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Unfinished Manuscript

## HISTORY OF THE FIRST UNITARIAN UNIVERSALIST CHURCH

1965 - 1980

The existing History of the church, “The Story of Our First Hundred Years”, includes the first five years of Dr. Gaede’s tenure as minister. If we are going to blend the two histories, there should be an addition to paragraph 3 of page 74 thus: Since Dr. Gaede was skilled as a carpenter and in other building skills and Marge Gaede was to teach in the public schools, they preferred to buy their own home, thus freeing the parsonage rooms for much needed classroom space.

And, on page 78, add to the first paragraph:

Lois Isaacson (now Berenson), when asked why their program had been so successful, said that it was a time when the baby boomer generation of children entered college. This resulted in a great expansion of staff at the University of Michigan. The parents were so well educated and energetic that she had terrific teachers. They encouraged the young to have open and inquiring minds. The high school level students were especially engaged as they visited the LRY of other churches, even in other communities. Lois, herself, was a particularly inspirational leader so when she left it was a great loss to the church, although certainly other well-qualified and talented RE directors followed her.

And a new paragraph: To the great satisfaction of the congregation, a new 7-foot Baldwin piano was installed in the auditorium. The two houses at 2001 and 2007 Washtenaw, that were a part of the Jackson bequest to the church, were sold as it was found to be too expensive to convert them to classroom use.

(NOTE: In the first years of this history, Board members were elected at a November congregational meeting. The church fiscal year ran from January first through December thirty-first. Later in this account it will show that while the fiscal year remains the same, election of officers now takes place in May and most church activities count their year from May to May.

New text:

The Ann Arbor church ceased to be an American Unitarian Association missionary church in 1946 but the management of financial affairs remained with the minister during Ed Redman's tenure. A major change, made at the time that Rev. Gaede began his ministry, turned control of fund raising and budgeting expenses over to the Board of Trustees and their committees. It took some years of financial distress and difficult decisions to develop a sound system. Discussions and workshops within the regional Unitarian Universalist structure and at the annual UUA General Assembly eventually brought the congregation to a more realistic view of what the pledged income must be to support the needs of the church

The basic beliefs of the congregation were also changing. Although the beliefs ranged from traditional Christian to outright Atheism, the outlook was largely humanistic and anti-war. Members appreciated the freedom from the restrictions of creed and dogma and gave their time and energy to studying and resolving racial, social, and environmental problems. A warm-hearted group of people, the congregation particularly enjoyed music and the fellowship of potlucks, committees, retreats, and the social action that brought them together. Most of all, they wished to raise their children to be, liberal, educated, free of prejudice, and good world citizens.

### Religious Education

After World War II, as the population of Ann Arbor grew, membership in the Unitarian church increased dramatically. Parents, wanting a progressive liberal religious education for their children, joined the church to find that they as well as their children had an opportunity to freely explore their personal beliefs and to share with others in community social action.

The church program was based on materials from Beacon Press, written by Sophia Fahs, editor of children's materials for the American Unitarian Association. The lessons were based less on the Judeo-Christian tradition and more on the natural sciences, in order to give children a growing and creative religious life and to develop a sense of wonder and a questioning mind. By studying primitive religions, as well as other world religions, the children learn that people everywhere have the same wonderings about their experiences with nature, birth, death, sun, moon, stars, storms, shadows, and dreams. Sophia Fahs felt that Bible studies should be introduced later when children could understand that the Bible was a history, written over time by various religious leaders, with various translations. Each lesson from Beacon Press had ideas for artistic and dramatic activities.

In the 1960s, volunteers ran the program, but they were hampered by inadequate classroom space, a limited budget for materials, and teachers who were not trained in the Fahs system. Much was changing on the societal level throughout the country and the religious education curriculum had to be brought up to date.

On October 9, 1966, after much discussion at a special meeting, the congregation approved motions to ordain Miss Phyllis St. Louis as a Unitarian Universalist minister, and to install her as Minister of Education.

In the fall of 1968, however, Phyllis St. Louis told the Board of Trustees that she was leaving the church. She told the congregation that her "work had been at a basic level of organization and structure and that the major program project of curriculum revision were undertaken at a premature stage. The result had been a semblance of chaos and the appearance of lacking clear-cut directions." Positive features of the curriculum change included a unit structure that allowed more flexibility and facilitated introduction of new curriculum materials and teaching techniques. Rachel Kinley and Jane Fucek had contributed immeasurably at primary and intermediate levels, but the chaos was real and church membership agreed that this effort to stabilize the religious education program had not been successful.

The RE committee, after a study of their program, had begun a revision of the curriculum when it found it was lagging behind the liberal front, particularly with the change in female roles in society. Many books were outdated, material was repetitious of

public school education and there was not enough parental involvement in the church school program. Bill Allen made a motion to add \$1300 to the general fund budget to shore up the RE program but the motion was defeated.

Nancy Roe replaced Phyllis St. Louis as RE director in January of 1969. Rachel Kinley got the program started in the fall and then it was taken over by Joan Overmire. The director's annual salary was fixed at \$4200.

Before long, Joan Overmire and Rachel Kinley presented a new open curriculum for religious education that was successfully implemented by a new RE director, Carol Brown. Dr. Gaede told the congregation that there were willing, eager children in the program as the new curriculum gave children new insights, a sense of commitment and a joy in creating things. The program no longer had "teachers" but instead had "interest area leaders", so that every parent could share his or her interest. In this the art area was most successful. The traditional worship service for the children was replaced by a meeting of the entire group to share and discuss a "thought for the day." Thirty-five families took part. Carol Kazmierczak followed as the next director. Active in the program were Margot Youngs, Sondra Williams, Shirley Daly, Pat Waller, Barb Stevenson, Steve Luther and Joan Overmire.

In 1972 the Beacon course on Human Sexuality was presented for the first time. The course was controversial and not totally acceptable to some parents at first, but the quality of the program and its value soon became evident.

Carol Kazmierczak initiated "friendship groups", grade-level groupings of small numbers of children meeting for a six-week period to allow them to get to know one another and to help newcomers become integrated.

In 1974, Rachel Kinley, who had been so active in preparing the updated RE program, became the new Director of Religious Education.

In 1975, the Religious Education program initiated a new "Haunting House" kit for Kindergarten and First Grade that was working well and had led to an opening service that included Second and Third grades. Special thanks went to Judy Bell, Donna Goldman, Sally Greve, Ken McWatters, Nancy Schewe, and most particularly to John Waller.

We mention and remember the persons most involved during these years as they contributed so much to the over-all spirit of the church.

In 1976, the Religious Education leadership was divided into two positions, the director and an associate director, each with a salary of \$2,332

In 1978, the RE program, headed by Sandra Williams and Jo Ivacko, was strong and well attended. They divided the year into three month cycles: one month of “Discovery”, one month of Religion, one month of choice. The second and third grade studied the Old Testament, while the fourth to sixth grades studied rites and symbols of early religions. Junior High students made planters, put on a play, learned photography and had two months of art study. The philosophy behind the curriculum was that to teach young people to “Love They Neighbor” they must understand themselves, the marvelous diversity of forms of life, and the source of the beliefs and spirituality of other world religions. After a short religious service combining all grades of children, they separated into classes. The pre-schoolers program emphasized the five senses, how we get around, personal feelings, sharing, and growth. For kindergarten and first grade the lessons included how to be at home in one’s body, one’s home, in a private corner, and in the world at large. From 2nd to sixth grade, the classes were on our roots, how people need people, careers, lives of famous persons, and a study of the world’s great religions. Junior High students were involved in social and educational projects, including fund raising for trips and projects, and studies of the Friends Center, the Humane Society, and the Crisis Center. The senior high students by their choice studied the effects of nuclear power, the book *Hearts and Minds* (concerning the Vietnam War), nature, and back packing.

College student Liberal Religious Youth gathered to talk, listen to music, discuss religion, and plan special events, including a weekend conference with LRYs from other churches. In 1970, the Religious Liberals Youths of the church joined Sunday evening discussions of theological and philosophical themes at the Guild House. In 1974, the LRY, under the direction of Joyce Dunstan, planned a weekend conference at the church, setting up workshops on Yoga, Meditation, Transactional Analysis and Sexuality.

In 1978, the RE Committee produced the long-awaited church cookbook. An excellent fundraiser, it was and still is a fine collection of recipes.

As the church finances improved and more financing was available for materials and salaries, the RE program strengthened and continued to draw in new families.

#### Other Aspects of the Church during the Gaede years (1965-1980)

Considering the growth in the size of the congregation and most particularly the large numbers in the religious education program, Louis Briggs, president of the Board in 1965, proposed that the church remain on site with an additional church to be built on the Ruthven property on Geddes Road. The congregation turned down the proposal, deciding that they could not support two churches. They agreed that the board should develop a master plan to include a decision on whether to aim for a new building, to buy an older building large enough to serve the congregation, or to sell the church and rent until a new one could be built. A Development Committee appointed by the board and headed by John Rasmussen continued to search for a suitable site for a new church. Although \$20,000 had been donated toward the cost of a new church building, neither the board nor the minister pushed for a concentrated drive to raise more funds.

The incentive for a new location came from the overcrowding. The former bedrooms in this house-turned-church were used as classrooms but were much too small for the large classes, particularly the third floor rooms with their steeply slanted ceilings. A special study found that there was a strong desire among the congregation to build a new church but no corresponding desire to provide the funds. Over the next few years the Development Committee submitted proposals for several possible sites for a new church, but the response was ambivalent and In 1969 they gave up and the chair, John Rasmussen, resigned. The congregation had not pledged support for a new church and Dr. Gaede, himself, said he was more interested in enrichment of church programs than in land purchase. At the annual meeting in April of 1970, by a formal vote, the congregation concurred, offering to return money donated for that purpose with any unclaimed funds to be put into the Endowment Fund.

In order to help with the cost of maintaining the church building and out of a real wish to help a Jewish Reformed group that was growing in the community, the Board of Trustees, with the approval of the congregation, voted in 1966 to rent the total church facility to the Temple Beth Emeth congregation for their services every other Friday and

Saturday. That congregation expressed their interest in buying the building should the Unitarians decide to build or move. Temple Beth Emeth stayed with us for several years until the growth in their membership and activities became uncomfortable for both congregations and they moved to share the larger facilities of the Episcopal Church on Packard Road.

Choir director Jerry Bilik resigned and was replaced by Jim Phelps, a music teacher in the Ann Arbor School System. William Albright, a University of Michigan professor in the School of Music, became the organist. Members of the congregation frequently expressed their interest in more music programs and their wish for a better organ. Responding to their urging, Bill Albright brought many innovations and a wealth of fine music over the years to follow.

Dr. Gaede had from the beginning been vigorously opposed to the undeclared war in Vietnam. In 1967 his intense feelings began to take over his preaching and his devotion to his counseling of conscientious objectors took much of his time. He also began a weekly radio program on Friday morning on WOIA, speaking on current affairs, with greatest emphasis devoted to anti-war sentiments. The social action committee expressed their concern over the war with a bulletin board and literature table devoted to information on “profligate expenditures for violence abroad, Vietnamese Chapter” and sent letters to the Ann Arbor News for publication stating their strong opposition to the war.

Tension over the war in Vietnam and the constant anti-war discourse began to divide the congregation. It became somewhat uncomfortable, even for his strongest supporters, that Dr. Gaede’s thoughts and speech were so concentrated on his opposition to the war, particularly since one of the most dedicated members of the church, Neil Staebler, admired for his liberal views in politics and his long membership and service in the church, was serving as a congressman in Washington and supported the administration’s stand in Vietnam. Neil had his staunch supporters as well. A large middle group sought only to preserve the church.

In the fall of 1967, Nick Kazarinoff, president of the board, suggested optional activities for members disturbed by the political climate of the church. Several long lasting groups arose from this movement: a forum group (The Group At The Top of the

Stairs) met in the library at the same time as the regular church service, thus resolving the question of a minister's right to a free pulpit without infringing on the freedoms of the congregation. Another new activity was a Sunday evening bridge group that met once a month and still meets (year 2006) from September through June. In the beginning the bridge players met in two-table groups in members' homes but they soon preferred to meet all together at the church. Another successful program, Round Robin dinners, began in 1968. The participants are divided each month into groups of about eight that meet for a potluck dinner and discussion at the home of a member of each group. This, too, is still a successful church sponsored activity.

Beginning in January 1967, under Dr. Gaede's guidance, a "Friday Nighters" group was organized to bring together interested single people seeking society and discussion of current events and problems. This was a successful program for many years. Their meetings usually began with a lecture or a discussion, and were followed by a social time. They seemed to have so much fun, the young married couples were tempted to join them. Many singles that were not Unitarians joined the group and became friends of the church. Some of the friendships made on these evenings turned into good marriages. This group later evolved into the "Singletarians."

In working with young men resisting the draft in protest against the war in Vietnam, Dr. Gaede found a cause in which the whole congregation became involved. The local sheriff, Doug Harvey, was notorious at the time for his severity in arresting and imprisoning offenders, particularly draft protesters and drug users. Recreational use of marihuana in the town was rampant. Harvey and his deputies, heavily armed with hand guns, charged up and down the streets on their motorcycles, raising the adrenaline level in even the most law abiding citizens. When visiting one of the protesters against the draft in the Ann Arbor jail, Dr. Gaede discovered the "incurrible cell", a tiny concrete windowless box within the jail where Harvey liked to keep an obstreperous youth until he mended his ways. The whole church took action. Petitions for closure of the cell were prepared and several hundred signatures obtained. Indignant parents and friends wrote protesting letters for publication in local papers.

The church placed an ad in the Ann Arbor News calling attention to the illegality of the incurrible cell. The ad also included a statement on the need for strict law



enforcement. A great crowd came to hear Sheriff Harvey when he was invited to the church to speak on his philosophy of penology. The office of the state director of prisons was contacted. Soon afterwards an investigator met with Social Action committee members and assured them that of course the cell was illegal, that Sheriff Harvey had been so informed and ordered to close it. Fortunately Harvey was defeated at the next election and the sheriff's department became more professional in dispensing law and order.

In 1968 the church by-laws were changed to provide two congregational meetings per year, one in November for reports on finance, the budget for the following year, and a presentation of the slate for board members submitted by the nominating committee, the second in May for election of the board members, committee reports, and a review of the year's activities.

Ruth Sinsheimer announced at the 1968 congregational meeting that the Unitarian Day Nursery would close because of lack of a firm enrollment and a shortage of volunteer mothers. Enough equipment was saved for the church to furnish a basic day nursery should the church decide to enter that field. The rest was given to the Second Baptist Church for their day nursery program.

In the spring our church was chosen to host the annual meeting of UUCOM (Unitarian Universalist Council of Michigan). Committee members arranged for a special dinner at the church, with night's lodgings in members' homes for those who needed to stay over. Dean of Education Wilbur Cohen, a professor in the school of Social Work who was well known for his part in writing the legislation for the Social Security Act and for his promotion of universal health care insurance, was the guest speaker.

Drs. Ron and Nancy Bishop were leaders in forming a new church group, the Memorial Advisory and Planning Society (MAPS), to study ways to lower the cost of dying by encouraging cremation, with the additional goal of planning true memorial services rather than the conventional funeral. MAPS had the support of the congregation, and their work brought about these changes.

Another group of church members became active in the Interfaith Committee on Religion and Peace.

Mary Fitts, inspired by her son who was enthusiastic about his work in halfway houses, and Kate Watson enlisted Dr. Gaede's support to work up a program with the Community Psychiatry Division of the Ypsilanti State Mental Hospital. Their program, given the name "Project Transition", was to help in re-socializing patients who were soon to be released from the hospital. Ten patient participants were invited once a week for lunch and a program designed to make attitudinal changes in preparation for a new life in the community. After ten weeks a new set of patients would come for another 10-week program. At the beginning Natalie Cunningham was chair with June Graebel arranging for the food donations that many church members happily provided. Virginia Burlingame, Bernice Drogosz, Mary Fitts, Ruth Striffler and Margot Youngs also took part. Other churches were inspired to follow suit and soon there were eight churches in the program.

Church activist Dick Burlingham wrote "Project Transition is undoubtedly the greatest achievement of the past year in terms of social action. This program provides social contacts and new experiences in daily living for women patients who are brought to the church for weekly luncheons provided by volunteers at the church. Simple new experiences are provided for those deemed nearly ready for release from the hospital, such as getting acquainted with people, taking a tour of the church, visiting a supermarket, taking pictures, having a picnic. The program is simple but demands the participation of dedicated socially conscious women of the congregation. The change in the individual patient is reported to be so great that other patients and the staff members are impressed....".

In 1972, Project Transition began an association with the staff of the Community Mental Health Center with the Center providing social workers, volunteers, and modest supplies while the church group provided a coordinator, space, volunteers and food.

This rewarding program came to an end when the state legislature closed the state psychiatric hospitals in the early 1980s for all but the most severely ill patients.

In the fall of 1968, Dr. Gaede was granted a 5-month spring Sabbatical that took him and his wife to several places in Western Europe. While he was gone, the Sunday morning schedule was reduced to one service and a pulpit supply committee provided speakers. Rested and reinvigorated on his return he reported to the congregation on his

activities during his Sabbatical and his delight with the magnificent experiences he had had abroad.

The Gift Committee accepted on behalf of the congregation four handsome prints of scenes of Ann Arbor drawn by artist Milton Kemnitz, a long-time member of the church. Another member, Richard Wilt, allowed church representatives to choose from a group of his paintings. Ethel Lewis and Nancy Abbott chose a large oil painting entitled "Tsankawi 2". The Wilt painting was hung on the inner wall of the Sanctuary and the Kemnitz prints adorned one wall of the Emerson room.

The Board of Trustees approved affiliation with Guild House on the University of Michigan campus, so our Liberal Student Youth could combine their activities with the variety of programs there. Church volunteers provided casseroles and desserts for their Sunday evening suppers.

In July of 1969 Dr. Gaede brought to the congregation his description of what he thought as one of the most interesting and tumultuous of all annual meetings of our denomination, indicative of the general ferment in the nation. At that meeting the denomination pledged a quarter million dollars to the Black Affairs Council.

A dramatic series of events in Ann Arbor began that fall in the Unitarian church. One Sunday morning a tall, bold, black man, eyes fiery, strode down the aisle just as Dr. Gaede began his sermon and insisted on taking over the pulpit. Dr. Gaede protested but the congregation asked that the man be heard. Although our church was the first, this same man, Charles Thomas, went to other Ann Arbor churches in the following weeks to deliver his "Black Manifesto", demanding money for clothes for children on welfare and for more economic opportunities for Blacks. His Manifesto was derived from a National Black Economic Development Conference in Detroit. Responding to his demands, the Social Action committee pledged support and joined in community political action that resulted in the formation of an action group under the name of BEDL-WRO (Black Economic Development League - Welfare Rights Organization) that brought about positive results in both welfare support and economic opportunity. Another result of

Thomas's\* stirring up the churches of Ann Arbor was the creation of the Interfaith Council of Congregations which today is a clearing-house for social grants. \*

Members of the church's social action committee, led by Luther Buchele, had been involved for some years in the Willow Run Apartments project, a community action whereby money was raised to buy land and build low cost housing for the poor (two or three bedroom apartments) in the village of Willow Run. Charles Thomas was one of the occupants, attended the board meetings, and in some unofficial manner was a part of the management. Unfortunately, the Willow Run Apartments simply went broke. The occupants were destructive, it was impossible to find capable management, and the funds disappeared in unknowable ways. Another attempt in the community in which church members took part was an organization that raised money to lend to the working poor, interest free, to make first month payments and damage deposits on apartments. The money was to be returned in installments to make it a revolving fund. That also failed. The idea of borrowing money and paying it back was simply not a concept in the minds of the very poor in those days, even if they had jobs.

In spite of their involvement in community problems, trouble was brewing among the membership. The "Group at the Top of the Stairs" sent letters to the Board and to the minister asking that time be made available at the end of a controversial sermon for discussion, comments, or rebuttal, and asked that other speakers be invited from time to time to speak to other concerns of the congregation. The Board put a notice in the Newsletter asking for letters of comment from the members. While some members were entirely supportive of the minister, several people wrote about the lack of personal counseling and pastoral services, as well as the poor communication between the minister and some of the members. A time for discussion was adopted into the service but still that did not sooth the unrest within the congregation.

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\* Although his bold demands brought action, unfortunately Charles Thomas had a reputation for violence and general opportunism. Pretty much self-educated, he was gifted and intelligent, even somewhat skilled as an architect, and certainly he had magnetism. As he worked with the congregations and his bold demands brought results, he gradually gave up his aggressive manner. Perhaps with different life experiences he might have been a real leader.

In 1969 the general fund income was \$51,393, expenses \$50,916. At the meeting in November there were 215 pledge units with pledges totaling \$43,800. A deficit budget for the year to come was set at \$52,321. This was the beginning of a series of years when the board and the congregation struggled to solve the problem of a shortfall in pledged income needed to meet even a basic budget.

On the purely recreational side, the church joined with regional UU churches in a proposal to buy Hadley Hills, a 40-acre area used by UU youth groups, to be used as a conference center. This effort was soon abandoned, again for lack of funds.

The semi-annual meeting of April 19, 1970, was set in the evening because of the gravity of the votes to be taken. The minister's report began, "I write this report one week before this congregation votes on the question of terminating my ministry here. I am much saddened that interpersonal relations, whatever their source, should have deteriorated to such an extent that such a vote should be necessary. I am saddened and disappointed because I believe that I have had a very effective, fruitful, and, from a personal point of view, a very satisfying ministry. The number of weekly phone calls, office visits, organizational activity and community involvement, has led me to believe that my ministry is needful to the church and in the community. I will continue to believe this regardless of the outcome of the congregational ballot."

The auditorium was overflowing and the tension was high when Don Axon called the meeting to order. It began with a heated discussion over that year's allocation of Jackson Social Welfare funds, defended by the committee. Grants had gone to (1) the Omega Press whose mission was to publish articles that could not otherwise be published for political reasons, (2) the Hairless Defense Fund defending students whose heads had been shaved at the local jail, and (3) the U.S. Servicemen's Fund providing support for law suits arising from harassment of servicemen who participated in anti-war demonstrations. Some church members angrily declared they did not want to be propagandized in church.

The overwhelming business of the congregation, however, was the discussion and vote on Dr. Gaede's tenure as the minister of the church. The meeting was held in the evening to accommodate the many people who wished to be there. After a contentious argument as to who could vote, that issue was resolved and Kip Miller, speaking for her

group, presented the motion “Be is resolved that membership of the First UU Church of AA instruct the Board of Trustees of the church at its next meeting to notify the minister of the church that his tenure be terminated as of 6/30/71, and that should he resign beforehand, his action will be accepted.” In support she recounted efforts to discuss with Dr. Gaede and with the board their unhappy experiences of the previous year so that they felt it their responsibility to bring it to the congregation. There followed a long tense discussion. Some stated that while Dr. Gaede failed the congregation they also felt that the congregation had failed him. Long time member Neil Staebler said the church throughout its history had been characterized by the stimulation of discussion when there was conflict and difference among the membership but Dr. Gaede had used the “moral imperative” on his side and had rejected any discussion. Others spoke of narrow intolerance. Discussion was cut off at 10:30 and the vote was taken: 71 congregants were for the dismissal motion and 255 voted against it.

Another motion that quickly followed provided for a committee to study by-law changes regarding ministerial appointments and for a periodic review of the minister. That motion carried 60-25. The meeting was then adjourned.

For his other activities, Dr. Gaede reported that he was doing a lot of counseling of women with problem pregnancies. Church members, through the Social Action committee, were active supporters of abortion reform. A subject of intense discussion in the next few years, at local, state and federal levels, was the problem of unwanted pregnancies. Dr. Gaede continued his counseling, as did the clergy of other churches, encouraging the state legislature to create laws so that the problems could be handled by appropriate social service agencies.

The Social Action Committee also studied the issues behind the campus demonstrations against the ROTC, supported the Vietnam War Moratorium, set up meetings with Charles Thomas, donated to the Children’s Welfare Fund and campaigned for a county welfare budget with the Washtenaw County Board of Supervisors. The congregation supplied space and a dinner in the church for the Michigan Welfare Rights Association Leadership Training Program.

The Social Action Committee began a program with the Friends (Quakers) and others to set up an organization to work with prisoners’ families and to act as substitute

parole officers. Another issue with strong congregational support was the work of the Council on Population and Environment, out of which grew the “Zero Population Growth” movement, an active lobbying group locally and nation wide. As a part of this movement, the church sponsored an ENACT teach-in concerning the disposition of solid waste.

Elsie Sinclair joined the church in 1970 and became a lively force in the ensuing years. A retired schoolteacher, she was also the mother of John Sinclair who had electrified the community and aroused the ire of the law with his poetry and song as a part of the social revolution of the 1960’s. Elsie wrote and produced the church newsletter until she finally retired at the age of 85 in 1996. She was everyone’s friend, her clever verses enlivened special events at the church, and she was energetic in social action, including dedicated participation in Project Transition.

The Social Action Committee reported meeting several times with Charles Thomas to consider demands of the Black Power Movement. While the response from the churches that Thomas had visited resulted in significant community action to ameliorate the many problems of the Black citizens of the area, his aggressive tactics were said to be an embarrassment to the Black churches in the town.

After the wrenching April meeting of 1970 a number of highly valued members left the church to form a Unitarian Fellowship. Wilfred and Heidi Kaplan, Ralph Loomis, Kip Miller, Walt Shipman and others formed a nucleus of a small fellowship that has met regularly but rather informally at various locations over the years. They have no religious education program and limit their activities to intellectual and philosophical explorations. They have found a rich mine of excellent speakers in Ann Arbor who share their interests. Other church members join them from time to time to enjoy their discussions. The church sorely missed their presence and the strength of their influence.

At the annual meeting in April 1971, it was found that the pledging units had fallen to 209. The budget recommendations proposed drastic cuts in all areas: a 10% reduction in the Religious Education director’s salary with two weeks deducted from the RE year, elimination of the choir director’s salary, putting the minister on a nine month year, reducing secretarial help to one-half time, withdrawing from the Guild House and paying only \$500 to the UUA Annual Fund. The congregation by vote restored all of the

cuts and vowed to raise the money through a special canvass. Fortunately that canvass was quite successful and all of the cuts were restored.

A sit-in in the church, organized by Charles Thomas, Hank Bryant, Kate Emerson and Sandra Girard had led the Board of Trustees to donate \$5000 from Endowment Fund moneys to BEDL-WRO, with encouragement to the congregation to individually pledge more. A sub-committee on welfare and poverty was formed in the social action committee to educate the congregation and to influence legislation on equality of opportunity at local state and national levels.

When the congregation learned at the annual meeting that the value of the Social Welfare Fund had fallen to roughly \$88,000, they voted to transfer enough funds from the Endowment Fund to bring the assets to a value of \$100,000

The enthusiasm for supporting the work of BEDL-WRO led church members to begin to discuss how best to use the income from the Endowment Fund. A special committee under the leadership of Ron Bishop proposed that the fund hereafter be called the Jackson Endowment Fund, that the long-standing loan to the General Fund be canceled, that the fund assets be kept intact but that a portion of the income each year be allocated for worthy projects. The committee proposed that two separate committees be established, 1: A Jackson Endowment Fund Investment Advisory Committee to make sound investment decisions, and 2: A Jackson Endowment Fund Income Use Committee to recommend for congregational approval allocation of funds for church supported causes. The Jackson will stipulated that the moneys be used for “support of the Unitarian Church” and after legal consultation the decision was made that these steps fell within the requirements of the will.

*A special note about the Investment Advisory Committee: The George and Bessie Jackson bequest came to the church in 1954. The full amount of the bequest became available in 1956. The sum of \$82,178.43 was allocated to the Social Welfare Fund, \$94,352 was used to build the chapel addition to the property at 1917 Washtenaw Avenue, and the balance went into the Endowment Fund. An Investment Advisory Committee was established, of which the original members were Edward Redman, minister of the church, Neil Staebler, Gerald Roberts, and Helmut Stern. The Committee*



*decided they needed professional guidance and the firm of H.C. Wainwright was retained to handle the investments subject to the review of the Committee.*

*The funds were co-mingled with the general fund until 1961 when the Social Welfare Fund and the Endowment Fund were given their separate designations and equities. The Endowment Fund was raided from time to time for general fund expenses, always with the stipulation that the funds would be returned but in the end there was usually some default on the loan.*

*Dissatisfaction arose with the Wainwright management. The yield was too low and the firm was thought to be too inflexible. In 1967 the Wainwright portfolio was cashed out and the proceeds invested in Mutual Funds. Although the funds chosen were historically sound, it was a time when the market fell badly and the funds lost a serious amount of their value.*

*In 1972 the congregation decided to give the Investment Advisory Committee the full responsibility of choosing investments for the funds. William Kinney, a church member, was an experienced and successful investment advisor. As a member of the Committee he gave freely of his expertise until his sudden death in 1989. Other members of the committee in 1972 were David Bell, William Lewis, Marjorie Reade, and Walter Shipman. Additional members who served during the 1970's were Luther Buchele, William Kinley, Joseph Ivacko and Earl Landesman. Marjorie Reade began keeping the books for the special funds in 1966 and continued to do so for more than 20 years. New special funds were created from time to time as the result of memorial gifts designated for a particular purpose. In the early and mid 1980's, gifts from Stan Erickson in memory of his wife Jane, and from other members of the congregation created the Endowment for a Liberal Church to ensure sufficient funds for capital improvements to the church building as they were needed. Investment Advisory Committee members changed from time to time. Under this management, the funds increased in value year by year.*

The Social Action Committee sponsored a candidates' night at the church in which candidates for local, state and national office gave their views on welfare and poverty. Included was a speaker from the League of Women Voters to tell the results of their research on the local welfare program. The Social Action Committee also discussed the plight of the migrant workers and the establishment of the Ann Arbor Free (health)

Clinic. Committee members attended meetings of the boards of agencies involved in medical care for the poor, food stamps, decentralizing social service offices, hot lunch programs in the schools, and school bussing. They also supported working on solutions to the population explosion, sat as representatives on the State Board of Education of American Indians, supported the Abortion Reform Bill, opposed Sheriff Harvey's request for federal funds for a tri-county squad, and asked the Jackson Endowment Fund Income Advisory Committee to sell funds invested in war related stocks and invest the proceeds in stocks that led to constructive human progress. (Investment in acceptable stocks was an annual concern of the entire congregation.)

The sub-committee on Welfare and Poverty limited their work to BEDL-WRO fund raising and lobbying for legislation to correct the welfare problems. They followed the process and made efforts to influence national and state legislation initiatives. They reported that the goals of BEDL-WRO offered a unique opportunity for self-determination in economic development for disadvantaged communities and recommended long-term monetary commitment from the church. Specifically, they requested another \$7500 from the church plus one half of endowment fund income for the following three years. In addition they urged church membership to join the Coalition for Legislation and Social Action. These recommendations were approved at the October 1971 congregational meeting with the stipulation that the Board of Trustees purchase a bond to cover their liability with respect to the \$7500, unless the surety bond already held by the church covered this situation until the amount could be recovered from the congregation.

Ron Bishop, presented the Endowment Fund Advisory Committee Report at the 1971 spring congregational meeting, and in response to his recommendations the congregation voted to leave the General Fund obligation to the Endowment Fund of \$26,245 on the books but to stop all repayment of the loan.

Approval was given to the following recommendations by the By-Laws Committee: 1 - a show of hands in a vote is sufficient unless in a substantive matter a member requests a written ballot. 2 - A minister shall be given six months notice or a six-month salary in lieu of notice. 3 - proxies shall not count toward a quorum. 4 - A

minister may be dismissed by a majority of voting members at a meeting called for that purpose with at least two months notice.

At a special meeting on May 9, 1971, the congregation approved the use of Endowment Fund income to help solve some of the many serious problems facing society today but stipulated that capital gains must be added to the principal, and they voted to keep the principal of the fund intact except in special circumstances when it may be used by a special majority vote of the congregation at a properly called congregational meeting when a portion or all of the fund could be liquidated and the assets distributed. The Jackson Endowment Fund Income Use Committee was established by motion, to have six members appointed by the President of the Board with ratification by the Board of Trustees, to receive the ordinary income from the fund, and with the approval of a majority vote of the congregation, make appropriate distributions in the interest of the church.

At a congregational meeting in September 1971 the by-laws were changed to give formal entity to the already functioning Jackson Endowment Fund, the Jackson Social Welfare Fund, the Investment Advisory Committee for the funds, The Jackson Social Welfare Fund Income Use Committee and the Jackson Endowment Fund Income Use Committee.

In February of 1972, Bill Albright proposed to the Music Committee that the church acquire a true pipe organ to replace the present antiquated and limited electronic instrument. On St. Patrick's Day an all-church party kicked off a fund raising drive. The proposed organ, a two-manual instrument of the Baroque type, was estimated to cost about \$15,000. With donations already amounting to \$7,464, the drive was well under way.

Break-ins and thefts of equipment and supplies posed a new problem for the church. Security was tightened but valuable items were gone. Blank checks were also taken. The banks were alerted and when a check was cashed the culprits were found.

In April the congregation voted to borrow money to meet the short fall in the canvas (\$5,924). Board chairman Bob Reed made a special plea to the congregation pointing out that not only were ordinary expenses not being met but upkeep also was

falling far behind. Over 30 groups were using the church and more maintenance was crucial.

The Social Action Committee under the direction of Pat Ramsay began a campaign to encourage recycling as an environmental issue. The committee on Welfare and Policy, Gwen Reed, Patty Zander, Sally Greve, Jane Goldstein and Catherine Casanave, worked on transportation for the disadvantaged and compiled a directory of Black owned and operated businesses.

Art and Lola Poinier, leaders of a new Denominational Affairs Committee, brought to the attention of the congregation the work of the UUA and the UUSC and urged members to become involved in the larger affairs of the denomination. During the next few years they encouraged the congregation to participate in broader denominational activity, to cultivate opportunities for UU experiences outside the local church, to highlight issues of national consequence relating to church programs, and to make sure that the UU World was available to all members. They promoted outreach to neighboring UU churches, participation in the UU Council of Michigan and the annual General Assembly, Their efforts eventually brought results. In 1978 the church hosted the annual meeting of the Unitarian Universalist Denomination of Michigan on October 15 and 16<sup>th</sup>, with six workshops of intergenerational interest:

1. Assertiveness Training for Women
2. Can UU Societies unite for social action?
3. Programs for Sharing
4. Critical Mass and Social Justice
5. Maximizing our potential for members
6. Finance

The Board appointed a library committee to bring the church library up to date and available to the congregation. At the urging of church members, a book table also was established under the direction of Werner and Connie Einstadler, with current writings on ethics, social problems and spirituality available for sale. The Book Table, under successive volunteer managements has been and still is a popular church service.

The book committee, searching the boxes stored in the closets of the chalet, found silver candle sticks and cups that led to a surmise that Communion services may once have been a part of Unitarian ritual. While the board was considering what to do with these attractive and valuable items, they vanished from what had been considered safe storage.

The annual congregational meeting on finance scheduled for October 29, 1972 had to be rescheduled to November 5 because there was not a quorum. The meeting was stressful as again there was a shortfall in pledges, and a need to restore the funds borrowed from the Organ Fund. It was voted to take money from the Endowment Fund to restore the full Organ Fund. Dr. Gaede informed the Board that if the church was not able to meet the proposed budget and a deficit was still present at the end of the year he would submit his resignation. There was a discussion about assessing each member an extra amount to meet the proposed budget.

On the brighter side were reports of the pleasures and profit of a very successful adult weekend retreat and a Unitarian Mass performed by Grosse Pointe artists.

The congregation discussed, and then authorized renovation of the Social Hall. Plumbing and heating were repaired, the walls were decorated, the kitchen modestly updated, and new floor tiles installed. Curtains sewn by the women's group under the expert direction of Jane Taylor were hung, the whole making a much more attractive room for coffee hour, Project Transition, and other activities.

The Social Action Committee proposed a public forum to discuss a new community hospital but was otherwise inactive except for the Milan Correctional Institution Committee reporting that about ten families/individuals were bringing inmates to church services, entertaining them in their homes and communities once a month. Also four men had been assisted in finding housing, furnishings, clothing and transportation after their paroles.

The Singletarians under the direction of JoAnn Taylor and Ali Nagui had a membership of about 50 persons. The Music Committee reported that Bill Albright's ragtime recital on March 25, 1973, earned almost \$1,000 toward the organ fund, which stood at \$11,400. The purchase of an organ was approved and the committee, and most especially Bill Albright, began researching organs and getting more detailed estimates.

At the April meeting of the congregation, Dr. Gaede repeated his intention to resign if the church did not meet its budget. The General Fund reported that that income was \$49,838 and with great effort the expenses had been held at \$46,897, with a net reserve of \$2,941. The discussion on the budget deficit was continued with the additional information that the Guild House was also in financial straits. It was voted that a letter be sent to all members of the congregation asking for a 20% increase in pledges.

At the annual meeting in 1974, the congregation discussed at length the deficit in the general fund of \$6,515. Everyone present was asked to make an additional pledge.

Charles Thomas reported on the use of Black Economic Development funds to which the Ann Arbor Council of Churches has given \$35,000 and the U.U. Church \$4,491.

Reports on church programs showed that the adult forum had been enriched thanks to Ron Bishop, Edie Pelz, JoAnn Hanley and Larry Knox, the congregation was smaller but the community spirit much stronger, and the LRY was very active and productive under the direction of Ruth Beatty. Social Action had fallen off except as members worked individually in several causes. Especially dynamic was the Milan FCT extended community programs under the leadership of Irene Oliver. Church families provided meals, trips, social opportunities, and a Milan Unitarian Forum where the prisoners discussed liberal religion, job discrimination, European prisons, hypnology, Transactional Analysis, and community values. In 1976 the Milan Prison program ceased for lack of sufficient volunteers.

Under the direction of Ruth Pinkus, the East Side Drop In Center opened in the Social Hall of the church, operating as a nursery school staffed by volunteers, with baby care, and a place to leave a pre-school child in a time of crisis or acute need. This was a much-needed service for the whole community. In 1974 Michigan law changed so drop-in centers needed to be licensed and the Drop In Center obtained a license as a separate category for this unique type of facility.

Two adult retreats organized by Steve Bottorff, created a unique sense of intimacy among the participants that was expressed by a sign "First Hugitarian Church" on the entrance door. \* In the spring of 1974, Bill Albright invited his fellow professors from the School of Music, Bill Bolcom and Jim Dapogny, to join him in presenting a

fund raising concert for the Organ Fund. The congregation was enthralled and voted him a special commendation. This performance evolved into the annual Jazz Bash that has continued year by year, changing performers from time to time, but always a delight to the congregation and the community at large.

The other innovation of 1974 was the Extended Family program, with a number of families grouping together into social and supportive groups. Bruce and Sara Gibb taught the participants how to become extended family starters. Extended family sizes varied from 10 to 30 and the groups were successful in bonding relationships among the congregation. While new family groups are not forming now, some of the original ones still exist.

In the summer of 1974, the old Hammond electric organ in the west end of the balcony was replaced by the new long-awaited Holtkamp instrument, beautifully installed at the front of the sanctuary. Professor William Albright was able to get the church a good price, roughly \$30,000. Volunteers at the direction of Donald MacMullen tore out a circular stairs and altered the stage to mount the new organ. To fulfill the purchase and installation costs, Jeanette Myers, a well-known vocal artist, and her husband Al, donated \$10,000. A marvelous organ, it was the pride and joy of the church members. (Unfortunately, such an installation cannot be transported to another location and was left behind when the congregation moved to the new church building in 1999).

At the congregational meeting in the fall of 1973, the board had been asked to investigate the possibility of paying the cost of Blue Cross insurance for all of the eligible employees. This became a part of the general expense in 1974. The budget for the year was adopted with a deficit of \$6,080 because the congregation, despite the shortfall in pledges, would not approve cutting maintenance costs or reducing salary increases or the contributions to the Annual Fund and UUSC. They voted to omit spending any of the Jackson Endowment Fund income until the budget problem was resolved. As projects to reduce the deficit, it was proposed to have an Art Fair to auction goods and services and a Gourmet dinner as a fund-raiser.

“We have our church building, our dedicated minister, an enthusiastic RE director, a capable youth advisor, an efficient secretary, a new janitor, a new bookkeeper, a hard working Board, good standing in the community, and most valuable of all, active

members and friends” were President Lininger’s words to encourage the congregation.

Ruth Pinkus reported that the Eat Side Drop In Center was filling a real need. Ken Burkhalter and Steve Bortoff co-chaired a very successful adult retreat. The Singletarians had a busy social calendar with weekend parties, a weekly Sunday brunch, and the Adult Midwest U.U. Single Enrichment program became an important part of their activity. The congregation enjoyed an all-church Luau at the Peschkins farm.

In the fall Of 1974 the financial crisis worsened when the Sunday collections, many donation checks, and some cash were lost. To keep the church functioning, the congregation approved taking money from the Jackson Endowment Fund with the provision that it is paid back within a year.

In recognition that the Jackson’s and their bequest had ensured the very survival of the church, the sanctuary was named the “Jackson Auditorium.”

President Ken Burkhalter called the 1974 fall meeting. He noted that the new organ was paid for, and spoke of the sheer fun of being together at a 50’s party and the New Years Eve Party where over 300 attended and talented church members presented an entertaining floorshow.

Sylvia Lewis asked that the congregation go on record to establish a program for high school youth. This was done and beginning that year under her excellent leadership, the program has been well maintained over the years.

The Committee reported that the results of the congregational questionnaire prepared by Don Pelz had been collected and studied by the Board and church members at a weekend congregational retreat. In 1975, in response to the questionnaire, “Congregational Sundays” were set up for twice a month. The Board felt that the benefits were that the congregation became friendlier and knew one another better and that there was “a pleasant variety” to the services. Dr. Gaede was not happy. He noted that there was a lack of continuity in his week-to-week involvement with people, particularly new people. He warned the congregation that the war years had turned people to introspection, if not narcissism, and advised against neglecting religious tradition, history, and possibly church goals. He also added:



“When I came here 15 years ago, our church was an “establishment” institution of this community, even though I did not perceive it as such at the time nor in the years immediately following. Then Vietnam came along and changed all that. We were forced to look at what our nation was doing to people in Indochina and it was ugly to say the least. Our church became fragmented; we faced a crisis and then began the painful process of rebuilding.... it brought many benefits to our church: a new warmth and friendliness which we had not known before.”

Adult forums, under the guidance of Steve Bottorff and Edie Pelz, took up a study of “Ethical Responsibility in Medicine.”

To answer a need among older and single members, the “Optional Living Group” began - an experiment in buying or sharing living quarters, to provide a permanent role in the church for support of people who need “options” to so-called “normal” living styles.

At the annual meeting in the fall of 1976 there was considerable discussion of needed changes in the by-laws. Because of absenteeism, an amendment to the by-laws was proposed and passed that “any trustee may be removed by a two thirds vote for continued absence from regular board meetings.”

Since the by-laws required an annual audit of the books, discussion ensued as to whether an official audit was required, a serious expense at a time of budgetary woes, or if an internal audit would suffice. The congregation agreed that the board should add an audit committee to the standing committees.

To bring more efficiency into the governance of the church, the congregation voted for the annual year to end on December 31st, with a semi-annual meeting in January to hear the treasurer’s financial reports, subject to the audit, and to approve the budget for the year to follow. The congregation would meet for the second semi-annual meeting in May for trustee elections, committee reports, and other church business. Within one month after the May election, trustees are to meet and elect from their own members the president of the Board. (Although it is still true that the fiscal year goes from January 1 to December 31, the activity year starts with the election of the new board members in May and this history is written on that basis)

A deficit budget (short by \$4,500) was passed. Steve Bottorff offered to work on a recanvass. After a heated discussion of ways and means, the congregation voted that

the cultural assets of the church not be sold. Bert Ramsay announced plans for a fund raising “Gourmet Dinner”.

The congregation was told that new tiles were needed for the front porch (\$3,104), a new roof for the annex (\$1,236), plus a large expense for furnace repairs. At the May 1977, annual meeting a motion passed that a portion of the income from the Jackson Endowment Fund be allocated for building repairs not to exceed 1/3 of the annual income.

In September 1978, under the leadership of President Pat Ramsay, the congregation passed an interim budget to cover new expenses. The Jackson Endowment Fund had an Income that year of \$14,578. The proposed allocation was \$6,000 to the Income Use Committee, \$2,000 to the Annual Fund and the UU District of Michigan, and \$6,758 to be rolled back into the capital fund. The congregation approved an amendment that \$4,700 would go to the church for repairs.

A Sabbatical leave was granted to Dr. Gaede for the fall term of 1977 to accept a Charles Merrill Fellowship at Harvard Divinity School for research and writing on politics and ethics and to audit Divinity School courses. On his return he reported that he had spent most of his time and energy on a study of politics and ethics with reference to pivotal political philosophers of the modern age since Machiavelli.

Steve Botorff proposed a motion to change the name of the Church to “The First Unitarian Universalist Church of Ann Arbor” a change that had not yet been made officially although the joining of the two denominations had been approved nationally and locally in 1963. He made a second motion to disallow smoking in certain areas of the building and at meals, with a smoking break for meetings lasting longer than two hours. Both motions were approved.

Under Board President Pat Ramsay’s leadership the church achieved a breakthrough in financial planning. At a congregational gathering, called for the special purpose of discussing problems, Ramsay asked the congregation to consider weaknesses in the administration structure, particularly the need to clarify and strengthen the board’s role and to expand the committee structure. A Ways and Means Committee was established for money raising and a Finance Committee for budget and long range planning.

The Singletarians hosted a lively all-congregation New Year's Party. Attendance was up in church, and Dick Bauman led a successful canvass. Dr. Gaede's report included comments on his role in Project Transition, Guild House, and MAPS , and reported that he had guided a \$7,000 renovation of Guild House with the help of Joe Hayes and Don MacMullan.

Dr. Gaede also reported that he had received three awards during the year: 1 - The "Uppity Women Unite" award for service to the Feminist Community and the National Organization for Women (NOW), 2 - The Unitarian Universalist Clarence R. Skinner award for 1976 for the sermon best exemplifying the social principles of UUism, "The Religious Spirit of '76'", and 3 - The Charles Merrill Fellowship (see above).

The Denominational Affairs committee had a busy year as the church hosted the annual meeting of the Unitarian Universalist Denomination of Michigan (UUDOM) on October 15,16, 1977. Featured were six workshops with intergenerational programs. Of particular interest to the participants were the candidates for the presidency of the denomination. Paul Carnes, Jack Mendelsohn, and Gordon McKeenan, all of whom attended the meeting and had the opportunity to present their views as candidates as well as to meet individually with members of the various churches taking part in the conference. Local church members were stimulated by the discussions of common church problems with those attending from other churches. A delegation was chosen to attend the General Assembly.

Under the direction of Joan Lobenthal, the Adult Forum had a strong year. They also provided for a congregational program one Sunday each month. Members formed a new adult discussion group called "Expressions" to discuss topics of mutual interest and to share different ideas, including interpersonal relationships, personal growth, etc. Another social group, the "Friday Nooners" began to meet on the third Friday for lunch and programs on music, personal experiences, church history, etc.

At the 1979 January meeting, for the first time in decades, the finance committee reported a surplus of from \$8000 to \$10,000, with the new pledge drive showing a surplus of \$4,700.

At this same meeting, Dr. Gaede tendered his resignation, which was accepted with appreciation for his services. The Rev. Fred Campbell, minister of the Grosse

Pointe Church, came to the Ann Arbor church to present the procedures recommended by the UU Association for selecting and settling a new minister. Under his direction, the congregation voted to hire an interim minister to serve from 9/1/79 to 6/30/80 and to have a search committee of seven members, three appointed by the Board and four elected by the congregation, with the election to be held on March 18, 1979. The elected search committee consisted of Lucy Bauman, Ron Bishop, Nancy Burkhalter, Milt Chase, Ethel Lee, Pat Ramsay and Marjorie Reade. At their first meeting, Marjorie Reade accepted the chair responsibilities.

Dr. Gaede's farewell words to the congregation were "It is for me the end of the most satisfying of all my five ministries since my ordination in 1942, and I trust that my 18 years as minister here will have contributed something to the commendable history of this church. We have had our difficult times, with one major crisis, but we came through it together and were able to rebuild our relationships and to go on to develop a church of strength and warmth with many new programs and achievements. Without the deep commitment of many members and friends, such a renaissance could not have happened. I will always be grateful to all of you for that remarkable achievement."

David Steinicke attended General Assembly in Boston and brought back to the church two special banners awarded this congregation for their contributions to the Annual Program Fund.

Because the membership files contained names of so many individuals who were no longer active, a newly appointed membership committee, under the direction of Elsie Sinclair, went through the files to determine active, associate, and inactive members. The final count of active members was 329.

The Reverend Jack Hammond, chosen by the committee and the Board for interim minister, came with his wife Oressa to fulfill the role of minister until the search committee finished its job and the new minister was installed. It would be hard to imagine a better choice. The warmth of their personalities and their depth of experience were just what was needed to mend the divisions in the congregation. As he said, he came to perform the usual and customary responsibilities of a minister with emphasis on those areas and functions needing most attention. And he very skillfully did just that. Through a series of meetings with church committees, congregational potluck dinners

and the board meetings, he began the process of changing the divisiveness of a do-it-yourself volunteerism to a well-organized system of community projects.

The Search Committee completed its mission. The candidate, the Reverend Kenneth Phifer, was presented to the congregation, and then, by vote, called to the pulpit to begin on August 1st.

In the meantime, new boilers were installed, the roof was repaired, and a house was purchased as a parsonage. To cover the cost, \$23,000 was borrowed from the Endowment Fund for the boilers, to be paid back over the next eight years. The U.U.A was asked for a loan of \$105,000, \$30,000 for a down payment on the parsonage and \$75,000 for the roof repairs. A fund raising committee was set up to put the financial house in order.

Members concentrated on denominational affairs, the scope of U.U.A and UUDOM work through Unitarian Universalist philosophy with particular emphasis on leadership potential, and the work of the UU Service Committee as trailblazers in medical training missions to many countries.

The Singletarians continued their Thursday Eat outs and their Sunday brunch but this year they became much more involved in the congregation as a whole. There were at least two family retreats. Extended family carried on their program, the Bridge Mix, with 32 members and even more subs, met on the 2nd Sunday. They raised \$548 for the church treasury and had fun doing it. Friday Nooners had lunch and a program on the 4th Friday. The Book Table was reinvigorated and the Friday evening Round Robins dinners were well attended.

For the first time in its history, the church instituted a formal system of record keeping for dedications, weddings, and memorial services.

The congregation with the following provisions accepted a major change in the by-laws:

1. Change the name of the church to The First Unitarian Universalist Church of Ann Arbor, (as proposed and approved earlier).
2. Add a formal affiliation with the U.U.A and the Unitarian Universalist District of Michigan.

3. Proposed amendments to the bylaws must be printed and available to the membership before a meeting is called to vote on them.

4. A “nominating committee” and its responsibilities were defined to replaced the former “elections” committee and a provision added to allow further nominations from the floor. Established that the nominating committee is to be independent of the minister. Rules were included for 1: for the election process including the use of absentee ballots, 2: for the election and removal of trustees, 3: to define the business of congregational meetings as well as what constitutes a quorum.

5. A ministerial relations committee was established with its responsibilities defined.

6. Rules to define church membership.

7. Adoption of Robert's Rules of Order.

In his final report, Jack Hammond reminded us that this congregation, in reviewing its purpose and mission in 1965, had reaffirmed its faith in the principles that throughout history have motivated the Liberal Church:

“This congregation, thoughtfully reviewing its purpose and mission, nearly a century after its founding, reaffirms its faith in the principles which throughout history have motivated the liberal church. Basic among these are:

A reverence for life,

A respect for he inherent dignity of man

And a belief in his potentialities

We pledge our fidelity to the use of reason

Whatever its ultimate source

In the quest for truth

Believing that the values so derived

Will lead to universal brotherhood

Unimpaired by national, racial, or religious division

We believe that truth is better sought in fellowship

Which brings tolerance and understanding

As well as in isolation

This is our hope: that such a fellowship shall work for good.

It is our immediate community, awakening its social conscience  
To the end of dispelling intolerance and injustice  
Unfettered by dogma and unrestricted by formal creed  
We honor the great in spirit  
Coming thus from the Past and the Present  
Representing the earth's rich diversity of faiths and cultures  
Their wisdom, their rectitude, and their courage  
Guide and inspire us in creating for all  
A life enlightened by knowledge and animated by good will.

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## GRANTS

The grants made from the Jackson Social Welfare Fund and the Jackson Endowment Fund reflect the concerns and the spirit of the congregation. Listed below are Jackson Social Welfare Fund grants starting in 1965.

1965

Journal for Conflict Resolution  
Anti-House Un-American Activities Committee  
ACLU

1966

Lawyers Constitutional Defense Committee  
Jeremiah Stamler Defense Fund  
Committee to Abolish the House Un-American Activities Committee  
Central Committee for Conscientious Objectors

(Senator) Fulbright Service Award (for a special lecture)

Human Relations Summer Workshop

ACLU of Southern California for the Helen Travis Right to Travel

1967

Cinema Guild Legal Defense Fund

Nat'l Committee to Abolish the House Un-American Activities  
Committee

Jeremiah Stamler Defense Fund

For Tom Smith to attend the Evergreen Conference on Black Rebellion  
NAACP Legal Defense Fund

Central Committee for Conscientious Objectors

Defense Fund for Students who staged a "sit in" at the Draft Board

1968

Jeremiah Stamler Defense Fund

Interfaith Council for Peace

Draft Counseling Service

Central Committee for Conscientious Objectors

For Attorney Arthur Carpenter for cost of appeal of cases involving  
registering of UM students to vote.

ACLU Constitutional Defense Committee

National Committee to Abolish House Un-American Activities Committee  
Rev. Gaede's Travel Fund (to attend civil liberties meetings).

1969

M-Cape (working against the passage of Parochial

Civil Liberties Defense Fund

Interfaith Council for Peace

Jeremiah Stamler Defense Fund

Committee of 100.

The Conspiracy (to Defense the Chicago Eight

Central Committee for Conscientious Objectors

Freedom to Read Foundation



ACLU

1970

Sidney Peck Defense Fund

Committee of 100

National Committee to Abolish the House Un-American Activities

Committee – HUAC/HISC

Omega Press

Ann Arbor Hairless Defense Fund (Against shaving heads of conscientious objectors)

United States Service Men's Fund

1971

Civil Liberties Fund, Boston

National Committee to Abolish HUAC/HISC

Mt. Clemens Coffee House

Frank Wilkinson's Visit

Jeremiah Stamler Legal Aid Fund

ACLU Foundation, Inc.

Committee of 100

SEDFRE

United Committee to Save Angela Davis

Washington's Birthday Defense Committee (Berrigan, et.al.)

1972

David C. Chambers (Rights of Prisoners and Persons threatened  
with commitment to mental hospitals).

Robert F. Williams Defense Fund

Freedom to Read Foundation

NCARL

Jeremiah Stamler Defense Fund

Brain Mistrust

Terry Adams for Washtenaw Legal Aid for Welfare Rights

CCCO

Michigan ACLU

1973

UUA Legal Defense Fund for Religious Freedom

NCARL

ACLU

Amnesty Committee for International Council for Peace

Center for Constitutional Rights

Freedom to Read Fund

Walker et.al. (Milan Federal Corrections Institute)

Attica Defense Fund

Safe Return

Committee Against Government Secrecy

Committee of 100

Tribal Funding

Community Alternative to Bail

National Lawyers Guild

1974 - 1975

ACLU Foundation

Michigan Fund ACLU

Civil Liberties Legal Defense Fund

Committee of "100"

Americans United for the Separation of Church and State

Southern Poverty Law Center

Safe Return

Tom Flook Legal Defense Fund

Atmore-Holmes Defense Fund

Interfaith Council for Peace Amnesty Action Group

National Committee to Reopen the Rosenberg Case

NCARL

Attica Brothers Offense/Defense

Whitmore Lake Recreation Project

Kelman, Loria, Downing, Schneider and Simpson (Bob Howe's Firm).

1976

Michigan Coalition to Stop S-1

ACLU - Washtenaw County Branch

Leonard Crow Dog Defense Fund

Civil Liberties Legal Defense Fund

Texas Observers Legal Defense Fee

Citizens Committee to End Political Surveillance

Attica Defendant Shango

Washtenaw County Bail Fund

Committee of "100"

1977

International Committee on Immigration and Social Policies

Amnesty International

Native American Rights Committee

Committee of "100:

National Committee Against Repressive Legislation

NAACP

NOW, Ann Arbor Chapter

National Organization for Women

Domestic Violence Project

Graves Legal Defense Fund

ACLU of Michigan

American Friends Service Committee

First Amendment Rights Committee

Texas Observer Legal Defense Fund

Southern Poverty Law Center

1978

ACLU  
Domestic Violence Project  
Conscious Objectors to War Tax in IRS  
NAACP  
National Committee Against Repressive Legislation  
Committee of “100”  
Amnesty International  
NOW (local and national)  
Native American Rights  
Planning Conference on Immigration Issues  
International Committee on Immigration and Public Policy  
Friends – defending freedom of religion

1979

A.C.L.U.,  
Native American Rights Fund,  
NOW,  
Ex-offenders Contact Center of Washtenaw County  
National Committee Against Repressive Legislation  
Committee of “100”  
Amnesty International  
NAACP  
National Gay Task Force  
Native Americans in Court  
National Abortion Rights Action League  
Council Against Parochialism  
Meiklejohn Civil Liberties Institute

1980

NA

In 1971 the congregation decided that a part of the income from the Jackson Endowment Fund should be set aside for grants to local groups or projects that supported the social

action positions of the church. The Income Use Committee was created to make recommendations annually for such grants. At the annual meeting the congregation voted annually for the following grants:

1972/73

Support for a lawsuit by the children of the Chippewa, Ottawa, and Pottawatomie tribes versus the regents of the University of Michigan based on early treaties that promised free education to Indian children.

Washtenaw Council of Churches Social Services Department for emergency aid to poor

Vasectomy Committee

Gaede Contingency Fund

Mayor Wheeler's Discretionary Fund

Migrant Workers Coalition

Books for Milan Correctional Institution

1973/74

Project Grow

Women's Health Clinic

BEDL-WRO

Inter-Peninsular Youth Exchange

Milan Prison Program

Interfaith Center for Human Needs

Women's Crisis Center

Student-Parent Center for Infants

Interfaith Council for Peace

Project Neighborhood

Parents Anonymous (help for parents who abuse children)

Big and Little Sisters of the East Side (low income)

Project Transition

Catholic Social Services

1975/76

Interfaith Council for Human Needs,  
Milan Prison Program,  
Inter-peninsular Youth Exchange,  
Youth Organization for those in Ann Arbor Public Housing,  
Big and Little Sisters of Southeast Side (for low income girls),  
Parents Anonymous  
Guild House,  
Project Transition,  
Minister's Discretionary Fund

1977

Guild House  
Annual Fund  
UUSC, UUDOM  
Peace Neighborhood  
UU Service Committee  
World Hunger Task Force  
Green-Glacier Community Center  
Narcisco/Perez Legal Defense Fund  
Student Parent Center  
OMNIBUS  
Black Student Union  
NOW Domestic Violence Project  
Project Transition  
East Side Drop In Center  
Gaede Emergency Fund  
ERA Illinois  
Ann Arbor Committee for Human Rights in Latin America

1978/79

Peace Neighborhood  
Guild House  
Ann Arbor Center for Independent Living

Michigan Education Association  
 Soundings  
 Student-Parent Association  
 Dawntreaders, Inc. (former mental patients)  
 Project Transition  
 In Fact  
 Gaede Emergency Fund  
 Domestic Violence Project  
 ERA Illinois  
 1980  
 Interfaith Council for Peace  
 Huron Valley Women's Facility (library supplies)  
 Feminist Legal Services  
 Drop-In Center  
 Soundings (Counseling for Middle-aged women, newly widowed or divorced)  
 Holistic Health Center  
 Washtenaw Camp Placement  
 Peace Neighborhood Center  
 Dawntreaders, Inc,  
 American Friends Service Committee  
 Student-Parent Center  
 Committee Against Repressive Legislation  
 Domestic Violence Project

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BOARD MEMBERS 1965-1980

1965  
 Board members: President Robert Shulman, Bruce Ambrose, Ron Bishop Lou Briggs,  
 Inis Claude, Marjorie Dolph, Stan Ericksen, Bill Ferguson, Meg Klamp, Ralph Loomis,  
 Frank Nye, John Peterson, John Rasmussen

1966 -

Board Members: President Lou Briggs, Ron Bishop, Luther Buchele, Inis Claude, Steve Dunning, Stan Ericksen, Bill Ferguson, Nick Kazarinoff, Ethel Lewis, Frank Nye, John Rasmussen, Marjorie (Dolph) Reade.

1967 -

Board Members: President Nick Kazarinoff, Steve Dunning, Stan Gex, Margot Hull, Fred Lee, Ethel Lewis, Marjorie Reade, Frank Nye, John Rasmussen, Joe Sinsheimer.

1967 -

Board Members: 1968 was the year election of officers was changed from December to May. The same board served until the May election.

1968-69

Board Members: NA1969-1970

Board Members: President Jean Casey, Robert Beyer, Natalie Cunningham, Stan Gex, Mavis Greene, Robert Howes, Margot Hull, Fred Lee, John Lewis, David Palmer, Sid Quigley, Doris Terwilliger.

1970-1971

Board Members: President Jean Casey, Robert Beyer, Robert Reed, Mavis Greene, Robert Howes, John Lewis, William McAninich, Joan Overmire, David Palmer, Sid Quigley, Doris Terwilliger, David Youngs.

1971-1972

Board Members: President Robert Reed, Mavis Greene, Doris Terwilliger, Sid Quigley, Jean Casey, John Lewis, William McAninich, Joan Overmire, David Palmer, Robert Howes, David Youngs, Robert Beyer.

1972-1973

Board members: Robert Reed, President. Mavis Greene, Ruth Pinkus, Sid Quigley, Robert Beyer, Jean Casey, John Lewis, William McAninich, Joan Overmire, David Palmer, Barbara Mitchell, David Youngs.

1973-1974

Board members: John Lewis, President, William McAninich, David Youngs, David Palmer, Joan Overmire, Robert Reed, Mavis Greene, Anil Desai, Sid Quigley, Don MacMullen, Rosalie Tank, Carol Kazmierczak, and Natalie Cunningham.

1974-1975 Board Members: Roger Lininger was Board president. Other members were Joan Overmire, Taylor Hanley, Eric Fisher, Jane Taylor, Don MacMullen, William Blackman, William McAninich, Jane Taylor, Robert Reed, Rosalie Tank, and David Youngs.

1975-76



Board Members: President Ken Burkhalter, Don MacMullen, Pat Ramsay, Marjorie Reade, Roger Lininger, Ethel Lee, Jane Taylor, Roy Butz, Don Bylsma, Maurice Lake, Don MacMullen, Eric Fisher, Connie Einstadter, Larry Knox. Later John Waller replaced Larry Knox and Lucy Bauman replaced Eric Fisher.

1976-77

Board Members: President Pat Ramsay, Roy Butz, Maurice Lake, Ethel Lee, Irene Oliver, Ken Burkhalter, Don MacMullan, Marjorie Reade, David Bell, Sylvia Lewis, David Steinicke, and John Waller.

1977/1978

Board Members: President Pat Ramsay, Ken Burkhalter, John Waller, Marjorie Reade, Ethel Lee, David Bell, Courtney Bischoff, Sylvia Lewis, Roy Butz, David Steinicke, Robert Mancell, Harold Rex

1978/1979

Board Members: President John Waller, David Bell, Sylvia Lewis, David Steinicke, Robert Mancell, Harold Rex, Paula Hartman, Joan Lobenthal, Ken McWatters, Lola Poinier, Judy Skaff, Jeffrey Mortimer.

1979/1980

Board Members: President Ken McWatters, Dave Bell, Ann Sibole, John Moyer, Bob Fulmer, Dan Lamphieir, Lola Poinier, Paula Hartman, Judy Skaff, Dave Steinicke, Joan Lobenthal, Harold Rex.

