem had to be addressed, the height difference between the floor of the Fellowship Hall and the floor level of the parlor and sanctuary. It was 32 inches! The trustees hired Dennis Jones, an engineer from Ames, to solve the problem. Jones suggested that the northwest entrance could be improved by moving it further north and expanding the area. Also, there was a middle stairwell [opposite Room 104 today] that connected to the second story Sunday School rooms. He suggested that the stairs be removed. The last and major suggestion was the ramp that would take members and visitors from the fellowship hall area to the sanctuary. These construction plans were completed in the fall of 1984 and remain today. [SOURCE, *Tradition and Vision: 125th Anniversary*, pp. 26-28]

It is interesting to compare these accounts with the official records about the entrance renovations. In the July 1983 report in Book#4 (May 1981-1985), is this statement: “The Board of Trustees, with the approval of the Church Council, has developed a Master Plan for improving the entrances to our church. The Master Plan was presented and discussed at the Annual Meeting. Proposal is an entrance from the east to assist handicapped person; other entrances avoid congestion.”

The plan was for a financial drive in fall 1983, with construction beginning in 1984, and the project completed in Summer 1985. The cost for all these improvement was roughly \$250,000.00 which would be, the Trustees calculated, slightly over twice the annual budget. They compared that figure to the cost of building the educational wing in 1957, which was four times the annual budget. At a congregational meeting on March 4, 1984, the congregation approved the construction for entrances - \$5,000.00 to meet the 1984 budget shortfall, \$35,000.00 for the east entrance, and \$30,000.00 for the west entrance. [SOURCE: *AUCC Annual Reports*, Book (May 1981-1985)]

[PHOTO of RAMP, other entrance remodeling???

Ongoing Maintenance Problems Of course regular maintenance has been needed as the 1900 church building aged. Walls that bowed out, leaking roofs, imperfect fitting doors and windows were on the Trustees’ agenda from year to year. A problem that has remained until this day is water in the basement rooms. Does this sound familiar?



From the agenda of the regular quarterly meeting of the Advisory Board on March 25, 1955: “Mr. L. C. Timm discussed the request coming from the Junior Pilgrim Fellowship Group that there be a renovation of the basement so that it might be used to better accommodate the Pilgrim Fellowship groups. Mr. Nordyke reported that the Board of Trustees now hopes that the seepage has been stopped. This might be decided better after the spring rains. He suggested that the fall project might be redecorating of the space by the youngsters.” [SOURCE: *FCC Annual Report of 1956*, Book #1, 1950-1955.]

An Unexpected Problem On December 2, 1963, the morning offering (of \$663.60) was stolen from the desk of the church office. Treasurer Keith Dickson reported that the thief was later identified and arrested, and all but \$81.04 was returned. [SOURCE: *FCC/AUCC Annual Report of 1963*, at Annual Meeting of Jan. 19, 1964, Book #4 (1963-65), p. 24]

OUR ACTIVITIES & ORGANIZATIONS

There is an old saying at sporting events that you can't tell the players without a program or score card. For the First Congregational Church, especially after the merger with the Evangelical and Reformed Church in 1957, there were changes at the local level as well as at the state and national level. The merger of the two denominations' offices, pension plans, social action programs, and international missionary plans resulted in new structures as well as nomenclature.

Over time, at Sixth and Kellogg, the major decision-making body, the Advisory Committee, Advisory Council, or Advisory Board, would become the Church Council. The Pilgrim Fellowships would become Youth Fellowships. State level Superintendents became Conference ministers. The Congregational foreign missions board would be known as the United Church Board for World Missions.

During the 1960s, there would be a number of special meetings that related to the formation of this emerging denomination. For example, on the morning of July 14, 1963, a meeting was held. “The special meeting of the Advisory Committee was preceded by a report of the trip to Chicago on July 5-7 of a group of young people led by Mr. Fate, Audrey Leoni and Jim Ingersoll. Bill Tysseling, Julie Reinhart and Joyce Dickson spoke.” Why a special meeting on July 14, 1963? Chairman Ken Carlander said it was “to consider what kind of planning, what direction we should be taking through the coming year.” Keith Dickson had attended the first General Synod and he shared reports on national press coverage of such things as location of the headquarters, integration of the church, and the contents of a letter written by the first United Church of Christ President, the Rev. Ben Herbster. The Advisory Council and Rev. Fate also discussed things such as rethinking adult education, alternative worship services, social action at home and abroad, and the layman's role in the church.

The following week another special meeting of the Advisory Committee was held on July 21. Prior to this session, the Membership Recruitment Committee and the Christian Witness Committee met. There was some consternation about how to accomplish visitations and how to involve members in the two interdenominational study themes for the year: “The Christian Mission in Southeast Asia” and “The Changing City Challenges the Church.” It was announced that the Women's Fellowship was planning to bring the Rev. Armand Meyer, a missionary on leave from southern Asia, to Ames



in September. Mr. Fate indicated that the Rev. Edward Turner of the Westside Christian Parish of Chicago, could come to the Ames UCC and he could speak about the problems of the inner city church. [Ed. Note: At a later meeting, the Advisory Committee voted to ask Rev. Turner of Chicago to come in October.]

On September 8, 1963, the Advisory Committee held another special meeting. Rev. Fate, who led the session, called it a work group. As one of the activities, he asked the group to repeat the *Mayflower Covenant*.

During the Rev. Henry Campbell's time, there were also numerous meetings that focused on the organizations and activities of the congregation. Following his sabbatical, he arranged for a program about the Taize experience as the church "experimented" with its liturgy. The establishment of the intergenerational Learning Center required much attention to this unique educational enterprise. In conjunction with other local churches and their state and national agencies, the Ames United Church of Christ faced pressing issues related to the United Ministries in Higher Education (UMHE). In part, it was due in inadequate funding; it was also due to "push back" for controversial stands taken by campus ministry staff and students. Much congregational Council time was spent on the mundane but necessary requirement of having a new Fire Plan. Some Council work time was spent on the detailed plan for the almost unimaginable, the General Synod meeting in Ames in 1985. The minister and congregants had a full plate. What was the dessert? The minutes of the Church Council meeting of 21, 1984 contained a foreshadowing of what became the Theologian-in-Residence program. Rev. Campbell "is currently working on a theme for the coming year, centered on the arts. The UMHE plans to bring in a speaker for a three day weekend, hopefully in October. Henry has written to Wilson Yates [of the United Seminary of the Twin Cities]."

Worship Services and Church Music

From 1955 to 1959, the Rev. W. Murray Allan was completing his ministry at the First Congregational Church. He was regarded as a superb preacher, a man of integrity. And he had suffered the death of his wife. Although nearing the age of seventy, he was perceived as a vibrant leader. There are no indications of dissatisfaction with how the worship service was conducted. Quite to the contrary, there were glowing reports about the music. At the January 16, 1955, annual meeting, the 90th in the history of the church, the Board of Religious Education report touted, "A very lovely activity, new to our church this year, is the Rhythmic Choir. Sixteen girls comprise this group under the direction of Miss Molden. The performance of this choir has been a beautiful contribution to our worship service on several occasions." [SOURCE: FCC Annual Report of 1955, Book #1, (1950-1955)]

At the same meeting, the Music Committee report echoes the enthusiasm by stating, "Under the capable leadership of Mr. Exner, the entire program continues to grow in stature. Each week the Chancel Choir presents the best in sacred choral literature, and its special selections during the festival seasons of Easter and Christmas do much to enrich our worship services. Occasional solo and small ensemble performances by Mrs. Munson, Mrs. Moore, Mr. Exner and others add pleasing variety to our worship in song.... We are fortunate to have Mrs. Moore continuing her outstanding work with the Chapel Choir." ... "Under their new director, Mrs. Jetmund, these



youngsters [the Choristers] have gladdened the hearts of all.” The report credits others who helped to bring about the success of the music program: “Not to be forgotten are the many others who labor behind the scenes – Miss Abbie Sawyer who cares for the cleaning and repair of the choir robes; Mrs. Timm who lends her continued support to the activities of the younger choirs...” The report concludes with relief that a new organist, Miss Jeanne Larson, had been found to take the place of Mrs. Raudabaugh, who had resigned. [SOURCE: Music Committee, *FCC Annual Report of 1956*, January 1955, Book #1, 1950-1955]

To be sure, there were minor complaints about the worship service from time to time. The matter of greeting and seating came up repeatedly. The congregation was pleased to learn in 1957 that at least 18 members of the church attended a School for Ushers. [Editor’s note: The assumption is that it was a program that lasted several hours, or perhaps one day.]

When Rev. Allan retired, the church prepared a brochure for prospective ministerial candidates. It described the status of the staff, emphasizing in particular how extensive the music program was. The pamphlet included this paragraph: “At present there is a paid, part-time Director of Religious Education, a paid organist, and paid directors for the adult Chancel Choir, the junior high Chapel Choir, and for the Choristers, children from the fourth, fifth and sixth grades. There is a Rhythmic Choir for senior high and older junior high girls, a junior high and senior high Pilgrim Fellowship.” [SOURCE: see Book #3, 1950-1955]

As with most congregations, the First Congregational Church/Ames UCC experienced church organists resignations. At the Advisory Board meeting of March 25, 1960, the Music Committee reported that they were looking for a new organist because Miss Jeanne Larson would be married the coming spring and would be leaving town. Good news was shared with the Advisory Board at its meeting of June 24, 1960; Marianne Webb of the University Music faculty would replace Miss Larson. A year later the problem resurfaced. The Music Committee informed the Advisory Board on June 7, 1961, that Miss Webb would leave for a year’s study abroad on July 1. According to a report in the FCC/AUCC Annual Report of 1962, Mr. Dennis Wendell of Ames was hired as the temporary church organist in August 1961 and Mrs. Max Feld was to begin as organist on September 1. At that same time, Director of Music, Max Exner, arranged for Mrs. Ron Haddock to replace Mrs. Raymond Jetmund as director of the Choristers.

Beyond personnel was the perennial problem of the 1930 Estey organ. At its regular meeting of March 23, 1962, the Advisory Committee learned from Mr. Ed Collins the state of the pipe organ “since the organ service and repair man has just recently been in the church.” With repairs needed on a more frequent basis, the decision is simple. “Mr. Collins has been appointed to supervise the care and upkeep of the church organ by the Board of Trustees.” The records of the Advisory Committee June 30, 1963, contain this note the following year, “Ed Collins made some repairs to the organ, which may solve the organ situation somewhat.” Added to that was the simple phrase, “Plans to purchase a new organ move forward.” [SOURCE: Regular meeting of the Advisory Committee, *FCC/AUCC Annual Reports of 1964*, Book #3]

After Rev. Fate began his ministry some changes occurred in worship. In 1963, a new organist had begun, Mrs. Nancy Wickelmann. In 1964, although it is not clear in the record, it appears that there was some experimentation with worship services. Quite possibly, it was a return from a



summer schedule to the regular schedule of Sunday worship at 8:30 a.m. and 10:45 a.m.

At the Feb. 17, 1965, Church Council meeting, Mrs. Ross Curtis raised the question “why have so many preliminaries before the sermon in the church service and said this was a criticism of some others.” [SOURCE: *AUCC Annual Reports*, Book #4, (1964-1965)] No answer is recorded.

After Rev. Fate resigned and Rev. Campbell was called, some of the same issues and practices occurred. For one, a new organist was hired in 1967, Cyndie Shadle. Rev. Fate and Rev. Roy Key of the First Christian Church had initiated the planning of joint summer services. In the summer of 1968, the joint worship services with First Christian Church were expanded to include the First Methodist Church. [SOURCE: Deacon’s report, p. 8, in *AUCC Annual Reports*, Book #5]

As described earlier in the Buildings and Budget section, a contract for a new organ was agreed to in 1969. [Editor’s note: With a pipe organ, it is not a typical contract. There are detailed drawing to be made. The pipes are made by hand. Other factors, including transportation and installation, must be taken into account.] The final price paid was \$68,365. That amount included an additional 25% that needed to be raised in capital funds to be used for outreach projects. The organ was installed and dedicated in 1972.

The new organ would not be the only major change regarding worship and liturgy in the 1970s. In 1974, women were invited to participate in leading the liturgy. Prior to that time, the Deaconesses washed the dishes and communion ware but only the Deacons served. Also in 1974, for six weeks after Easter, the congregation switched the time of the worship service and the church school. [Editor’s note: The reason for the switch was not made clear in the records.] Harriet Goslin was the Director of Christian Education at the time. During the latter 1970s, the organist was Lynn Zeigler, who began in 1976 and ended in the summer of 1978. She was followed by Laura LaGrange in 1978. Max Exner continued as the Director of Music throughout the 1970s.

In the 1980s, dissatisfaction with the worship service surfaced. One of the issues to receive attention was inclusive language, but it does not appear to have been the only problem, as the chronology indicates:

- At the May 24, 1981 meeting of the Church Council, “The Music Committee will meet in June to discuss problems about the position of music in our worship service.” At the Church Council meeting of Sept. 20, 1981, Henry Black commented that the Music Committee still wanted to meet with the Board of Deacons to discuss the role of music in the worship service. Apparently, a solution was worked out to the satisfaction of the Music Committee.
- At the Executive Committee meeting of October 18, 1981, “Henry Campbell reported that Nancy Alt is chairman of a committee exploring sexist language and attitudes in the worship service materials.” [SOURCE: *AUCC Annual Reports*, Book May 1981-1985), p. 2] [Editor’s Note: Nancy Alt was a member of the Board of Deacons.]
- At the Church Council meeting of Nov. 15, 1981, the Minutes state: “Henry Black said the committee will be meeting with deacons and Max Exner to discuss the matter of his making lengthy introductory remarks before presenting special music. They will suggest his remarks should be brief and pertinent.” [SOURCE: *AUCC Annual Reports*, Book (May 1981-May



1985]]

- From the Board of Deacons: “A committee was formed to discuss topics related to the ‘gender oriented’ language in the liturgy and hymns used in our services. Input was solicited from the congregation. The committee recommended that we encourage Rev. Campbell to use ‘inclusive language’ (non-gendered) in the liturgy of the service.” In another paragraph, the minutes state: “An ongoing topic during the year concerned the ‘worship atmosphere’ of our services and factors which distract from worship. We find this difficult because things that are distracting to some are not to others – and may even be encouraged by others. We will continue to discuss the elements of worship and include ‘worship’ as a topic in other areas of the church program. [SOURCE: Board of Deacons Report, *AUCC Annual Report for 1981-1982*, Book (May 1981-1985)] [Editor’s Note: I chaired the Board of Deacons during the early 1980s – CRK]
- The Annual Report of the Music Committee in 1982 painted a different picture. The members that year were Nancy Clark, Marilyn Curry, Art Pohm, Jean Sargent, and Henry Black. Jean would retire that year after four years, three as Chair.... The Committee held a joint meeting with the Board of Deacons to discuss the role of music in the service of worship. The Committee noted: “The music program this year has been especially inspiring. In addition the excellent organ music and the choir, which, by the way, has had a marked increase in numbers, the Youth Choir and the Children’s Choir have participated in an increase number of services. Max Exner, Laura LaGrange, Betsy Mayfield, Mary Beth Lieberknecht, and every member of the three choirs {Chapel, Choristers, and Angel (3 and 4 year old) ... Next year [the Music Committee] proposes to secure funds of \$3000 to replace robes for the Choir.” [SOURCE: *AUCC Annual Report of 1982*, Book May 1981-May 1985]
- The Music Committee report at the Church Council meeting of Dec. 19, 1982 noted that there were then three children’s choirs and three directors.
- February 8, 1984 – A job description for the church organist is included in the *Annual Reports* (Book May 1981-1985). It included the statement: “According to our By-Laws, the organist is responsible to the Director of Music. However, he/she may consult with the Music Committee whenever necessary.” This specific note was included: “An agreement between Laura LaGrange and Max Exner has been reached regarding her attendance at rehearsals.”
- Staff and volunteers increased in 1984. The Music Committee reported Betsy Mayfield and Joyce Hertz were helping the Chapel Choir, which included children from the 2nd grade through Junior High. Gail Amundson and Shana Greiner assisted the Angel Choir, comprised of three-year olds to students in the first grade. [SOURCE: *AUCC Annual Report of 1984*, (Book May 1981-1984)]
- Following a Church Council meeting of June 21, 1984, the minutes indicate Art Pohm reported two concerns of the Music Committee – new robes and new hymnals. “Purchasing new hymnals is more difficult (than choir robes) because the hymnal currently available is not popular with either the pastor or music director.” Mary Cowan reported for the Memorial Gifts Committee that the robes amounted to \$2,079.50, including stoles.” The robes were



purchased the following year.

- In their 1984-85 report, the Board of Deacons made some recommendations for the worship services: a) have youth take responsibility for being ushers and greeters one Sunday each month- that practice was put into place; b) find ways to make communion services prepared and carried out more efficiently; c) do long-range planning; and d) reduce distractions in the worship service (announcements are excessive, both in number and length); lower speaking at the back of the church, and discourage applause after children “perform,” i.e., that is not the purpose of worship. [SOURCE: *AUCC Annual Reports* (Book May 1981-1985), especially Annual Meeting Reports of June 1, 1984, May 31, 1985 and the Annual Meeting Report of May 5, 1985.]

Religious Education

With the advent of a new staff person, the Director of Religious Education (DRE), part-time and later full-time, the organization of the Sunday School changed. While there would still be a Superintendent of the Sunday School (Church School later became a more frequent designation), there would be less need for Superintendents of departments of different age levels. The 1955 report in the 1956 annual meeting offered a summary of her responsibilities which included teacher training: “... the appointment of Miss Jane Molden as Religious Education Director has provided opportunities for teacher training which have been needed for several years. Quarterly training sessions have been held with the teachers from each department. Miss Molden has also served as advisor and resource person on special programs and problems.” [SOURCE: Board of Religious Education report, *FCC Annual Report of 1956*, Book #1, 1950-1955]

In a few years, the annual reports distributed at the annual meeting contained three documents related to religious education; the report from the Board of Religious Education, the report from the General Superintendent, and the report from the Director of Religious Education. There were numerous affirmations of the work of General Superintendent Kenneth Carlander.

For the remainder of this section we will look first at the cooperative programs with other churches such as the Daily Vacation Bible School and the Lay Institute, then what happened regarding the staff and curriculum of the Church School, and finally other educational programs (confirmation and adult education).

Daily Vacation Bible School. In his report in 1956, Mr. Carlander highlighted the Daily Vacation Bible School (DVBS). He noted that the DVBS was the eighth year in a row that the program had been held jointly with the First Methodist Church. The total enrollment was 223 students, with 66 from the First Congregational Church, 115 from First Methodist, 23 from others churches, and 19 visitors. [SOURCE: Report of the Superintendent for 1956, in *FCC Annual Report of 1957*, Book #2, 1956-1959]

Until the joint DVBS program was discontinued in 1964, there were usually very positive statements about the venture. In 1957, its ninth consecutive year, 279 students enrolled. However, it was mentioned that rooms were dark and in need of redecorating. Due to the high enrollments, some classes had been split, offering each section at a different time. That, it turned out, was difficult for some families with children in the early and later classes. The Board of Religious



Education report for 1958 indicated it took 130 phone calls to secure eight teachers for the Vacation Church School. In 1959 the joint program was still offered; a total of 266 children were enrolled, 66 from the First Congregational Church. It seems unusual that in a report given to the Advisory Committee that the number of students from the congregation attending the 1960 Daily Vacation Bible School was again 66, out of a total enrollment of 302 pupils. [SOURCE: FCC Annual Reports, Book #2, 1956-1959; FCC/AUCC Annual Report of Book #3, 1960-1963]

The Daily Vacation Bible School continued in 1963. It was the fifteenth consecutive year for the joint First Congregational Church and First Methodist Church! While there was some discussion of reasons for not continuing it, such as the difficulty of managing such a large group of students, the First Congregational Church decided not to offer a DVBS in the summer of 1964. It resumed in 1966 when the congregation used the United Church curriculum for summer programs. The attendance was 56 students from kindergarten through 6th grade. There were nine teachers.

DVBS in the 1970s continued for the most part to be a program for children of the congregation but open to others. It was held in our church. **ADD MORE...** about the 1970s.

During the early 1980s, Vacation Bible School was a great experience. There was a new configuration. Six churches participated: the First Baptist Church, the First Christian Church, the Collegiate and Northminster Presbyterian congregations, the Lord of Life Lutheran Church (ELCA), and the United Church of Christ. In 1981, the UCC had 99 children participate. In 1982, the congregation had 49 children and 30 adults taking some part in the program. In 1983, there were 50 students and 28 teachers from this congregation. The participation level was down in 1984, with 35 children and 22 adults participating.

Lay Institute and Other Ecumenical Programs. In 1968, the Ames Interchurch Council sponsored the Lay Theological Institute which planned to offer nine courses and three seminars on Monday evenings from January 8 to March 4, 1968. [SOURCE: AUCC Annual Reports, Book#5 (1966-68), p. 11] **MORE ON THE HISTORY OF THIS PROGRAM!** The classes were offered at area churches and continued until the **1980s.** [CHECK]

From time to time, local churches sponsored special programs. Rev. Campbell recalls that “around 1970 our church, in cooperation with First Baptist, St. Thomas Aquinas, and Collegiate Presbyterian, sponsored a two-week ‘Faith and Art’ Conference, during which programs on various phases of the arts were held in participating churches. A highlight of the conference was the presence of two artists-in-residence. Gerald and Marilyn Hardy, an artist couple, were in residence the entire period, and one of Marilyn’s paintings graces the parlor.” [SOURCE: *Tradition and Vision*, 1990, p. 20]

Church Education Staff and the DRE Debate. In 1959, Boyd George had replaced Ken Carlander as General Superintendent of the Sunday School. In his report he mentioned that the “Christmas in November” program had been a particular success. The children responded with both financial donations and gifts for the packages to be sent to those in need.

Changes in teachers and leaders are a constant in church education. At the Advisory Board meeting of June 24, 1960, the members learn that “Last year Mrs. Warren Sargent had charge of the Senior High Pilgrim Fellowship (PF). Out of a potential of 46 students the average



attendance was 17 to 20. The Junior High PF under the leadership of Jane Molden had about a 95% attendance.” This good news would change the following year, when the Advisory Board at its meeting of Jan. 22, 1961, had to move, on a motion by Loya Getz that a committee be appointed to search for a Director of Christian Education. Miss Molden’s medical condition required the action, as discussed in the earlier Church Staff segment of this chapter.

What was triggered was more than a simple personnel replacement. There were strong differences regarding the position being part-time or full-time. It had begun at the 1961 annual meeting of January 15. Ed Collins moved that the Advisory Council, with the Board of Trustees approval, “be empowered to employ a full time director of Christian Education.” It was seconded by Kenneth Carlander. However, on a following motion by Mr. Goodwin, the words “full time” were deleted in the motion. It was seconded and carried. That did not stop attempts by those who favored a full-time director to try again. At the March 24, 1961 meeting of the Advisory Council, Keith Dickson moved that “we attempt to furnish our religious education division with lay leadership, hired on a part-time basis.” His motion carried. A special meeting of the First Congregational Church was called for May 21, 1961. The purpose of the meeting was to hear the reports of the various committees appointed some months earlier to assist the pastor, Rev. Fate, in preparing a working program for the church. Approx. 125 persons attend. Four major reports were presented: Worship and Music; Membership and Evangelism; Religious Education; and Stewardship and Finance. The minutes indicate that there was much discussion on these issues, including persons who called for a full-time Director of Religious Education. [SOURCE: *FCC Annual Reports*, Book #3, 1960-1963, see minutes as cited.]

The following month saw the issue resolved, at least for a while. At the Advisory Board meeting of June 7, 1961, Boyd George, the Superintendent of the Church School and chairman of the Subcommittee for Selection of a part-time director of Christian Education read its report. They hired Harriet Carlander. [Editor’s note: She was married to the former Superintendent, Kenneth Carlander.] It was also announced at that meeting that Orville Ballard would be the new church school superintendent. The minutes recorded: “Appreciation on behalf of the church was extended to Boyd George for the fine leadership he has given the church school as their superintendent during the past three years,” because he was moving to South Dakota. [SOURCE: *FCC Annual Reports*, 1960-63, Adv. Board Meeting June 7, 1961, p. 2]

Harriet Bell Carlander served as Director of Religious Education on a half-time basis from July 1, 1961 to 1964. Under her supervision, the Church School began using the new United Church of Christ curriculum in 1962. The curriculum was first used in the Beginners and Kindergarten Departments because the curriculum for other classes would not be available until 1963.

Church School Programs and Attendance. [Tables showing Church School attendance figures from 1955 to 1984 are at the end of this section.]

It is easy to assume that since there is a worship service every Sunday, there will be a Church School each Sunday. Orville Ballard, the General Superintendent corrected that misconception. In 1963, the Church School was held on 38 Sundays. [SOURCE: Report of Orville Ballard, *FCC Annual Reports of 1963*, Book #4 (1963-65), p. 18] In his report the following year, 1964, he stated: “Church School was held 38 Sundays with an average attendance of 150... Toddlers



through fourth grade met at 9:30 a.m. and fifth grade through adults met at 10:45 a.m. ... The traditional 'Christmas in November' program was a great success with over 50 boxes weighing more than 1,000 pounds were sent to the West Side Christian Parish in Chicago. The first grade through sixth grade sent \$120. ... [The children] also donated to a Korean-adopted child and the seventh grade through high school sent \$120.00 to an adopted child from Thailand."

Superintendent Ballard reported that the average Church School attendance in 1967 was 187 in December. He emphasized again that the program was in session from September through May. To lower the responsibility placed on a single teacher in a classroom, the practice of team-teaching had been increased; it was helpful with the new United Church of Christ curriculum. He pointed out that three children's departments had the added support of departmental superintendents. ... Another reason for the success of the program was in addition to the adult teaching staff, a considerable number of youths served as helpers and assistants. Finally, the "Christmas in November" program continued the support of the West Side Christian Parish of Chicago. Also, a gift was sent to the Walther children in the Philippines. [SOURCE: FCC/AUCC Annual Report of 1968, (Book #5), pp. 8-9]

Speaking of the adult teachers, the Superintendent or the Director of Christian Education could fill these pages with the names of many faithful instructors over the years. An example or two will have to suffice. In 1975, Judy Dolphin and Heather Mathison, teachers of younger children, painted a mural of the story of the Flood and Noah's ark on a wall in the church school. Some years later they painted, with the children, the characters from a different biblical story. In 1980, the Church School celebrated the 200th birthday of the Sunday School movement. According to Harriet Goslin, the DRE, the curriculum of choice was *Living the Word*.

Many mainline denominations have a confirmation program as a part of their total educational curriculum. In such a class, young persons (ages 12-14) "confirm" the vows their parents made for them at their infant baptisms. Or, if the child was not baptized, the confirmation class allows them the opportunity to learn and explain what the Christian faith is about. Often its length is dependent upon the minister but the local church may also have a tradition about what is expected from such a program. Often, the program ends with a worship service at which the students choose to "confirm" their vows to become disciples of Christ or give a statement about what they are willing to profess at that time. Pentecost Sunday is a popular Sunday for such a service. By the 1980s, there was some question about the confirmation program of the Ames UCC. The Board of Deacons had studied the matter. The deacons then held a conversation with Rev. Campbell in 1983. These comments were made in their assessment: "The reviewers believe that the confirmation education program needs to be better formalized. In recent years Henry has taken the leadership in confirmation education. The reviewers think that youth, parents, and the congregation should know when Confirmation classes will begin and end, and what curriculum is being taught." These words may suggest minor changes were sought. On the contrary, the deacons were asking for a much more substantive program. [SOURCE: Board of Deacons Report, FCC/AUCC Annual Report of 1984, Book May 1981-1985]

Innovations. Another truism about religious education or Christian education is there are always proposals to change it. Soon after Rev. Fate came to Ames in 1960, he discussed several



possibilities at an Advisory Committee meeting on July 8, 1962. “Mr. Fate stated that the direction of the church is toward study and study groups; that study groups are vital because people are interested in studying; that there is a place for a prayer and personal religion group. He also said that the ministry to young couples in the church is neglected.” [SOURCE: *FCC Annual Report of 1963*, Book #3 Book #3(1960-1963), p. 2]

The concept of adult study groups became a reality in 1972 with the inauguration of a Learning Center. However, it was prompted as an intergenerational program and for a few years continued down that pathway. Rev. Henry Campbell described its genesis in this way:

...the pioneering of the Learning Center [began] with just five or six families. The first few years were truly intergenerational and group developed, with no curriculum or guide. We experimented with drama, role playing, art, film, and other forms of expression involving children, youth, and adults. On particularly memorable Sunday morning each participant assumed the role of a biblical animal and acted accordingly. On that day, our distinguished mayor, Stuart Smith, visited the Learning Center and joined in the fun. Through the years the Learning Center was not only exciting and enjoyable, it developed a deep feeling of at-homeness in the church among children, as well as imparting knowledge of our faith.

In earlier decades the church had an Adult Forum. According to some, by 1976, the Learning Center was no longer an intergenerational program. It had become a class for adults.

During 1983-4, the Board of Deacons discussed the need for new ways to enhance the spiritual well-being of the congregation. As noted below, here is the first indication of what was to become the Theologian-in-Residence program. In their report of April 22, 1985, the deacons proposed five programs. Four of them had an educational focus: They were:

- 1) **Service Agency Sunday.** With the Outreach Community, the Board of Deacons planned a Sunday when a representative of one of the UCC's service agencies presented an informational program and preached in the worship service. In 1984, it was Sunburst Home of Wisconsin. The belief of the Board of Deacons was it would be an excellent way for the members to understand the scope of the church's outreach.
- 2) **Theologian-in-Residence.** The Board of Directors had requested in its budget funds to sponsor such a program this year and hoped that the event would be offered on an annual basis. Some of the received funds were used this year to defray expenses for the speaker on Religion in the Arts. This coming fall other funds would be used for a seminary professor to address the issue of theological conservatism in the denomination. [ED. NOTE: *This is the first mention of the TIR in the Annual Reports!*]
- 3) **New Member Orientations.** The recommendation of the BOD is to have a more formal orientation process. Also listed were areas to be covered at the orientation.
- 4) **Expanded confirmation instruction.** Based on recommendations of a Lenten Study Group from last year, the Deacons and the Board of Christian, along with the minister and Harriet Goslin, Director of Christian Education, proposed a more comprehensive program in its first year of implementation. {SOURCE: *FCC/AUCC Annual Reports*, Book (May 1981-1985)}



Sunday School Enrollments, Including Officers, Teachers, and Students, 1955-1984

| | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 |
|-----------------|------------|------------|----|------------|------------|------------|------------|----|------------|------------|----|------------|------------|----|----|
| Officers | 10 | 10 | | 9 | 11 | 8 | 7 | | 4 | 4 | | | | | |
| Teachers | 14 | 15 | | 21 | 18 | 16 | 19 | | 24 | 22 | | | | | |
| Adults | 14 | 18 | | 16 | 18 | 28 | 14 | | | 13 | | | | 20 | |
| High school | 23 | 18 | | 10 | 11 | 13 | 15 | | | 25 | | | | | |
| Jr. High | 45 | 44 | | 31 | 49 | 47 | 40 | | | 47 | | | | | |
| Intermediate | 32 | 26 | | 49 | 33 | 29 | 29 | | | 29 | | | | | |
| Junior | 42 | 48 | | 28 | 37 | 49 | 36 | | | 33 | | | | | |
| Primary | 43 | 27 | | 46 | 44 | 26 | 24 | | | 24 | | | | | |
| Beginners | 12 | 52 | | 40 | 29 | 44 | 29 | | | 50 | | | | | |
| Cradle Roll | 13 | 15 | | 18 | 14 | ? | 23 | | | 22 | | | | | |
| Total | 226 | 248 | | 238 | 235 | 236 | 210 | | 269 | 243 | | 207 | 187 | | |
| Avg. Attendance | | | | | | | | | 123 | | | | | | |

| | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 |
|-----------------|----|----|----|----|----|----|----|----|----|----|------------|------------|------------|------------|------------|
| Officers | | | | | | | | | | | na | na | na | na | na |
| Teachers | | | | | | | | | | | 19 | 22 | 28 | 30 | 23 |
| Adults | | | | | | | | | | | na | 60 | 60 | 55 | 60 |
| High school | | | | | | | | | | | c | 12 | 53 | 45 | 24 |
| Jr. High | | | | | | | | | | | 44 | 18 | c | c | c |
| Intermediate | | | | | | | | | | | c | 25 | 20 | 21 | 24 |
| Junior | | | | | | | | | | | 31 | 12 | 14 | 20 | 13 |
| Primary | | | | | | | | | | | 7 | 18 | 16 | 12 | 13 |
| Beginners | | | | | | | | | | | 15 | 12 | 11 | 14 | 18 |
| Cradle Roll | | | | | | | | | | | 20 | 22 | 20 | 21 | 19 |
| Total | | | | | | | | | | | 116 | 201 | 194 | 188 | 194 |
| Avg. Attendance | | | | | | | | | | | 89 | | 117 | 115 | 116 |

Note: The numbers of Officers and Teachers are included for information only; they are not included in the total line. Categories: Cradle Roll (up to age 3); Beginners (Nursery & kindergarten), Primary (grades 1 & 2); Junior (3 & 4); Intermediate (5 & 6); Junior High (7, 8, 9); Senior High (10, 11, 12). C=combined with other age groups; varies from year to year.

Organizations

Women’s Fellowship. In the emerging era of women’s “lib,” and the feminist movement, one may well wonder how the women’s organizations at the First Congregational Church fared. Demographic evidence suggested that a higher percentage of women in Iowa were moving into the work force than in most other states.

The 1955 Annual Report indicated that the Women’s Fellowship had a total membership of 300 women. There were fewer divisions than in previous years; there were now six divisions. The following year’s report made clear that one of its primary purposes, support of mission programs, was being met. “This year 17 boxes of needed materials were sent to a mission station in the



Marshall Islands. As a member of the United Council of Church Women, we cooperate in the observance of World Community Day, World Day of Prayer, and World Fellowship Days, with accompanying gifts of clothing and money for the needy in foreign lands." [SOURCE: *FCC Annual Report of 1957, Book #2 (1956-1959)*]

In 1957-58 the congregation began a new program; the approximately 350 families were divided into colonies. Over the next twenty or more years, there would be meetings in homes of members in the various colonies. In some of the discussions at the Women's Fellowship, many voiced the opinion that the chief purpose of the colonies was social. Those who promoted the concept stressed that it was just as important to discuss major theological issues, social action strategies, and church "business" at the colony meetings.

The range of activities in the Women's Fellowship continued to be extensive. The 1959 annual report in Book #3, 1960-1963, p. 12, begins by sharing the fact that the theme for the year was based on the hymn "Forward Through the Ages." Building on that theme, there were such activities as: 56 women took chartered buses to visit Pilgrim Heights Camp and Mayflower Home and Divisions VI and VII served a number of dinners to outside groups, including the annual High School Football Banquet. The report added: "These same divisions sponsored the very successful second annual Holiday Food Fair." Another purpose of the Women's Fellowship was education. An example of that purpose being carried out was the news that the Bible Study group had attendance ranging from 16 to 26, using a popular text of that time, Bernhard Anderson's *The Unfolding Drama of the Bible*.

The remarkable accomplishments and activities of the Women's Fellowship were no accident. In 1962, the organization had 21 committees. In July, one activity involved making a trip to the Gilbert Congregational Church for a meeting. In 1963, there were 22 committees in six divisions. Four of the divisions had their meetings in the morning; two held meetings in the evening. Of the programs at those meetings, most were concerned with home and foreign missionary work.

There were changes by the early 1980s, as reported at the May 3, 1981, congregational meeting. Four interest groups were begun: The Arts, Bible Study, 2 P.M. Group and the Evening Discussion Group. The Suncatchers met 14 times and made items which sold for \$1,280. The Fellowship of Service met twice monthly, and made 25 medium-sized quilts which were given to the Church World Service..... [SOURCE: *AUCC Annual Report of 1985 (June 1, 1984 to May 31, 1985)*]

For the total organization, the main source of income was the "Food Fair." [Examples: The Annual Food Fair and Bazaar in December 1984 raised \$4,303].... Other income came from wedding receptions, anniversaries, and service at funerals or other special occasions. One of the interest groups was the Suncatchers, begun in the 1970s. Its members made and sold attractive art pieces that were hung or placed in or near windows. Barb Yungclas was one of its leaders. Another interest group met with the wives of foreign students. Eileen Exner was well known for inviting international students to the church and involving church members in assisting the student families with their orientation needs. During this period, Tippy Timm was an active member including serving as the Women's Fellowship president.



It is likely that not all of the 300 women in the church were involved in the Women's Fellowship, but by the late 1970s it seemed that once-active members were declining to participate. The report for the *FCC/AUCC Annual Report* of 1984 noted in 1983, the women decided to resume regular Women's Fellowship meetings. They experimented with a variety of times and programs. The report noted that "as for so many years, we hosted [again] the Harvest Home Dinner, the Sunday morning coffee times, and funeral and wedding hospitality. In that year, "... a number of women attended the National UCC Women's meeting in Milwaukee. The interest groups continued throughout the year, including the Arts, the Suncatchers, the 2 p.m. Bible Study, and Evening Discussion Group."

The Layman's Fellowship (later the Men's Fellowship). In contrast to the Women's Fellowship, the men of the church seemed less interested in meeting. For some, however, it was an important organization. Describing what was then called the Layman's Committee, Keith Dickson reported to the Advisory Committee in June, 1963 that the group "consisted of 10 to 15 men that do not participate in the church program in any other way." [SOURCE: Advisory Committee, Minutes of June 30, 1963 in *FCC Annual Reports*, Book #3 (1960-1963)] The group had several important events that it was known for. It prepared a breakfast for what was called the "organizational meeting" in late January when the newly elected board and committee members came together for their first official meeting. Another special event was the annual Father-Son banquet. Proudly, the Layman's Committee reported at the Advisory Committee meeting of March 24, 1961, that "close to 200 persons attended the Father-Son banquet recently and requests were made to hold another one next year." The Layman's Fellowship might also be called upon to hold a recognition dinner for the choir, or provide a breakfast for new and returning college students in September.

From the above description, it may seem that the Layman's Fellowship was unimportant. Was it, as Carl Rusk summarized it, merely a group that met twice a month from September to May at 7:00 a.m. to have some breakfast together? Bill R. Yungclas offered a description of what it meant to him as a new member in 1968.

"With the second Monday in September approaching Bill [William Stacy] announced to me (more as a "fatherly command" than an optional invitation) that he would pick me up at about 6:40 a.m. that coming Monday. ... When we arrived at the church that morning, there was already a line of men in the kitchen waiting to be served Herb Hibbs' bountiful breakfast: 2 eggs, 2-4 slices of bacon, 2 slices of toast, juice, and coffee. It was served with the never-failing good spirits and greetings of Herb and his assistant, Tom Johnson.

I don't remember many of the programs in clear detail, but what I do remember was how as a young man in my late 20's I enjoyed the conversations with the 'old timers' in the church such as E.L. Quaife, Ed Graff, Harry Nichols, Joe Robinson, Roger Alley, Wallace Wright, Jean Hempstead, Austin Getz, John Jessup, Bill Gaessler, Paul Bennett, Mortimer Goodwin, Colonel Little, Farwell Brown, and of course, Bill Stacy; and the not so 'old timers' such as Keith Dickson, Hollis Nordyke, Bob Curry, Ken Carlander, Fred Hopkins, and Henry Black.... I especially enjoyed listening to this group of men I highly respected share stories, spin yarns, and give



their opinions on the events of the day. [SOURCE: *Tradition and Values*, p. 22]

Groups for Youth. The groups that had been in the previous thirty years were still there. The annual report of 1955 said that the Junior Pilgrim Fellowship (PF) met on Wednesdays (after school) from 5:00 to 7:00 p.m. with about 50 youth attending. That time period indicated a meal would be served. The report added that about 20 families volunteered. During the school year in 1957, there was still an average of 50 student in the Junior PF. According to the report, that year there were 24 students in the Senior PF.

What activities would the youth do in their meetings? Under Jane Molden in 1958, the 40 boys and girls would play games, have a half-hour study period, supper, and close with a worship service. [SOURCE: *FCC Annual Report of 1959*, Book #2 (1956-1959)] Perhaps for parents and young new to the church, an announcement in 1967 described what grades would be involved in the Junior Youth Fellowship (note the change in name from Pilgrim Fellowship). "The 7th and 8th grades comprise a Junior High Youth Fellowship that gathers at the church on Wednesday afternoons after school for recreation and learning. A parent, a college student and the Christian Education Director meet, work and plan with this group. Mothers prepare and serve the evening meals." Because of interest in religious art, an arts subcommittee appointed..." [SOURCE: *FCC/AUCC Annual Report of 1968*, Book #5 (1967), pp. 9-11]

In earlier years, the Senior PF engaged in a variety of activities beyond the after-school program. At the regular meeting of the Advisory Board of Sept. 22, 1961, Joyce Dickson reported that "there has been an increase in the Senior High PF membership this year and they will paint the church recreation room instead of the Men's Fellowship painting it." [SOURCE: Book #3, 1960-63] They also raised money. At the Advisory Committee of Oct. 4, 1962, meeting, "Jim Hannum, president of Senior Pilgrim Fellowship, reported that the group this year was a large one with an enrollment of 28 over last year's 12; that its pledge to Our Christian World Mission is \$300....." [SOURCE: Minutes in *FCC Annual Report of 1963*, Book #3, (1960-1963)]

On July 14, 1963, prior to a special meeting of the Advisory Committee on July 14, 1963, the youth gave a report regarding a trip to Chicago in July that some of them had taken. It was led by Rev. Fate, Audrey Leoni and Jim Ingersoll. Bill Tysseling, Julie Reinhart and Joyce Dickson were the speakers. Why they were invited to speak is not clear. What was the purpose of the special meeting? Chairman Ken Carlander said it was "to consider what kind of planning, what direction we should be taking through the coming year."

Having sponsors or advisers for the youth groups was important. Over the years, Jim Peake, Russ Jacobs, Tom and Joan Greiner, and David and Pat Reed were listed in various reports.

At the Church Council meeting of Sept. 20, 1981, Ted Kniker announced that there were again two youth groups. The Senior Youth Fellowship was for students in grades 10 through 12 and the Junior Youth Fellowship was for students in grades 7 through 9. The two groups decided they would have a paper drive through January. The collected papers would be stored in the old coal bin. At that meeting it was also announced that one of the youth advisers, Joan Greiner, would possibly be one of the leaders taking a group of 12 youth from Iowa to Europe the next summer (1982) to study the heritage of the Congregational and E & R churches.



The Church Council Minutes of the January 17, 1982, meeting contained new significant news for the Ames United Church of Christ regarding the trip to Europe. "The Youth Alive Heritage Encounter has received invitations from East and West Germany. Twelve students from all over Iowa will be going; Ted Kniker from our church will be going; Joan Greiner will be one of the adult resource persons going. The advisor's expenses will be paid by the Conference. The board is studying ways of helping finance Ted's way." [SOURCE: *AUCC Annual Report of 1982* (May 1981-May 1985)] [Editor's Note: The Ames UCC hosted an orientation session for all 12 students.]

College Students. Reading the annual reports about the Frisbie House and campus ministry, two impressions are given. Regarding Frisbie House itself, it was becoming more of a liability. It was chronically "ill" and the prognosis was not good. As membership in denominations dropped, so did the support for direct aid to programs where national leaders, clergy and lay, believed the costs were outweighing the benefits. During the Vietnam War years, the civil rights struggle, and growing sense of empowerment by women, campus ministers often took stands against the "establishment," whether at their higher education institutions, corporate America, or elected political leaders. While such stances gave the campus ministers credibility with students, their actions brought criticism and outrage from individual church members and/or congregations. Certain denominations, such as the United Methodist Church, chose to drop support of ecumenical higher education projects, choosing to strengthen its collegiate churches.

According to the 1956 annual report presented as part of the *FCC Annual Reports for 1957*, the Frisbie House Committee continued to hold certain responsibilities. But the report states bluntly, "The Frisbie House Committee has had little actual responsibility during 1956 since the necessity for its function as a committee has not been great." Miss Jane Molden is mentioned as a staff member and leader but there is no description of her duties. A committee was formed to conduct fundraising with Frisbie alumni but later was disbanded.

At the quarterly meeting of the First Congregational Church Advisory Committee on December 15, 1961, the Frisbie House Committee indicated it would make a recommendation to the State Conference for funding. However, it also asked that a committee be established from the First Congregational Church of Ames to handle problems of building maintenance, repair and business affairs of Frisbie House. The response of the Advisory Committee was to wait to obtain a more specific recommendation from the Frisbie House Committee.

At least two years passed before the Advisory Committee received a plan of action from the Frisbie House Committee. It contained six recommendations:

1. Continue to provide bus transportation for university students to the Ames UCC each Sunday morning
2. Conduct a coffee and welcoming meeting at 10:00 a.m. each Sunday in the church parlors
3. Invite students to Sunday dinner in the homes of church members
4. Issue a special invitation to ISU students to hear Rev. Loomer preach on the Sunday of the opening of Religion-in-Life Week [Editor's note: who is Rev. Loomer?]
5. Invite the Frisbie Fellowship group to conduct the services in our church in April; and



6. With the cooperation of Frisbie Fellowship, post their weekly bulletins on the church board, invite faculty members to a breakfast at the church in March, and have the Fellowship invite a few church leaders to each or to selected meetings at FH on Sunday evenings. [SOURCE: Minutes of a Special meeting of the Advisory Committee, September 8, 1963, *FCC Annual Reports*, Report of 1963-64, Book #3]

In 1963, the Rev. James N. Cavener was the campus minister. One of the members of Frisbie Fellowship was Lorna Borgstrom, who became the president of a national organization for higher education students, the United Campus Christian Fellowship (UCCF). At a special meeting of the Church Council in 1964, it is reported that Rev. Canever resigned. [SOURCE: *FCC Annual Reports*, Meeting of Church Council, July 28, 1964, Book #4 (1964-65)]

A Church Council report dated February 17, 1965, stated ... Mrs. Leoni had been appointed "permanent campus minister until such time as the UCCF becomes a reality at which time all the campus ministers will be evaluated." The names of other campus ministers were not given. [SOURCE: *FCC/AUCC Annual Reports*, Book #4, 1964-65]

Frisbie House continued to function as a meeting facility but it could no longer accommodate the ecumenical groups that wished to meet there. Frisbie House was torn down in 1976 after it was sold to a local bank.

At the April 21, 1965, meeting of the Church Council, Rev. Fate reported more specifically on the work of the new United Campus Christian Fellowship (UCCF). At the local level, it was a merger of student groups from the Collegiate Presbyterian Church, the First Baptist Church, the United Church of Christ-Congregational, the Evangelical United Brethren and Disciples of Christ. Rev. Fate said several meetings had taken place.

While the UCCF functioned for some years, a new organization was formed by 1979. It was called United Ministries in Higher Education (UMHE). The five churches represented denominations that banded together to provide services to higher college and university students, The UMHE covenant at Iowa State was: American Baptist Churches, USA, Church of the Brethren, Christian Church (Disciples), United Church of Christ-Congregational, and United Presbyterian Church. In Ames, the local congregations were the Ames United Church of Christ, Collegiate Presbyterian, First Baptist, First Christian Church (Disciples), and the Collegiate Methodist Church. A UMHE Board is established.

Each local congregation was asked to provide financial support since funds from the denominations had declined for the past ten years or more. By 1980-81, the Rev. Brent Waters was the campus minister. Each of the ministers was asked to provide the names of students at Iowa State University who were affiliated with their denomination. Julianne Pirtle, a member of the Ames UCC, was the chair of the UMHE Committee.

It appears 1981 was a pivotal year for UMHE. At a Church Council meeting on May 24, 1981, Mary Beth Lieberknecht reported snack "survival" kits were given to students during final exam week. There was discussion about sending letters to incoming students in the fall. The Church Committee decided against it, alleging that it had been done the previous year with no response. Mary Beth next reported the UMHE office would move to Westgate Center at Collegiate



Presbyterian Church on August 1, 1981 due to budget reasons.

At the Sept. 20, 1981, meeting of the Church Council, the UMHE report is again presented by Mary Beth Lieberknecht. She stated that the UMHE committee wanted Brent Waters to send "Over the Rainbow" [description of what it was?] to all 400 UCC students on campus. The Council then discussed providing transportation for students to attend church. Some argued that Cy-Ride was too costly for most students. The Deacons were asked to consider arranging carpools.

The following year, Randall Hertz was the Ames UCC representative on the UMHE Board. His report of 1982 is found in the AUCC Annual Reports, Book (May 1981-1985). During that year, the UMHE Board programs included: "A Christian-Muslim dialogue sponsored in cooperation with the office of International Education Services and the Muslim Students Association (September 9, 1981, was the first of six sessions)... A mix of programs on human sexuality and religious faith were sponsored from Jan. 31 through Feb. 4, 1982. ...The Lay Theological Institute was supported and was held with courses beginning Jan. 25 and running through Feb. 23, 1982.The Ames/ISU UMHE Board voted to make studies of national and international conflicts a major three-year program emphasis. "

At the August 17, 1984 meeting of the Church Council, Jim Peake reported for the UMHE Committee that interviews were taking place for a new UMHE minister. He reported at the December 13, 1984, Church Council meeting that Ann Clay Adams was the new campus minister.

Other Groups and Committees. In the previous chapter, there were reports that the **Couples Club** took over the responsibility of preparing the Harvest Home Dinner. It appears they continued the responsibility until at least 1960. In the Dec. 14, 1956, meeting of the Advisory Board, it is reported that the proceeds of \$260 from the dinner were to be turned over to the Building Committee. In 1959, with an average of 14 couples attending their meetings, the Club reported that its major project was the Harvest Home Dinner. In 1960 the Couples Club held ten meetings. At the November Harvest Home Dinner, 200 people attended. The net profit was \$113.00. It is safe to assume those dollars went into the organ fund.

On the eve of the merger with the Evangelical and Reformed Church, the general theme for the 1956 meetings of the Couples Club was "What Congregationalists Believe." By the 1980s, there was relatively little said about the Couples Club.

The **Memorial Gifts Committee** was begun in 1953. [CHECK date] This committee, comprised of the pastor, a member of the Board of Deacons, Board of Trustees, and a member of the Advisory Board, were to be appointed annually. From the records, it appears that it gained stature with the Advisory Board and later the Church Council. The members took their task quite seriously. They waited to make entries of gifts until a calligrapher was available. From time to time, they voiced a concern that they were falling behind in their work.

Suncatchers. As discussed previously, Barb Yungclas has stated that this group was active in the 1970s and 1980s.

Banner Group. Organized in the early 1970s, it was quite active well into the 1990s. Their task was to create banners for the north wall of the sanctuary. It is not clear if this group was begun as a part of another group, the Arts or quilting, or if it came into being independently.



Theologian-in-Residence. In the early 1980s, the Board of Deacons began to discuss ways of increasing the spiritual needs of the congregation. Charles Kniker and Rev. Henry Campbell promoted the concept of what was to become the Theologian-in-Residence program. The idea was to bring in for a short time, possibly several days, biblical scholars, systematic theologians, ethicists, and church musicians who could inform and challenge congregational members. Initially, it was a program for the membership. Money was budgeted for the Board of Deacons to begin the program. Rev. Campbell arranged for the first two theologians in 1984 and 1985, with professors Henry Gustafson and Wilson Yates of the United Seminary of the Twin Cities, respectively. Nancy Brown, who coordinated the program for almost twenty years, has prepared a separate article about the program for this book.

The Friendship Committee was begun in 1980. It was the new name for the Visitation Committee. The committee designed a Ritual of Friendship Sheet that was passed down the pews for people to sign on Sunday morning. Barbara Rusk served as its first chairperson.

Social Action and Outreach

It can be debated if any previous period from the congregation's founding in 1865 to this one had any greater reasons to seek justice and peace. The Wider World segment introducing this chapter offers many examples of the injustices of war, poverty, racial and ethnic genocide. There were conflicts between generations and between families not unlike the separations caused by the Civil War of 1860-1865. Television brought the remote war of Southeast Asia into homes in many parts of the world. Similarly, the evils of racism could not be escaped due to media coverage. Within families, battles ensued regarding the roles of males and females. Space exploration and the picture of the "blue marble" brought to the world the reality that there is one human family. The ultimate survival of the planet, the dream of having a Kingdom or Kin-dom of God on earth, requires us to embrace all families.

How did the First Congregational Church of Ames that became the United Church of Christ-Congregational in Ames respond to the ethical dimensions of 1955-1984?

In 1955, several members of the **Social Action Committee** attended a conference at Chicago Theological Seminary on the topic of "The Use of Surplus Food." It was followed up at a state conference on the same topic. Several years later (1959), it was announced that W. Robert Parks, later to become president of Iowa State University, was a member of the committee. Repeatedly, and perhaps with some frustration, the Social Action Committee said from time to time, "This committee functions chiefly as a study group." Why is that? In the Annual Reports of 1959, the Committee reflected upon the tradition of Congregational churches regarding social action:

A philosophy of social action as interpreted by the Congregational-Christian Church was developed as follows: Sovereignty of God in all of life, belief that God's purpose is developed in a community; belief that Christianity is a reservoir for the solution of the problems of society; and belief that God has called the Church for this work." [SOURCE: *FCC Annual Report of 1959*, p. 18]

In the 1950s the **Missionary Committee** used films and other audio-visual resources to hold several "mission Sundays." It oversaw the collection of various financial gifts that included support



of Ruth Kershner, a daughter of the congregation who would become an ordained minister, who “returned from a summer of Caravan Caravanning”...” while in high school. Its major responsibility was to coordinate the congregation’s traditional project of giving, “Christmas in November.” In 1955 the Missionary Committee said, “This year, the children brought “Tepee Togs for Christmas” and [collected] 11 large boxes of new and used clothing and toys that were sent to our American Indian friends at Eagle Butte, South Dakota.” [SOURCE: *FCC Annual Reports*, Book #1(1950-1955)]

In 1956, according to the Missionary Committee report in the *Annual Reports of 1957*, the church had collected 17 cartons of clothing, toys and gifts that were sent to Brownsville, Texas. This project grew out of the study theme for the year, “Mission for Migrants” which was based on the national program, “Migrant Workers in the United States.” The following year of 1957 the Missionary Committee worked with the Women’s Fellowship sending 17 boxes of clothing, toys, and other items were sent to Korea. In 1958, the Missionary Committee sent 11 large boxes full of clothing, boys and others gifts to Cotton Valley School in Alabama. Also it sent money to a missionary in Natal, South Africa and to a Native American boy, Levi Cane, who was studying at Yankton College, South Dakota.

A similar project was undertaken in 1959. The Missionary Committee celebrated its “Christmas in November” by packing and shipping 26 boxes of clothing, toys and other gifts to the Congregational Indian Mission on the Standing Rock Reservation near McLaughlin, South Dakota.

In 1955, the **Interchurch Council Committee** of the congregation announced that the Council would support a School of Christian Living and together with the Ames Ministerial Association establish an Evangelism Visitation Committee. Interestingly, the First Congregational Church, with some mystery, promoted an unnamed Church Visitor, who reported that he/she had made 400 calls in 1955. A number of those calls were to Pammel Court residents.

An interesting array of programs was sponsored by the Interchurch Council. For example, the Annual Report of 1958 observed that for several years the church’s annual reports had included a report from the **Interchurch Council** of Ames. This year it offered a program on “pornographic literature.” Those who attended discussed the growing youth problem including a police chief, an official from the training school in Eldora, a judge, and the Director of Student Affairs at Iowa State College. Approximately 125 persons attended the meeting.

In 1959, the Interchurch Council offered a wide variety of activities, including a dinner. The speaker topic that evening was “mental health.” It helped with the religious census of Ames and gave \$400.00 to purchase visual aids to be selected by Religious Education directors of various churches to make available at the Ames public library.

The Ames Interchurch Council sponsored a Union Thanksgiving Service for eight churches at one of the Collegiate churches in 1966. At that service, Max Exner directed the combined Junior choirs that totaled 186 boys and girls, including our junior choir directed by Mrs. Robert Curry.

The Ames Interfaith Council continued a variety of activities over the years. In the Ames United Church of Christ’s annual report about the organization’s membership and activities in 1983-84, the reporter offered this extensive summary: “Our church is one of 14 member congregations, plus



five affiliated members (Protestant, Catholic and Jewish). It meets monthly, to help coordinate and participate in several cooperative programs including: High School Baccalaureate, Thanksgiving Eve Service, Trick or Treat for UNICEF, Emergency Food Shelf, and Christmas Clearinghouse. The Council reprinted the brochures entitled 'The Religious Community of Ames.' It also assisted some community service agencies: The Sexual Assault Care Center, the People Place, the Cooperative Child Care Center and the Ames Visiting Nurse Program. Louise B. Dengler completed two terms as Chairman of the Council this February and Ken Carlander became its Chairman." [SOURCE: AUCC Annual Reports, Book (May 81-85)]

Let us return to the decisions regarding local outreach and social justice activities and actions of the First Congregational Church. The church made a specific response to an international incident in 1956. The reason for this was that Hungarians were opposed to the Russian takeover of their country. In danger of losing their lives, a number of its citizens chose to become refugees; some wanted to come to the United States. The Advisory Board voted on a motion by Kenneth Carlander, seconded by Keith Dickson, that the congregation become involved in the effort of the **Ames Ministerial Association** to collect contributions for a Hungarian relief fund. The goal for Protestant Churches in the United States was to raise two million dollars. It was further suggested that the Social Action Committee obtain information concerning refugees and the possibility of finding homes for them in the community. [SOURCE: Advisory Board, Dec. 14, 1956, in Book #2, 1956-59] What did the Social Committee do? "The principal activity of the Social Action Committee was concerned with aid to the Hungarian Refugees.... A special contribution of \$86.97 was collected and forwarded to the Congregational Christian Service Committee." [SOURCE: The Annual Reports of 1957]

The congregation decided to support the purchase of **Pilgrim Heights Camp** in 1956. "Keith Dickson presented the plans for the First Congregational Church to assist in financing the Pilgrim Heights Camp. A three year payment plan for each church has been proposed by the State Conference. First Congregational Church was to pay \$15.00 per year." The plan was accepted. [SOURCE: Annual Meeting of January 15, 1956, FCC Annual Reports, Book #2, 1956-59]

Nineteen sixty-three was a devastating year for the United States. It included numerous racial incidents, including the jailing of Martin Luther King, Jr. and on November 22 the assassination of President John F. Kennedy. The church engaged in these activities during the year:

- The Missionary Committee sent 32 blankets to the St. Louis office of Church World Service (CWS). It also sent 1,528 pounds of new and used clothing to CWS.
- The church sent a check for \$1,400.00 to the West Side Christian Parish in Chicago to purchase a vehicle "for use in their work among the negroes in this underprivileged area." [SOURCE: Board of Trustees report, AR of 1963, p. 21 in Book #4, 1963-65]
- The Social Action Committee held a program on church-state issues; Professor of Political Science Don Boles of ISU, who had written a best seller on *Religion in the Public Schools*, was the speaker. It also sponsored a panel on "Freedom of Residence in Ames." It conducted a special program on Race Relations, with guest speaker, Rev. Edward Turner of the West Side Parish of Chicago. It coordinated the packing of 13 boxes of used clothing that would be sent



to his church. [SOURCE: Annual Reports of 1963, at annual meeting of January 19, 1964. pp. 14-15.]

All too often words are spoken and deeds are not done. Here is what occurred in 1964:

- At the April 29, 1964 meeting of the Church Council, Rev. Fate announced that on June 7 a panel would discuss the Bible and the Public Schools and this would be brought to the attention of the Social Action Committee. [Book #4, 1964-65] Min Arthur reported later at a Council meeting in September that another program, this time on “The Supreme Court and Prayer” with the Rev. Robert French as speaker was being planned by the Social Action committee with a questionnaire prepared before to be given out to the membership.” [Editor’s Note: Ames High School later developed an elective course on “The Bible as Literature.”]
- Min Arthur, Chairman of the Social Action Committee, read a request from Mrs. Eva Clark, a member of one of the churches in the West Side Christian Parish, asking for clothing for a proposed rummage sale to assist in raising funds to be sent to the Freedom workers in Mississippi this summer.... The Committee responded by asking for donations of clothing which were subsequently packed and sent.... [SOURCE: Minutes of the Special Meeting of the Church Council, July 28, 1964, Book #4, 1964-65.]
- **Social Action Committee.** Mrs. Min Arthur announced that a second Human Relations advertisement would be placed in the local newspaper asking that more protection be given to students who are serving in Mississippi this summer. She also read a letter from the Housing Committee on Human Rights regarding the buying or selling of homes which included the statement: “Racism is not an acceptable religious principle.”.. [SOURCE: Minutes of the Special Meeting of the Church Council, July 28, 1964, p. 3 in Book #4, 1964-64]. At a September 2, 1964, regular Meeting of the Church Council, the Council members agreed to promote a study booklet for the church colonies entitled “Salty Christians.”
- **Mission project of the Church School.** At the December 9, 1964, meeting of the Church Council, Church School Superintendent Orville Ballard reported that the “Christmas in November” project resulted in 977 pounds of clothing and toys packed in 53 boxes and sent to the West Side Christian Parish of Chicago. Mrs. Bushman, the Director of Religious Education, added that the boxes included the old Sunday School curriculum. At the same meeting, the Social Action Committee reported it was exploring the housing possibilities for low-income residents in Ames. [SOURCE: FCC/AUCC Annual Reports, Book #4, (1964-1965)]

One of the most widely reported demonstrations of the civil rights movements was the march over the Edmund Pettus Bridge in Selma, Alabama. It was a protest against the denial of voting rights for blacks. Evidently, one of the members of the church, Mr. [first name?] Ferguson, had participated in the march. The Senior Youth Fellowship wanted Mr. Ferguson to tell them about his experiences at the demonstration. [SOURCE: Minutes of the Church Council meeting of April 21, 1955, FCC/AUCC Annual Reports, Book #4 (1964-65)] **Did he? Don't know.**

At the December 1, 1965, meeting of the Church Council, Min Arthur and the Social Action Committee shared their concern about a potential Ames housing ordinance. She reported that the



Committee was waiting to see what the City Council would decide. At that same meeting, Louise Dengler of the Missions Committee reported 759 pounds of clothing for Church World Service (CWS) had been sent in October to the St. Louis office of CWS. [SOURCE: Minutes of Church Council, FCC/AUCC Annual Reports, December 1, 1965 (Book #4, 64-65).

In the *Tradition and Vision Memory Book of 1990* celebrating the 125th anniversary of the congregation, much attention was given to stories about “the Pasue Family.” That is as it should be, because it represents one of the finest social actions the church has ever accomplished. Editor Lynette Spicer provided this introduction:

In September 1979, the Outreach Committee, chaired by Margaret Liston, introduced the possibility of sponsoring a Laotian refugee family. Initial response was positive, so a formal proposal was presented to the Church Council and then to the congregation, and it was approved. In December, an organizational meeting resulted in the establishment of 11 committees to handle necessary preparations and to meet the continuing needs of our family. Harriet Goslin, director of Christian education, was a major force in encouraging the church to take on this project and was a primary contact person for the family. The Lutheran immigration and Resettlement Office in New York assigned the Yang Yia Pasue family to us because Mr. Pasue’s brother and his family had settled in Ames about a year earlier. Our family of seven consisted of Yang Yia (father, age 30), Xiong Youa (mother, age 28), Pao Lee (nephew, age 16), Yang Sheng (daughter, age 9), Yang Shay (son, age 2), Ko Sheng (daughter, age 1), and Mouamay (mother of Mrs. Pasue, age 55).

Pages 23 to 26 of *Tradition and Vision* contain inspiring accounts of the many ways that members of the congregation assisted the family, from language lessons to providing food to helping them fill our tax forms. The mother worked Sunday mornings in the church nursery. The husband became the church custodian for a while. The family remained in Ames until 1984 or 1985 when they moved to be nearer to other family members. Based on the positive feelings the members of the congregation had embracing this family, the congregation assisted the Tran family in the later 1980s.

While welcoming and working with a family is a concrete way to express social justice and outreach, an abstract way is to advocate for peace. In 1982, it was announced that Scott Libbey, former Iowa Conference Minister and current Vice President of the United Church Board for World Ministries (**CHECK DATES FOR SCOTT**) would speak on the topic of “Peace Exploration” at the Learning Center and later preach at the morning worship service on February 7, 1982. [SOURCE: Church Council minutes of January 17, 1982, *AUCC Annual Reports*, Book (May 1981-1985)]

A continuation of the concern about peace resulted in efforts to promote a peace resolution. At the May 2, 1982, annual meeting (minutes found in Book (May 1981-1985), “Julianne Pirtle presented a peace resolution and asked for a motion for its adoption. After discussion it was amended to read, “Be it resolved that the majority present at the Annual Meeting of May 2, 1982, of the United Church of Christ-Congregational of Ames supports the call to halt the nuclear



arms race and endorses the bilateral freeze proposal as presented by the Lenten Peace Study Group.” The resolution continued: “Because we believe that continuing to add to the already huge stockpile of nuclear weapons that the United States and the Soviet Union posse brings not security, but great jeopardy to our world; Be it resolved that the United Church of Christ-Congregational of Ames supports the call to halt the nuclear arms race and endorses the bilateral freeze proposal as follows....” [Editor’s Note: a detailed list of specifics follow.]

The congregation experienced several diverse social action and outreach activities in 1983. During the spring, a growing concern was expressed regarding citizens of some Latin American countries, fearful of the regimes of their dictators, were entering the United States without legal papers. Some churches were giving them sanctuary. The Board of Deacons raised this issue with the Learning Center urging it to hold discussions about the topic which the Center did. [SOURCE: Minutes of the Executive Council, April 12, 1983 and April 17, 1983, AUCC Annual Reports, Book (May 1981-1985)] The congregation took no specific action such as declaring it would offer sanctuary.

A related activity in 1985 described in the Church Council Minutes of Feb. 21, 1985, occurred when Julianne Pirtle asked the Council to endorse the East–West Understanding resolution to be presented during the General Synod meeting in Ames. It was carried.

Earlier in the 1980s, the members of the congregation had two rare treats. The first was to learn about a long-standing outreach ministry from the E & R side of the merger. Rev. Bruno Schroeder of the staff of Back Bay Mission in Ocean Springs, Mississippi prepared a shrimp dinner (he brought the shrimp in a refrigerated trailer), followed by a program about that service agency’s assistance to low-income families. Originally, the mission helped many shrimp fishermen in the Gulf region. All the church had to provide for the meal was the salad and lots of newspapers for shrimp shells! As a result of that visit, the Youth Fellowship signed up to for a “work camp” at the Mission where they would paint the homes of needy elderly.

The second treat for the congregation was to hear from two members, youth adviser Joan Greiner and high school student Ted Kniker about their international experience. Back from their trip to Germany and England in the summer of 1982 where they were hosted by families and congregations in Germany and England, they learned more about the history of the Congregational Church and the Evangelical & Reformed Church. Ted and Joan shared their adventures at the Harvest Home Dinner on November 21, 1983.

OUR TRADITIONS & HEIRLOOMS

- Banners. Over the years the Banner Group has prepared a number of striking banners for the various seasons of the church year. [PHOTO of ONE or MORE BANNERS?]
- Youth programs that provided valuable insights into Christian discipleship, through study, recreation, and mission trips. [PHOTOS?]
- The beginning of what has become a signature annual outreach event in the life of the congregation, the Theologian-in-Residence Weekend.



- An educational wing and the intergenerational Learning Center, a concrete symbol and a creative program that illustrate the congregation's belief in lifelong, open learning.
- The staggering array of Social Action and Outreach ministries, a hallmark of this congregation's continuing legacy of involvement.
- The Book of Remembrances, which record the generosity of our members to a vast array of needs and causes. It is in a wooden cabinet at the rear of the sanctuary. [PHOTO?]

