

The Indiana United Methodist Historical Society *Newsletter*

P. O. Box 331, Greencastle, Indiana 46135

Fall 2008

“...the Christian thing to do”



Rev. Dr. Michael G. Cartwright

Rev. Dr. Michael G. Cartwright, keynote speaker for the 13th annual meeting of the Indiana United Methodist Historical Society, took attendees back to the United States' beginning days. Alexander Hamilton and Thomas Jefferson both struggled to establish a moral economy for the new nation. In a later age, their efforts were overturned by the powerful onslaught of the Industrial Revolution, which attempted to justify itself by perpetuating the mythology of the self-made man.

The assumption of a public benefit or public good was disproved when corporations were legally granted the “natural rights of persons.” With that alteration in legal status, the individual rights of individual citizens were obscured, obstructed, and diminished. The corporation, acting at will, could abuse private citizens, particularly members of the poorer classes.

Religious observers were disturbed. Later versions of the Social Creed stated that “the Methodist Church aims to view the

perplexing times and problems...in light of the teachings of Jesus.” In the 1908 Social Creed, the first statement of the Social Creed, the same idea appears as “the mind of Christ as the supreme law of society.” As Cartwright reworded the matter, “Jesus taught us to love our neighbors, and, because we love them, we seek justice for them. To be silent in the face of...needs would be to deny Him.”

The focus of the original 1908 Social Creed was that of establishing justice in the socio-economic realm. It was observed that the Industrial Revolution had left many lives unimproved, even impaired. Women and children worked long hours in “sweat shops” for pittance. Farmers and recent immigrants were being actively exploited by those in power. Broad social inequalities were glaringly present and demanded correction. Specific concerns were abolishing child labor, supporting the economic rights of workers, and securing better workplace conditions, better wages, and worker safety.

While the Social Creed became a source of Christian unity, as Worth Tippy and the Methodist Federation for Social Service had hoped (being accepted by the Methodist Episcopal Church, the Methodist Church South, and the Methodist Protestant Church), its implementation was not unopposed. Dudley Ward, writing in 1955, named the Circuit Riders of Cincinnati as an example of strong conservative reaction to the Methodist Federation for Social Service. The Circuit Riders of Cincinnati were dedicated to “ridding the Church of Socialism, or economic and international liberalism, and re-establishing unbridled capitalism on the American scene.” These Methodists thought the gospellers of the Social Creed were wrong in wanting to restrain or confine free enterprise. They wanted

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(“...the Christian thing to do” continues below.)

capitalism to be unbridled, even with its conspicuous social abuses.

Other social issues, which had remained unnamed, were emerging from the diversity which gave texture to American society. Cartwright recounted an episode from the 1950s when the 15-year-old student body president of Van Buren High School, in Van Buren, Arkansas – a white girl named Angie Evans – ran counter to the desire of the school board by presenting the results of her poll of her fellow students, declaring the student body felt that racial integration should proceed. Angie Evans stated, “I don’t believe it [the school board’s desire to delay integration] is the Christian thing to do.” Cartwright felt that what gave Angie Evans the courage to speak out came in part from the sermons of her pastor, Bill Wilder (the father-in-law of Rev. Dr. Michael G. Cartwright), who felt he was supported in his preaching by the Board of Social and Economic Concern and the Social Creed. As Cartwright pointed out: “This was not about economics. This was about race” – a matter the Social Creed had not named.

Despite conflicts and with a “conflictedness” within statements about “what we believe about God” and expressions of our social judgments, the Social Creed grew from the 11 statements and approximately 20 lines of the 1908 Social Creed to the 20 statements and 300 lines of the 1940 Social Creed.

Methodism’s concern with social issues grew in other ways too. Rev. Dr. Michael G. Cartwright pointed out that what is meant by the Social Creed “can be more or less.” A person can be speaking of the distillation, the succinct summary of the 11 statements of the 1908 Social Creed or the 7 statements of the 1972 Social Creed. Or, a person can be speaking of the larger statement, which the summary represents, found under the title “The Social Principles.” Yet another set of statements supplementing the Social Creed may be *The Book of Resolutions*. As Cartwright put the matter: “They are not in *The Book of Discipline*; they are not in the constitution of the church; but if the only body that can speak authoritatively for the church

is the General Conference, and if the General Conference says that this is what we believe, then, in some sense, the resolutions are representative of the teachings of the church.”

Rev. Dr. Michael G. Cartwright started his summary by again looking at Worth Tippy who, with Bishop Francis McConnell, guided the formation of the Methodist Federation for Social Service and the 1908 Social Creed. Cartwright posed the question: “How do you produce a Worth Tippy?” Taking a description of the Midwest region from a monograph published by the Duke University Divinity School, Cartwright thought part of the answer could be found in the monograph’s characterization of the Midwest, the Heartland Church. The Heartland stands out by its sheer size and diversity. It has had an absence of regional centers for the faith – a lack of prominent meccas. Additionally, perhaps in part because of its size, the Midwest lacked a sense of regional identity. Not being drawn into its own identity, the Heartland extended itself outward in its thinking and influence.

Above all, with a balance of strong rural and urban areas, the Heartland had a stability which avoided disproportions. Methodism was traditional here at a grassroots’ level, but its membership was stimulated by a clergy which was avant-garde in the area of social change. In the terms of such clerical leadership, Worth Tippy was the epitome of a Midwestern Methodist.

How do you produce a Worth Tippy? He was geographically placed where his influence could be national, as it indeed proved to be. He had a great sense of stewardship of “treasures old and new.” Cartwright believes an historical conscience and a social conscience, both found in Worth Tippy, are not disconnected. Indeed, it might be speculated that a knowledge of history and the social patterns of the past just might provide a lens for viewing the currents and problems of the present day and those of a looming future. For a man who prized treasures old and new, there remained “something about the gospels not yet fully appropriated.” The Social Creed opened that untapped potential of the gospels for guiding a Christian and community life.

Proposed Social Creed Becomes a New Litany

A proposed new social creed for The United Methodist Church became a companion litany instead at the 2008 General Conference. The proposed creed had been on a worldwide tour during 2007 and 2008 and reflected careful crafting by United Methodists in the United States, Norway, Africa, and the Philippines.

While the proposed creed will not replace the United Methodist Social Creed, it is “a gift to the church and reinforces and reframes the [1972] creed,” said Rev. Neal Christie, a member of the task force of the United Methodist Board of Church and Society, which had sought to create a poetic 2008 Social Creed. “The proposed Social Creed was a beautiful, elegant expression about hope, and I will be excited to teach it as a litany,” Christie said.

Spirited 188

And so shall we, and so shall we. To-day is the day God

celebrates when justice and compassion prevail like ever

A portion of the new litany follows:

Today is the day

God cares for the integrity of creation,
wills the healing and wholeness of all life,
weeps at the plunder of earth's goodness.

And so shall we.

Today is the day

God embraces all hues of humanity,
delights in diversity and difference,
favors solidarity transforming strangers into friends.

And so shall we.

Today is the day

God cries with the masses of starving people,
despises growing disparity between rich and poor,
demands justice for workers in the marketplace.

Today is the day

God deplores the violence in our homes and streets,
rebukes the world's warring madness,
humbles the powerful and lifts up the lowly.

And so shall we.

Today is the day

God calls for nations and peoples to live in peace,
celebrates where justice and mercy embrace,
exults when the wolf grazes with the lamb.

And so shall we.

Today is the day

*God brings good news to the poor,
proclaims release to the captives,
gives sight to the blind, and
sets the oppressed free.*

Social Concerns at General Conference

The 2008 General Conference brought attention to socio-economic concerns, the focus of the 1908 Social Creed. Unsafe working conditions, inadequate wages, exploitation of immigrants, and the denial of the rights and representation of workers – these familiar issues were revisited. The 2008 General Conference, meeting at Fort Worth, Texas, from April 23 to May 2, extended the concern of the Methodist Church with social justice issues. One half (two out of four) of the announced areas of focus for the conference returned attention to societal needs: namely, engaging in ministries with the poor and improving global health, especially attacking killer diseases of poverty in terms of the latter. Contemporary issues of dealing with hate crimes and the use of torture were added to the mix of social justice issues.

The 2008 General Conference made additions to the Social Principles, the larger statement of which the Social Creed is a summation. One addition called for ministries to reduce unintended pregnancies and offered assistance to the ministry of crisis pregnancy, supporting centers to help women “find feasible alternatives to abortion.” Another addition to the Social Principles was the new section “Rights of Immigrants.” This addition affirmed the right of all persons “to equal opportunities for employment, [equal] access to housing, health care, education and freedom from social discrimination.”

Turning to resolutions – which could be viewed, as Rev. Dr. Michael Cartwright suggested, as possible extensions of the Social Principles – more attention was given to immigrants under the title “Welcoming the Immigrant to the United States,” an addition which incorporated six other resolutions currently appearing in *The Book of Resolutions* of the Methodist Church. This new resolution calls for the people of God “to advocate for the creation of a new immigration system that reflects Jesus’ beloved community.” A separate resolution, focused on U.S. domestic affairs, calls for the full protection of all workers and the opportunity of gaining legal status for all immigrants. This separate resolution also urges

U.S. lawmakers to ensure that immigration laws do not tear families apart.

Taking a world view, a resolution titled “Global Migration and the Quest for Justice” focuses on economic needs contributing to massive and restricted movements of people apparent in the formation of concentrations of the poor in border areas. This resolution commits the church to helping all types of immigrants and advocating on their behalf. The resolution urges investigation of the causes of displacement and marginalization.

Another special group was spoken for in the petition “The Girl Child.” The petition called for the church’s support of “the empowerment of girls in all aspects of life,” including health, education, financial literacy, and family environment.

One resolution, the “Global Living Wage” resolution, expresses a familiar concern. This resolution calls upon the global church to work with persons and governments around the world “to bring about the creation of conditions that encompass fundamental workers’ rights, fair wages, a safe and healthy workplace, reasonable hours of work, decent living standards, support for community infrastructure and commitment to community economic development” – a list the first four items of which sound like they came from the 1908 Social Creed.

A resolution already in *The Book of Resolutions*, “Principles of Welfare Reform,” was updated, urging state and county governments to assist “current and former welfare recipients in making the transition from dependence onto economic health, including training, public sector job creation, child care and resources for parenting.”

Two resolutions, “The Abolition of Torture” and “Opposition to Torture,” spoke to what is a rising controversy. These resolutions advocate for ratification of the Convention Against Torture, support of the International

(“Social Concerns at General Conference” continues on page 5.)

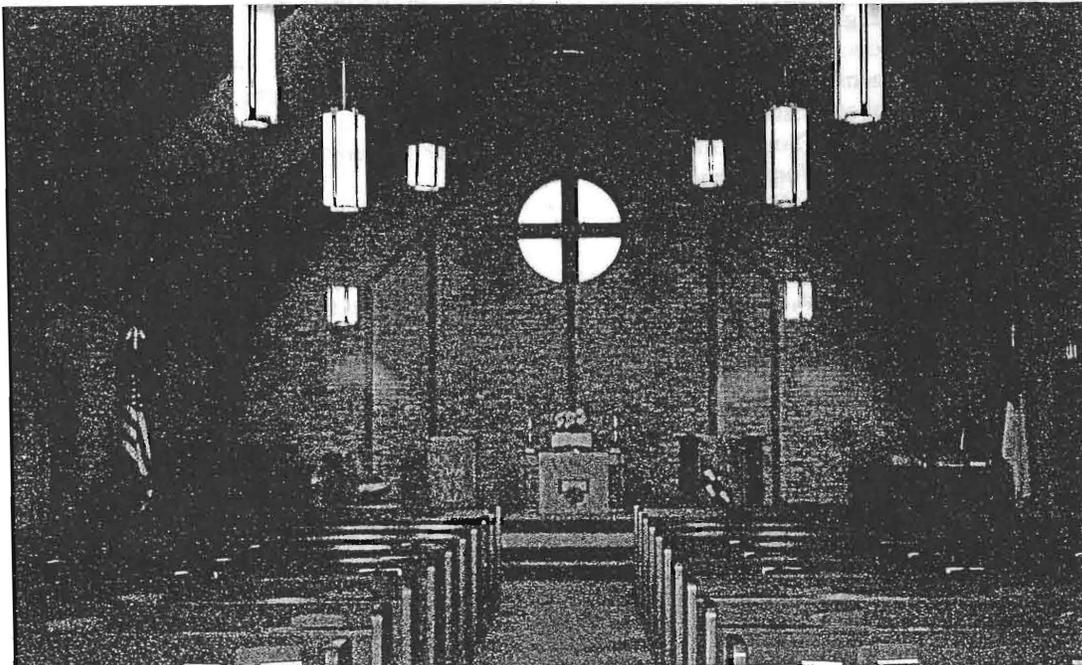
("Social Concerns..." continues below)

Criminal Court, and the application of the Geneva Convention. These two resolutions support "the humane treatment with due process for all combatants held by both government and nongovernment forces anywhere in the world." They call for "judicial review and legislative oversight over executive branch operations relating to counter terrorism and domestic surveillance programs, both classified and publicly acknowledged."

Two petitions, "Resisting Hate" and "Grieving and Repenting from Acts of Hate and Violence," strive to correct the origins of hate, the motivation behind much social injustice. The latter petition encourages strong nonviolent action in opposition to hate groups, promoting diversity dialogue and asking victims to speak out about the crimes committed against them. "Resisting Hate" calls for addressing systemic roots of hatred and the analysis of the language of hate "among groups that use religious language to justify hatred and bigotry." It also asks the church to advocate for hate-crime laws, the tracking of local and state hate groups, and the questioning of media use condoning stereotypes and racial profiling.

While creeds, resolutions, and petitions may be thought of as declarations of future efforts, present-day victories remind Methodists that the church has labored on social justice issues for many years. Indianapolis is one of three Midwestern cities (Columbus, Ohio, and Cincinnati are the others) in which United Methodist pastors have joined with other religious, elected, and community leaders in urging Fortune 500 companies that contract out their cleaning to support good jobs with health care for janitorial workers – 1,000 workers in Indianapolis – lifting them out of poverty by a 169 percent increase in income, thereby narrowing the disparity between these workers and others in the corporate structure who are enjoying record-making compensation. A victory in the form of a new contract specifically concerned higher wages, affordable health insurance, paid holidays and vacations, and an adequate number of work hours (in this case, an increase to a level that provides a true livable wage) – issues that again seem to be taken from the 1908 Social Creed.

The Social Creed is still very much a center of our denominational concerns. Each general conference continues to work at guaranteeing the innate rights of individuals.



In the spiritual setting of the sanctuary of Gress Memorial Chapel (Indiana United Methodist Children's Home), IUMHS members reflected on the collective social conscience of the Methodist Church, as expressed in the Social Creed.

Douglas Davies Becomes President of IUMHS



Rev. Douglas Davies, the new president of IUMHS

At the 13th annual meeting of the Indiana United Methodist Historical Society, held at Gress Memorial Chapel on the campus of the Indiana United Methodist Children's Home in Lebanon, Indiana, the members in attendance expressed their support for the host institution by making a \$300 donation to the home in appreciation of its courtesy, welcomeness, and its provision of a nutritious lunch.

President John Baughman reported that IUMHS has 88 members: 59 individual members, 10 family members, 16 church members, 1 honorary member (Bishop Coyner), and 2 institutional members (South Indiana Conference United Methodist Women and the Archives of Indiana Methodism). He noted that IUMHS is serving the archives by including its news in the *Indiana United Methodist Historical Society Newsletter*. Phil Williams, editor of the newsletter, invited the contribution of articles or ideas from members of IUMHS. (Send them to 2931 E. Berwyn St., Indianapolis 46203.)

President Baughman further reported that he had written a letter of appreciation and sent a certificate of recognition to Wall Street UMC in Jeffersonville, Indiana, on the occasion of its 200th anniversary, recognition that is hopefully a precedent for honoring similar milestones.

Dr. Baughman brought attention to the publication of *Forward Be Our Watchword: Indiana Methodism and the Modern Middle Class* by Kevin Corn, rewarding reading for Hoosier Methodists, and "An Aggressive Warfare": Eli Farmer and Methodist Revivalism in Early Indiana" by Riley B. Case, an IUMHS member, which appeared in *Indiana Magazine of History*.

President Baughman noted that Rev. Douglas Davies attended the Sixth Historical Convocation (the Quadrennial), held at Chevy Chase, Maryland, and Washington, D.C., which was sponsored by the United Methodist Historical Society.

John Baughman then presented what the Executive Committee had been committed to producing by the previous annual meeting of the society: a list of the benefits of congregational membership in IUMHS. Jack Seville asked that the outline of benefits be distributed to the total membership, including those not attending this April 26th meeting. Phil Williams agreed to publish the established benefits. (They appear on page 8 of this newsletter.)

Dr. Baughman introduced proposed amendments to the bylaws of IUMHS. These amendments – a motion of the Executive Committee – were read into the record:

Article V. Officers

The society shall elect the following officers at the regular annual meeting, who shall serve until their successors are elected: President, Vice-President, Secretary, Treasurer, Membership Chairperson *and* [in italics the addition] *three at-large members*. No person shall be elected to the same office for more than four (4) consecutive years.

(The article "Douglas Davies Becomes President of IUMHS" continues on page 7.)

(The article "Douglas Davies Becomes President of IUMHS" continues below.)

Article V. (continued)

The Executive Committee shall consist of the elected officers, plus the chairpersons of the two Indiana Conference Commissions on Archives and History *and [addition to bylaws in italics] the archivist of the Indiana United Methodist Archives.* The Executive Committee shall meet at the call of the president of the Society, or any two other officers.

The amendments were approved by a verbal vote. Dr. Baughman commented that the intent of adding at-large members was to bring in "new blood, young blood...to widen our areas and interests."

Herb Cassel presented nominations for officers for 2008-2009. The nominees were:

President – Rev. Douglas Davies
 Vice-President – Rev. James Gentry
 Secretary – Phil Williams
 Treasurer – Lois Shelton
 Membership Chairperson – Donna Dyer

The three at-large nominees were:

Dr. John Baughman
 Rev. Nancy Richmond
 Richard Stowe

No nominations were offered from the floor. All nominees were accepted by a verbal vote.

Dr. John Baughman commented that Rev. Nancy Richmond, then the pastor of Scott UMC in Shippshewanna, Indiana, was an example of how a congregation can appoint a representative under the revision of Article V of the bylaws and within the benefits granted congregational members of IUMHS.

– submitted by Phil Williams, Secretary



Members of the Indiana United Methodist Historical Society broke bread with the staff and children of the Indiana United Methodist Children's Home, Lebanon, Indiana.

Benefits of Congregational Membership in the Indiana United Methodist Historical Society

At the 2007 annual meeting of the Indiana United Methodist Historical Society, it was moved that the Executive Committee review the meaning of congregational membership in the society and write out the benefits of congregational membership so they are a matter of record. President Baughman presented the committee's report at the 2008 annual meeting. President Baughman explained its two divisions by saying the Executive Committee was "trying to give a general sense of what the society means to the congregation and what the congregation means to the society."

President Baughman found it necessary to repeat that it has been established for many years that congregational membership grants membership to the congregation as an entity; it does not grant membership to members of the congregation as individuals. Individuals become members of the society only by taking out individual memberships. The appointment of a representative by a congregation under the guidelines published below does not change that ruling. Rather, it is a stand-alone position added to give voice to a congregation. A congregational representative need not be an individual member. Individual members and representatives co-exist as roles and functions; they do not overlap.

At the 2008 annual meeting, it was moved that the benefits of congregational membership, as they were presented and approved, be distributed to the total membership of IUMHS. These benefits are:

Benefits of Congregational Church Membership in the Indiana United Methodist Historical Society for the Society:

1. The local congregation affirms the *Discipline's* United Methodist official theological position on "tradition" in the Quadrilateral (Scripture, Tradition, Experience, Reason).
2. The congregation indicates its support for the historical work and purposes of the Indiana United Methodist Historical Society.
 - a) Study
 - b) Research
 - c) Maintenance of denominational, conference and local congregational archives

Benefits of Congregational Church Membership in the Indiana United Methodist Historical Society for an individual congregation:

1. The congregation publicly recognizes and gives tangible support, even financial, to sustaining the history of the denomination in Indiana.
2. Membership allows one designated member from the local congregation to participate in the leadership and activities of the society as would any individual member of the society.
 - a) Voting privileges
 - b) Leadership role
 - c) Financial discounts
 - d) Representation on the Historical Society Executive Committee

In Service to Indiana



Methodist Hospital

Daniel Evans, CEO of Clarian Health Partners, will address the 14th annual meeting of the Indiana United Methodist Historical Society, convening on April 25, 2009, within Methodist Hospital, a continuing declaration of Indiana Methodism's concern with community health.

To view Methodist Hospital as an Indianapolis hospital is to fail to appreciate its statewide influence and importance. Methodist Hospital's early success reached throughout Indiana, where hospital facilities were needed and dutifully provided. Other Methodist hospitals – namely, Princeton Methodist, opened in 1918; Gary Methodist and Fort Wayne Methodist, both opened in 1923, both with nurses' training schools – were managed and operated by Indianapolis' Methodist Hospital until the 1940s, when, at the request of the Board of Trustees, the three facilities outside Indianapolis became autonomous.

As early as the 1960s, more than 40 percent of Methodist Hospital's patients came from outside Indianapolis. Starting in 1973, a Special Care Unit and Newborn Center met with such heavy demand from other hospitals that doctor-nurse transport teams were developed.

A Nursing and Allied Health Continuing Education Program, established in 1975, recognized the need to include out-of-city participants. In the next eight years, more than 200 workshops were attended by nurses and certified personnel from all over Indiana as well as seven other states.

A Shared Services program, inaugurated in 1976, provided special services to nearby and outlying hospitals, supplying medical and diagnostic care and offering management seminars. Among the program's services were Heart Station monitoring and mobile radiology vans that took expensive X-ray equipment to small county hospitals on a regular basis.

By the late 1970s, emergency medical training was established on a statewide basis. In the 1980s, Methodist's EMS courses provided for a feeder system to over 30 ambulance services and 16 providers in Indiana.

Methodist Hospital has been a Midwest referral center. Its Neuroscience Center has performed hundreds of major brain operations and spinal procedures every year.

Well known is Methodist Hospital's helicopter emergency service, which speeds emergency equipment and doctors and nurses trained in emergency medicine throughout Indiana within a 150-mile radius of Indianapolis (the distance to Tell City or to Michigan City).

As late as the 1980s, when Methodist Hospital had occasion to write out its concerns and declare its intentions for Wesley Medical Care, a non-profit, the hospital stated its aim was that of creating a system of "affiliated hospitals with Methodist [Hospital] as the major referral center." That document had the approval of both North and South Indiana Conferences.

News from the Methodist Archives

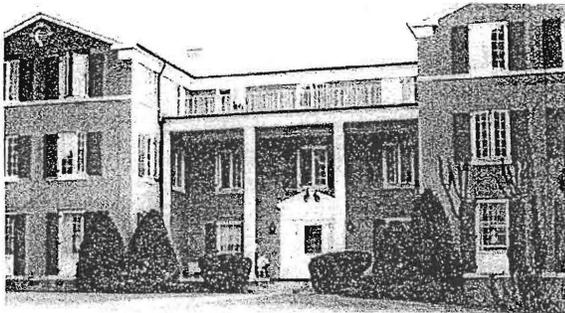
A Section Providing News Items and Releases from the Archives of Indiana United Methodism, DePauw University, Greencastle, Indiana

Roy O. West Library, DePauw University

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Archives of Indiana United Methodism: New Acquisitions

Alpha Gamma Delta



History of Alpha Gamma Delta (Eta Chapter) at DePauw University, 1950-60; Alumnae Chapter Newsletters, 1934-93; clippings and programs of the AGD-sponsored Mr. DePauw contest.

The Eta Chapter of Alpha Gamma Delta was first established on the DePauw University campus in 1908. The sorority closed in 1993, and the property at 436 Anderson Street was transferred to the Putnam County Foundation at the end of 1996. In May 1998, DePauw bought the house from the foundation. [D008.093]

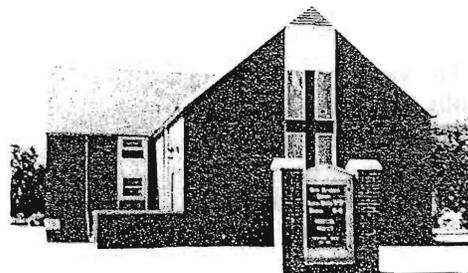
Rae Lahti Donnelly '59

DVD of 8mm home movies of Rae Lahti '59, while a student at DePauw University, fall 1956 to spring 1959. Events include: Dad's Day, 1956; Mother's Day Weekends of 1957, 1958, and 1959; Faculty Tea, 1958; Graduation, 1959.

While at DePauw, Lahti was a cheerleader, May Day Queen, honorary member of the Mortar Board, president of Alpha Omicron Pi, president of the Association of Women Students, a member of the Women's Recreation Association, Pan-Hellenic and the Y.M.C.A. [D008.112]

Dyer United Methodist Church

2007 church directory; correspondence; photographs of Dyer UMC's 50th Anniversary celebration, 1998; newspaper clippings; Vision Task Force report; Administrative Board and Board of Trustees minutes and records; Charge Conference records; Council on Ministries records. [M008.030, M008.033]



Dyer UMC (above)

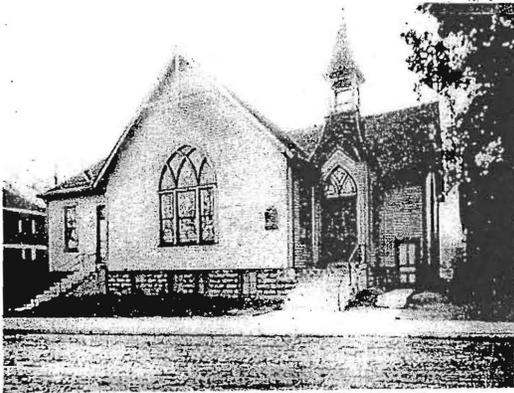
("New Acquisitions" continued.)

Newburgh Methodist Church

East Park Methodist Episcopal Church

Church Year Book and Reference Manual, 1912-13.

The East Park UMC of the Indianapolis Southeast District was discontinued on January 7, 1990. [M008.025]



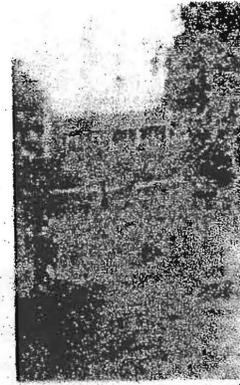
East Park Methodist Episcopal Church (above), near corner of New York St. and Beville Ave., Indianapolis, Indiana

J. Stanford Smith '36

Photographs and clippings of J. Stanford Smith, graduate of DePauw University.

A Rector Scholar, Smith graduated magna cum laude in 1936, with a major in economics and Phi Beta Kappa key. Following graduation, he worked at General Electric for 37 years. In 1973, he became chairman and CEO of International Paper Company, retiring in 1980.

After a distinguished business career, he served as an executive-in-residence at Cornell University Business School. He was a member of the DePauw Board of Trustees and was chairman at the time of his death in 1983. DePauw awarded him the Old Gold Goblet and an honorary doctorate. [D008.116]



New Methodist Parsonage
Song distance view
Newburgh Ind
Aug 4, 1914
Katie

Postcard dated August 4, 1914, with a long distance view of the new Methodist parsonage at Newburgh, Indiana. [M008.029]

Sesquicentennials

In 2009, nine Indiana United Methodist congregations will celebrate 150-year anniversaries: Burket (Kosciusko County), Corinth (Delaware County), Evansville-Simpson (Vanderburgh County), Living Water (Adams County), Mount Zion (Steuben County), Oakland City-Trinity (Gibson County), Sandborn (Knox County), Shiloh (Howard County), and Staunton (Clay County). Burket UMC, Corinth UMC, Evansville-Simpson UMC, and Living Water UMC were founded in 1859 by antecedent congregations that bore different names from those the congregations bear today.

Bicentennials

Two Indiana United Methodist churches will turn 200-years old in 2009: Charlestown UMC (Clark County) and Vincennes First UMC (Knox County).