

*Stories from the
Tree of Life*

The First Fifty Years of the
Bloomington Unitarian
Universalist Church

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Preface

The history that connects our past, present, and future is represented by the Tree of Life quilt, lovingly stitched together by members of the congregation.

We continue to draw strength from our roots, our founders who planted and those early members who helped the young Tree thrive and grow. Their dedication and commitment to the fullness of life in this world, which they expressed in working for justice and for the good of the larger community, nourished the Tree of Life. Their energy and their generosity nourished the religious community that has continued to grow new branches and new ministries, such as our ministry to the campus and young adults. Their spirit is present in our expanded ministries to teenagers, families, and children, and in our continuing ministry to all ages in an intergenerational religious community that recognizes and embraces human diversity in age, racial and ethnic background, sexual orientation, physical abilities, and economic circumstances.

We're all part of the Tree of Life, unique and different, yet connected through our caring and commitment to the mission and vision of our Unitarian Universalist faith. Through the Tree of Life we are in living contact with our past, our present, and our future.

Reverend Barbara Carlson,
Minister

Preface

This is the history of the first fifty years of the Unitarian Universalist Church of Bloomington, Indiana. It offers the reader a special opportunity to learn about all the people and events that were part of the first fifty years and to recognize those who provided leadership during these years. Many persons are responsible for the establishment and the development of our church into the vibrant, exciting, growing place that it is today.

Thank you to those members who contributed to the writing of this volume and to those who saw to its production. To all, present and past, we owe our debt of gratitude. We look forward to fulfilling the promise of these first fifty years in the future.

Diane Gregory
President of the Board
April 1999

Acknowledgments

When I first became a Unitarian Universalist, I was told about the group of UUs who found themselves standing outside the gates of heaven. A sign was posted that read: "Turn right for heaven. Turn left for a discussion about heaven." The UUs, of course, trooped off to the left.

The tradition of Unitarian Universalist discussion has prefaced the production of this book, and we hope it will be nourished by the appearance of this book. Before starting to write, the group of people that put this book together talked extensively about how we should approach the task and what should be included. In an adult religious education class, we read together James Wind's *Places of Worship: Exploring Their History* from the American Association of State and Local History and tried to apply some of its lessons to this task. Much discussion and many compromises are the foundation of this book, in which we hope you will learn from some of the many voices that make up the Bloomington UU church. Of course no one book can include all voices—or even mentions of all the people and events—that have shaped our church. I apologize to anyone who has been unintentionally slighted.

A giant thank you goes out to all the people whose names you see here as writers. In addition, historians Moureen Coulter and Rob Schorman edited the manuscript, and Deborah Rush designed the book. Dixie Welch graciously added the coordination of this project to the myriad other tasks she facilitates for the congregation. A sincere thank you to all of them, as well as to the previous church historians, clergy, volunteers, office staff, oral history interviewees, and packrats whose work made ours possible.

In passing along "The Story of Our Church," his initial draft of our congregation's history, longtime church historian Ledford Carter observed: "It is unavoidable that any account will reflect the author's values, as well as his style. Each of you readers, given the opportunity and the same background of research, would have written an account that varies from mine in length, emphases, shades of meaning, and style."

I invite anyone who would like to add your voice to our history to volunteer for an oral history interview or to submit a written contribution to the church archives. The story of our church, which is always changing and growing, can never be captured completely. But as long as we are UUs, it is sure to be a topic of discussion.

Judi Hetrick,
Church Historian
Bloomington Unitarian Universalist Church



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The Fuchses:

Leaders in the Founding of the Bloomington Church

By Bill Lynch

The creation of a Unitarian presence in Bloomington is due in large measure to Ralph and Annetta Fuchs. Many of us who knew them have called them “our Unitarian saints” because of all that they did to establish the Unitarian Church of Bloomington and to make it an influential force in our community.

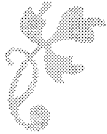
The Fuchses came to Bloomington in 1946 when Ralph joined the faculty of the School of Law on the Bloomington campus of Indiana University. Both Ralph and Annetta brought remarkable knowledge of and experience in Unitarianism, together with lifelong devotion to the causes of social justice in American society. For over four decades they gave us wisdom, leadership, and personal grace. Each was a “gentleperson,” relating to each person with acceptance, warmth, and respect. We never saw either of them respond to any person or situation with negative emotion, but always with constructive ideas from which joint efforts could result.

Ralph Fuchs was born in 1899 in St. Louis, where he received an excellent education. He received his first degree in law at Washington University, where he later became a professor. Thanks to very supportive, nurturing parents and many opportunities to learn from his personal contact with leaders in public life and from leading intellectuals, Ralph developed a deep knowledge of public affairs coupled with a religious outlook that emphasized religion as lifelong service for a just society. When asked later in life about the most important influences in his life, he emphasized the value of combining academically gained knowledge with practical experience working with others in addressing social and political problems.

By 1946, when Ralph left Washington University to join IU’s School of Law, the Fuchses found two situations in Bloomington that called for action. First, both the community and the university still practiced racial discrimination. Second, there was no Unitarian church. Ralph became faculty advisor to the student chapter of the NAACP and later to the state NAACP Committee on Legal Redress. Through these organizations and with the help from friends and colleagues Ralph, with his calm, knowledgeable, and reasoned efforts, saw racial discrimination in education and public access largely disappear by 1950.



Ralph Follen Fuchs 1899-1985
Annetta Gross Fuchs
April 19, 1905-March 29, 1987



In the meantime, Ralph and Annetta played leading roles in organizing a growing group of liberal religious thinkers into establishing the Unitarian Fellowship. This lay-led fellowship soon had a thriving religious education program, programs for university students, and regular Sunday programs, which were frequently served by Unitarian ministers from around the Midwest. The rapid growth of the fellowship and, soon, the Unitarian Church, was due in large part to the leadership and hard work of the Fuchses. They worked together in virtually every aspect of the church's development.

The late 1940s saw a nationwide anti-Communist hysteria sweep the country. This seriously affected higher education everywhere, including Indiana, as the hunt for Communists spread into campaigns against all forms of unconventional and unpopular thought. In 1953 Ralph helped to create the Indiana Civil Liberties Union as the Indiana General Assembly began to manifest this hysteria. And in 1955, Ralph was asked to serve as general secretary of the American Association of University Professors (AAUP) in Washington, D.C., in order to strengthen that organization's capacity to serve professors throughout the nation whose tenure rights and academic freedom were being sorely threatened. In two years, Ralph performed miracles in reorganizing and revitalizing the AAUP, making it once more a powerful force for maintaining excellence in higher education.

Annetta Fuchs brought to the Bloomington Unitarians a background of leadership experience in Unitarian churches and a wealth of experience in public affairs through her lay and professional work with the League of Woman Voters. There is virtually no aspect of the church's operation in which she did not play a leading role at one time or another, frequently together with Ralph. Like Ralph, she related to people with a gentle warmth, always interested in the individual's ideas about the church as well as concern for his or her family.

After Annetta died, Reverend Laurel Hallman memorialized her in the annual report of 1987, writing: "Annetta Fuchs, who was here from the very beginning of this church. Who saw it grow, who urged it forward, who loved this group, this community with all her heart. Who imbued this church with strength and tolerance and consideration, and gentle caring that will live on long after she is gone. For the life of Annetta Fuchs, we give thanks."

Both Ralph and Annetta Fuchs put their stamp on our church with their vision. But their influence was not that of charismatics or executives. Their importance to us will always be how they exemplified religion as living through dialogue conducted with love. Reviewing their lives reminds us that people are at their best when they live their religion as the Fuchses did.

The Story of Our Church

By Ledford C. Carter, updated and adapted by Judi Hetrick in 1998

Our church started with an idea that a small group of people shared.

The year was 1948, when most of the stores and motion picture theaters in Bloomington were near the Courthouse Square. There were no one-way streets, and the Monon railroad provided passenger service to Louisville and Chicago. Blacks were excluded from restaurants and barber shops. Indiana University faculty members from minority ethnic groups were almost unheard of.

The idea held by this small group was that they and their children would be happier, and Bloomington would be a better place in which to live, if the area had a Unitarian group. They believed Unitarians were more concerned than members of most other churches with what people did than with what they believed. People were free to do as they thought best, rather than what other people required them to do. Bloomington had no Unitarian church, and the group was too small to pay for a building and a professional leader. Nevertheless, twelve persons, a few of whom had been affiliated with Unitarian churches in other places, organized themselves as members and officers. They asked the American Unitarian Association to recognize them as a fellowship. This request was approved on January 5, 1949. The charter members included Ralph and Annetta Fuchs and Leonard Lundin.

1949 through the 1950s

The adults met monthly on Sunday evenings in homes of members for discussion and to hear talks by members and invited guests. Soon the fellowship meetings were held every two weeks at the Campus Club, across Seventh Street from the present Ernie Pyle Hall. Discussion and refreshments followed in private homes. All Souls Unitarian Church in Indianapolis agreed to let their minister, Reverend E. Burdette Bachus, come to us once a month from 1951 to 1953.

Most of the fellowship members had children, so they quickly organized a Sunday school for them. It met on Sunday mornings, beginning in December 1949, at the residence of the Robert Brumbaugh. When the Brumbaughs left for Yale University the following May, the Sunday school moved to the Frank Horacks' home. By 1951, it needed more space, so it move to the Union Building on the Indiana University campus. That building then was one-third its present size. The Sunday school attracted new families with children to the fellowship, thus providing increased support. By 1953 the Sunday School had sixty-two members and needed still more space. A building fund had been started in the





Erasmus Manford was a Universalist preacher who served southern Indiana in the late 1830s and early 1840s.

"In Bloomington he found the orthodox opposition especially vocal and opinionated. They were in the midst of a vigorous temperance drive which culminated in the actual physical expulsion of many of the town's tavern owners. They evidently hoped to do the same with the Universalists."

— David Johnson in "Pioneer Universalism in Bloomington"

first years of the fellowship, and by 1953, the need for a building was the group's main concern.

The need for a building took priority over church status with a minister. A building satisfactory to the congregation temporarily was found available to rent at 509 E. Fourth Street. In order to rent it, however, it was advisable for the fellowship to become a corporation with a board of directors, which was accomplished December 18, 1953. In January 1954 we began adapting most church activities to the Fellowship House.

Also in 1954, the Unitarian college student group that had been organized in 1952 became known as the Channing Foundation. At the first Fellowship House, a high school youth group was started.

The Sunday evening meetings featured Unitarian ministers from other cities, especially Reverend Jack Mendelsohn, the new Indianapolis minister. Presentations were also made by many distinguished faculty members. In the mid-'50s, we cooperated in drives to benefit the Christian Center of Bloomington and Trick or Treat for UNICEF.

In denominational affairs we helped to organize the Ohio Valley Unitarian Conference, participated in summer conferences at Lake Geneva, Wisconsin, and supported the United Unitarian Appeal and the Unitarian Service Committee.

Membership stabilized between 1955 and 1957 at about seventy-five. Yet during the same two-year period, attitudes regarding becoming a church changed. On January 18, 1955, the board informed the American Unitarian Association that there was no prospect of achieving church status in the foreseeable future. Yet the members were not exactly complacent, for at a fellowship meeting in February

1956, they voted unanimously to work toward professional help, and the majority voted to work toward the goal of church status. After the entire membership was canvassed and about 80 percent approved church status, the Board of Directors unanimously requested in May 1956 the services of the American Unitarian Association's Minister-At-Large Program. The arrival of Reverend Grant Butler, together with his wife, was delayed until October 1957, however.

In the meantime, on weekdays we had rented the Fellowship House to the Children's Corner Cooperative Nursery School. Then, in the summer of 1957, the fellowship and the nursery school moved to 419 North Indiana, property that the fellowship bought with help from money in our building fund and the Lorraine Murray Memorial Fund. At that time, we were aware this house was too small for further expected growth in fellowship size, but it was expected to build an equity that in

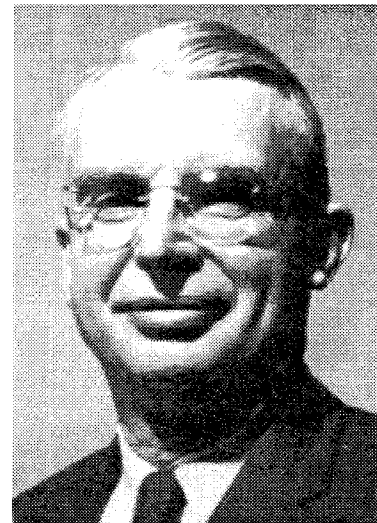


a few years would allow us to trade for a larger house or build a new building. Owning a building and having a minister would cost considerably more than the \$3,500 budgeted for 1957. The members either had to dig deeper into their pocketbooks or find new members. To pay for the house, extra pledges of \$7,000 were needed immediately. Members responded with nearly \$8,000.

Several months earlier, as part of the move toward becoming a church, which required sixty-five families or pledging units, 10,000 pieces of promotional literature had been mailed to Bloomington residents. After Grant Butler arrived, we attained that membership goal. During his three months here, membership rose from seventy-three to 129. Also, adult services were changed to Sunday mornings and were held in the Von Lee Theater. Ninety persons attended Grant's first sermon, "What Unitarians are Trying To Do," on October 27, 1957. In January 1958, the congregation voted to become a church but to retain the name "Bloomington Unitarian Fellowship." Both the name "church" and Sunday morning services were too traditional for some members. At first, we carefully avoided singing hymns, and choir anthems were intentionally sung in German.

Also in January 1958, the fellowship called its first minister, Reverend Paul Killinger, a recent graduate of Harvard Divinity School. Paul, his wife, Loretta, and three small children—Melanie, Eric, and Mark—were with us until December 1963. Paul fearlessly prodded us to examine the ethical aspects of our behavior, both as individuals and as social organizations. Through his leadership, Bloomington quickly became aware of our existence as an agent for social change. He proposed the Bloomington Memorial Society, which was organized on a non-sectarian basis to dignify disposal of human remains after death. When the Bloomington *Herald-Telephone* submitted to commercial pressure to delete sections of his sermon on burials that it had been serializing, he withdrew further publication. He criticized editorials of the weekly *Star-Courier* and called for at least one liberal columnist in the local daily newspaper.

The Monroe County Church Federation refused to accept our church as a member because we would not subscribe to their bylaws regarding the propagation of certain evangelical ideas about Jesus. Paul was secretary of the Campus Ministers Association. He was also secretary of the Midwest Unitarian Universalist Ministers Association, however. Racial discrimination was one of the chief concerns of the fellowship, its Social Action Committee, and its minister. Paul spent some of his summer vacation as a volunteer in residence at Koinonia, a racially integrated cooperative farm near Americus, Georgia. He conducted a survey of the integration policies of Bloomington trailer courts and was a member of the Bloomington Interrelations Group that submitted names to the mayor for his Committee on Human Relations. Paul and the Social Action Committee of the fellowship cooperated with the Mayor's Commission on Civil Rights, which was concerned with discrimination in housing and employment. With Paul's leadership, most of the members of the fellowship signed a "Statement of Conscience" regarding residential integration that was published in the local daily newspaper. Paul



Grant Butler

"In 1954, Grant (Butler) arranged what was to have been a short interlude to attend some family business, but before he accomplished that, he was the victim of a hit-and-run accident. Five major operations were necessary before he could walk again. He went on crutches to an assignment in Bloomington, Indiana, in the fall of 1957 to help that fellowship grow into a self-supporting church."

— Calla C.G. (Butler) Burhoe
in "Grant A. Butler: His
Contribution to Unitarian
Universalist History" 1983



Paul Killinger



While the church was still at the Indiana Avenue house, a brochure for the Channing Club said: *"Perhaps the best way to introduce you to the Channing Club is by way of programs: Last year we ran two series on timely campus issues: the relative merits of sororities and fraternities and the possibility of the existence of conscience on campus."*

received the Brotherhood Award from the National Association for the Advancement of Colored People. He was also active in the American Civil Liberties Union, serving as speaker of the IU chapter and as a member of the board of the state organization.

Peace was another of Paul's commitments. He was a member of the Bloomington Disarmament Forum, secretary of the Liberal Religions Peace fellowship, and chair of a subcommittee on School Social Services. Other social action concerns of the fellowship during the six Killinger years were birth control (which led to the establishment of the Planned Parenthood organization), nuclear testing, and capital punishment.

The 1960s

Sunday morning services were characterized by both live and recorded instrumental music and by the socializing coffee hour, which became a tradition. The tradition of greeters also began about the same time. By March 1962, the congregation had mellowed enough to change its name from "fellowship" to "church," and almost a year later it tolerated occasional responsive readings and the singing of well-selected hymns from a newly published hymnal. After the advent of Sunday morning services, the discussion tradition of fellowship days was revised with a forum on Sunday evenings that began with a series on "Freedom In Our Time." A film discussion group concerned itself mostly with outstanding foreign film releases. Friday night open houses for informal discussion and recreation were held at the Fellowship House. We started a library, a bookshop, and out on the sidewalk, a Wayside Pulpit.

When the question of merger of Unitarians and Universalists on a national level came up in 1959, our fellowship voted with only one person dissenting in favor of the merger, which took place in 1961. As the Sunday School grew, with as many as seventy-five or eighty children in attendance, the basement of the Indiana Avenue house was renovated to make more space. Paul Killinger urged us to build a new building. In 1962, a favorable site was found at Fee Lane and State Route 46, our present location. On it were a farmhouse and some out-buildings. On November 4, 1964, ground was broken for a new building, the present religious education wing. Until this building was completed in 1965, the Sunday services were held in the farmhouse, after being moved from the Von Lee, while Sunday school continued at Indiana Avenue.

At the going away party for the Killingers at the Dragon Room on South Old State Road 37, the mortgage to the Indiana Avenue house was burned.

Our membership had been extremely mobile; more than half the members who joined during Grant's stay had left within eighteen months. Even so, the membership during Paul's ministry had increased from 129 to 152. Through working

together in many activities, administration, and maintenance, and through increased financial commitment, this relatively small membership could not help but develop a sense of family.

In 1965, the new building, with assembly room, office, kitchen, and Sunday school rooms, was completed. That same month, the Indiana Avenue house was sold to IU. The money from the sale, a bequest from a deceased member, an interest-free loan from the Unitarian Universalist Association, and a mortgage loan from a local bank together paid for the new building. A sign in memory of founding member Frank Horack Jr. was donated by his wife. Jean Paul Darriau loaned his sculpture "Dialogue" for decoration.

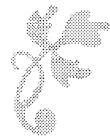
Now the Sunday school met in the lower floor of the new building and in the entire farmhouse. A part-time religious education director began duties in May 1964. But as the Sunday School continued to grow in numbers, reaching a high in 1967 of 193 enrolled and an average attendance of 107, the space problem was still not entirely solved.

Reverend David A. Johnson, who succeeded Reverend Killinger, was present at the ground-breaking for the new building, as he had begun his ministry here on August 1, 1964. David was with us until the summer of 1970. He had been raised a Unitarian in Cleveland, Ohio, and had degrees from Antioch College, University of Illinois, and University of Chicago. During his six years here, he and his wife, Sherry, had two sons, Eric and Kirk. Each New Year's Day, David and Sherry held open house where they served glug in accordance with David's Swedish heritage. During summers, he was dean of a family camp at Bridgeman, Michigan. Church membership during his ministry rose from 152 to 181.

David followed Paul Killinger's example as a community leader. He was possibly even more active in social causes because he was here during a period of unrest, both locally and nationally. In his first year he attended sixty-two community meetings. His activities included:

- president of the Campus Inter-religious Committee
- secretary of the Bloomington Fair Housing Committee
- member of the Steering Committee of the Town Theatre
- committeeman for his Democratic precinct
- chairman, Resource Committee of the Monroe County Health Planning Council
- secretary, Mental Health Foundation Board
- president, Monroe County Mental Health Commission
- secretary, later vice-president, of the Legislative Committee of the Mental Health Association of Indiana.

He also published articles in national journals and magazines. The issues with which David concerned himself most were civil rights (for blacks and conscientious objectors), the war in Vietnam and military expansion, and mental health.



David Johnson



Many letters of congratulations were received for the church's twentieth anniversary celebration in 1969. A letter from John F. Hayward offered: *"May you have the courage to persist beyond the fluctuations of morale. May you have the imagination to try new ways and styles. May you have the gentleness to keep old continuities and thus confer a blessing upon those who have endured in long faithfulness among you. May your children find delight, your old people peace, and all in between a fruitful balance of the two."*

The priorities of the congregation, based on a survey regarding social issues in the spring of 1968 were:

1. Vietnam.
2. Equal opportunity housing.
3. Abortion rights.
4. Rights of dissenters.
5. Black self-determination.

During the David Johnson years, the church stimulated membership interaction by starting discussion derbies, "dinners for eight," and increased the number of all-church pot-luck meals that had long been a tradition. The tradition of the flower communion began in the spring of 1966. For several years we annually sponsored the "Friendly Town" visit of 7- to 12-year-old children from Chicago's inner city.

The board in 1968 reorganized itself, with congregational approval, into a different structure. Constant experimentation in worship forms included art, drama, and dance, but the majority of members still opposed the occasional hymn singing at Sunday service.

We continued to support our national organization financially and to send delegates to the annual assemblies, both national and regional. Our church sponsored the establishment of a fellowship in Columbus, Indiana, that prospered. For the years 1961 and 1964, our church received Outstanding Achievement Awards from the Unitarian Service Committee. Not only were we continuing to have an impact on our local community; we now were exerting influence nationally.

The 1970s

In spite of the high level of member participation and expanded church activities of the church, a budget crisis had hit in the late '60s. At one time we were operating several thousand dollars in the red, in spite of aid from the Women's Alliance. The year 1970-1971 without a minister gave us the opportunity to catch up, for in the summer of 1970, David had been called to the First Unitarian Universalist Church of Pittsburgh, Pennsylvania.

In 1971, the Reverend John Lester Young was called as minister; and he remained for six years. When he left in 1977 for the Paramus, New Jersey, church, membership had risen to 215, a net increase of thirty-four since his arrival. Bloomington was John's first church responsibility. He had graduated from Wichita State University, Washington University, and the University of Chicago. He had professional experience in India and Japan, and was married to Mahdavi Pandya of Bombay. Their first child, Rahul, was born in Bloomington. John's personal interests included Asian religions and public interest political lobbying. He spent a summer as assistant and acting directors of the Joint Committee for

Social Responsibility, a Washington lobbying organization. He accompanied Bloomington's Mayor Frank McCloskey to Washington to assist in lobbying efforts to benefit our community. He and another member of our church were registered lobbyists in the Indiana General Assembly.

Locally, John chaired the Community Concerns Committee of the United Ministries and served as rehabilitation chairman of the Community Concerns Committee of the Mental Health Association. He served on the boards of the Mental Health Association, the Community Action Program (concerned with poverty), and the Community Service Council. He was a member of the Indiana Interreligious Commission on Human Equality. While here he became president of the North American chapter of the International Association of Religious Freedom, succeeding his wife, who had been acting president. In Sunday services, John used a song, a period of silence, a reading by a lay person, and, at the end of his sermon, a "speakout period."

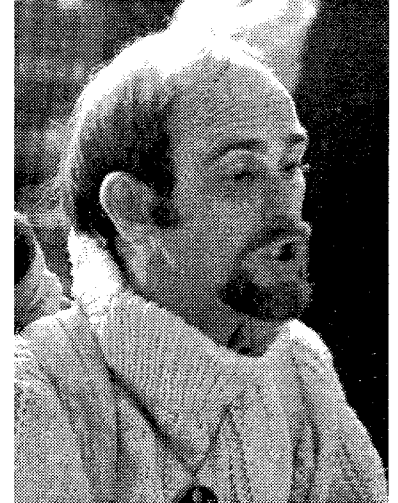
John's years as minister were characterized by enrichment of church activities. Newly organized were the Unicorn Gallery (300 persons attended its 1971 opening), a singles group, the New Consciousness Reading Group, a Radical Faith Discussion Group, an extended family, the Bloomington Developmental Learning Center, and participation in a Sharing and Growth program.

In 1972, church members contributed to a Bangladesh emergency relief. The next year, the Social Action Committee sponsored community-wide conferences on racism, mental health, and migrant workers.

Our financial resources were augmented by the annual holiday bazaar (which cleared as much as \$3,000 a year), bake sales, art auctions, and an annual talent auction begun in 1976. Contributions were made to the church in memory of deceased members. To administer such memorial funds, the special Gifts and Bequests Committee was established in 1972. Two years later, a memorial plaque was dedicated that listed names of deceased members honored by gifts to the church.

The Sunday school continued to grow in numbers, but the farmhouse did not pass safety inspections. The upstairs was closed to the Sunday school in December 1972, and the Sunday school moved out of the building entirely the following May. The Bloomington Developmental Learning Center (BDLC) used all available space in the building during weekdays, so space coordination with Sunday religious education was at first difficult.

With all the new church activities, the space needs reached the crisis stage. Another building was the only acceptable solution. The kick-off in that direction had been in 1971, when the Women's Alliance donated \$8,000 to the building fund on the condition that the board proceed with plans for a new building. The next year, the minister and his wife emphasized the need by pledging one fiftieth

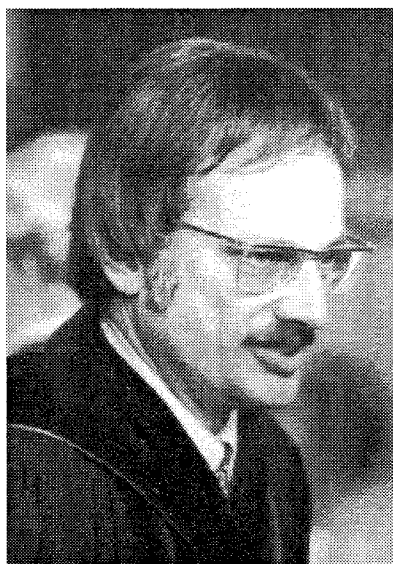


John Lester Young



“Quietly, gently, and wisely, but with a steadiness and constancy, Bill is overseeing the reshaping of our church.”

— John Morton,
President’s annual report, 1978



William R. Murry

of the \$50,000 then estimated to be needed in immediate pledges to be able to build a new building. In May 1973, the congregation chose architect’s plans, and in November that year, they voted to let the contract. On March 27, 1974, ground was broken, as pledges were adequate and loans had been obtained from the Veatch Foundation and the First National Bank. The building was substantially finished by the end of the same year at cost of around \$140,000. With meeting room and offices in the new building, the Sunday school and BDLC began to occupy the entire education building.

But in 1974-1975, an issue arose concerning the church’s relation to BDLC. Was church involvement at that time appropriate? The outcome was for the BDLC to incorporate under its own board, work out terms for use of church space, and pay the church a use fee on a contract basis.

Our church was approaching maturity by the time Reverend William R. Murry arrived on December 1, 1977. He stayed until the end of 1980, and during that time net membership increased only slightly, in spite of the fact that eighty-seven persons signed as new members. Bill came to us with more experience than any previous minister. His denominational evolution was from Baptist to Congregational to Unitarian. Bill quickly became a member of the governing board, and later chairman of the Education and Information Committee of Planned Parenthood of South Central Indiana. He also served on the boards of the Area 10 Agency on Aging and the new Hospice Services of South Central Indiana. He also served on the Bloomington Hospital Chaplaincy Committee.

In his first year in Bloomington, Bill was overburdened with administrative and housekeeping tasks, as support in time and money by members was not adequate to maintain three buildings. As we could not afford to hire a janitor, we had to exchange for such services the housing facilities of the farmhouse. Instead of tearing down the farmhouse as previously planned, we had to borrow more money to renovate it for human habitation. In 1980, it was used to house a family of refugees from Vietnam who reciprocated with janitorial services. The same year, we loaned our minister one Sunday a month to the new Unitarian Universalist Church of Indianapolis.

During most of Bill’s ministry, we were turning inward and ministering to ourselves, participating less on the district level. A goals conference in early 1979 placed a priority on the development of greater warmth and interpersonal fellowship. Sunday morning services began to integrate the children for a part of the period. Services featured a newly formed choir and a series of autobiographical presentations by older members called “Reflections of a Lifetime.”

The financial position of the church improved rapidly. There was, however, the recognized problem of “burnout” among some members who had shouldered responsibilities. The minister’s recruitment of newer members for active roles in administration and church activities relieved him of inappropriate tasks he had

assumed when he first came. When Bill, his religious education director wife, Barbara, and sons Brian, Jonathan, and Christopher left for a Bethesda, Maryland, church, Bill felt he had revitalized the Bloomington church and that its health was indeed good. (Bill later went on to become president of Meadville Lombard Theological Seminary in Chicago.)

The 1980s

Reverend Laurel Hallman, the church's fifth minister, began her duties at the end of August 1981. She came to us with her son, Peter, directly from theological training at Meadville Lombard. She, too, became the chairperson of the Education Committee of Planned Parenthood. During her first two years, attendance at Sunday morning services was the highest ever. This was concurrent with the choral and instrumental accomplishments of a professional music director, our first since the Von Lee days twenty-five years earlier. Services had fresh and eclectic approaches to hymns, prayers, and concepts of God.

Membership continued to increase, reaching around 250. Renewed commitment by members was shown by the paving of the parking lot, a new roof for the Education Building, and the holiday bazaar's becoming an all-church affair.

The administrative organization was revised to make possible attention to long-range planning and goal-oriented—rather than crisis-oriented—operations. Building continued to be a concern, and in 1985, a capital fund drive resulted in doubling foyer and library space and adding an accessible restroom when the buildings were joined. The congregation was also working on accessibility concerns during this time period. In the '80s we also began taping sermons for shut-ins and initiated an in-house audio system for those with impaired hearing.

During Laurel's ministry, the congregation continued to grow—from 215 to 302. The budget doubled in only six years. But the numbers tell only a part of the story. In her report to the fall 1985 congregational meeting, President Sandy Lynch noted: "Laurel's gifts to the congregation are many—her strength, vitality, poetry and spirituality—she is truly at the heart of our church." By 1986, membership was at 264 and the church regularly at 80 percent of capacity. Parking was a problem as membership reached more than 300 in less than a year. Then in the spring of 1987, Laurel announced that she would be leaving Bloomington for a church in Dallas, Texas.

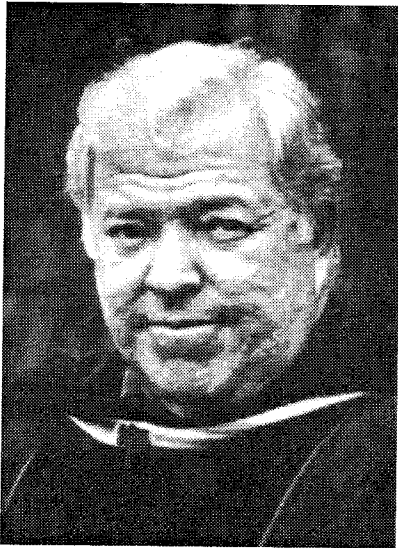
Although the church had previously gone through transition periods between ministers without professional leadership, how to deal with Hallman's departure was the immediate concern. In a May 1987 congregational meeting, the minutes reported, "Jeff Auer noted that we made it through a year at the Von Lee location with a strong program chair; however, given the size and complexity of our church now, he feels we need an interim." The congregation agreed, and

When I candidated here . . . I said I hoped we would be a religious alternative, rather than seeing ourselves as an alternative to religion."

— Laurel Hallman,
Minister's annual report, 1983



Laurel Hallman



Clarke Dewey Wells



Bruce Johnson

Reverend Clarke Dewey Wells agreed to become interim minister. During his time in the pulpit, he urged the congregation to deal with the happy problem of crowding. The time had come, he said, for building again—or supporting a second Bloomington UU congregation. Religious education average attendance was at seventy. We hired professional maintenance and cleaning people and looked to our long-term financial future.

The issues of membership growth and possible expansion of facilities were foregrounded in the search for a minister to succeed Laurel. The experience with a successful nine-month fund-raising campaign to connect the buildings was seen as a happy harbinger for the church's future. Growth and building seemed not only possible but likely. Along with growth came some diversity. Search materials for a new minister noted that although "historically, much of the church membership has been directly connected to the local university, recently the proportion on nonuniversity-related members has grown."

In May 1988, a special congregational meeting called Reverend Bruce Johnson from Rutland, Vt. Bruce was educated for the ministry at Harvard, and he moved to Monroe County with his wife, Claire Bamberg, a minister in the United Church of Christ. They had two sons, Matthew Bamberg-Johnson and Nathaniel Bamberg-Johnson (who was born in Bloomington). Bruce became active on the board of Monroe County United Ministries, as a consultant to Leadership Bloomington, and as part of a team that evaluated the local United Way. Within the church, one of his priorities was sparking the growth of the adult religious education program.

The 1990s

In spring of 1990, the church began an active campus ministry under the leadership of Mary Ann Macklin. The Social Action Committee revived with an environmental project named "Earth Care," and the church established an Aesthetics Committee. Additionally, the congregation established the Interweave Committee to explore becoming a "welcoming congregation" that would embrace gay, lesbian, and bisexual members.

The church started a long-range planning process in May 1991 so that we could deal intelligently with questions of continuing growth. (Thirty-nine people had signed the membership book in the 1990-1991 year.) We also discussed becoming a "teaching church" and welcoming a ministerial intern. Campus minister Mary Ann Macklin, who started seminary training while working for our congregation, did eventually use our church as a field education site. Our first ministerial intern was Victoria Streiff-Fraser in the 1997-1998 year.

The early 1990s also saw a project in which a committee of adults worked with the religious education program to research, design, and sew a quilt of our church members' history. Teachers and children in religious education interviewed congregation members, who had each donated a piece of material symbolic of his or her life to the project. The Tree of Life quilt was crafted by Tommie Owens and other women of the church and was presented during a children's play that dramatized key stories from our congregation's past. It became a lasting gift to the congregation (and an inspiration for this book).

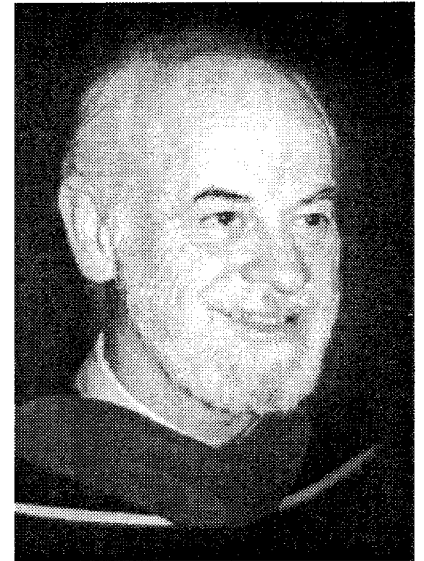
In the spring of 1992, our congregation hosted a meeting of the Ohio Valley Unitarian Universalist District at Shawnee Bluffs, with authors James and Dark Rain Thom as special guests. Also in 1992, the church on Sunday mornings became so crowded that discussion began as to whether we needed two services. (We changed to two services at 9 and 11 a.m. in 1993.) The long-standing discussion about what we should do with the farmhouse was also renewed.

At the end of Bruce's ministry in 1992, several problems faced the church. Inter-District Consultant Jerry Wright, who had attended our fellowship when he was in college, was instrumental as an outside consultant during the transition. One outgrowth of this work was that our church soon began a procedure in which we made covenants with leaders of our congregation, including ministers, religious education workers, and even the building expansion steering committee. Peter Weller took the position of interim minister, and the church worked on a new mission statement shepherded by Lois Zimmerman as committee chair.

Reverend Barbara Carlson, who would see the church through its fiftieth anniversary year, was called in early 1993. Barbara had entered Starr King Seminary to prepare for the ministry after a career in social work. In Bloomington, Barbara took on a role as a spiritual leader in the larger community. Her activities included prayers at IU Commencement and IU President Myles Brand's inauguration, as well as participation in interfaith Thanksgiving services and Martin Luther King Jr. memorials. She was part of a group that included other church members learning nonviolent resistance methods to protect Planned Parenthood in face of Operation Rescue opposition. She served as volunteer chaplain at the Bloomington hospital for two years and as treasurer for Monroe County Interfaith Clergy.

The year 1994 was in many ways one of new beginnings for the congregation. A new mission statement and a vision statement were approved, followed in 1995 by a new long-range plan and a move to a July-to-June fiscal year. Also in 1994, the college-age group selected the name Beacon for itself. We hosted Huston Smith, a world-famous scholar of religions, and the videotape of the event made by the local cable access station kept our church and Smith's words in the public arena for years to come.

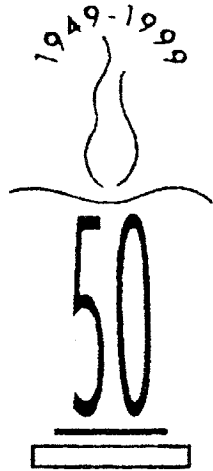
The congregation started working toward its fiftieth anniversary celebration and the expansion of its building, both converging in 1998-1999. Early efforts



Peter Weller



Barbara Carlson



the expansion of its building, both converging in 1998-1999. Early efforts exploring our history included an oral history project and the making of a video program for community access television. The building project traced its history back ten years: having a completed building by 1999 was in the original long-range plan adopted in December 1989. By the time that plan was affirmed in the 1995 long-range plan, it was accompanied by a prediction that the congregation would double in size by 2005. Building plans became more short-range in 1996. First the congregation accepted a study committee's recommendation to build on site and not move, then we formed a building committee and hired architect Steve Miller, who had also designed the earlier connection project. The "Building Our Dream" project officially took off with a special dream day on Oct. 19, 1996, when the "entire congregation [was] invited to a whole day discussion of what we want in expanded building space. Hopes, dreams, visions, sketches on the back of envelopes—even computer-generated drawings—are encouraged."

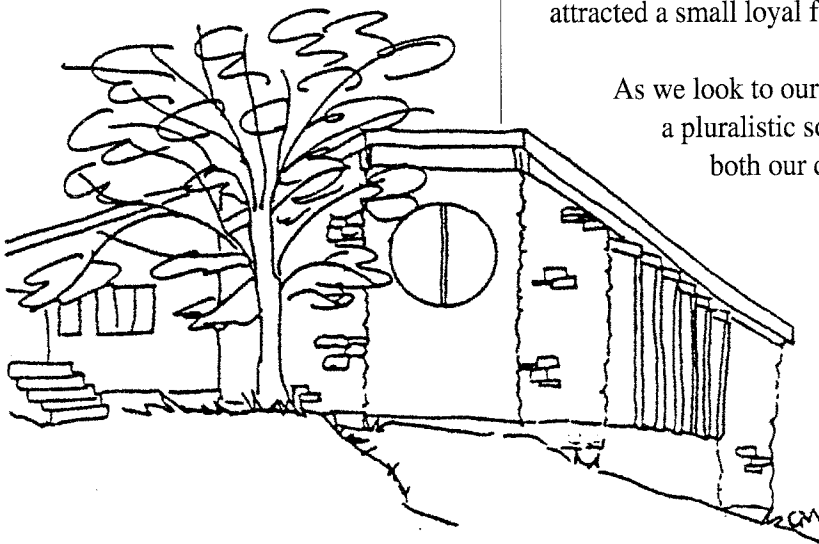
Part of the building plan involved finally demolishing the farmhouse, which many in the congregation viewed as both albatross and very visible eyesore, but which some had attempted to save as an example of historic vernacular architecture.

In the 1990s, as the church became mid-sized, we addressed new concerns of security and safety, institutionalized building stewardship, and continued to professionalize staff, relying less on volunteers.

The week of April 11–18, 1999, the third Fee Lane expansion was celebrated, along with our fiftieth anniversary. Special speakers included Laurel Hallman and John Buehrens, president of the UUA.

With the completion of the new building, religious education enrollment is growing rapidly and membership stands at more than 300. Two services on Sunday are no longer necessary with the opening of the new space, but people are discussing ways to transform and keep the early service, which has always attracted a small loyal following.

As we look to our next fifty years, we are a complex organization reflecting a pluralistic society working to give meaning to the process of living in both our community and the world.



History of Social Action in the Unitarian Universalist Church. 1948-1998

By Cookie Lynch

Bloomington in the late 1940s had many characteristics of a sleepy Southern town. The Founding Parents of the Unitarian Universalist Church, who were for the most part academics from elsewhere, found segregated restaurants, theatres, and barber shops. When they first gathered to discuss social, political, and ethical issues there were many problem areas in this city, and down through the last fifty years, members as individuals and in the group have attempted to provide solutions.

Ralph Fuchs, one of the early fellowship leaders, was an advisor to the NAACP student group. He and several members joined the students and people from other churches in personally and physically desegregating local establishments, and also pressured IU to desegregate the Memorial Union and dormitories. Unitarian members and friends had begun a long tradition of work for social justice.

The arrival of Reverend Paul Killinger provided impetus for the growth of the Social Action Committee. Paul's many associations with organizations in the community working for social justice identified the Unitarian Church of Bloomington with these causes.

Our second minister, Reverend David Johnson, carried on this tradition of social activism. He arrived in 1964 just after Social Action Committee member Lois Hattery participated in the James Meredith March in Jackson, Mississippi. In 1965, at a charged meeting at the Robert Hattery's home, the Social Action Committee voted to fund David and several others to join the famous and infamous civil rights march in Selma, Alabama. A Unitarian minister, James Reeb, was fatally beaten during this march. In 1966 the church board voted to lend David to the embattled Unitarian Fellowship in Jackson, Mississippi, for a month. The minister of this fellowship had been shot in the back and had given up his ministry.

In 1966 the Social Action Committee drafted a letter for members to sign that protested the IU trustees' denial of campus recognition of the DuBois Club. Issues of intolerance have been addressed by the congregation through the years. In 1993, Dan Quilter, speaking for the UU Church Board, read part of our Mission Statement to the City Council in support of the gay rights ordinance. In November 1998, the church supported actions uniting the community against hate campaigns.



"The Social Action Committee of our church, augmented by board members, met at 8 p.m. last Monday night. The events of Sunday in Selma made all other subjects irrelevant. The question posed was two-fold: Should we be represented in Alabama, physically present in the person of one of us? And would the committee guarantee the expenses of whoever might go? By 10:45 I was packing, packing only what was necessary, leaving behind all that I feared to lose, wondering what lay ahead that long night and day to follow."

—Reverend David Johnson,
in a sermon after the
march in Selma



The war in Vietnam was divisive in this church as well as in the country. Robert Hattery was asked to organize a study group so all opinions could be aired and studied. After weeks of work the group came out with an interesting compromise position which recommended that the U.S. declare victory and leave. Weapons and supplies and money were to be left for the South Vietnamese government to use in defense against the north. The congregation approved and it was sent on to the General Assembly of the denomination. One of Bloomington's proposed resolutions was accepted. Robert Hattery stated that he thought this accomplishment was perhaps the most important social and political enterprise in the congregation's history.

The church has through the years been sensitive to church-state issues. One reason for moving from our first meeting place in the Indiana University Club was that it was felt we might be in violation of the separation of church and state. Our first minister, Paul Killinger, raised the question of religious issues in the public schools in a letter to the school board. This questioning of sectarianism in the schools was twisted into an attack on the Unitarians for "not wanting kids to sing Christmas carols." This was not true, and we did have to survive a lot of bad press.

Over the years ministers and members have seen needs and helped to meet them. Unitarians led the way in establishing the Mental Health Association, Planned Parenthood, and the Memorial Society (in spite of protests from some local morticians). They supported the Christian Center in its outreach on the west side of town. Through the Women's Alliance, the church has supported an annual Community Service Drawing to raise money for local charities. For many years, the UU church donated more Christmas baskets to the Monroe County United Ministries (MCUM) than any other single church. Members also have raised money for MCUM by working at their cafe in the Farmers' Market, and the church has traditionally donated the Christmas Eve collection to the work of this group.

Charity hasn't just been localized. One of our big efforts in our young, struggling fellowship days was to gather and send 700 pounds of clothing to the refugees of the Hungarian Revolution. We have raised the funds to settle a family of Dutch Indonesian refugees in the farmhouse and helped them in many ways to adjust to life in the U.S. We also assisted a Vietnamese refugee family in 1979-1980. We have contributed to help Bloomington's sister city, Posoltega, Nicaragua. After the hurricane of 1998 devastated parts of Central America, we participated with other community groups in gathering supplies. Our member Reverend Bill Breeden drove a truckload of supplies in convoy with Pastors for Peace to this storm-wracked community.

At the time when the community was working hard to encourage recycling, the church gave up styrofoam cups and began to recycle paper and collect cans. Some members will remember the Lynch Can Van and the "can bash" that was

held to get the children involved in recycling. We helped to celebrate Earth Day with informational booths downtown and special speakers on environmental issues, including State Senator Vi Simpson.

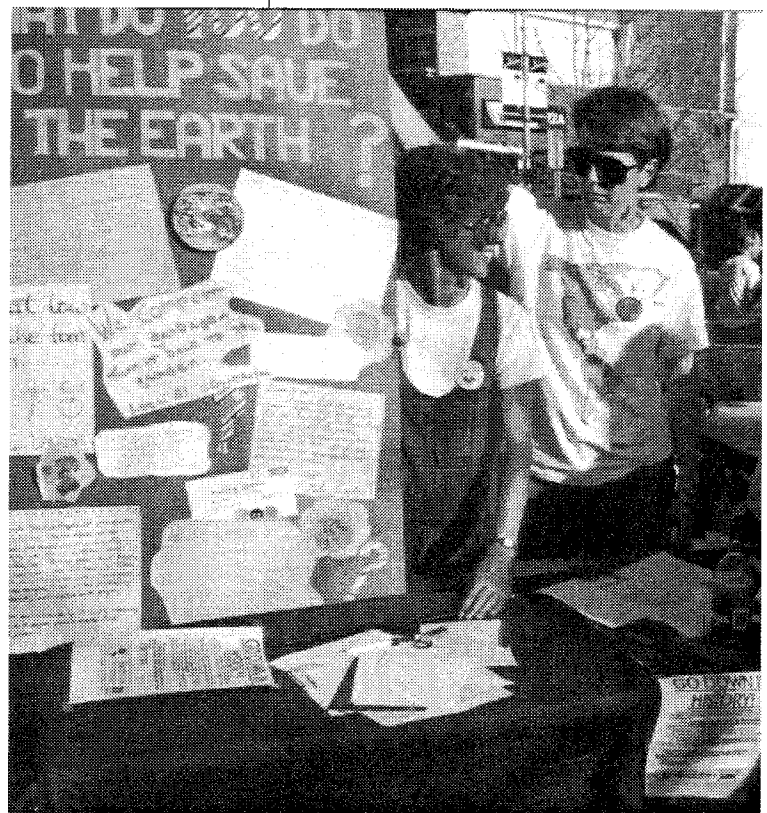
Our members have responded to social need in a variety of ways. In 1963, our congregation supported two delegates from our church to join the March on Washington for Jobs and Freedom at which Reverend Martin Luther King Jr. delivered his famous "I Have a Dream" address. As church historian Ledford Carter said, "We were living our religion and had assumed the role of catalyst for community action."

Over the fifty years, there have been many kinds of action for many causes. In 1989, a large group from the church linked arms with some 400,000 in the Pro Choice March in the nation's capital. Members have marched locally for Children's Rights, to "Take Back the Night" for women's safety, and for peace and freedom. Vigils have been held to protest the use of the death penalty. Members as individuals have participated in Crop Walks and the Hands Across America project. Members have tutored in local schools, worked in the Community Kitchen and volunteered at the "Top of the Hill Club" in Crestmont housing development. Our church was used as a training area for preparing people to act as escorts for clients wishing to enter the Planned Parenthood Clinic under siege. A number of our members served as escorts and set up a protective ring around the clinic. Even with this long litany, hundreds of people and dozens of actions must remain unnamed.

On a wider scale, the church has helped to solve society's problems by the annual Religious Education collection for UNICEF, contributions to the Unitarian Service Committee, and by support for the resolutions of the General Assembly of the Unitarian Universalist Association.

The congregation guaranteed continued social action in 1997 when it voted that 3 percent of the capital funds raised to enlarge the building would be used to further social justice.


In our early days as a small and struggling fellowship, we were encouraged by words from our mentor, Reverend Jack Mendelsohn of All Souls Church in Indianapolis. He said that no matter how tough things might seem, we had a role to play in southern Indiana in keeping the forces of reaction at bay. He said that our very presence as a bulwark of freedom in this community would make a difference. Time has told that he was right. We have made a difference!



Peg MacMorris and Deb Hutton

The Light at the Center

By Audrey Levasseur



In this fiftieth anniversary year of the Bloomington Unitarian Universalist congregation, the flaming chalice is a well-recognized symbol of Unitarian Universalism and its values. This powerful sign dates back to the fifteenth century, when Jan Hus, a Czech priest, was burnt at the stake for offering communion of wine and bread to his congregants in defiance of the Roman church's stricture that wine be taken only by priests. Its modern emanation appeared during World War II. Reverend Charles Joy, the executive director of the Unitarian Service Committee, who was then in Lisbon helping refugees escape from the Nazis, needed an instantly recognizable visual image to identify Unitarianism to other organizations. He appointed a Czech refugee, Hans Deutsch, to come up with a design. Deutsch created a version of the flaming chalice that was based on those of the Greeks and Romans with "the holy oil burning in it [as] a symbol of helpfulness and sacrifice (from the 1994 brochure "The Flaming Chalice: Unitarian Symbol," produced by the Unitarian Information Department). Thus the flaming chalice is associated with helpfulness toward others and with the courage to fight and make sacrifices for the sake of justice. These core principles of sacrifice and service undergird the contributions of liberal religion that the establishment of the Bloomington Unitarian Fellowship brought to southern Indiana in 1949 and that the Bloomington Unitarian Universalist Church continues to impart in 1999.

"There is morality; there is conscience . . . [But] conscience by itself does not solve things. It has to be accompanied, in my opinion, by intelligence. . . We need to realize rationally that human beings are—all human beings are—tied together. I think the basis for conscience is the social instinct with which all animals are endowed . . . No one can live for himself. No group can live for itself. . . . We should not inflict pain or suffering on others. That, I think, is the ultimate bottom line." —Leonard Lundin, sermon on 2/3/96

In the above quotation, Leonard Lundin, a founding member of the Bloomington Unitarian Fellowship, explains that a defining characteristic of the beliefs and values of Bloomington UUs is social conscience. Other characteristics associated with Unitarians and signified by the flaming chalice symbol are the practice of religious freedom and the spirit of service toward others. As will be described in the following pages, although the ceremonies and rituals of the Bloomington UU worship service have changed, the core principles of informed social conscience, religious freedom, and service toward others that span the fifty years of its existence have not.

In the early years of the fellowship, the group met informally on Sunday evenings for discussion and afterward for refreshments and socializing. For Lundin,

these were the best years, because “it was an exchange of ideas among equals. No one was laying down the law.” Members actively took part in community concerns, a tradition that continues to this day. But by the 1950s, fellowship members were also weighing the possibility of becoming a church. After much deliberation and planning, the membership voted to become a church in January 1958.

The decision to become a church vitally affected the forms of worship because it necessitated the hiring of a minister and a growth in membership, making worship services less intimate, informal, and homespun, and requiring that more power be invested in core groups, such as the board of directors. Thus, in the forty years that followed the change from a fellowship to a church, the worship rituals and ceremonies have been influenced by the individual ministers, church practices, and initiatives filtered down from the national and district organizations, and by local innovations, spawned by the unique character of its membership and its location in a Midwestern university town.

Forms of Worship

The forms of worship were probably most influenced by the contributions of the individual ministers who have served the Bloomington church. Worship services conducted during our first twenty-five years were somewhat different from those held today. For example, in a November 20, 1975, *Indiana Daily Student* article, worship services during John Young’s tenure as minister were described in this way: “The weekly Unitarian services in Bloomington consist of three parts in addition to a Sunday evening discussion. Services begin with a half-hour meditation service where a homily on a method of life or a spiritual quest is given by one of the church leaders. This service is followed by a period of silence for meditation. The second part of the service consists of members exchanging religious ideas. The third and final service includes music and singing, as well as a sermon followed by a ‘speakout period’.”

Services still contain many of these elements, although structured differently. Services do not feature a formal speak-out period or members exchanging religious ideas per se. The “Joys and Sorrows” component of the 1990s worship service allows for the exchange of members’ personal news from week to week. Thus the emphasis on “the discussion tradition” has in some ways decreased, while the importance of personal expression and of choral and instrumental arts in the religious service have increased.

Some rituals and ceremonies are unique to the Bloomington UUs. The ritual ringing of the bell to start the service, for example, originated during John Young’s tenure when he and his wife, Mahdavi Pandya, donated the bell to the church. And the Age of Reason Ceremony started under religious education director Sharon Abts is also peculiar to this church. This rite celebrates the



“Other highlights for me included those Sundays when we experimented with the seating arrangement by putting the chairs in circles of seven, eight, or nine seats, and when I asked for written and oral feedback in the middle of the sermon.”

— Bill Murry,
Minister’s annual report, 1978



elementary school student's acquisition of reading skills and hence the ability to seek the truth for him or herself. Standing before the congregation, parents present special books to their first-graders and explain their significance. The water ceremony was introduced by our present minister, Reverend Barbara Carlson. This fall ingathering ceremony enlists members to bring back water from lakes, rivers, bayous, creeks, and oceans visited over the summer. The water is poured into a common bowl denoting our blending and sharing. Other rituals, such as the Flower Communion, arose elsewhere but are practiced by Bloomington UUs. The Flower Communion was developed by Norbert Chapek, a Czechoslovakian Unitarian minister who died at Dachau. For this service, each member

is asked to bring a flower to church. They are placed in a basket, and at the end of the service, the basket is passed around, and each congregant can take a flower. Barbara suggests that the Flower Communion "represents the varied gifts that we all bring to religious community, giving to and receiving from one another."

Ultimately, as David Robinson suggests in *The Unitarians and the Universalists*, forging a common identity out of our diversity is the challenge for each generation of Unitarians Universalists. The reasons for this diversity are many. For example, the 1961 unification of Unitarians and Universalists presented the difficulty of bringing together traditions with different histories and religious tenets. Moreover, many members come to Unitarian Universalism from other faith traditions. And the fact that UUs are noncreedal poses its own difficulties.

Ceremonies and rituals may change. The predicaments and politics of each generation demand new answers and approaches. It is the light at our center, the core values shared by UUs, that provides unity in diversity and that will guide us in our next fifty years as a church.



Educating our Children

By Dorothy Sowell

The founding members of the Unitarian Fellowship in Bloomington felt a strong need to have a religious education program to provide a positive, nurturing environment as their children and youth explored questions about life.

The curriculum in those beginning years was mainly *Miracles Abound*, material developed by Sophia Fahs, a prominent Unitarian curriculum advocate, and *Church Across the Street*. In *Miracles Abound*, the younger children studied snowflakes, crystals, and other scientific topics. The high school youth participated in *Church Across the Street* and visited many different churches to explore the diversity of religious services. Teachers stayed with the class through the academic year.

The children also participated in UNICEF and other projects to raise money for children in other countries. Easter services were special because Ray Murray brought in eggs ready to hatch.

Some children from the Quaker Society, which did not have enough children for its own program, were included in our religious education program in the 1950s and '60s.

In the 1960s, when the church moved to the property at Fee Lane, it officially established the position of director of religious education and later added a salary to that position. The new director attended Meadville Educational Institute to become familiar with the revised Beacon curricula.

The religious education program used mostly Beacon Press curricula, including *Jesus the Carpenter's Son*. They held seasonal observances that included a unit at Passover, when the students visited the Hebrew congregation and learned some of their songs. Local units that were developed included *The Life and Times of Thomas Jefferson*; *Black History*, in which the writers collaborated with people from the Second Baptist Church; *The Ministry of George deBenneville*, and *A History and Study of the Culture during the Reign of King John Sigismund and Lifetime of Francis David of Transylvania*. The study of illuminated print became a special project. Children were involved in instrumental groups, a choir, and Mini-Mummers, a multi-age, creative drama group.

Until the late '60s, the high school youth formed an autonomous group that met on Sunday evenings for open discussions. The religious education program secured a leader for this group but did not plan the curriculum.

In the 1970s, the religious education program decided to try a new approach to





curriculum since the Sophia Fahs curricula were outdated and attendance was falling. Adults in the church shared their interests, talents, and skills in classes, and the children chose what interested them.

The adults emphasized Unitarian Universalist principles such as cooperation, diversity, and stewardship of the land, while offering units on weaving, ecology, and sculpting. The students enjoyed participating in craft activities and field trips. Some traditional curriculum was taught, too, including *Church Across the Street*. Early in the '70s, a sexuality curriculum was written locally using developmentally appropriate material for all ages beginning with preschoolers. Then in the late '70s, the UUA produced the curriculum, *About Your Sexuality*. Adults from our congregation were trained to use this curriculum for middle and high school youth.

The high school group was revived as Liberal Religious Youth and became very strong, attracting young people from many different families of a variety of religions, not just from our church. The high schoolers were assistant teachers for the morning religious education program. A group was also formed for the junior high school youth.

As the 1970s closed, adults were beginning to integrate children in the Sunday morning services.

In 1981 Reverend Laurel Hallman initiated the first Family Sunday. Children rang the church bell and participated in other rituals on Sunday mornings. A more spiritual emphasis was placed on the children's gathering time by structuring a children's chapel which included a story and a meditative experience. This replaced an ingathering time where we served popcorn.



Classrooms spread throughout the religious education building and also upstairs in the nursery and in the library of the new building. The Religious Education Committee began mapping out the curricula that had been used in the past to have a clearer direction for educational planning. *Images of Our Lives*, focusing on Unitarian Universalist identity, Judeo-Christian heritage, and world religions, provided a significant framework for three terms of teaching with three different teams of teachers. *Church Across the Street* was still taught. A local unit, *The Life of Sophia Fahs*, was written. The UUA in Boston was producing more curricula like *Holidays and Holy Days*, on world religions, and *Growing Times* for preschoolers. *About Your Sexuality* was still popular.

The high school group was now the Young Religious Unitarian Universalists (YRUU). A mentor program was developed for young teens matching them with

an established member of the congregation, who engaged them in discussion and exploration of the church and their personal faith. The middle school group was the Young Unitarian Universalist Middle Schoolers (YUUMS).

The Age of Reason Ceremony was established to recognize the growth of first-graders and their developing literacy and thinking skills.

In the early 1980s, Mini-Mummers were still meeting. Later the religious education program incorporated plays such as *Charlotte's Web*, which the children presented in the adult service, into its extended curriculum.

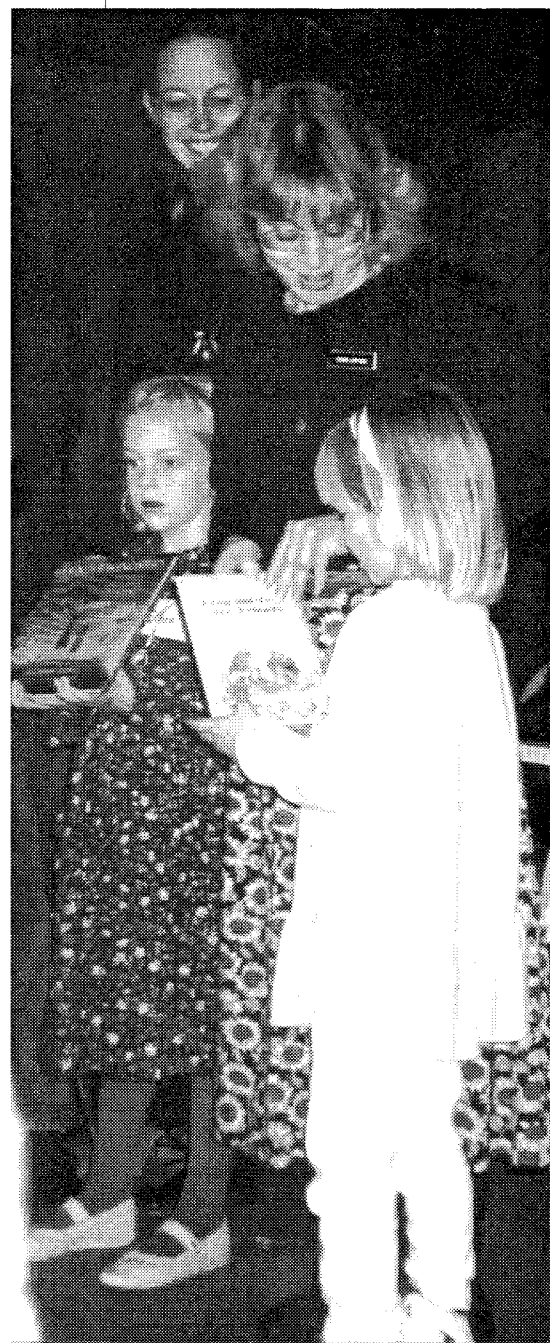
Two parenting classes were organized: Active Parenting and Parents as Resident Theologians.

In the early 1980s, we shared a special Christmas program based on a Dutch celebration featuring Sinter Klaas and Black Peter. Parents wrote notes reflecting over the year about why their children deserved to receive presents. Parents brought a present and slipped it and the note into Sinter Klass's bag.

The UUA in Boston developed Renaissance Module training for religious education directors, in which several of our directors participated.

In the late 1980s, the church worked on a long-range plan that included a full-time director of religious education as one of its goals. In the '90s, the Religious Education Committee increased the director's hours to three-quarter time and created a quarter-time assistant position.

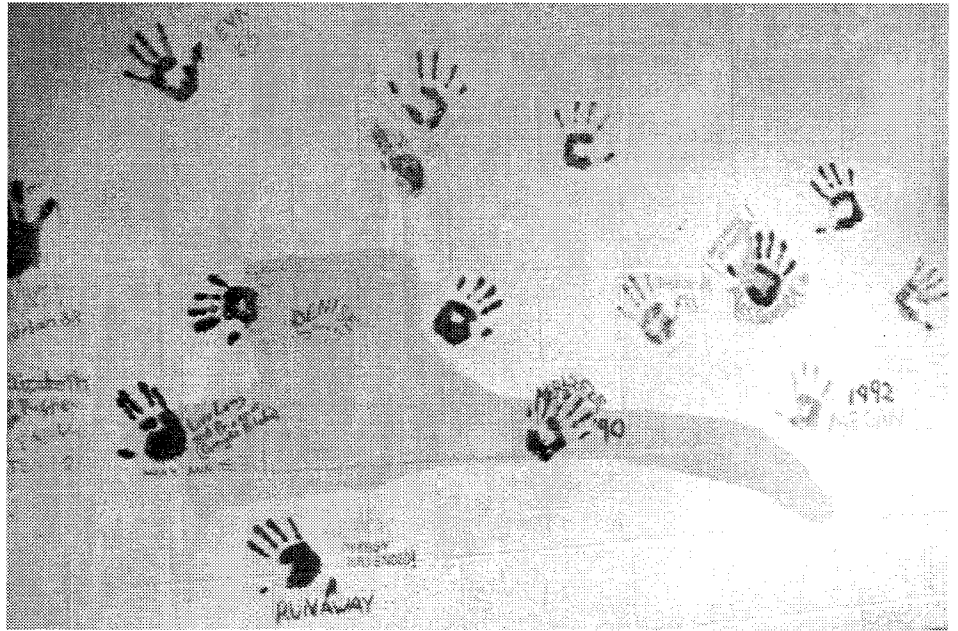
In the early 1990s, the religious education program maintained the themes of UU Identity, Judeo-Christian Heritage, and World Religions, as well as the Mentor Program and the Age of Reason Celebration. A six weeks winterim curriculum project focused on environmental action. The units about animals, recycling, and water were designed locally by the instructors. The religious education program also used *Starting Small*, a UUSC curriculum focusing on social action projects. The winterim was designed to attract teachers who could only make a small commitment of time. The religious education program also experimented with two morning programs and offered a multi-age family class during the 9 a.m. service. This class used a new UUA curriculum, *We Believe*, which presented UU principles and affirmations in a child-friendly way. Later, a social action theme was added, making four rotating topics every two years. A new UUA curriculum, *In Our Hands*, focused on social justice and peacemaking. The *RE Source* newsletter was established to help the congregation be more aware of the religious education program.



Youth were becoming more visible in the adult services. YUUMs were incorporated into the Thanksgiving service. YRUUs shared in the Wheel of Life service. The YRUU facilitators field-tested the new UUA sexuality curriculum, *Our Whole Lives (OWL)*. A Youth Coordinating Council was established to link the religious education program, the YRUU program, and the church board.

A monthly intergenerational program called Something for Everyone was started. It provided a blend of worship, socializing, and holiday celebrations in a family-oriented atmosphere.

Currently, the Religious Education Committee is emphasizing a more family-centered program by working with the congregation to incorporate the children and youth each Sunday morning at the beginning of the main worship service. A monthly intergenerational program focusing on family activities is also being revived.



*People I consulted were
Betty Perry, Margaret Strong,
Lee Strickholm, Suzanne Ziemer,
Melinda Swenson,
Barbara Backler, Sharon Yarber,
Sharon Abts, Natalia Schau,
Ruellen Fessenbecker,
and Cindy Port.*

Music Program Grew along with Congregation

By Douglas and Margaret Strong

Music in the Bloomington Unitarian Universalist congregation has developed in direct proportion to financial support and amenable surroundings for its performance. During the years when services were held at the Von Lee Theatre, worship music at first consisted of the playing of tape-recorded selections chosen by the various music chairmen, including Henry Gulick, William Lynch, and Douglas Strong. Instrumentalists also occasionally performed.

In 1961, the first choir began weekly rehearsals led by paid director Bob Trickey, with Sunday service performances, a capella, in the Von Lee balcony. J. S. Bach chorales were frequently performed in the original German language, with the intent to obscure the King James text.

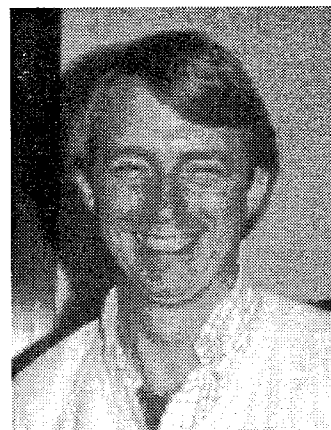
In 1963, new copies of the Unitarian hymnal, *Hymns for the Celebration of Life*, were purchased on the recommendation of Reverend Paul Killinger, and in 1964, an additional twenty-five copies were ordered for Reverend David Johnson's installation.

The church has been the fortunate recipient of pianos for its use: in 1965, Donald Lauer lent his Steinway concert grand for one year; the grand piano in our new sanctuary was donated by Mab Parker Beck; Mr. and Mrs. Frank Gucker donated a second grand piano. Other piano contributors have included Carroll and Cornelia Christensen, Richard and Harriet Pfister, and Joan Caulton.

In 1967, Don Lauer proposed building a harpsichord, and \$220 was transferred from a previous music committee budget to a harpsichord fund. Additional financing was gained from a benefit recital played by the world-famous harpsichordist, Eiji Hashimoto, acquainted to some in Bloomington as the son-in-law of Professor and Mrs. Walter Laves. With volunteers, including many church members, Lauer built the instrument from a kit. Striking a blow for economy, Don ordered two kits and built a second harpsichord himself at the same time. He played our harpsichord for the first time at a church service in late 1975.

During the third decade, 1968-1978, more attention was given to music for the Sunday services, and a greater variety of musical styles was programmed. Copies of a new hymnal, *How Can I Keep from Singing?*, were ordered in 1978. The next year Connie Loftman organized a choir that was directed by Bob Lucas.

In late 1981, the church granted music directors a salary, beginning with Eric Howe. Directors who succeeded him were Chris Larkin, Steven Fentress, Nancy



Eric Howe



Chris Larkin



Steve Fentress



Nancy Loshkajian



Deborah Phelps



Paula Zerkle



Susan Swaney

Loshkajian, Deborah Phelps, Paula Zerkle, and currently, Susan Swaney. With professional direction came not only an improvement in choir performance but also more coordination with the ministers in integrating sermon, hymns, and special music.

Following its publication in 1993, copies of the present hymnal, *Singing the Living Tradition*, were purchased and individually dedicated by many church members.

Since the construction in 1974 of a meeting room and the situating of the Mab Parker Beck piano and the harpsichord therein, the church has become a favorite location for various musical groups to perform their recitals. A bequest to the church from Don Lauer in the form of a special fund for an annual performance of music involving the harpsichord has made possible several "Bach Sundays," and, more recently, performances of compositions by Pergolesi, Buxtehude, and Lubeck, as well as the *Missa Criolla* by Ariel Ramirez.

Under the sponsorship of the Jubilee Committee, Cary Boyce was commissioned to compose a new work, a liturgical ordinary, involving all the elements of our service: Ringing of the World Bell, Prelude, Lighting of the Chalice, Meditation, Offertory, Anthem, Hymns, and Benediction. This work made its debut at the dedication service for the new building on April 18, 1999.

Coming Together in Creativity

By Joan Bennett

The making of the Tree of Life quilt is a good example of the creative spirits, individual and collective, that are the very fabric of our congregation. Our church fabric is stitched with dozens of activities that express laughter and goodwill. At times, it has resembled a "crazy quilt" in the variety and spontaneity of humor and lightheartedness inherent in our congregation.

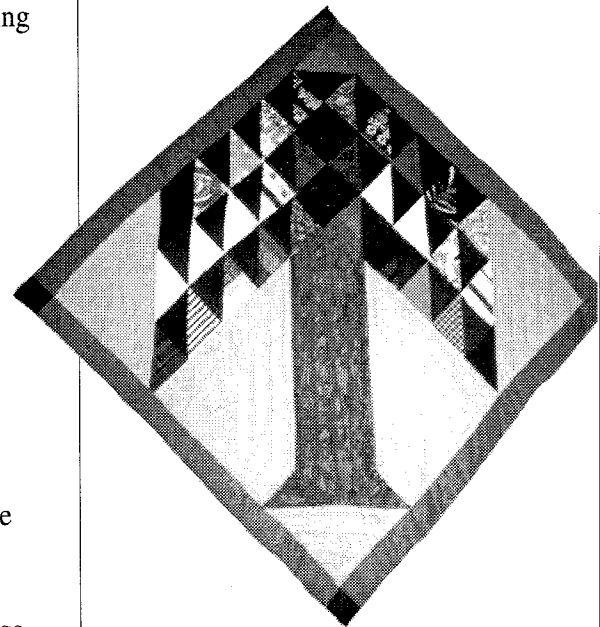
Unitarian Universalists are often thought to be serious, intellectual, and always focusing on problems and how to solve them. It is true that those who call themselves Unitarian Universalists are concerned with social issues and the education of their children to enhance the worth of each individual and embrace freedom for all. And they are also a fun-loving and joyous people.

The Bloomington congregation has been no less serious and no less joyous than the church at large. From the start, local Unitarians have known how to celebrate, how to have fun. Some of the socializing events began in response to fund-raising needs and have continued to be so, but these activities have been maintained as well for their opportunities for fellowship and fun, to bring us together and to keep our community alive and supportive.

From the earliest days of the 1940s and '50s, when members met in private homes for discussions, time was made for refreshment and informal sharing and "getting to know you." Later, in the '60s, "potluck" suppers began that eventually became the monthly FELLOWSHIP DINNERS held to this day. These dinners have sometimes been held in the church but typically have been held in members' homes on a rotating basis, with participants contributing something for the dinner.

When the WOMEN'S ALLIANCE was organized in 1959, a number of creative events followed, one of which was a "Happening," a multi-media pageant of humor and satire to show the changing times of the '60s and their impact, particularly on women's lives and society as well. In addition, the monthly meetings of the Alliance have provided a time for knitting together the various age groups and interests of women in the congregation. Always, along with a meeting and guest speakers dedicated to social issues, there has been an emphasis on lovely tables set for luncheon and visiting.

An ELDER MEN'S GROUP was also formed around lunch, discussions and fellowship. This has been a long-term group that has brought more intimacy and pleasure to men in our congregation.

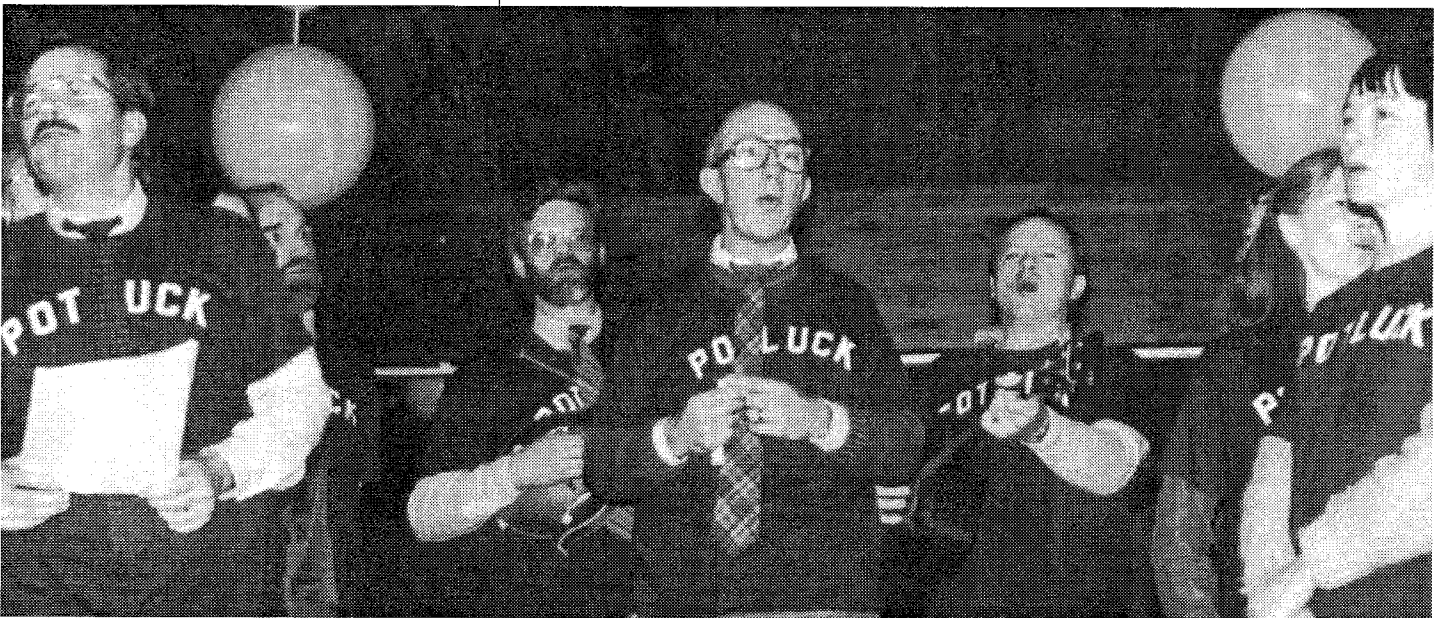


ALL-CHURCH RETREATS have been a creative means not only to solve problems but also to find ways to amplify outreach, warmth, and personal growth within the congregation. They became a yearly event.

In various years we enjoyed THE CHALICE COFFEE HOUSE, which began in 1981 and has included entertainment from our members and many community talents as well. A small donation was asked, and refreshments were available for purchase.

READERS' THEATRE GROUP was begun in 1982, patterned perhaps after the Indiana University Faculty Drama Groups in which members read scripts of plays in dramatic style, with perhaps a few "props."

The CELEBRATION OF THIRTY YEARS was a typical event where church members gathered for dinner, often humorous skits, and presentations on church history. Other colorful GALA EVENINGS occurred with themes that expressed the various patterns of church interests, principles, and preoccupations—all with a strong emphasis on fun and laughter.



Potluck Singers from the Chalice Coffee House including Guy Loftman, Jeffrey Huntsman, Dan Willard, Bob Port, and Connie Loftman

The UNICORN GALLERY was an effort to fill a community need at the time to provide local artists an opportunity to exhibit their works. The works were shown in the former meeting room, so it was also a creative effort that enabled the congregation to enjoy different works of art. It was maintained for several years and the funds from rental and sales were used to provide aesthetic additions to the church building.

RUMMAGE SALES AND WHITE ELEPHANTS have occurred through the years, with an abundance of fun for all as well as providing significant funds for other activities.

PICNICS have been one way to get together in our beautiful surroundings of Southern Indiana. Many of them have been held in Yellowwood State Forest or McCormick's Creek State Park. Both "ingatherings" and retreats have been outdoor events.

FIRST SATURDAY FOR WOMEN was stitched together to benefit women unable to attend the daytime meetings of the Alliance. It featured breakfast at a local restaurant until it became more difficult to keep the reservation. It served a welcome need for many of the younger, employed women.

INTERWEAVE is an option for persons supportive of gay and lesbian lifestyles to get together in an informal and socializing gathering. It is an adjunct to our Welcoming Congregation commitment.

TALENT AUCTIONS have included special dinners provided by some members auctioned to others, as well as massages, weekends at a cabin, story telling, performances, etc.

To meet other special interests, a SINGLES' GROUP was organized in 1975; several EXTENDED FAMILY groups began in 1974.

In addition, attention has been paid to other religious and spiritual celebrations. The first Jewish Seder Festival was held in 1976, and a Seder has continued to be a frequent event. There have been Buddhist, Hindu, Sufi, Islamic, Native American, traditional Christian, and other presentations as well.

These particular activities are only a sample of the formal ways that church members have come together to express their creativity and joy. The individual efforts in initiating them and maintaining them are retained in memory and archival materials. They are a rich legacy from which the entire congregation and, in some cases, the larger community of Bloomington, have benefited. In addition, individual members have offered quiet support and creative pleasure to others in the congregational family in innumerable ways. All these activities and efforts add, as in a lovely quilt, to the color and design that so enrich the beauty of the entire piece.



"Seek Along the Way," a compilation of forty quotations, meditations, and illustrations, was published for the Lenten season by church members during Laurel Hallman's ministry.

Women's Alliance

By Joan Bennett

The lovely quilt made by some of the church women is the embodiment not only of individual lives and ideals of Unitarian Universalism, but of many of these women, who were also members of the Women's Alliance where, through the years, many such creative efforts began.

The Women's Alliance as an organization grew out of a need to provide money for Reverend Paul Killinger to attend a conference. In order to do this, they put on the first holiday bazaar, on November 20, 1959. It was a great success and became an annual event. Most of the early crafts were made by church women. Each year, the offerings were expanded, and through the years were added such things as gourmet foods, arts and crafts made by both church members and community artists, a cookie table, "White Elephant" sale, plant sale, book sale, silent auction, drawings for prizes donated by both members and others in the Bloomington community. An international booth was a great attraction, with items gathered by members in their travels abroad. In addition, luncheon and supper have been served for many years. The bazaar has been enthusiastically attended by the greater community of Bloomington, which recognized it as one of special quality.

The annual holiday bazaar has been a major fund-raising source for the church for many years. For example, the "kickoff" for the first new building in 1971 was provided by a donation from the Women's Alliance from the accumulated pro-

*Bazaar Cookie Bakers:
Mary Cunningham, Cookie Lynch,
and Deedee Real.*



ceeds of the bazaar. For many years, the funds were managed by its members. Usually, the larger portion of the funds was given to augment the needs of our local church by providing such things as carpets, round tables for meals, a new dishwasher, draperies, a concrete walk, and landscaping. Also, significant amounts have been donated to Bloomington social service agencies. In addition, at holiday times, the Alliance has provided special gift baskets to be donated to various groups, such as Middleway House, Monroe County United Ministries, and Stone Belt Center. In 1967, the Women's Alliance donated the proceeds of an art fair to the Mental Health Foundation for a clinic that is now a reality.

The annual bazaar was a focus for church women to gather, and the many "work parties" preceding the event were opportunities for fun and fellowship as well. The bazaar also became an avenue for newcomers to get acquainted and to give a higher profile of Unitarian Universalism to the community. Gradually, it became too great a burden for the church women themselves, and, in 1982, the bazaar became an all-church event with the proceeds distributed by the church board. In recognition of the major participation of the Women's Alliance members, however, a share continues to be given to that organization, which has earmarked it for outreach projects.

The Women's Alliance meets formally once a month at noon, with additional meetings as needed. At one time, it became clear that many women who were employed or with young children could not attend the noon meetings, so another evening group was organized for a time. Always, Alliance members have been generous in hosting receptions and providing support to church functions.



The Stitches That Hold Us Together:

A Perspective On Fifty Years Of Leadership

By Lloyd Orr

The lay and professional leaders of the past fifty years are listed and, hopefully, feted with generosity elsewhere in this narrative. The purpose here is quite different: to describe and characterize the dynamic of leadership over the life of our church, and the challenge and response to challenge in our growing, diverse, and evolving congregation. Names will be scarce. To list and describe even the major contributions of our leaders would take many times the space allotted for this essay.



At a special congregational meeting on March 2, 1986, the minutes reported: *"The mortgage of the First National Bank, photocopied in advance, was set afire by the President (Sandy Lynch) and Treasurer (Scott Anderson), with the Past President, Guy Loftman, standing at hand with a fire extinguisher. 'R.I.P.'"*

Lay leadership is appropriately at the core of all Unitarian Universalist congregations, given our views and congregational polity. This term had special meaning for the first ten years of our existence, the Fellowship Period. It was the period of exclusive lay volunteer leadership of the congregation. It was probably difficult to tell the difference between the leaders and the congregants. They tended to be the same people. Positions and responsibilities rotated with regularity among members and friends who were well known to each other.

The organizational structures and procedures were very informal in comparison with what we currently find appropriate and necessary. They followed the model that most of us use (some with nostalgia) to describe what we mean by a Unitarian Fellowship. A treasurer from that period captured some of the spirit and informality of leadership when he stated that his monthly pledge tended to be determined by the difference between the bills due and the balance in the fellowship checking account.

However, the American Unitarian Association was always a presence during this period and became increasingly important, both in leadership and financing, as we approached the tasks of hiring our first minister and establishing ourselves as a church. With the arrival of Paul Killinger as our first minister, an irrevocable evolution in lay-professional leadership accompanied our growth.

Paid clerical help began in 1963. It continued on an hourly basis until converted to a salaried administrative position in 1990. The director of religious education became a paid position for the first time in 1966, the same year we hired our first custodian. Other professional positions came with time and growth. Regular

employment of a music director began in 1981. A youth facilitator was hired in 1982. Our professional campus ministry began in 1990 with the hiring of Mary Ann Macklin.

During this same period, the organization of lay leadership became more complex. Individual responsibilities such as membership, publicity, buildings and grounds, aesthetics, and library became committees.

Ad hoc committees were formed and disbanded (Long Range Planning, Building) or became permanent committees (Ministry). As their responsibilities increased, some committees that had traditionally functioned on a periodic basis (Canvass) discovered the desirability of functioning continuously. By-laws were periodically revised to accommodate the changing structure and procedures.

The Board of Directors became overburdened with the detail of managing the organization. An Executive Council was formed in 1985 as an organization of committee chairs led by the vice president. Its purpose was to provide a means of communication and coordination among the committees. The board, relieved of some of its management responsibilities, was better able to concentrate on its primary role of developing and reviewing policy. The council now includes the leaders of twenty-seven committees and suborganizations. Our organizational structure would baffle our predecessors of four, three, or even two decades ago. In fact, fairly detailed organizational charts are needed to keep our current leadership reasonably informed as to how we conduct business.

The challenge of leadership is in the management of growth and the adaptation to the complexity that comes with growth. Most would agree that the growth itself is desirable if it is based on the attractiveness of our principles and the outcome of services to members, friends, and the larger community. The primary criterion of success is continuance of the process within the framework of our liberal religious principles. A leadership role may often feel like dealing with a series of short-term goals, an attempt to implement some portion of the latest five-year plan before events make it obsolete, or the resolution of an endless variety of major and minor crises. If we step back and view the entire process, however, we have to be impressed with what we have achieved, the resolution of problems, and the pitfalls avoided.

Selected themes can be used to illustrate the evolution, success, and problems of leadership. The ones chosen are building programs, interim periods between ministers, and the frictions of changes in focus and direction of the congregation. All of these are endemic to growth and evolution. They can and do create stress and consume enormous amounts of energy. If mismanaged, they have the capacity to destroy or seriously weaken a congregation.

The recently completed construction represents the fourth phase of our building program. The religious education wing was completed in 1965, the previous





meeting room (fellowship hall), offices (now nursery-early childhood), and library were built in 1974, and the two buildings were connected in 1986. Phases one, two, and four were explicitly based on long-range plans and involved an organization for planning, design, financing, and construction of increasing complexity. Our most recent expansion and renovation required a process lasting approximately five years, including an update of our long-range plan and a decision to implement a fourth expansion on our present property. Each phase has been completed with a sense of pride and renewed energy. The major risks in building programs are an inadequate or inappropriate expansion relative to need and/or an over-expansion relative to financial capacity. Although our latest expansion involves a longer projected time horizon than previous ones, we seem to have found a good balance.

Interim periods between ministers are inevitably periods of stress and change. Our first interim period was 1964, and my sense is that we simply fell back on our fellowship model of the previous decade. Building plans were under way, and the year without a minister released financial resources for this program in addition to providing resources to cover the search costs for a new minister. 1970-1971 was a second interim period without a minister. This period, like others, seemed to draw the congregation and the leadership together, but the demands imposed by a larger congregation on the lay leadership were substantial. Our third interim period was a brief one extending from the summer of 1977, during which there was little church activity, until December of that same year. During this time a part-time executive administrator was hired to relieve some of the burden that a larger church places on the lay leadership. For our fourth interim period (1980-1981) we were again totally lay led. A paid executive was proposed for the 1987-1988 interim period, but the size and maturity of the church and the felt need for professional leadership was reflected in the defeat of that motion by a vote on the order of 102 to 3. An interim minister was again hired during the 1992-1993 interim period.

Growth, change, controversy, discontent with professional and/or lay leadership; we have experienced all of these and remained a healthy and vigorous organization. That is the true legacy of leadership during our first fifty years. Maintaining that vigor is certain to require strong lay-leadership, even as we grow larger and professionalize more of our services. Making use of our new building and integrating a larger and even more diverse congregation will present us with a steady diet of new challenges for both our lay and professional leaders in the immediate and more distant future.

On the Boundary

By Judi Hetrick

Members of the Bloomington Unitarian Universalist Church—with their love of discussion and disputation—might well take issue with how well Eliade’s observation applies to any of the physical structures that have housed our congregation.

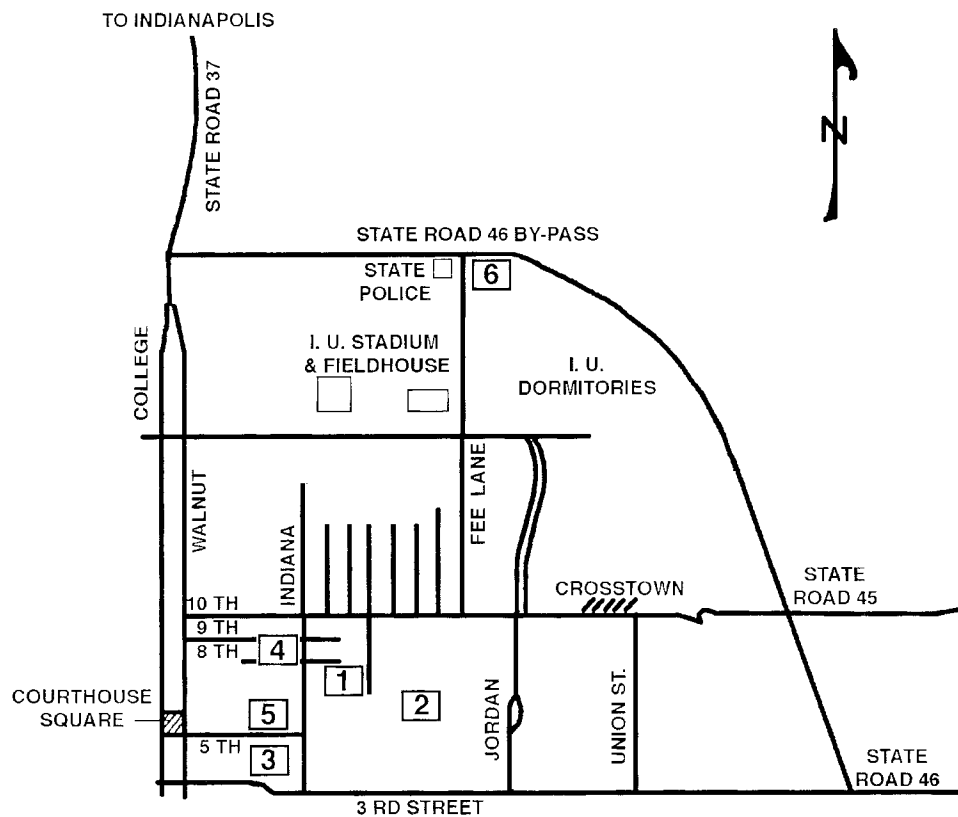
But the idea of a church as a place both literally and symbolically on the boundary is one that I think applies to our church, not only in regard to the sacred and the profane, but also in regard to the religious and the intellectual.

Members of the Indiana University faculty have been at the heart of our congregation since its founding. In fact, when people describe the work of founding member Ralph Fuchs, it is nearly impossible to distinguish between his roles as law professor, social activist, and Unitarian.

So it is fitting that the church has always met at a physical place where our symbolic worlds come together—first at members’ homes, then in the Campus Club or Union (where IU opens its doors to members of the general public), then at properties bordering campus including the Von Lee Theater. When we decided in the 1990s to build our expansion at the Fee Lane site we had owned since 1964, we left the church on this literal boundary between university and the larger community.

“For a believer, the church shares in a different space from the street in which it stands. The door that opens on the interior of the church actually signifies a solution of continuity. The threshold that separates the two spaces also indicates the distance between two modes of being, the profane and the religious. The threshold is the limit, the boundary, the frontier that distinguishes and opposes two worlds—and at the same time the paradoxical place where those worlds communicate, where passage from the profane to the sacred world becomes possible.”

—Mircea Eliade in *The Sacred and the Profane: The Nature of Religion*.



- | | |
|------------------------|--------------------------|
| 1. CAMPUS CLUB | 4. 419 N. INDIANA AVENUE |
| 2. I.U. MEMORIAL UNION | 5. VON LEE THEATER |
| 3. 509 E. 4TH STREET | 6. 2120 N. FEE LANE |

adapted from a 1962 drawing

OFFICERS, BOARD OF DIRECTORS

UNITARIAN FELLOWSHIP (1948-1958) & UNITARIAN UNIVERSALIST CHURCH (1958-1998)

(Terms were July to July until 1973, when a six-month term was inserted. Beginning in 1974, terms were January to January. In January 1983, once again a six-month term was inserted and terms returned to July to July. Past President became a board position in 1970)

Year	President	Vice President	Secretary	Treasurer	Past President
1948	John Marley		George Johnson Patty Petsche	George Johnson	
1949			Edith Lindeman	George Johnson	
1950	Ralph Fuchs	Walter Buckingham	Edna Wells	George Johnson	
1951	Ralph Fuchs	George Waggoner Marilyn Scovell	Edna Wells Dorothy Vitaliano	Lloyd Keisler	
1952	George Waggoner	Mary Mann Maurice Allard	Robert Blakely Elaine Leininger	Lloyd Keisler	
1953	Byrum Carter	Lenora Turner Tom Thorson	Ledford Carter Alma Ebert	Lloyd Keisler	
1954	Raymond Murray	Ralph Fuchs Lionel Friedman	Dorothy Vitaliano (Fred Gregory)	Lloyd Keisler	
1955	Lionel Friedman	Violet (Cookie) Lynch	Fred Gregory	Lenora Turner	
1956	Cookie Lynch	A. Stafford Clayton	Fred Gregory	Lenora Turner	
1957	Robert Turner Charles Vitaliano	Rosalie Kraft	Henry Gulick	Lloyd Keisler	
1958	Lloyd Keisler	Annetta Fuchs	Henry Gulick	Fred Gregory	
1959	Richard Turner	Doris Neumann	Mary Oliver	Fred Gregory	
1960	Carroll Christenson	Richard Myren	Mary Oliver	Robert Turner	
1961	Raymond Murray	Murrell Jones	Mrs. Robert Georges	Robert Sturgeon	
1962	Charles Vitaliano	Cookie Lynch	Wallace Wright	Murrell Jones	
1963	Annetta Fuchs (Russell Noyes, acting)	Gordon Heath	Louise Reiberg	Richard Leininger	
1964	Don Bennett	Russell Noyes	Lois Hattery	Richard Leininger	
1965	Otis Starkey	Miriam Sturgeon	Marianne Grossack (Dana D'Esopo)	Richard Leininger	
1966	Ledford Carter	Walter Owens	Angela J. Wallace	Philip Burnett	
1967	William Lynch	Dorothy Vitaliano	Katherine D. Reynolds	Douglas Strong	
1968	Lee Guth (Robert Hattery)	Keith Mielke	Darnella Peery (6 mo.)	Douglas Strong	
1969	William Gephart	Ledford Carter	Mary Bent	Douglas Strong	
1970	J. Jeffery Auer	Don Robinson	Elizabeth Holsinger	Lloyd Orr	William Gephart
1971	Don Robinson	John Crosby	Jackie Ehman	Lloyd Orr	Jeffery Auer
1972-74	Don Nicholas	Christine Hays	Dorothy Vitaliano	Mary Oliver	Don Robinson
1974	Ken Jackson (Don Robinson)	Dorothy Vitaliano	Russell Noyes	Harriet Pfister	Don Nicholas
1975	Dorothy Vitaliano	Stuart Spence	Russell Noyes	Harriet Pfister	Jeffery Auer
1976	Craig Nelson	Lyle Beck	J. Jeffery Auer	Mary Markarian	Jeffery Auer
1977	Lyle Beck	John Morton	Jane Schlaegel	Vernon Kliewer	Craig Nelson
1978	John Morton	Janeth Schwandt	Jane Schlaegel	Vernon Kliewer	Lyle Beck
1979	Janeth Schwandt	Russell Noyes	Sharon Nelson	Richard Pfister	John Morton
1980	Libby Gitlitz	Lester Welch	Sharon Nelson	Richard Pfister	Janeth Schwandt
1981	Lester Welch	Johnnie Heredia	Christine Swanson	Richard Pfister	Libby Gitlitz
1982	Johnnie Heredia	Guy Loftman	Christine Swanson	Richard Pfister	Lester Welch
1983	Guy Loftman	Lew Perry	Christine Swanson	Richard Pfister	Libby Gitlitz
1983	Lewis Perry	Bob Port	Jim Kamman	Richard Pfister	Guy Loftman
1984	Bob Port	Sandy Lynch	Jim Kamman	Scott Anderson	Guy Loftman
1985	Sandy Lynch	Danny Callison	Gail Weaver	Scott Anderson	Bob Port
1986	Charles Vitaliano	Cookie Lynch	Gail Weaver	Scott Anderson	Sandy Lynch
1987	Danny Callison	Cathy McFarland	Fran Morrow	Scott Anderson	Charles Vitaliano
1988	Cathy McFarland	Pep Sobrer	Fran Morrow	Duncan Case & Linda Ruchala	Danny Callison

Year	President	Vice President	Secretary	Treasurer	Past President
1989	Pep Sobrer	Sharon Yarber	Kevin Craig	Duncan Case & Linda Ruchala (Herb Kiesling)	Cathy McFarland (Bob Port)
1990	Dennis McGreer	Ann Kamman	Kevin Craig (Noretta Koertge)	Herb Kiesling	Pep Sobrer
1991-92	Ann Kamman	Harlan Lewis	Barbara Restle	Herb Kiesling	Dennis McGreer
1993	Harlan Lewis	Dan Quilter	Anne McGreer	Carolyn Craig	Ann Kamman
1994	Harlan Lewis	Dan Quilter	Anne McGreer	Carolyn Craig	Joan Caulton
1995	Dan Quilter	Jackie Hall	Dixie Welch	Carolyn Craig	Harlan Lewis
1996	Jackie Hall	Diane Port	Dixie Welch	Laurie Antolovic	Dan Quilter
1997	Diane Port	Diane Gregory	Dixie Welch	Laurie Antolovic	Jackie Hall
1998	Diane Gregory	Susan Bookout	Janice Skinner	Lloyd Orr	Diane Port



MINISTERS

1957 Grant Butler (extension)
 1958 Paul Killinger
 1963 David Johnson
 1970 John Young
 1977 William Murry
 1981 Laurel Hallman
 1987 Clarke Wells (interim)
 1988 Bruce Johnson
 1993 Peter Weller (interim)
 1993 Barbara Carlson

MUSIC DIRECTORS

1961 Robert Trickey
 1981-82 Eric Howe
 1983-85 Chris Larkin
 1985-87 Steve Fentress
 1987 Nancy Loshkijian
 1987 Deborah Phelps
 1988-92 Paula Zerkle
 1992- Susan Swaney

CAMPUS MINISTRY COORDINATORS

1990-97 Mary Ann Macklin
 1998- Reverend Kathryn Hawbaker

RELIGIOUS EDUCATION

DIRECTORS

1949 Mary Mann
 1950 Mrs. Robert Brumbaugh
 1951 Marshman Wattson
 1952-3 Ray Murray
 1954 Robert Blakely
 1955 Mary Mann
 1956 Beth Carter
 1957 Betty Perry
 1958-59 Elaine Leininger
 1962 Margaret Strong
 1963-5 Elaine Leininger
 1966-9 Mary Lou Brown
 1969-70 Lee Strickholm
 1971 Diane Gregory
 1972-3 Beverly Spence
 1974 Jean Kellerman
 1975 Gail Paulsen
 1975-7 Jerry Dowis
 1978 Alan Hamilton
 1978-80 Barbara Murry
 1981 Gayle Carrier
 1982 Barbara Backler
 1983-4 Dorothy Sowell
 1985 Sharon Yarber
 1986-90 Sharon Abts
 1991-4 Natalia Schau
 1995-7 Phil Lund
 1997 Natalia Schau (fall)
 1998 Interim, Cindy Port (spring)
 1998 Lisa Minor

OFFICE SECRETARIES

1963 June Hunter
 1964 Diane Kiewer
 1964-65 Danna D'Esopo
 1965-70 Dorothy Shive & Betty Belcher
 1971 Toni Hodenfield
 1972-73 Donna Robinson
 1974-75 Diana Warren
 1976-77 Suzanne Ziemer & Sharon Nelson

OFFICE MANAGERS

1977-78 Sharon Nelson
 1979 Barbara Kasper & Dixie Welch

ADMINISTRATIVE ASSISTANT

1980-92 Dixie Welch
 1989 Mary Ann Macklin (spring)

ADMINISTRATOR

1992- Carol Marks

**PRESIDENT of the
WOMEN'S ALLIANCE**

- 1960 Lenora Turner
- 1961 Mab Parker
- 1962 Dorothy Vitaliano
- 1963 Julia Carter
- 1964 Friedel Schweitzer
- 1965 Friedel Schweitzer
- 1966 Miriam Sutgeon
- 1967 Ruth Guth & Louise Thompson
- 1968 Mary Leonard
- 1969 Harriet Pfister
- 1970 Mary Gephart
- 1971 Marilyn Gouran
- 1972 Toni Hodenfield
- 1973 KarenLentz
- 1974 Lois Stallknecht
- 1975 Cathy Hiatt
- 1976 Winnie Pittman
- 1977 Elizabeth Howie
- 1978 Connie Loftman
- 1979 Lenora Turner
- 1980 Jane Schlaegel
- 1981 Cathy Hiatt
- 1982 Cathy Hiatt
- 1983 Elizabeth Howie
- 1984 RoseMarie Kamman
- 1985 RoseMarie Kamman
- 1986 RoseMarie Kamman
- 1987 Fran Feddersen
- 1988 Betty Perry
- 1989 Arda Landergren
- 1990 Jean Knowlton
- 1991 Jean Knowlton
- 1992 Jean Knowlton
- 1993 Joan Bennett
- 1994 Cookie Lynch
- 1995 Harriet Pfister
- 1996 Lorraine Hawking
- 1997 Edrice Baker
- 1998 Lois Zimmerman

HOLIDAY BAZAAR LEADERSHIP

- 1959 Annetta Fuchs
- 1961 Julia Carter
- 1962 Lenora Turner
- 1963 Mirriam Sturgeon
- 1964 Miriam Sturgeon
- 1965 Miriam Sturgeon &
Doris Neumann
- 1966 Miriam Sturgeon
- 1967 Lenora Turner &
Cornelia Christenson
- 1968 Liz Holsinger
- 1969 Barbara Rickey & Jane Young
- 1970 Eleanor Auer
- 1971 Eleanor Auer
- 1972 Marilyn Gouran
- 1973 Toni Hodenfield
& Doris Neumann

- 1974 Mary Gephart & Winnie Pittman
- 1975 Lenora Turner & Lois Stallknecht
- 1976 Cathy Hiatt & Johnnie Heredia
- 1977 Marilyn Gouran & Winnie Pittman
- 1978 Marilyn Gouran
- 1979 Mab Parker
- 1980 Mab Parker
- 1981 Mab Parker
- 1982 Dorothy Sowell
- 1983 Dottie & Scott Anderson
- 1984 Guy Loftman & Charles Vitaliano
- 1985 Guy & Connie Loftman,
Dorothy & Charles Vitaliano
- 1986 Patty & Danny Callison
- 1987 Patty Callison & Dorothy Sowell
- 1988 Cathy Hiatt,
Patty & Danny Callison
- 1989 Patty Callison
- 1990 Barbara Bihler,
Patty & Danny Callison
- 1991 Dorothy Vitaliano
- 1992 Dorothy Vitaliano &
Millicent Brubaker
- 1993 Dixie Welch
- 1994 Dixie Welch
- 1995 Ann Kamman, Dixie Welch &
Jackie Hall
- 1996 Deb Hutton & Lois Zimmerman
- 1997 Carol Reimers & Anne McGreer
- 1998 Carol Reimers & Dixie Welch

CHARTER MEMBERSHIP

*Upon application to the American
Unitarian Association, December 1948
Annetta Fuchs recorded the following
membership. The Fellowship was accepted
into the AUA in January 1949.*

- Annetta Fuchs
- Ralph Fuchs
- Herschel Griffith
- Jerome Hall
- Frank Horack, Jr.
- George Johnson
- Janet Jones
- Mr. Leveque
- Edith Lindeman
- Annetta Lundin
- Leonard Lundin
- Howard Mann
- Mary Mann
- John Marley
- Betty Petsche
- William Schulz
- Mrs. William Schulz
- Dean Thompson
- Louise Thompson
- Stith Thompson
- Edna A. Wells
- George Wise

**INCORPORATION OF THE
UNITARIAN FELLOWSHIP, 1953.**
*Present at the meeting of members to vote
on incorporation:*

- Beth Carter
- Byrum Carter
- Esther Clarke
- James Clarke
- Alma Ebert
- Lionel Friedman
- Annetta Fuchs
- Ralph Fuchs
- Frank Horack, Jr.
- Lloyd Keisler
- W. K. Kenter
- Richard Leiminger
- Violet Lynch
- W. W. Lynch
- Lorraine Murray
- Raymond Murray
- Jan Snyder
- Richard Snyder
- Louise Thompson
- Stith Thompson
- Lenora Turner
- Dorothy Vitaliano
- George Waggoner
- Helen Waggoner
- Cora Wallick
- Helen Wattson
- Marshman Wattson
- Edna A. Wells

**HONORED AT THE JUBILEE
SERVICE APRIL 11, 1999**
*First Decade Members in Active
Membership, 1999:*

- Mab Parker Beck
- Julia Carter
- Ledford Carter
- Hazel Gaiser
- Fred Gregory
- Jane Hazelrigg
- Frank Horack
- June Keisler
- Lloyd Keisler
- Gene Lawlis
- Naomi Lawlis
- Violet (Cookie) Lynch
- William (Bill) Lynch
- Betty Perry
- Arthur Schweitzer
- Laura Trout
- Grafton Trout
- Charles Vitaliano
- Dorothy Vitaliano
- Recently deceased:**
- Gary Gaiser
- Leonard Lundin
- Raymond Murray

MISSION STATEMENT

May 1, 1994

We, the members of the Unitarian Universalist Church of Bloomington, Indiana, a Welcoming Congregation, do covenant:

To recognize and embrace human diversity, thereby affirming, defending and promoting the inherent worth and dignity of every human being.

To provide an intergenerational religious community of loving support and understanding which fosters personal and spiritual growth through worship, education, and fellowship.

To value the gifts brought by children and youth and to accept a special responsibility for their nurture, guidance and support. To cultivate community and leadership in young adults through campus and young adult ministries.

To uphold the liberal religious tradition which engages in a continuing search for truth, freely questioning and challenging old assumptions, while remembering our Unitarian and Universalist heritage and drawing on all religions, scientific discoveries and other sources.

To recognize and accept stewardship for the interdependent system that includes all living things. To engage in active efforts in behalf of justice, love and truth.

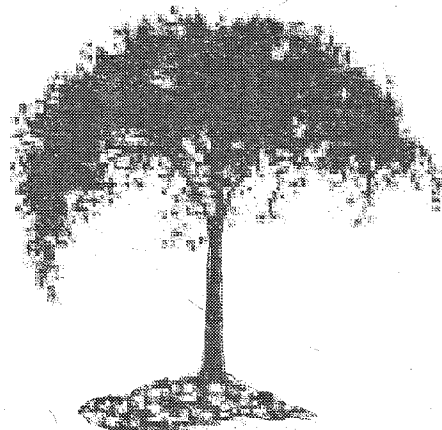
To accept responsibility for promoting active outreach and sharing our Unitarian Universalist ideals with the campus, community and the larger world.



VISION STATEMENT

1996

“ Seeking the Spirit Building our Community Changing *the World*”



Unitarian Universalist Church
2120 North Fee Lane
Bloomington, IN 47401