REPORT OF THE ASSISTANT PASTOR
UNIVERSITY LUTHERAN CHURCH
November 10, 1966

University Lutheran Church, as many people know, is a continual happening. It moves and grows, hesitates and falters, in many ways at the same time. This makes work here one excitement and one challenge after another, often with no discernible order. Yet behind it all we are being driven by the Spirit, and therefore our common life has a pattern. Insofar as we are faithful we are building up the Body of Christ(Eph. 4:12) and affirming all that is excellent in the world(cf. Phil. 1:10). Here are some aspects of that pattern, as seen from my personal perspective.

Liturgy and Life. Visitors often tell us that we have been blessed with a singing swinging congregation. Students and university people in general are swept up into the honest enthusiasm(entheos, in God) of our worship. This is true even among people at Harvard, where a thick shell of sophistication sometimes inhibits any genuine kind of enthusiasm. My guess is that Harvard attendance continues to increase(though, not on an every Sunday basis).

The vitality of our worship is enhanced, I am convinced, because people know that we are in, not out of, this world. It makes a difference for our worshippers when they know that we host Alcoholics Anonymous on Monday or that we can host a Stokely Carmichael on a Friday or that we can throw a Halloween Party on a Sunday. We worship in the midst of life. This, if nothing else, is the meaning and power of our new dossal. It suggests that we are indeed in the modern world. It suggests that liturgy and life are indeed one in our community.

Musical Offerings. This Friday concert series is now in its second year. Through the tireless work of our Director, Miss Marian Ruhl, programs of excellence have again been arranged. The regular inclusion of invocation, lesson, reading, and benediction in each program has come as a surprise to some. Many people, whether members of the Church or not, expect a concert to have a secular setting; or they expect to hear only "religious" music in a sacred setting. Musical Offerings is predicated on the conviction that the separation between sacred and secular music is an unnecessary bifurcation, that all good music belongs to God and glorifies Him, not just music that has been designated as "religious." In three evenings thus far we have averaged about 110 people, most of them from the university orbit, most of them(I surmise) having no relation to the Church. People have genuine fun at these sometimes serious-minded concerts; as an older Jew commented to me last week, "this is life." We serve coffee after each concert, for which more than half the people stay.

Student Council. The Student Council has been working effectively this year, often behind the scenes through ushering, helping with coffee on Sunday, assisting during the week with housekeeping matters, and carrying on an individual ministry to those students in one kind of need or another. The Sunday Evening Forum has been well-attended(averaging about 35) and worthwhile, notwithstanding the increasing difficulty(ten times more serious than ten years ago) of obtaining speakers. The Sunday Suppers have been better attended(about 25) and a much more lively affair than last year. A Closing Service has been introduced this year on Sunday evenings; it is held in the narthex in recognition of the fact that most students are not bringing their week to a peaceful close, but that they are actually on their way to some hectic last-minute homework for Monday.

The Social Action Commission has made a hesitating beginning, hesitating because of the reality factor: we simply do not have the volunteer labor to do some of the things we would like to do. Recently the Social Action Commission has sponsored Saturday morning leaf-raking work for some underprivileged youth in Cambridge. This is a modest project, but a significant one. Also, I hope that we will see an issue of the Social Action Newsletter in the not-too-distant future.

At its fall retreat the Student Council spawned the idea of buying and renovating a house, perhaps in the South End, for a student residence and for community

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service. This idea was presented to the recent Congregational Meeting, a meeting at which, interestingly, more than half of those in attendance were Student Council members. Presently we need three or four dedicated people to push this project through. If we find these people -- money is not a great problem -- I think the project will snowball for as yet unseen benefits. A by-product could be the birth of a new spirit in the ranks of Student Council members. For the time being a growing enthusiasm is not in evidence, mainly because no exciting projects are immediately at hand to crystallize student commitment.

I have tried to help to deepen and broaden the devotional life of Student Council members through the institution of a Bonhoeffer Study Group on Sunday afternoons. This apparently has not sufficiently challenged Council members. For the half-dozen who have come, however, it has been of some value.

Harvard-Radcliffe. It is difficult to distinguish on-campus and in-Church work at Harvard since our Church building is right in the middle of Harvard(to the envy of every other denomination). But we do have a thrust to our ministry which is aimed specifically at Harvard. I feel that the first step in building up the Body of Christ at Harvard is enabling people to get to know each other as persons, whether in a religious or a secular setting. Harvard is not consciously anti-Church; indeed it is consciously open to the Church in many ways. But unconsciously Harvard is anti-Church insofar as it is characterized by what might be called creeping anonymity and creeping specialization.

In my report last May I raised the question whether we could begin to do something specifically for graduate students at Harvard. We have made a hesitating beginning this year. In addition to the regular and indispensable meetings of the Sojourners(single graduate students and working people) for supper on Thursdays at the Church, we have arranged a series of "Graduate Sherry" hours in the lounge of Phillips Brooks House. The first two averaged better than twenty people, most of them unknown to me and to each other. At the first Dr. Hans Anderson, Junior Fellow at Harvard and a member of our parish, spoke to a group from various disciplines on his research in physical chemistry. At the second Mr. Lee Huebner, tutor in History at Harvard, vice-president of the Ripon Society, and a member of our parish, spoke on his work in the university and in politics. These sherry hours have been a worthwhile effort, but we are barely beginning to do some of the things which need to be done with and for graduate students at Harvard. (I have not been able to estimate the impact of the Graduate Couples as far as Harvard is concerned, since I have not had the occasion to work in this area. From what I hear, Dust & Rib is building up a considerable and effective momentum, thanks in no small part to the effort of Pastor and Mrs. Lee.)

Regarding freshman, I have experimented this year, with some fear and trembling. We have sent them all our mailings and thus encouraged them to find their way to us if they are so inclined. But no one has called on them thus far, the idea being that it would be hard to distinguish church representatives from agents for Gordon Linen. Our first major effort will come within a week. A dinner for freshman, with Prof. Stendahl as guest of honor, has been scheduled for the Mirror Room of the Freshman Union, November 16. I hope to call on all of our two-score freshman to see if they can attend. Scott Steketee and Stacy Lundin, two Council Members in charge of outreach at Harvard, will also attend; hopefully Scott and Stacy will then be able to devise some program of follow-up. Maybe next year it will seem prudent to return to the early-semester general-visitation concept regarding freshman.

This year for the first time we have official "Coordinators" in the nine Houses (except Dunster for the time being). These are Lutheran students who worship here from time to time, who are not on the Council, but who have consented to be aware of those in the House who are also Lutheran and to be attuned to their needs, as that is possible in the compass of everyday House life. These Coordinators will also help me to arrange House Dinners(in the Small Dining Rooms) throughout the year. These dinners will be similar to the above-mentioned dinner for freshmen.

A note here: we are not ministering only to Lutheran students at Harvard by any

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means. Rather, we are using students' Lutheran affiliation, past or present, as an entree wherever we can. It just plain makes sense for me to invite Lutheran students to dinner, for example; but at the same time I go out of my way to meet their roommates and others who join us.

I have done some calling this year, mostly to renew relationships initated last year. In addition I have discovered a (to me) new kind of "calling," not knocking on doors, but being where I know one or more of our students are present -- insofar as that is possible, insofar as I do not appear to be pushing in. A House football game here, a House tea there, a House concert here, or a protest rally there. Sometimes I meet as many as three or four students whom I would not readily see otherwise. And most important, I am there not to get them to come to Church(this is the way my presence in the freshman dorms and in the Houses is often interpreted, although I cannot remember asking anyone to come to Church in two years), but because of my interest in that particular event. I speak the truth: I thoroughly enjoy going to football games, teas, concerts, rallies at Harvard. The students and I meet, then, when we do, on the basis of common concern, on the basis of an affirmation of what is important to them.

I have continued with my program of having lunch/supper with Harvard students whenever possible. Also I have entertained the Harvard-Radcliffe members of the Student Council at my home.

This year I have been our representative to Harvard's United Ministry, of which I have been elected treasurer. We have begun some modest but exciting cooperative work. With the Associate Episcopal Chaplain and the Methodist Chaplain I have helped to prepare and offer two seminars, meeting at our Church every Thursday night: "Religion and Culture in the Thought of Paul Tillich" and "What Can a Christian Believe?" The first has averaged about ten students, the second, to our great surprise, about twenty-five. Students from several denominational backgrounds attend; the second seminar has actually attracted a score of agnostics and seekers. In addition, I am advisor for a recently formed Harvard Undergraduate Religious Council, which plans to study the teaching of religion at Harvard and make recommendations to the faculty.

Through my membership in the United Ministry I participate in Harvard's Morning Prayers from time to time, and I attend Health Luncheons occasionally at Holyoke Center(with deans, senior tutors, physicians, and psychiatrists). I am in touch(tenuously) with some of the fringe groups at Harvard, e.g. SDS, mostly through contacts given me by the Presbyterian Chaplain. I am just beginning to gain the confidence of some members of the establishment, that is, deans, police, Crimson editors, and so on.

Radcliffe? We have much to do here. I am thinking about this and am especially open to suggestions as to how to begin a significant ministry for Cliffies, in particular those girls who do not worship with us.

Wellesley. I frankly have not had the time to keep up the kind of ministry which Wellesley calls for, that is, participation in various campus activities, dinner in the dorms, personal contacts of various kinds. We had a fine beginning this year, however, with a joint Harvard-Yale-Wellesley meeting on (surprise:) "Man and Woman: the Alienation of the Sexes," with some thirty-five in attendance. In addition, Prof. and Mrs. Johnson kindly hosted an open house for about twenty girls. Perhaps as a result of this good beginning we have had a regular contingent from Wellesley with us every Sunday in Cambridge.

Cambridge. I have continued to be a member of the Cambridge clergy monthly luncheon group, a contact which I value even though we do not do much at all. Moreover, you may have seen the Presbyterian Chaplain and myself standing at Harvard Square Wednesdays at noon this fall protesting, mirabile dictu, the inner belt, racial hostility, and Viet Nam. I had a very instructive conversation about this protest with members of the Adult Forum this past week. It is a "Vigil of Concern", the particulars of which are spelled out on a handbill we give out. It makes me

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think that the old street corner preachers must have had a lot of fun. Although we have called this a silent vigil, I speak with people almost all the time.

Enrolled Members. I am amazed at the commitment and time many of our enrolled members are investing in our work. The new look of the Alumni Room is the result of this, as are the paint in the kitchen and the and the organ curtains in the chancel. Not to mention all of our beautiful paraments and our new dossal. Many people are at work behind the scenes. Moreover, many enrolled members have been most helpful to me in a variety of ways, not the least of which is friendly criticism of my sermons. And, I relish the small amount of calling on enrolled members that I have been able to do. All this makes me realize that college chaplains, who meet only students, are missing a great deal.

Respectfully submitted,

H. Paul Santmire