

softball game, a very competitive side of Schultz showed up. The bases were positioned on a sandy infield which Schultz explained would prevent skin abrasions while sliding. I thought he was kidding until his first time at bat when he hit a sharp line drive which resulted in his sliding into second base on a close play, jarring his 10 year old son who was trying to make the tag. Several other episodes in the afternoon only built on this competitive theme. His motto concerning any sport was, "grit your teeth and go all out," although this message did not often come through from Charlie Brown. It has been noted before that a favorite hobby of club members is to revisit their own old papers and I have just proven to be no exception.

Time does not permit including many other professional mentors, except to mention Edward Maumenee, for many years Professor of Ophthalmology at The Wilmer Institute, John's Hopkins. He was a close friend and great catalyst to my professional career. It has been fun to reminisce about many persons who influenced my thinking and my life, without alluding specifically to the very strong influence of my mother, Dr. Mary Knight Asbury and father, Dr. Eslie.

Taylor Asbury

LUTHER TUCKER: A SAINT IN CONTEXT

May 1, 2000

Paul R. Long, Jr.

"I sing a song of the saints of God,
Patient and brave and true.
Who toiled and fought and lived and died
For the Lord they loved and knew.
And one was a doctor, and one was a queen.
And one was a shepherdess on the green:
They were all of them saints of God - and I mean,
God helping to be one too.

They loved their Lord so dear, so dear,
And his love made them strong;
And they followed the right for Jesus sake
The whole of their good lives long.
And one was a soldier, and one was a priest,
And one was slain by a fierce wild beast:
And there's not any reason - no, not the least -
Why I shouldn't be one too."

The word "saint" is defined as "one of God's chosen and usually but not always, Christian people."

It is further defined as "one eminent for piety or virtue." The subject of this paper is a member of this club. It is about 24 years of his life in a community that he created. But more than that it is about this saint in context of this community that he was and still is instrumental in shaping.

While the context, the community, in which he lives and worked, is decidedly a Christian community.

The principles under which he operates are much more inclusive than that.

These principles might be universally applied.

They might be universally applied to any community in which good men and women try to enable their friends and neighbors to realize the potential for good that, I believe, is intrinsic to all of us.

For more than 50 years, this community has flourished in the Cincinnati suburb of Indian Hill. It is a Protestant community. Episcopalians and Presbyterians, united in ministry and mission while retaining their unique identities as full fledged participants in the Episcopal and Presbyterian denominations.

This community has had an atypical; stimulating life in a homogenous and exclusive community because it's leadership has encouraged heterogeneity as it has welcomed diversity into its membership.

The population of Indian Hill is conservative and wealthy.

There exists there the firm belief that there is one way to live. That is to be conservative both financially and politically.

If you live this "one way" you will be successful, that is to say, you will accumulate wealth in the American capitalistic system.

An important part of this success strategy is to be responsible participants in the greater Cincinnati community to meet the needs of the poor in traditionally conservative ways.

There are two important pieces of the strategy of the Indian Hill Church that have enabled it to flourish as a somewhat liberal Christian community within the conservative context of Indian Hill.

First, by carefully maintaining the separate identities of the two denominations, the congregation affirms that there are at least "two" legitimate Protestant ways to worship God:

The Episcopal way, and
The Presbyterian way.

And, these ways are followed every other week in Sunday worship. Remember. . . This duality is acted out in a community where there is only one way to do everything else. . .

And that is the traditional, conservative way.

If then, there is more than one legitimate Protestant way to worship God then, this religious community raises the possibility that there may well be more than one legitimate way to do everything else.

Therefore, when a person becomes a member of the Indian Hill Church community, she/he discovers that he/she will be exposed to some different points of view

than what she/he would normally be exposed to in the normal social environment of the Indian Hill community.

One of the keys to the success of the Indian Hill Church community over its more than 50 years of formal life. . .

One of the keys to its success is not whether its life style will cause conflict. . .

The key to its success is how well it will handle the inevitable conflict that its life style guarantees.

So, within this context, if you are seeking spiritual, philosophical and intellectual "stimulation", you will find it in the Indian Hill Church community. If you are seeking a comfortable faith, you probably will not find it there.

Second, from the beginning, the membership of the Indian Hill Church has been socially responsible.

This is not unusual for persons of the upper classes.

However, with strong clergy and lay leadership over the 50+ years of its life, the Indian Hill Church has taken this social responsibility a giant step beyond the traditional upper class concern for the needs of the poor.

It is the belief and practice of the Indian Hill Church community that a person's faith is strengthened;

A person's own life is made richer as that person reaches out in love to those in need.

Therefore, the mission outreach of the Indian Hill Church is seen not only as an expression of a person's faith but also, and even more importantly, a way for that person to grow his/her faith:

To realize his/her full potential for good.

Also, you will note that the life of this congregation is characterized by tension resulting from its willingness to try new ideas and participate in new experiences in a residential community that has dedicated itself to maintaining the traditional way of doing things.

The founders of the Indian Hill Church were very wealthy Cincinnatians, mostly Episcopalians and some Presbyterians who moved from the city to the country in the 1920's and 1930's. The area, now called Indian Hill, is located about 14 miles from downtown Cincinnati.

These were the great families of Cincinnati in those days; Formidable families.

The John J. Emerys, the Frederick Greiers, the John Pogues, the William Rowes, the O. DeGray Vanderbilts, the William Peases, the Robert Blacks, the Stanley Rowes, the William Chatfields, the Julius Fleischmanns, the E. Webster Harrisons and the Robert Tafts, to name a few of the most prominent.

As we set the community context for this story, it is important to note that, for the most part, these were traditional religious people. They thought church was a good thing. . .if not taken too seriously.

There were even some in the group who were not religious in the traditional sense but who felt that the presence of a church was "good" for the community.

The Episcopalians were mostly members of Christ Episcopal Church in Cincinnati and the Presbyterians were members of Mt. Auburn Presbyterian Church and 7th Presbyterian Church in East Walnut Hills.

These families were faithful to their chosen religious systems.

They believed strongly in both religion and education.

It was however, widely held by the patriarchs of these families that while church and school were

important, family was most important and that the most significant education, Christian or otherwise, happened in the home with the father, the patriarch doing the teaching.

The church, to them, was primarily a building where the whole family gathered together on Sunday mornings.

As these families prided themselves in having "expert" guidance in all their affairs, they also prided themselves in employing an "expert" to guide them in their carefully defined "religious" affairs.

The religious "expert" was trained for his task as were their legal and financial and horticultural "experts" who were trained for theirs. His function, and in the 1920's and 1930's when this "unusual" congregation was in utero, the religious "expert" was inevitably a man, his function was:

To preach the Gospel,
To officiate at baptisms, weddings, and funerals,
To visit the sick when invited.

When these families moved "to the country" in the 1920's and 1930's to escape what they perceived as the urban blight of their time, they purchased large parcels of land for their own use and to provide a "healthy" environment for themselves and their children.

It is important to note that for many years before the invasion of the "city folk", there had been a healthy community in the Indian Hill area. Some of the families who lived there had settled there in the 1790's and 1800's.

This was a farming community. The residents were middle class, hardworking folk who were mostly Methodists and members of Armstrong Chapel, a Methodist Church that had been founded in the 1790's.

There is little evidence that the "city folk" attempted to become assimilated into the life of this agricultural community or even that they were welcomed.

Perhaps, some of the children attended public school there and maybe there was some casual association but it was extremely limited.

It is quite clear that "church going" was not one of the association points as there is little record that the "country folk" and the "city folk" ever worshipped together.

The matter of secular education was addressed early by the "city folk", with the founding of the Cincinnati Country Day School in 1926. While many of the "city folk" children were sent off to prep school, some attended this private day school and a few attended the public schools in the area.

It would appear that the early days of the members of the future Indian Hill Church was not unlike the religious experience of all who move into a new community, particularly one of a different socio economic status. The "city folk" just didn't "fit" with the "country folk".

It would appear that this lack of integration in worship was mutually acceptable to both groups.

The "country folk" were happy with "their" church and the "city folk" were content to continue their association with their city churches.

However, in those days, a fourteen-mile journey, one way, early Sunday morning, into the city, was a very long journey.

A solution had to be found.

These families had always "gone to church".

It was at this point that the practical nature of the "city folk" came into play. It seemed impractical, inefficient and downright silly for all of them to take the long journey into town, every Sunday morning. Why

not rent the church building from the Methodists for a late Sunday afternoon, informal Vesper Service and, bring a minister and his family into the country for this more convenient, informal service. Then the minister and his family could stay over and enjoy the pleasant experience of a day in the country, the next day.

The arrangements were made with the Bishop and with Christ Church and, because there were a few Presbyterians, with 7th Church and Mt. Auburn.

They would have informal Vesper Services in Armstrong Chapel on Sunday afternoons.

Initially, the arrangement was made with the Methodists to rent the Chapel and then, the group, as it grew larger, met in other places in Indian Hill, including the Jefferson School on Indian Hill Road and the Cincinnati Country Day School.

This situation existed for a number of years with the Reverend Francis Moore, a member of the staff of Christ Church, providing most of the clergy leadership.

With the outbreak of world War II, a number of the young men in the congregation went off to war. A member of the worshipping community, Dorothy Rowe, developed a fascinating communications system to enable these young soldiers to keep in touch with the happenings at home.

It was a periodic newsletter called "The Carrier Pigeon".

It was the first mission outreach program of this fledgling congregation.

When they returned from the war, these grateful men and women presented Mrs. Rowe with a silver bowl with all their names engraved on it. The silver bowl is presently in safe keeping at the Cincinnati Historical Society.

After the war, the now countrified "city folk" addressed the issue of establishing a "proper" church in its community.

In the beginning, the definition of a "proper church" was not particularly unusual.

It meant an organization where the founding families would be comfortable.

It meant employing a "religious expert" who would provide the necessary services including officiating at baptisms, confirmation, weddings and funerals.

It meant having a "proper" church building in the community.

A rather normal and somewhat pedestrian definition of a church.

What was unusual about it was what they did with the religious makeup of the membership. Remember, they were both Episcopalians and Presbyterians. For this social class, this in itself was not unusual.

The challenge was how do you have Episcopalians and Presbyterians worship together without everyone becoming either Episcopalian or Presbyterian?

It's difficult from this perspective, more than 50 years later, to determine who was the driving force behind the establishment of a federated, ecumenical congregation with Episcopalians and Presbyterians sharing everything together while still retaining their association with each denomination. It was an "unusual" even a revolutionary idea in the 1940's and it is even thought to be unusual today.

We would like to believe that it was the product of the vision of the Bishop of the Diocese of Southern Ohio, the Rt. Reverend Henry Hobson. And it is not inconceivable that he was, indeed, the driving force behind this ecumenical experiment. It is certainly true that without Bishop Hobson's approval, the project

never would have gotten underway. And perhaps, he played an even stronger leadership role than passively allowing something to happen.

We do know that the congregation was unusual enough to have Bishop Hobson brought up on charges by the House of Bishops of the Episcopal Church for allowing, even encouraging, Episcopalians and Presbyterians to worship together.

Just as important as the Bishop's religious vision was the inherent practicality of the founding families as they moved toward putting together an organization that met their need and fit their definition of a "proper" church.

So, in 1947, with the guidance of the Bishop and some representative of the Presbytery of Cincinnati, the gentry of Indian Hill organized two separate congregations and then, with the approval of the Diocese of Southern Ohio and the Presbytery of Cincinnati, the two congregations federated and became one while each retained its individual and unique identity.

The large percentage of the organizing group was Episcopalian, about 75% and it would seem that the church easily could have been an Episcopal Church if it were not, perhaps, for Bishop Hobson's vision, or just as likely, the practical fact that the minority Presbyterian group was made up of some very strong community leaders who had to be included for practical, social and economic reasons.

Prominent among this small minority were Frederick Geier of Cincinnati Milling Machine, Neil McCash of the Kroger Company, and Faye Pogue of Pogue's Department Store who was the chief Sunday School teacher in the pre-1947 days.

Some have said that the activities of this fledgling group came to the attention of Bishop Hobson when he heard via the social grapevine that "Faye Pogue, a Presbyterian woman, was instructing some Episcopal children in the basement of her Indian Hill home".

When he heard this, some have said, the Bishop hurried to investigate, became so intrigued by the idea of Episcopalians and Presbyterians learning and worshipping together that he jumped on the bandwagon.

However it happened, it happened and on successive nights in 1947, the Indian Hill Episcopal Church and the Indian Hill Presbyterian Church were formally organized, and as soon as possible, the two were federated to become the Indian Hill Episcopal-Presbyterian Church.

Of course, there was now the need for a full time religious "expert", a clergyman.

After a search and with the strong guidance of Bishop Hobson, a "proper" Episcopal priest was called.

The first clergy leader of the Indian Hill Church was the Reverend John Upham Harris, most recently from Cambridge, Mass., and formerly a Chaplain in the Armed Forces.

A residence was secured for Mr. Harris and his family in Mariemont. For reasons still not completely clear, Mr. Harris and his congregation didn't get along. It has been reported that the relationship between Mr. Harris and the ruling body of the congregation, the Vestry-Session, had deteriorated so badly that Mr. Harris found it difficult to assemble a quorum so that he could submit his resignation after a very short tenure. Somehow, he managed to resign, much to the embarrassment and relief of all concerned.

Almost before it had begun, the congregation was without clergy leadership. It had become apparent to someone, probably Bishop Hobson, that there was a need for a special kind of clergyman for this "unusual" congregation. . .

Perhaps, even a saint!

First, he had to be flexible in his religious practice.

After all, he would have to be pastor to Presbyterians as well as Episcopalians. While socially and economically, the members of these two groups were highly compatible, there were some liturgical, ecclesiastical and theological differences between Episcopalians and Presbyterians that had to be

Recognized,

Acknowledged.

Treated with respect, and

Not allowed to get in the way of the operation of the church as it fulfilled its functions as a "proper" church

Second, the clergyman and his family, had to be comfortable in the Indian Hill environment. He would have to be able to maintain himself, and his family, on a social and economic level that would be acceptable to the members of his congregation.

Third, he had to be comfortable in the role of "religious expert" while encouraging the development of lay leadership in the congregation.

Fourth, he had to be an Episcopalian!

In those days, more than 50 years ago, the process for finding a clergyman who would "fit" in a particular congregation was not as complicated or sophisticated as it is today. This was true in the Presbyterian Church but it was even truer in the Episcopal Church.

In the Episcopal Church, generally, the Bishop takes an active interest and leadership role in the search process for clergy who would serve within the boundaries of his Diocese.

This was particularly true in the case of Bishop Hobson and the Indian Hill Church where it was agreed that the first minister of this congregation had to be an Episcopalian.

Why an Episcopalian?

Under Presbyterian polity (Rules of Governance), the Presbytery (the organization of Presbyterian Churches in a specific geographic area) has the authority to grant full Presbyterian rights and privileges to any Christian clergy person who is a member of a recognized denomination as long as that person is serving in a Presbyterian Church.

These full rights and privileges include:

Voice and vote in Presbytery meetings,
 The right to serve on and Chair Presbytery committees,
 The authority to administer the Sacraments and other rites of the church,
 The right to moderate meetings of the Session (ruling body) of a particular congregation.

In other words: as long as a qualified Christian clergy person, from a recognized denomination, serves a Presbyterian congregation, with the approval of the Presbytery, he/she serves as if she/he is a Presbyterian minister.

Under Episcopal polity, the Bishop and the Diocese have the authority to grant all of the rights and privileges of the Episcopal Church to any Christian clergy person who is from a recognized denomination, as long as that person serves in an Episcopal Church.

These full rights and privileges include:

Voice and vote at the annual Diocesan convention,
 The authority to administer the Sacrament of Baptism and the other rights of the church,
 The right to serve on Diocesan committees.

They do not include:

The right to consecrate the Host in Episcopal communion,
 The right to vote for Bishop.

In other words, in an Episcopal-Presbyterian Church, and this is the only one of its kind, organized this way, in the world;

In other words, in this particular congregation, an Episcopal clergy person could function as both an Episcopal and Presbyterian minister while a Presbyterian clergy person could function fully as a Presbyterian minister but only partially as an Episcopal minister.

Therefore, in 1949, to proceed with this ecumenical experiment, it was necessary to find an Episcopal minister who would fit the criteria.

Given the situation just described, and with the informal approval of the Presbytery, it was up to Bishop Hobson to find an appropriate Episcopal priest to serve as Rector of the Indian Hill Episcopal Church and Pastor of the Indian Hill Presbyterian Church.

According to some reports, Bishop Hobson shared his concern about the Indian Hill Church with the Presiding Bishop of the Episcopal Church, the Rt. Rev. Henry Sherrill, as they traveled by ship to a Lambeth Conference in Great Britain in the late 1940's. It was indeed a dilemma:

How to find a flexible Episcopal priest in a hierarchical system not known for its flexibility?

It clearly wouldn't be difficult finding an Episcopalian who would be comfortable in the Indian Hill community but ideological flexibility and a belief in inclusivity: that appeared to be a big problem.

The two bishops continued their conversation as they entered the lobby of their hotel in London.

There, seated in the lobby was Luther Tucker, Chaplain at Dwight Hall at Yale. He had formerly worked for the World Student Christian Federation in China and Japan.

Luther had all the necessary qualifications:

He was "of the manor born" so he would be comfortable living in Indian Hill;

He had never served a "traditional" Episcopal Church so he lacked any impediments that come with the traditional way Episcopalians do things, and

He was looking for a job.

Bishop Sherrill knew of Luther through his work in the World Council of Churches.

"There's your man," Bishop Sherrill is supposed to have said to Bishop Hobson, and as history affirms, Luther Tucker was indeed "the man" for this emerging, ecumenical experiment. He was truly the man to nurture the growth of the Indian Hill Church.

The context was right.

And Luther Tucker was the saint to make it work.

A Saint in context.

Luther Tucker was quickly called to be Rector of the Indian Hill Episcopal Church, and by action of the Presbytery of Cincinnati, Pastor of the Indian Hill Presbyterian Church. He and his family moved into a Rectory in Indian Hill where he began a ministry that lasted almost 25 years.

As I indicated earlier, the philosophy of this unusual congregation, in this very traditional community, guaranteed that there would be conflict and, indeed there was. The question was how to manage the conflict and make it a positive experience as this congregation was forming itself.

The First Conflict had to do with the design of the building itself. Frederick Geier, a strong-minded, conservative Presbyterian who was the head of

Cincinnati Milling Machine, chaired the building committee.

As head of the "Mill" Fred Geier had directed the construction of milling machine plants, not only at headquarters in Oakley, but all over the world. The plants were all constructed of red brick and were substantial and traditional. Fred was a traditionalist who believed that buildings reflected the philosophy of those who build and occupy them.

He believed that the only reason for a church building was as a place to hold formal worship services and those religious ceremonies that could not be accommodated in the home.

He believed that education, religious and secular was a family affair with the patriarchal father responsible for seeing that his family was properly and carefully instructed in teachings that were consistent with that particular family and the community in which that family lived.

His was a sincere but rather narrow view of religion.

He also believed that a church building should look like a church building, and he knew one when he saw it.

Some members of the building committee who were understandably swept up in the ecumenical fervor of this opportunity to express, through architecture, the modern, forward looking vision of the Indian Hill Church.

"The church is unique, let's build something. . .modern!" Everyone agreed that, indeed, this was a great opportunity to make a forward-looking architectural statement. . .except Mr. Geier.

Indeed, we will build a simple strong, substantial, traditional New England type structure; a building made of stone with a slate roof, clear glass windows with a white interior, minimal decorations and a "proper" steeple.

This was the first of Luther Tucker's many opportunities to hold together those who were used to living one way, and getting their own way and those who were beginning to feel that there was more than one way to do things. He did not win the first battle but he, somehow, didn't lose it either.

Because of the architectural difference in opinion, Mr. Geier fired the committee. He and his wife Amie took a motor tour through New England where Fred did a thorough study of many "proper" New England churches. He came back with ideas and drawings and measurements, engaged an architect and built the first of three phases of the present day Indian Hill Church building.

Interestingly but not surprisingly, the church building was totally paid for before it was built. Someone who was there reported that to complete the church tower, as designed, would cause the project to run over budget. Rather than raise the small amount needed to complete the tower as designed, Fred ordered that they build a shorter tower. . .and they did.

What was constructed was a Sanctuary, a few small offices, one Sunday School room which would accommodate those few children who could not be controlled by their parents in church, a modest kitchen and a small room for the ladies to have their tea. It was indeed a "proper" church!

Somehow losing this battle, was worth winning some of the battles that were to come. . .Luther just seemed to know this.

The church building was dedicated on Thanksgiving Day in 1952. Bishop Hobson was there, and among others present from the Presbytery was the Reverend Maurice McCracken, Pastor of the West Cincinnati-St. Barnabus Episcopal-Presbyterian Church in the West End of Cincinnati.

West Cincinnati-St. Barnabus Church was also a federated congregation formed by uniting two existing congregations. McCracken's presence was more than symbolic. His presence was a strong indication of

Luther's commitment to mission; an interest that had been a major ingredient in the church's life right from the beginning.

It is reported that the consecration service was glorious and made even more so by the Bishop's sermon. The Sanctuary was packed and according to the reports of the now diminishing number of persons who were present and paying attention on that memorable day, in his sermon, the Bishop presented a challenge to the gathered congregation that is remembered to this day. He is reported to have said something to this effect:

". . .If there ever was a congregation that had the resources to give \$1.00 to mission for every \$1.00 it uses to maintain itself, this is the one."

This is getting serious.

And, remember, he said it to a congregation of mostly conservatives who believed that religion had a place if it wasn't taken too seriously.

The Luther Tucker years were characterized by some very creative efforts to place the church in the center, not just of the religious life of the parishioners but in the center of their entire life, and this inevitably led to another conflict.

Conflict #2: Because the congregation was growing rapidly, it was decided to call a second ordained minister who should clearly be a Presbyterian.

The conflict resulted when the person called was a woman.

And what a woman!!!

In 1957, Whilimina Rowland was called to be Luther Tucker's first associate.

Whilimina (Billy) Rowland was one of the first two women ordained by the Presbytery of Cincinnati and

where else would she have her first position but the Indian Hill Church.

In 1957, there was much controversy around the ordination of women. It would appear that the founding patriarchs were willing to put up with a woman minister as long as she behaved like a woman (and they certainly knew what that looked like). They would accept her if she knew her place.

Billy Rowland and Luther Tucker knew that she was an extremely effective person who had a profound impact on Luther and the grumbling patriarchs.

Several of these men were members of the Board of Stewards (Board of Trustees). This Board was in charge of the finances of the church and while they were not supposed to have anything to say about how church money was spent, the Board had to approve the "bottom line" of the church budget.

Predictably, the relationship between the Vestry-Session (the program Board of the Church) and the Board of Stewards was continually on the brink of becoming adversarial with only Luther serving as the ameliorating agent.

The conflict arose when the Board of Stewards requested (read demanded) that Whilimina Rowland be fired because. . .

This was not a demand to be taken lightly.

After some deliberation, the Vestry-Session said that it was responsible for program and staff and that the Board of Stewards should stick to the business of being fiscal agent for the congregation.

It was a victory not to be taken lightly in that it confirmed an important separation of powers within the congregation. In spite of this victory, Billy Rowland resigned on January 1, 1950 after two years of effective ministry.

During the next several years, the church developed its relationship with the West Cincinnati-St.

Barnabus Church in the West End with Luther Tucker and his staff continuing to develop new ways to blend these two denominations together; trying to reach out to those in need with love, and trying to stimulate the members and the community that there was more than one way of doing things. Luther was all over the place and there were some who felt that his definition of religion was too broad for their tastes.

On May 31, 1962, things came to a head when a letter signed by seven men was sent to the Vestry-Session requesting a hearing "regarding the non-religious activities of the Reverend Luther Tucker."

The previous February, "the Vestry-Session approved in principle holding a series of evening meetings in the spring dealing with Christianity and Communism. This plan was subject to review by the Vestry-Session. The plan was approved and the series was conducted on five Wednesday evenings in May. Two of the men who not only served on the planning group but also made panel presentations were signatories of the letter.

The fact that Luther had recently served as Moderator of a meeting sponsored by the American Civil Liberties Union which was held at the Madeira High School, may also have contributed to the timing of the letter.

The statement of a former Senior Warden captures the essence of the concern of the seven men.

". . .that Luther Tucker was either a conscious agent or an unwilling dupe of the Communist conspiracy. I choose to believe the latter."

Clearly Luther felt damned with faint praise.

On June 24, the Vestry-Session took formal action reaffirming its conviction of "Luther Tucker's unquestionable loyalty as a citizen and their faith in him as minister of the Indian Hill Church and on July 1, sent a letter to the congregation that stated:

"The central issue is the freedom of thought and action in accordance with one's conscience under God with due respect for the law."

The response of the congregation was overwhelmingly positive in support of Luther and the Vestry-Session.

In November, 1962, the Vestry-Session, as a cooling off period, approved a year's sabbatical for Luther Tucker.

He returned in August of 1964 after having spent his Sabbatical divided between serving as Presbyter in charge at St. Mark's Cathedral of the Church of South India in Bangalore and studying at Yale Divinity School in New Haven.

Upon his return, the leadership of the church met to clarify the goals and objectives of the congregation as it moved into the future. A number of goals were adopted, the most controversial of which was the one stated that:

It is a goal of the Indian Hill Church to apply the Christian Faith to the secular world so that the members of this Parish become instruments of God's purpose in the world.

Another goal that caused serious discussion was one that reminded many of Bishop Hobson's challenge when the Sanctuary was consecrated in 1952, "To give \$1.00 to mission for every \$1.00 we use to maintain ourselves."

In the spring of 1965, Luther was one of the founders of an outreach ministry to the poor in Eastern Hamilton and Western Clermont Counties. The Tri-Parish Ministry was made up of St. Thomas Episcopal Church, St. Timothy's Episcopal Church, and the Indian Hill Church. Now the Inter-Parish Ministry, this program continues effective work on behalf of many churches in Eastern Hamilton County.

In 1966, after consultations with St. Gertrude Roman Catholic Church and Armstrong Chapel United

Methodist Church, the Vestry-Session approved a three-year pilot project "to develop patterns of action and involvement which further Creatively the relation of the church to the metropolitan Community."

In the late 60's, it became increasingly clear that there was a need for a focused ministry to youth in the Indian Hill Community.

The nation was in the middle of ongoing controversy about our involvement in Viet Nam. Many High School young people were rebelling against the values of their parents and were joining in protests against the war. The violent confrontation of soldiers and students at Kent State had shocked us all. The night of that confrontation, without any notice, the Sanctuary of the Indian Hill Church was packed with persons, mostly young, in tears, seeking answers.

It was the feeling of the Indian Hill Church leadership that the local schools were already doing a great job with young people who had accepted their parent's values but that there was work to be done with those young people who were rebelling. Little did they know what a hornet's nest they would stir up by doing this.

It was decided that there was need for a Youth Center, a place on church property that would be identified with the church but for the young people a "step away" from the church buildings and the adult authority they represented.

It was designed to be an "open" and "accepting" place. There was little if any judgment there. Unfortunately, there was also little discipline or rules and this was difficult for members of the Indian Hill community, a portion of the congregation and some of the church leaders to accept.

The parents wanted the church to be their advocate: to get their rebellious teenagers back on the straight and narrow.

Was it possible to be an advocate for the parents and still have the confidence of the young people?

The church leadership, both lay and clergy believed that the role of the church was to provide a Sanctuary where the young people could be who they wanted to be. Unfortunately, this was seen as the church encouraging anti social behavior, and the adult community, with some justification couldn't handle that.

During that Viet Nam period, peace groups all over the nation proclaimed a National Viet Nam Moratorium Day. The clergy decided that they would like to work with the two High Schools in the community, Indian Hill High School and Cincinnati Country Day, to organize some recognition of that day.

The Indian Hill School was approached first and the request was refused.

The Cincinnati Country Day Headmaster, on the other hand, agreed to set aside a "whole day to fully study and discuss what obviously was a very important issue."

The Youth Minister reported back and suggested that because it was difficult to have a program after school because the students had to take school buses home, that he would escort students during their last period, a study period, down Drake Road to the church. We would have a prayer service in the Church Burial Ground and then he would escort the students back. The Senior clergy agreed.

The day came. The students, over 100 of them marched down Drake Road. A brief service was held and they marched back in time to catch their buses.

The next day, the Indian Hill Church clergy received a call from the Superintendent of schools. They were invited to attend a Special meeting of the Board of Education called for that evening. At the meeting, the Indian Hill clergy were told that they had contributed to the truancy of the students by taking

them off school premises, during school hours, without permission.

What followed was a frank discussion regarding the fact that there were a number of students in the high school who were raising some legitimate questions about some of the values that the school, the nation and the parents were promoting. The clergy felt that some of the student's questions were legitimate and needed, at least, to be discussed. The Indian Hill Church Youth Program "is designed to offer a safe place where these values can be openly discussed."

When Luther Tucker returned from his Sabbatical, it was his vow to turn the church inside out. What that meant to Luther was that you cannot compartmentalize religion.

In fact when he retired and the Annual Luther Tucker Seminar on the Nature of the Church was instituted in his honor, there was included in its purpose that "to be a true believer is to believe that God is with all of us everywhere whether we be Christian or Jew, Moslem or Hindu, agnostic or atheist, black or white, male or female."

There were race riots all across the United States beginning in 1964. Many people believed that there were sound reasons that riots would never happen in Cincinnati so when a riot erupted in June of 1967, the whole metropolitan area was stunned.

It was in June of 1967 that Luther brought me from Rochester, N.Y. to be his assistant and to help facilitate the effective involvement of Indian Hill Church members in metropolitan affairs.

Under the leadership of Bishop Hobson's successor, Roger Blanchard, and with the assistance of Msgr. Ralph Asplan and Rabbi Albert Goldman, an already existing Inter-Faith Discussion Group met to develop ways to respond to the racial upheaval.

Because of the commitment of Luther Tucker and the leadership of the Church "to make a difference" in metropolitan Cincinnati, the Indian Hill Church committed money and personnel to put together a structure that would enable the white community to respond positively to the "demands" of the black community.

The structure that was formed was a "religious" organization in the broadest sense of that term.

It was an organization:

That was dedicated to assisting decision makers make better decisions,

That focused on those issues where religious groups agree rather than being distracted by those issues where they disagree,

It was an organization:

That was truly disciplined;

That only dealt with local issues and only those issues where its involvement made a difference,

It was an organization:

That worked behind the scenes, using its contacts among both rich and poor to provide better information to decision makers: members of city council, school board members, government agencies and social service agencies that are supposed to exist for the good of all of us,

It is an organization:

The members of which have one thing in common:

They are all religious and while each organization is
Encouraged to work out what that means

Ecclesiastically, they are all called upon
To love God and To Love one's neighbor.

The organization MARCC, the Metropolitan Area Religious Coalition of Cincinnati is still effectively fulfilling its mission today thanks to the initial support of Luther Tucker, Andy Sigler, Charles Fullgraf and many other Indian Hill Church members.

Luther Tucker retired in 1972 after almost 25 years as the formulating spirit of this unique ecumenical venture.

Fortunately for all of us, he has retained a vital interest in the Indian Hill Church and in the Cincinnati Community.

"They lived not only in ages past,
There are hundreds of thousands still,
The world is bright with joyous saints
Who love to do Jesus' will.
You can meet them in school, or in lanes, or at
sea,
In church, or in trains, or in shops, or at tea,
For the saints of God are just folk like me,
And I mean to be one too."

Luther Tucker: Truly a saint of God.

THE LIFE AND TIMES OF CHARLES AND RAY

May 8, 2000

George H. Rieveschl

In the late 40's and early 50's, Detroit was a hotbed of first-class designers, architects and pied pipers of the art world. Such greats as Eero Saarinen, Minoru Yamasaki, William Kessler, Harry Bertoina, Marshall Fredericks and Alexander Girard were