

ABSTRACT

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A Ritual Performance History of the UMD
Memorial Chapel

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This study addresses the interconnections between belief, ritual, and space. Through an examination of the Memorial Chapel archive, I trace the history of Memorial Chapel from its founding in 1952 through today, focusing on the tension between sacred space and secularism. In this project I examine how religious groups have created and utilized sacred space in a non-denominational chapel as well as in nontraditional worship spaces on and around campus. This investigates how the chapel itself performs and how participants of religious life perform their faith at a public university. I examine the role of theatricality in shaping religious rituals and giving them potency. In the second part I document my ethnographic research with Lutheran Campus Ministry.

STAGING SACRED SPACE:
A Ritual Performance History of the UMD Memorial Chapel

By

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Dedication

This thesis is dedicated to my husband and best friend Lewis Johnson. From all your sacrifices to support me going back to graduate school, and for your unwavering support during both my coursework and the writing of this; you are my rock. Love always and forever.

Renee

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Chapter 1: Introduction

“Higher education has ambivalent feelings about religious life...they wrestle with the fact it is a significant element in people’s lives.” Beth Platz UMD
Lutheran Chaplain Emerita

Staging Sacred Space

Over time, the understanding of the scope of rituals has expanded exponentially. One definition of ritual is an established or prescribed procedure for a religious or other rite, hence intricately connected to religion. Most world religions have prescribed rituals that correspond with each of the major life events: birth, coming of age, marriage, and death. A single worship service contains a multiplicity of smaller rituals. It is the structure of how participants move through these individual rituals that results in the transformative power of the full event.

Rituals are an expression of personal and group identity. I was drawn to the way people conceptualize space and how space is transformed through ritual activity. This thesis will examine intersection of ritual, religious belief, space, and theatricality on a state university campus. I investigate the importance of religious life on campus and examine the link between religious ritual and theatricality in an officially secular space. I examine the role of theatricality in both shaping these religious rituals and giving them meaning to a particular group of people.

It is an investigation of beliefs about the nature and consequences of religious rituals both for the individual and for the community. I will demonstrate how physical

environment, choreography, language, and music are used to key audiences that the space has been transformed and that the ritual being performed has particular performative power. To do this I focus on the archival history of Memorial Chapel at University of Maryland, and supplement my findings with ethnographic observations and interviews.

My conception of space encompasses physical locations as well as movement of individuals through the spaces. I unpack conceptions of space and how it relates to the performance of religion. Considerations of space involves sacred vs. secular space, the choice of holding services in a fellowship hall vs. a more traditional chapel, and the layout of the worship area. Utilizing theories of sacred space and theatricality allows for an understanding of religious ritual from an embodied perspective.

Theatricality has a variety of definitions, and has been used to describe everything from an act, to an attitude, to the definitive condition for postmodern art and thought¹. In this project, I define theatricality as – suggestive of a theatrical set-up, or of acting; dramatic, emotional, or extravagantly histrionic. Religious ritual is also inherently performative in that there is some degree of efficacy and transformation achieved.

At first glance a robust religious program may seem like something secular colleges, particularly state schools, should be wary of, if not avoid altogether. However, identity and belonging, topics of particular concern to college aged students, are areas that religious life excels at helping participants to explore. During my exploration of the archive I discovered that since the chapel's founding in 1952, no study or

¹ Davis and Postlewait, "Theatricality: An Introduction."

comprehensive history has been written about it. This thesis seeks to provide a first step in the documentation of this history.

A chaplain is religious cleric (such as a minister, priest, pastor, rabbi, or imam), or a lay representative of a particular religious tradition, whom is attached to a secular institution such as a hospital, prison, military unit, school, business, police or fire department, university, or private chapel. College chaplains strive to nurture individual and shared spiritual awareness and growth, encourage service, and build community relations on and beyond campus. They support student development as well as other University constituencies.

Throughout the history of the University of Maryland, the number and selection of chaplaincies have fluctuated. Chaplaincies can come and go based on student need and interest. There are currently fourteen chaplaincies at University of Maryland: Baptist, Black Ministries, Christian Science, Church of Jesus Christ of Latter Day Saints, Eastern Orthodox, Episcopal/Anglican, Hindu, Jewish-Chabad, Jewish-Hillel, Lutheran, Muslim, Roman Catholic, United Campus Ministry, and United Methodist. Each chaplaincy is responsible for their own programming. Some of these activities include gathering for worship, shared meals, and social activities. They also often join together for interfaith events.

My primary research question has been: how do participants in religious life at University of Maryland, perceive of their religion, construct rituals, and personally embody their beliefs? These questions will be of interest to performance studies scholars, anthropologists, religious studies scholars, religious life programs, and school

administrators. It speaks to issues of identity and belonging which is particularly relevant for college students.

My secondary questions serve to clarify my three streams of interest within the larger study of religious rituals and how we make meaning. How does religion stay relevant by incorporating theatrical elements in its rituals? How do various religious group members define ritual, religion, and sacred space? How does the inclusion of music and technology help add to the theatricality of worship? How do these individuals move between the sacred and secular spaces of the chapel, local churches, and the larger UMD campus? I examine how well they achieve their goals of inclusivity and accessibility. How have these goals been performed historically? What does it mean to be a member of these groups? How do they perceive and act within the space and through performances of community?

Methodology

My research entailed a variety of methods to investigate events and the various religious communities operating through Memorial Chapel on the campus of University of Maryland College Park. They include an analysis of a variety of historical, archival, ethnographic, and theoretical studies, combined with participant observation and interviews. The beginning half of my paper synthesizes my archival and historical findings while my description of the chapel today and my contemporary case study derive from my participant observation. Together this methodology helps me offer an example of the performance of religious rituals at a state university.

Chapel Archive

The Memorial Chapel archive is housed at Hornbake Library and consists of 6.5 feet which houses 15 boxes of documents, plus 139 photographs, and 8 items. It chronicles a myriad of topics relating to the history of the chapel from 1952-2006 with the bulk of information coming from 1970-1990 and 2003-2005. According to the library finder abstract, the collection “represents a wealth of information on the various denominations and faiths that are represented on the campus as well as on the functions held at the chapel and the activities of the chapel staff.”² This includes: reports, computer punch cards, statistics, calendars, publications, correspondence (letters and emails), invoices, photographs, slides, blueprints, reservation forms, schedules, contracts, brochures, programs, meeting minutes, registers, ledgers and information on the various denominations and faiths that are represented on the campus. Related materials pertaining to the chapel can be found in the University Publications collection: UPUB C3, Campus Ministries and UPUB M32, Memorial Chapel as well as the processed and unprocessed portions of the Records of the President's Office. The University of Maryland Libraries received the records of the Memorial Chapel in two accessions. The first on March 6, 2002 from Julie Luce, then Chapel Coordinator, and the second on June 30, 2006 from Megan Dillard, the current Chapel Coordinator. After its arrival at Hornbake it was processed by Alicia Reinhardt in May 2007.

Ethnographic Observation

In September of 2016, I began attending weekly Sunday night worship services at Hope Lutheran Church and Student Center, hereafter referred to as Hope, and

² Memorial Chapel records, Special Collections, University of Maryland Libraries.

continued going to services through March of 2017. While their office is located at the chapel, they actually hold services at Hope, which is located just off campus. Despite being a church, it stands in contrast to the chapel as providing a non-traditional worship space. Sunday night dinner and worship service, known as The Humble Walk, and specifically geared towards students, meets from 5:00-7:00 PM on the first floor, which normally serves as an auxiliary space. For these services it is transformed into a makeshift worship and eating area, consisting of folding chairs and tables, and couches. This laid back setting is reflected in the more relaxed structure of the service. Alternatively, Hope hosts traditional Lutheran services Sundays at 1:00 am in the upstairs sanctuary. While I primarily focused on Humble Walk gatherings, I did attend a few morning services for comparison.

My study is based largely on my observations, informal and formal interviews, and participation in activities both religious and non-religious that are sponsored by Lutheran Campus Ministry, also known as LCM. I conducted formal interviews with Pastor Ray Ranker and Kelsey Kresse the Office Assistant and Program Coordinator who works in the LCM office and helps coordinate worship services. The questions were a mix of basic background information gathering, clarification of preliminary observations, definitions, discussion of doctrine, experiences and opinions. Informal interviews were conducted during worship services, LCM sponsored activities, as well as social gatherings. Spring semester I participated in a huddle, a small group discussion series.

Thesis Outline

My thesis opens with a short section, *Religion on College Campuses* a brief history of the changing relationship between education and religion on American college campuses. This concludes with an investigation of architecture and legal considerations. This will serve to contextualize the state of campus chapels at the time Memorial Chapel was built. The bulk of the paper is divided into two parts. Part 1 *Memorial Chapel Past and Present* is based on archival research, in which I explore the history of University of Maryland's Memorial Chapel. I will track the three different spaces at the chapel: the Main Chapel, the Garden Chapel, and The Garden of Reflection and Remembrance. I investigate how these spaces are used to support the needs of a diverse faith community while remaining non-denominational and keeping true to its original purpose-as a space of memorialization.

Part 2 *Belief, Behavior, and Belonging: A Case Study of Lutheran Campus Ministry*: is my analysis of the events and activities (both religious and not) hosted by LCM. I look at the physical staging of the space and how bodies move through it, and the utilization of costumes, props, and language. I will conclude my paper with an analysis of how the history of the chapel and the contemporary use of space are interrelated and what they say about the role of religious rituals in performing cultural and religious identity on campus through the space of the chapel.

Religion on College Campuses

In order to understand how University of Maryland's Memorial Chapel both fits into the national view of campus chapel and how it is unique, I first look at how religion has historically been performed at public as well as private colleges. The history of religion in higher education in America is a byproduct of the history of religious development in society. While it is an oversimplification to suggest that as society becomes more technologically and socially advanced, the role of religion diminishes, there is truth to this secularization theory. By the mid to late twentieth century, American higher education at nondenominational schools had very little to do with religion.

In *White Elephants on Campus* Margaret Grubiak argues, "The advent of science, changing notions of truth, and even efforts by Protestants themselves gradually undermined the authority of religion in the academy."³ There are some schools where religion remains a vibrant element of academic life, however these are the exception. The majority of universities are moving away from their religious foundations. This evolution is visible through the physical landscapes of campus and the decline of campus chapels.

Interestingly, Memorial Chapel was built at a time other campus chapels were becoming obsolete. I contend that this is due to the fact that the chapel was, from its inception, designed to be a place to honor members of the university community who

³Margaret M. Grubiak, *White Elephants on Campus: The Decline of the University Chapel in America, 1920-1960*, 1st edition (Notre Dame, Indiana: University of Notre Dame Press, 2014), 14.

had lost their lives in war. Prior to this, there was no dedicated religious space on campus. While it is a place of worship, this was not the primary objective. During the 1950's, many denominational chapels at other American universities converted to being non-denominational. By focusing on inclusivity, the chapel became a meaningful addition to campus for all students, regardless of faith.

Early History

In contrast to the history of University of Maryland as a public land-grant institution that focuses on community access, most early American colleges were founded by Protestant denominations and designed specifically to educate and train clergy. Furthermore, all of these early colleges were all privately owned and operated. The first state chartered public university in the United States was the University of Georgia in 1785. At a time when American identity was still being formed and the success of our country was uncertain, the prevailing belief was that the future of our new society required a strong presence of educated clergy and public leaders.

The student body at these schools reflected the individuals believed to be best suited to fill these roles: Christian, elite, upper class, white men. At such schools financial support came primarily from the founding denomination. As such, these denominations

governed their administration, rules and practices, missions, and course content. Clergy were often college presidents and assumed other leadership positions. Students were required to attend regular religious services (as was true of many early public colleges) and adhere to strict codes of conduct. The college curriculum emphasized the classical texts, and theology was also a curriculum component. In the early American college religion held a pervasive and primary role.⁴

⁴ Grubiak. 15.

The foundation of higher education in America was an instinctive extension of the European models of academic and religious patterns that university founders knew from their home countries. Therefore having each school be sponsored by a particular religious denomination was a natural governing structure.

For the colonists, faith and society were inextricably connected. The connection between morality and religion was an unchallenged fact. Thus during the 18th and early 19th century, amongst both public and private colleges, religion played a central role in college life. While none of these early colleges had a “list of required religious beliefs or sectarian purposes, religion was a daily part of curriculum, faculty responsibilities, and the overall life-style of the campus.”⁵ Proper education, leading to responsible citizens, was believed to require a strong religious influence. Not only was theology taught as a core subject, religious thought was integrated into all aspects of college life.

As the country continued to expand westward, a focus on both religion and education was seen as necessary for newly minted Americans. The Northwest Ordinance of 1787, which established the Northwest Territory proclaimed, "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."⁶ This statement helped to codify the image Americans had for themselves. The American identity became intricately tied to promoting religion and morality through education. A byproduct of this expansion was the seizure and destruction of Native American land. American focus

⁵ 1. John Butler, "An Overview of Religion on Campus," Religion on Campus, New Direction for Student Services, 46 (Summer 1989), 4.

⁶ "Avalon Project - Northwest Ordinance; July 13, 1787," accessed March 2, 2017, http://avalon.law.yale.edu/18th_century/nworder.asp.

on morality and spreading Christianity led to and justified the eradication of native religion and culture. Much of this newly acquired territory would become the land that was sold to create land-grant institutions. University of Maryland is built on land that belonged to the Powhatan nation.

Amongst these early colleges, the development of voluntary religious student groups was one of the earliest forms of organized religion on campuses. Sixteen of twenty two schools in the colonies had such groups. These societies (as they were called) varied widely by school. Some met annually, others as frequently as weekly, and some included secret membership. Despite their differences, each of these societies was “highly moralistic in their purposes, concentrating on study of Scriptures, prayer, and the relationship between faith and the academic experiences of the membership.”⁷ Another commonality between groups was their temporality, each existed for a short duration or would change their name and identity from year to year. The activities of these societies may have contributed to the shift in faith’s role in social issues such as slavery and temperance. This legacy of student religious groups continues today with students seeking a place to express their beliefs with other similarly minded students. Each of the chaplaincies today at UMD have a corresponding student group or a group that hold the same beliefs that has a large portion of cross membership. Having a registered student group allows for representation from Student government as well as access to resources and funds.

Another common thread among many of these early colleges was the presence of Young Men’s and Young Women’s Christian Associations (YMCA and YWCA,

⁷ Butler, 4.

respectively). These organizations were a fixture in higher education in England. In 1857 they set up a YMCA at the Universities of Virginia and Michigan with the goal of fostering Christian leadership. In 1886 the National Intercollegiate YWCA was formed. These organizations became increasingly popular and by 1900 “there were 628 campus Y associations across the country, and they had become the primary expression of religion on campus.”⁸ These programs were strongly interdenominational, which is non-denominational but within a Christian context. They provided religious activities alongside social activities, community service, and orientation to the educational process. Today there are only 44 YWCA’s located on college campuses. Increased religious diversity among college students meant these campus YMCA and YWCAs were no longer sufficient for offering a religious outlet for students. While religion remained an important aspect in student life, students sought religious programming that was more aligned with their particular beliefs and cultural traditions. Hence YMCAs were often replaced with more denominationally specific religious clubs and chaplaincies.

Shifting Priorities-19th Century

In the 19th century science was seen as separate but complementary to religion. They were viewed as using different methodology but united in a single purpose-to uncover truth. Scientific inquiry of the 19th century was dominated by natural theology which ascribed natural phenomena to God’s design. Science was viewed as the new frontier that would prove the existence of the Christian God by illustrating the divine qualities of the natural world as well as scientific laws. The conception of science and

⁸ Ibid.

religion existing as twin pillars of knowledge instead of as a unified system, alleviated anxiety about shifts in university priorities⁹. Originally many university presidents were optimistic having a partnership of science and religion would help define the modern university.

The reshaping of both the purpose and content of American higher education first began with the 1850 “Report to the Corporation of Brown University on Changes in the System of Collegiate Education,” which sought an increase in the number of professions students could be trained in, with more precision and less influence of religion. Furthermore, these changes influenced the curriculum of state supported institutions, which were being founded at this time. However such policies did not separate religion from the educational process. There was still mandatory chapel and an influx of theology into coursework.

Following the Civil War in 1865, the role of religion on campus began to be increasingly contested. A social reform movement “reshaped the American college into the more intellectually rigorous and progressive American university.”¹⁰ A primary influence in this transformation was the return to the US of Americans studying at German universities who brought with them the German university model. This educational system held as its ideal “pure research—the search for knowledge simply for knowledge’s sake—as well as increased standards for scientific research, a focus on faculty scholarship, the importance of graduate education and professional schools, and a model of academic freedom, including the elective system.”¹¹ American universities

⁹ Grubiak, 6-7.

¹⁰ Ibid., 15.

¹¹ Ibid.

adapted this approach to suit their own needs. Yet many of these ideas became fundamental to American education. The privileging of verifiable truth over all other aspects of education justified the downplaying of religious teaching and religious life on college campuses. This model is still prevalent today, especially at liberal arts colleges. University of Maryland follows this blended approach to education.

Benjamin Fine argues in *Democratic Education* that the Morrill Land –Grant Act of 1862 and the Morrill Act of 1890 were the most decisive factors in making higher education both practical and democratic. These laws caused a huge influx in the number of state supported universities. University of Maryland is one such school that traces its roots to this act. The Land-Grant Act granted each state 30,000 acres for each of its congressional seats. Funds from the sale of the land were used by some states to establish new schools; or were put into existing state or private colleges to create schools of agriculture and mechanic arts (known as “A&M” colleges).

The second Morrill Act (1890) initiated regular appropriations to support these land-grant colleges. It also sought to rectify the dearth of academic opportunities available to students of color. The Morrill Act of 1890 withheld funds from states that refused to admit nonwhite students unless those states provided “separate but equal” facilities, yet at that time only Mississippi and Kentucky had such institutions. In response to this, many of the Historically Black Colleges and Universities (HBCU) were established, primarily in the South, often with financial assistance from religious missionary organizations in the northern states. These schools primarily served African American students, although students of all races were admitted. Where HBCUs were

not established, existing land-grant schools were desegregated. Hence diversity on campuses throughout the country continued to increase.

Land-Grant colleges came to include 17 predominantly African American colleges and 30 American Indian tribal colleges. Additionally, “their admissions policies have had a history of being more open than most other institutions, land-grant colleges and universities made it possible for women, working-class students, and students from remote areas to obtain undergraduate and professional education at low cost. By the early 21st century a significant percentage of all degree seeking students in the US were enrolled in land-grant institutions.”¹²

University of Maryland was in fact created out of these policies. UMD continues to have a strong agricultural focus and ROTC groups operating today. There is a diversity of academic programs, and a diversity of students, faculty, and staff. Additionally, as a land-grant school, UMD has as part of its mission statement a pledge that the university

shares its research, educational, cultural, and technological strengths with the Maryland citizenry and other constituencies. Its collaborations with State, federal, private and non-profit partners promote economic development and improve quality of life. The University offers faculty and students a vibrant ecosystem that nurtures and encourages innovation and entrepreneurship in a variety of ways.

As an institution UMD has the responsibility of providing programming and resources that will benefit students as well as residents of Maryland. Having strong religious life programming is one way they meet this obligation. Furthermore, Memorial Chapel is open to the public and accessible for hosting events.

¹² “Land-Grant Universities | American Education | Britannica.com,” accessed February 9, 2017, <https://www.britannica.com/topic/land-grant-university>.

The early 1900's saw the rise of the tension of scientific knowledge and revealed knowledge through religious experience. One example of this was the 1908 experiment at St. Paul's Chapel at Columbia University, where a two hundred pound pendulum was affixed to the chapel's nine story dome, "powerfully suggesting ways in which religion and science could work together while simultaneously visualizing the possibility and even reality of science overtaking religion in the university's mission."¹³ Science was literally brought into a place of worship. As the force attracting people to the chapel was no longer spiritual, the sacred atmosphere of the chapel competed with intellectual curiosity.

The 20th Century

The early 20th century marks the period that best exemplifies the construction of campus chapels that served to advertise the importance of religion through their very presence and size. The changing role of religion in the university's intellectual life, was also affecting the physical landscape of religious worship on campus. Mandatory daily or weekly chapel attendance had been a key element of campus life. This practice helped drive the building of chapels on university campuses. Grubiak describes how chapel attendance "reinforced the Christian, though nonsectarian, identity and aims which many colleges and universities still associated. Second, compulsory chapel brought students together for regular worship services that not only included religious teachings on an individual level, but also fostered a sense of and duty to community."¹⁴ Despite changing values, it was difficult to shed the religious heritage that had shaped many universities.

¹³ Grubiak, 13.

¹⁴ Ibid., 16.

Communal religious worship was considered necessary for achieving the university's mission of training moral citizens who recognized the importance of being part of a larger community.

By the late nineteenth century, the policy of mandatory chapel came under attack. Despite its high ideals, many chapels suffered from poor quality worship services as well as dilapidated buildings. It was common practice for students to arrive late, sometimes half dressed, and read the newspaper or complete homework during the service. Students became resentful of getting out of bed extra early and being compelled to worship. They challenged the value of mandatory chapel in the formation of religious belief. Some even argued that the atmosphere these services generated was doing more harm than good to religion.

Harvard was the first to abolish required chapel attendance in 1886. Forty years later in 1926 Yale followed suit. At roughly the same time University of Chicago ended compulsory service, just eighteen months shy of the completion of the new 2,500-seat chapel. Princeton University Chapel opened in 1928, and seven years later compulsory attendance no longer applied to upperclassmen. University President John Grier Hibben intentionally refused to consider the end of mandatory chapel until the new chapel was completed. This was his way of ensuring the prominent place of religion on campus. For him, even if the chapel would no longer fill its traditional purpose, its very presence promoted a religious atmosphere over the campus. As more schools halted required chapel smaller services continued on campuses. However, these immense chapel structures felt more obsolete being only marginally filled. By the outbreak of WWII widespread corporate worship was no longer practiced.

Without this practice, chapels no longer served their original purpose. They provided a sense of the university's history but struggled to be incorporated into its modern daily operations. Hence by the 1960's campus Chapels were becoming obsolete, or as Grubiak calls them white elephants. In contrast, Memorial Chapel was never conceived of as a place for compulsory worship. As a memorial to those killed in war, it was imbued with a sense of history but also as a beacon of hope for the future. The dramatic end of WWII elucidated the need for morally and religiously conscious students who could use new knowledge gained through scientific advances in a responsible manner.

Architectural Elements

Campus chapels perform a school's feelings about the role of religion in higher education not just through their presence, but also through their architectural design. A sacred space relies on a numinous atmosphere- possessing a strong spiritual quality while indicating the presence and consent of a divinity. Juhani Pallasmaa, a world renowned Finnish architect and professor, describes how "The experience of sacredness implies a feeling of transcendence beyond the conditions of commonplace and the normality of meanings. A sacred space projects experiences in which physical characteristics turn into metaphysically charged feelings of transcendental reality and spiritual meanings."¹⁵ Since the earliest civilizations, architecture has served to mediate between the macrocosm of the universe and the microcosm of humans. Religious spaces allow people to move beyond the utilitarian realm of construction and transcend into a place of the divine.

¹⁵ Juhani Pallasmaa, "Light, Silence, and Spirituality in Architecture and Art," in *Transcending Architecture* (Washington D.C.: The Catholic University of America Press, 2015.), 19.

Pallasama argues there is a categorical difference between the spirituality that can be evoked from a nonreligious space or object, and that which is explicitly religious. He claims true “religious sacredness implies the encounter of a space, object, or ritual which has been specifically named or designated sacred beforehand.”¹⁶

Creating sacred spaces architecturally is a process of balancing the role of light and shadow. Light is considered the primary force in the spatial atmosphere as well as the mood it evokes. However, what gives light its affective power is the presence of shadows. This interplay “connects architectural spaces with the dynamics of the physical and natural world, the seasons, and hours of the day.”¹⁷ The most common architectural styles used in chapel construction are Romanesque, Gothic, and Baroque. While varying in form, function and style, each of these styles ultimately derive from the Early Christian architectural traditions of the Constantinian period.

During the Renaissance elaborate churches and grand cathedrals were constructed, most commonly using the Gothic Style. Gothic architecture is known for its high arches, stone vaults, and tall towers. It is designed to direct the gaze upwards to the heavens. This also exemplifies the theatricality of the church. They are relying on spectacle and sheer scale as a means of capturing the attention of the common man. A sense of wonder helps to promote trust while simultaneously making individuals feel small and insignificant in relation to the grandeur of the mighty Church, and by extension God.

Within their walls, lavish worship services further relied on spectacle to impress practitioners and inspire them to faith. Medieval Christian worship had been held in small

¹⁶ Ibid., 20.

¹⁷ Ibid., 23.

makeshift churches where services were simple and focused on scripture. By the Renaissance, worship contained processions, hymns and other sacred music, elaborate robes and vestments worn by clergy, allusions to the sacrifice of Jesus, set prayers, choreographed moments of standing, sitting, and kneeling, occasional reenactments of Biblical stories, and the most sacred moment- the miracle of transubstantiation where the bread and wine become the literal body and blood of Christ. A Catholic Mass serves to feed the souls through receiving the Eucharist.

Memorial Chapel is built in the Georgian style, which is a simplified version of Gothic architecture. Hence, despite being a non-denominational space, Memorial Chapel maintains a strong architectural connection to Renaissance Catholic worship. This architectural legacy is most prominent in the Main Chapel which contains vaulted ceilings and arched windows. This leads to a beautiful chapel, but a historical legacy that is difficult to overcome when creating a space that serves individuals of all faiths. Most of the Christian chaplaincies prefer to hold services in the Garden Chapel which feels less tainted by a history of Catholicism. However, many couples who book the Chapel for weddings are specifically attracted to the feeling of awe the architecture of the Main Chapel engenders.

Commonly churches are constructed following some variation on the cruciform ground plan which creates the shape of the Latin cross. This longitudinal plan consists of a long nave crossed by a transept. The axis was generally oriented east/west with the external emphasis upon the west front, normally the location of the main entrance, and internal emphasis upon the eastern end, so that the congregation faces the direction of the

coming of Christ. This is also the direction of the rising sun, which served to enhance the interior illumination.¹⁸ Memorial Chapel follows this architectural form.

Besides building large-scale chapels that could hold thousands of students, one of the most effective means of promoting religion on college campuses was to use architecture to appeal to the emotions. Reverend Dr. Hebert Parrish, an Episcopal minister was particularly vocal in his assertion that encouraging the right religious feeling was more important than teaching religious dogma. Parrish, along with a number of university leaders and architects felt “the powerful sensual cues of Gothic architecture held the greatest promise for reigniting religious fervor and competing with secular distractions.”¹⁹ Gothic architecture was the most associated with ritual. It was associated with a devout group, produced “sights, sounds, and odors redolent of holy associations,”²⁰and could not fail to induce an emotional response. Its scale serves to dwarf worshippers, and its verticality directs the gaze heavenwards, making them aware of the grandeur of God.

This propensity to construct campus chapels in a Gothic style was inherently contradictory. Almost all early American colleges were Protestant. The Protestant ethic was explicitly based on a rejection of overtly theatrical Catholic worship. Protestantism favored austere meeting house style churches where parishioners could focus on the spoken word. There is an appeal to the intellect, not to the senses or a feeling of mystery. Gothic style was deeply connected to Catholicism. Many members of the larger Protestant community were appalled by colleges’ decision to construct large gothic

¹⁸ Banister Fletcher, *A History of Architecture on the Comparative Method* (United States: Nabu Press, 2011).

¹⁹ Grubiak, 31.

²⁰ Ibid.

chapels for Protestant services. Yet proponents of incorporating an appeal to the emotions argued that for such an impressionable group as college students, emotionality was the best way to instill in them an appreciation for religion. As religion was becoming less common on campuses in general, this compromise was an attempt to keep religion relevant to students. In contrast, having gothic elements to Memorial Chapel makes the space feel less inclusive to some students. Contemporary chaplaincies seek a space that feels more aligned with Protestant sensibilities.

Chapter 2:

Mapping Memorial Chapel—Past and Present

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Memorial Chapel: Overview of the Space

Memorial Chapel is located on the south side of campus on the corner of Chapel Lane and Regents Drive. Its location at the top of the hill, surrounded by gardens and the sloping Chapel Lawn, makes it visually iconic. This also allows for it to be clearly as you are driving down Baltimore Avenue. It sits behind Marie Mont Hall, and across from the Counseling Center, in close proximity to Mckeldin Mall and the heart of campus. However, it is not considered to be in the center of campus. Additionally, despite being the tallest building it is not the largest or most grandiose.

Traditionally schools prioritized having an architecturally distinct chapel, often positioned in a prominent part of campus. It was conceived to be a showcase of the schools' commitment to religion. However, with the advent of science, chapels soon had to compete with laboratories and libraries. In 1922 at Harvard an elegant solution was devised. The new Harvard Memorial Church was built directly opposite the imposing Widener Library. This arrangement placed the chapel and the library as equal symbols of the two pillars of knowledge. Bainbridge Bunting, an architectural historian, described the church and library when placed in this manner as the “*skene* and *cavea* of a great unroofed theatre.”²¹ This practice of placing the chapel and the library as the

²¹ Bunting, Bainbridge with Margarete Henderson Floyd, ed. *Harvard an Architectural History*. Cambridge, MA: Belknap Press, 1985, quoted in Grubiak 57.

focal point of campus, each with monumental yet complementary architecture, became standard among colleges.

In contrast University of Maryland is designed around a system of three concentric circles. The circles are, in fact, more of a concept than an actuality as none of them are circular in shape. Instead it is an organizing principle of building use and its relation to the campus mission. In the center is McKeldin Mall bordered by the main academic buildings. This is anchored by McKeldin library and the Main Administration building which is flanked by Mitchell and Lee Hall. Surrounding this is a ring of auxiliary buildings and students services. This includes Stamp Student Union, the Health Center, high tech classrooms, sports fields, and of course Memorial Chapel. The outer ring consists of extraneous student services such as residential life, Greek life, the performing arts center, and the recreation center.

Given my research, I believe there are two reasons the chapel is regulated to the secondary ring. The Chapel was conceived first and foremost to be a place of memorialization, not as a haven for religious worship. There was a religious presence on campus since its inception with no outcry to have a dedicated sacred space to conduct such activities. Thus its presence was viewed more of as a student service than as a statement about the university's core values. Promoting religion on campus was a secondary effect of building a war memorial. Second, as the campus has expanded outward, there is less open spaces for new buildings to be constructed. In order to place the chapel opposite McKeldin would have required demolishing the Administration Building and relocating their offices.

The placement of the chapel does allow for it to be surrounded by gardens. This separation from the bustle of main campus creates the sensation that the Chapel is a secluded space. While its proximity to the heart of campus makes it accessible to the student body, its slight spatial separation promotes a more spiritual atmosphere. It provides a location for students to escape from the normally busy atmosphere of campus. Compared to most other campus chapels, Memorial chapel is both smaller and less ornate. As a nondenominational chapel, many architectural elements reminiscent of particular denominations are avoided. Interestingly the landscaping surrounding the Chapel serves to perform the religious identity of the building more so than the architecture.

Memorial Chapel contains the large Main Chapel as well as a smaller chapel that used to be known as West Chapel but now often goes by the name Garden Chapel. Originally the Main Chapel was predominantly used for Christian services, while the West chapel held non-Christian services. Attached to the south side is the small private Blessed Sacrament sanctuary which is reserved for the Catholics and holds about 40 people. Surrounding the Garden Chapel is The Garden of Reflection and Remembrance, which also includes the iconic Labyrinth. It is built in a Georgian style that matches the predominant architectural design of campus buildings. Georgian architecture can vary widely but is characterized by its proportion and balance, as well as Greek and Roman influences. Memorial Chapel is constructed of red brick with white wooden trim. The front entrance boasts six columns and the bell tower and clock. The steeple of the Chapel marks the highest point on campus.

The Main Chapel has an aisle length of 96 feet from the door to the opening of the alter railing. The dramatic entrance this creates, makes it popular with brides. The overall color is off white with rose and maroon accents, with dark wooden pews. It is a two story room and the balcony wraps around three sides. There are six windows on each side on each level. The rear four windows on both sides permit outdoor light. Above the front entrance in the Moller pipe organ. To the right of the organ is an auxiliary room and to the left is the Bride's Room, used for weddings. There are twenty seven central pews on each side of the aisle each able to hold seven to nine people. The four pews by the pillars are a bit shorter. There is a total of thirty seven side pews, each holding four people. The front pews hold seven people. The pew ends are 33'' high 18'' wide and 3 ¼ thick at top. The first pew is 10' wide. The seating capacity is 930 with 422 in the orchestra, 256 on the sides and 252 in the balcony. For larger events the fire marshal code allows for capacity up to 1,080. The alter height is 41'' width 74'' depth 30''. Each railing is 13' 11'' long and 28 ¾'' high. The alter area is 25 feet wide between the pillars and 28 feet deep from the railing to the raised area. Within the alter space is a podium with a reading lamp and an attached microphone. There is also a grand piano. All of the furniture in the Alter area is movable, although the piano may only be moved by professional movers to prevent damage. The space allows flexibility in staging of events, making it more accessible to a variety of campus events and rentals.

On October 16, 2013 the West Chapel was officially re-inaugurated as the Garden Chapel, with a showcasing of the newly installed interfaith Tree of Life. This was a community art project that involved more than 60 staff members, students, and College Park-area volunteers whom took part in stitching this colorful 18-foot by 15-foot work of

art, under the direction of local artist, Catherine Kaplan, and chief needle pointer, Soozie Brendler²². This iconic sculpture draws students and visitors alike to admire this sacred work of art.

The Garden Chapel has been described as a “quaint location with red brick walls and rustic wood trusses. The large arched windows allow views of the beautiful Garden of Reflection and Remembrance that surrounds the Garden Chapel on all sides.”²³ The exposed brick and dark wood is complemented by gold accents. Maximum occupancy is 100, with about 90 guests seated comfortably. It gets its name from its proximity to the Gardens as well as its less traditional atmosphere. While the ceiling lights don’t dim there are two spotlights that face the alter to help create ambiance. In the back there is a Rodgers Electronic Upright Organ, a sound system, a piano and a storage room. There is also a small room for brides to enter from. The right side contains seven pews and the left nine pews each seating 5-6. The pew ends are the same measurements as those found in the Main Chapel. This intimate space means no microphones are needed, although they are available to renters if desired. The aisle length is 31 feet from the entrance to the step at the rail opening.

Adjacent to the Memorial Chapel is the popular Garden of Reflection and Remembrance. The impetus for this place of sanctuary began in 2007, following the September 11th and Virginia Tech tragedies. The school received an initial grant to create a garden for reflection on the south side of the building for the university community. The groundbreaking for the garden took place on May 25, 2010. Among the features of the garden is a labyrinth that serves a walk of remembrance.

²²<https://www.studentaffairs.umd.edu/news/a-tree-grows-in-the-newly-renamed-garden-chapel>

²³ “Memorial Chapel.”

Other spaces at the chapel that are available both to students and to rentals is the lounge and the conference room. The Memorial Chapel website describes the lounge as “A cozy, informal space with chairs and sofas that can seat approximately 25 people, with stacking chairs for a maximum of 30 people. This location is perfect for an informal meeting. Food and beverages are allowed in the Lounge.”²⁴ The conference room provides a formal meeting space which can sit 18 people. It is often used for departmental board or committee meetings and presentations. Typically the Main and Garden (West) Chapels are open Monday-Friday from 8:00-5:00. The Garden of Reflection and Remembrance is also available during daylight hours. Students are welcome to use these spaces for private prayer and reflection or as a quiet place to study and relax. Student groups as well as the general public are encouraged to rent the four interior chapel spaces for their events.

As you enter Memorial Chapel through the northwest entrance you first enter into a small lobby space. Off to the right is the Lounge where students are welcomed to hang out or to study. Straight ahead is a hallway lined with flags. There is also two dressing rooms for the choir and a storage closet for vestments and other religious service paraphernalia. To the left of the lobby is the chapel reservations office. This handles both the general operations and programming of the chapel as well as rentals. Up the stairs are the 10 offices of the various chaplaincies. There is a shortage of office space so only the most active chaplaincies get their own office. Chaplains use their offices for administrative work as well as a place to meet with students.

²⁴ “Memorial Chapel.”

History of the Chapel

The idea for a chapel at University of Maryland was first conceived in 1946 by four students. They delivered a petition with 1,348 signatures to the Board of Regents advocating for the construction of an interdenominational chapel on the College Park campus. Interdenominational is similar to nondenominational and the two words are often used interchangeably. However, there is a subtle difference: whereas nondenominational specifically refers to a lack of affiliation with any governing body of any particular Christian denomination, interdenominational churches celebrate the strength of all denominations. Often this term is employed within a Christian perspective, yet it can also include non-Christian religions.

Members of the Farm Bureau, The Federation of Women's Clubs, and Home Demonstrations Club, added to the student petition calling for a campus chapel. They proposed that the chapel would be financed without state assistance, using only the funds provided by the influx of students returning after the war. The Board unanimously voted to approve the project. They authorized President Harry C. Byrd to hire Henry Powell Hopkins as chief architect. Upon approval from the Board of Regents, outside donations also started coming in. Byrd declared, "I want to be the first to donate towards it. Here is my checkbook. Fill in the amount and I will sign it."²⁵ From the outset, the chapel was a popular addition to the college. An interesting note, Hopkins also designed and made a complete silver communion set to be used in chapel services. Additionally, the class of 1951 donated general equipment. The chapel took on increased significance in 1948

²⁵ Memorial Chapel records, Special Collections, University of Maryland Libraries.
<http://hdl.handle.net/1903.1/9350>

following a decision from the Board to dedicate the chapel to members of the UMD community who lost their lives in WWI and WWII.

There were repeated delays in the completion of the chapel. It was officially dedicated October 12, 1952 in front of a capacity crowd of more than 1,300 before which Governor Theodore McKeldin delivered an address entitled, "The Importance of Religion."²⁶ Judge William P. Cole Jr. Chairman of the Board of Regents gave the dedication Address. Below are excerpts from this speech.

I dedicate this building for the worship of God, to the glory of God, for the spiritual welfare of those who worship here, and to the service, in the name of God, to all mankind.

To the Students: I dedicate this building for their teaching guidance; for their moral and spiritual development that they may thus hope for the noblest attainments in manhood and womanhood.

To the Faculty: ...that they collectively and as individuals, may use it as an example of the high purpose of this University, the ultimate objective for which the building was erected.

To the People of Maryland and the United States: ...”that it shall serve always to keep utmost in the minds the thought that, in the finality, the way of God is the only way, and that service to their fellow-men here or in other parts of the world, is the true spirit of religious effort.²⁷

In the Policy Governing Use of the University of Maryland Memorial Chapel, written to mark the chapel dedication, the chapel’s purpose within the UMD community is further clarified. This document states, “The University of Maryland Memorial chapel was erected in memory of the university students and alumni who have given their lives in the cause of their country that freedom and the kind of life in which we believe might be

²⁶ “Memorial Chapel,” The Stamp Division of Student Affairs, accessed November 4, 2016, http://thestamp.umd.edu/memorial_chapel.

²⁷ Memorial Chapel records.

made lasting. It is to be used for the spiritual development of the students which is necessary to the highest form of citizenship.”²⁸

The policy concludes with the *Charge to the Chaplains*, a succinct declaration of the importance of maintaining a proper religious atmosphere while upholding the religious plurality that was part of the original conception of the chapel. It reads,

In erecting this building, in loving remembrance for those who died in defense of their country, who gave their lives to protect principles of freedom under a just God, and in hope that it would help all of us to attain blessed immortality, it was not the intention of the University to establish the same course of worship for all, but instead to give all churches opportunity to work for the betterment of their own flocks. Therefore, the Board will place authority for the management of this Chapel in the Chaplains and in the Religious Life Committee of the University, subject, of course, to the authority of the Board of Regents, and the Board’s Executive Officer, the President of the University.

...that the Chaplains shall allow no services, no functions of any kind, within the sacred precincts of these walls except services that are basically religious and have as their objectives the extension of the Kingdom of God, and thereby, service to all mankind.”²⁹

This policy is very specific in terms of what constitutes an appropriate use of the chapel. There is a reminder that first and foremost this is a place of memorialization. All events held at the chapel serve to honor the memory of those who made the ultimate sacrifice. This is an attempt to create and maintain a sense of the sacred within the walls of the chapel. The hope is that having a bastion of religious practice will bring forth the Kingdom of God. At the same time there is a defense for it being a nondenominational space.

Bells were originally given to the chapel in 1952 as a gift from members of the State Extension Homemakers Council. In 1954 the Maryland agricultural alumni donated

²⁸ Ibid.

²⁹ Ibid.

the Memorial Gardens that were installed outside of West Chapel. These donations provided the Chapel with iconic sound that can be heard across campus, and its iconic look and feeling that make it welcoming atmosphere for worship and quiet reflection.

Sunday November 19, 1961 to commemorate Veteran's Day, a special memorial service was held at the chapel. This included the presentation of a permanent record of UMD alumni killed in action in the wars. This book was presented to President Wilson H. Elkins at 3:00 pm by Reverend Cecil Loy Probst class of 1927. UMD Chaplains Tepe, Stevans, and Greenberg deliver the Benediction, Invocation, and Sermon respectively. The Chapel Choir performed selections from Brahms's Requiem. Following the service, the record book was placed in a permanent glass case. A photo static copy is retained by the chapel for public record.

In the early 1970's students petitioned the Black Faculty Staff Association to have a worship option that reflected their cultural religious traditions. While the Chapel at this time offered worship services representing Methodist/Baptists theology, they were deemed to not meet the needs of a growing African American student population. This led to the creation of Black Student Ministries. This is the only chaplaincy that was created by a petition to the Faculty Association. The normal procedure is to appeal to the Vice President's Office.

By the mid 70's, the fees raised by the chapel could not support basic operating costs, let alone the planned improvements. As a fundraiser the chapel sold silver commemorative plates. Each sold for \$195, of which the university received \$30. Funds generated by this were shared equally by the chapel and the Office of Student Affairs. The hope was to raise \$10,000-\$20,000. Even if the commemorative plate sale brought in

\$20,000, other fund raising efforts would be necessary to reach the goals set forth in conjunction with the Development Office. Jim Youmans the Executive Assistant to the President, whom was in charge of maintaining the Chapel, established fees for reservations of the chapel for non-religious or non-sacred concerts. Where previously use of the space was free for all concert reservations, it was decided to charge \$150 per rehearsal or performance.

Youmans also implemented a fee hike for wedding reservations. A two hour wedding reservation in the Main Chapel was \$50 or \$25 in West Chapel. Special programs such as meetings, dedications, Greek life ceremonies, speakers, etc. were also booked in two hour blocks for \$50 for Main Chapel and \$25 West Chapel. On the memorandum from Jim Youmans to Dr. Bud Thomas announcing these price changes he notes, based on past experience most programs don't exceed two hours. Reservations can be made for up to four hours at the same rate. In the event a longer reservation is required, the fee can be negotiated. After these changes went into effect a new fee schedule sheet was created.

The 1980's saw a sharp increase in the number of evangelical students on campus. In the Thursday June 11, 1981 edition of The Prince George's Star Tribune, a special to the Washington Star, there was an article by Neil Roman titled "Evangelical Tide is Rising Among UMD Students."³⁰ Roman describes how there were five on campus evangelical organizations, who had recruited roughly 500 students. He also chronicles the visible presence of Christian bumper stickers. In a survey 62% of students felt there was some value in prayer, up from just 21% eight years before. This rising evangelical

³⁰ Ibid.

presence was also a national trend. According to the May 1983 Newsweek-On Campus 50% of respondents ranked religious belief as very important compared with 39% in a similar poll conducted in 1979. While many religious organizations across denominations saw a resurgence of participants, the primary beneficiary of the religious uptick sweeping the nation was evangelical groups.

In the May 1983 edition of *Newsweek*, there was a story about religion on college campuses titled “A Return to Religion.” This article explores the aspirations parents sending their children off to college, as well as Student Affairs personnel, have that campus religious groups will help fill the gaps in college life. The most common cited benefits to such groups were: combatting loneliness, promoting nostalgia, providing answers to problems of personal conduct such as sex, drug and alcohol use, and recreational activities. Authorities also cite nuclear arms and economic uncertainty as reasons for increased religious activity among students.

Guidelines had been developed by the University Board of Regents in the 1970’s laying out the process to become a campus chaplaincy. These prohibited the practice of door-to door proselytizing, which was a common tactic for recruitment among evangelicals. This meant that while they were allowed to register as a student club, they almost always failed to achieve the status of chaplaincy. Furthermore, the practice of proselytizing did not endure the Evangelicals to the larger campus community.

This tension between outspoken Evangelicals and non-Christians, resulted in a number of op ed pieces in the Diamondback with students advocating for both sides. October 29, 1980 there was an article in the Diamondback titled *Live and Let Live* which reported how Tom Short “resident fire breathing evangelist, got a pie in the face, last

week during his customary spiel on the Hornbake Library mall. It is only natural to respond to this merengue filled massacre with a laugh – so the preacher finally got back a little of the abuse that he has heaped on others for so long.”³¹ After months of Tom Short’s daily preaching outside of Hornbake a student pied him in the face. The author of the editorial goes on to state, “but what is a pie in the face if not a form of religious repression and a nasty one at that? Instead of jeering we should be exalted by the fact that the University’s well-meaning soul savers are allowed the freedom to express their “eccentric” viewpoints without fear of official sanctions.”³²

In response to this the University passed an ordinance that banned proselytizing on campus. While university officials admitted it was difficult to define what constituted proselytizing, the general feeling was, you know it when you see it. Jim Yeoman clarified that anyone who wished to spread a message that was potentially distressing, offensive, or harmful towards members of the campus community could not directly engage students to deliver their message.³³ Only if a passing student initiated conversation could those interested in spreading religious messages share their beliefs. They were allowed to pass out flyers or to invite students to meetings where they could then preach their beliefs. This distinction came down to students being able to choose for themselves if they wished to hear and engage with a particular brand of religious beliefs.

³¹ “Live and Let Live,” Diamondback Independent Student Newspaper, October 29, 1980. In University Chapel records.

³² Ibid.

³³ Memorial Chapel records.

Chapel Bells

By 1992 the chapel bells had been silent for two years. The system had not been updated since 1983 and repairs were a costly undertaking. Consideration of options regarding repairs had begun in 1991 but no funds were available to allocate to the project. When the senior class of 1992 was looking for gift ideas, Patrick Perfetto, Guest Services Director and Facilities Manager, filed a request. This proposal along with fifteen others were submitted to Susan Riser the senior gift committee chairwoman. Of the 700 responses from the senior class 75% voted for the restoration of the bells.

In an article in the Diamond back, the school newspaper, Perfetto articulated the significance of the bells to the larger campus community. He wrote, “No matter if you realize it or not, the chapel is endeared to this campus. People identify the university with the chapel...The senior class wanted to give something that would last a long time, and contribute to the spirit of the campus. The bells make people feel good.”³⁴ His argument suggests that even students who don’t use the chapel for religious purposes, associate it with being an integral element of campus. He viewed the chapel itself as a symbol for campus pride and the ringing of the bells a tangible iteration of this collegial spirit. His assertions are supported by the large percentage of students from the senior class that wanted their legacy to be restoring the iconic chapel bells.

However, shortly after their installation numerous students began to question the value of the bells. The bells chimed the Maryland state song “Maryland, My Maryland” which has the same tune as O Tannenbaum (a Christmas song) every hour beginning at 7:00 AM and continuing until 4:00 PM every day. In a poll conducted by the

³⁴Ibid.

Diamondback, 20 South Hill residents (those living closest to the Chapel) were questioned about their feelings on the new bells. Of the 20, 15 resented being woken up so early, and 14 questioned the song choice. There was also an Op-Ed printed in the Diamondback titled "Students Question for Whom the Bell Tolls" which offered a scathing condemnation of the frequent chiming from the bells. In response to these complaints the school reprogramed the bells to not start until noon on Saturday and Sunday and 8:00 on weekdays.

The bells themselves consist of two sets. There is the English set which has two octaves and the Flemish ones with three octaves. These sets differ in tone. There are four ways to play the bells setting the clock, using paper scrolls (similar to a player piano), played manually with the keyboard in Main Chapel balcony or played through the pipe organ. The paper scrolls have never been used because all of the music selections on them are religious and the school did not want to broadcast specifically religious music across campus. Most of the time the bells rely on the electronic tape activated by the chapel clock. The small bells are amplified through the public address speakers in the chapel tower. The most frequent complaint is that when played this way the bells take on a tinny tone quality.

On April 21, 1999, the song played by the carrillion was changed to the University of Maryland alma mater "Hail! Alma Mater." The carillon has continued to chime out this melody daily at noon since. In 2014, with the inception of the University of Maryland into the Big Ten Conference, the Memorial Chapel started a new tradition. For every home and away football, men's basketball, and women's basketball game day, the carillon chimes the "Maryland Fight Song".

The Chapel and Chaplaincies

There has been Chaplains on campus at Maryland almost since its inception. One of the earliest groups the Episcopal/Anglican dates back to 1890 when the diocese of Washington DC felt they needed a presence on campus. As the university grew in both size and diversity, more chaplains were added to meet the needs of the student body. To establish a chaplaincy students need to demonstrate to the Vice President of Student Affairs there is an active constituency on campus. Ministers are then appointed by their respective faiths. They serve as spiritual advisors and program coordinators. While they do receive logistical support from the university, no financial support is given. Chaplains' salaries are covered by their religious organization. In accordance with their own religious precepts the chaplains for the Mormon and Eastern Orthodox are filled not with an ordained clergy but rather selected lay followers.

The mission statement for Memorial Chapel at UMD outlines both its history and its relation to campus: "The Memorial Chapel is a multi-faceted campus facility serving numerous on-and off- campus populations and is home to a diverse range of events and personnel. Dedicated in 1952 as a living memorial to members of the University community that gave their lives in times of war, the Memorial Chapel is the center of religious life on campus."³⁵ As the center of religious life on campus, the chapel is home to fourteen chaplaincies each that host their own range of programs. Additionally, the chapel hosts weddings, concerts, lectures, convocations, commencements and other special events. The Memorial Chapel attracts over 80,000 visitors each year, and hosts

³⁵"Memorial Chapel."

upwards of 1,200 events annually. The chapel serves as a central hub of activities for many students, and local residents regardless of their religious affiliation.

Throughout its tenure on campus, the Chapel has been managed by a variety of people and departments. It was first managed under the Office of the President with the executive secretary for many years being Jim Youmans. It then transferred to the Conference and Visitor Services under Student Affairs with Nick Kovalakides being the Campus Visitor Advocate. It is now managed by the Campus Programs unit of the Stamp Student Union in the Division of Student Affairs, with Megan Dillard being the Chapel Coordinator.

There has been some fluctuations over time in which chaplaincies are recognized by the university. Below is an overview of each of the current chaplaincies. The on campus vs. off campus designation refers to where their offices are located, not to the location of worship services.

On Campus

- Baptist: Chaplain Mrs. Jessica Senasack. Baptist Connection Services are held Thursdays 7:00-8:30 in the Garden Chapel
- Black Ministries: Rev. Dr. Ruby Reese Moone. This chaplaincy can be filled by either a Methodist or Baptist pastor. Meets Sundays 11:00-1:00 in the Garden Chapel
- Christian Science: Chaplain Mr. Bob Snyder. Not offering worship services on campus this year. Still maintains an office and is available for consultation.
- Episcopal: Rev. Kristen Pitts. Holds Evening Prayer Wednesdays 6:30-7:30 in the Garden Chapel
- Hindu: Rev. Kiran Sankhla. Holds services a few times a year, usually during important holidays.
- Muslim: Jummah Fridays, 12pm and 1pm at the Nyumburu Cultural Center. Br. Tarif's Halaqa Thursdays, 6:00-8:00pm at the Musallah, 0204 Cole Fieldhouse

- Lutheran: Pastor Ray Ranker. Humble Walk service meets at Hope Church and Lutheran Student Center Sundays with dinner 5:00-6:00 and worship 6:00-7:00
- United Campus Ministry: Rev. Holly Ulmer. Represents Presbyterian Church, Disciples of Christ, and United Church of Christ. One of the most active groups with multiple gatherings throughout the week. Tuesdays, Hot Topics, 5:30-6:30 at the Chapel Lounge. Wednesdays, L3: The Power of Purpose, 12:00-1:00, Stamp Student Union. Thursdays, Study Zone, 5:30-7:00, Conference Room. Sundays, Weekly Worship & Discussion, 6:00-7:30, Garden Chapel & Lounge
- United Methodist: Rev. Brett Pinder. Holds Worship and Bible Study, Wednesdays 7:00 - 8:30pm in Main Chapel. Meal and Game Night is hosted Thursdays at 6:30.

Off Campus

- Catholic Student Center: Since 1938 there has been a sizable Catholic presence on campus. An estimated 750 students and community members attend Mass on Sunday evenings. Weekday Mass is held 12:00-12:30 Monday-Friday at the Main Chapel as well as Sunday nights from 8:00-9:00.
- Chabad Jewish Center: Rabbi Eli Backman presides out of Chabad Jewish Student Center at 7403 Hopkins Ave. College Park. This Orthodox Jewish group often attends events at the Hillel Center but also have their own worship space and rabbi. Hosts homemade Shabbat dinner every Friday night at 8:00 followed by 'Farbrengen' singing and discussion.
- Church of Jesus Christ of Latter Day Saints (Mormon): Mr. Richard Bracey. Office is located 7601 Mowatt Lane, College Park at the College Park Latter Day Saints church. This chaplaincy is small comparatively. They also teach young adults in the surrounding area through Institutes of Religious Programs.
- Eastern Orthodoxy: Rev. Kosmas Karavellas. This group includes Russian, Greek, Ethiopian, and other Orthodox Christian communities. Worshipers meet weekly on campus, but there is no campus office. The chaplain is on-call and can be reached by phone or email to provide for the spiritual and emotional needs of students. Meets Tuesdays 5:30-7:00 in the Garden Chapel.
- Hillel Jewish Center: One of the largest religious groups at UMD. Overseen by the Executive Director of the Foundation for Jewish Campus Life at Maryland. This position is filled by a non-rabbi. There are two part time rabbis who conducts worship services, Rabbi Ari Israel and Rabbi Aderet Drucker. Services are held at Rosenbloom Hillel Jewish Center 7612 Mowatt Lane, College Park. Offers kosher dining meal plan. Maryland Hillel is an affiliate of Hillel International and a

beneficiary of The Associated: Jewish Community Federation of Baltimore and The Federation of Greater Washington

In addition to the chaplaincies and their programs, there are a number of student led religious clubs that operate on campus. There are 57 registered religious clubs on campus. This includes cultural, social, and performance groups who all identify as having a religious dimension to their activities. Most of these groups meet at the Stamp in the Student Involvement Suite or at Nyumburu Cultural Center. Weekly "There is a Solution" meetings, a religious dialog series are held in the chapel's conference room from 7:30-8:00 pm on Thursdays.

Dotting the southern edge of campus there are a variety of churches. From west to east religious options include: University Baptist Church, University United Methodist Church, the Rosenbloom Hillel Jewish Center, College Park Latter Day Saints, Catholic Student Center, Hope Lutheran Church, Episcopal Student, Center, and the Chabad Jewish Student Center. Each of these are just off campus and thus highly accessible to students. Furthermore, for those students interested in venturing slightly further afield, the amount of local houses of worship is staggering.

Current Uses of the Chapel

Bodies in Space

Currently the Catholic chaplaincy is the only group to use the Main Chapel on a regular basis. All of the Christian groups hold services in the Garden Chapel. This space is more intimate as well as less denominational feeling. This division of space is a reversal of the original intention that all Christian groups would use Main Chapel and non-Christian groups would hold services in the West Chapel. Even though the entire

Chapel is a non-denominational space, the architecture and the religious associations of Main Chapel make it less conducive to non-Catholic worship.

The Muslim chaplaincy does not hold worship at Memorial Chapel at all, preferring the atmosphere of the Nyumburu Cultural Center. The Jewish chaplaincies have moved completely off-campus and operate entirely out of the Hillel House and Chabad Center. These non-chapel spaces present opportunities for customization that better suits the needs of their religious practice. Main Chapel is used primarily for weddings, special events, and campus gatherings. It is a very popular location for Greek initiation ceremonies, music concerts, and graduations. Every year the Veteran's day memorial service is held in Main Chapel. Important world leaders and speakers have also presented talks at Memorial Chapel.

The Garden of Remembrance is a place students can gather for prayer, meditation, or just to have a nice place to relax on campus. The Chapel website describes how to best take advantage of the Labyrinth. This popular feature of the gardens provides a centuries-old form of meditative walking familiar to many traditions. It features,

a single path that you take into the center and then out again. Enter the labyrinth with a question, topic, or individual that you wish to reflect upon. If you wish, take a river stone from the labyrinth bowl in order to help you concentrate your thoughts. Walk slowly at a steady pace. Remain at the center of the labyrinth for as long as you wish. As you make your way out of the labyrinth, step by step, reacquaint yourself with the world outside of yourself.³⁶

Reservations

All Chapel spaces are open to both the campus and larger community to rent.

However certain on-campus events such as religious services, convocations, graduations,

³⁶“Memorial Chapel.”

and some traditional concerts take priority over off-campus requests. Of the on-campus activities, worship services take precedent. Reservations can be made up to one year in advance. All events held at the Chapel need the approval of the Vice President of Student Affairs. Events do not need to be religious in nature, but must respect the integrity of a space of worship. All events held at the Chapel need to be open to the public. Below is a breakdown of current rental fees.

Space	Student Groups	Campus Departments	General Public	Capacity
Main Chapel	\$55/hour	\$100/hour	\$200/hour	1,000
Garden Chapel	\$45/hour	\$50/hour	\$85/hour	100
Lounge	\$20/hour	\$25/hour	\$30/hour	25
Conference Room	\$20/hour	\$25/hour	\$30/hour	18

- The Student Group rate applies to student organizations that are sponsored, approved and registered with Campus Programs
- The Department rate applies to valid campus departments with a KFS account
- The General Public rate applies to all others³⁷

Weddings and Memorials

In the wedding registers, the first wedding to be listed was for Albert E. Statt and Helen Ann Bump on November 27, 1952. According to the chapel website, 84% of all the weddings that have taken place there have had at least one connection to the university. The first funeral recorded was for UMCP Registrar Alma Prienkert, whose unsolved murder in 1954 was a shock to the community. The Chapel only hosts a handful of funerals a year. According to chapel records no more than 10-15 funerals are held each year. The university does not charge any fees for memorial services. However, families

³⁷“Memorial Chapel.”

may be responsible for police escort fees organists, flowers, and program printing. It is much more viewed as a place for alumni to hold celebrations.

A Case for Embodiment

The Chapel archive contains a plethora of documents, articles, reports, and photographs, detailing 65 years of history. This chronicles the physical building and upkeep of the Chapel as well as the variety of activities that occur within its walls. While the information present in the archive provides details about the use of space, what is missing is a way to document the embodied experience of bodies moving through the space. Programs from events and worship services fail to illustrate the lived experience of participants. Documents alone do not allow for a full comprehension of how the campus community engages with Memorial Chapel. Furthermore, the archive only contains materials dating up to 2003. I was interested in contemporary Chapel usage. Hence I conducted ethnographic research with members of Lutheran Campus Ministry to gather a more comprehensive understanding. Part 2 details this aspect of my research.

Chapter 3:

Belief, Behavior, and Belonging—A Case Study of Lutheran Campus Ministry

Ethnographic Investigations

In an effort to fully understand the performance of religious groups on campus I chose to use the Lutheran Campus Ministry as my primary case study. From a practical standpoint, this decision was based on the fact they were the most receptive to my request to conduct ethnographic research. However, what makes this group unique is that they have their main office and hold some activities at the chapel, but use an off campus, and highly non-traditional space, as the location for worship. Additionally, the history of Lutheranism as the first Protestant religion to come out of the Reformation is fascinating. Their religious rituals demonstrate both their ties to Catholicism and their attempt to simplify and democratize Christian religious practice and belief.

Lutheran Campus Ministry is very active on campus and participate in a range of activities in addition to regular worship. Worship is specifically designed to appeal to college students and they are known for being welcoming and open to members of all backgrounds. I have studied Christianity and am familiar with the major tenants and rituals, but I am not Christian. Pastor Ray was immediately intrigued by my research and encouraged me to come to services. Not only did he see the academic merit of my study, he felt having an outsider to observe worship services would provide an excellent marker of how well they were meeting their goal of inclusivity.

One of the ideas that came up in my interview with Pastor Ray was the notion of belief, behavior, and belonging. These represent three priorities the Church has for building its membership. While it is generally agreed all three are important, there is debate about how they should be achieved. Belief represents the teaching of scripture and theological doctrine. Behavior is acting in a way that reflects Christian values. This includes acts of service and charity as well as discipleship. Belonging refers to building a welcoming atmosphere where individuals find a sense of community through Christ.

Theoretical Methodology

In *Yoruba Ritual: Performers, Play, Agency* Margaret Thompson Drewal is basing her theories on her fieldwork with the Yoruba of Nigeria. While her case study is quite different from mine, her theories map nicely onto my own ethnographic research. Drewal also suggests that her observations apply cross culturally. She writes that all human rituals are “acts of re-presentation, or repetition with critical difference. Thus, ritual performance necessarily involves relations between the past and individual agent’s interpretations, inscriptions, and revisions of that past in present theory and practice.”³⁸ Both religion and culture are inextricably linked to performances of ritual. We are constantly performing- a role, a status, an image we have of ourselves, or an image we want to project to others. While this phenomenon can be deliberate, it often occurs subconsciously.

Drewal builds on Victor Turner’s view of structuralism,³⁹ but she goes further in presenting ritual as a form of play. She argues that ritual is not static and rigid

³⁸Margaret Thompson Drewal, *Yoruba Ritual: Performers, Play, Agency* (Indiana University Press, 1992). xiii

³⁹ See Victor Turner, *The Anthropology of Performance*. New York: PAJ Publications, 1987, and *From Ritual to Theatre: The Human Seriousness of Play*. New York: PAJ Publications, 1982.

conforming to a predetermined script. She describes how ritual is transformative as well as improvisational. Ritual is generative and actually creates culture, it does not just reaffirm the existing structures. No two rituals are ever presented in exactly the same way. There is an appreciation of tradition but if something about a ritual is not working or no longer feels pertinent it is changeable. Ritual, like culture, is always in a state of flux. This gives a very context specific approach to ritual. While this variation could make it more challenging to illustrate exactly how any particular ritual is conducted, it makes each ritual all the more meaningful and personal to the participants. This gives a very context specific approach to ritual. Due to the heavy turnover of members, there is much less emphasis on doing things in a particular way because it has become tradition. Pastor Ray is constantly evaluating and adapting services to meet the needs of current members.

LCM @ UMD

Lutheran Campus Ministry at University of Maryland holds worship services at Hope Lutheran Church and Student Center. It is located just off campus at the intersection of Knox Road and Guilford Drive, next to the Catholic Student Center. Its proximity to campus, coupled with carpooling services from north campus, make it fully accessible to the student body. Services use to be held at the chapel, but three years ago the group outgrew the space. While the chapel sanctuary is quite large, the side anteroom that is used for meal gatherings is small. The combination of a shared meal with worship was an important trait for LCM, therefore they decided to make the transition to Hope Church.

Lutheran Campus Ministry is the official name of the group that is registered as an official chaplaincy through Memorial Chapel. It is also the organization that covers the

salaries of Pastor Ray and Kelsey. This is a national organization that supports Lutheran groups on 240 college campuses across the US.

Lutheran Campus Ministry or LCM @ UMD is how the chaplaincy most often refers to itself and is the name of the 501-c-3 distinction for tax purposes. The Humble Walk is the name the group started using about five years ago in reference to Sunday night worship, as well as other social activities. In our interview Kelsey explained how this name and worship format is unique to UMD. Other universities have their own name and particular set up for their Lutheran worship service. Pastor Ray told me he doesn't really distinguish between something that is LCM vs. Humble Walk. However, their corresponding student organization is still registered under the name Lutheran Student Association, which is how it appears on Orgsync, the portal of student clubs and organizations. The Student Government Association provides funding to LSA for the tutoring and mentoring programs they participate in.

Interview: Pastor Ray

On Friday October 23rd I interviewed Pastor Ray Ranker, the Lutheran Chaplain and head of Lutheran Campus Ministry, about his feelings on ritual, religion, and the role of space in creating both setting the mood of services and creating meaning. We met in his office at the chapel, but due to noise considerations held the interview in the bridal suite room. Multiple times during the interview he remarked how great it was to just sit and consider these issues that are important to the running of LCM yet were not something he was often conscious of.

Pastor Ray's definition of religion was a defined set of beliefs that may or may not center on a supreme being. Hence money worship can be a religion. Body worship.

He described how, “Within set beliefs, there is opportunity for change and growth. I would like to think belief and behavior are part of it.”⁴⁰ He went on to give the example that people should love their neighbors, but not give them candy every day. Religious behavior needs to be based on context and practiced as appropriate. His definition of ritual is “Those things that help us bring meaning, celebrate, remember, think about things in a different way. Help in times of crisis, comfort.”⁴¹ He also mentioned rituals can also just be things that are repeated. Rituals exist everywhere. Frats have rituals, holiday celebrations involve rituals.

We also discussed what drew him to working as a campus chaplain. It is very uncommon for a pastor to be posted to a campus position before serving as a pastor at a more traditional church. However, Pastor Ray was recruited for this position right out of seminary. He explained what he found the most rewarding was getting to work with students. A campus ministry is “more flexible, has less tradition, and offers opportunity to change the church culture.”⁴² This year is the third year since the switch to holding worship at Hope. There are only two current students who were members before the switch. Next year there will be no one who has ever experienced Humble Walk worship not at Hope. You don’t get the sense of it’s always been done that way so we should follow tradition. This leaves flexibility for experimentation and personalizing worship to really reflect the needs and desires of the current members. Pastor Ray mentioned this was one of the advantages of working in a non-traditional church setting, the freedom to construct and change services.

⁴⁰Pastor Ray Ranker, Humble Walk Practices and Ritual Performances, October 2016.

⁴¹ Ibid.

⁴² Ibid.

His goal for Humble Walk is for it to be true to Christian worship, while being as welcoming as possible. He wants to create a space where people coming first time, are able to follow and learn. The challenge is to make services accessible, yet find time to go deeper than just a surface level engagement with the theology. This is accomplished through being intentional, invitational, and being conscious about explaining terms and ideas.

Lastly we discussed issues of space and how the physical layout effected the overall feeling of worship. While a campus chaplaincy provides a culture that encourages ritual improvisation, hosting services in a Chapel that promotes an atmosphere of traditional Catholic worship, does not allow for total freedom to personalize worship. Therefore, the move to Hope Church was a way to take more control over how much experimentation was possible. Multiple interviews with students that are part of the archive state that for college students interested in religious life, the most important factor was finding a place where they felt comfortable. Hope Church provides a setting that can be fully customized to meet student needs.

Pastor Ray admitted that having members sitting in couches and plush chairs makes him need to be more engaging, which is a good challenge. The nontraditional seating serves as a constant reminder this is not your typical church. He stressed the need to balance having a place where those who are more traditional in their beliefs feel welcome as well as newcomers to the faith or those questioning their beliefs. There is an intentional avoidance of going too deep into scripture, or performing rituals without explanation and assuming everyone has the same contextual understanding. Pastor Ray tries very hard to take everyone's needs into account.

Throughout the whole interview Pastor He used the metaphor of wanting to create a family feeling. This is usually considered a good thing, there is a level of trust and respect. However, families can also be dysfunctional or operate as a unit only by excluding others. Even though most members are regulars, it is common to have students who are visiting or come only occasionally. Accessibility is the key. It is designed to feel like family, a gathering of people whom like each other. He clarified by stating we view family in a positive sense. There is a recognition that families can feel hard to break into, and there are individual cliques within the larger group that can be insular. Also families can be dysfunctional. The aim is to avoid that feeling. Instead there is a focus on a sense of familiarity. I know I as an outsider have felt very welcomed and easily integrated into this community.

The move to Hope emphasized creating a space that is religious but simultaneously relaxed, and designed around college students. Making students feel comfortable with the space and the style of worship, builds an atmosphere conducive to getting into deep conversation and thought. For Pastor Ray this is the ultimate goal; to encourage students to become personally invested in their own religious development. Pastor Ray noted that “Pews are hard, ridged, and uncomfortable- not metaphors that reflect what we want students to see of the church.”⁴³ Couches add warmth and a sense of fun. Ideally the worship area should feel like a space set apart from reality. By conducting services at Hope, Pastor Ray is able to engage students in worship in a way that feels reminiscent of their

⁴³ Ibid.

Setting the Stage

The Humble Walk, as a worship service, specifically focuses on being inclusive. Students of all religious backgrounds are welcome. Many of the students do not identify specifically as Lutheran and others were raised in a different denomination but have come to view Humble Walk as their home congregation. The emphasis is on education and exploration of faith. Most weeks approximately 25-30 students gather for a meal and services. The website for The Humble Walk describes how,

Our worship style is casual and contemporary; in a typical service, we sing, read Scripture, hear a reflection on the Scripture passage, pray, and partake in Holy Communion together. We welcome all, from those who grew up in the church, to those who have never been inside a church, to those who aren't so sure about God anymore, to join us in worship!⁴⁴

At Maryland the motto of the group is "Do Justice, Love Mercy, Walk Humbly" which comes from the bible verse Micah 6:8. It is in reference to their goals of social justice, charity, and living a simple life knowing that God is always with you.

Sunday night, the first floor, which normally serves as an auxiliary space, is transformed into a makeshift worship and eating area. Couches and cushioned chairs are used for seating. Up front is a small basic altar with a plain wood cross and a altar cloth that was hand painted by the group and bears their motto. To the right is a piano and space for the band to set up. To the left is a large standing screen and the projector. There is no dress code and most students arrive in jeans and tee shirts and other comfortable clothing. Pastor Ray dons his white collar and a button up, but no other religious garb. This laid back setting is reflected in the more relaxed structure of the service. The

⁴⁴ "The Humble Walk, The Humble Walk College Park, MD Worship,"

Humble Walk is intended for students and is helped run by student volunteers, and led by members of the student leadership board.

For historical/archival research I had Kelsey send me the PowerPoint presentation of each of the worship services from this semester. Each week services are supported by slides, made by Kelsey that narrate what section of the service is happening. Lyrics to all of the songs are posted so that members can sing along. This provides a record of the songs sung, reading presented and discussed, and general announcements. They also illustrate the flow of a worship service marking the order of each ritual. What the slides don't cover is the actual reflection on the Word that Pastor Ray, or a visiting guest gives. These are often done extemporaneously or based on a rough outline.

A Typical Humble Walk Service

Around 4:00 Pastor Ray and Kelsey arrive to begin set up. They are joined by rotating members of the Leadership Board. Five couches and three comfy chairs are moved from the back ante room into the main space. Three long tables are set up to hold the meal. Seven card tables are set with table cloths and surrounded by folding chairs for eating at. At the beginning of the semester these tables were placed in the front entrance area, behind the couches that delineated the worship space. The space is small and intimate, which helped to foster cross table discussion. It also provided easy access to the food so people could easily help themselves to more food.

In November, it was decided to move the eating tables into the back room. This provided more space, but was further away from the food. The primary reason for this switch was to separate the worship area from the eating space so each felt like a separate location that served a separate purpose. While the style of worship was still relaxed, a

more concrete physical separation of spaces gave more of a sense of formality and sacredness to worship. Sacred space is created by setting something apart from everyday reality. This also necessitated a more conscious decision to move from gathering for dinner and entering into the worship space. Knowing that I was interested in the use of space, Pastor Ray actually sought my advice on this, and I agreed that the move was a more effective set up in terms of achieving a feeling of sacredness surrounding worship.

At 5:00 students begin to gather. Students congregate in small groups catching up and making small talk while the meal is finishing being prepped. Each week either Kelsey organizes food to be catered in, a local Lutheran Church donates food or comes to Hope to cook something, and occasionally Kelsey and other student volunteers will make the meal. The food budget for the week is usually \$75. During an interview Pastor Ray told me how they “try not to be the ones making the meal- less so because of cost, more so because of time and the fact that it is a good way to get other churches involved and invested in the ministry.”⁴⁵ There are always a choice of main dishes, including a vegetarian option and multiple side dishes. Soda, ice tea, and a juice option are always available. The meal begins with everyone gathering in a circle and a student being asked to say grace. There is always at least one dessert and frequently quite the selection.

Food is served buffet style and there is always plenty for seconds and even thirds. The circle melds into a line and students proceed to help themselves. After filling their plate, students proceed to the eating space and pick a table. Most tables hold 4-6 people. During the meal conversation is encouraged. A popular topic is how people’s fantasy football team is doing. Alex is in charge of the Humble Walk fantasy league. He is also in

⁴⁵Interview with Pastor Ray Ranker, “Humble Walk Practices and Ritual Performances”, October 2016.

charge of the Humble Walk intermural sports teams. Sports in general is a popular topic. There are some hardcore Raven's fans. Nobody actually plays on a college team, although a few members play in the marching band that performs at sporting events, and two people work the concession stand. People are free to help themselves to more food.

When it is time for dessert, Pastor Ray makes an announcement. He always encourages people to take their plates up to be reused for dessert or to bring them to the kitchen to be washed and a fresh one taken. People are encouraged to switch seats and talk with a new group of people. There is a consistent group of individuals who attend every week, some who come frequently but not always, and occasionally new people. The frequent seat switching allows students to get to know all the members and helps prevent cliques. After only a few weeks I felt like I had personally gotten to speak with and get to know most of participants. This sense of familiarity makes the conversation flow easily and naturally. Even with new people, there is a strong sense that everyone is friendly and welcoming. After dessert a few minutes are spent with everyone taking their dishes to the kitchen. Everyone is happy to help with cleanup.

At the conclusion of the meal there is a few minutes of transition time as students finish cleaning up and settle into seats. People move in an unhurried manner, talking and laughing. There is no pressure to start at any particular time. Thus it is more about giving people the time for them to make the transition to being ready for worship on their own time. This is also the time Pastor Ray encourages students to write up prayer requests on the chalkboard. This is rolled to the front center of the alter area. There are three categories: things people are grateful for, people in need of comfort or blessings, and other things people want to pray for. This list will be read later as part of worship. Every

week or so the board is erased so even if people want to pray for the same thing every week, they have to be intentional about writing it down.

Slowly everyone finishes up and finds a seat. As expected the most plush couch is the most coveted. Some of the chairs are sloped back at such an angle that they are comfortable to sit back and relax in, but it is more difficult to stand back up. There are some wooden pews that line the sides and back edge, but these are covered with throw pillows so they are more cozy. Some students actually prefer these seats because of the back support they provide. The space feels simultaneously large enough to spread out and be comfortable and small enough to feel intimate. No sound amplification is needed (except for the band), and all seats provide a clear view of the altar as well as the projection screen. Kelsey sits at a small table with the projector and her laptop controlling the slides. The projector is placed on a stack of books in order to prop it up to the right height. It looks a bit makeshift (which it is) but it is also effective in allowing the projector to fill the screen.

Worship begins with an invitation to stand physically or in spirit to join in song. One of the members of Joyful Noise sings the first line to establish the tempo and rhythm and then everyone joins in. Everyone sings out loud and seem comfortable, even if they are not familiar with the song. By projecting the lyrics, nice and big it is easy to follow along. Some songs even involve movement. As the cannon of worship songs is only so big, there are some songs that we sang multiple times over the course of the semester. While they don't follow the lexicon of prescribed hymns that is used in the Sunday morning service, sometimes certain songs would be selected for that week because they related to a theme that would be discussed as part of the sermon. During Lent, Lutheran

tradition states no songs should be sung that use the word halleluiah as it is considered to be too celebratory for a season focused on repentance.

After the opening songs everyone sits and Pastor Ray comes forward to deliver the centering prayer. This is both a welcome and an invocation. He often tries to incorporate some of the language used in one of the opening songs in his prayer. Then there is a reading of a bible passage. This usually consists of three or four verses. A student volunteer is asked to read it aloud. This is followed by students giving their interpretations of what the passage means and how it is relevant to their own lives. Pastor Ray uses this discussion to launch into his own take on the reading. Sometimes he just uses the selected reading for inspiration to talk more about his personal experiences, and sometimes he does a deep analysis of the text. This however is not like a typical sermon; firstly it is brief, and it is always interactive and humorous. Sometimes he incorporates video clips or images. He often brings in history to help give context for why such passages were written. The emphasis is on taking inspiration from the bible to live a good life. At the conclusion of this everyone stands for another song.

The next portion of worship is confession. At Humble Walk confession begins with the same statement from Pastor Ray: *And so people of God, let us collectively be honest with God and with ourselves.* To which the members reply,

God, we aren't perfect. We are human, we mess up. We put ourselves first and others last. What we think will make us happy, leaves us longing for more. Even sometimes when we want to do what is good, we find ourselves doing the opposite. Help us. Forgive us. Rescue us from power of sin, of worry, of fear. Amen.

This ritual concludes with Pastor Ray assuring members that they have been forgiven and their soul is clean. This ritual serves to reminder members that nobody is perfect and we

are all sinners. What is important is to do your best, but know both that you will fail to live up to the ideal of Jesus, but that you are forgiven and loved regardless.

Next is the offering. This is another mini-ritual I did not know what to expect. However, like every other part of the ritual it has been designed to be non-invasive. Each week there is a brief description given of the charity or organization that the funds being raised are going towards. We have collected money for such things as hurricane relief in Haiti, building wells in Rwanda, Langly Park Children's Center, and SAFE- a new organization offering help for victims of human trafficking. However as it is mostly college students there is no expectation to make a financial contribution. Instead, small slips of paper where students can write what gifts of their time or their talent they want to dedicate to God that week. It is more a time to just be mindful and to think about how we can help others.

Pastor Ray always explains that when you are finished you can place your pens, papers, and any treasures into the collection bucket. This takes the pressure off it being a financial gift and encourages everyone to participate. The offering bucket is a plush turtle on wheels that has a leash so you can pull it around. Lucianna, Pastor Ray's 2 year old daughter, is responsible for doing the collecting (with help from some of the members if she gets distracted). Pastor Ray also passes around a small plastic bucket, painted as a turtle shell. I asked if this turtle motif was a reference to our mascot the Terrapins, but he said no, Lucianna just likes turtles and this is what they had. This portion concludes with a student coming forward to give the Prayer of the People, which is an improvised prayer that includes personal sentiments as well as the reading of the things written on the

chalkboard. It is a time to be intentional about the blessing members have in their own lives and an awareness of those in need.

Next up is communion. Students are invited to stand. This section always opens with the following exchange.

Leader: The Lord be with you

All: And also with you

Leader: Lift up your hearts

All: We lift them to the Lord

Leader: Let us give thanks to the Lord our God

All: It is right to give our thanks and praise

There is a noticeable tone shift during this exchange from the previous atmosphere. As Pastor Ray delivers his lines he gestures upwards and stands on his toes. He also pitches his voice to a higher register. There is a sense of excitement but also formality. Many students both physically and vocally match this sense of lightness and a lifting of the spirit.

As a precursor to the ritual act of communion a student volunteer comes forward to give their own personal thanks to God and for the blessings in their life. During this students are welcomed to sit. Sometimes this thanks takes the form of a testimony, which in the biblical sense, is to give witness to personal observations and faith about how God is working in your life. This is called a Grace Moment. Usually this moment lasts 3-5 minutes and can vary widely in terms of tone and content. Usually Kelsey is responsible for asking students to fill this role (as well as other points throughout the service). An attempt is made to give people a weeks' notice so they can prepare, but sometimes a student is asked day of (usually during dinner). It is a chance to allow multiple students to be able to participate in worship.

Following this, everyone is asked to stand while the Lord's Prayer is recited. This is one of the most important prayer's in all of Christianity and is connected to communion because it is the prayer Jesus taught his disciples. There is always an announcement to speak the prayer in any language or form that you know best, as there are multiple versions. The version that is projected reads

Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on Earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

You can really hear multiple versions of this being spoken. At the conclusion everyone is invited to sit as we move to the receiving of communion. Members of Joyful Noise come forward to play soft music while communion takes place. Alternatively, sometimes Kelsey will put on soft background music on her computer.

In acknowledgement that not everyone may be familiar with the communion ritual, there is always an explanation of what the process entails and an assurance that all are welcome to partake. Unlike at Catholic mass where only Catholics (who are also in good standing with the Church) may take communion, in Lutheran Churches all Christians can participate. When we have guests or new people, he often takes the time to express that all are welcome at God's table. Even those who are questioning their faith are welcome. Additionally, Pastor Ray stresses that Jesus is fully present in the Eucharist. Lutheran theology teaches communion transforms the bread and wine into the literal body and blood of Christ. This ritual demonstrates Jesus's sacrifice and how you can be strengthened by his love. For a fuller description of the theology of communion see the Appendix.

Then the ritual words of institution are spoken. *On the night he was betrayed Jesus shared a meal with his disciples. He broke bread giving it to them and saying this is my body, do this to remember me by. And again after the meal Jesus took the chalice and shared it with all saying, this is my blood signed in the new covenant, do this to remember me by.* The wording is not always exactly the same but this is the general form. These are the words that Jesus used to teach his disciples how to conduct this ritual after his death.

Pastor Ray breaks the bread and invites people to come forward as they feel called to accept the host (bread) and blood (wine or grape juice). He specifies that it is also possible to receive only the host or to come forward with arms crossed which signifies you would like to receive a blessing instead. Even if you only receive the host, the belief is that Jesus is fully present in that and you are receiving the full power of communion. Each person is given a small piece of bread, a round whole wheat pita type bread is used, as he says, *the body of Christ given for you.* A student volunteer helps to hold the two cups a silver goblet holding the juice and a ceramic chalice for the wine, and to say the ritual words, *the blood of Christ shed for you.* Because students are invited to come forward as they feel called, if you did not wish to participate it would not be noticed. You don't have to justify your choice to anyone. This helps make the ritual feel more personalized. It is always a choice, not a requirement of the faith.

Students come forward with their hand outstretched and Pastor Ray gives them a small piece of the bread. They then can dip their host into the cup of their choice. Some students cross themselves upon receiving communion, others don't. It seems to be based on what was the tradition of the Church they were raised in. Crossing yourself is part of

the Catholic movement vocabulary and more traditional Lutheran churches still maintain a lot of ties to Catholic practices.

During my observations I was the only one to receive a blessing instead of taking communion. I also knew that if I wanted to take communion I would be welcomed to. Once Pastor Ray even mentioned that I should feel free to take communion or not and to do what was best for myself and for the sake of research. However as a non-Christian it did not feel right. Theologically, the criteria is if you are baptized (which I am not) you can take communion. Going forward to receive a blessing was my way to feel I was participating in the full experience of worship. The blessing consisted of Pastor Ray putting his hand on my forehead and declaring that I was a beloved child of God. Nobody ever commented about my not receiving communion.

We conclude by standing to sing two or three final songs. Pastor Ray delivers the final closing blessing. *God goes before you to lead you, behind you to encourage you, above you to watch out for you, beneath you to support you. God goes by your side as your friend. And may the almighty God, Father, Son and Holy Spirit bless you now and forever.* While this blessing is always the same in general wording, sometimes Pastor Ray will interchange God with Christ and sometimes he changes the order it is said in. This final blessing is a combination of two different blessings Pastor Ray picked up and combined. The first one he learned during his internship. The second is a traditional Celtic Irish prayer that is very common. It is customary in Christianity to do a blessing at the end of the service as part of the sending people out in the world. Lastly, we end with the exchange. Leader: *Go in Peace to Love and Serve the Lord!* All: Thanks be to God. *And we will!* This final exchange is very customary but the addition of the *and we will*, is

unique to LCM. It is always said with a mixture of gusto and giggles and often a fist pump.

Following service everyone stays to help clean up. Folding chairs are gathered and placed back on the rack, couches are returned to their home spots, any final dishes are washed and put away, and leftovers are wrapped up and given out to students to take home. Students are encouraged to bring their own Tupperware for this purpose, but the Chapel also has some containers. There is a sense of community and companionship. Even after the clean-up is complete many students linger to chat with each other and relax. There is a genuine feeling of joy throughout the whole evening. Lacking is any sense of obligation that you often find at religious services. Students actively choose to participate in LCM activities and enjoy doing so.

Transforming Through Performing

Rituals are an expression of personal and group identity. Through participation in performances of religion members of a particular faith tradition build a community of like-minded individuals. Theatricality is integral to the process of meaning making associated with religion. Repetition of language and gestures allows for them to become subsumed into the body as well as the mind. These actions create a sense of comfort and connection. I have discovered that Lutheran services very much operate through the frame of music. Sharing in song builds community while physically engaging each individual in the worship service. The music also provides language to approach theological conceptions.

From my research I find that they excel in their mission to be inclusive and welcoming. From my first week, I was welcomed into this community. Pastor Ray is very

intentional about addressing people by name and making a personal connection with them. He also has a talent for remembering people's names even if just meeting them briefly. By using invitational language there is always the implication that worship is a personal practice and just because they choose to perform it in a certain way, there is room for deviation and personal expression.

In terms of belief, behavior, and belonging, from the outset it was clear LCM prioritized belonging. By providing a space where students feel they are part of an engaged Christian community they are better able to deepen their faith and find others who want to join them in doing good works that serve others. This is not a place where you are taught a dogmatic belief system and expected to follow that without question. Nor is it a place that encourages going through the motions of the faith without knowledge or conscious desire to do so. I even feel my presence as an outsider has helped challenge perceptions and presented a new perspective, enriching both my own faith and that of members of LCM.

Conclusion: Bodies in Sacred Space

The presence of a vibrant religious life community on a college campus adds to campus life. Throughout this thesis I have presented an examination of the historical, socio-political, and theatrical factors that have shaped religious ritual both as a practice and as a presence at University of Maryland's Memorial Chapel. There is a strong connection between Christian conceptions of ritual, identity, and meaning and how these beliefs are played out through performance. By examining the Memorial Chapel archive, I was able to create an outline of significant events, policy changes, renovations, and services that have taken place at the Chapel since its opening in 1952. My ethnographic research, based primarily on my participant observation with Lutheran Campus Ministry provided an illustration of how the Chapel and other religious spaces continues to address the religious needs of the campus community. Religious rituals provide a sense of social order and cultural continuity. Students turn to these rituals as a means of grounding their identity and having a place they feel they belong.

The Chapel and religious life at large, provides a place to reaffirm beliefs while simultaneously having space to question and cast doubt. Even students who do not interact with the Chapel, recognize it as an iconic landmark on campus. Other students use the Chapel as a peaceful place to sit and study. Through its architecture Memorial Chapel performs its role as a sacred space. It has a traditional church feeling, while providing a setting designed for students of all faiths. Even though the Main Chapel is not utilized as much by Christian chaplaincies as was initially anticipated, it is used frequently by the Catholics and is popular location for hosting events. Christian groups simply prefer the more inclusive atmosphere of the Garden Chapel. This space feels more

non-denominational. Those groups that choose to use off-campus locations for services do so as a way to even further customize the staging of their worship space to best accommodate students. The chaplains at University of Maryland are constantly seeking to implement programming and worship services that speak to the needs of today's university students.

Appendix

THE ACT OF COMMUNION

In Lutheran churches confession is sometimes considered a sacrament and other times it is an ordinance. To be a sacrament, an act needs to directly impart God's grace. One of the defining tenants of Lutheranism is that grace is not achieved through good works but only through faith. Thus many see confession as not imparting grace but rather serving as a reminder of god's mercy. Some Lutheran churches forgo the ritual altogether, and others feel it is not an act that in itself is meaningful. Such a belief results in seeing confession as an ordinance- reminders or commendable practices that do not impart actual grace.

While the act of communion is a sacrament for most Lutherans, there is variations in its enactment. Firstly it goes by a variety of names: Communion, Holy Communion, the Lord's Supper, and the Eucharist. There are three methods of presenting the blood of Christ: intinction (the method Humble Walk uses) where the host is dipped in the wine, a shared communal cup that everyone drinks from, or individual mini cups. At some Lutheran churches members are instructed to come forward as they feel called, and other services direct members to approach the front and kneel at the altar rail. During one sermon Pastor Ray talked about how he likes the symbolism created by drinking from a communal cup, but worried about the hygienic consequences. Therefore he gravitated toward the intinction method. This suggests the ritual contains elements of tradition as well as improvisational moments that reflect student needs and values.

In my email correspondence with Pastor Ray about what is the moment of transformation he explained how, "we would use those very words that he uses in scripture, the words of

institution, not because they are required per se, but because that seems like the right thing to do and has been what the church has been using forever.” The words of institution are necessary not because our words somehow force God to show up, but because that is what Jesus said and this is the best way to do this in remembrance of him. However, despite the tradition associated with communion across Christianity, there are a variety of ways different churches deliver the bread and wine. But regardless of the particularities of the ritual the goal is to feel Jesus’s presence in one’s daily life.

Prior to this study I had thought one of the major dividing lines between Catholics and Protestants was the concept of transubstantiation- that the bread and wine are transformed into the literal body of Christ. Protestants reject this in favor of consubstantiation- that it is the symbolic but not actual body and blood. However, Lutherans align with Catholics in believing in transubstantiation. Thus for Lutherans (at least theologically) communion is the literal body and blood of Christ. Many Catholics explain this process using Greek philosophical terms (Lutherans sometimes do, too, but more often talk about it as part of God's mystery-thus something that can't really be explained. Lutherans say that Christ is present in, with and under the bread and wine. However, despite the theological teaching, many of the students I spoke to said they view communion as a symbolic, non-literal, transformation.

Because communion is such a critical element in Christian worship, I conducted an interview with Pastor Ray solely devoted to understanding the theology behind this ritual. I presented him with two major lines of inquiry, each with multiple sub questions. The first major question was: what elements are necessary for communion to take place? Specifically I was interested to know, if I were to eat a piece of bread and have wine, I assume that's not communion on its own. If I pray over it first does that count? Does it have to be given by an

ordained priest? Does it need to be done within the context of a worship service? What makes communion different from other forms of prayer or invocations of Jesus? Pastor Ray graciously responded to my barrage of questions by explaining “Lutherans approached these things several ways. First is to remember that God is not bound by my (or anyone's) actions. What God does in communion is not dependent on magic words, on the pastor/priests piety, or on anyone's beliefs. God is going to do what God is going to do.”⁴⁶This rationale justifies the opening of communion to all members regardless of their doubts or standing in the church. Communion is considered a gift from God. This also means the act of transformation is not based on using a particular type of bread, having the right wine, or being deserving.

Within the ELCA, and the Christian church at large there is debate about the practicalities of communion. Since God becoming present in Holy Communion is not dependent on the person saying it, technically anyone could do it. Lutheran polity is such that bishops are allowed to give someone special permission in certain circumstances (in really rural areas where there are no pastors, someone had a lot of training but never got ordained, etc) to perform communion. But, historically Lutherans like to talk about good order; and for good order, a called and ordained pastor is the one who should be doing the sacraments. However, it is considered permissible for a pastor to bless bread and wine and for it to be delivered and administered by a lay person to home-bound parishioners.

Other questions that arise include Bread and wine sound good because that's what Jesus used. But what about grape juice? What if there is a shortage of bread. Would crackers do? Pastor Ray explained how since Lutherans understand context to be important it does make the most sense to have bread and wine present. “God could show up in anything. But just because

⁴⁶ Interview with Pastor Ray Ranker, “Thoughts on Communion”, November 28, 2016.

God could show up in a soft pretzel, is that really the best thing to use (not saying yes or no, just that it should be taken into consideration).”⁴⁷

Pastor Ray succinctly described how “We do understand communion to be a sacrament- something commanded by God that we should do, as a way of having a real, tangible sign of that invisible grace that we receive. We want people to experience that- all of that.” This belief is a point of doubt for many Lutherans and it does raise a lot of questions. Again Pastor Ray put it well when he said, “One thing we really stress is that God shows up in unexpected and ordinary things- like water, bread and wine--- and that is really cool because it also helps us see that we are important to God and that if God shows up in those common things, God can show up (and does) anywhere and in anyone's life--- like mine!”⁴⁸ Communion is part of the mystery of Christ, and for Lutherans not having all of the answers is part of what makes it meaningful.

In Luther's time, some Catholics would go service to service just to be present for the words of institution to see Jesus show up. It was the highlight--- especially since so much was in Latin and people wouldn't understand. Interestingly, the priests were often the only ones who took communion, or if it was open to everyone only the bread was made available (something Lutherans rejected big time--- everything is open to everyone!). You still find some Catholic churches that only offer the wine to the priests and withhold it from everyone else.

⁴⁷ Ibid.

⁴⁸ Ibid.

INCORPORATING TECHNOLOGY AND MUSIC INTO WORSHIP

Interestingly, there is debate within the Lutheran community on the acceptability of using modern technologies such as projectors in worship. In a sermon where he was discussing what actions are critical for Christianity, what is prohibited, and what is adiaphora—from the Greek, meaning undifferentiated, thus not specifically connected to morality, Pastor Ray told a story about a pastor who taught at his Seminary who declared using a projector in worship was not adiaphora but instead morally corrupt. He argued such a transgression was not just a sin committed by the Pastor who employed the technology, but a sin by all parishioners who attended the service.

When I asked Kelsey what part of the service she found the most important to Lutheran worship, she said it was the music. While it is not the most theologically important, music lifts your soul and helps you to feel a sense of community. I had the same experience, for me music was the most compelling part of worship. However, it was interesting to have Kelsey say this because I don't believe in the doctrine being ascribed so I knew my preference was biased. The songs represent a style of ranges from more traditional gospel to up-tempo Christian rock songs. Most members I interviewed said they knew some of the songs in the repertoire, but were unfamiliar with many.

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