

Union Church Oral History Project
Interview with Jim and Kay Orwig
Recorded by Loyal Jones
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Transcribers: Anthony Panciera, Adam Potter, Trista Powers
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Kay Orwig: I had three sisters, and I also had a twin brother and that was sort of fun. We were twins and the youngest in the family. It was a usual family for the time in the sense that we had the usual ups and downs. One sister had rheumatic fever, and in those days they didn't know what to do about it. Her heart was affected, and she died when she was thirteen.

Loyal Jones: Aww.

K.O.: I remember that vividly, but I didn't get the full impact of it until a little bit later, I think. Anyway, I went to the University of Minnesota for four years, and graduated with honors. I met Jim at summer camp in Michigan, and we knew each other for quite a while before we were married because the war came along.

Jim Orwig: Oh yeah.

K.O.: Our courting was mostly by correspondence, and I think that probably happened a lot in those days. Jim was in service for a little over four years, so that was quite a while. During that time, I taught school in Fairville, Minnesota.

L.J.: What did you teach?

K.O.: I taught science. I was the science teacher, so I taught biology and physics and chemistry for three years. Then the war was over (we got married on a three-day pass during the war), but by that time we were married and we stayed up in Michigan for a winter. We didn't have... Did we have running water? No we...

J.O.: We had to pump it all.

K.O.: We had to pump it all. Okay.

J.O.: By hand.

K.O.: It was sort of primitive, but it was sure fun. A house with no heat except a fireplace or a stove.

J.O.: An old farmhouse.

K.O.: Anyway, then we started to have our family.

L.J.: Okay, and Jim, you were born in...

J.O.: I was born in Philadelphia and the family moved at an early time to Chicago.

L.J.: You were born when?

J.O.: 1919. Kay was born a year later, in 1920.

K.O.: 1920, yeah.

L.J.: And you moved where?

J.O.: I moved to Chicago and grew up there until I was about six or seven. Then we moved to St. Louis, and that was where I completed growing up and high school. My father's work was summer camp and Christian youth work.

L.J.: Now was that YMCA or...?

J.O.: No, it was... Well, he had done YMCA work earlier in his career, but by the time I came along, they were into summer camp work on a more independent basis. He teamed up with others to form the American Youth Foundation and Camp Miniwanca, a large camp up in Michigan, which has been going now for a long time...

L.J.: A long time hasn't it? We've heard a lot about that at Berea.

J.O.: Yeah, there's a pretty good connection there because William H. Danforth, who was a great exponent of Berea College, was the head of the board of Trustees of Camp Miniwanca. So, the two did come together.

L.J.: I remember he was here while I was a student.

J.O.: Oh yeah, he came in... Yeah, that's right. So, I grew up in St. Louis for High School and then went off to college at Appleton, Wisconsin, Laurence College. I graduated just in time to get drafted for four years.

L.J.: Now you were in a ski division?

J.O.: That's right.

L.J.: Which one was that?

J.O.: That was the 10th Mountain Division.

L.J.: Oh, the 10th Mountain Division.

J.O.: Which is in action right now. It's one of the few divisions they kept going and it's sort of refreshing to see some of the old outfit out there in the mountains and the snow again, where we were in Italy.

L.J.: You were in Italy and elsewhere, I suppose?

J.O.: Just Italy, for a relatively short time, but it was a very important campaign. We were a key to the final victory there in the North Apennine Mountains. So, we were there for a short time, but a pretty busy time. We took a lot of hits too, and it wasn't easy, but it was over soon. Then we came back, and we'd been married, as Kay mentioned, about 1943. I got back in '45, and we reassumed our marital connections.

L.J.: And then you went to graduate school?

J.O.: Yeah, then I went on to graduate school at Wisconsin, at Madison, for several years. I got a Master's there in philosophy, and then went on to Michigan State University to get a doctorate in higher education administration.

L.J.: And what jobs did you have before you came to Berea?

J.O.: Mainly academic jobs, as I was working on my degree. I also taught courses at Michigan State and then came right from there to here in 1955.

L.J.: Oh, I see.

J.O.: So this was my first...

L.J.: So you came the year after I graduated and Nancy graduated in '55. Then we came back, of course, in '58.

- J.O.: You came back in '58. Yeah, I remember about when you came back.
- L.J.: Tell us about your family who were members of the church and so forth. I mean your daughters.
- K.O.: Well, we have three daughters, and the first one is Margaret, whom we call Peg. Then there's Elizabeth whom we call Betsy. Then there's Anne who grew up Annie Lou. Now, Peggy takes care of Betsy, because Betsy has M.S. and is fairly disabled. She can't really care for herself, but Peg is a real angel and does a great job. Betsy has a daughter, Laurel, who is now fifteen, and Peggy had two sons and they're grown and married [simplified*].
- L.J.: Was Laurel a member of the church while she was...?
- K.O.: Yes, she was baptized by Charlie [Murray].
- J.O.: That's right.
- L.J.: That's what I thought. And Anne is sort of...
- K.O.: Anne is in Maryland, and she's a minister of the Episcopal Church. She married a rector of an Episcopal Church. They have two different churches.
- J.O.: His and her churches.
- L.J.: Are you both Episcopalian?
- K.O.: No, I was born into Episcopal Church really. My grandfather was a minister, and his father before him, and his father before him, and my twin brother was also an Episcopal rector. It was sort of a line [*].
- L.J.: Oh.
- K.O.: So, it's been a pretty deep connection.
- J.O.: Anne is carrying on a long tradition of Episcopal rectors.
- L.J.: And what was your religion?
- J.O.: Presbyterian, and my father was Presbyterian. He was a son of a Presbyterian minister himself. So, the Presbyterian tradition was very much in our family. We were always in a Presbyterian church wherever we were, the last one being in St. Louis, as a family. Then, as we were in graduate school, our church attendance situation was sort of fluid because of our circumstances and our moving about and so on. So, we really didn't really get into another church to root in, you might say, until we came to Berea.
- L.J.: Oh, well, I know you've had many jobs in Union Church, but just sort of enumerate those. What have you done through the years?
- J.O.: Well. We've been pretty busy with one thing or another, but we've sort of taken somewhat different paths. We've both done our share of committee work: deacons, and Sunday School Teaching, and so on [*]. Kay was much more involved in Sunday School teaching and being a superintendent.
- K.O.: It sort of depend [?] upon the history of the church.
- J.O.: Yeah.
- K.O.: When I started out, the Woman's Guild was real big. Now we don't even have a Woman's Guild.
- L.J.: Yeah.
- J.O.: Yeah.
- K.O.: And... there was... oh goodness. We met monthly, and we had circles. We all went through our time of being head of Woman's Guild and head of a circle and so on and so on. However, I think my most important time, when I

really learned a lot about the Bible and so on (The Episcopal Church is not as strong in Bible teaching as it could be. I think it's better now), was when I taught Sunday School [*]. They had a very good curriculum. It was the Presbyterian curriculum and, goodness sakes, I had fun with that. Reverend Sanborne came down the day we moved in, and...

L.J.: He was the minister then, wasn't he?

K.O.: Yes.

J.O.: When we came, yeah.

K.O.: That's right and he brought the Sunday School material with him. I hadn't even met him. I was taking out the dishes and putting them in the cupboard and he said, "Let me help you." and in the course of the conversation he said, "I brought something for you." and I said, "What is it?" and he said, "Lessons for Sunday School that you're going to teach next Sunday."

K.O.: I said, "I don't know anything about teaching Sunday School. What is it?" and he said, "Well, it's just third to fourth grade." He said, "Do you think you could manage that?" I said, "Well, I ought to be able to manage that."

Well, the third and fourth grade turned out to be just about my level and it was great. I think I must've taught for twenty years.

J.O.: Yeah, she was a regular...

K.O.: And what's fun was that quite a few of the students I had are grown up now and have their own families. One that I remember, one of my best students, was Steve Connelly.

L.J.: Yes.

K.O.: And he was great. So...

J.O.: Yeah, the Connelly kids...

K.O.: I remember him as a little boy in the third and fourth grade. If I went over the list, I'd probably think of others, but I can't right now.

L.J.: Did you work with Woman's Industrial?

K.O.: Oh yes, oh yeah.

L.J.: You did various things ...

K.O.: Yeah, yeah.

L.J.: You were a deacon, I imagine...

K.O.: I was a deacon once, yes.

J.O.: She was superintendent ...

K.O.: A couple times.

J.O.: Of Sunday School for several years back in the earlier...

K.O.: Yes, I was the Superintendent of Sunday School.

J.O.: Our earlier days. They were...

K.O.: Eventually.

J.O.: She and Jerry Hughes would team up together and...

K.O.: Yeah.

J.O.: Put Sunday School together sort of off the cuff. It was always...

K.O.: At the last minute.

J.O.: It was always amazing how they did it. I mean they'd say, "Well, are we going to have Sunday School this year?" And ...

K.O.: Meanwhile, we had about a week to go.

J.O.: They'd sit down and, you know, start to get people lined up and, by golly, you know, they had Sunday School.

L.J.: Well, what have you done, Jim?

J.O.: Well, I haven't done much with Sunday School except to be a perennial student in the adult class. That goes way back to the very beginning when I first came. There was only one adult class then. I think D.B. Robertson taught it then and then Martin had it and they sort of juggled back and forth [*]. I think Gordon Ross had a shot at it here and there, but it was those men from the [Religion Department]...

L.J.: So, you've had some pretty good teachers?

J.O.: Oh gosh, we had very good classes and...

L.J.: You used to have quite a number of Ph.D.s that went in...

J.O.: That's right, so we had very good material. They developed their own lessons and so on, but I guess I had the most longevity of anyone in the adult class...

L.J.: Well, that's great.

J.O.: Procedure. It was usually Bible study or coming out of various approaches to the Bible and so on. Between D.B. and Martin, I think we had a very rich series of lessons right on through the years that came out of their own experiences and their own studies.

L.J.: You've been a deacon though...

J.O.: Yeah, I've been a deacon several times.

L.J.: How about a trustee?

J.O.: Never been a trustee and that's... I can take that or leave it. I usually find myself busy with stewardship. We got involved with stewardship fairly early in the game and carried it...

K.O.: For about three years.

J.O.: For several years, and then we'd be off and then we'd be back on. I think we had about three or four different shots at it through the years and developed various different techniques and means of visitation and all kinds of...

L.J.: [?]

J.O.: We ran a busy program in there, and I think pretty successful, but that was...the two of us worked together on that.

L.J.: Well, that's good.

J.O.: It was a team effort, and that was one of our big working pieces in Union Church through the years.

L.J.: Let's say just...

K.O.: I wanted to be sure and mention Betty Wycoff.

J.O.: Oh yeah.

L.J.: Oh yeah.

K.O.: She was very instrumental in building up the Sunday School in the years that I taught Sunday School and very helpful.

L.J.: And very well.

K.O.: And very good.

L.J.: She also worked for Dr. Weatherford in the something Hutchins studies [?].

J.O.: That's right.

L.J.: Did she do that before she...

K.O.: Before she came to Union.

L.J.: Church secretary?

K.O.: That's right.

J.O.: Yeah.

L.J.: I see. So, she probably came here for that [*]?

J.O.: Yes right. She came for Weatherford's work.

L.J.: She was a member of the Church?

J.O.: Uh huh.

K.O.: Uh huh.

L.J.: I see. I'd forgotten that.

J.O.: And then...

L.J.: Leon Sanborne was the pastor when you came?

K.O.: Yes.

J.O.: Yeah.

L.J.: And how long...

K.O.: Not long. I think that maybe that was the last year or two.

J.O.: Just about a year I think.

K.O.: Then Scotty came.

J.O.: Scotty came.

L.J.: Tell us about Scotty. What was your experience with Scotty?

J.O.: He was a wonderful, wonderful minister. He could just nail us to the wall with his sermons and pick us up and shake us and put us back down. I thought he was just great as a minister.

L.J.: He came for religious emphasis when I was a student, and I applied to UK for graduate school just to go... I wanted to go to his church, but then I got drafted and so forth.

J.O.: And then he came down here.

K.O.: Scotty was a marvelous preacher, but he wasn't a very good administrator.

J.O.: He had his shortcomings.

K.O.: He and Betty had their problems [?].

L.J.: I'll bet he did. I didn't know about that, but he... Did you want to say any more about that?

J.O.: Fascinating guy, I'll tell you. We got along well with him. I mean the two of us. I think he may have grated a bit against some people, but those were good years in a way. The students had to come to one church or another on Sunday mornings, and the balcony was always full. He drew a lot of people.

L.J.: He was the most exciting preacher and the best I ever heard in terms of just being able to deliver a sermon without notes from anything.

J.O.: As a pulpit person, he was just beyond comparison, and we were lucky to have him in that score. So, those were good years in that regard.

L.J.: Do you remember other ministers that would stand out?

J.O.: Well, we've had a whole series of them.

L.J.: Good men.

K.O.: We had Dale Crockett and then we had...

J.O.: Don Johnson was quite good as I remember him. Charley Murray was very good and came at a good time. There were several others that weren't as meaningful to us. Actually, we found ourselves with one minister we felt was not meeting our spiritual needs to the point that we wanted them, so we actually dropped out for two or three years.

L.J.: [?]

J.O.: Yeah, we were dropouts.

K.O.: We went out to White's Memorial.

J.O.: We went out to White's Memorial.

K.O.: Sam Vanderneer was there.

J.O.: Sam Vanderneer was there in those years.

L.J.: Oh yeah, he...

J.O.: He was just a prince and a wonderful person and... so, we actually bugged out for a couple of years from Union Church.

L.J.: Well, couples have done that from time to [time]...

J.O.: And then we came back and all is forgiven, and we have been really very much a part of it [Union Church] for a long, long time since.

*Words have been reorganized so that they will be clearer.

(Beginning CD2)

[Adam Potter, transcriber]

Loyal Jones: You came here with the college; what brought you to Union Church? Just because it was more or less (Jim Orwig interrupts)...

J. O.: Well, there's a nice story to that and we ought to, we ought to get that on tape, and it really is neat.

Kay Orwig: Well my, my Episcopal background shows here, when we first got here, that the church has always been very important to us. No matter where we were and no matter what kind of a church it was. But when we first got here, Ann was still in her stroller.

J.O.: And we were in the Estill Street apartments, right across from the hospital. So we were close to the center of things.

K.O.: So, one of my first questions to Jim is, well, where is the church? After all, I was going to teach Sunday school. Well, Sunday, I would have to know where it is.

J.O.: Yeah, we said, wait now...are we going to go to church on Sunday? Sure, we're going to go to church. Well, where is the church?

- K.O.: Jim said go down to the corner of this Log House sales room; then there you cross the street and you go down short street and/or you go down Boone Tavern (Jim interrupts “Yeah, Main Street. Yeah, we know where that’s at.”) and you look across the street and that’s the church. And so I followed his directions exactly; I went all the way down, and I came all the way back. Well, I did exactly what you said, and I didn’t find the church. [Laughing between Jim and Kay] And he said, “Well, did you find something that looked like a Greek temple?” I said, yes. “That’s the church.”
- J.O.: That’s it, that’s the church. The last thing in the world to an Episcopal.
- L.J.: Ever ask anybody why he or she decided this particular? I have never asked that. (Jim interrupts “Greek Revival”)
- J.O.: Sure didn’t look like an Episcopal Church. That’s for sure I think Les Pross may have a slant on how that came to be, but it was really a neat church. Where was the church? She was used to an Episcopal Church. This is you know, English Gothic, church choir, pointed arches, and here we were. And I was used to Protestant churches. Sort of eclectically gothic structures you know, and here was this Greek revival thing posted a little you know, seen Kay and so on, well, there was church. Well anyway.
- L.J.: How was the church and the college connected in those days and how is it different than today?
- J.O.: Well, it was very close in those days; I had the feeling, they were just interlocked.
- K.O.: We got the feeling that we were expected to go to Union Church and expected really to teach Sunday school.
- J.O.: And be a part, committed to the Christian community there.
- L.J.: When did, how did we come to this sort of separated way we did?
- J.O.: Well it was gradual; well, I don’t know the mechanics of that. I hadn’t really thought about it.
- L.J.: Did it come when the regulation and the college changed? And when the church was no longer obligatory for the students?

- J.O.: That may have had a bearing on it. I think there was a financial angle there too, which had to be sort of clarified as to who is supporting what.
- L.J.: Probably, the college always supported the church.
- J.O.: Always, always did, that's right the heating, the steam came from the college, and the spirit came from the people. I think that was one reason they needed to clarify that and gradually the importance of the church to the college. The church as a generality to the college was not as sharp as it had been of course 'cause it was originally the college, then the church in the sense. Then the college became the major institution, and the church sort of off to the side. There are others who may have a better feeling of how that took place.
- L.J.: I suppose the development of the Christian center at the college must have had something to with that. Do you think it was a good idea to separate or do you think it was inevitable to do?
- J.O.: I think it was inevitable in a way, and I think probably it was a good thing for the church to become freestanding as it has, to carry on its own life. Still a great deal of cooperation, of course I mean sharing pieces.
- L.J.: That's true especially with the Phelps Stokes
- J.O.: Yeah, I know it. Union Church is serving some very important purposes, so I think it's a good relationship. I think it's good that they are as separate as they are.
- L.J.: Did you consider any of the other denominations of churches?
- J.O.: Not I, I don't think we did, no.
- K.O.: If there had been an Episcopal Church, I probably would have.
- J.O.: Well, when we first came, Mrs. Hutchins's father, old Bishop Gilman, was the old bishop of China. Holy smoke, he was a real churchman. He would conduct services every Sunday.
- K.O.: At 7:30 a.m., every Sunday morning in the basement of Union Church, a little altar there. I don't know what happened to that little altar that someone made. It was hand painted.
- J.O.: A little communion church, yeah. I think I saw it the other day somewhere back in somewhere. With the railing and all.

- L.J.: Well, I think Dale Crockett somehow made the kneeling rail that he got from somewhere and drew it up.
- J.O.: I think it maybe, might have been because it was a very specially made from a piece of wood. College Woodcraft undoubtedly made it to specification because it showed all the earmarks of that workmanship, and there was this kind of Episcopal thing that went on for the first few years. Then Mr. Gilman passed away.
- L.J.: What do you think of the history of Union Church and Mr. Fee's roles and all of that still obtains to the influence of today?
- J.O.: Well, it comes and goes. I think it is the kind of thing that Kent's been doing with his reenactments, which has brought a lot of that back into closer focus. I think that it is a good thing because it's a very important part of our history. That work of John G. Fee and his doings, so it has sort of come and gone, but I think it is more strongly with us now in this time, and I think it is a good thing.
- L.J.: Have the views of Union Church influenced you in ways that your other church did not?
- J.O.: Well, of course, Union Church being nondenominational and ecumenical and having with it the congregational multiplicity of commitments from certain servitude to liberal from Episcopalian to probably universalist and so on. It has been a very good thing; I have always felt pretty strongly about denominationalism and so on.
- L.J.: What do you think the main values are of the Union Church?
- J.O.: Well, that's one of them. The interdenominational thrust or the non-denomination, I think it's more preferred than inter.
- L.J.: I think so. Some ministers I felt didn't do it like that. He was against denomination. He wasn't ecumenical, he was tied to denominational.
- J.O.: Yeah, yeah.
- K.O.: In those days, maybe there weren't any ecumenical churches.
- J.O.: No, I don't think there were any.
- K.O.: Ecumenism may have been a dirty word

J.O.: You had to be something specific in your denominations, or you weren't anything. This was one of the community kinds of church angles one really takes to, really enjoy, and felt enlightened by it because it cuts across. You weren't compartmentalized in any particular denomination. And you got an intermix of people.

L.J.: Interracial?

J.O.: And interracial too.

L.J.: Even though we haven't had all that many black ministers, surely black people would feel welcomed.

J.O.: Yeah, oh yes! I never felt that there was any that the door was closed to. Anybody. It has always been quite open to all.

L.J.: What about the outreach, was there more outreach earlier on?

J.O.: I think by the time we arrived that aspect of the church was pretty well toned down.

L.J.: Visiting Mrs. Fox in Narrow Gap, and she had a mission there, didn't she? And Reverend Peacock?

J.O.: Yeah, Joe Peacock had something over in Garrard County, a place, but they weren't very significant in the overall church situation.

K.O.: We weren't really that evangelical, were we?

J.O.: No, I think you're right. That's one thing about it in denomination; you have more of a thrust of evangelical spirit and effort than you do in the general church we have. That's true.

L.J.: Do you feel that the church's values have persevered or are different today because of the change in congregation then when you first came here?

K.O.: I would say that the church's value have kept pace with what's going on in society very well. It's very open. Most people would feel quite comfortable with it. But I don't know I haven't really thought about that.

L.J.: Were there more issues such as fellowship of reconciliation, peace, war, and that sort of thing; wasn't there more discussion of it at that sort of thing at one time?

J.O.: I think so.

K.O.: There certainly was more.

J.O.: During the Vietnam War.

K.O.: Vietnam War.

J.O.: Very interesting confrontations.

L.J.: What were some other issues that caused conflict in the church?

J.O.: Well, let's see. We have had some rough times in the church, but I don't think they had anything to do with issues, so much as probably as personalities and administration.

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K.O.: In particularly the most telling moment in that discussion is when Louise Shang. (Jim corrects Kay, "Yang") Yang excuse me, thank you. Louise Yang got up and said that she had four sons. One is in the Navy, one is in the Army, one is in the Marine Corps, and one is in the Air Force. And she said, "Can you feel more strongly that you need to endorse David [Gailey, conscientious objector] than what happens to my side of the family."

J.O.: I knew that.

L.J.: It's a good point: I had the same problem. I had three nephews in the Vietnam War and at least a couple of them lived with me a couple times. It causes conflicted feelings. I think you can support consciences of people without necessarily endorsing something else. We certainly had more of them. Can you think of other controversies, if you care to talk about them?

K.O.: Well, there was this one particular minister, I can't even remember his name right now, but I just couldn't communicate with at all. Maybe you know whom I am talking about.

J.O.: I don't know if we should name names, but I know whom you're talking about.

K.O.: I remember going into his office when I was Sunday School Superintendent and saying "I have got some problems I want to

discuss with you.” And he said, “Problems, I have got enough of my own without hearing yours.” [Jim laughing]

J.O.: That was a, that.

L.J.: We had the problem with Susan Weatherford to be baptized by Mossie Wyker. I can't see how he could do that. It would be silly to have someone else come to my church.

J.O.: Those things like that come up here and there.

L.J.: I said it could be worked out if you wanted to.

J.O.: Well, that's good.

L.J.: I suppose ministers have as much ego.

J.O.: Oh yeah, some of them have even more than we do. [Laughing]

L.J.: Who had been the pastors there?

J.O.: Preaching wise, I believe that Scotty was beyond, way out there. Charley was good; Charley was really quite good. But I tell you that our present pastor, that is Kent [Gilbert]. He's really remarkable, quite remarkable.

L.J.: He really is, personality wise, he's wonderful because he doesn't seem to have an ego involved. He's very willing to listen and to apologize or to do what is necessary for the circumstance.

J.O.: But he's not without the ability and the expression or actually manifestation of when he's up taking a position on something and affirming it. Very decisively.

L.J.: Do you think though he does it in a way where that is acceptable in church?

J.O.: That's right, yes; I think so.

L.J.: I think of the present war in Afghanistan. We have strong, some pretty strong statements of peace and so forth and it occurs to me that we have a lot of veterans there, one that I know with two silver stars. You know sometimes, you don't really think of the feelings of others.

J.O.: They get carried away by their idealism and we all have that, but you've got to be aware of reality.

- K.O.: I think he is very spiritual.
- J.O.: Oh yes, oh yes!
- K.O.: And I think he is really deep and very spiritual.
- J.O.: Yeah, he's no lightweight.
- L.J.: I have talked with at least three members, I mean children that have grown up in his church. The children said they were majoring in Peace and Reconciliation Studies, which are something new, but I suppose Union Church led them that way.
- K.O.: You remember during the time Betty White talked, there were three young women that decided to go into the ministry. One was Carol Gailey, and one was Margie Pride (Jim says, "Yeah Pride."), and one was Ann Weatherholt. They were all within two years of each other; they're about the same age. About the same time and they have all had churches and this had been their profession. Different churches. (Jim agrees)
- J.O.: There were churches in different locales too.
- L.J.: Most of these are women too.
- J.O.: Yeah, these three, these three.
- K.O.: At a time when it was still rather a little unusual for women to be (Loyal interrupts)...
- L.J.: Got a pretty hard road for them.
- J.O.: Some of them.
- K.O.: Definitely.
- J.O.: But no boys, no men, that's what's interesting.
- L.J.: Isn't that interesting.
- J.O.: I don't know of a single kid.
- L.J.: Except for students that came here maybe.

- J.O.: Yeah, I think students, but of our own parishioners, parishioners' families.
- L.J.: Do you think women might be a little more forward in doing this sort of thing? Right now, I think of people who were involved in other things in this locale and just tended to be women in recent years. Have you noticed that?
- J.O.: Yeah, I think that's right. I think it's part of evidence of manifesting of these three young women who are going into churches who aren't that young anymore.
- K.O.: It's interesting to think about because at that time the women were—well, let's face it--were at the head of the Woman's Guild [Woman's misspelled on purpose] and they were doing the work of the church. The men were there in the background doing the administration. The men were making the rules and regulations and making the board meetings. And the trustees and worry about the things, but not having to deal with the people quite so much as the women. The women were constantly interacting with the members of church. Maybe I am putting a wrong emphasis on it, but I think your question is a very good one. Was there anything going on in the church, whether the women were interested in the ministry or young men? I don't know.
- L.J.: It may have just been the liberal nature of the church. The nature of the church if young women wanted to go. I'm sure in other churches, there might be churches where they would be discouraged.
- J.O.: Probably yeah, in this area, yeah.
- K.O.: Still discouraged in the Baptist churches.
- L.J.: It occurs to me that there's another issue here. When you first came here most of the women spouses that is, were not working. And therefore, they were able to put a lot more into the church and everywhere else. How much of that has changed the church in recent years where more now are working.
- K.O.: Well, I think it is harder to get leadership.
- J.O.: It's hard to get Sunday school teachers and all sorts of volunteer types of things.
- L.J.: Well, Woman's Industrial have had an example that we had never thought of paying someone around Woman's Industrial forty years ago.

K.O.: And we don't have women's skills anymore. That's a sad expense.

L.J.: Well that's a, I kind of worry about that in terms of specific lives.

J.O.: Yeah, the whole fabric of American life has been altered by that.

L.J.: Of course, people are retiring earlier and living longer and got a lot of options.

J.O.: It picks up at the end of one's life, rather than earlier.

L.J.: Well, what are the special strengths and weaknesses of Union Church? No doubt it has some weaknesses that denominational churches don't have, that may be bad in itself as a strength.

J.O.: Well, I think one of the major strengths, of course is the nondenominational and interdenominational hyphen. It's this because I think it enables a lot of us who and a lot of people who don't want to be limited to just one denomination to be part of a larger, broader Christian family. I feel that this is a strength; it does have some problems regarding membership. I think that's where we have had some problems because people don't want to become a member of a church that doesn't have a denominational anchor somewhere in it. So in many cases, they will shy away from us.

K.O.: I think the chapel has helped in this regard because the Cowan Chaplin has been available for ecclesiastical kinds of service.

[Trista Tiffany Powers, transcriber]

Kay Orwig: For example, we often go when they have the special services for Lent and, oh, for some of the healing services... [Interruption from Jim Orwig: healing services they have, special, yeah, uh-huh,] or whatever they have there, we're there, and there is a certain group that is there, the Wiley sisters are always there, but I feel free to kneel in the chapel. And particularly, a railing happens to be up there and [when] somebody is serving communion, and that is something that I miss being brought up as an Episcopalian, and I don't miss it to the extent that I dwell on it, but as I say, I think the chapel experience relieves that occasionally for me.

Loyal Jones: Were you there when most of the [Trails off and is not comprehensible]? Yes...

Jim Orwig: Yeah, yeah, yeah she was there to see them, yeah. They certainly enjoy Union Church.

L. J.: Yeah they did. Well, it serves a definite kind of person.

J. O.: They felt it really was important in their lives when they were... Uh-huh, uh-huh, yeah it does. It seems to...

L. J.: That makes it some difficulty in that I suppose.

J. O.: Interesting kinds of people [Laughs].

L. J.: We're all counted as individuals...

J. O.: Yeah, I would say the weakness element is one that I've already mentioned, that is without a denominational tie you are at a somewhat loose end, regards to some of the helps that you can get to strengthen your program. Also, as I said in becoming a member, it is a problem to some people who have been denominationally oriented but who might want to come in [Clears throat]. And then of course getting ministers is another [Clears throat again] thing that is a little difficult. I guess because some ministers who might want to be part of this community would shy away from making that commitment to a nondenominational church [Clears throat]. But they always made their adjustments I think very well, the ones that we've had.

L. J.: Do you think there's a problem with each minister kind of [pause] bringing his own energy?

J. O.: I don't think there's a problem there; I think it's been good. I haven't felt, as I said, we did feel left sort of out of it for several years, and thereby one minister who's really, whose whole approach to worship was always he simply didn't speak to us, [Laughter from Loyal and Jim] didn't digest our spiritual needs. So we went off to another, as you said, as I mentioned, to another one where there was a man who really met our spiritual needs. Then we came back, and everything's forgiven ever since and there wasn't really a problem with him as a person, it's just that, there was that, there was a weakness there that didn't serve us.

L. J.: Well with a few little, as we look towards the sesquicentennial. So you think that we're still preserving the basic core values of the church or is there anything we've like, kind of adopted along the way?

J. O.: I feel pretty satisfied and secure about the fact that we're still doing what the church was set up to do, and it responds to the times, of course, and factors like that, but I, I think it's hewed to its calling, you might say, very well. And I, huh, we went to a church up at Peg's Lutheran church as a matter

of fact, and in the summer, we're Lutherans. We attend the Lutheran church up in Michigan where we are in the summer [Laughter by Kay Orwig] and it's a, it's a good solid [Kay clears her throat] German, Scandinavian, Lutheran group, and they, they're very quite traditional and quite, quite solid.

But this church up in, up in Springfield that we went to, gee, I tell you their hymns were just zilch [Laughter in the background by Loyal]. But they're all modern, prayer and priest stuff and it's so, it's so shallow [Interruption from Loyal: okay, do you like our current hymnbooks? You don't mind going back to {I can't make out the last word}]. Oh yes I do, yeah and the hymns. Oh no, no, I can juggle but, but it's so good that we're staying although there's a great temptation not to. Staying with the traditional meaningful, deep-rooted hymns that really say something and have good music attached to them. And I think...

L. J.: Yeah, I knew Verna used to chide us [Laughter from Jim] for always trying to learn a new hymn every Sunday [More laughter], and so we never got to sing the ones we really knew. [Interruption from Jim: yeah, yeah well it's] They thought we were so missionaristic [Another interruption from Jim: yeah, yeah] that we had to teach ourselves.

K. O.: Well, I think the idea of having one Sunday a month in which we have fifteen minutes of hymn sing [Interruption from Loyal: hymn sing, I like that. And another interruption from Jim: that was a good idea], I think that takes care of that problem.

L. J.: I think so, I think so.

J. O.: Yeah, you can really hear the ones you want to hear.

L. J.: I have two or three questions here that just, I have, did, did we play a sufficient role in the struggles over the integration? We had people within the church...

J. O.: We had people, yeah.

L. J.: Who, who were those people that died?

J. O.: Well I don't think the church as a whole, as a, as an institution made its mark as it might have and I, I fought myself on that too. I, I did not in my own way place my life on the line or my thoughts on the line as some others did in the church to their credit. But, there were some, of course, that did. [Interruption in the background, and couldn't make out what Loyal was asking]

K. O.: It was Scotty [J. O.: Cowan, Scotty], oh yeah, uh-huh.

- L. J.: And Julia Allen...
- J. O.: Oh [K. O.: uh-huh], Julia was right up there waving the banner, couple of real sovereigns...
- K. O.: And well, our Peg was involved and, and one of these groups that went down south. [Non understandable mumbling in the background by both Loyal and Jim] Yeah, uh-huh, uh-huh. [J. O.: yeah she did go] Yeah she went.
- L. J.: Well it's interesting that Berea, in a way, even though it is liberal, it was also very conservative in a way. [K. O.: yeah, uh-huh] We had a hard time. Of course our student body is pretty conservative, and so you have to deal with that, but also in administration wise. I suppose that we need to get a college and the truth. [J. O. and K. O.: yeah, uh-huh]
- J. O.: Well, I, as an administrator in the college for, for several years, I had to find myself needing to enforce the standards we're given by the institution, and where these came up against some, some variation, and I would find myself sticking with the regulations you might see rather than taking the chance on the others, and I guess that was part of the reason I didn't get involved in a lot of that kind of thing.
- L. J.: Yeah, if we do any. Have we done much of an active role in terms of separation of church and state? That's a pretty big issue [J. O.: yeah, it's a, it's a...] and I don't remember that coming up much.
- J. O.: I don't think we ever got into a situation where it, it really hit us, or gauged us, and certainly not as an institution. I, I think, I have a feeling we stand pretty squarely on the idea of separation of [L. J.: I think so]... in a good solid Protestant way. [Laughter by Jim]
- L. J.: And see sort of the dangers [J. O.: Yeah] that fundamentalism [J. O.: Yeah], that nobody heard it. [J. O.: Yeah] Well, there's two or three other questions that's left here. It said if you've ever left the church in [Not comprehensible] [Jim laughs]...
- J. O.: We took a leave of absence [Laugh].
- L. J.: And can you think of any particular experience within the church that is special for you and the church?
- K. O.: Well, Peggy was married in Union Church. That was pretty special, and I thought that worked out just great. And Dr. Noss [L. J.: Dr. Noss] um-huh, buried there. Um-huh, and I think the relationship that the church

has always had with members of the department of religion at the college has always been good. It seems to me that they have, we've sort of taken it for granted that members of the religion department could take part in things that Union Church feel very free to, and nobody felt that they were, that they didn't belong.

J. O.: Well the members [K. O.: uh-huh], of course, and the older, olden days, these days I doubt. I mean we really are quite separated from, except for god and ministry....

L. J.: And some of them are pretty strong denominational people I suppose.

K. O.: Well, we really don't know.

J. O.: I thought in my own experience that the opportunities that particularly since Kent [Gilbert] has come for expressing aesthetic and other kinds of expressions within are really gratifying to me, and I'm glad I'm able to participate as I do in Christmas decorations [L. J.: yeah] and that sort of thing.

L. J.: Oh sure, whatever you do is such a great job.

J. O.: Which I've sort of made my thing. There's always if someone else comes around and wants to do it, I'll say fine, go ahead. No one has come forward, so I keep going. [Laughter from Loyal] But I enjoy it, and I think it's a kind of ministry of my own that I've been involved in.

L. J.: I said that when I remember Betsy she was sort of pioneered in dancing...

J. O.: That's right, that's right, in worship and religious dance... [Muffles of speech from Loyal in the background]

L. J.: Worship, probably that was pioneering wasn't it?

K. O.: Yes it was [J. O.: that's right] in religious dance, um-hum, and dance as an expression of your religion of faith.

J. O.: Of spiritual faith, um-hum.

L. J.: I doubt you would rather [I can't comprehend] with it [Laughter from Jim and he says something else that I didn't understand].

J. O.: Yeah, I think he would not have.

- L. J.: I think Kent was a little bitter about this [More slurred dialogue, then laughter].
- J. O.: Oh, I bet you do. [Laughter from Kay] [Slurred dialogue and laughter from Jim and Loyal] yeah, yeah, yeah.
- L. J.: Oh, the other thing, what about, what about the Messiah and the joint church college speakers that I remember as a student and, and afterwards we don't have as many of those things.
- J. O.: Um-hum, no, we still have enough though, and I'm glad we do. I really think that the Union Church loans itself in an excellent way to [Steve] Bolster's choirs, Christian and Christmas and several other concerts it gives each year. I'm glad he does it there though. He's done some down at the, at the Baptist church more recently, but I, I'm glad he does the Christmas one at Union Church. [L. J.: oh yeah, that's just really good] It just, it just really fits.
- L. J.: Can you think of a couple things that we should never give up in the church? I mean our values and quality, qualities.
- K. O.: Well, certainly we should never give up welcoming people, no matter who they are. And I think as time goes along, this is going to become trickier and trickier for some people. I think particularly the issue has not come up, but I think it's, it's due anytime, and that would be gays, and obviously practicing gays come up to the church wanting to be members. I have no problem with that personally, but I think some people will, and some people would particularly have a problem with taking any leadership position, and that's something that I think eventually is going to have to be something that the church is going to have to really wrestle with [mumbling]. But I ...
- L. J.: I've decided it is getting much more open. [J. O.: yeah]
- K. O.: Much more and then, of course, the integration of the blacks and so on. I wish we had more blacks in the church.
- L. J.: I wish we did too.
- J. O.: But I can understand why.
- K. O.: Their, their form of worship is, is so different from ours, and yet it's so rich in itself [Laughter from Jim].
- L. J.: It might help us.

- J. O.: When we see the black ensemble carrying on at the, at the Christmas programs, you can see the tremendous variety that they bring to it. It's really not our style but we, we rise to the occasion. [Interruption in the background by both Kay and Loyal] But with that connection, I certainly hope we can stay basically where we are in regarding to our hymnology and our general use of our, our worship forms. I hope we don't project, feel... words up on some screen to be read while we're singing hymns [Laughter in the background by Loyal] and this sort of thing. It's getting very mechanical in some churches [Laughter]. So, I would say I hope we sort of stay where we are in those kinds of procedures, and I think Kent is doing a great job. He's, he's original and innovated enough to keep bringing in all kinds of new things, but he does it in such a way that it doesn't bother you. We need something new and different here, bang, he brings in this particular thing and he doesn't ask anybody [Laughter], he just brings it in and we accept it, but, it, it fits. He has a sense of appropriateness. [K. O.: and the ceiling is full of balloons] [Laughter] Yeah, I know, and butterflies for Easter. In some ways it's absolutely ridiculous, but on the other hand, it says something. It says, the message is in the medium in a sense, in this case.
- L. J.: Who were some of the saints you remember in this church?
- K. O.: Well, Ira, and Martin of course, and Mossie [Wyker] were tremendous. We were so lucky to have her. Oh wow.
- L. J.: Yeah, she was a great lady.
- J. O.: Well, I, I look at some of the teaching saints, like Martin, Ira Martin was a, was just a wonderful guy and with a lot to say and a lot to teach. His wife was an amazing person [K. O.: Ethel]. Ethel Martin, just a, just a very amazing kind of person. She was so, so, so active and so, so devoted to her [can't make this out]. And the way she drove you nuts with the, boy she gets things done. [Laughter] So she needs to be [I can't make the rest of this sentence out] [Laughter]. Those were several. I guess they're others; I can't come up with any live wires right now.
- K. O.: It's too bad to forget about these people. [L. J.: yeah] But as soon as we see their names and realize, and then we say, oh yes. We are delighted to be able to spend a few minutes just speaking about them.
- J. O.: Well, Frank Gaily, you know, [L. J.: yeah Frank] Frank Gaily, he was the genius or spark plug behind the new, the new building, the new educational wing. He really carried that ball very much himself. Well, I mean, he had lots of help, but I mean he was on that right,

right all the way through. And then I discover to my own interests more recently that he was also pretty much behind the fund for transients that is run by the Ministerial Association. I didn't realize that until this last year or so. And so he had a quite, but very, very deep appreciation for what was going on there and put himself into it, and did us a nice job.

- L. J.: Good, Do you have any pictures, or anything else about you and the church with you? Some of them might want a copy of a particular memory. Is there anything you would want to record that were special? Do you have a lot of pictures of your children within the church?
- K. O.: I wouldn't say a lot of pictures. Of course, we had a lot that we took around Peggy's wedding.
- J. O.: I have some pictures of church decorations, but I don't think they're any...
- K. O.: And we've taken pictures at the Bazaar.
- J. O.: Yeah, the Bazaar.
- K. O.: And the Bazaar [I can't make out the rest of her sentence] [Laughter]...
- J. O.: That was another big thing.
- L. J.: You might want to, you know, have a display of Sesquicentennial.
- J. O.: Yeah, yeah, oh, we can keep that in mind. We've taken pictures here and there, I've taken some here and there too but I've...
- K. O.: It's so easy now to get duplicates made.
- L. J.: Oh yes, we take them over to Copy Rite and for \$1.98 you can get...
- J. O.: Yeah, you can blow it up to...
- L. J.: Well, I think that covers things pretty well. Is there anything else you would like to tell me that we haven't gotten to?
- J. O.: Yeah, well, I think this is a good idea, I'm glad you're doing it. In a way, it's too bad you couldn't do it with a video too, to get the...
- L. J.: Well, we talked about that...

- J. O.: It's a little more complicated...
- L. J.: We sort of hoped we might do that. Of course, Kent wanted to do that...[Laughter]
- J. O.: Ah yeah, Kent would.
- L. J.: But it meant bringing an entourage...
- J. O.: Yeah, oh yeah.
- L. J.: And an ordinance...
- J. O.: Well, this is, this is really good.
- L. J.: I thought that this is something we ought to do first at least. Although I probably should have brought a camera and taken pictures of you [Laughter], but anyhow. Well, thank you all very much. I really do appreciate this, and I've enjoyed it a great deal.
- J. O.: Well, we've enjoyed probing back into our history and you've asked some very good questions and raised some very good issues.
- K. O.: I wish my mind was [I can't make out her sentence] [Laughter]...
- L. J.: You never remember things as well as... then, none of us do, I guess.
- J. O.: None of us do. I'll tell you, it takes longer for it to kick in too.
- L. J.: Looks like we're running right down to the end of the tape, and so I do want to thank you very much. If you think of something else, I'll come back. [Laughter]
- J. O.: Well,... [Tape kicked off]

End UC-CT-020-001 Side B

