NPS Form 10-900
Oct. 1990

OMB No. 10024-0018

United States Department of the Interior
National Park Service

NATIONAL REGISTER
LISTED

SEP 29 2009

# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A) Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-9000a). Use a typewriter, word processor, or computer, to complete all items.

## 1. Name of Property

**Historic name** United Presbyterian Center

**Other name/site number** Ecumenical Christian Ministries Building (preferred); 045-3557

## 2. Location

Street & number 1204 Oread Avenue ☐ not for publication

City or town Lawrence ☐ vicinity

State Kansas Code KS County Douglas Code 045 Zip code 66044

## 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this ☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ☒ meets ☐ does not meet the National Register criteria. I recommend that this property be considered significant ☐ nationally ☐ statewide ☒ locally. (☐ See continuation sheet for additional comments.)

Patrick Zollner 8/17/09

Patrick Zollner, Deputy State Historic Preservation Officer Date

**Kansas State Historical Society**

State or Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. (☐ See continuation sheet for additional Comments.)

Signature of commenting official /Title Date

State or Federal agency and bureau

## 4. National Park Service Certification

I herby certify that the property is Signature of the Keeper Date of Action

☐ entered in the National Register.
☐ See continuation sheet.
☐ determined eligible for the National Register
☐ See continuation sheet.
☐ determined not eligible for the National Register
☐ removed from the National Register
☐ other, (explain:)

United Presbyterian Center / Ecumenical Christian Ministries Bldg
Name of Property

Douglas County, Kansas
County and State

## 5. Classification

**Ownership of Property**
(Check as many boxes as apply)

- [x] private
- [ ] public-local
- [ ] public-State
- [ ] public-Federal

**Category of Property**
(Check only one box)

- [x] building(s)
- [ ] district
- [ ] site
- [ ] structure
- [ ] object

**Number of Resources within Property**
(Do not include previously listed resources in the count.)

| Contributing | Noncontributing | |
|---|---|---|
| 1 | | buildings |
| | | sites |
| | | structures |
| | | objects |
| 1 | | total |

**Name of related multiple property listing**
(Enter "N/A" if property is not part of a multiple property listing.)

n/a

**Number of contributing resources previously listed in the National Register**

0

## 6. Function or Use

**Historic Functions**
(Enter Categories from instructions)

RELIGION/religious facility
SOCIAL/meeting hall
EDUCATION/education-related
SOCIAL/civic

**Current Functions**
(Enter categories from instructions)

RELIGION/religious facility
SOCIAL/meeting hall
EDUCATION/education-related
SOCIAL/civic

## 7. Description

**Architectural Classification**
(Enter categories from instructions)

Modern Movement
Modernistic

**Materials**
(Enter categories from instructions)

Foundation: Concrete
Walls: Concrete and Glass
Haydite Block
Roof: Concrete
Other:

**Narrative Description**
(Describe the historic and current condition of the property on one or more continuation sheets.)

United Presbyterian Center / Ecumenical Christian Ministries Bldg
Name of Property

Douglas County, Kansas
County and State

## 8. Statement of Significance

**Applicable National Register Criteria**
(Mark "X" in one or more boxes for the criteria qualifying the property for National Register

- ☐ **A** Property is associated with events that have made a significant contribution to the broad patterns of our history
- ☐ **B** Property is associated with the lives of persons significant in our past.
- ☒ **C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ **D** Property has yielded, or likely to yield, information important in prehistory or history.

**Criteria Considerations**
(Mark "x" in all the boxes that apply.)

Property is:

- ☒ **A** owned by a religious institution or used for religious purposes.
- ☐ **B** removed from it original location.
- ☐ **C** a birthplace or grave.
- ☐ **D** a cemetery.
- ☐ **E** a reconstructed building, object, or structure.
- ☐ **F** a commemorative property.
- ☐ **G** less than 50 years of age or achieved significance within the past 50 years

**Narrative Statement of Significance**
(Explain the significance of the property on one or more continuation sheets.)

**Areas of Significance**
(Enter categories from instructions)

Architecture

**Period of Significance**

1959-1960

**Significant Dates**

1959-1960

**Significant Person**
(Complete if Criterion B is marked above)

n/a

**Cultural Affiliation**

n/a

**Architect/Builder**

Kiene & Bradley Architects Topeka, Kansas

B.A. Green Construction

## 9. Major Bibliographical References

**Bibliography**
(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

**Previous documentation on file (NPS):**

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested
- ☐ previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ designated a National Historic Landmark
- ☐ recorded by Historic American Buildings Survey #
- ☐ recorded by Historic American Engineering Record #

**Primary location of additional data:**

- ☐ State Historic Preservation Office
- ☐ Other State agency
- ☐ Federal agency
- ☐ Local government
- ☒ University
- ☒ Other

Name of repository:

Kenneth Spencer Research Library, Univ. of Kansas

United Presbyterian Center / Ecumenical Christian Ministries Bldg
Name of Property

Douglas County, Kansas
County and State

## 10. Geographical Data

**Acreage of Property** less then one acre

**UTM References**
(Place additional UTM references on a continuation sheet.)

| | Zone | Easting | Northing |
|---|---|---|---|
| 1 | 15 | 305720 | 4314700 |
| 2 | | | |
| 3 | | | |
| 4 | | | |

☐ See continuation sheet

**Verbal Boundary Description**
(Describe the boundaries of the property on a continuation sheet.)

**Boundary Justification**
(Explain why the boundaries were selected on a continuation sheet.)

## 11. Form Prepared By

Name/title Tom Harper

Organization n/a Date November 10, 2008

Street & number 2152 Owens Lane Telephone 785-218-6351

City or town Lawrence State Kansas Zip code 66046

## Additional Documentation

Submit the following items with the completed form:

**Continuation Sheets**

**Maps**

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **sketch map** for historic districts and properties having large acreage or numerous resources.

**Photographs**

Representative **black and white photographs** of the property.

**Additional items**
(Check with SHPO or FPO for any additional items)

## Property Owner

Name ECUMENICAL CHRISTIAN MINISTRIES AT KU INC (C/O Rev. Thad Holcombe)

Street & number 1204 Oread Telephone (785) 843-4933

City or town Lawrence State KS Zip code 66044

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16) U.S.C. 470 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503

## NARRATIVE DESCRIPTION[1]

### Summary

The United Presbyterian Center / Ecumenical Christian Ministries (ECM) building (1959) is a Modern-style structure built primarily of concrete, brick, steel and glass. It resides at the top of Mount Oread, one block north of the University of Kansas.

Kiene & Bradley Architects of Topeka, Kansas designed the building. Its construction began in 1959 and was completed in 1960 by B.A. Green Construction, a prominent local company. At that time, Oread Avenue was a place of commerce and residences consisting of large homes built at the turn of the twentieth century and various businesses such as the Gaslight Tavern and the Rock Chalk Café. One interviewee called this area the "front porch" of KU. The building first served as a Presbyterian Campus Ministry that was broad enough in scope to include other Christian traditions and welcomed other faith traditions, while providing space for various student and community groups advocating peace and justice causes during the 1960s and early 1970s. The building continues to serve this important function within our community and is used by many groups who might not be able to afford or have access to a traditional meeting place. Pastor Thad Holcombe has been the residing Pastor since 1991. He is the longest serving Pastor since the building was dedicated.

The building is situated on almost a half-acre lot (20,400 sq. ft.) at the southeast corner of 12th and Oread. There is an older apartment building and rental home across the street facing west. Facing south are newer buildings including KU Alumni, Sabatini Cultural Center and a parking garage where the Westminster Hall once stood. The University of Kansas is one block south. To the northwest the new Oread Hotel is under construction with a planned completion date in 2009. The property is the neighborhood's As the neighborhood's best example of mid-century architecture.

### Exterior

The building includes three principal masses: a two-story section with a barrel vaulted cast-in-place concrete roof; a one-story flat roof section along the south and west elevations; and a three story square tower at the southeast corner of the building.

The west (front) elevation features two primary elements: an extended covered walkway (porte cochere) from the parking lot on the south side of the property to the main entrance and the Pastor's office on the north side. English bond brickwork is featured throughout the building including the walkway and the

[1] Barry Newton, University of Kansas Professor of Architecture and Urban Planning, provided the architectural description of the building. Abbi Kaye Huderle, KU student of History, transcribed Newton's audio tape. Friend and Lawrence Modern member William Steele assisted with editing Sections 7 and 8.

west side of the building. The colors of the bricks are earthen light tan to a darker hue tan. In addition to the brickwork on the wall in the walkway there are cast infill concrete panels with a raised pattern that consists of circles and wavy lines that provide an interesting visual texture. There is 5-6 inch steel trim above the windows that is painted white. The roof is similarly painted, with a downspout and receding gutter above the entrance. The building stands above Oread Avenue approximately 12-15 feet, and approximately three feet above the sidewalk. The driveway ascends up to a crested rise where there is poured concrete and then drops down to a parking lot that accommodates approximately 20 automobiles. The main entrance door is flanked by a large glass window on both sides. There is a foundation stone on the south side of the north portion that reads: Christ the Foundation Stone 1905-1960.

The north façade overlooks the Wakarusa Valley and, to the northeast, downtown Lawrence. The north facade has six bays with a barrel vaulted cast-in-place concrete roof. The two end bays also have cast stone inserts, as well as random square glass blocks. The lower floor has metal windows with small vents and a cast concrete overhang. The four middle bays are steel frame with windows, vents, and cast infill panels on a concrete plinth with a retaining wall to protect the fire escape entrances. Each of the four interior bays is divided into three with steel mullions and steel transits.

The east (rear) façade has a huge projecting tower with cast-in-place concrete columns, panels, windows, and a flared, cast-in-place concrete barrel vaulted roof. The tower rises upward and also features a modernistic aluminum cross. The north and south elevations of the tower include large glass panels in metal frames. From the exterior, one can actually see completely through the tower in some areas. The north part of the east side has a continuation of the protective roof, brick through to the edge of the roof, exposed downspouts, and sump vents. The brickwork is constant throughout, with English bond and brick sills, and windows similar to the north side. The east portion of the tower is clad in brick. The south portion of the east façade is the student apartment; the first floor has a door into the base of the tower with T-11 siding. There is an exposed projecting fireplace stack and windows similar to the north façade. There is an exposed concrete vent hood on three small stub metal columns. The projecting overhang of the roof on the east side is similar in distance and cast to the same as the north side. Space on this side down behind the retaining wall provides access to the apartments.

The south façade has the continued first floor behind the retaining wall. Here, there is a large vent that connects to the furnace room in the basement. There are doors to the fire escape and sliding glass doors to the student apartments. The windows have awnings and the façade has T-11 siding. The roof overhang continues from the south side. There are seven bays of recessed brick and one can see the upper level chapel with the same six vaults as on the north side. There are downspouts on the line of the columns and cast brickwork windows similar to those previously described on the north side. There is an attached L-shaped extension on the southwest side of the building that serves as a small chapel, which caught fire in the 1980s. It was renovated with materials from that era that do not quite match the main building. It has different shaped windows and infill panels. There are downspouts on two bays; also downspouts are visible on every one of the vaults above. The walls are brick, with steel pipe columns, exposed timber beams and light fixtures.

**Interior**

Along with the exterior, the building's interior retains a high degree of its original elements and characteristics. The walls are made of concrete block and brick with randomly designed square cutouts for blocks of glass, which enable natural light to filter through. There are also interior perforated brick walls with cutout designs creating a sense of openness and visual texture as compared to a solid brick wall. The extensive use of glass helps create a sense of spaciousness and connection with the outside environment, which is a classic characteristic of modern architecture. Also original to the building are the huge circular light fixtures made of aluminum, the birch and mahogany doors, the door hardware and even the random circular patterned ceiling tiles. The concrete circular staircase and fireplace, centerpieces of the building, are in excellent condition after 50 years of heavy use.

The front door on the west elevation is flanked by large panels of glass, which lets through natural light and reveals the expansive interior to the visitor. The effect is inviting and welcoming. Inside the door is a vestibule and another door into the lobby with concrete block walls inside.

The entrance hallway – a double-loaded corridor – divides the first floor spaces. Two offices occupy the north side, one for the Pastor and the other for the secretary. The walls throughout are concrete block and painted white. There is an exposed concrete frame visible on the interior in some places. The secretary's office is similar, with clerestory windows. There is an exposed brick wall, sliding folding partition, and perforated brick wall to the second office, as well as a perforated brick wall with views through to the staircase and meeting room. The floor throughout the hallway and meeting space are parquet hardwood and are not likely the original flooring. The concrete block walls continue throughout and the hallway, which is separated from the meeting space by a deep closet with sliding folding doors.

On the north side of the first floor between the secretary's office and the meeting room is one of the most striking features of the building, a huge circular fireplace that is still in use. The base is smooth cast-in-place concrete and the top stack is heavy grade metal. It stands at eight feet tall and is eight feet in circumference. The fireplace has a large stack going up through the vault space that is exposed above the staircase. Clearly, there have been many fires here and it has certainly helped reinforce the warm, welcoming atmosphere for all who enter. Much of the first floor is a large open room where meetings take place that can accommodate up to 200 people comfortably. The room can easily be divided into smaller spaces with movable partitions. The University Forum, for instance, is a weekly lecture that has been hosted here since the building was constructed and continues to this day. Original brushed aluminum light fixtures that resemble flying saucers hang gracefully from the ceiling that features acoustic ceilings tiles inscribed with a playful modernistic pattern of circles that vary randomly in size and placement. The result is a subtle yet visually pleasing texture. In addition, the original Charles Eames Scoop chairs are present and used daily. Several Native American rugs adorn the walls in the meeting space that are most certainly from New Mexico and brought back by the first Pastor and his wife, John and Celeste Patton, who enjoyed traveling and bringing back beautiful objects to decorate the Center.

The main kitchen located on the first floor south of the large meeting room is in original condition. It is a spacious room measuring 13' x 19' and retains the original turquoise counters and backsplash tiles. The

cabinets are plywood with mahogany veneer. The flooring is off white 12" x 12" linoleum. There is a small storage room or pantry east of the kitchen. The two skylights are single-glazed domes and are original to the building. The ceiling has standard acoustic tiles and almost all the doorframes are hardwood. There is a small baseboard system with quarter rounds and a d-shaped kick plate. The staircase to the basement is cast-in-place concrete with a metal handrail, a skylight above and a concrete block wall. The men's and women's bathrooms are composed of concrete block walls with windows, linoleum floors and acoustic ceiling tiles. The remaining south side contains the entrance hallway and more offices.

There is an attached bay at the southwest corner of the building located east of the covered walkway / porte cochere. The only entrance into this "back chapel" is from the parking lot on the east side. Pastor Holcombe states that this bay is an original part of the building and was designed as the "back chapel" that offered more privacy than the large chapel on the second floor. Here, there are high level clerestory windows and vertical wood paneling, but it differs from the vertical wood paneling used in other parts of the building. Inside is a small raised dais and a ceiling of acoustic tile within an exposed metal grid. There are windows on the east side and door chests. At some point in the 1980s there was a fire in this area and the interior was renovated with materials that reflect this era.

The stairway in the main meeting space on the first floor is floating and gently wraps itself upward and around the circular fireplace. It is a beautiful marriage between the two showpieces of the building. The stairway is cast-in-place concrete and suspends itself in space. The railing is brushed aluminum and follows the gentle slope upwards in a slight circular form. Plexiglas inserts have been placed in the balustrade for safety purposes.

The wall between the meeting room and the secretary's office is constructed of brick and has decorative spaces that have been created by the absence of bricks, another modernistic touch. This design helps the space feel open yet maintaining a sense of privacy. Above the stairway are original hanging canister light fixtures. The spiral staircase goes up to a chapel. At the top of the staircase is a glazed aluminum entry vestibule.

The second story chapel is an open space that can hold up to 250 people. The natural light in this room is refreshing. There are four panels of windows on the north and south sides that measure 10' x 10'. The north side offers a view of the Wakarusa Valley and the south side sections of the University of Kansas campus. The extensive use of glass on this level takes advantage of the beautiful view on top of Mount Oread and creates a sense of wonder, inspiration or peace. The windows can be opened for good cross ventilation. The floor is composed of 12" x 12" linoleum tiles. The vaulted ceiling is visible throughout, and there is textured plaster on the underside of the beams, the underside of the vault, and on the faces of the vault over the windows. The concrete frame is exposed throughout. There are four modernistic and elegant teardrop pendant light fixtures per bay. Curtains hang from the windows on the north and south sides. The ceiling is quite high, creating a sense of openness that is inspirational.

The easternmost bay of the chapel contains the Communion Table, a raised platform with a decorative brick wall with stack bond facing into the chapel space. The floor of the platform is carpeted, with wood

trim and wood paneling on the north and south sides of the space. The brickwork on the east wall has raised decorative brick along with stack bond. The southeast corner has a wooden paneled door, which gives access to a small utility space with wiring and then continues on to the tower. Above the Communion Table there is a striking modern cross constructed of hardwood with circular brushed aluminum pieces placed between two sections of wood. It measures approximately 7' x 3' 6". On both sides of the cross are two simple wood hangers that hold two tapestries that can be changed. The Communion Table underneath the cross is original to the building and is constructed of beautiful hardwood with ten brushed aluminum legs that also add to the modern feel of the space. There is an original skylight over the altar that creates a bright tunnel of light on the altar. There are an additional 250 Charles Eames Scoop chairs that are ideal for the space because they are stackable and easily moved to the side when the space is used for functions that require a wide-open space. The west side of the chapel has a section that serves as a living room with sofas and chairs as a place to converse or read.

The tower entrance on the southeast section of the chapel has previously been described; steel windows, some of which open but are held away from the tie beams to the north and south. There, is the concrete barrel vaulted roof, which sits on exposed, cast-in-place concrete. All the cast-in-place concrete seems to have been cast in plywood molds; the texture of the plywood is visible throughout, except where it has been painted. Concrete blocks are in-filled between the columns on the east side of the tower. The view out onto the metal roof of the low, single story-and-a-half reveals a concrete cap over two brick flues visible. The skylights to the kitchen, stairway, and other areas are also visible. There are various punctuations to the roof, which appears to be an Ethylene Propylene Diene Monomer (EPDM), which is not original, tucked up behind a metal flashing system. The original roof was tar and gravel.

The basement consists of six bedrooms, a large kitchen for the students, and a living room. The KU students who live there live in intentional community. They also volunteer to help the ECM run smoothly. There is another large space in the basement that has been used for theatre, meetings and performances. The utility room is in the basement and contains the original furnace and water heaters for the building.

The cast-in-place basement staircase previously described ends in a small lobby with three doors to a storage area. The staircase goes down two flights to an entrance to the student living quarters. In this area, one enters the basement kitchen, which has a central counter space. Next, one moves back through into the laundry space, and then the area below the main hallway above, which has sheetrock walls, stud walls, and occasional paneling. There is a fireplace with exposed stack bond brickwork. The ceiling is acoustic tile, the floor parquet except for the tile flooring near the sliding doors that lead to a small outside area below the previously described retaining wall. The windows are as previously described.

## STATEMENT OF SIGNIFICANCE[2]

### Summary

The United Presbyterian Center, today known as the Ecumenical Christian Ministries (ECM) building, is being nominated to the National Register of Historic Places under Criterion C in the area of architecture. The period of significance extends from 1959 to 1960, which includes the years the building was constructed. Although non-denominational, this is a religious property and is subject to review under National Register Criterion Consideration A, which it meets. Today, the building is privately owned and operates under a board of directors. The building is situated between the Oread Neighborhood and the main campus of the University of Kansas. It has been "part of KU but not of KU", which gave people who met there autonomy to plan and further their agendas. In this way and many others, the building has been a logical place for groups of people to meet, organize and socialize.

### Elaboration

The current Ecumenical Christian Ministries organization traces its roots to the early 1900s. The Presbyterian Church, the forebear of the ECM, initiated their campus ministry in 1905 through the First Presbyterian Church congregation and General Assembly of the national church. It was in a home located near the University of Kansas on Tennessee Street. In 1910 the Kansas Synod of the Presbyterian Church raised funds to construct Westminster Hall at 1221 Oread Avenue to serve Presbyterian students at KU. The student ministry grew to such an extent after World War II that a new, larger building was constructed in 1959-1960 just one block to the north at 1204 Oread Avenue. The building eventually came to be known as the ECM building, which is the subject of this nomination.

Otto Zingg, a pastor for the ECM during the 1960s and 1970s states the Ecumenical Movement was very strong on college campuses during this time. He adds, "The divisions within the Christian faith were an offense to the Gospel. This division spawned a group of regional churches that helped fund campus ministries like ECM and others at K-State, Fort Hays, Wichita State, Emporia, and Columbia."[3]

During that turbulent era, the building served as a meeting place for students, faculty and citizens of Lawrence who were organizing themselves to advocate for peace, justice and equality. Many people met at the ECM because it was viewed as a neutral place to dialogue and mobilize around issues such as race, civil rights, the anti-war movement, women's movement, and gay and lesbian issues. It was one of the few buildings where students did not feel threatened. Rick Mitchell, a KU student at the time said, "It

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[2] The author of this nomination would like to acknowledge Dr. Leslie Tuttle, Assistant Professor, KU Department of History and her student, Abbi Kaye Huderle who helped research the history of this building.
[3] Otto Zingg (Former ECM Pastor), Personal Interview by Tom Harper, November 7, 2008.

was not safe during the late 1960s and early '70s in Lawrence, we felt threatened, there were National Guard pointing rifles at us during protests." [4]

**Historical Background and Context**

The building and current organization have significant ties with Lawrence and KU that trace back to the 1860s when the Presbyterian Board of Education encouraged the establishment of a college in Lawrence with the promise of $10,000 if similar funds could be raised. A foundation was established for the construction of a building, but for various reasons including the Civil War, the building was not completed. [5]

After the Civil War interest arose in creating a State University in Lawrence. Other cities competed for the university including Manhattan and Emporia. Lawrence won by a single vote in the State Legislature. One of the fifteen board members who voted was Reverend William A. Starrett, Pastor of First Presbyterian Church of Lawrence. The first classes of the University of Kansas at the North College Building were held in September of 1866 in a building described as "the most beautiful school building in the state." The North College building was constructed on the foundation (where Corbin Hall now resides) laid by the Presbyterians for the proposed Lawrence University prior to the Civil War.[6]

In 1905 Rev. Francis A. Wilbur was chosen as University Pastor. He took the first steps toward providing religious programs for KU students in a turn-of-the-century, two-story house the congregation rented several blocks east of KU at 1125 Tennessee Street. The building was referred to as "Westminster Hall". The University's increasing student population required facilities in which they could maintain their religious affiliation near campus. A 1909 pledge booklet reveals that of the roughly 2,000 students enrolled at KU, 452 students claimed to be Presbyterian. [7] This building was later demolished and a multiplex rental building was built in the early 1990s.

After just five years, the campus ministry outgrew the building at 1125 Tennessee Street and a larger space was needed.[8] Funds totaling $30,000 were raised across the state through the Kansas Synod of the Presbyterian Church, and locally, from the First Presbyterian Church. In 1910 the "new" Westminster Hall was completed at 1221 Oread Avenue adjacent to KU and one block south of the current ECM building. It was a grand two-story brick building with Neoclassical-style architectural detailing including

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[4] Rick Mitchell (1960s/1970s KU Student), Personal Interview by Tom Harper, February 15, 2008.
[5] Antonia Felix, Lawrence, Kansas. "Abbey Mode", This Week In KU History (www.kuhistory.com), ed. Henry J. Fortunato. September 17, 2005. University of Kansas Memorial Corporation. Retrieved December 18, 2008 from http://www.kuhistory.com/proto/story.asp?id=358
[6] John H. McCool, Department of History, University of Kansas. "Down, But Not Out", This Week In KU History (www.kuhistory.com), ed. Henry J. Fortunato. October 4, 2002. University of Kansas Memorial Corporation. Retrieved December 18, 2008 from http://www.kuhistory.com/proto/story.asp?id=124
[7] Westminster House. University Archives, 1909 Folder. Kenneth Spencer Research Library, University of Kansas.
[8] Kristin Fields, "Kansas Example of a Dynamic Ministry," Unpublished manuscript, Religion 171, 1998.

four large ornate columns on the front façade. This building served KU students and was a meeting place for worship and fellowship, and was a dormitory for female students and was home for the various pastors during the years 1910-1960. The available space in which religious groups could meet was limited. Westminster Hall also hosted many lectures and events related to the University. Meetings of the YWCA, YMCA and student volunteer groups also took place in the Hall. [9]

**Organization Becomes the United Presbyterian Center**

Westminster Hall's cooperation with the community and other organizations established the campus ministry's ecumenical attitude, which paved the way for the creation of the current organization.[10] The transition from Westminster Hall to the 1959 building was not only a physical move but also the first in a series of name changes for the organization that over the years communicated its identity to the KU students and the community. The new campus ministry would be called the United Presbyterian Center (UPC), which clarified the population they were primarily serving. The transition took place under the direction of Dr. John and Celeste Patton. Dr. Patton was KU's University Pastor to Presbyterian students at KU from 1946-1961 at Westminster Hall and the new Center.[11] He oversaw a campus ministry that reached its zenith during these years and helped nourish a vibrant community of students who attended KU. Many of the students were away from home for the first time and the Pattons created a sense of family where they could enjoy fellowship and participate in Christian activities as they became young adults. The end of World War II brought a tremendous surge of students attending KU. In 1945 enrollment was 3,412 and by 1962 it had mushroomed to 9,900. The September 17, 1962 issue of the *University Daily Kansan* reported that of 9,900 students enrolled at KU, 8,747 submitted religious preference forms (of which 1,106 students claimed Presbyterian affiliation), and seven full-time student religious centers were located near campus. Clearly, there was a need for students to have an educational experience coupled with their religious affiliation.

The Pattons hosted a regular Sunday evening service followed by a discussion. A meal was served afterwards for the students, which provided time for fellowship and an opportunity for students to socialize. The Mariners Group was popular during this era; the group consisted of young people, couples, and families who believed in having a good time together and working on projects for the ministry and the community. Pat Rummer, a KU student and a former member of The Mariners said, "We had a good time but we also carried cargo" which, as she explained, meant they worked on projects together such as planting trees, cleaning, painting etc.[12]

The Sunday evening fellowship continued to grow in attendance and it became clear to the Pattons that Westminster Hall was not large enough to adequately accommodate the various functions they wanted to offer the growing student population. Pat Rummer added, "It was always part of their dream; like any

[9] Notes for the History File, Kenneth Spencer Research Library, University of Kansas.
[10] Kristin Fields, "Kansas Example of a Dynamic Ministry," Unpublished manuscript, Religion 171, 1998.
[11] KU Press Release May 4, 1961.
[12] Pat (1950s/1960s student) and Dale Rummer, Personal Interview by Tom Harper, April 9, 2008.

congregation that is growing, the big dream was to get an adequate place to worship and have programs."[13]

Planning for a new building began in the early 1950s during which the student population expanded from approximately 6,000 students in 1951 to 9,325 in 1960, later swelling to 17,947 in 1970. [14] As envisioned by the Pattons, who spearheaded the project, the new Center's modern design would symbolize the progress, growth, and optimism of the times and also meet the needs of their growing campus ministry. The building would need to be large enough to worship, accommodate several functions at once, provide ample office space, and also be a place for the pastors and students to reside. According to Pat Rummer, Mrs. Patton needed a kitchen where she could prepare dinners for the growing numbers of people who attended their programs. The kitchen in Westminster Hall was quite small and inadequate for the needs of the ministry. Rummer is certain Mrs. Patton designed the kitchen at the UPC, with its central location on the main floor. Featuring two ovens, two sinks, a large walk-in pantry, and plenty of counter space for preparing food. Mrs. Patton also insisted on having a place for special students to live, a cooperative-style arrangement to help care for the building.

Fundraising for the planned $200,000 building began in the mid-1950s and was multi-faceted. There were several large donations from individuals, many smaller donations from others, in addition to individuals loaning money with the plan of receiving repayment from the annual Capital Funds Program.[15] Construction of the building began in April of 1959. At the groundbreaking ceremony Dr. Patton broke ground by driving a bulldozer. Dale Rummer was present during the groundbreaking and said, "It was a joyous time; we had shovels and moved a bit of dirt."[16]

Anna Olinger, who served as Associate Director of Westminster Hall during the early 1940s stood on the Westminster Hall front steps looking north towards the corner of 12th and Oread where the modernistic building was being constructed and said, "Since the day my husband and I came to the work of Westminster Foundation we dreamed of the day an enlarged ministry would outgrow Westminster Hall and that day has come."[17]

After 50 years of use the grand Westminster Hall was sold to the Kansas Convention of Southern Baptists in 1960, which then sold the building to KU Endowment Association later in the 1960s. After years of neglect, the building was demolished in February of 1970. A KU parking garage now occupies the lot.[18]

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[13] Ibid.
[14] Rusty Monhollon, *This Is America?: The Sixties in Lawrence, Kansas* (New York: Palgrave, 2002), 220.
[15] "Loans for Construction Bring the Date Nearer," KUWF Newsletter, Sept. 18, 1957.
[16] Pat and Dale Rummer, Personal Interview by Tom Harper, April 9, 2008.
[17] "Anna Olinger Celebrates 100 year Birthday," Lawrence Journal-World, 1970.
[18] Antonia Felix, Lawrence, Kansas. "Abbey Mode", This Week In KU History (www.kuhistory.com), ed. Henry J. Fortunato. September 17, 2005. University of Kansas Memorial Corporation. Retrieved December 18, 2008 from http://www.kuhistory.com/proto/story.asp?id=358

The excitement surrounding the construction and the anticipation of the building's completion was noted in a Kansas University Westminster Foundation (KUWF) Newsletter: "All those who visit the building are enthusiastic about it. The visitors join the KU Westminster Foundation Committee and students in thinking it is an extremely handsome building and marvel at the convenience and functional aspects woven into beauty and design."[19]

Remarkably, the UPC completed and opened the new building without taking out a loan. In the end, the building cost approximately $300,000.[20] The dedication ceremony occurred on Saturday, November 12, 1960. It was well attended by many of the Presbyterian Congregation and notable people at KU and the Lawrence community. Pat Rummer recalled, "I remember we had a big party; we were so excited about the new building. Celeste [Patton] laid down some of her rugs she had purchased in New Mexico." After a little more than a year in the new building, the Patton's left their ministry after 15 years. Dr. Patton addressed the community in a 1961 KUWF newsletter accordingly: "Dear Friends - Leaders and ordained ministers come and go. The Ministry of Christ to this campus remains. May that ministry never diminish because change of persons comes about. May your prayers be more fervent; your critical intelligence be more responsibly expressed; your interest deepen and your financial support more dedicated as a new University Pastor takes the helm."

**Organization Becomes the United Campus Christian Fellowship (UCCF) – 1961-1968**

Reverend Maynard Strothmann and his spouse arrived at the Center in 1961 and remained until 1968. Shortly after they arrived the name of the center changed from UPC to the United Campus Christian Fellowship (UCCF). UCCF was a covenant agreement of the Presbyterian, United Church of Christ and Christian (Disciples of Christ) denominations. KU was one of the first universities to have a UCCF. Across America, campuses were embracing the ecumenical perspective. In addition to Zingg's comments earlier about the reasons for the upsurge of the ecumenical movement, there was also need to share resources and expenses. The Strothmanns and John Simmons, a Disciples of Christ Pastor who worked with Maynard, served the students at the UCCF during the emerging Civil Rights movement that was sprouting across the nation and Lawrence.

During Strothmanns time at the UCCF, many young people in Lawrence and at KU became leaders and activists in the Civil Rights movement. They began to challenge and successfully reconfigure the community's traditional racial boundaries. Many sought to remake and reform American society. This activism created new identities for young people, both as students and citizens.[21] Zingg added, "There was a feeling that, we could create a new world, President Kennedy started this and the Free Speech Movement in Berkley gave it momentum, the war intensified this."[22] Racial equity was being negotiated

[19] Kansas University Westminster Foundation (KUWF) Newsletter, October 8, 1959.
[20] Kristin Fields, "Kansas Example of a Dynamic Ministry." Unpublished manuscript, Religion 171, 1998.
[21] Rusty Monhollon, *This Is America?: The Sixties in Lawrence, Kansas* (New York: Palgrave, 2002), 220.
[22] Otto Zingg (Former ECM Pastor), Personal Interview by Tom Harper, January 21, 2008.

and demanded in communities across America. Protests occurred on campus and within Lawrence during the mid-1960s. Many residents of Lawrence perceived this struggle for civil rights as too much too fast.

Separate but equal was a philosophy many residents and public officials felt comfortable with. Yet for those who were disenfranchised from accessing adequate housing and discriminated against in local restaurants and movie theatres, separate was not equal.

Pat Rummer recalls the period Strothmann served as the pastor as a time there was more diversification with KU students. People were experimenting with new lifestyles and beliefs. It was the "hippy era". Equality issues surrounding race and gender were becoming urgent political issues. Diverse groups met in the building, including those that challenged traditional beliefs about race, religious beliefs and gender roles. A lot of the older people involved with the UCCF struggled with this, and they wondered if the building was being used in a "proper" Christian way.

One example of discrimination in Lawrence that was brought to the forefront in the mid- to late-1960s was the absence of a swimming pool for African Americans. Lawrence had four privately owned pools that excluded African Americans. Citizens of Lawrence voted down bonds to build a municipal swimming pool in 1956, 1961 and 1963. There was a growing frustration within the African-American community (especially African-American youth) that the city's leaders and residents were ignoring the promise of racial equality.[23] The sit-ins that started in the American South where African Americans demanded service at restaurants and diners, the Freedom Rides that ended segregation on buses, and Civil Rights leaders such as Martin Luther King, Jr. and Malcolm X were creating a momentum for equity. The Civil Rights Act of 1964, the Voting Rights Act of 1965 and the eventual Fair Housing Act in 1968 were issues on the minds of those seeking equality in Lawrence. There was a sense of anger and urgency among African Americans to gain equality. The swimming pool issue represented all of this and more. African Americans and their white supporters mobilized. Some African-American youth took to the streets and threatened violence as some youth had done in cities across America. Through much debate and work, the advocates for equity managed to change the public discourse on this issue. On November 28, 1967 Lawrence voters narrowly (by 544 votes) agreed to issue bonds for a municipal swimming pool. Amid continued racial tension Lawrence finally had a pool open to all on June 3rd 1969.[24]

Mavis Wiseman a secretary for the UCCF during the early- to mid-1960s said, "Students were interested in contemporary issues and creating activities to work towards confronting these issues." [25] The UCCF and Strothmann provided students the support they needed to form their beliefs as young Christian adults. An undated brochure that was likely produced during the early- to mid-1960s communicates the various activities and services available at the Center: morning worship, Sunday evening worship, Sunday evening fellowship, seminars, dramatic productions, a seminar on Applied Christianity, a United

[23] Rusty Monhollon, *This Is America?: The Sixties in Lawrence, Kansas* (New York: Palgrave, 2002), 86.
[24] Ibid.
[25] Mavis Wiseman (Secretary for the UCCF during the early- to mid-1960s), Personal Interview by Tom Harper, March 31, 2008.

Presbyterian Women's Club, Westminster Center Library, Mariners Club, counseling, and the Faith and Life Seminar. The brochure also reads: the Center seeks to serve the University of Kansas Community, both students and faculty by means of study, fellowship and worship. [26]

**Organization Becomes the United Ministries in Higher Education (UMHE) – 1968-1984**

In 1968, the UCCF's pastors were Ralph Sanchez and Otto Zingg, who were accompanied by their colleague Don Baldwin, all of whom presided during the most challenging and turbulent years. As Strothmann departed and the new pastors settled in, the Center changed its name once more to the United Ministries in Higher Education (UMHE), reflecting the new leadership, solidifying the organization's ecumenical focus on inclusiveness, and acknowledging its link to the University. The current pastor, Thad Holcombe, believes the Center was named the UMHE until 1984.

The years 1968-1973 were marked with significant social change, turmoil, violence, personal growth, experimentation and reconciliation in Lawrence and at KU. Zingg recalls, "There was hope in the air, a reorganization of the social order, people were experimenting and challenging the status quo. People were experimenting with different living arrangements such as communal living, students were going to the "edge"; it seemed like everything was up for grabs."[27] Rick Mitchell, a KU student at the time, said, "There was a strong feeling among some students that indeed we could *change* the world, right now. We meant it, we believed it, and we were saying to our parent's generation, we're not going to do *that* anymore. There was a serious optimism."[28]

It is interesting to note that Zingg came to Lawrence to interview for a pastor position the day Martin Luther King, Jr. was assassinated - April 4, 1968. He began working at the UMHE later that summer, in August, little knowing that he would preside during one of the most tumultuous times in Lawrence since William Quantrill and his raiders burned and sacked the town in August of 1863.

Zingg and his wife Elaine had three children. Unlike their predecessors, they did not reside at the UMHE, instead choosing to live in a private residence. (It was during this period that the downstairs living space the Strothmanns had lived in became an "International House" where six to seven international and American students lived together, a tradition that continues today. Zingg recalls that the building was in excellent condition when he arrived, noting that Reverend Strothmann had taken very good care of the building during its early years perhaps because he lived in the building downstairs. "We made a decision - we wanted the building to feel lived in and welcoming. We opened the doors and encouraged people to come in and use the building at will. The style of the building was modern. I appreciated the large, open

[26] "Religious Activities at the University of Kansas," Undated brochure, Kenneth Spencer Research Library, University of Kansas.
[27] Otto Zingg (Former ECM Pastor), Personal Interview by Tom Harper, January 21, 2008.
[28] Rick Mitchell (1960s/1970s KU Student), Personal Interview by Tom Harper, February 15, 2008.

areas within the building and the windows in the chapel. When I first walked into the building, I thought, yes we could do a lot with this building." [29]

Zingg recalled, "There was an open-door policy. Our building was used as a starting point for advocacy groups for civil rights, the anti-war movement, women's rights, the Black Student Union, American Indian Movement and the Gay Liberation Front. Many groups formed in our building, some just long enough to organize themselves to gain legitimacy to access space at KU. If the group had a name and structure they could hopefully be recognized by KU and advance their goals. The students were always operating from a peace and justice framework."

The increasing awareness of discrimination and exclusion in Lawrence and on campus created an opportunity for a coalition of groups to form. One of the groups called themselves the University Christian Movement (UCM), which was a campus-based religious organization that tackled problems of racism, war, and the perceived spiritual emptiness of the modern world. It was a national ecumenical coalition of protestant denominations. At KU, an expression of this national movement emerged that included the Young Men's Christian Association, the Young Women's Christian Association, and the United Campus Christian Fellowship [30] The UCM defined itself as an ecumenical movement in which many of the KU-related ministers were joined together in "an expression of the community we are and share."[31] The UCM confronted racism by offering a course on white racism in the fall of 1968 and another course on institutional racism. Two-hundred-eighty-seven people enrolled in the first course, followed by 230 people in the second. An average of 450 people attended a regular Sunday lecture series comprised of students and community members. [32] Due to the ecumenical focus and the spaciousness of the building, the ECM building was a natural place to host such meetings and events.

Carol Jean Brune, a KU student at the time and now a Business Manager at the KU School of Education, remembers ECM as a place for learning and organizing. "The main room on the first floor would fill up during meetings," she recalled. "It was exciting, lots of ideas exchanged and planning for rallies, marches and events. The ECM was where meetings would occur that would organize speakers coming to campus such as Dr. Spock, Abby Hoffman, and Norman Thomas. We would have 'Teach-Ins' where people who were traveling through to another destination would stop and lecture on what they were involved in such as the Black Power movement in Oakland, California to 'How to Enjoy a Sunset'. Many times it was not safe nor were we able to meet on campus to discuss issues. If we needed a large space, it was always the ECM."[33]

Opposition to the Vietnam War was significant and fit philosophically with the belief of peace and justice within the UMHE. The war was a rallying point for much discussion, demonstration, protest and political

[29] Otto Zingg (Former ECM Pastor), Personal Interview by Tom Harper, January 21, 2008.
[30] Rusty Monhollon, *This Is America?: The Sixties in Lawrence, Kansas* (New York: Palgrave, 2002), 65.
[31] Ibid.
[32] Ibid.
[33] Carol Jean Brune, Interview December 31, 2007.

action. The anti-war movement was a powerful force on college campuses throughout the nation. Many students thought the war was morally wrong and the personal implications of the draft were hot issues of debate. The campus environment was a natural setting for such charged debates to take place due to the large numbers of youth within the academic milieu. Nationally and locally, there was a split among supporters of the war and those who opposed it. Lawrence was no different. Some people felt it was un-American to question the war, viewing the protesters as "outsiders" who came to Lawrence to disrupt the town, and or believing the students simply lacked respect for authority. Meetings were held at the UMHE to plan protests and demonstrations, exchange ideas, show films, host speakers, and put on theatrical productions and so forth, with the intent of promoting a withdrawal and a peaceful resolution to the conflict. The UMHE also offered draft counselors in the building to provide information to students. Zingg recalled, "We helped students who came in asking about issues such as defining and understanding what a Conscientious Objector was and addressing questions about what it means to be in the lottery, and what the consequences of burning ones draft card were." [34] Across the nation on many college campuses, political activism took various forms ranging from burning ones draft card, to peaceful demonstrations, to acts of violence, including arson, vandalism, and violence towards authority figures, such as police and National Guard.

On April 20, 1970 arson took place at the Student Memorial Union on campus. The fire caused one million dollars in damage on two upper floors of the building. The perpetrators of this act were never found. It is unclear what their motivation was by starting the fire. On April 21st at the request of city officials, Governor Robert Docking imposed a dusk-to-dawn curfew on Lawrence that was extended for two nights. Arson, fire bombings, and sniper fire continued during the curfew period, including another fire at Lawrence High School. On April 21st racial violence erupted at Lawrence High. About 150 African-American high school and junior high students, parents and other supporters – many carrying clubs and baseball bats – assembled at Veterans Park across the street from the high school. They crossed the street and broke school windows. Helmeted Lawrence police formed a line in front of the administration building and used teargas to disperse the demonstrators and made several arrests.[35]

The events in Lawrence mirrored the violence on other college campuses, including neighboring Kansas State University (KSU) in Manhattan, where protests and demonstrations led to arson and the loss of Nichols Hall, one of the most prominent buildings on campus. The building was home to the school of music and military science departments. The fire completely destroyed the interior and contents of the building leaving only the exterior stonewalls. [36]

Not only were buildings damaged during this era, but so too were lives lost. Tragedy struck at Kent State University in Ohio on May 4, 1970 when the National Guard shot into a crowd of demonstrators killing four students and wounding 9 students. The impact was dramatic and felt across college campuses

[34] Otto Zingg (Former ECM Pastor), E-mail correspondence with Tom Harper, February 17, 2008.
34 Rusty Monhollon, *This Is America?: The Sixties in Lawrence, Kansas* (New York: Palgrave, 2002), 151.
[36] Tony Crawford, University Archivist. "K-State Keepsakes: Fire!" *Kansas State Staff Bulletin Libraries* (December 12, 2006). Available online at: http://ksulib.typepad.com/talking/2007/01/k-state-keepsak.html

including KU. There was a sense of resolve and urgency among youth demanding equity and opposition to the war. Many students felt threatened as police and the National Guard stepped up the opposition to demonstrations to thwart lawlessness among the increasingly volatile youth. Lawrence suffered two deaths in 1970. Rick Dowdell was a 19-year-old African American who was shot in East Lawrence on July 16, 1970. Nick Rice was shot and killed on July 20th on Oread Avenue between KU and the UMHE building. Rice was a 19-year-old white KU student who had just finished his freshman year and was in the middle of a crowd of protesters when fatally shot. The KBI investigation into the Rice shooting was inconclusive as to whether the police had fired the shot that killed Rice. On July 21st Governor Docking issued an emergency proclamation that was enforced through July 28th. Docking also sent the Kansas Highway Patrol troopers into town.[37] There was grave concern that riots could ignite within Lawrence. Many students in Lawrence during this time felt like the town had become a war zone.

Sanchez and Zingg, including Zingg's spouse, Elaine effectively mediated among the various "players" during this tenuous time. Some believe that far greater violence and deaths would have occurred if it weren't for community leaders like them that helped negotiate peace in the community. It is interesting to note that many buildings on campus were vandalized, but the UMHE building was never harmed. The groups that met there were always respectful of the space. Zingg recalls there was only one time after a meeting that a cleanup was needed. This seems remarkable given the fact that the building was so open to the community. The UMHE building was viewed as a place of refuge and respect.

After the Kent State shootings on June 13, 1970 President Richard Nixon established the President's Commission on Campus Unrest which became known as the Scranton Commission. Nixon communicated the scope of the problem and sense of urgency stating, "The United States has the greatest system of higher education ever developed by man. But in the past academic year, the integrity of this system – involving more than 2,500 colleges and universities and nearly 8,000,000 students – has been threatened. While the overwhelming majority of those who live and work in the academic community are dedicated to nonviolence, there have nevertheless been over 100 campuses on which violent acts have recently occurred. The tragic results have included loss of life, vast property damage, and serious disruption of the educational process. This situation is a matter of vital concern to all Americans. Today I am appointing a Commission on Campus Unrest to study this serious situation, to report its findings and make recommendations to me."[38] The Commission issued its findings in a 231-page comprehensive report in September, 1970 that called for a national "cease fire" and for the president "to convince public officials and protesters alike that divisive and insulting rhetoric is dangerous."[39]

In regards to the shootings that occurred over the summer across America and in Lawrence, the commission stated, "The Kent State tragedy must mark the last time that, as a matter of course, loaded

[37] Rusty Monhollon, *This Is America?: The Sixties in Lawrence, Kansas* (New York: Palgrave, 2002), 168.
[38] Superintendent of Documents. *The Report of the President's Commission on Campus Unrest.* U.S. Government Printing Office. Doc#: Pr 37.8:C 15/R 29, 1970. Copy of publication is filed at Washburn University, Mabee Library – LA229 .A54
[39] No Author, "On Campus: Blame Enough for All," in *Time Magazine*, October 5, 1970. Accessed online 18 December 2008 at: www.time.com/time/magazine/article/0,9171,904334,00.html.

rifles are issued to guardsmen confronting student demonstrators."[40] It would be almost four-and-a-half years from the release of the Scranton's Commission Report until the Vietnam War was over. Demonstrations would still occur in Lawrence and on campus, but luckily there was no further loss of life during demonstrations.

Another movement that swept through America and Lawrence was a loosening of the repressive sexual mores of the 1950s and early 1960s. The sexual revolution was taking hold. Many young women were on the birth-control pill, while many young men grew their hair long hair. A common anti-war saying among students and protestors was, "Make Love, Not War". This movement was equally shocking to many in Lawrence who were already struggling with the civil rights and the anti-war movements.

One example that illustrates the Center's importance as a retreat for social activism came in 1970, when the Gay Liberation Front (GLF) asked for meeting space at the UMHE. From Zingg's perspective this was the most controversial issue during his tenure at the UMHE. This request came a year after the Stonewall Riots in Greenwich Village, where, for perhaps the first time, gays and lesbians fought back against a government-sponsored system that persecuted homosexuals. The riots were a series of spontaneous, violent demonstrations against a police raid that took place in the early morning hours of June 28, 1969 at the Stonewall Inn, a club frequented by gays and lesbians.

In the 1960s, homosexuality was viewed as a mental illness by many psychiatrists[41] and, as Zingg recounts, "The GLF was suspect at the time. We were supportive but felt we needed the Center's board to support us. We had three meetings. The first one, we gathered theologians and the discussion involved logical and ethical issues. The second meeting consisted of counselors from KU and we discussed the needs and issues students faced being gay/lesbian. The third meeting included meeting with the people who made the request. The vote of the board was 20 to 1 in favor to let the group use the building and also have a staff member available to work with the group."[42] This significant vote by the UMHE board was likely one of the first times there had been a public acknowledgement and support of the gay / lesbian community in Lawrence.

Richard Crank, a member of the GLF who came to KU from Junction City to be in an environment that would be receptive to him being gay, attended several GLF meetings at the UMHE. He remembers a room full of women and men identified as being gay talking about how their homosexuality had affected their lives. Crank recalled, "The building was very welcoming, we met around the fireplace. It felt like being in a living room of a home. It was intimate and this feeling made it possible and OK to be myself. I

[40] Superintendent of Documents. *The Report of the President's Commission on Campus Unrest.* U.S. Government Printing Office. Doc#: Pr 37.8:C 15/R 29, 1970. Copy of publication is located at Washburn University, Mabee Library – LA229 .A54

[41] Beth Bailey, *Sex in the Heartland* (Cambridge: Harvard University Press, 1999).

[42] Otto Zingg (Former ECM Pastor), Personal Interview by Tom Harper, January 21, 2008.

had no memory of the Center being a church. I knew it to be the *only* building in town that was open to gay people, where it was safe to be myself." [43]

The GLF went on to prove their legitimacy with KU, eventually changing their name to Gay and Lesbian Services of Kansas. Through significant activism the group was eventually recognized by KU and given space to meet on campus in addition to receiving money from the student senate, like other recognized clubs.

Another group that requested meeting space from the UMHE was a local chapter of the American Indian Movement (AIM). Margaret Arnold, a former UMHE board member, remembers tension existing between board members and the ministers regarding AIM's request for office space. The board was split, 60% for and 40% against. "The argument was that the Bureau of Indian Affairs (BIA) should be meeting the needs of the Indian students at Haskell." (Haskell Indian Nations University, located in Lawrence and funded by the BIA), Arnold recalls. "Also, people felt the students were moving too fast attempting to get their demands met and were too confrontational. Some members of the board viewed them as a violent group. They requested office space shortly after the shoot out [at the Pine Ridge Reservation] in South Dakota [where Federal Bureau of Investigation agents were seeking a suspected criminal] and where [two] people were killed and subsequently Leonard Peltier was imprisoned." The local AIM chapter was eventually granted office space at UMHE and there were never any problems, Arnold said. [44]

Another important group formed at the UMHE in February, 1972. The February Sisters were created after Feminist Robin Morgan spoke at KU in the Union Ballroom. After the lecture she offered to meet with women (no men were allowed at the meeting) to discuss the rising discontent about what was going on at KU regarding gender issues, women's rights and civil rights. Several groups realized that they had been advocating for the same issues with the University administration and not getting satisfactory responses. For example, women could not access birth control on campus, no Affirmative Action Office existed at KU even though it had been federally mandated, no women worked in the KU administration (with the exception of Emily Taylor), women were paid much less then men doing the same jobs at KU, and there was no childcare on campus.

Carol Jean Brune recalls, "KU did not want us meeting in the Union after the lecture so we went to the ECM to have our meeting, where we talked all night. I got home at 6 a.m. It was there we planned to take over the KU East Asian Studies building on Louisiana Street. Two nights later we did just that and we spelled out our demands and many were met. We were given a seat on the search committee for the Affirmative Action Search, for the new Dean for Graduate Studies. Eventually a Women's Studies Program was created at KU."[45]

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[43] Richard Crank, (1960s/1970s Student Activist and member of the Gay Liberation Front), Personal Interview with Tom Harper, February 7, 2008.

[44] Margaret Arnold (UMHE Board Member, 1970s), Personal Interview by Tom Harper, January 21, 2008.

[45] Carol Jean Brune, (1960s/1970s Student Activist, and current Business Manager at the KU School of Education), Personal Interview by Tom Harper, December 31, 2007. See also: Carol Brune and Christine Smith, "There's Somethin' Happening

The activism reached beyond Lawrence. Zingg recalls that in 1972 for several months during the Kansas legislative session, they ran a lobbying campaign out of the UMHE building focused on Welfare Rights legislation. This was done in cooperation with the League of Women Voters and the Lawrence Ministerial Association. Every day or two, several people would go to Topeka to appear at hearings and to speak to the appropriate representatives about the concerns regarding this legislation.

Zingg recalls, "In 1975, the conservative voices became more prevalent. The people and denominations providing the funding for the Center wanted a more traditional ministry for students. The direction became conservative. Students changed. They were coming to college to get a degree for a job versus self-discovery and awareness. Times were changing, there was a new direction." Zingg felt it was time for him to get out of the way. His counterpart, Pastor Sanchez, had left the organization in 1974. Zingg left in 1976 to take a job at a retreat center on the east coast.

Bayliss Harsh, a Lawrence resident for almost 40 years and a KU librarian, recalls the building being used for many diverse purposes over the years such as, international folk dancing, Sufi dancing, swing dancing, Latin American Solidarity meetings, memorial services, weddings, fairs for selling items from other countries, the still-popular Veggie Lunch, the University Forum, and hosting controversial speakers and events that perhaps would not have happened if it were not for the open door policy of the pastors and people at the organization. Upon further reflection, Harsh states, "The ECM teaches compassion and acceptance. It is seamlessly interwoven into campus life and the life of this town. It is part of the fabric of this community. It is a well known easily identifiable place." [46]

**Organization Becomes the Ecumenical Christian Minsitries (ECM) – 1984-present**

Throughout the late 1970s and 1980s the UMHE continued its mission of campus ministry while welcoming various groups who needed an affordable and welcoming space to meet. Several pastors were involved throughout the years after Zingg and Sanchez left. In 1984, the organization's name changed to its current name, Ecumenical Christian Ministries (ECM). During this period, funding was scarce and hard times were felt. There were several times in the late 1970s and 1980s when it was unclear whether or not the ECM would survive. The board welcomed other denominations into the building with the hope of sharing resources and expenses. Somehow the building remained open and when Pastor Thad Holcombe was hired in 1991, he began the process of developing the board into a cohesive unit. The community of students living in the apartments was reinvigorated. Much like the students of Westminster Hall, they helped with the upkeep of the building by volunteering a certain number of hours per week. Alexis Friskel, a student who lived at the ECM in 2007-2008 proudly stated, "We not only served an

Here: A Walking Tour of the Resistance Movement, Lawrence, Kansas, 1964-1972," an unpublished walking tour booklet. In possession of the author and copies filed at KSHS, Cultural Resources Division.

[46]Bayliss Harsh, (longtime Lawrence resident and KU Librarian), Personal Interview by Tom Harper, May 7, 2008.

important role with helping the ECM run smoothly, but we were also ambassadors for the ECM in the community and [at] KU." [47]

When asked about the architecture of the building, Holcombe said that, much as the pastors before him had reacted, "When I first saw the building I was excited. I thought it was very inviting. The location was excellent for interaction with students and faculty. The design is beautiful also."[48] Thad Holcombe describes the current mission of ECM as that of providing a "hearth" for the faculty, staff, students and others to gather and discuss, "how we can best be people of compassion and seeking justice. Our tradition is Christian but we are accepting of all people and denominations," he said.

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**Architecture**

The building is an excellent example of Modern-style architecture. Louis Sullivan, mentor to Frank Lloyd Wright, once noted that, in architecture, form should follow function; a building should be designed to suit its purpose. [49] It was constructed with this tenant in mind. The functional aspects of the building were paramount due to the growing needs of the Pattons campus ministry. The organic forms and lines of the building are characteristic of Modern-style architecture. The unique exterior and interior features stem from the architectural preferences of the architects, Keine and Bradley, during a period of history when modernism was at its height.

Duncan Stroik, an architect and an Associate Professor of Architecture at the University of Notre Dame, explains how Modern architecture infused church building design, "After World War II, the Modernist movement was embraced as an expression of the technological triumph of the war. Many pastors followed the lead of government and big business by building abstract, asymmetrical and futuristic churches in modern materials. Modern church architecture is a child of the "masters" of Modernism: Le Corbusier, Walter Gropius, Alvar Aalto, Mies van der Rohe, Frank Lloyd Wright and others." [50]

In the January 1946 issue of Art and Architecture Jan Reiner points out several features that characterize contemporary architecture or what we now call "Modern style", including frame construction of wood, steel, or concrete; flexible floor plan, orientation toward sun, garden, city, neighborhood or view; functional design, replacing the over decorated façades made up of historical styles; more windows with

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[47] Alexis Friskel (ECM Resident, 2007-2008), Personal Interview by Tom Harper, June 5, 2008.
[48] Thad Holcombe (Current ECM Pastor), Personal Interview by Tom Harper, February 7, 2008.
[49] Wendy, Glenn. "Form Follows Function: The Relationship Between Structure and Content in Three of Karen Hesse's Novels." *The Alan Review* (Winter 2004, Vol. 31, No. 2). Available online at: http://scholar.lib.vt.edu/ejournals/ALAN/v31n2/glenn.html
[50] Stroik, Duncan. "Modern Church Architecture," *The Catholic Dossier*. May-June 1997.

glass walls where desirable and practical; use of new mechanical equipment and materials, interiors with simple and comfortable furniture, simple color schemes, sliding walls and accent on low cost. [51]

The building embodies many of Reiner's characteristics of Modern-style architecture. The ECM building was planned and created with the innovative use of post-World War II materials such as concrete, steel, brick and glass. Elements that make the building Modern in style include poured concrete inserts that exhibit a curved line pattern with random circles on much of the exterior; extensive use of glass in the chapel on the north and south sides that form walls oriented toward southern exposure and northern views of the Wakarusa Valley; the open and flexible use of space throughout the building; light fixtures made of spun aluminum that resemble flying saucers; and acoustic ceiling tiles imprinted with random circular shapes. The staircase and fireplace are the centerpieces of the building while serving the practical needs of the people who use the space. The floating concrete staircase and fireplace can be viewed as works of art. The curved lines of the barrel roof on the chapel and tower convey a modern flair. The placement of skylights over the altar helps provide a sense of well-being and inspiration. The original, elegant, durable, and in its day, affordable furniture by Charles Eames also compliments the Modern style of the building.

In addition to its Modern-style materials, the exterior features an important element that accompanies more post-World War II properties: a parking lot and covered walk-way leading from the parking lot to the building's entrance. These features are important for various reasons. First, and most importantly, the canopy / porte-cochere is an integral part of the design of the building's primary facade. Second, it represents the car culture that came to dominate the post-World War II era when buildings began integrating the use of automobiles into their designs.

The building was designed by William Kiene and Jack Bradley of Kiene and Bradley Architects, Topeka. The firm opened in 1953. Both were veterans of World War II and, like many returning vets, they took advantage of the GI bill. Warren Corman, the current University Architect for KU, who was a colleague of William Kiene at the state architect's office in 1947-48, spoke highly of the firm, "They were one of the premier architectural firms in Topeka and Kansas for many years, and both were excellent architects." Corman graduated with both men at KU. The type of architecture KU taught at that time was "contemporary" or what is referred to now as Modern style. Warren recalls several other buildings on the KU campus Kiene and Bradley designed, the Dole Human Development Center, the Adams Alumni Center and the parking facility north of Allen Fieldhouse. The buildings were constructed in the 1980s and were successful projects.[52]

The builder was B.A. Green Construction, a prominent Lawrence construction company founded by Basil Green in the 1930s. The company is still in business, run by family members and known for quality building projects in the area.[53]

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[51] Jan Reiner, "Architecture Has Always Been Modern," in *Art and Architecture* (January 1946).
[52] Warren Corman (Current University Architect), e-mail correspondence with Tom Harper, October 29, 2008.
[53] Robert Green (B. A. Green Construction), telephone interview by Tom Harper, September 2008.

Why did the Pattons and Keine and Bradley create such a Modern-style building for their campus ministry? Several years ago, I interviewed Daniel Tully, a prominent architect who specializes in designing hyperbolic paraboloids. I asked him why he designed such an unusual and "cutting edge" hyperbolic paraboloid church as his first project out of architecture school in the mid-1950s and he said, "The Bishop wanted a building that had a 'wow' factor, a contemporary structure that would bring the young people back to the church." Tully ads, that the plan worked and the congregation grew. [54]

A similar line of thought may have been in place during the planning of the ECM building. Keine and Bradley were a natural fit for the Pattons vision of what a campus ministry should be and what it could be in the future. Their collaborative vision was a success as evidenced by this nomination. The building remains an important institution in Lawrence for all who strive towards peace, justice and enriching their faith. The ECM is, and will be, an important building for years to come thanks to many people who planned for a better future.

No other building in Lawrence embraces as many modern characteristics, coupled with such a rich and progressive social history, than ECM. The location of the building certainly helped form its function. The creation of the building in the late 1950s grew out of an era of optimism and a desire to utilize new materials and ways of organizing space in beautiful and functional ways.

[54] Daniel Tully, personal interview by Tom Harper in Santa Fe, NM, 2006.

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## VERBAL BOUNDARY DESCRIPTION

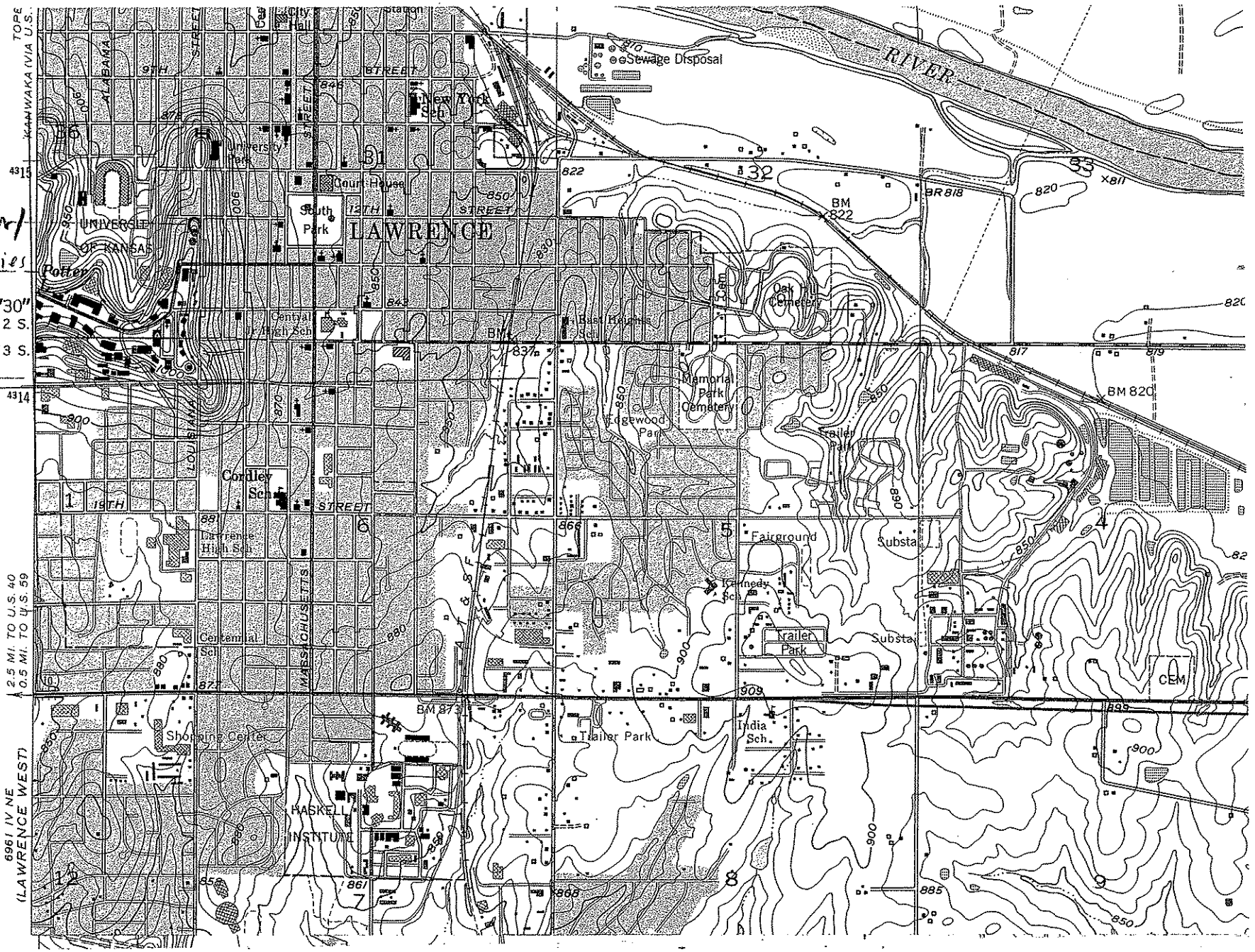
OREAD ADDITION, BLOCK 3, LOT 1 & NORTH 1/2 LOT 2 (U04566 & 67 COMBINED 1988)

## BOUNDARY JUSTIFICATION

The nominated property includes the parcel historical associated with this building.

## PHOTOGRAPIC INFORMATION

Property Name: Ecumenical Christian Ministries Building
Location: 1204 Oread
Photographer: Sarah Martin
Date: 10 Dec 2008

Photo 1: Overall view of building from Oread Avenue, facing NE
Photo 2: Porte-cochere at southwest corner of building, facing E
Photo 3: South (side) elevation of building, facing NE
Photo 4: Northwest corner of building, facing SE
Photo 5: Northeast corner of building, facing SW
Photo 6: Entryway along west (front) elevation, facing N
Photo 7: Interior hallway leading to main entrance, facing W
Photo 8: Circular staircase and fireplace, facing NW
Photo 9: Meeting space on main level, facing NE
Photo 10: Meeting space on main level at NW corner, facing NW
Photo 11: Close-up of light fixture and ceiling tile

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