



UU REVUE

Fall 2015

The Boar's Head Feast

*A History of the
Unitarian Universalists*

*The Living Legacy
of Darrel Waters*

Anne's Visual Ways

*Our New Minister,
Reverend Fritz Hudson*

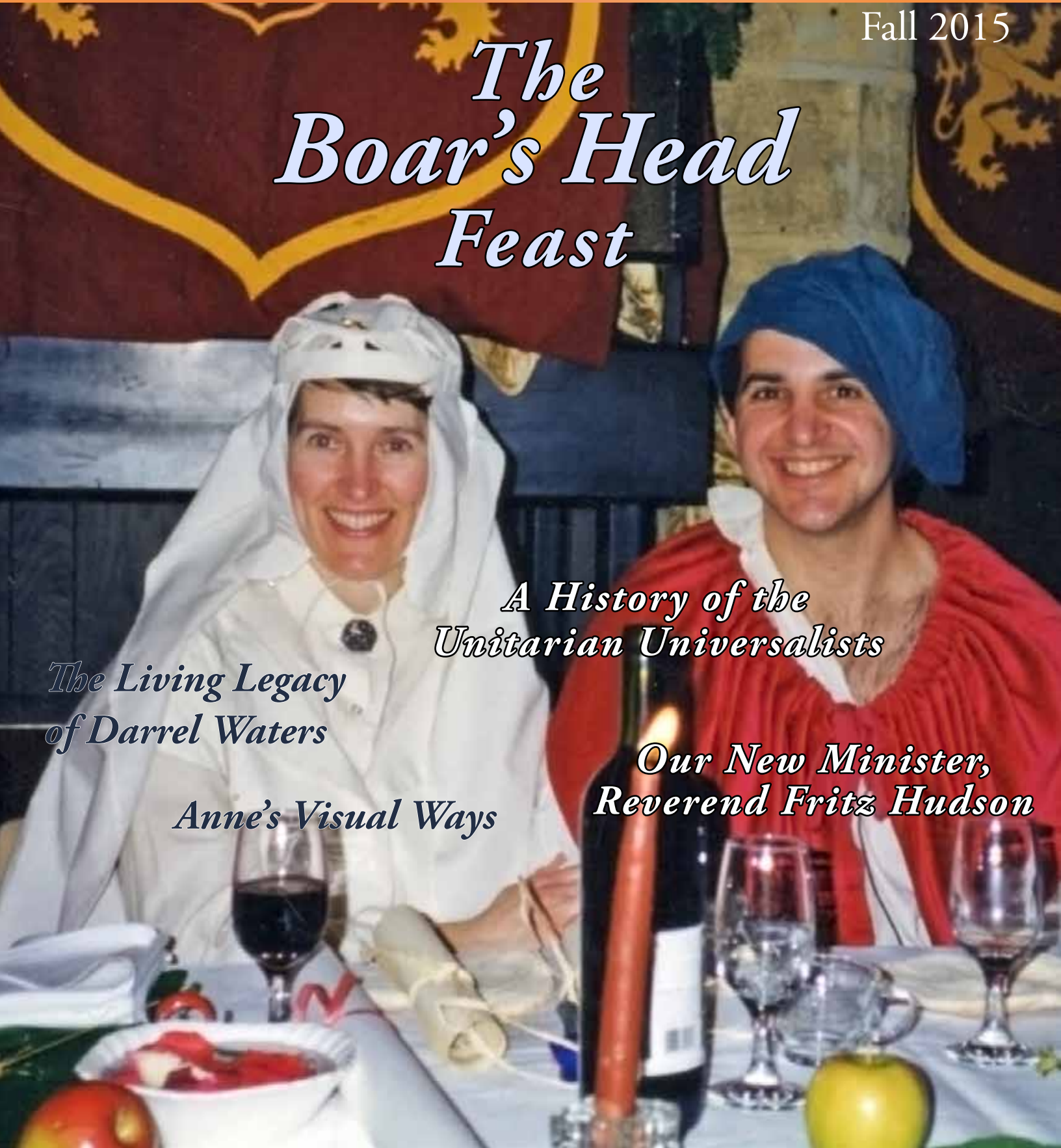




Photo by Ron Chrisope

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UU Revue

The *UU Revue* is produced quarterly by the First Unitarian Universalist Communications Committee.

Articles in *UU Revue* focus on the positive work done by First UU members and friends, demonstrating our congregation's commitment to the Seven Principles.

Much of the volunteering by our members is behind the scenes and, unless you are closely involved with these efforts, you may not be aware of the time and dedication, the challenges, or the joy experienced by those involved – not to mention the impact on those who benefit from their work.

By telling the stories of our wonderful members, we hope to inspire others to volunteer, become active, and find the reward of working with the church.

Our Mission

To create a compassionate, welcoming community that nurtures spiritual growth and practices justice

Cover photo:
Robin Taylor and Joe Lobl, 1998



Let's Embrace Our New Interim Minister

Reverend Fritz Hudson

By Kathy Brutinel

From a very young age Fritz Hudson looked forward to a career in public service. As he was heading toward graduation from Cornell College in Mt. Vernon, Iowa, with a degree in English, he thought that trajectory would take him first to law school. However, during his college years he had become involved in political activity through the Religious Life Council and one of the campus ministers had a different idea. He recommended Fritz for a 1-year full-ride scholarship to Harvard Divinity School through a program designed to give people who were not thinking of ministry as a career a chance

to see what it would be like. Fritz accepted. What's not to like about a fully-funded year at Harvard?

Following that first year, Fritz decided to take time to serve in the Peace Corps. After 3 years teaching high school English and engaging in community organizing in Tunisia in North Africa, Fritz decided to complete his Master of Divinity at Harvard.

Upon graduation he intentionally undertook part-time ministry in Wilmington, North Carolina, so that he could devote half of his time to community organizing. After two years he decided to follow

his original dream and he went to law school at the University of North Carolina at Chapel Hill. "I didn't want to go too far down a different path and end up regretting that I had never studied law."

At the end of law school he was still clear about his desire for public service, but he was at

Ronice Donovan

I wanted to serve on the Transition Team because I really enjoy the process of transition, the observation of procedures in progress, and the possibility of adaptation, as needs are recognized. I have witnessed a number of transitions in my service at the church, and I will contribute to the effort of transition with a balance of voices that I have heard in all those years. (My 33 years with preschoolers, in a Montessori environment, also speaks to experience with transition...perhaps, defines the essence of the word!)



a crossroads. He had to choose between ministry and the law. “I chose ministry,” says Fritz. “I wanted to go where I could put my values first. I wanted to take a community-based approach to living out my values.”

From 1984 to 2014 Fritz committed to full-time ministry, serving for 7 years in Iowa City, 7 years in Paradise Valley, Arizona, and 16 years in Lincoln, Nebraska. In each of those places he supported the congregations’ efforts to improve conditions in the community.

“When I arrived in Iowa City, we weren’t allowed in the ‘club’ of the mainline churches,” says Fritz. “We were somehow suspect. But we worked so hard on their projects, eventually they had to take us in—and eventually recognized that we were very important to their success.” Fritz cites an ecumenical housing project as one of the major accomplishments of their efforts.

In Paradise Valley, the Valley Interfaith Project was organizing faith-based organizations to use political advocacy to bring about lasting social and economic change. Catholics, Protestants, and UUs united to address issues important to Hispanic poor people in the Phoenix area. The lead organizer was a member of the Paradise Valley UU church.



Ginny Gross and Fritz Hudson

Ramona Barr, Chair

The Board asked me to serve on the Transitions Team, given my unique perspective as a recent board member, as well as a representative of families with kids in our Religious Education programs. I hope to work with Rev. Fritz and the rest of the Transitions Team over the next two years to help him understand who we are as a congregation and to work with him to identify where and when to make positive changes that invigorate and inspire our congregation and set us on the path to growth while preparing us for our settled minister.



In Lincoln Fritz’s interests turned to immigrants, especially Hispanics working in meat packaging plants. He obtained certification in immigration law from the Nebraska Bar Association and provided legal services for immigrants. When the church joined the Standing on the Side of Love campaign, Fritz supported their focus on immigration. “100 people in the church had t-shirts and could be called on for advocacy. [The SSOL leader] would blow her whistle during coffee hour and instantly have a large group willing to show up.”

As Fritz was deciding to retire from settled ministry in 2014, another door opened. Prairie Star District Executive Nancy Heege had observed his skill in organizational management and systems change, and his commitment to shared leadership. She recruited him for interim ministry. As it happened, interim ministry had always been in Fritz’s long-term plan. He had seen the good work done by several interim ministers and had already done consulting work in organizational management. “Fritz ... is perceptive and gets to the heart of the issue,” according to Nancy Heege.

His first interim assignment was with the Unitarian Society of New Haven, Connecticut, for the third of their three years of interim ministry. I learned a lot about Fritz from the information on New Haven’s website, but the most encouraging and exciting was from the President’s Report in their 2014-15 annual report: “His enthusiasm, intellectual stimulation, collaborative manner, and unflappable, loving nature allowed our congregation to prepare to embrace our exciting future.” Such enthusiasm bodes well as we launch ourselves into interim ministry.

Fritz is also enthusiastic about coming to Rochester. Having been in the Prairie Star District for 23 years, he is very familiar with our past three ministers and has always gotten a good impression of our church. With our church being around the same size as Lincoln, he has considered us to be something of a “sibling congregation.” In addition, he has always been interested in church histories and is excited that he will be joining us during our 150th anniversary celebration.

Interim ministry is not what it used to be—a place-holder office between two settled ministries. Some years ago the UUA recognized that this interim period is a critical time for congregations to explore who they are and who they want to be. Practices, habits, and nominally-shared goals are often so ingrained that no one stops to wonder if different practices, habits, and goals would better serve the congregation as it is now. The space between the departure of one settled minister and the arrival of the next is the perfect time to reevaluate and readjust.

A skillful interim minister guides the congregation through the process of introspection. Sometimes the interim minister can simply create space and opportunities for people to reflect and discuss. Sometimes the outsider’s eye can recognize systems that aren’t working and he can ask, “Why do you do it this way?” or “Have you considered....?” Other times the interim-as-consultant can suggest options from his long experience in ministry. Sometimes the interim minister can push people outside of their comfort zones and encourage experimentation.

Brian Lind

I have been a member at First UU since moving to Rochester in 2002 with my wife Dawn Littleton. (We met in the UU church in St. Paul.) I wanted to be a member of the team to participate in this transition on a more personal level. Also, looking forward to meeting Fritz who has an awesome name with an almost infinite number of connotations (Mondale, the Cat, “on the...,” etc.).



Flower Communion, 2011

Frank Druktainis

Asked why he joined the Transition Team, Frank simply exclaimed, “It seemed like a good idea at the time.”



In one of Fritz’s articles for the New Haven newsletter, he discussed the Mid-term Progress Appraisals that are required by the Transitions Office of the UUA. One appraisal is completed by the Board, another by the Minister, but they ask the same question—how well the interim ministry has been used to:

1. *Claim and honor the congregation’s past;*
2. *Engage and acknowledge the congregation’s griefs and conflicts;*
3. *Bring the congregation to recognize its unique identity and its strengths, needs, and challenges;*
4. *Bring the congregation a clear understanding of the appropriate leadership roles of minister, church staff, and lay leaders;*

5. Successfully navigate the shifts in leadership that may accompany times of transition;
6. Make progress in reaching beyond the dominant culture to include the multicultural world in social service and social justice;
7. Make appropriate use of District, UUA, and other outside resources;
8. Put the congregation in proud possession of a renewed vision and strong stewardship, prepared for new growth and new professional leadership, ready to embrace the future with anticipation and zest.

Although the history and needs of each congregation will influence the relative importance of each of these items, this list suggests the tasks that are before us. The interim minister guides the process, but the congregation owns the outcome.

Experience shows that a certain percentage of congregants will see the two years of interim ministry as something simply to get past—a sabbatical of



Confucius Temple in Qufu, China

sorts. Others will recognize that the congregation is its most powerful at this time of transition and they will jump right in to seize the opportunity to steer our course into the future. The congregation we become in this compressed period of growth and change will be the congregation that attracts (or doesn't...) the minister who can walk with us on the path of our dreams. So let's embrace our new interim minister and get to work!

As for Fritz? A person who has already learned Spanish and Chinese should have no problem catching on to Minnesotan. He's ready to jump in.



Children, Eric and Sally

Kathy Brutinel

When I read *In the Interim: Strategies for Interim Ministers and Congregations*, published by Skinner House, and learned about all that can be accomplished in the interim period, I thought, "Wow, I really want to be part of that!" What is more amazing than having a two-year pause to consider why we do what we do and what we might want to do better—or not do at all—and to determine what and how we want to be in the future.



The Boar's Head Feast

An Evening in a Castle

By Sue Wheeler

"Our congregation loves a good party, and we have a very romantic view of medieval times—minus the stench, dirt, and disease," says Stephanie Podulke about the Boar's Head Feasts at the First UU Church of Rochester. "It appeals to the playfulness in all of us—don't we all fancy ourselves royalty? And if there ever was a perfect room to create a medieval castle, our sanctuary is it." Over the years, lords, ladies, kings, queens, bishops, popes, nuns, serfs, and even a bear have attended. Lady Godiva, whose costume surely added to the ambience, appeared "briefly" at the 1979 feast.



The Star of the Show!

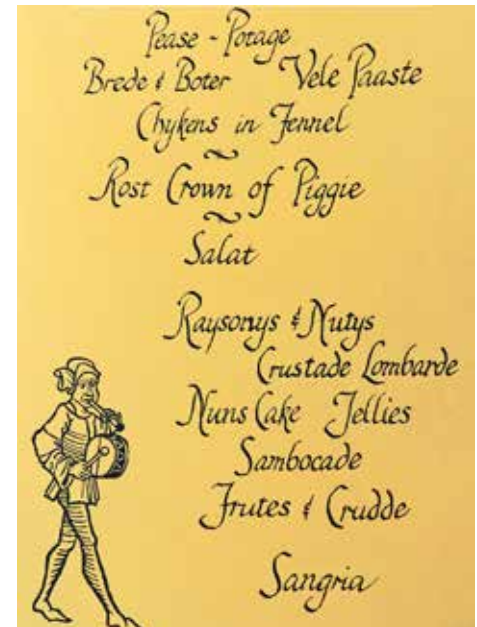
Traditionally during medieval feasts, a boar's head on a platter was the first dish served, carried into the hall with great pomp and ceremony. The feast that followed was full of colorful pageantry, an abundance of food, musical performances, and jolly amusements. Since 1976 our congregation has created just such a medieval feast on Walden Lane every few years, and two long-time members of our congregation, Stephanie Podulke and Cynthia Daube, have participated in all eight of them.

Cynthia and Jasper Daube joined the UU Church in Rochester in 1969. A choir member in 1976, Cynthia was asked by then music director Jeff Davis to spearhead the food portion of a Renaissance/Medieval dinner as a fundraiser for the church. She's not sure why he thought of her but probably because she had organized potlucks and luncheons for church functions: "I always tried to make myself useful in the kitchen," she says modestly.

"I was amazed by the transformation of the sanctuary to a castle-like setting. The black candelabras with real candles burning made the setting seem realistic. A group of musicians played and sang. It was an amazing evening and I was in awe that this congregation could pull off such a huge undertaking. (Patty Trnka, 1985)"



1976 An Evening in a Castle



Original Menu, 1976

"I thought it would be enormous fun to do the research and create the menu." She found several books ("without the aid of the Internet," she points out) that included documents of medieval English menus and recipes. *To the King's Taste*, an adaptation of a cookbook from the chefs of Richard II, was particularly helpful.

By the way, this church assignment piqued Cynthia's interest in food history and led her to propose to the University of Minnesota an individualized program of study, which was approved. In 1985 she received a BA degree in Food History, and in 1987 she opened Daube's Cakes and Bakery.

Back to medieval menus—In a 1985 *Post-Bulletin* article featuring that year's Boar's Head Feast, Cynthia explained, "The recipes are authentically in the ballpark of what may have been served. We tested the recipes and adapted them to make food people will enjoy today." In a nod to medieval tradition, no knives, forks or plates were provided for dinner guests. However, the gourd in potage course was served with bowls and spoons. "That was done," Cynthia said, confirming 14th century authenticity.



"We had an absolutely fabulous time...the music, the drinks, the manner in which we were served, the skits ...the food was great ... The transformation of the church was remarkable."
(George and Terry Thompson, 1998)



1989 Banquet Hall

The actual boar's head was another authentic feature of the UU feasts. In 1979 when the boar's head came skinned, Cynthia had to slather it with glaze and give it pork chop ears to make it look authentic.

"When I look back over the menus from past feasts, I am shocked and appalled at the amount of food we served. But it had to be varied and generous. That's what a feast was after all: multiple courses, and most importantly, the WOW factor—to surprise and delight our guests!"

Since that 1976 "An Evening in a Castle," Cynthia's menus have been the "feast" portion of the UU Church's Boar's Head Feast. Another part of that WOW factor was the ambiance created by Stephanie and Mike Podulke.

“What fun we had at the Boar's Head Feast! Joel and other UUs made the mead with honey from Quarry Hill bees. The decor transformed the sanctuary giving it the feeling of a renaissance celebration. Costumes were available to help us fit right in and get into the spirit of the evening. The Boar's Head Feast was definitely a memorable experience with fantastic food, festivities, and most of all fun. (Joel and Kim Reid, 1998)”

The Podulkes hadn't yet moved to Rochester for the first feast in 1976, but they did have a stand selling their stained glass at the Fair that was part of that year's festivities. "We sold only one piece of stained glass that day—to church member Joyce Wood," says Stephanie. The church also bought one of their pieces—*Rappaccini's Poppy*, which is now hanging in a window in the Hearth Room.

The next feast was in 1979. Mike and Stephanie had joined the church, and they were in charge of decorations. "Mike had a forge, and creating chandeliers, candle holders, and sconces was totally irresistible to him," Stephanie remembers. He also dyed sheets and made candles.

Stephanie created beautiful programs, menus, tickets, and table layouts and decorations. She also wrote directions and even hosted meetings, complete with appropriate fabric, to help people put together their medieval costumes, all a critical part of the ambiance.

Through the years their vision and hard work, along with the creativity of many UU members and friends, have transformed the sanctuary into a banquet hall decorated with crests and banners, vultures and owls, sconces and swords, and all of it lit only by candles.



“ We were very impressed by the decorations and the food and how well organized it was. I made our costumes out of pieces of this and that. We had a great time! (Jamie and Randy Crawford, 1998) ”



Royal Table, 1992



Both Cynthia and Stephanie agree that the work of creating a Boar's Head Feast requires the efforts of many people—dish washers, servers, actors, jugglers, singers, mead makers, food preparers, list makers, heralds, ticket sellers, musicians, publicists, decorators, dancers, and finally those who clean up and put the sanctuary back in order. Everyone working together has made this celebration of our UU community a delightful and magical tradition.

Serving “Wenches,” 1989



The Living Legacy of Darrel Waters:

Art, Advocacy, and Acceptance

By Robin Taylor



Darrel Waters retired from his job as a Facilities Engineer at IBM at age 57, but nobody could ever accuse him of shirking work.

Since leaving IBM, he has been an antiques dealer, a businessman, an activist for gay rights, a weaver, a historian, a baker, and an advocate for our church who spends so many hours volunteering at First Unitarian Universalist that some might think he lives here.

"My dad died at age 57," says Darrel, an Austin, Minnesota, native who turned 85 in March. Having made it to that age himself, Darrel did not want the rest of his days dictated only by his job. Darrel's first post-retirement endeavor was an antiques business that he ran in Shell Lake, Wisconsin, for number of years, before buying the 18-dealer Antique Mall on 3rd Street SW in Rochester. "When it got to be work, I sold it," he says.

Meanwhile, Darrel's life as a Gay Rights activist was just beginning. Starting in 1992, he volunteered with the Gay and Lesbian Community Services (GLCS), helping them put on coffees and dances, and talking to people who had questions about their sexual orientation. He helped to form a youth group, so young people could have others to talk to as they came to grips with their sexual identity.

In 1998, he helped organize Rochester's first Pride Fest, and in 2001 he started a scholarship for GLBTQ students graduating from a high school in southeast Minnesota, which they could use for the college of their choice.

After a three-year discussion with the Minnesota Highway Department, Darrel and others in the GLCS succeeded in getting a designated highway clean-up space on I-90 several years ago. The highway department wanted only the letters GLCS used on the sign, but Darrel insisted that it read "Gay Lesbian Community Services." "To my knowledge, this is the only gay organization to be identified on a U.S. federal highway," says Darrel. When the signs first went up, they were defaced by paint, and graffiti was sprayed on the overhead bridge. "One sign still has five bullet holes in it."

Darrel credits Phil Wheeler for "roping him into" serving on the board of the Diversity Council for a number of years. In 2006, Darrel was awarded a Mayor's Medal of Honor Award for all his contributions to the community in the area of diversity. That year, he also received the Power of One Award from the Philanthrofund



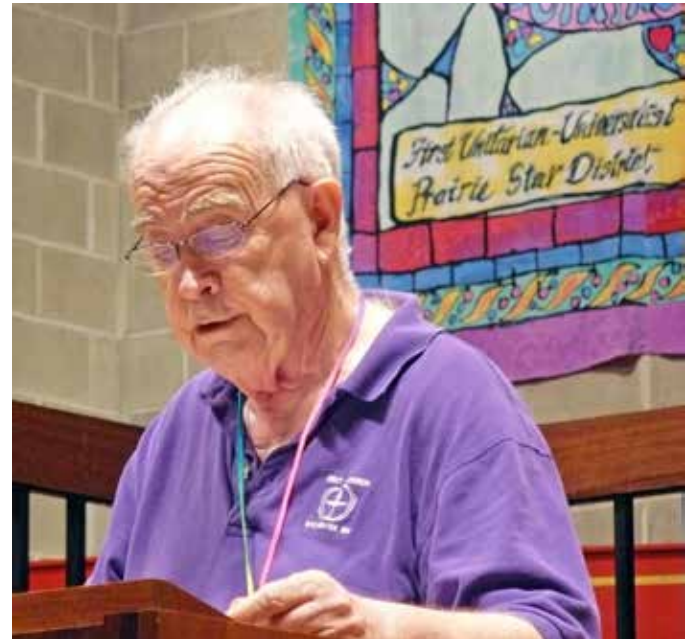
Darrel, 1998 Boar's Head Fest

(PFund), a five-state organization that recognizes efforts to strengthen the LGBT community through service and leadership. The PFund award came with \$1,000, which Darrel split between the UU Church and the GLCS.

The hardest thing he ever did as an activist? “Coming out to my own family,” admits Darrel. He was 60 years old, and his brother was coming home from Washington State. He took advantage of the opportunity, and had all his siblings over for lunch to tell them. His oldest brother said he had known all along. His sister said, “I’ll have to think about that.” (It took her a year to fully understand and come around to it.) And his other brother from Seattle just said, “I see those kind of people all the time.” (But it wasn’t until years later, when Darrel’s partner, Tim, started working on his Ph.D. that his brother really started talking to him.)

Then Darrel sat down and wrote a letter to each of his 13 nephews and nieces, explaining to them that he was gay, and to please include his partner in all future invitations, or he would not attend. “I got a positive reply from all but one,” says Darrel. “I think most of them like Tim more than me.” The two have been together now for 21 years. They are legal domestic partners and see no need to marry, despite the fact that it is now a possibility. Although Darrel is completely open about his relationship, he prefers not to drag Tim into the limelight with him.

Darrel’s path to the Unitarian Universalist Church was a bit circuitous. Raised a Lutheran, he had left the denomination many years ago when the church he was attending had an opportunity to study homosexuality, but refused to do it. They also refused to let One Voice (a GLBT/Straight choir) perform in



their sanctuary, which infuriated Darrel, as they were singing a program of sacred music. Darrel felt so disrespected, he left.

He went unchurched for years, until a couple of friends began suggesting First UU would be a good fit for him. Jim Kern insisted, “They play good music and there is lots of poetry!” Then Jean Hanson invited him and a friend to dinner one night with a bunch of UUs. Darrel watched everyone’s reactions when he said they were gay, and “only one couple tightened up a bit.” That couple later made a point of telling him that they were fine with his sexual orientation, and Darrel began visiting the church in 1993—about a year after Dillman Baker Sorrells became the minister.

“Growing up in the Lutheran church, I don’t think my feelings (about religion) are any different. I think I felt the seven principles, but not all Lutherans practiced them,” he says with a laugh.

Dillman and Darrel were neighbors, and soon became fast friends. “We understood each other,” he says. But it wasn’t until he attended a UU social event, where people were doing a line dance and a straight male asked him to dance, that Darrel was struck with a sudden realization: “I felt like I was home!”

Darrel joined soon afterwards, and a year later the church began a huge remodeling project following their capital campaign. With his expertise

2010 Love Fest



in facilities, Darrel was asked to chair the Building Subcommittee, which led to weekly meetings with the architect and subcontractors. “I was told that the subs didn’t appreciate my being at every meeting,” he recalls. “I told them, if we are paying money for this, I am going to be there!”

Darrel’s personal stewardship of the church has led to long stints on the Property Committee, the Design Committee, the Memorial Garden Committee, the Social Justice Committee, and the History Committee, among others, but his biggest legacy is perhaps helping our church to become a Welcoming Congregation back in 2001. The program will be renewed this year in honor of the church’s 150th anniversary.

In addition to his church life, Darrel has a strong interest in his Norwegian roots. He has studied the language through Community Education, traced his family ancestry back several generations, and visited Norway a couple of times. He and Dillman once drove to the Vesterheim Museum to learn to bake soups and bread. Darrel has also shared his love of lefse by offering a lefse-making class at the past few church auctions.

His interest in all things Norwegian led to his hobby of weaving. One year, his sister gave him a lap loom that she had rosemåled. It sat around for years before he finally took a lap loom class at Crossings. Something lit a fire inside him, and today he has two floor looms, two tapestry looms, two sets of card looms, and a

rigid heddle loom, in addition to three lap looms! Oh, and he is president of the Zumbro River Fiber Arts Guild. Darrel has been learning Norwegian styles of weaving—each region has its own style—and his goal is to learn to weave in the style of the area his grandparents came from.

“I find weaving very relaxing,” says Darrel. “It’s better than drinking!”

It is good to know that Darrel does take a little time to relax, given his involvement with the church and all of his advocacy activities. “You should never retire unless you have something to do,” says Darrel, “and I have enjoyed life.”



Weaving on first lap loom, rosemåled by his sister in 1982

2014 Lefse Making Class



Weaving on his Rigid Heddle loom. for a Zumbro River Fiber Arts Guild Challenge



2015 Pride Fest



Favorite shawl, created on the Rigid Heddle loom



A favorite piece, wall hanging he made using the Norwegian-style Krokbragd technique of weaving



The Welcoming Congregation

First Unitarian Universalist Church values the diversity among its members, friends and guests. We know that we are strengthened by welcoming the love, talent and participation of people with different backgrounds and abilities, skin colors and ages, families of origin and family definition. As a Welcoming Congregation we strive to celebrate the lives of all people, our wide variety of ways to express ourselves and our love for each other;

In 2001 our church went through the steps and became an officially recognized Welcoming Congregation by the Unitarian Universalist Association (UUA). These steps included offering workshops utilizing UUA educational materials; revising church bylaws; celebrating and affirming Lesbian, Gay, Bisexual, Transgender and Queer (LGBTQ) activities; adhering to affirmative, nondiscrimination clauses concerning membership, hiring practices, and calling settled clergy.

On this 15th Anniversary of becoming a Welcoming Congregation, and in conjunction with the church's 150th Anniversary, we will be renewing our commitment to being an all-inclusive Welcoming Congregation by offering workshops utilizing updated UUA lesson plans.

Many things have changed in the past 15 years in regard to LGBTQ issues. First and foremost is the legal recognition of same-sex marriage. Other issues that are now at the forefront are awareness and acceptance of the total LGBTQ experience, bullying of gender non-conforming youth, and many other issues.

Join us at the church on Sunday, September 20, at 7 p.m. to learn more about the upcoming classes. We will be using the UUA **Living the Welcoming Congregation** materials. Childcare will be provided if needed.

Watch for more information in the coming weeks.

Anne's Visual Ways

Anne Black-Sinak

By Margo Stich



Anne with her 30 days of art pieces "Looking Down," 2014

In seventh grade Anne chose rice as an art material, dyeing the separate kernels different colors, then lining up each kernel "just right" on a board as she strived to create the image of a fish in water. Ask Anne today how much time it took her to complete this project and she answers with a buoyant laugh, "A lot."

She remembers a drawing of a house done that year, in which she put a branch in the foreground, "to provide some perspective for viewers as to where the house sat. But I don't think anyone wound up even seeing the branch, given that the rest was so in focus."

As Anne Black-Sinak looks back at her childhood, she feels she has no real hometown. Following her birth in Deland, Florida, her parents moved to various places within Florida, then to Duluth, Minnesota, then Canada, and finally, to Quincy, Illinois. Throughout these years of change she recalls one constant: her art.

These days she describes her art as simply "seeing what is in front of your face, whether it is mammal, nature, or something which simply is falling apart." She maintains "once you've experienced 'really seeing,' you begin to fall into that mode. You begin to identify texture in things, then to think of the potential it has."

As a child Anne loved to draw, "awful as my drawings were in those days," she adds. She also recalls digging in the clay, which led to trying to make pots.

Single image detail from "Looking Down," 2014





“Up Close”

“Others sometimes just don’t see things, or details, in the same way I do.”

Speaking of seeing, and vision, astigmatism has always impacted Anne’s life and her perception of things around her. She didn’t get glasses until her senior year in high school. “Suddenly the world was in focus,” she recalls. In addition, getting glasses altered her depth perception. “Perhaps lack of eyewear explains my early clumsiness.”

In high school, when her school schedule didn’t allow for an art class, self-dabbling in art took a bit of a “scientific” direction. At home she created “a lab” in the basement and “applied art there.”

Anne attended Michigan State University. She majored in math, finishing in just over 3 years, then stayed on to complete her master’s degree in math as well. A job at IBM, Rochester, followed for the next twelve years.

In 1986 Anne’s first child, Leslie, was born. Motherhood brought new challenges, but art remained important to her. In the spare time she found for herself, her interest in lettering expanded. Anne points out that lettering artists study everything: color, design theory, book making, mixed media, collage, and framing. She also began to study how

to make art tools in addition to learning about conservation and archival materials.

Her second child, Michal, was born in 1989, the same year she first experienced the Split Rock Art Program, held at that time in Duluth. Being back in the Duluth area brought inspiration along with memories of shoreline and fog: “Art isn’t just head stuff—it’s everything. Once you see things a certain way, you can’t not notice,” Anne observes.

She began studying watercolor, quickly finding a new passion. Anne recalls how she could—and still can—“get so involved in my artwork that I forget everyone and everything around me.” Anne returned several times to Split Rock, studying beadwork in addition to watercolor.

The program became “my time” given that her children were back at home in Rochester. “I simply couldn’t lose myself in art with children around... Art supplies are neither safe around children, nor easy to clean up. We still find beads in the carpet in the room where Leslie, as a young toddler, grabbed too fast for a container of art supplies.” The reality was that without husband Larry’s support none of this would have been possible, as he saw that household responsibilities got covered in her absence.

Anne’s passion for photography emerged when she got her first camera at age 17. It was only about 15 years ago, however, that she discovered Photoshop. These days she finds great satisfaction in putting her photos into the program and “playing with them.”

“Maui I”





*"Binary Rhythms,
'Gifted & Guided':
2011/2012 WARM
Mentor Program
Exhibition"*

For Anne, artwork is a means to get people to "open their eyes" and "to see things," which often awakens a link and a story emerges. During a recent show, displaying her "30 Days of Art," she recalls that moment when another artist connected with a single image in her collage. Anne found that thrilling!

"It is hard to do bad things when you have your eyes really open. It's a way of healing. You see in something what you see. It should exist without a title. While it may not speak to everyone, when the right person comes along, there is a relationship that happens."

Anne maintains that a lot of what she does today is not necessarily concrete and yet not quite abstract either—simply things that she scrutinizes differently or sees in a different way. While many artists engage in only one medium, Anne doesn't. She finds herself driven by what she is trying to convey, then choosing the medium that she feels will best serve the purpose.

Although Anne knows she is a visual person, she describes this as "not visual in my head" but in a kinesthetic or tactile manner, and in thinking of things more from the aspect of touch and shape. She compares this to spelling—or how she spells at least—namely that rather than "seeing words, it is as if I feel them and can hold them in my hand." Anne continually pays attention to texture in objects. "Even if something is flat, I want it to look like it is not flat."

Perhaps one of the most impactful periods in Anne's development as an artist was the time she spent in the Women's Art Resources of Minnesota (WARM) program from 2010 to 2012. She credits her mentorship with Mary Bergs at WARM for instilling new ways for her to examine artwork, while also offering a critique of her work.

At Minnesota Arboretum



These days Anne wants her art to be functional and have meaning. “There is so much important stuff to be done in the world, so if it doesn’t have meaning, why am I doing it?” Perhaps that is one of the reasons she was drawn to the Unitarian Universalist Church. She had wanted her children raised in a setting where they could form their own decisions about religion, and eventually make their own choice. At First UU Church in Rochester, Anne has taught religious education classes, worked on social justice issues, volunteered on design and crafting committees, and enhanced worship services with her music and leadership.



“Starry Night”

Anne’s artistic talents are evident in the exquisite posters representing the seven principles, which hang above the Commons entrance in our church. The ministerial stole presented to Reverend David Kraemer, at his ordination in April, was created by Anne. As for what is next, watch for Anne to be involved in making banners for our upcoming 150th celebration.

Indeed, both the UU principles and art are important to Anne.

“The Principles”



A History of the Unitarian Universalists in Rochester, Minnesota 1866 - 1991

Elizabeth Katzmann, Walter Rothwell, Paul Scanlon, Tom Weber, Greg Wimmer and Mary Amundsen

(Condensed version. The complete booklet about our first 125 years is available in the Hearth Room.)

The history of liberal religion in Rochester began in 1860 when the Rev. Isaac M. Westfall of Lafayette, Indiana, preached the first Universalist sermon in Olmsted County. Although Rochester had only been settled for 12 years, the first history of the county, published in 1866, tells of Universalist meetings held in the county, suggesting that Universalist ministers had been preaching in the area for years.

Mr. Westfall began holding meetings in the spring of 1860 in Rochester and surrounding towns. He was able to hold the group together for three years, despite hard times on the frontier as a result of the Civil War. Many families attending the services in those early days drove in from area farms. By 1863 Westfall had decided to move on and with his departure in the fall of 1863, all Universalist meetings were suspended.

The Rochester Post of January 6, 1866, announced a Universalist conference to be held in the city later that month. It was initiated by the Revs. H. Bisbee and S. Barnes, ministers from St. Paul and St. Anthony. The meetings aroused interest in reviving the Universalist meetings here and Rev. Silas Wakefield was asked to serve as the group's minister.

Two months later, on March 3, 1866, a meeting was held at the office of the Rev. S.W. Eaton, an ordained minister and newspaperman. A constitution for the new church was drafted, and it was officially organized March 12. Mr. Wakefield was called as minister, a position he held until he transferred to Owatonna in 1868.

Services that first year were held in the upper room of the Courthouse. Lots were purchased on what is now Second Avenue and Second Street Southwest (the current site of the Plummer Building). At a cost of \$2,200, a small frame structure, Gothic in style, was erected. A sermon of dedication was delivered



Olmsted County Courthouse

November 21, 1866, by the Rev. D.P. Livermore, Universalist minister from Chicago.

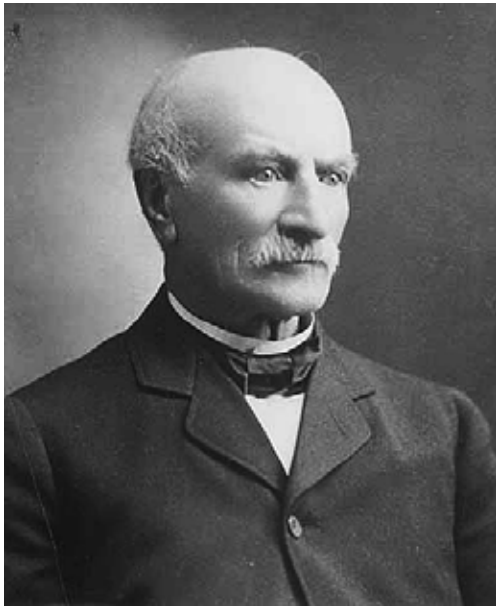
After Wakefield resigned in 1868, there was a succession of ministers including Rev. H.L. Hayward and Rev. Eliza Tupper Wilkes.

A new church was begun during the ministry of the Rev. George Deere, in 1874. The new building, which was called Grace Church, was built at a cost of \$11,000. Mr. Deere's ministry continued for seven years and was the longest up to that time.

The church observed the 25th anniversary of the first Universalist sermon on May 23, 1894. It was noted that membership at that time had reached 175. At the observance, Dr. William Worrall Mayo,



Grace Church



Dr. William Worrall Mayo

sounding remarkably like a modern-day Unitarian Universalist, said “I find myself in rather peculiar, and for me, unusual surroundings, not being a member of any church but the large church whose temple is the universe and its canopy the blue heavens lighted by the stars. In religious matters I am a sort of citizen of the world. I have respect for the religious life of all people.”

On July 19, 1915, the members of the church met and authorized the sale of Grace Church and its properties to Drs. William and Charles Mayo. The new church was planned to closely resemble its predecessor, and the pews and much of the woodwork, and part of the organ were removed from the old building for installation in the new church. The building was constructed at a cost of \$30,000 and the lots on which it was built on cost an additional \$11,000. The dedication was held in 1916.

Things became difficult for the church in the 1920s and the difficulties continued through the Depression. In his Annual Report of 1935, Rev. R. Homer Gleason pointed out the need for a liberal church in Rochester, and that “the First Universalist Church may be that church, if it will. The past year has born in me the conviction that the turning point in this church is very near. We are going to see the light and our new motto for the year should be ‘keep on keeping on’.”

Rev. Horton Colbert and his successor, the Rev. George Lapoint, were able to realize Gleason’s hope that this church should become a truly liberal representative in the community. Both had radio ministries that helped explain Universalism to the community. Both were thoughtful and provocative speakers. Growth in activity and membership took place over the next 25 years. Most importantly, the church continued to serve as a liberal beacon in the community.



Rev. George and Regina LaPoint

A constitutional revision in 1963 changed the name of the Rochester church to First Unitarian Universalist Church. This was in accordance with the merger of the two denominations nationally in 1961.

In 1964, the congregation raised funds to send the Rev. Vernon Curry, the minister at that time, to Selma, Alabama, to take part in civil rights marches. Sue Bateman was employed as the first paid director of religious education.

*Selma,
Alabama,
1964*



In 1964 it was also decided to sell Grace Church to the Mayo Foundation, and five and one-half acres of wooded hillside was purchased. The new building was occupied in 1968.

Mr. Curry was succeeded as minister by the Rev. Alexander "Scotty" Meek, Jr., who served from 1973 to 1983. Under his leadership, the church initiated a parent cooperative nursery for the community, began holding forums on matters of public interest, and paid off the building mortgage in 1980.

The Rev. Warren Turner served as interim minister beginning in 1983. During this time lay leadership



Church prior to remodel, 1980

Music Program

The music program in the Rochester Church has a long and rich history of active participation and support, and has affected members of the congregation as well as the surrounding community. Three main axioms have directed the music program throughout the years: quality, variety, and meaningfulness.

Recent history (as of 1991) was traced back through the tenures of three music directors. Orvis Ross served as music director from the late 1940s to the early 1970s. Mr. Ross had a profound effect on the music program through his active participation as choral director, organist, pianist, composer, and teacher. His original compositions were played by orchestras throughout the United States.

Merrill N. Davis III served as director of music from the early 1970s until 1984. Under Mr. Davis's leadership the church rallied support for the purchase of three outstanding instruments; the spectacular Hendrickson tracker-organ, the grand piano, and the nine-foot Flemish style harpsichord.

In 1984 Kevin Dobbe continued the tradition of an active music program: the Walden Hill Vocal Ensemble, the UU Youth Choir, the UU Handchime Choir, and the Young Musicians program. His original compositions for the Rochester Church included the "Children's Benediction" and the "Chalice Anthem." The latter piece was commissioned by the Unitarian Universalist Musicians Network, and was featured in the General Assembly in 1991.

Watch for the story of the past 25 years ...



Rev. Alexander "Scotty" Meek

was strongly developed and a comprehensive long-term plan was developed.

In 1985 the church called the Rev. Fred F. Campbell as minister. The concept of the Caring Congregation was developed during this time, which promotes a sense of community within the church by volunteers assisting others during times of crisis and need.

By 1991, the church was prepared to celebrate its 125th anniversary with a membership of approximately two hundred. There was an active youth group as well as adult discussion and musical groups. The church staff included the Minister, Director of Religious Education, Director of Music, and an office manager.

Gifts from the Past ... Legacy for the Future

Save the Dates



September 13 & 20, 2015

Get your Sesquicentennial Commemorative Mug! - \$5. Available in the Commons. Hoodies & T-shirts available too! For more information, contact Don or Jean Hanson, jeanh913@msn.com



September 27, 2015

Dillman Baker Sorrells, guest minister, will speak on "So Much to Celebrate." We welcome Dillman, our minister from 1992-2005, and her husband Bob with a potluck lunch following the second service (about 12:15 p.m.) For more information, contact Linda and Bill Thompson lindabillthompson@gmail.com.

October 24, 2015 - Boar's Head Feast

Don't miss your chance to help create another memorable Boar's Head Feast to celebrate our church's 150th anniversary. For information contact Melissa Egger plead1@q.com



November 5-7 and December 1, 2, 2015

Get your photo taken for the church's 150th Anniversary Directory and receive a free 8x10 photo and directory. No pressure to buy! Watch for more information about sign-up in September. Contact Amy Nelson at tupanelson507@gmail.com

November 22, 2015 - Musical Celebration—All-Church Sing

Let's gather together to sing and rejoice with some of our most well-loved hymns. Our Choir and Co-Directors of Music, Joe Mish and Connie Schuelka, will lead us in singing. Come discover what our words and music reveal about our past and present as we celebrate our 150th anniversary.



Look for More Exciting Events to Come in 2016!

The Seven Principles of Unitarian Universalism

We covenant to **affirm** and **promote** ...

The inherent **worth** and **dignity** of every person

Justice, equity and **compassion**
in human relations

Acceptance of one another and encouragement
to **spiritual growth** in our congregations

A free and responsible search for **truth** and **meaning**

The right of **conscience** and the use of the
democratic process within our congregations
and in society at large

The goal of **world community** with
peace, liberty, and justice for all

Respect for the interdependent web of
all existence of which we are a part



First Unitarian Universalist Church

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