

**A LIBERAL LIGHT IN THE DESERT:  
Fifty Years of the Unitarian Universalist Church in  
Tucson**

**1948 to 1998**

**Compiled by the 50th Anniversary Committee  
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## INTRODUCTION

To write this history, Darlene and I interviewed people, searched through old boxes and file drawers, and in general tried to accomplish what should have been started a long time ago: developing a systematic approach to preserving our heritage in the physical plant of the UU Church of Tucson. We discovered some long lost treasures and developed a new appreciation of a number of items which have been around the church buildings for many years. Sadly too we discovered some things which appear to be lost, which one or both of us remember, and we wonder what happened to those things.

Certainly some of the most helpful assistance in this project was received from Fran Coffey's notes and from John Schenck's reminiscences which illustrate an earlier appreciation of the church's history. Our work is by no means the first, in spite of our more ambitious goal of developing a more permanent and published record.

We found invaluable the earlier history compiled as "Commission Two," although we could not discover who commissioned this nor who did the work. Of course, we also found the early records of the church in the Sunday orders of service and the annual reports extremely useful, and no doubt we have Kathy Quinlin Armstrong and Joanne Curtis to thank for their careful record keeping and storage of these documents. We are grateful to them too.

When we started to discuss the fiftieth anniversary celebration, we had in mind a modest little booklet that would be factual and readable for members of the congregation and interested friends. Of course one of the serendipitous outcomes of this work is the sorting and the proper storage of the church records and the development of a proper archive for the future. We hope that this work can be continued.

Susan Call  
September 1999



## THE FORMATIVE YEARS: 1948 - 1955

The winter of 1946-47 found Tucson growing and changing, along with the rest of the country after the end of the Second World War. About the time that the ground turned white with the drifts of desert broom, a notice was inserted in the local paper asking those interested in exploring the formation of a liberal religious organization to meet.

This was not the first venture for a liberal religion into the area. There had been earlier forays by Unitarian and Universalist preachers and leaders into the "wild west," as described by the Reverend David A. Johnson in a talk that he gave at the General Assembly, in Phoenix, in June 1997. Johnson, minister of the Tucson church from 1973 to 1988, and an historian, therein had recalled the beginnings for liberal religion in the southwest:

Arizona and the Southwest intrigued the denizens of the settlements hugging the East Coast, and those clustering along the Midwest's great rivers and lakes. Travelers and settlers reported Arizona's spectacular views, great canyons and mountains, the challenges of frontier living. Much of Arizona was long settled by the Spanish and seemed somehow a place beyond the known, familiar, a frontier still in the mid and late eighteen hundreds. The Unitarian William Prescott's glowing accounts of Arizona Territory fed the urgency for Congressional action to separate out the New Mexico and Arizona Territories.

No Congressman was more expressive and excessive in his accounts than a fledgling congressman from the Second District of Hamilton County, Ohio, the honorable John H. Gurley, who served two terms in the U.S. House from 1859-1863. No words, he said, were adequate to spread the radiant vistas before the congress, the stunning views, the glowing sunsets, the lush high deserts, the healthy climate. Of course, General Sherman had been told all Arizona needed was a little less heat and a little more water. "Ha!" General Sherman replied, "That's all Hell needs!" But these congressmen never mentioned such things in their headlong enthusiasm. Many would-be settlers were persuaded by these heady politicians!

John Gurley, for all his efforts, and his support of President Lincoln in those trying years of Civil War, was appointed First Governor of the Territory of Arizona. Immediately he set out to learn Spanish and Hispanic history and culture, and prepare for the long journey to Arizona. But it was not to be, for an abscess on the liver took his life before he could serve. I have often wondered if the history of Arizona would have been different if Gurley had served, for John A. Gurley was also a Universalist Minister and one of the greatest debaters and controversialists of his day. In a famous debate, his Presbyterian opponent openly shouted that it was a wonder that God did not strike Gurley dead on the spot for his blasphemy. Gurley gently replied,

"Doubtless He would have if God were only a Presbyterian." What fun we could have had if he had served!

Unitarians at that early date were not about to risk travel where the roads, where

there were any, were rough at best, the accommodations tacky and the food spicy and unfamiliar. They were concerned that a place be properly civilized and fit for settlement before delicate Harvard men were sent out. The Universalists had no such requirements or pretensions, though they did not always appreciate the hazards of frontier travel.

The Rev. Erasmus Manford, years before the Civil War, decided to try his Universalist Gospel in the Southwest. As he journeyed westward and preached through Southern states, he, more than once, while preaching his liberating Gospel had auditors stand and shout, "Search his saddlebags; he's a damned abolitionist!" Universalism, properly preached, gave little comfort to slave-holders. But as he entered Texas he found the environment could be hostile as well as the people. This gentleman preacher from Massachusetts found himself on foot from Matagorda Bay to Houston accompanied only, he said, by snakes, tarantulas and horned toads. He regarded it as a special providence that he reached Houston, which he charitably called a "moral desert," "a hell on earth." He left but it was not many years before scattered Universalists tried to organize in Texas, New Mexico, and yes, even Arizona.

None succeeded for long years. Part of the reason was clearly that the Universalist Gospel, and the Unitarian as well, was not persuasive to an even-then hard-drinking, hard-living, male-dominated Bible belt culture. Manford, a conservative by some Universalist standards said, for example, "Every age has a class who love to stand up to their ears in mud at their old landmarks, and threaten all with temporal ruin or eternal damnation, or both, [who advocate change]." "Let woman speak as well as man, in the lecture room, in the pulpit...Let the world...be open to her intellectual and moral activities, that she may make the best use of her time and talent. Let her 'sue and be sued;' buy and sell, vote if she pleases, and be president too of these United States, if she can get votes enough." These sentiments did not endear him to Bible pounding preachers of male preference or their parishioners. The Southwest was not ready for this gospel. There are hints though that Universalists, one by one, just as Unitarians, made a difference. An early and progressive president of the University of Arizona, Merrill Pingree Freeman, was clearly named for one of the most trenchant, witty and acerbic Universalist preacher-controversialists of the midwest."<sup>1</sup>

## **FOUNDING OF THE CHURCH: REV. LON RAY CALL, 1948**

In March of 1947, David and Ruth Smith, living at Santa Rosa Village on the then-called Papago Reservation (now the Tohono O'otham Reservation), invited the Reverend Lon Ray Call to visit. Clearly they had more in mind than renewing an eastern acquaintance. The Rev. Call and his wife had been in Phoenix with the purpose of establishing the first Unitarian church in the state there, and the Smiths felt that Tucson was ready for one as well. By January of the next year, the Smiths were compiling a list of interested people, and they held a meeting to discuss the establishment of a church. Unfortunately only one other person turned up! Nevertheless, they continued their efforts, and early in February they received a letter from Lon Call with good news:

"Mr. Winslow Chase Sisson has established a home at Picture Rocks Ranch, Cortaro, Arizona. Mr. Sisson was a member of the Board of Directors of A.U.A. [American Unitarian Association] but had to resign last winter because of ill health. He is there at Cortaro now and he will help you a lot, and will be a real leader in many ways. I have written George Davis at headquarters to send you any more names he finds on the list there."

Gradually their numbers increased, and a meeting was held on February 17, at the YWCA on Fifth Avenue. Mrs. Smith reported in a letter to Mr. Call the next day, "There were twenty persons present and ten absent, for one reason or another, who we consider definitely interested persons. The meeting was a big success." This meeting was followed by more gatherings, until the group presented its first Sunday morning worship service on February 22, at the YWCA, with twenty five people attending. Richard Hall conducted the first service, assisted by William Stengle at the piano. Winslow Chase Sisson gave the sermon on "What Unites Us." He also read a telegram from Frederick Eliot, President of the A.U.A.. This telegram led to such enthusiastic support that a collection was made, and resulted in \$5 being sent to the A.U.A. for the United Appeal, along with an order for twenty hymnals.

Services and meetings continued to attract interest, and the little group grew. In March, 1948, the secretary (Mrs. Ruth Smith) reported to Mr. Call that "one thing impresses us greatly--the pronounced interest of the group, their willingness to do everything they can. We don't have jobs enough to go around!" She also reported that after much discussion the group had decided to call themselves "The Tucson Unitarians." Three committees were formed: a speaker's committee to plan the Sunday morning worship services, a membership-reception committee, and a committee to plan social get-togethers.

At the fifth meeting of the group, the Rabbi Albert Bilgray was invited to speak. His message was well-received by the forty six attendees, and thus began a long association between Rabbi Bilgray and the Unitarian Church of Tucson.

Shortly after this service, the young congregation received a telegram from Fort Worth,

Texas, informing them of the imminent arrival of Lon Ray Call: "Boston Headquarters authorizes me to take immediate charge Tucson Unitarian project for eight weeks beginning Easter." A follow-up letter explained that the success in getting a good list of names, the growth of the meetings, and the fact that they were having difficulty in getting Unitarian speakers had caused the A.U.A. to give Tucson top priority. And, so on March 28, 1948, the Rev. Call preached his first sermon to the Unitarian group.

Mr. Call took over as minister-at-large, handling publicity and planning in general, while continuing to be helped by those earlier engaged with the group. The first parsonage, a house at 448 E. Drachman Street, was rented for the Calls, and was used as a place of gathering for church meetings. This house came to be called "The Unitarian House."

The group, which had numbered twenty-one families and persons at Easter, was assured that when their numbers totaled fifty they could form a church, thus being certain of sufficient strength to survive. By April 25th a meeting was held to draw up bylaws, a budget, nominations for officers, and a committee to recommend a minister. Then on May 9, 1948, the church held its "Organization Day Service," with a brief but appropriate service, followed by voting on the bylaws and a signing of the roster. Officers and trustees were elected and installed; the church voted to join the American Unitarian Association and the Pacific Conference. The budget was presented and adopted, pledge cards signed and collected. The committee to recommend a minister gave a report and a group picture was taken. Elected as first president was Winslow Chase Sisson, secretary was Mrs. David Smith (Ruth), and treasurer was George G. Vatter. The first budget was adopted and an offer from Rabbi Albert Bilgray for the use of the facilities at Temple Emanu-el was accepted for Sunday morning services to begin September 1.

By May 16, when Mr. Call preached his last sermon, the group seemed greatly strengthened. The progressive series of sermons and group discussions had formed a complete indoctrination into the liberal religion, giving a deeper understanding of the motives and methods, the guiding principles and attitudes which were to govern the new Tucson church in its future decisions and actions. Then, after eight short weeks, Mr. and Mrs. Call left by plane for Boston on May 21.

## **FIRST PERMANENT MINISTER: REV. ROBERT HENRY HOLMES, 1948 - 1950**

With the Tucson church newly established, and being helped so well by the A.U.A., the committee to recommend a minister invited the Rev. Robert Henry Holmes as candidate for permanent minister to visit Tucson, beginning May 30 when he preached his first sermon. Rev. Holmes spent his week in Tucson with a luncheon "attended by twelve persons, a dinner reception at the home of a member. [He also served as] a discussion leader for the weekly Discussion Group, speaker at the Women's Alliance meeting, a luncheon meeting with a group of men from the church, a meeting of the young people of the church." On June 6, 1948, Rev. Holmes preached his second and last sermon for the summer, followed by a congregational meeting where a vote was held to invite him to the pulpit of the Tucson church. There was one dissenting vote. The Rev. Holmes accepted the invitation to the pulpit and committed to preaching at the first meeting of the new church year, September 5, 1948. In the meantime, the congregation had decided to publish a newsletter from time to time during the summer to keep everyone informed on church activities.

A Housing Committee began an inspection of houses with the idea of purchasing a parsonage. A congregational meeting was held in July to consider this, at which it was noted that the A.U.A. would match the money contributed by the church for a down payment of up to \$3,000, and that the Association would assume temporarily the interest payments on a mortgage. The Board recommended that a goal of \$4,000 be set, and some forty houses were inspected, ranging in price from \$10,300 to \$16,500; however, the Board then instructed the committee to locate a suitable house for rent, to be available by mid-August. A second committee was formed to conduct a financial campaign to raise \$4,000 as part of a down payment for a permanent parsonage. The lease for a three-bedroom house at 2122 E. 6th Street was signed on July 27th, and Mr. and Mrs. Holmes and their two small sons arrived on August 20 to occupy it. After the new minister's arrival, a variety of activities took place to engage the interest of the congregation and help it grow. Alliance put on a reception for the minister and his wife on September 26. A nursery class was started in the parsonage during Sunday services, and an adult class was instituted. A Memorial Flower Register was provided to have flowers for services; a choir directed by Mr. McDornian began Wednesday night rehearsals; discussion groups formed to consider such subjects as "The History of Our American Foreign Policy," "Intercultural Relations," and "Initiative and Referendum on Ballots." In November, Mr. Holmes served as a member of a University of Arizona seminar conducted by the Inter-College Conference, in which members of the Parker Club participated as well. The Alliance started a project to help the Yaqui Indians. Winslow Chase Sisson was elected to represent the Tucson church at a meeting in Los Angeles to discuss establishing a Southern California and Arizona Institute in the San Bernardino Mountains.

It was about this time that the church began experiencing the first of its financial difficulties: there was trouble meeting the budget. A canvass committee was appointed to plan a campaign to raise additional funds, and an open meeting was held to discuss

the problem. An All-Church Supper and Penny Sale were held early in December to raise money for the church. On December 22 the Christmas Carol Program was held at Temple Emanu-el, followed by a coffee social to honor new members. In January 1949 a canvass of members and friends of the church was instituted to raise funds for the church. The installation service for the minister occurred on January 16, at Tempel Emanu-el at 8 p.m. The sermon of installation was given by Rev. Frank Ricker, Regional director of the Pacific Coast Conference of the A.U.A., and the charge to the minister was by the Rev. Lawrence Plank of the Unitarian Church of Phoenix. Congratulations and greetings were received from Rabbi Bilgray, Mayor Huston, the Ministerial Association, and A.U.A. and P.C.C officials. Following the service, a reception was held in the Temple Study.

At the first annual meeting on January 21st at the Y.W.C.A., the president's report reveals some troubles bubbling to the surface. The minister had apparently experienced some difficulties, due to family illness, and tolerance and harmony were requested. Mr. Sisson ended the first annual report on a note of hopeful optimism: "We have grown this year in the establishment of position in Tucson. Our Minister has grown with us-- both church and pastor are young in service, let us grow together in strength, in accomplishment, in charity."

The canvass had come fairly close to raising the needed funds, and a budget of \$4,039 for the year 1949 was adopted unanimously. That figure did not include money contributed by the A.U.A.

Activities continued through the spring, including a visit from Lon Ray Call who preached on April 9. A building fund was initiated, with the first collection on Easter gathering \$275.76. Then on June 19, the church closed for the summer, holding their last service at Temple Emanu-El. During the summer the Pacific-Southwest Institute of Religious Liberals, Unitarians and Universalists, was in session at Camp Seely in the San Bernardino Mountains, California, attended by a number of Tucson families and individuals during its week-long session. In August the Tucson church was represented at the conference of the A.U.A. in Carmel, California.

When Sunday morning services resumed in September, they were held at the Y.W.C.A. on 3<sup>rd</sup> Street, pending completion of the assembly hall at Miles School. A month later, the Unitarian Church held its first meeting in the school on Broadway. Fifty people attended the services in the new auditorium.

The first Sunday School was now organized, with two teachers for two age groups of children. Shortly after the first classes were organized, a third teacher was found, and another class instituted for the 9 to 12 year old children. A representative from the A.U.A. Division of Education, Miss Frances Wood, visited Tucson early in December, meeting with a religious education committee, teachers and parents. From these meetings, a much clearer idea of desired objectives and the means to attain them was achieved.

The church membership was organized into fourteen Neighborhood Visitation groups, with a chairman who was expected to call on each group. No further information about the success or failure of these groups appears in the notes from the past, so apparently this early attempt to develop local associations was no more permanent than later efforts. The Coffee Social held the last Sunday of each month was more successful.

Perhaps representative of the times, January 8, 1950, was called "Loyalty Sunday." All qualified voters (those who had contributed at least five dollars to the church during 1949) were requested to attend that Sunday. Members and friends were also asked for suggestions on how to advance the best interests of the church in the letter. That Sunday was also a special service to welcome the entire group of twenty-three people who had joined the church since Rev. Holmes had become the minister. Total attendance that Sunday was seventy three.

Later in January, when the church was not yet two years old, the Board of Trustees received the report from the Treasurer that pledges had fallen off some twenty-five percent from those of the first year of the church. This seems unfortunately to be a bit of history that reappears far too often!

At the annual meeting on January 20, 1950, the following reports may be of interest to readers today:

Building Fund receipts to date were \$598.63

Pledges and donations from the first canvass were \$2,098.00

The congregation adopted a "deficit budget" (the first of many!) The thinking was that the budget represented an authorization for expenditures; the board would not incur cost that could not be met, and the budget presented the lowest amount compatible with proper and successful operation of a church. There was also some very characteristic optimism evident in this meeting: the increase in pledges and members through the coming year would enable the revenues to grow to the extent needed.

Finally, the Finance Committee recommended:

If the Church is to succeed it must attract a sufficient number of persons who will supply adequate financial support to defray its expenses. The financial problems resolve themselves into one of loyalty and growth. Church services themselves must be made more attractive, and in this the Music and Usher-service Committees play a very important part. Support and loyalty require not only dollars, but participation. It is not enough to pay for Church activities and then stay away from them--the Church succeeds to the extent to which we all partake of it. This is the basic requirement for the success of the Church, and for the solution of the financial problems.<sup>2</sup>

This is a recurring theme in our history!

The Religious Education Committee report at the same meeting gave an enrollment of fifty children, with an average attendance of twenty-six, representing three age groupings. Recommendations for the future included a rearrangement of the age groups and provision of additional classes, a worship service program, teacher training, and an information service for parents. Their goal was to have a *religious* education program that would "be as important as the secular education that is available for our children's needs."

By February the growing uneasiness about the church's financial condition led to a special meeting on the 19th, at which it was decided to hold an all-church dinner sponsored by the Alliance, with the Rev. Frank G. Ricker, Executive Secretary of the Pacific Coast Conference as the speaker. It was hoped that all members would attend and that members of the Building Committee in particular would avail themselves of Mr. Ricker's advice. This was especially pertinent to the plans for a church building, the problems of the parsonage, and the temporary church quarters. The Treasurer's Report showed a shortage of \$1500 (the same as the shortfall from the Canvass!). The lag in pledges was also noted, and it was decided to send out letters appealing for financial assistance. Also, at this time the Music Committee decided to enlist volunteer musicians for future services, so as to not further deplete the budget. There followed a lengthy discussion concerning the needs, failures, problems and future development of the Unitarian Church of Tucson. If that discussion had been recorded in detail, how much would it have differed from similar numerous discussions held since?

The dinner was held on March 26 with an attendance of 75. In Mr. Ricker's talk, he presented the story of Unitarian churches in the west, which was described as "encouraging in its frankness and inspiring in its detail." At the dinner, the Building Committee apparently presented the information that the Unitarian Church of Tucson had the lowest average pledge rate of the Pacific Coast churches, at \$44.91! It was estimated that, for a successful church, an average pledge of \$85 and a congregation of one hundred were needed. The congregation had its work cut out for itself!

Apparently at this time too some congregational dissatisfaction with the minister surfaced. It was felt that a meeting of the entire membership would be harmful to both Mr. Holmes and to the church, so Mr. Ricker met with the minister and conveyed the information that there was some feeling that his resignation could best serve the church and himself.

At the Board of Trustees meeting following these events, the board members voted (unanimously) to request the resignation of the Rev. Holmes, effective not later than June 1, 1950. This request was to be sent to the minister by April 3. Mr. Ricker and the Rev. Dan Fenn, of the A.U.A. Department of the Ministry were notified by mail. In the meantime it was decided to contact Mr. Ricker immediately and ask that he return to Tucson, to attempt to persuade Mr. Holmes to voluntarily resign so that a written request would not have to be delivered. (Was this another early portent of things to come?)

After the meeting between Mr. Ricker and Mr. Holmes, it was announced that the Rev. Holmes intended to resign and that he believed disunity could be avoided if no public action were taken until he might obtain a call from another church. The board therefore voted to await further developments. Thus, at the April meeting of the Board of Trustees, when letters were presented from Dan Fenn and Frank Ricker which advised Mr. Holmes to resign from the pulpit of the Tucson church, it was agreed that the church would continue its financial obligation through July 31. It was also agreed that the minister would be free to leave Tucson at any time before August 1. Then Mr. Holmes said he would resign, sending in his written resignation to the board within a few days.

A special meeting was called to consider the minister's resignation, at which a member made a motion to reject the resignation. After a long and no doubt typically emotional discussion, a secret ballot was taken. The results: 32 in favor, and 32 against. The president to the board, Win Sisson, said he would inform Mr. Holmes of the vote. Then followed a special board meeting after the Sunday morning service on May 7, at which a letter from Mr. Holmes was read. This letter stated that he was withdrawing his resignation. No further action was taken at this time. All during this period of presumed turmoil and no doubt some distress for many members, regular meetings of the various organizations continued to be held, and scheduled programs were concluded.

Finally, at another special meeting of the Board on June 29, 1950, Mr. Sisson reported that the minister and his family had left Tucson on Saturday night, June 24. The board then voted to pay the minister his salary through August, and the secretary was requested to advise Dan Fenn at the A.U.A. of the church's situation.

After a calm summer, during which time some "healing recuperation after the rugged weeks of disunity and dissension" occurred, the church came back together at Miles School on September 17. The Reverend Dan Huntington Fenn was the speaker, during a week-long visit from Boston. There was apparently enthusiastic support for the Rev. Fenn, who proposed that he might be willing to resign his position at the A.U.A. to take over the pulpit in Tucson if financial problems could be resolved.

A lively discussion no doubt followed receipt of this information, and Mrs. Fenn was even invited to make any comments she cared to about the possibility of "their ministry" in Tucson. A vote was then taken to call a special congregational meeting to consider the election of a Pulpit Committee on October 1.

At that meeting, Mr. Sisson, as president of the board, spoke about the recent visit of the Rev. Fenn and the possibility of his being available for the position of minister of the church. Members were invited to comment, which resulted in such hope and optimism that a vote was called for and passed unanimously to invite Mr. Fenn to the pulpit of the Tucson church. By October 12, a copy of an acceptance letter from Dan Fenn was sent to each member of the church, stating his intended arrival about November 12. He also stated his "happy anticipation...of joining...in the promising and exciting task of building, both spiritually and physically, the Unitarian Church of Tucson ."<sup>3</sup>

There followed a brief interim period with others filling the pulpit and Sunday attendance ranging from forty to fifty people. One notable event occurred during this period when the Temple Emanu-el singers offered to present their annual Christmas [sic] Cantata as a benefit concert for some worthy church, and they had selected the Unitarian Church. The board voted to accept their offer, with the funds to go to the Building Fund.

Finally the period of waiting ended on November 19, when the Rev. Dan Fenn began his pastorate to the Unitarian Church of Tucson. This day "brought assurance to both pastor and people that they can now, together, build confidently a strong and united fellowship"<sup>4</sup> in Tucson.

## MINISTRY OF REV. DAN HUNTINGTON FENN, 1950 - 1955

With the arrival of Mr. Fenn in Tucson in November 1950, Sunday morning services resumed importance in the members' lives. During the period without a minister, average Sunday attendance was between forty and fifty. One member remarked, "We were resting a bit, for there will be work to be done when the Fenns' arrive." (Shortly after the new year, at the annual meeting, the average attendance was announced as almost 60)

December 1950 was a busy time, reactivating all of the organizations in the church and re-establishing the programs vital to those groups. A statement of the purpose of the Church, its present activities, and its plans for the future was published. Christmas services were held on December 24, and then on January 19, 1951, at Miles School on Broadway, the Reverend Dan Huntington Fenn was installed as "pastor" of the Unitarian Church of Tucson. The Rev. Harry Meserve of San Francisco presided over the evening ceremony. The service was one of "great beauty and simplicity, a time for renewed courage, of renewed hope and aspirations--a resetting of our sights to a new Height."<sup>5</sup>

The third annual meeting had 36 persons in attendance, to approve a budget of \$4,647. Total receipts for 1950 were \$6,002.56, with disbursements of \$5,604.27. The new president was George F. Herrick, with Mrs. Robert Wisenborn as Secretary and R. Allen Schaeffer as Treasurer. The trustees were Mrs. E. Hugh Huebsch, John St. John, Donald S. Klass, and W. Kirby West. The membership chair, Mrs. Vatter, reported 132 persons on the mailing list, with seventeen names added since Mr. Fenn's arrival. (Toward the end of the year, it was announced that the budget was not fully subscribed, and that expenditures would have to be curtailed by almost one fourth.)

During February the Church Council was reactivated, invested with the policy-making responsibility of the church. Two new study groups were begun, meeting with the minister at the parsonage. Children from the church school over five years in age were invited to attend the worship service with their parents, with a short sermon for them to be delivered before they left the service to attend classes. A group for high school age children was organized, to meet in the parsonage on Sunday evenings. And a religious education program for young children was considered.

This was the first time in the church records that talk of buying land for a future church was mentioned. In May 1951 a questionnaire was developed and sent to all members requesting anonymous suggestions and comments about the future of the church. The attitudes expressed in the questionnaire were examined, with Mr. Fenn concluding that the emphasis in the coming year should be placed on growth, or as he put it, "increasing the number of people who look to our church as their spiritual household of faith. The best way to do this is for each of us to be responsible for bringing, not only inviting, to our Church services friends whom we believe would find in our liberal interpretation of religion the same value and inspiration that it is to himself."<sup>6</sup>

The chairman of the Board of Trustees, Mr. Herrick, reported that forms had been

received from barely a third of the membership, concluding that those who had returned the survey were most interested in the organization; that it was the time to push energetically for a strong enthusiastic group of workers in the congregation; that hard work would be necessary, and that everyone should do his share. "Deeds, not words, will make us strong."

Mr. Fenn's comments were revealing; he noted that fifteen people wanted more liberal sermons, and that fifteen people felt he had dominated the Board. In response to the first criticism, the minister responded that people were probably speaking from a particular point of view, and while he tended to use words with established meanings in orthodoxy, he had established in his own mind different connotations for them. As to the other criticism, Mr. Fenn promoted the belief that the Minister was a trained professional whom the church had engaged to carry out the ideas instituted by the Board. He made it clear it was not his intention to dominate the Board; rather, he saw himself as an equal to the Board, with both working for the welfare of the church, with of course all final decisions resting with the Board, or in the last analysis, with the majority decision of the voting members of the church. "In these early days when we are laying the foundation for the future of our Church we should be careful to work out together all these questions of relationship and functioning so that we shall be establishing traditions, mutually agreed upon, which shall safeguard the democratic operation of the Church for the present and the future."<sup>7</sup>

Services were not held during August, and regular services resumed on September 9, 1951. A total program of religious education was instituted, that was believed unique and which included teaching about the Bible and about moral problems. A Parents Group was formed, and a special committee of men began to plan for a Men's Group.

The annual meeting the following year was held at the Y.W.C.A. on January 11, 1952, with 32 members present. Dr. W. Kirby West was elected president; however, he died within three weeks of the annual meeting, so a special meeting was called for March 2, at which the offices of president and treasurer were again elected, since the treasurer, Mr. F. W. Hvoslef, took over the position of president. The budget was approved at \$5,300.

One of the early visitors to the church was the Honorable Leverett Saltonstall, senior senator from Massachusetts, who was in town to speak at the Sunday Evening Forum, a popular entertainment at the University of Arizona. The Forum, featuring Senator Saltonstall, was co-sponsored by the Church. Another guest at the church that spring was the Rev. Ernest W. Kuebler, Administrative Assistant of the A.U.A., who also served as Director of the Division of Education and the Division of Churches. Margaret Sanger Slee spoke to the September Alliance meeting, speaking, naturally, on planned parenthood.

Mr. Fenn attended the ministers meeting of the Pacific Coast Conference at Laguna Beach, California, in April, and in June, he had conferred upon him the honorary degree of Doctor of Sacred Theology at the commencement of Starr King School for the

Ministry, in Berkeley. Also in June, Mr. Fenn announced that church membership had increased to 146 during the year.

The church received its first gift of money to purchase land on which to build a church building, a gift of \$7,500. Following receipt of the gift, there was much activity in viewing possible sites. On December 21, members of the Board and the Building Committee met at the site of a five-acre lot offered as a gift to the church by Mr. and Mrs. Samuel P. Goddard. The Board voted to recommend acceptance of this property at the earliest possible congregational meeting in January.

"What a wonderful Christmas present!" Fran Coffey, charter member and then secretary to the Board of Trustees, stated in his remembrances that ("it was a privilege to be a member of the Board that had the exciting task of going way out east to the 4800 block on East 22nd Street to look at five acres of land generously offered to the church as a building site by Mr. and Mrs. Samuel P. Goddard, Sr."

The board recommended to the annual meeting on January 11, 1953 that we accept the gift of five acres from Mr. Samuel P. Goddard, Sr. and from Mr. Samuel P. Goddard, Jr. and his wife Judy. The vote was unanimous, but being Unitarians, the membership naturally indulged in the pleasure of full discussion first. After all, it did seem reasonable in 1952 to question whether the location was too far east from the center of town.

The years 1953 and 1954, under the leadership of the minister Dan Fenn, and the congregational presidents Waldemar Hvoslef and Charles Hallet, were building years. On January 24, 1954, the congregation accepted a bid of \$36,273 by Mr. F. A. Putter to build a hall that today is known as Goddard Hall. Construction was to start before March 31, and to be completed by August 1, 1954. The building would seat two-hundred-and-fifty to three-hundred people in its all purpose auditorium, contain three classrooms, a lounge, study, kitchen, lavatories and utility room. There were plans also for the construction of a parsonage that would contain a living room, dining alcove, two bedrooms, kitchen, bath and utility room. The campaign goal was \$20,000, \$12,000 of which was to come from contributions payable on demand and \$8,000 from pledges payable by July 1, 1954. The American Unitarian Association also made two loans of \$10,000 each, one of them with no interest and the other at a low interest rate with no designated date for final payment.

A ground-breaking ceremony for Goddard Hall was held on February 14, 1954. On May 30, 1954, the first service was held in the new church building. The formal dedication took place on October 13, 1954, at 8 PM. Participants in the service were the Rev. Frank G. Ricker, S.T.D., Regional Director, Pacific Coast Unitarian Council, the Rev. Selwyn Smith, President of the Tucson Minister Association, Richard A. Harvill, L.L.D., President of the University of Arizona, the Rev. Frederick May Elliot, D.D., President of the American Unitarian Association, Charles Hallet, Chairman of the Board of Trustees, The Unitarian Church of Tucson, Margaret Carter, Chairman of the Junior Church, the Rev. Dan Hunnington Fenn, S.T.D., Minister. Honored guests were Rabbi and Mrs. Albert T. Bilgray in appreciation of their many friendly services to this Church in its

beginnings and the generous action of the Congregation of Temple Emanu-El in allowing us to use their Temple as one of our first meeting places.

Goddard Hall was built originally without a large raised platform or a deflector over the speaker on the north wall. The first room off the auditorium north of the kitchen was the minister's office. The west half of the roof was flat. The narrow brick wall which runs vertically and horizontally just west of the southwest entrance of Goddard was considerably different. The original wall was about four feet high and extended out from the building until sometime in the late 1980's when somebody driving a car, pursued by the police, thought he would duck into the church grounds and hide behind the building. Fortunately he met the four foot wall and was arrested. The wall was rebuilt to the height of four or five bricks.

In the cool January of 1955 landscaping started. A gift, again from Samuel Goddard, Sr., spurred on the landscaping plan which had been presented by Mr. Hoshaw. Palm trees were the first planted. In 1957 a row of Blue Palo Verde trees was planted along the front. A cactus bed was placed down the center strip of the drive off 22nd Street, and Eucalyptus trees were planted to border the outside edges of the drive. A row of Aleppo Pines was placed along the east boundary, all with an underground watering system.

Two Texas ranger hedges, one near the street and the second in front of the church were planted along with two olive trees and two sour orange trees although no trace of the orange trees remains at this writing. Fifty years later there are mature trees and bushes that shelter the church from the Arizona sun.

The organ, a Kimball reed organ, was a gift from Mrs. Semoff and it was situated in the northeast corner of the auditorium, with Mrs. Fenn as the organist. (She had been a church organist for twenty-five years.) The choir sat in the northwest corner and there was no official choir director. Later when Mr. Holland bought a new organ, it was placed in the southeast corner of the room and the choir sat by it on the left side of the organ. Longtime members of the choir were Marcia and John Schenck and John Roberts, with Marcia also serving as choir director and organist for many years.

Dr. Fenn announced at a Board meeting in November that he would in all probability be soon submitting his resignation. He reported that month that the attendance was lower in 1955 than it had been in 1954. Then, on January 8, 1955, the congregation accepted with regret and deep appreciation the resignation of the Rev. Fenn, who had accepted a call to the ministry of First Parish of Wayland, Massachusetts.

Dr. Frank Ricker, Regional Director of the A.U.A., was present to assist the congregation with the process of finding a new minister. He summed up the qualities that the members seemed to want in a minister: not an extremist; possessing a deep religious conviction of his own; having integrity and judgment; able to provide leadership to various group activities; having knowledge of religious education for the younger people particularly; skilled at group discussion techniques; of a recent generation of

schooling; and concerned about social action, but not having that as his primary interest.

Rev. Joseph Loughran, from Redwood City, California, was selected as the interim minister from April 1956 to June 1956. It is interesting to note that Rev. Loughran was a former Catholic priest.



## MINISTRY OF REV. GEORGE CHURCHILL WHITNEY, 1956 - 1964

At a meeting in early July, 1956, the Board of Trustees approved the expenditure of \$15 per Sunday for the ministerial candidate, the Reverend George C. Whitney, plus the price of one round-trip plane ticket, to bring him from Norton, Massachusetts. Mr. Whitney was in Tucson from July 29 to August 5, accompanied by Mrs. Whitney, and then on August 6, the congregation voted to call Mr. Whitney as its next minister. The vote was 51 affirmative and 3 negative. The Whitneys planned to arrive the end of September.

By this time the children in the religious education program needed more space because the Junior Church was meeting at the Water Color Guild, around the corner on Swan Road. With the average pledge at that time at \$1.74 per week, it seemed that the church needed some fund raising, which the members proceeded to do. Women's Alliance conducted a bazaar, and made a profit of \$532 that fall.

On November 20, the Reverend George Churchill Whitney was installed as the third minister of the Unitarian Church of Tucson. Taking part in the ceremony were several of the local ministers, including the chaplain from Davis-Monthan Air Force Base. The Rev. Charles Addison Wing, Minister-at-Large, A.U.A., and interim minister of the Phoenix church, attended, as did Lt. Col. Duard V. Jackson, president and chairman of the Board of the Unitarian Church of Tucson. The Rev. Frank Ricker, Regional Director of the Pacific Council of Unitarian Churches, was again in town for the event.

Mr. Whitney had served the Unitarian Church in Norton, Massachusetts, and while there he had also been president of the Channing Conference of Unitarian Churches in Southern New England. Before entering the ministry, Mr. Whitney served as a major in the Infantry during World War II in the United States and France. He had been recalled to the Army to serve in the occupation forces in Germany and had then been discharged from the Army in 1953. It may have been while he was in the Army that he developed a particular interest of his, that of being an amateur radio operator, a "ham," which he continued to practice in Tucson.

Mrs. Whitney provided some observations of her own on their ministry years after she served with her husband at the Tucson Church. She said she:

was walking down the road from the parsonage in Norton, Massachusetts (George's first church), with a church member and wondered aloud as to what my role should be as a minister's wife. Her reply, "Just be yourself," turned out to be the advice I followed. I enjoyed church activities and chose areas that I liked through the eight years we were in Tucson.

The building at that time consisted of an auditorium, a small room for George's office, two classrooms, the lounge, and the kitchen. Sunday school was held in the two classrooms, George's office, the kitchen, the lounge and our parsonage Living room for the toddlers. I worked with the Sunday School

at first. When classes became too large we alternated, with one half a class outside and one half inside, switching them at the half hour. Members of the church began to add rooms as time passed, until we had the first wing.

I also helped with publishing sermons, Sunday School brochures, and kept George's members' and friends' file current. I attended conferences with George, and helped form the Desert District of the A.U.A.

Rather than taking charge of things, I preferred to work in the background of various projects in the church, and I did so most of the time. Now, in 1997-1998, I am living with my daughter, Judith, in Green Valley."<sup>8</sup>

Mrs. Whitney is undoubtedly being too modest. Pictures and reports of the period show her busy at many activities. Much of the success of Mr. Whitney's ministry goes to her as well.

At the annual meeting in 1957, the usual business was accomplished, and various committees gave their reports. One committee is worth singling out, the Landscaping Committee, because its chair was Walter Holland. About that same time an anonymous member loaned \$1,000 to the church, interest free, to the Landscaping Fund, and to be repaid out of donations at such time as they became available.

That year, for the first time in several years, the church remained open during June and July, with regular services resuming in September. In November the congregation voted to surface certain areas around the church in an effort to combat the dust problem. Mr. George Papcun made the motion to authorize the Board to take such action as necessary, regardless of the financial situation, which motion was passed unanimously. A Paving Committee was then set up. Another committee started at that time was the Long-Range Building and Planning Committee, which included among its members Dr. Richard Armstrong, Mr. Leonard Hume, Mr. MacIntyre and Mrs. Dorothy Beard.

Visitors to the Tucson Church that fall were Mr. Jack Mendlesohn, from the A.U.A. and Talbot Pearson, as well as the Rev. Victor V. Goff, of Berkeley, California, who was at that time the Director of the Pacific Council of Unitarian Churches.

In January 1958, Mr. Whitney reported that 47 new members had been added to the list during the previous year. The tenth anniversary of the founding of the church was celebrated in May with Dr. Sidney Mead, then President of the Meadville Theological School, as guest speaker. At that service Dick Hall presented the congregation with a United Nations flag. A dinner in celebration of the event had been held the previous Friday at the University of Arizona Student Union Building.

Additional Sunday school rooms were becoming a pressing problem and Mr. William Goldblatt, a professional architect and member of the congregation, voluntarily drew up detailed building plans. There was a discussion on the advisability of having a professional fund-raiser to conduct a financial campaign, but it was ultimately decided

not to do so at the time. At the annual meeting in April 1958 it was stated that there was a consensus that the church should go ahead with the building of additional space for the children's classes as soon as possible. It was pointed out by the minister that the need for meeting our Sunday School space was then more critical than at any time in the church's history, with an enrollment of 170 children, and an average attendance of 60, largely due to the crowded conditions. In July it was approved to build a ramada for the use of the Sunday School. This structure was attached to the west end of the Emerson wing of the church building (Goddard).

During the same period, Mr. Whitney was involved with several fellowships in New Mexico and Arizona. Joan Small, a church member from that period and now living in Las Cruces, sent a letter to the church for the 50th anniversary celebration in 1998. She was involved in the Desert District which was composed of the churches and fellowships of Arizona, New Mexico and El Paso. (Arizona eventually became part of the west coast district, now the Pacific Southwest District.) In April the minister had been to visit fellowships in Alamogordo, Carlsbad, Roswell, Sante Fe, Los Alamos, in New Mexico, and Flagstaff, Arizona. The first public meeting of the new Cochise Unitarian Fellowship was held on December 14, 1958, at Bisbee YWCA with G.C. Whitney speaking on "Religion for the Modern Mind." And again, in January 1959, Mr. Whitney was the speaker at a meeting of the Unitarian Fellowship of Cochise County in Douglas.

Membership as reported at a meeting in November 1958 showed that there had been an increase in membership to 248 active members, with 250 friends of the church.

In September 1959, an event of consequence to Unitarians through the country took place with the request for delegates to a meeting in Syracuse in October to vote on the consolidation of Unitarians and Universalists. This congregation voted in January 1960, 48 to 2, to ratify the plan for consolidation of the American Unitarian Association and the Universalist Church of America. At the same meeting members voted on whether or not to approve granting a beer license for a store in the neighborhood, with that vote 21 to grant the license and 22 against!

Also in September, 1959, the new religious education building was finally underway. The Congregation had authorized the Building Committee, the Finance Committee and the Trustees to advertise for bids for a building not to exceed \$26,900.

A notice in the order of service that fall: "Also we would be happy to receive gifts of folding chairs, large and small size to help avoid 'strained' Sundays when the R.E. Personnel and Ushers are trying to decide who can get along without a chair."

The dedication of new Religious Education Building occurred on November 22, 1959. Church membership was at 298.

A special guest at a Church Supper, February 16, 1960, was Miss Edna Bruner, Associate Director and Educational Consultant of the Division of Education of Liberal Churches (Universalist-Unitarian) on the topic, "Making Our Churches More Effective."

This event had more than 230 people attending! (Called the "Largest group, by far, ever to attend a supper in the church."<sup>9</sup>)

Mr. Whitney was named Chaplain for the Mt. Lemmon prison camp.

The first creative arts exhibit in the church was held May 12 to 15, 1960. As well as an exhibit, sales were available, with 5% of the proceeds going to the church. Marcia Schenck had a hand in organizing it, along with Anne Locke and Henrietta Terrazas.

The period of Mr. Whitney's ministry to the church included excursions to Camp Thunderbird, the Desert District Family Institute, Santa Rita, New Mexico. In 1960 Camp Thunderbird was held July 2-9, for Arizona, New Mexico and West Texas Unitarians. The following year, the program for 1961, July 1-7, included leadership discussions by H. Matson and Royal Cloyd of the Unitarian-Universalist Association staff (newly formed in May of that year); a seminar on the philosophy of love, marriage and divorce by Elmo Robinson of Los Alamos, NM; religious education sessions by Dr. Dorothy Spoerle, curriculum chairman and research consultant and editor of the Division of Education, CLC, and Mrs. Sydney Houghton Weaver, member of the liberal Religious Education Directors Association. Rev. Whitney was Dean of the camp. There were hiking and discussions under the trees.

The idea was for Unitarians to experience a week with their fellows in an environment conducive to quiet contemplation, divorced from the workday world. In 1962, camp went from June 30 to July 6, with Rev. and Mrs. Whitney and 20 others from Tucson there. The philosophy for 1962 was expressed: Camp Thunderbird is "a rustic camp situated on the edge of the Gila National Forest. Every effort has been made to make the presence of nature dominant; man's efforts have not been to bring the appurtenances of civilization to the forest, but to bring civilized man to the forest in an environment far removed from our Chromium-plated civilization." In 1963, the dates were July 3-10, with recreation available including outdoor games, and sports, short trips to archaeological and scenic sights, a picnic and all-camp party. Mr. Whitney led a course on "Creativity."

Dr. Ernest Kuebler, Director of the Division of Education for Unitarian-Universalist churches, was in Tucson on October 1, 1960, as the keynote speaker for the Liberal Religious Education Conference. Liberal churches of Tucson, and the Unitarian groups of Phoenix, Thatcher, Las Cruces and El Paso were invited to participate.

October 5, 1960, began the Tucson Community Forum held at the church for the community. The first talk was entitled "This Castro Mess," with speaker Joseph C. Shirley of the University of Arizona. Forum meetings continued weekly on Wednesday evenings with various speakers, including Moussa Alla-Gabo, a foreign exchange student at the U. of A. on "The African Promise: Sudan's Five Years of Independence." Another interesting talk from October 1961 was "Does the British Health Plan Present a Challenge to American Medical Care?" with panelists, Mr. Dick Hall, Dr. William B. Steen and Dr. Andrew W. Wilson. One Community Forum by the State Director of Civil Defense prompted a sermon by the minister entitled "Is Survival Worthwhile?" in

November 1961, apparently as a response to a talk on fallout shelters. This Forums shifted to monthly meetings in January 1962.

University LRY heard a talk on "When You Are Arrested" on Sunday evening, November 6. Panel speakers were Attorney Clark Kennedy, a law student, Theodore Pedersen, and a member of the Tucson Police Department.

In 1960 the church had a basketball team that played in a church league at the YMCA.

During 1960 there was a great deal of discussion, initiated by the Ministerial Affairs Advisory Committee, regarding the activities of the minister in the community. There was some feeling that his many activities in the community detracted from his time in handling the regular duties of the church.

At the 1961 annual meeting, the new church officers were: President, Larry Sakin; Secretary, Harold Scott Thomas; Membership Auditor: Anna May Nagel; Treasurer, Harold Murch. Mr. Whitney said that in many ways the congregation was again approaching the saturation point with regard to the number of activities occurring and the space available to accommodate them. He feared that once again the attendance at Sunday services would decrease out of apparent lack of room. The average attendance for December 1960 and the first two Sundays of January 1961 had been 170, an increase over the 15 for the same period the previous year. The auditorium capacity was set at 200. At this time there was an active membership of 214, with 78 inactive members.

The Vagrancy Committee, whatever it may be, held a public meeting at the church on Tuesday, January 19, 1961. And an exploratory meeting to consider the formation of a local group of Parents Without Partners was held at the church on January 24.

The Church's membership in Desert District of the Pacific Coast Unitarian Council led in February, 1961, to a meeting in Tucson at our church with representatives from Los Alamos, Albuquerque, El Paso and other places.

Church Council was organized on March 13, 1961, as a group of chairmen of all committees and heads of all organizations affiliated with the church.

The Executive Director of the Alliance of Unitarian Women, Mrs. Nelson A. Burgess, was guest speaker at the Alliance meeting in March. Connie Burgess, in speaking to Alliance, said among other things, "The coffee hour is as important as the music or the sermon. It is an integral part of the service."

The attendance problem, and potential overcrowding were addressed finally on Easter Sunday, April 2, 1961, which was the first time the church held two services, both by Rev. Whitney and identical, at 9:30 and at 11.

Many groups were started in the church: a Great Books discussion group, a play-

reading group, Little League, Boy Scouts, and Men's Club. The first annual all-church picnic was held on May 30, 1961, at Randolph Park. A meeting was held in December 1961 to explore the formation of a group for singles 40+, similar to the "Singletons" groups forming in other parts of the country. Minister's Night was held, Sunday evenings, sometimes in the minister's home, sometimes in members' homes. It was an evening of hospitality, free and open discussion, centered around the liberal idea. It was hoped that newcomers might attend, as well as older members, to take apart the sermon, ask questions, solve the problems of the world, and share new insights and new hopes for tomorrow.

"Indoor Sports" was a non-denominational group, open to all handicapped people in Tucson, that met at the church, often with dinner and entertainment. The group was apparently started sometime in 1959 or 1960.

Another group that was an informal group for adults who wanted to know one another in a social atmosphere, although they might have undertaken projects from time to time, was Los Solteros. People in this group ranged in age between the Double Decades and the Golden Agers. The group welcomed any single person interested in an evening of music, not all long-hair, current plays, or movies coming to Tucson, almost any subject of conversation.

On June 11, 1961, Rev. Whitney was first minister to hold a service entitled "Answers to Questions," in which he answered questions from the pulpit. Written questions were solicited beforehand, but they were also permitted to be dropped in the collection plate that Sunday. "NO holds barred" was promised.

The first rummage sale, the "Next to New Sale" was held by Women's Alliance, October 28, 1961.

The organ dedication was held on October 29, 1961, with Emily Fleming, organist, and John Roberts, assistant organist.

In January 1962 at the annual meeting, Reverend Whitney proposed that the church undertake a realistic and thorough self-appraisal, "not as much in regard to physical growth and facilities about which we have considerable understanding, but more to matters of mood and purpose and directions. I would suggest we do this formally, either through existing committees or designate a new and special group to guide us in this venture."<sup>10</sup> Subsequently the "Ten Steps to Growth Program" was initiated, patterned on a program from Boston called "Ten Steps to Progress," which led to an extensive survey of the congregation, under the direction of Dr. Richard Armstrong. Eighty-eight people were involved in the survey which however, failed to please most of the respondents. The results therefore were inconclusive, and it seemed to lead to no discernible changes.

The 1962 General Assembly for Unitarian and Universalist churches and fellowships was entitled "The Individual in a Mass Culture" and was held in Washington, D.C. from

May 23 to May 28. It was the first to be held outside of Boston. "Merger is having some 'outreaching' effects!" stated the church newsletter.

The Pacific Coast Unitarian Council officially dissolved in September.

Of great importance to the congregation was that at the congregational dinner on October 4, 1962, the congregation voted to change the legal name of the church to The Unitarian Universalist Church of Tucson. The Articles of Incorporation were amended, and a proposed budget of \$26,306.65 was presented.

On September 28 and 29, Mrs. Cecile Weaver, religious education consultant from Berkeley, California, was in Tucson for the Religious Education Conference held at the church. Two adult meetings were held as well for parents and teachers.

The first "Artist of the Month" exhibit opened on September 23, with a display of the work of Don Cowen, a member of the church. The publicity about him said "Australian born, Don studied in Australia and England and has painted and exhibited professionally for 18 years. His work has been represented in national exhibitions in Australia, at the University of Queensland, and in private collections in England, Australia and Canada. He has designed settings and costumes for the ballet and legitimate theater, is a mural and portrait painter and watercolorist, abstract and landscape painter in all media. He teaches painting and drawing at his Tucson studio."

Lucy Marlow, charter member of the church, exhibited there in March 1963. Dorfay, the granddaughter of M. Ashe, the well-known illustrator who was her guide and mentor, exhibited paintings in watercolor, with some showing the oriental techniques of Sumi-e, flower arrangement, and tile painting.

Mrs. Whitney, acting as chairman of the Religious Education Committee, reported that the church school had experienced a 15% growth in attendance over the previous year. 65 adults were working with the department, with 331 children on the church school rolls; 232 were active. Sunday School had an average attendance of 133 every Sunday in the fall of 1962, with a maximum attendance of 157.

Mr. John H. Bort, one of the newer friends of the church, offered to organize a Unitarian Universalist fellowship in the northwest area of Tucson. He requested approval and assistance of the Board, which he received, but this first attempt to expand in Tucson apparently went nowhere, although a meeting was held March 31, 1963, to explore the possibilities.

A parsonage committee was formed to arrange the sale of the old parsonage and the acquisition of a more modern one, better suited to the minister's needs.

The 15th anniversary celebration of the church on Monday, March 4, 1963, was preceded by a pot-luck supper with Dr. Harry Scholefield, minister of the San Francisco

Unitarian Church as guest speaker, on the topic, "Meditation and Worship in the Liberal Context."

The church was concerned about the voice of a reasonable and rational religion being heard on radio in the Tucson community, and in late April there began a series of fifteen minute presentations over KFMM. The first talk by Rev. Whitney was "Thinking For Yourself," with appropriate readings. The program was called *The Desert Pulpit*. Other talks were titled, "Jesus: Man or Myth?" and "A Man to Remember."

On June 2, 1963, the first section of the Church School Mosaic was dedicated. It had been prepared by the junior high class and was unveiled by Christine Armstrong, President of the Junior LRY, with an explanation of the symbols by Richard Fultz and Philip Woodruff. Also, it was announced that beginning September 8, 1963, the church would hold two services in order to accommodate the church school classes. Church school would hold double sessions for nursery and pre-school, with kindergarten through junior LRY meeting at the 9:30 hour and high school meeting at 11:00. When the church started on this period of two services, the Order of Service carried this announcement: "We ask your understanding and cooperation during this period of transition from one to two services, realizing that almost as many new problems are created as there are old ones solved."

During August 1963 the church had a visiting minister while Mr. and Mrs. Whitney were on vacation. (Previously the church had been closed in August.) The Rev. H. V. Kafka was minister of the Unitarian Church of Pittsfield, Massachusetts, and originally from Czechoslovakia. He had had broad experience in the largest Unitarian church in Europe (700 members), two years in Germany, and one year in England, and 13 years of pastorates in New England, at Harvard, Uxbridge and Pittsfield.

He arrived in the U.S. in 1947 and became president and executive director of the Worcester Conference of Liberal Churches, ministerial consultant for the Unitarian Service Committee, and advisor to the Liberal Religious Youth of the Blackstone Valley area. He wrote editorial articles for the Saturday Milford Daily News, broadcast regularly over Radio Milford and Worcester, and since 1961, his one-hour long Sunday morning sermons were broadcast twice a month over the strongest radio station, WBRK in western Massachusetts, serving over 205,000 people. He specialized in pastoral care and was well-known on both sides of the Atlantic for his thoughtful and meaningful sermons.

His sermons during August were related to the theme of a happy life, all interrelated and exceptionally practical. They were designed to help listeners build the foundation for a life in tune with the infinite. "Happiness is an acquired by-product and not a goal in itself."

The Men's Club evolved into the "Laymen's League" in the fall. This group served the community and the church, and provided fellowship for the men of the church. Of course, there was Women's Alliance to provide social and cultural opportunities for the

women of the church in a variety of activities. These were only a few of over a dozen church organizations contributing to the life of the church.

For the young people, besides the Sunday School, under the direction of a paid superintendent, there was the Parker Club (the University Liberal Religious Youth) and the High School LRY. A troop of Boy Scouts was sponsored by the church; Parents Without Partners held meetings there twice a month. There was a monthly Bridge Club and Double Decades, a social club for young adults ages 21 to 35, that met on Saturdays. A basketball team played other church teams on Thursday nights, and a local chapter of the Unitarian Fellowship for Social Justice met the first Sunday of each month.

Several outside organizations used the church facilities. Among them was the Schweitzer School for Gifted Children, which met daily in the religious education rooms and paid for the use of the facilities. The Tucson Community Forum used the auditorium twice a month on Wednesday evenings. There was a play-reading group, directed by a University of Arizona faculty member, and a General Semantics group held discussions on Monday nights. The Indoor Sports group met every second Sunday of the month, and three Great Books clubs met on Wednesdays.

In October the Board of Trustees authorized the creation of a position of "wedding hostess" a person to assist the minister in taking care of the details for formal weddings. Records don't show if this position was filled, or lasted.

The Thanksgiving Service that year, like that at many other churches no doubt, was changed to be a special memorial service for John F. Kennedy, with the morning address entitled "A Time for Greatness."

The church parsonage at 4701 East 13th Street was sold, and the minister and his family moved to a rented apartment at 4612 East 18th Street, while a new parsonage was built on Eastland, on land donated by Sam Goddard. Final approval of the plans for the new parsonage was given on June 8, 1964, at the home of Larry Sakin, chairing the Parsonage Committee.

Officers of the Church at the beginning of the year 1964 were: Ted Pedersen, President; Mrs. Walter Quinlan, Secretary; Jerry Boice, Treasurer; Mrs. John Schenck, Choir Director, and Michael Eliot, organist. A double slate of candidates was prepared for annual meeting, January 20:

President: Dr. Newton Elder James or Dr. Wesley Pierce  
Secretary: Mrs. Richard Fultz or Mrs. Walter Quinlan (incumbent)  
Treasurer: Jerry Boice (incumbent) or Mr. Leonard Hume  
Asst. Treasurer: Mrs. Dorothy Krone or Mrs. James Sidel  
Membership Auditor: Mrs. Garnet Blake or Mrs. Fred Santo, Jr.

After the election, it was reported that Wes Pierce was elected President, Kathy Quinlan, Secretary; Jerry Boice, Treasurer, Mrs. Magdalene Sidel, Asst. Treasurer; and Mrs. Shaun Santo, Membership Auditor.

The Magazine Exchange also continued through 1964 and for many years thereafter, sponsored originally by the Junior LRY. Used magazines sold for \$.05.

There was an adult choir with rehearsals every Wednesday evening at 7 p.m. at the church. Marcia Schenck, director, put out a plea for more good singers. The choir was operating "with an average of two people per section, and those few good folks need help!" Rehearsals were changed in April to Sunday mornings at 9:30 a.m., prior to the service.

The Bridge Club expanded into two groups, incorporating a Duplicate Bridge Club which was planned to meet twice a month, on the first and third Fridays. The other group was "Party Bridge," and reservations were required for all members and friends of the church and their guests to play. Friday night Bridge was discontinued May 10 until fall.

The High School LRY presented the Sunday service on March 15, 1964, with a service written by one of their members, Sally Nicholl, and titled, "Small Time Sinners and Halfway Saints." In April, the church reverted back to one service on Sundays, at 11:00 a.m. only, with both Church and Sunday School during that time frame.

The Annual Church Picnic was held on Mt. Lemmon on May 24 that year (1964) with camping out the night before for those who wished it. There were two services, one in town before the picnic and one on the mountain. The one in Tucson was given by Mr. Whitney, with the title "Let's Take Sin Seriously, For A Change," before he left for the picnic. The service on Mt. Lemmon was lay-led.

On May 26, the Rev. Eugene Navias, Educational Consultant and Field Worker for the Department of Education, UUA, came to Tucson with Mrs. Margaret Gooding, RE Director of the Unitarian Church of Phoenix, for a meeting with the Tucson RE Committee. Mr. Navias was noted for his work integrating music into religious education.

A fixture was introduced into the church in May 1964: the Name Tag Board. This was designed by Mrs. Richard Eggleton and constructed by Mr. Frank McIntosh. The church Hospitality Chairman, Mrs. Wesley Pierce, made tags for all members and friends of the church which were displayed and stored on the Name Tag Board between services.

The summer guest minister in 1964, was the Rev. Ernest L. Howard, of the Unitarian Church of Chattanooga, Tennessee. After his 1959 graduation from Starr King School, he was minister of the Unitarian Church in Newburgh, NY until going to Chattanooga in February, 1963.

On June 21, 1964, Mr. Whitney resigned as minister of the church in order to accept a call from the Unitarian Church of Studio City, California, where he started about

September 1. The congregational meeting to accept his resignation was held on July 12, at which meeting the congregation also voted to establish a pulpit committee.

While the church was without a minister, various people filled the pulpit, including Dr. Lawrence M. Gould, Professor of Geology at the University of Arizona, Mr. Robert Rumsey, Director of the Tucson branch of the National Conference of Christians and Jews, Mr. Ray Weaver, Former City Councilman and Tucson business executive, and Mr. Sam Goddard, Jr., Governor-elect of Arizona.



## **MINISTRY OF REV. RUSSELL LINCOLN, 1965 - 1972**

On Sunday, January 31, 1965, the Rev. Russell L. Lincoln spoke at the church as candidate for the position of minister. He came with many years of experience in Unitarian churches, including those in Detroit, Farmington and Birmingham, Michigan, and San Mateo and Long Beach California. He served as Executive Secretary of the Ohio-Meadville District Association of the UUA at the time he candidated for the Tucson position. His first sermon was titled "The Questions We Ask of Life," with the topic the following Sunday, "The Questions Life Asks of Us." The Pulpit Committee announced that the vote on the call for Mr. Lincoln was 95% in favor of inviting the Rev. Lincoln to the pulpit. Mr. Lincoln said he would assume his responsibilities in Tucson on May 1. His first regular service was Sunday, May 2.

The Lincolns moved into the new parsonage at 4804 E. Eastland, two blocks north of the church off Swan. The new minister was installed on October 10 in a special service of dedication. The Rev. Raymond G. Manker of the Unitarian Church of Phoenix gave the Installation Address, and a reception for Mr. and Mrs. Lincoln followed the service.

In 1965, the Women's Federation of the church (Women's Alliance) took on two new projects: one to have a Visiting Committee to call on those on the sick list, in the hospital, or those who just want to be visited by a representative of the church; the other to have a Hostess Committee, to greet people on Sunday morning and to answer questions about the church.

A new group formed in March: the Business and Professional Women of the church. This group met for many years, eventually welcoming men and becoming primarily a social and luncheon group.

A congregational meeting was held on May 16, 1965, to establish an expenditure limit for the Sunday School building and modification program. This is the building that later was named the Lincoln Building, but was originally named the Parker Building.

New groups that formed after the new minister arrived included a "Character Education and Development Program" which started meeting at the minister's house 4804 E. Eastland, on October 17. It was a group aimed at parents. There was a group on Religious Philosophy, an "Inquirers Meeting" group for those interested in joining the church or learning more about Unitarianism; a Bible study class on Tuesday evenings twice a month. Sermons began to be recorded on tape, by Dr. Harley Christiansen, and made available for congregational use.

Sunday School Registration reached 183, with the largest group of students in the 3rd and 4th grades. The classes were seriously cramped for space, so the new "building-to-be" was greatly desired.

Rev. Lincoln's first sermon of 1966 had the interesting title: "The Biography of God: From Trinitarianism to 'God is Dead'." Many groups continued to flourish: the

Professional and Business Women of the Church, the Character Development Group, the Bible Study in Depth group, the Religious Philosophy Group. New ones started: The Square Dance Group, the Current Issues Group, and Neighborhood Groups. An Aesthetics Worship Committee started in the fall to create ideas and materials for sharing on Sunday mornings.

One of the events to help raise money for the new R.E. building was a musical program, on Sunday afternoon, February 27, 1966, which charged admission of \$1 per adult and \$.50 per child. It featured vocal and instrumental numbers of the talented musicians of the congregation, and was organized by Mrs. Raymond Wheeler (Jean) and Mrs. John Schenck (Marcia). The next year there was a similar music entertainment, then called "Music for a Sunday Afternoon" held on April 2, 1967. It was dedicated to the memory of the late Jean Wheeler, who had originally conceived the idea, and it was hoped that this would become a yearly tradition.

On April 24, it was announced that the new R.E. building was finished, but that the formal dedication would be delayed until fall in order for finishing touches to be applied.

In the early days of the church, the annual meeting was usually an evening event preceded by a potluck supper and a speaker. For the January 16, 1967, annual meeting, the program was a group discussion on "Whither and Whether Our Church."

Signs of the times: an announcement in the Order of Service about a UN film on 'Today Africa,' produced by the Office of the UN High Commissioner for Refugees, at UNA headquarters on Speedway; an announcement of a Meal of Reconciliation at the First Methodist Church, described to be an interfaith sharing of rice and tea to raise money to aid war victims in Vietnam. Also there was a plea for donations of blood for the Red Cross Blood Bank; the church had a quota to be met.

March 18 was the first meeting of the younger adult group (anyone over 21) called "Los Alegres." Later on in the church's history, this group joined with another group, LRA (Liberal Religious Adults), to form a new group to combine the activities and the interests of the two. There was an organizational meeting of the merged groups on October 11, 1970. By November 1970, the merged group was being called the "Something Else Group."

"Unitarian Day" at the New Pascua village was first held on April 1, 1967. This was a work day for able-bodied Unitarians to help the "Indians who are building their new homes there, particularly in the making of adobe bricks." A second work day was scheduled for April 22, so the first one must have been successful. A bake sale was held by the Junior High LRY to raise money to help a Yaqui family purchase the doors and hardware for their new home. Another work day was June 10, and congregants were advised that work would start between 6 and 7 a.m. because of the warmer weather. In the fall, the work days were re-established beginning October 21, and then scheduled for every second Saturday. Workers were invited to bring the whole family, with shovels, paint brushes, and refreshments.

Women's Alliance held its first sale of used but good books on May 21, 28, and June 4, 1967. Betty Corr was the first volunteer to arrange for pick-up of books.

An All-Family Camp was held on Mt. Lemmon at the Rose Canyon Campground, June 2 and 3. This was followed by the Annual Children's Day Service and family picnic at Randolph Park across from the zoo. But camp activities seemed so popular that the church decided to hold Day Camp that summer, from July 10 through 21, with routine indoor day camp activities available, with emphasis on arts and crafts. An afternoon swimming program was offered, and there was a \$5 fee for the two week program, for children in kindergarten to grades 3 and 4.

On June 18, 1967, a special congregational meeting was held to accept a gift of property and to approve the means by which it was to be handled.

A Unitarian Family Weekend Outing was scheduled for the YWCA Camp, Rancho Los Cerros, for September 29 and 30, at a cost of \$1.50 per bunk bed (any age). Shared expenses for food were strictly on a cost basis, with meals provided beginning Friday evening. There were adult and children's programs, which for the children included a nature trail, games, films, crafts and swimming. An adult discussion was centered around the theme "Word Chips on our Shoulders."

Funeral services were held at the church on October 1, 1967, for Winslow Sisson, first president of the church. He had been a member of the Board of Trustees of the American Unitarian Association of the Pacific Coast Unitarian Council. Dr. Herbert Hitchen and Mr. Lincoln conducted the service.

The annual fund drive had begun with a dinner which was held for many years in the Senior Ballroom of the University of Arizona Student Union. This year the Rev. Arthur Olsen was the dinner speaker, talking on "Beyond Rebellion." He was Executive Secretary of the Pacific Southwest Unitarian Universalist District, who had conducted travel tours in Russia the previous summer. The dinner was at no charge to individuals, and was held on November 2. There was also entertainment in the form of a dramatic skit, "Atheism and Old Lace" presented by Mrs. Howard Hintz and Mrs. Lloyd Wallace.

The Samuel Goddards gave many gifts to the church during the years, in addition to the land on which the church is built. In January 1968, Mrs. Goddard gave an additional chair "on the pulpit," perhaps the substantial wooden chair still in use today?

For the annual meeting in 1968, Russell Lincoln wrote the following:

"What Makes Sally Run, or the Uni Uni Church of Tucson?" Tucked somewhere in our consciousness is the Annual Congregational Meeting, but for most of us, it is tucked so far away that we hardly know it's there. And yet this is the center of all our activity. Here we elect our officers, approve our budget, participate in all the committees and organizations of the church. Here in our buzz sessions we talk over our church and its program, its

relationship to the local and worldwide community, its responsibility for the Denomination.

Though only members can vote, non-members can talk, share responsibility of leadership, and support all that we do.

In most churches of the congregational type, there seems to be only one way of securing a large attendance at an annual meeting: that is to have a good fight going! With nothing to fight about, we still would long for a much larger number of people to participate in this key meeting of the year. R.L.L.

The church had a "Hymn of the Month" then, a way to teach the congregation new hymns, because this same hymn was repeated each Sunday of the month.

The Rev. Wilbur Johnson, Executive Director of the State Civil Rights Commission spoke at the church on January 28. He was described as "well known to many of us for his forthright and courageous stand on civil rights."

Reminding us of other world events during this period are occasional meetings and talks on such themes as that presented at a United Nations Association discussion, "The UN, Vietnam and You," which took place in February.

Congressman Morris Udall was in the pulpit in February, with an introduction in the order of service that was as true of Mr. Udall at the end of his career, as at the beginning: "He is one of the most thoughtful and courageous men in Congress. His is a rare spirit, able to listen carefully to what his constituents and fellows say, and yet committed to the integrity of his own mind."

Another important guest speaker in the pulpit in 1968 was Dr. Amiya Chakravarty. He was introduced as "one of the world's great scholars, philosophers, and poets...former secretary and translator for Rabindranath Tagore. Dr. Chakravarty ...marched with Gandhi, worked with Albert Schweitzer, and served as advisor to the Indian United Nations delegation." While in Tucson, he participated in the University of Arizona "Religion in Life Week," helping to give Unitarian Universalists a greater presence on campus, with their Unitarian Universalist College Group. There also were several panel discussions by Unitarian Universalist professors at the University, one entitled "An Agnostic Is the Only Truly Religious Man."

The Honorable Samuel P. Goddard, former governor of Arizona, spoke briefly at the church twice in the fall, although he did not give the morning talk. He was introduced in the Order of Service as "a Unitarian and a long time friend of this church, Mr. Goddard, and Mrs. Goddard, have shared with many of us the responsibility for the life and strength of this church."

The announcements in the orders of service each Sunday revealed that the Lincolns were often very busy entertaining various groups of the church. One time it would be the

College Group, another time, the Newcomers, and still another, the Character Education Group.

During this time too, periodic announcements appeared requesting help with yard work. Some things never change!

The plaque of world religious symbols which hangs in the church foyer was presented to the congregation in September 1968 by Professor Clyde Watson. "Moving from the Cross of Christianity to the right, the symbols are: Judaism (a menorah, candelabrum used in celebration of Hanukkah), Buddhism (the Wheel of Life; each spoke represents one path of the eightfold path), Islam ('There is no God but Allah'), Taoism (the Yin and the Yang, refers to the constant change of nature) and Hinduism (Brahman, that which lies beyond all reality, the source of all life). The center symbol of the double circle and the lamp of knowledge represents a sort of unofficial Unitarian Universalism symbol, the flaming chalice. In addition to the large plaque, Mr. Watson also made individual symbols.... This plaque represents our feeling that truth is universal coming from many times and places, and that all people in all times speak to us of their seeking and their yearning."

The painting of the Blue Catalinas was given to the church in October 1968, by Mr. and Mrs. Don Cowen (painted by Don Cowen) in memory of Mr. Syd Frantz, a former member of the church.

In the fall of 1968 both a children's choir and a children's string orchestra were started. Part of the impetus for beginning both groups was so they could perform at the Annual Christmas Dinner. Mrs. Lanette Teska led the choir, and Mr. and Mrs. Dale Brubaker led the orchestra. It was later reported that these children's groups were a "delightful addition to the Holiday Season."

The annual meeting in January, 1969 was called "one of the most important annual congregational meetings in the history of this church." The Committee on Planning presented a report for discussion and further direction related to future building plans and programs of the church, to consider whether to build a new auditorium, go to double services for about five months a year, expand the current auditorium (Goddard Hall), or 'just sit tight doing nothing.'" Following the meeting, it was decided to have a number of small group neighborhood meetings to thoroughly discuss issues, money and possibilities in building, all of which led eventually to the formation of a Building Committee. This was the formal beginning of the process that led to the building of Holland Sanctuary.

Several meetings were held subsequently with the Building Committee and Mr. William Goldblatt (a member of the congregation and a professional architect who was eventually hired to design Holland Hall) to solicit ideas from the congregation. On September 28, there was a congregational meeting for the purpose of presenting preliminary or design development plans for the new church building.

During his time at the church, Rev. Russell Lincoln often held a session after the Sunday service to discuss the sermon further. These discussions typically met in room C and B, in the Thoreau Building, which are now called the "Ballou" and "Blackwell" rooms.

For a March Sunday when Rev. Lincoln presented a sermon entitled "Sex Birth Control, Abortion and Compassion," a member, Dick Hall, arranged for a sculpture to be displayed on the piano. It was created by Tucson sculptor, Juhli Mandl, and the abstract piece was entitled "The Pill!"

Rev. Lincoln seemed to enjoy presenting sermons in series. One of his themes was called "The Criteria of Emotional Maturity--How to Deal Constructively with Reality." Another, which appears to have been quite popular, was called "A New Ten Commandments." There was also "The Urgent Need for Religious Literacy," and "The Eightfold Path of Buddhism." In 1971, near the end of Mr. Lincoln's time with the church, he had a series called "On Being Humane in an Inhumane World." The first church hike was held in the spring of 1969, and proved so popular that people asked for it to be done again. Both hikes were in Madera Canyon, starting after a breakfast at the picnic grounds.

In April 1969, Mrs. Barbara Barron left her position as organist for the church after serving for five years. She took a new position at the Christian Science Church, and left behind many friends.

In May 1969, the church office was broken into twice, with someone making off with parts of the public address system and the church's electric typewriter, along with the box into which checks were placed prior to their being deposited in the bank.

During these years, the church provided space for the Well Baby Clinic which was held twice a month on Wednesday mornings. The clinic, sponsored by the Pima County Department of Health, enlisted two volunteers from the church to help run the clinic by performing receptionist duties. It ran for many years using space in Goddard Hall.

Fall 1969 began without Rev. Lincoln who extended his vacation into a six month sabbatical, and a number of people filled in for him, including Dr. Herbert Hitchen, a retired Unitarian minister who lived in Tucson. Other speakers were Rabbi Bilgray, Wilbur Johnson, Morris K. Udall, and several members of the congregation. Once that fall the order of service introduced the "guest" speaker, Russell L. Lincoln. He spoke only that one time between June and December that year.

About this time, the end of 1969 and the beginning of 1970, there was considerable mention of Lucy Marlow, a member of the congregation, and her painting, "Navajo Mother and Child," which was exhibited at the church. Throughout February and March, she held an exhibit at the church of other works called "Happenings - 1969," described as a kind of observation on the changing world. Also she participated in a painting seminar for anyone interested in meeting the artist or discussing her work. "Navajo

Mother and Child" hung for many years in the Fireplace Room(Library of Goddard Hall) until one day in about 1991 or so, when some of her heirs came to the church and retrieved it from the custodian.

On the first of February 1970 there was a special presentation in church by Dr. Richard Armstrong: The Report of the Building Committee. The Board had scheduled a reconvening of the Annual Congregation Meeting for February 8, at which time they looked at the bids received from contractors for the new building. It comes as no surprise that this notice was introduced: 'The bids from the contractors came in reasonably high and the Building Committee and the Board of Trustees have considerable work to do on these bids." On February 15 there was a secret ballot on the building program, followed by a meeting of the building fund planning committee later that week. The end of February saw the approval of the contract for construction and the initiation of the fund drive to raise the rest of the money. Ground-breaking was scheduled for March 8, immediately after church.

The ground-breaking ceremony itself, immediately following church that Sunday had been interesting. The shovel was passed from Mrs. Lois Sisson, wife of the late Winslow Sisson, first president of the congregation, to Mr. and Mrs. Walter Holland, to Marsha Garland, President of LRY, then to Dr. Elder James, President of the Congregation, to Dr. Richard Armstrong, Chairman of the Building Committee, who actually spaded the ground! The congregation joined in singing a song written by Mrs. Margaret Ackerman, the director of Religious Education, called "Church Ground-breaking" and sung to the tune of the Doxology:

As we begin to build this church  
May it inspire our constant search  
For truth and peace and brotherhood  
And stand for all we know is good.

Also at the ceremony, Dr. Herbert Hitchen read a poem written by a church member, Dr. Hal Howard, called "Lines for a Ground-breaking." Creativity on the part of the congregation flowed everywhere for this occasion; Lanette Teska composed a special song for the children's choir, "Our Hopeful Building."

The ground-breaking ceremony was followed in the evening by a dinner at the church where former Governor Samuel Goddard spoke to the congregation of their "function and their destiny," in a talk entitled "The Future Before Us." The introduction of the speakers was performed by Waldemar Hvoslef, president of the Board in 1954. Rev. Lincoln spoke on "Our Needs and Ability," with Raymond Weaver contributing "Our Plan and Our Work." The Fund Drive Committee was co-chaired by Ray Weaver and Mrs. Wes Peirce, the Building Committee was chaired by Dr. Richard Armstrong, the Finance Committee by Dr. Harold Hoflich, with Mrs. Russell Lincoln, Mrs. Homer Peters and Mr. Fran Coffey all involved in arrangements for the dinner. Special guests were the charter members of the church.

In April the church presented its new grand piano, "purchased in honor of Mr. and Mrs. Walter Holland," and about the same time announced that the fund drive for finishing the building had received 137 pledges, promising \$55,540 in less than two months!

The main center beam of the new building was expected on May 20, after being shipped from Washington, to be put in place that same day. Its arrival was announced in the Sunday Order of Service so that "sidewalk superintendents" could plan on observing its placement or taking pictures of the event, Unfortunately, the following Sunday, it was announced that the shipment was late, and its actual arrival was not known!

Alliance initiated a new project in late May of 1970, called "Extending the Hand of Good Fellowship," to serve as a visiting committee. They attempted to call on house-bound members or newcomers, to share friendliness, through either a visit or a note.

Through the years various fund-raising projects were initiated and carried out. One of the more interesting ones, to contemporary thinking at least, was the Food Giant "Save-a-Tape" Plan, sponsored by Women's Alliance, which benefited the building fund. Food Giant, a local grocery chain, paid one cent for every dollar spent at their store, when the cash register tape was stamped and turned in through Alliance. Church members had to get a card at church, and show it at the store to have the tape stamped. The tapes were then turned in to the church, and someone from Alliance could collect them and turn them back in to the store for the church's share of the money! A current project continues at the church which helps to generate funds for the church through the purchase of grocery scrip.

In the fall of 1970, the congregation moved into the new building, on October 11, which was called "Celebration Sunday." The new building was presented to the congregation by the architect, Bill Goldblatt, the chairman of the Building Committee, Dick Armstrong, and the president of the congregation, Elder James. There were greetings from Sam Goddard, and a presentation before the members by Margaret Ackerman, R.E. Chair, and Carolyn Hastings. Russell Lincoln's sermon on this special occasion was called "A Fellowship of Heretics--of Believers--of Givers and Receivers."

The faceted windows (the "stained glass" windows) were by Glidden Parker, Glassart Studio, the carved door pulls by Kathy Haun, with decoration in the form of the "Indian Madonna" on loan from Lucy Marlow, and a sculpture on loan from the Chuck Winter Art Gallery. In the Order of Service for this initiation of the new building, it was requested that there be no smoking in the new building. Mothers and babies were asked to sit in the "all-purpose room" (the Alcove) next to the new kitchen to hear the program. A speaker was installed there and the folding door was soundproof.

Along with the introduction of the new building, the church introduced a new approach to church and community activity. Every person was urged to examine his or her own interests, and join in at least one of the activities and services of the church, choosing from among community involvement, hospitality and orientation, adult activities (which

saw as its primary activity helping with the expansion of the Sunday morning service), music, fine arts, church school, house and grounds, clerical help and Sunday morning details. The core of the new program was a 45-minute service, followed by various interest and service groups and other activities.

After service, people were urged to get their coffee and join with a group to sing, meet with the Committee on Enriching the Morning Service (discussion of the service), or the Social Involvement Group.



## REVEREND RICHARD MARSHALL, 1971

It seems fitting, in retrospect, that the Sunday in October 1970 when the Rev. Ray Manker from Phoenix spoke on "What to do about Conflict" was the day that the church announced the possibility of Dr. Richard Marshall's becoming the assistant to the minister. (Dr. Marshall's arrival later resulted in some conflict within the congregation.) Meetings were held the week following his arrival, similar to those for a candidating minister, and he met many groups and individuals in the congregation. A congregational meeting was called for November 15 to consider the employment of an additional minister. The vote was in favor of Dr. Marshall, and it was announced that he and his family were moving to Tucson early in December and that he would take up his position the first of January 1971. There was an appeal for funds to help defray the Marshall's moving expenses, which the UUA partially covered, since this was a special case. The church asked for donations to total \$500 to cover the costs of the U-Haul truck Dr. Marshall rented to transport the family's belongings.

Dick, as he came to be known, came from Meadville, Pennsylvania, where he had been minister to the Unitarian Church of Meadville. He was born in Salt Lake City, Utah, in December 1930, and studied at Phoenix College, and then Arizona State University where he earned a degree in philosophy in 1966. Later he studied at the University of Chicago and the Meadville Theological School, earning a degree on Doctor of Ministry. He was ordained on November 21, 1969.

Dick had an interesting life before and after his ministry. Prior to serving as a minister, he was president/shareholder of Diamond Importers & Jewelry Corp. He was also an owner-manager of Arthur Murray Dance Studios in three Illinois cities for ten years. As a minister he served as clinical chaplain at Billings Hospital in Chicago, and he was active in the urban ministry at Meadville Center in Chicago. The Rev. Marshall was associate minister for two years at the Third Unitarian Church and in resident ministry with the Mequon Wisconsin Unitarian Fellowship.

The Marshalls, Dick and Viola and their children, Rita, Vicky, and Mike, were welcomed to our church on December 13, with the announcement that Dick would be working at the University Jewelers through the Christmas rush. He would start as part-time minister the first of the year, and he assumed his duties as "Associate Minister" on January 10, 1971.

This year started off with a neighborhood survey to determine the need for a week-day preschool child care program in the church area. The church did a local survey, which resulted in late February in a group being formed to serve on the board of a proposed day care center at the church. Also beginning in late February, Dr. Marshall and Mr. Lincoln conducted a series of four lecture-discussions on Unitarian Universalism. These covered its history, beliefs and present relevance.

The dedication of the new sanctuary building (now Holland) was scheduled for February 7, with formal invitations sent to various church friends and members. Prior to the dedication day, a clean up, shine up, dig up day was scheduled to make the building

and grounds clean and shining for the grand occasion. The dedication service was at 4 p.m., with no morning service or church school. Guest speaker for the ceremony was Robert West, President of the UUA, with other important guests: Rabbi Albert Bilgray and Sister Marguerite, President of the Tucson Ecumenical Council.

Names were finally determined for the various buildings and rooms in the spring of 1971, chosen by a "Naming Committee." Prior to this, Goddard Hall was referred to as "the old auditorium" with Holland called "the new auditorium," and the Parker Building (renamed in 1993 the Lincoln Building, after Russell) called the new education building, while the first education building (now Thoreau) was simply called the Education Building.

Valentine's Day was celebrated with an old-time potluck supper, sponsored by the Something Else Group. Entertainment was a melodrama, "The Lighthouse Keeper's Daughter," narrated by John Creasey, and featuring Morris Farr as the Lighthouse Keeper, Gail Stapp as the mother, Pi Farr as the illustrious daughter, John Carpenter as the dashing doctor, Jay Belford as the sinister villain, and Rick Call as the lighthouse. After the melodrama, Alice Davidson at the piano led the group in singing.

By February 21, the UUA had sent Ruth Joos to Tucson to help with the process of seeking a new minister. Mrs. Joos had been District Executive of the Pacific Southwest District, but had not visited Tucson prior to this visit in her capacity as Ministerial Placement Representative of the UUA. The congregational meeting on March 7 was called to act on the resignation of the Rev. Russell Lincoln, consideration of the question of the appointment of an interim minister and the initiation of a procedure for the selection of a new minister and pulpit committee. Wes Peirce was named by the board as chair of the committee charged with selecting the next minister. Other members named by the board were Margaret Ackerman, Alice Davidson and Margot Garcia. The Nominating Committee appointed Waldemar Hvoslef, Wayne McGovern and Cecil Robinson. Four members were selected by secret ballot at the special meeting, to make up a committee of ten. (One of those elected was Signe Carpenter.) Russell and Robbie Lincoln left Tucson on April 1, 1971, for a trip to Europe.

After the resignation of Russell Lincoln due to failing health, the Rev. Marshall was named acting minister of our church from April 4 to December 31, 1971.

In April the churches in Tucson and in Phoenix had a visitor exchange, where about fifty members of each congregation went to the other church. Caravans were organized to bring the people to each church and various activities were planned to provide socializing after the church services. At the Tucson church the Women's Federation (Alliance) furnished chicken and ham for a potluck supper after church. Between the church service and the luncheon, the first "mini cluster" discussion of Unitarian Universalist identity was held in the sanctuary.

The introduction of "Circle Suppers" occurred in May 1971, as an enjoyable way of

meeting people. These suppers were held on the fourth Friday and Saturday evenings of each month in the homes of various members who had volunteered to be hosts.

Toward the end of May, the acting minister began holding informal conversations at the church parsonage each Sunday afternoon. From 2 to 4 p.m., the minister and his wife were available to discuss whatever people wanted, or to just get acquainted. For several years the church had been holding gatherings during lunch at the University of Arizona for Unitarian students and professors. The gatherings met in the Student Union on Fridays during this period, and were expanded to include anyone who happened to be on the University campus at lunch time.

In the fall of 1971 the church began a slightly different format for Sunday services. The service was divided into three basic activities to address the three areas one should consider in the context of liberal religion: Man and his inner self, Man in his social condition, and Man in and of the natural world. Each month was assigned a theme, with September assigned the theme of Unitarian Universalism, October was contemporary social issues, November was non-Christian religions, and December was Christmas around the world through the arts. It was explained that these themes through December all dealt with the second primary area, man and his social condition. Other areas were to be explored the following year.

The Sunday service was also divided into three portions to address each activity. The first part of the service, beginning at 9:45 was called Stimulations, which was organized and led by lay participants with such activities as dance, panel discussions, drama or other arts. Focus was the second part, highlighted by the minister's sermon; and Dialogue, which included the morning fellowship time over coffee, was the third part, intended for the sharing of ideas. One of the more interesting services during this time which dealt with contemporary social issues was centered around the idea of prison as seen through dance, music and readings. The minister's sermon that morning was entitled "Good Guys Outside, Bad Guys Inside."

Thanksgiving was celebrated with a dinner service patterned on the Seder Service, held the Sunday evening of Thanksgiving weekend.

The year ended with a celebration party for Dr. and Mrs. Marshall, which appears to have been a farewell to them. Dr. Marshall's ministry to our church was marred by a factional split, perhaps caused by some people believing that he had been asked to come to take over from the Rev. Lincoln, while others believed that Russell needed an assistant to share the burdens of the job. At any rate, increasing dissension made it prudent for Dr. Marshall to resign, and he left the church to work full time in his jewelry business, Marshall's Artistry in Gold.<sup>11</sup>



## THE INTERIM YEARS: 1972 - SEPTEMBER 1973

The church began the year, 1972, without a minister, and with a member, Margaret Ackerman (now Fleming) in charge of Sunday services. A number of other members provided the Sunday morning sermons: Mary Opal Wolanin spoke on "Aging in Our Society." Mary Opal was a professor of Nursing at the University of Arizona who had recently attended the White House Conference on Aging. (Another of the church's members, Dr. Eleanor Barnes, also of the University of Arizona, had been an official delegate to the White House Conference.) Hal Howard spoke one Sunday on "Applied Unitarian Universalism." Hal was then president of the Board of Trustees. He also was at the time a practicing attorney, after having been a music teacher and a professor of speech. Dr. John Schaefer, president of the University of Arizona, spoke on "New Directions in Education." Elden Mathews (Mat) led a service once in March, when he was a new member of the Board of Trustees. Another Sunday service was an exploration of our values.

Besides church members in the pulpit, several noted visiting ministers spoke to the congregation early in 1972: the Reverend Peter Raible, minister of the church in Seattle; Dr. Philip Giles, UUA vice-president for fund raising and development; and the Reverend Wilbur Johnson who was actually a member of the congregation and who, as well as occupying the pulpit, provided counseling for the church while it was without a minister. Of course, Dr. Herbert Hitchen was a guest minister in the pulpit, as well, having been a frequent ministerial helper to the congregation since his retirement to Tucson from the east coast. Another local educator, the president of Pima College, Dr. Kenneth Harper, spoke in the church. He had been a Unitarian Universalist minister prior to entering the field of education. In the fall, the Rev. Jeremy Brigham presented a service. He was the minister of the Tempe church, a member of the UUA planning committee for General Assemblies, co-coordinator of the cluster newsletter, the Grapevine, and president of the Tempe Ministerial Association.

Various lay-led services also were presented on Sunday mornings: "The Assault Upon Faith: A Victorian Agony," was composed of readings and discussions, and much music, singing and poetry. Dr. Laurence Gould, noted geoscientist from the University of Arizona, spoke at the church on "Is There Still Time?" Dr. Gould had participated in Admiral Byrd's expedition to Antarctica and had been president of Carleton College prior to coming to Arizona.

A service on "Shakespeare Today" utilized the talents of many church members in poetry reading, singing, keyboard music and dramatic readings from two plays. Margaret Ackerman was the inspiration and energy behind this program. Margaret also was very involved with and dedicated to the church religious education program, having served as chair of that committee for a number of years. Later in the year another very interesting service was a play written by Cora Mae Walsh, called "The Heretic," with church members Helen Goldblatt, Hal Howard, Bob Schade, Cecil Robinson, Dick Hall, Doug Risner, and Charles Slaughter in various roles, and Tom Teska handling the lights for the production. The play presented the story of Michael Servetus' life and heresy in

exposing the Christian church teachings that were not based on the Gospels but were rather designed by the Church authority to ensure its power and dominance. Tucson Junior Strings rented space during this period from the church to use for their rehearsals. They provided at least one performance a year to entertain and thank the church for the use of their facility.

Social Action during these years seemed to consist primarily of efforts to help the Yaqui , with a Yaqui Involvement Group and money-raising dinners. Some years earlier there had been a dinner comprised of surplus commodities. In 1972, there was a dinner to benefit Bangladesh; people were asked to contribute the cost of a normal Sunday dinner in return for a simple meal, prepared by a Bengali, Monu Ullah, whose husband was at the University of Arizona in the Geology Department. Dinner was a lentil sauce served over rice, a typical meal of the area. People were invited to "Come eat like refugees," but they were provided with chairs.

Social Responsibility activities also consisted in running the parish poll to collect the congregation's response to the denominational concerns, selling Bangladesh notepaper and Mothers for Peace notecards, as well as collecting signatures on a petition to put the legal possession of marijuana on the ballot. A potluck supper was held at the church to support the Berrigan Defense Fund, another social issue of the times. (In April, 1972, Father Philip Berrigan spoke in Tempe, sharing his experiences and thoughts on issues like resistance, human liberation, nonviolence, and the war. Members of our church were invited to attend.) Of course, the Vietnam War was evident in some of the Social Responsibility programs; later in the year a meeting was held to formulate a resolution regarding America's involvement in Vietnam to be presented at a congregational meeting in June. Common Cause meetings were held at the church. Signs of the times were definitely there. That summer the book cart announced it had all four volumes of *The Pentagon Papers*.

At the annual meeting in February 1972, one of the many pieces of business on a full agenda was the status of the "highly publicized "Human Sexuality Kit," the About Your Sexuality (AYS) program that was later introduced to the church. Other items of business related to planning for different programs for the next six months of the church year, without the leadership of a minister.

The first of many weekend workshops on "About Your Sexuality" was held in May to acquaint parents with the materials and methods utilized in the kit developed to teach this junior and senior high school class. The weekend workshop was held at Rancho Los Cerros north of town, in May, for parents and to put together a course to begin in September. The congregation was shown a film, "About Your Sexuality--A Course is Born" during a Sunday Service in June to describe the development of the course and to orient the congregation to the procedures for teaching the course. The film included scenes of both young people and parents using actual materials from the course and demonstrated some of the teaching methods. By the second year of the program, a class was being offered for adults.

An environmental sculpture was constructed for the children in the playground under the direction of Elden "Mat" Mathews. It was a concrete dome, poured over a mound of dirt, which then was removed from the inside. For many years it was an entertaining area of the playground for children of all ages.

Hiking continued as an activity that year, with one destination being Aravaipa Canyon. This hike was scheduled for Memorial Day as an all-day hike along "one of the prettiest creeks in Arizona." Chuck Pullen led the hikes during this time.

In July the church used Credo Discussions for its services. Members met in small groups of fifteen or so in different rooms, to discuss these topics: Theology--the nature of man, of God, of the universe, and the purpose of life; Ethics in one-to-one relationships and what constitutes morality; Philosophy; and Society (politics, sociology, organized religion and social action) with a summary and reports presented on the final Sunday. During August, as it had for most of the previous summers, the church closed for vacation.

Fall services began on September 10, with a service led by Robert Schade, a member of the congregation and a former Baptist and Unitarian minister. Another service was presented by Dr. Roger Yoshino, a member of the congregation, who was a professor of sociology at the University of Arizona and who had just spent a year's sabbatical in Japan with his wife, Jean, and their two children. His sermon title was "Do We Have Invisible Visible People in Our Society, Too?"

A new idea was tried for the congregation that fall--a pre-congregational meeting, to generally discuss, freely and openly, the important matters to be brought before the congregation at the regular congregational meeting the following week. Bylaw changes and budget adjustments were some of the matters considered. The Congregational Meeting was held on October 1, in place of a Sunday morning program.

Another new program initiated during this year-of-no-minister was an arts and craft fair, called the Festival de los Manos de Hombre. It was planned that the festival become an annual event, and it featured "pottery, candles, stitchery, paintings, wood, et al." Items were all made by some of Tucson's best known craftsmen.

The first sermon of 1973, by Dr. Ron Bottaccini, had a very intriguing title: "The Virgin, the Dynamo, and the Invisible Machine." Ron Bottaccini, a member of the church serving on the Board of Trustees, as Fund Drive Chairman and teaching in the religious education program, was in the Department of Aerospace and Mechanical Engineering at the University of Arizona, which may provide a clue about the sermon title. Lay-led services continued that year, with one presided over by Margot Garcia in which she presented a talk on "Ecology--the New Religion." Margot, a member of the congregation and lifelong Unitarian, was president of the Grand Canyon Chapter of the Sierra Club, and for this church, chairman of the Religious Education Committee and on the Pulpit Committee. She had attended the UN Conference on Environment in Stockholm and the Wilderness Conference prior to her talk here.

The annual meeting again preempted the Sunday morning service this year; no doubt this was a way of giving the lay leaders one Sunday off duty.

In March 1973 the first Committee Fair was held, and politically correct language first appeared in the Sunday Order of Service, where it is mentioned that the tables at the Committee Fair would be "personned" by representatives of various church committees. That spring also saw the formation of the Schweitzer School and its use of church rooms leased for use by the school. There was a full adult education program, put together by Fran Peck, Religious Education Coordinator, that featured more than a half-dozen interesting classes.

Church Council during this period was an important group in the church. It met in the evening, a week prior to the Board meeting. The Council was described as the "unifying feedback, brain-storming, cooperating, inter-relating organ of the church." Its purpose was to present, report, suggest, and request to the Trustees. Chairmen or representatives of every committee and social group were urged to attend, with every person in the church welcomed.

## **THE MINISTRY OF REVEREND DAVID A. JOHNSON, 1973 - 1988**

The church celebrated its 25th anniversary on May 6, 1973. The announcement invited people to hear the humorous side of the early church days and honored the charter members, nineteen of whom were still on the active membership roll. The same Sunday that announced the 25th anniversary had some really big news: David A. Johnson was being invited to candidate at the church and there would be a congregational meeting on May 6th to vote on whether or not to call him to the ministry. (This was particularly noteworthy since the congregation had been anticipating in March a different candidate, who on the eve of his candidating visit had withdrawn because of family issues.)

The Reverend David A. Johnson's first sermon on April 29, 1973, was entitled "To Love and to Laugh," followed by "Unitarians, Unicorns, and Other Wondrous Things" on the second Sunday of his visit. The activities of candidating week, designed to introduce David Johnson to the congregation, and vice versa, began with a sandwich version of a pot-luck lunch, and moved through various committee meetings to the Wednesday University UU Lunch, to a Board meeting, and then to an Alliance luncheon, and finally a party with the Something Else Group at Bob and Signe Carpenter's home.

The 25th Anniversary was noted by Fran Coffey, charter member, in his remarks on twenty-five years, followed by David Johnson's sermon. The charter member list still included Mr. and Mrs. Walter Holland, and seventeen others, all of whom wore large silver nametags. The congregational meeting to take a vote on calling David Johnson followed the service and must have received a very positive outcome because David, his wife, and family were scheduled to arrive after July 23, to begin his ministry at this church the end of August.

David, as he soon became known to all, came to Tucson from the First Unitarian Church of Pittsburgh, where he had served from 1970 to 1973. He was not only looking for a new church but a place to settle for the health of his three sons, who were asthmatic; and settle he did, eventually becoming our longest tenured minister.

David had graduated from Antioch College, from the University of Illinois with a Masters in Philosophy, and from Meadville Lombard Theological School with a Masters of Divinity. He had been the minister of the Bloomington Indiana Unitarian Universalist congregation from 1964 to 1970. His mother was a long-time Unitarian, and his father was a very independent thinker and doer. It has been said that if his father, Axel, had a fight with a bear (which he did) the bear would be on the losing end.

Credo discussions were moved up to June, a sign that the congregation was growing tired of preparing and presenting services, as well they might after a year-and-a-half of carrying the ministry of the church without the leadership of a professional full-time minister.

The church decided not to close during August, but instead to hold informal gatherings in the Awareness Room, with Jeanne Williams generally in charge, helped by Tom

Teska, Margot Garcia, and David Johnson. The idea of the program was to explore "Games Unitarian Universalists Play," exploring inner, outer and in-between spaces. Individual Sundays were titled: "How Firm a Foundation"--a building blocks game; "Who, Where, Why"-- a new UU identity game that David Johnson had brought; "Choices" and finally, "Select-activity" where everyone was invited to bring a selection or two, or a poem, that they particularly liked.

The first service by David Johnson was September 9, with his sermon entitled "Bits of By-golly, Wow!" By the time of his second sermon, a week later, David had already started to put his personal stamp on the church with a newly designed Order of Service which incorporated the carved church door pull and the Solari bells into its cover. One of the first changes in the Sunday order of service was the reduction of announcements included each week. More announcements were made during the service, and not repeated in the printed program.

Another change in the order of service was the printed notice about applause, referring to a problem which continued for many years in the church: "Applause can be a meaningful way of individual participation in a service, but so can maintaining silence in order to preserve a mood that has been set." The congregational discussions and disagreements about applause became legendary at our church with many different attempts to resolve the issue by our various ministers.

David, his wife Sherry, and their three boys, Kirk, Eric and Matthew, moved into the church parsonage on Eastland. The parsonage had three bedrooms, a small study, a large yard that was excellent for entertaining, and a very leaky roof. The roof somehow never got repaired right, perhaps because the flat design allowed water to gather in standing puddles. The rain would also come in through the kitchen and into the electrical fuse box. You could put your ear to the wall and listen to the crackling of the electrical wires.

It did not take long for the family to become part of the church community. David had an infectious laugh and a marvelous way of speaking. It was said of him that he had a "ringing voice and he hardly needed a microphone and you could understand him clearly." People enjoyed being around him and he equally enjoyed being with people. He was a great story-teller and could hold an audience mesmerized with his telling of Dylan Thomas' *A Child's Christmas in Wales* at the Christmas Eve service.

## **Growth**

With Dave Johnson's arrival, there began a new vitality in many activities to involve members and to help them feel at home in the church. There was an Adult Education Fair held on the church patio to kick-off the fall education program, which offered prospective students the opportunity to talk with the course instructors and become familiar with the course content. That year eighteen courses were offered, including Kundalini Yoga, "To Preach and to Fight;" a course on writing and another on law,

morality and liberal religion; beginning Spanish, plus some courses offered through Pima College which could be taken for credit. It seems to have been a great success.

October 1973 saw the introduction of the "Lunitarian Weekend," a trek to the beach at Rocky Point, Mexico, which quickly became a tradition among Unitarian Universalists of Arizona. This was actually the second year of the Lunitarian Weekend (which had been started by the Rev. Ray Manker of the First UU Church of Phoenix), and was scheduled over the long Veteran's Day weekend, on Mexico's Sea of Cortez (Gulf of California), at the Playa de Oro, Puerto Penasco (Rocky Point), Sonora, Mexico. The weekend included a "bring-your-own" steak broil on the beach, "sunshine, relaxation, swimming, talking, beachcombing, and unorganized time to do what you want." There were organized activities too, clam digging at the estuary, shell gatherings and a visit to the pilot desalinization plant.

The fall of 1973 also saw the Tucson church hosting a Religious Education Conference for the Arizona cluster, at which the keynote speaker was Cecile Weaver, from Berkeley, California, the mother of church member, Margot Garcia. Mrs. Weaver was an accredited Director of Religious Education, having received her accreditation from Starr King School, and she had been a Pacific Coast District R.E. staff member. She was a certified parent Effectiveness Training Leader, and a licensed social worker.

A guest minister in the pulpit that fall was Howard Matson, a UU minister who worked with migrant farm workers. He had been scheduled to speak the year earlier, but had taken ill, and had been forced to cancel. His talk was entitled "Cesar Chavez and Power."

That fall the death of Mrs. Holland in California was noted when flowers were given in her memory by the Women's Alliance and the Church. For Halloween David Johnson took the congregation on a special tour of the church to reveal all the nooks and crannies of the church buildings. This became an occasional tradition with David, whose first love was history, as it continues to be today. Like Russell Lincoln before him, David Johnson introduced an evening class for interested members and friends, designed to broaden knowledge of Unitarian Universalism. The course, which ran for three weeks, was called "Unitarian Literacy Sessions."

Several groups which continued to flourish during David's ministry were the UU College Student group (which met for many years at the home of J. D. and Margot Garcia), and the University UU Lunch Bunch. This latter group was comprised of university students and faculty or staff--or others-- who found it easy to go to the University of Arizona campus. They met every Wednesday noon in a room at the Student Union where they talked only sometimes about the church while eating lunch. Tom Teska was the organizer of this informal group for years, well into the 1980s.

The Business and Professional Women's group, which had been meeting about once a month for more than ten years, decided to expand to include men and to sponsor a

"First Sunday of the Month Lunch Bunch," at a nearby restaurant after church. The group appealed to couples and singles to enjoy conversation.

The church celebrated Thanksgiving that year with a Thanksgiving Seder after church on that Sunday. This was a combination of a potluck and a brief Thanksgiving remembrance, similar to the exchange of a Jewish Seder service, with lots of Thanksgiving song and celebration. This was the type of potluck that Mr. Johnson typically enjoyed and liked to promote.

On December 16, 1973, David, historian that he was, celebrated the 200th anniversary of the Boston Tea Party with his Sunday sermon. Two traditions were instituted that holiday season: the reading of Dylan Thomas' *A Child's Christmas in Wales*, during the annual Christmas Eve service and the annual open house on New Year's Day at the minister's home, with warm glug and fellowship.

In 1974, David initiated the new year with his sermon entitled "Death, Life's Smashing Climax," which he introduced with the comments that "dying used to be openly discussed in our society, but sex was obscene. Now sex is openly discussed and dying is obscene."

A snowbird breakfast was held in January to allow everyone to toast the church's winter visitors, who have become such an important part of our congregation. An all-church slumber party was held in February at which Ric Masten, the UU troubadour from the west coast, was present to sing his songs, play the guitar, and recite his poems. Ric Masten was introduced as a Big Sur poet, songwriter and philosopher, and he provided the Sunday morning program after the church slumber party.

In April the church started posting a map in the church alcove, along with a card file listing all church members and active friends. The idea was to be able to locate someone from the church with whom to share a ride to church or possibly to locate a babysitter from the church close by. Betty Corr, Hugh Huebsch and lots of others participated in the exercise. This project developed into "Neighborhood Groups" which met for some time. The following fall they were still going.

A food collection in the lobby was started for farm workers; years later the food collection continues in the same location, but now the recipients are more likely the homeless.

There was a memorial service for Walter Holland in April, 1974; Alice Peck Holland had died the previous fall. They had been true and faithful benefactors of this congregation for many years although they had moved to California in the late 1960s. Walter had been an early member, and John Schenck told about Walter's arrival in Arizona:

In 1965, Walter and Alice wrote a little book with 80 pages, which starts before they had met and takes Walter through his long tenure with Thomas Edison and the reason for his leaving, which was not a very good salary, even though he was Director of Battery Research. He did some other things for a

short time and ended up by going to work for Philadelphia Battery Company. Philadelphia Battery Company changed its name to Philco and turned out those oval topped radios.... He stayed with them as vice president until he retired. At the time he retired, he had a daughter living near Paul's Spur, which I believe is between Bisbee and Douglas, and Walter arrived on a train on a stretcher. An ambulance took him to the home of his daughter.... You might think Walter would have retired when he arrived here in such poor health, but he did not retire; he bought a ranch east of Wilcox and he evidently got so he was able to ride a horse. Later they moved to Tucson; [but] they left Tucson and never saw the building that carried their name.<sup>12</sup>

A contest was held to name the church newsletter. A list had been made up from dozens of suggestions received during the first months of the year. That list was narrowed to about ten, which were further reduced to four: Communique Unique, Desert Breeze, Tucsonitarian, and Unicorn (or Uni-corn). After a second round (and week) of balloting, "Tucsonitarian" was chosen. There is no record of who submitted the winning name.

David Johnson, in addition to a great love of history, had an intense appreciation for the Mexican American culture of the southwest. It followed that he celebrated Cinco de Mayo, a truly southwestern holiday, with gusto. The first year that he was here he established a pattern by holding a service, shared with Cecil Robinson, which featured much Mexican music, songs, guitar music, and some history in interpretive readings. Combining Anglo traditions with Mexican ones, the second and third grade religious education classes held a Maypole dance for the congregation after church on the patio.

The formal installation of David Johnson took place the last Sunday in May, the 26th, 1974. People were asked to bring to the church service something to share, as a symbol of what they brought with them to church, some treasure, such as a flower, a rock, a poem or whatever. The service was intended to be a service bridging the past to the future, celebrating the now. Ministers participating in the service were Thad Clark, Herbert Hitchen, Russell Lincoln and Richard Marshall.

After the popularity of an earlier potluck, the International Gourmet Potluck Cruise (which had featured foreign foods and slides from travels), a potluck melodrama was presented on Sunday evening, June 9th. The melodrama, "Penelope, Pride of the Pickle Factory," proved a huge success.

A new social group, strictly for fun, which David started the first spring of his tenure at the church was called "Tucson After Dark." This group, open to any adult church members or friends, explored Tucson night spots or entertainment. In June they attended "The Pajama Game" at the Playbox Theater. The church organist, Donna Crews was the musical director of the show.

## Social Action Activities

Church social action areas of interest the first fall of David's tenure were concerned with amnesty, helping farm workers, and anti-abortion, all very timely topics during this period. Church members were urged to attend a city council hearing on the anti-abortion memorial which had been pushed by the "Right to Life" group in the city.

The Social Action Committee tried a Friday Evening Forum which did not prove to be popular enough to be continued although there seemed to be much activity in this area. There was a movement to make the Arizona legislature responsive to the people, spearheaded by Les Farkas; community meetings were held on the Tucson Public Library expansion; William Risner, a local lawyer (whose brother, Doug, was a church member who has since become a UU minister) led a meeting on "Citizens Take the Initiative." Something in the social action arena occurred each Sunday.

A potentially controversial issue arose when the Metropolitan Community Church wished to use the Awareness Room for their services. The congregation was polled for its opinion, and ultimately it was decided to permit this use. In spite of the fear of trouble, no particular problems resulted in allowing this fledgling gay congregation to use church property.

Very early in David's tenure in Tucson he became involved in community activities. He participated in the Pima Council on Aging and served on their board for ten years, and as president for two terms, during one of the most challenging periods for the agency. Marian Lupu, executive director of PCOA said, "He never ducked any difficult decisions and wasn't afraid to take an unpopular position on a crucial issue. But at the same time he was a good behind-the-scenes leader, willing to listen to opposing opinions of everyone and then channeling all their energies into positive programs."

He also was active in the Southern Arizona American Civil Liberties Union and served on their board. At various times during his fifteen years in Tucson, he was involved in the George Papcun Racial Justice Project, the United Way Planning and Review, the Development Fund of the Tucson Urban League, and the Coalition for Desegregated Education. He served as chairman of the court-appointed Independent Citizens Committee, which was established to monitor the desegregation program of the Tucson Unified School District. As well, he served on the board of the Tucson Memorial Society, served as president of Tucson Interfaith Coalition on Aging, served as a member of the Las Familias Board, the Skill Center Board, the Chaplains' Advisory Board at Tucson Medical Center, and the Tucson Ministers Association.

It is interesting to note how world events were reflected in the church's life. In May 1975, there was a notice in the order of service to the effect that the church, receiving Amnesty International's Campaign for the Abolition of Torture "Urgent Action" notices, had been advised of events at Evin Prison, Teheran. Of course, the overthrow of the shah, and the subsequent taking of American hostages in Teheran were world-shaking events.

Action for social change was not ignored either during this time when there was emphasis on strictly social events as well. The problems of raising multi-racial children were addressed in a talk given by member Helen Doss, "The Family Nobody Wanted." Welfare and desegregation were other sermon topics. The minister was a co-chairperson of the Coalition Organized for Desegregated Education (CODE). Later in the year, a meeting was held to explain the court ruling in relation to parents from PROBE (Parents' Rights on Busing and Education) and to consider action that could be taken. CODE did not believe that they wanted to be represented by this group of "intervenors-defendants." Certainly none of the parents involved in this issue related to Tucson School District One will ever forget Judge Frey and his attempt to lump all non-Black, non-Mexican children into one group--an idea not very popular with Unitarians. The Social Concerns Committee discussed how to help a Vietnamese refugee family. Not too many years later, it was a Salvadoran family which needed help.

In early December 1975 the church had an opportunity to purchase property for a retirement home, and a committee was formed to explore this issue. The committee held meetings to discuss possible financing of the project, which Dick Hall organized. Although the Tucson Unitarian Universalist Retirement Community, Inc., was formed, the group's efforts eventually went nowhere.

Morris Farr, then a church member and a state senator at the Arizona legislature, gave a sermon entitled "What We're Doing to You in Phoenix." A forum with state legislators on prison reform, held in the City Hall Council Chambers in February 1976 may have been the inspiration for the "UU Day at the Legislature," a yearly outing of Unitarians from throughout the state on Presidents' Day that was started by our church. Another prominent member of the state legislature as well as the church around this time was Lucy Ward Davison.

### **Intern Ministers**

The congregational meeting in December 1973, to approve the budget for the next year, included a discussion of a possible student intern minister for several months in 1974. However, it was not until a few years later that the congregation actually was able to assist an intern.

Thus the church's first intern minister, Sandy Szelag, arrived from Chicago early in 1976, and began participating in the Sunday services and in other ways in the church life. Sandy served from January 18 to June 13, 1976, coming from Meadville Lombard Theological School. Later she returned to Tucson to stay, where she now works as a counselor, although she continues to be a UU minister (unchurched). One of the significances of her ministry to our church was that she was our first openly gay minister.

Randle Loeb came to the church in 1982 as an intern minister, and he and his wife Luz contributed greatly to the life of the church for their brief time here. In 1987 Rory Karlsen served an internship, after which he received his Master of Divinity from

Meadville/Lombard Theological School. He went on to serve as interim minister at the Rockford, Illinois, UU Church, and then was the minister at All Souls Church in Greenfield, Massachusetts, from 1989 to 1995. He died in Tacoma, Washington, in July 1997.

Others who participated in our church and went on to become ministers included Susan Manker-Seale (whose father was minister for many years at the First Church of Phoenix), Doug Risner, Frances Peck (now the Rev. Frances Day), Rosemarie Carnarius, and Michael Moran, among the better known.

Rosemarie contributed to our collection of anecdotes:

I remember with a great deal of joy and much gratitude the connection I made with this church after arriving from Pennsylvania in the summer of 1984. It was during the ministry of David Johnson and the sanctuary movement. I was encouraged in every way to share my vision and talents.

In 1985 I was a delegate to the General Assembly in Atlanta where we elected Bill Schulz as UUA President, embarking on a new course in the history of our Association. Renewed and rededicated I accepted soon thereafter the position of Religious Education Director, serving our young people and the church as a whole for the next two and a half years. As it turned out, there was a greater calling yet to follow and with your encouragement and blessing, I enrolled at Star King in Berkeley to study for the UU ministry."<sup>13</sup>

### **Interesting Services and Other Legacies**

An unusual service presented by David Johnson was a tribute to Duke Ellington. In addition to lots of wonderful music, some played by Mary Jane Brown, Dave spoke on "Religion and All That Jazz." The summer program in July 1974 again was a series of credo discussions, with the church closed in August. The congregation reconvened in September, when David's sermon was "How to Live in Tucson and Like It." Remember, he had just survived his first summer in Tucson.

An "Inflation Fighting Group" was started by Sherry Johnson and Diane Beatty, to use group purchasing power and group resources for the good of the group. This group evolved into one interested in buying organic foods and sharing garden produce, which many people appreciated. This appreciation of natural things was also represented by David Johnson's sermon around this time, "Foxfire and Plain Living." (This was a time in our country's history when people were leaving corporate America to return to the simplicities of country living.) Eventually orders for produce were taken one Sunday and delivered for pick up at church the following Sunday. A list of possible fruits, vegetables, and nuts to be ordered was sometimes included with the Order of Service so orders could be filled out during the service. The wholesaler returned 10% of the total back to

the church treasury, so this project also benefited the church as a whole.

In November there was a Christmas crafts workshop, for all ages to learn how to make Christmas decorations, another passion of our minister. This year was probably the first year that the white doves graced the ceiling of the sanctuary for the Christmas season. David carried this tradition to his current church in Brookline, Massachusetts, after he left Tucson.

One of the legacies of the David Johnson ministry was a greater appreciation for the contributions of women and the degenderization of the language. It became apparent that David was a great admirer of women, beginning with his own mother, and during his years at the church he gave a number of sermons about the role of women in both our religion and our society. One of the earliest was "Women Witches and the Rest of Us," inspired by the fact that 1975 was declared by the UN to be International Women's Year, and a then-current woman in the news who had declared herself to be a witch. Another time Dave's sermon title was "The Fortunate Sex," acknowledging women for the varied, conflicted and powerful forces that women in the current age contend with.

Several groups that met through the church for fun and socialization purposes during this time besides Tucson After Dark were: Extended Families, Square Dances, Volunteer Handyman Service, and Beer and Skittles with the Minister. There was a meeting early in January, under the auspices of the Congregational Program Committee (CPC) to plan programs for the year to include all ages, singles, families and couples. Tucson After Dark continued with its program, and attended a performance of Gilbert and Sullivan's "The Sorcerer." The second annual excursion to the Desert Museum was planned to follow the church service with a picnic at the area next to the museum. A theatrical presentation was planned; the second annual International Gourmet Potluck Cruise, combining favorite foreign foods and travel slides was scheduled. There was a family slumber party on Valentine's Day, which offered fun and games, including a "Disk-usting Record Contest," run by the R.E. committee.

The 150th anniversary of the founding of the American Unitarian Association was celebrated jointly by the Phoenix church (which had been founded the year before our church was started) when David and some others went to the Paradise Valley church for an evening celebration. There was also a special service at the Tucson church on May 25, "Unitarian Sesquicentennial, 'The Seven Days of Creation.'" Participants in the service were the Reverend Dr. Jeremy Bringham, Valley Unitarian Universalist Church of Tempe, the Reverend Raymond G. Manker, First Unitarian Universalist Church, Phoenix, and the Sunday Service Committees of the Tempe and Phoenix Churches, sharing by telephone hookup with our church. There was lots of music and readings from early church figures, such as Channing, Emerson, Parker, and Thoreau, as well as Susan B. Anthony, Elizabeth Cady Stanton and Olympia Brown.

David loved to sing, and he introduced a service comprised almost entirely of song. His first such service was in June 1975, which he called "I Love to Live Rejoicing." The following year he and Sandy Szelag led a service, all in song, called "Sing a New

Song," which he introduced this way: "Unitarian Universalists pride themselves on being able to 'sing softer and cough louder,' than anyone else during hymn singing. We have proved ... that we *can* sing" and this was a service to demonstrate that. This service later developed into a history lesson of Unitarianism and Universalism, using songs and hymns to tell the story. The third incarnation of this service, "How Can I Keep from Singing," evolved into Reverend Johnson's second published book on UU theology and services, called by the same name.

In the summer of 1975, the church again followed the credo format for services during July. The topics were "Searching, Hoping, Changing--what is the most central or best change(s) in our lives since coming to the UU church?" and Red Flag Words--religious words, concepts, beliefs; which do we accept, reject? Which are 'gut level' essential to us?" The last was "Packing for the Future--Our society is so strongly directed toward the acquisition of goods, what would we do if we were forced to choose no more than six things to take with us? What would we choose out of the great store of our possessions? Why? Now, how do we plan our future?" Programs also were continued through August with lay-led services and discussions, as well as children's programs. The bicentennial of the city was noticed with a walking trip through older sections of Tucson, and a program focusing on "steps to take today which will effectively influence the future" was led by Byron Hughes.

The all-church work day took place on the last Sunday of the summer, in August, to prepare the buildings and grounds for the fall. Also, that fall, the two hundredth birthday of the founding of the Tucson Presidio was noted in a service "The Next 200 Years are the Hardest." Native Americans were noted and honored with special services, as well, notably "Native American Sunday--the Blessings of the Great Mystery," and one where the sermon was called "Why Not Sell the Clouds," featuring the Wisdom Dancers.

One of David's most unusual sermon titles was "Kissing Frogs, or What P.T. Barnum had against the Unitarians"-- "surely a title as clear as this needs no explanation." This was the second annual P.T. Barnum sermon, which David later expanded into a circus-like service held on the Fourth of July, 1976, that celebrated both this great old Universalist and our country's 200th birthday, "Blarney, Barnum and the 200<sup>th</sup>." The participation of the children as clowns made this an unforgettable service by all who saw it.

In the spring of 1976, the Rev. Johnson encountered bias by the Tucson Ecumenical Council of Tucson. To obtain full membership by the council, one had to proclaim full acceptance of Christianity. In an exchange of letters between the Unitarian congregation's Board of Trustees and the president of TEC, it was stated that we (UUCT) were "shocked" that they (TEC) were "stuck behind the walls of a narrow interpretation of Christianity."

One of the things that the recent reorganization of the council had done, Rev, Johnson said, was to eliminate the catch-all category, which had allowed the Unitarians to participate in ecumenical affairs without accepting the Christian-oriented membership

statement. "Since we can't join a confessing Christian organization, and since we won't join as second-class members, we are left petitioning separately to the three arms (of the council) for affiliation. We never had to do that before." The Board decided to send a strong letter of protest. They felt it was too late in the history of racial bigotry for an ecumenical council so narrowly Christian. Unitarians were not the only group effectively blocked from full participation. Others included the Jewish community, the Quakers, and other non-Christian religious organization. Rev. Johnson's hope for an ecumenical body that was fully representative of the religious community has yet to be realized here in Tucson. Throughout his tenure here, he did continue to work with the Ecumenical Council, and he won the respect of the Christian community.

The arts were frequently and well represented at the church. Tucson Junior Strings and the Collegium Musicum of the University of Arizona performed during services and at special programs. Later the Tucson Harp Ensemble entertained us. Dramatic presentations were made during the services or at an evening performance, often combined with a potluck supper. One such event was a presentation of *Hamlet* by Bill Knisley. There was an annual arts and crafts fair, often displaying and selling wares made by church members as well as talented others.

In 1975 the Tucson Ecumenical Council had commissioned a group of art students from Tucson High School, under the guidance of Elden C. Mathews, to design and create a sculpture for the Bicentennial of the United States in 1976. The sculpture was dedicated by David on July 4, 1976, in the name of the religious community of Tucson. The City of Tucson accepted the sculpture and for ten years it was located in Presidio Park, at the west end of the old courthouse. The figures depict the many cultural diversities here in Tucson, reaching for peace, symbolized by a flame and a dove. The dove and flame were subsequently removed by the city as being potentially dangerous.

When members of the church learned, more than ten years later, that the sculpture was slated to be removed from Presidio Park and discarded, a project for the church was born. In the spring of 1988 the sculpture was relocated and restored to nearly its original condition, and placed on the church grounds as a permanent piece of art. The sculpture is now enjoyed at the church, especially by the young children who love to climb on it. Varied services continued, along with the regular minister-led services. A Social Concerns-sponsored service described participants' efforts in activities ranging from the Tucson Memorial Society to the Sierra Club. Guest speakers and ministers continued to grace our pulpit from time to time. One in February was Sister Alla Renée Rozarth-Campbell, who had been ordained to the priesthood of the Episcopal Church in July, 1974, which sacrament was later declared invalid by the bishops of that church. She was engaged in a free-lance ministry, preaching, teaching, and counseling around the country, and spoke at our church on "Becoming Free...." She also spoke at the University of Arizona, reading her poetry on the feminine poetic consciousness.

The denominational annual gathering, the General Assembly, was usually attended by at least the minister. In 1976, the GA was held in Claremont, California, and several members of the congregation attended, along with David Johnson and Fran Coffey, the

Religious Education Coordinator. David's sermon after that GA was called "Not all Beer and Skittles."

By 1977 the church and the minister had settled into more of a routine, and potluck suppers and other social events continued to occur. The Women's Alliance continued with their annual book sale in the spring and the rummage sale in the fall--originally called the "Next to New Sale." There were mentions of both the Green Valley group and a Sierra Vista group. In March there was an information and discussion meeting on the "facets of the disposition of the parsonage," which was voted on at a congregational meeting, and then sold.

A congregational photograph had been taken in the late fall of the previous year, and was for sale at the church. Parish polls were taken and work days were held and attended to keep the buildings and grounds in working order. Pledge drives were conducted, statements prepared and distributed. The minister's Fireside Conversations on Unitarian Universalism continued to educate and introduce people to each other as well as to our history. Hikes after a breakfast in the outdoors, Women's Alliance lunches, and church breakfasts, as well as evening or after-church potlucks continued to draw us together.

In October 1977, a group started which became very popular for a few years: For Women Only. This was initiated by Diane Beatty as an informal discussion group for women who wanted to share life as they saw and experienced it. In January 1978, the group evolved into "Women's Awareness Group," and it met in the church, in the evenings.

Another program begun that same fall, and which had profound consequences for the church, was actually part of the Tucson Ecumenical Council, on Liberation Theology. David Johnson, John Fife, Minister of the Southside Presbyterian Church, and Sister Corina Padilla, Director of the Spanish-speaking Apostolate of the Tucson Diocese, made up a panel speaking on this subject at the Rincon Congregational Church.

Because of our proximity to Mexico and Central America, we had the ability to help refugees seeking the protection of the United States. Many of these refugees entered the U.S. illegally. In 1984, the Rev. Johnson was among a group of 148 people from all over the nation who participated in a ten-day tour in Nicaragua sponsored by the Witness for Peace organization. It was through his involvement that our church became one of the fifteen churches which became known as Tucson Sanctuary Covenant congregations.

Many churches were broken into and records gone through. Our church office and minister's study was broken into as well, as was the Rev. Ray Manker's church, First UU Church of Phoenix, in Paradise Valley. Most members today probably don't realize that the sign designating the Minister's Study, which hangs outside the office at the Sanctuary door, was originally devised to cover up damage to the cherrywood paneling that was done during one of these break-ins.

An unknown number of members were active in the cause of sanctuary, although many chose to keep a low profile as their activities were viewed as subversive by the government. The full count of the individuals saved from their war-torn countries will probably never be known, but it is evident that Unitarian Universalists respond to injustice, and become involved. Members of the church took the responsibility to provide safe houses for these refugees and to be a conduit in transferring them to other areas of the country. There were marches, concerts, medical and educational assistance to refugee families. In 1981 David chaired the new UU Support of Sanctuary organization that we founded, and edited its newsletter with the able help of Golda Ferrini. Later, the Rev. John Fife and seven others in Tucson were arrested and convicted for speaking the truth and defying the government.

The arts and crafts fair which the church had been holding irregularly for many of the past years evolved into a fall Festival of the Hands of Man, featuring well-known local artists and crafts-people of the area. This year each artist contributed one piece of artwork which was raffled off with the proceeds benefiting the church. In the fall of 1979, the name of the fair was changed to "Festival of Creative Hands," perhaps in an attempt to avoid sexism.

The community interfaith Thanksgiving Service had been inaugurated in 1976, and the second annual service, held at the Catalina Methodist Church, featured David Johnson, Sandy Szelag and Will Inman from our congregation, Dave having served as chair of the planning committee. The collection for that service collected food and money for the Community Food Bank.

The church orders of service from 1978 continued to address a problem which seems to have been around as long as this church: applause during the service. Emerson was quoted at the top of the order of service, "The silence that accepts merit as the most natural thing in the world is the highest applause." Due to the fact that ministers have continued to address this issue from the pulpit, it is obviously an issue that refuses to be resolved.

A fateful issue was raised early in the year, 1978, which had to do with the playground. The Religious Education Committee had met to discuss the state of the playground, and to formulate a plan to improve the area. This plan was eventually drawn up and was being implemented during the summer when a terrible accident occurred, and Virginia "Ginny" Teska, the president of the Board of Trustees, was killed on July 30, 1978, while working on the playground. Workers and volunteers were hoisting a forty-foot telephone pole into place to hold a "bridge" over the playground. The pole swung on its cable, slipped and struck Ginny on her head, killing her instantly. Ginny had a tremendous drive and energy. Sandy Szelag said of her, "While many of us put off till tomorrow what we could do right now, Ginny's motto and practice was, consistently, don't do later what you can do right now." On May 20, 1979, we finally dedicated the new playground.

To honor and remember Ginny, there is a woven hanging in the sanctuary, titled "101

Stitches" dedicated in her memory. The stitchery, created by artist Vinnie Hinz, was received and dedicated in October 1978. Another stitchery that often hangs in the sanctuary, is of a chalice and flame, and was made by Margot Garcia, and donated in April 1975.

Music continued to be an important part of the church. In the spring of 1978 the new yellow songbook, *How Can We Keep From Singing* was introduced to the congregation. Karyl Tomizuka, congregation member, played the harpsichord for church services occasionally, and Dale and Carol Brubaker, also congregational members, frequently performed. Matalie Wham, the church organist entertained us with her jazz improvisations, sometimes accompanied by our own Hal Howard.

For the thirtieth anniversary service of the church's founding, several ministers helped us celebrate. Rev. Lon Ray Call provided the opening words (a founding father in 1948). The responsive reading from May 9, 1948, was read by Rev. Robert Henry Holmes, minister 1948-1949. The service also included a prayer from Rev. Dan Huntington Fenn, minister 1950-1956; a reading from Rev. George C. Whitney, minister 1956-1964, and the dedication of minister and congregation by Rev. Russell Lincoln, minister from 1965-1971. David's sermon was "Neyer Trust Anyone over 30"! Twelve charter members were still around, plus another 12 who had joined within the first five years of the founding of the congregation.

The religious education service on May 21 featured an introduction and explanation of the mural which the high school class had designed and planned to paint on the Thoreau Building with the help and advice of Elden Mathews. The mural project was an RE class that fall, with the result that this colorful mural graced the building for many years until it was painted over in the late 1980s.

Another of David Johnson's talents was creating games. He developed several programs for UU curricula, including one for adults which was called "Disagreements That Unite Us." One of the units for that curriculum was a game on the UU Identity, called the "UU Status Game." The game and curriculum apparently were printed, although they did not seem to gain the popularity of another RE curriculum developed at this church, "Feeding the Faith," for junior high students. This program was popularly called "Feeding the Face" since it involved cooking and tasting foods from different religions' holidays.

Another activity that was developed about this time and which helped to bring people together was the extended families program. Several families were put together and met for a number of years, but because record keeping was not required, it is difficult to report on them here.

In the fall of 1978, the church was indirectly involved in a court battle that evolved from the Tucson Unified School District school board and the TUSD teachers strike. The strike erupted over the issue of class size and pay raises. Margot Garcia recalled that teachers were so poorly paid that a beginning teacher with two children qualified for food stamps. When it became evident that the teachers were planning to go out on

strike, several members of the church discussed what to do, since their families and a number of other church families would be affected, and they supported the teachers. John Stevens, a special education teacher and member of the teachers' union, explained that the district would hire as many substitutes as possible to keep the schools open. In talking with J. D. Garcia, Rick Call and Fran Peck (now the Reverend Frances Day, a UU minister) about what might happen, John told the three that there was a lawyer in town who would be willing to file suit to void the emergency teaching certificates that the State planned to issue to anybody willing to be a substitute teacher for \$55 per day and to cross the picket lines. The Garcia, Call, and Peck families agreed to be the plaintiffs. It turned out that their families had children in all the programs in the school district: elementary, junior high and high school, special projects and gifted programs.

On Monday, the first day of the strike, 67% of the teachers went out and were on the picket lines along with parents supporting them. The October 3, 1978, Arizona Daily Star noted in the lead article that aside from about 300 certificated district substitutes on regular call, about 400 of the emergency instructors recently hired did not have certification. The School Board acted to file a ten-day restraining order against the striking teachers, calling the strike illegal. The three church families filed suit against the emergency instructors, claiming they did not meet the certification requirements and had been illegally certified.

The families went to court protesting the illegality of the emergency certificates. A number of witnesses were called, each of whom had received an emergency teaching certificate. One was a college student at the University of Arizona, another was a high school student who had fabricated her resume to see if she could get a certificate, planning to write up the experience for the high school newspaper, and another was a teacher's aide. Each told of their educational background, which did not meet the qualifications required for certification. The final witness was a teacher's aide before the strike. She had been certified as a teacher with an emergency certificate, and she revealed the astonishing news that she could not read.

The court case was quickly settled by the judge who declared that the emergency certificates which had been issued were voided, and no more could be issued to break the strike. The strike ended the next week. The School District and the press never did figure out the connection between these three families. They didn't know that it was the Unitarian Universalist Church and the members' love of education and sense of social justice that had led them to court.<sup>14</sup>

In the spring of 1979 there was a congregational meeting to determine whether or not the church would hire a full-time certified Director of Religious Education (DRE). The result of the congregational vote was that Jeannellen Ryan candidated at the church in August 1979, and was hired. Jeannellen had been DRE at the First Parish Church in Arlington, Massachusetts, prior to accepting the position at our church. She was hired and began work in mid-September that year.

Jeannellen had the distinction of being the first minister ordained by our church. In the Unitarian Universalist denomination, it is the church which has the power to actually ordain a minister, although the denomination, through the Ministerial Fellowship Committee, determines the credentials of a minister. In May 1981 we ordained Jeannellen as a Minister of Religious Education, and this was seen as a high point for our congregation.

In the Religious Education program at that time there were about 110 children participating. The "About Your Sexuality" program continued to be well-attended, as were many others, but adult education was sporadically attended, with only one program singled out for mention: "Employing Your Total Self." In all, the tenure of Jeannellen Ryan as our Minister of Religious Education seemed to be one of both frustration and challenge. After some disagreement, she was terminated in the spring of 1984.

Over the years that David Johnson served our church, he had periodically led tours of the buildings after a Sunday service. He usually depicted these tours as "replete with history, tales of devotion, memorials, skeletons in closets perhaps," all designed to further acquaint members and friends with what the church was about and some of its history. The tours included brief synopses of the individuals for whom various buildings and rooms were named, and in time became as much a part of the church lore as the names themselves.

The Fund Drive that fall, for the 1980 fiscal year, asked for a 20 percent increase in pledges to fund the many programs and the sizeable staff that the church had acquired: a minister, administrative assistant, director of religious education, organist, and "sexton," whose salaries came to \$60,000 out of an \$89,000 budget. Some things never seem to change!

In 1978 David had faced a personal crisis when his marriage to Sherry dissolved. This came as a surprise to most members of the congregation. The divorce was bitter, and there were problems with the children that stemmed from that. The congregation was very supportive of David during this time, wanting to see him through the crisis and assist him in moving forward with his life. That year ended with the minister's traditional Open House, January 1, 1979, held at the church in the Fireplace Room, possibly reflecting his status as a single man.

At the General Assembly in Boston, Massachusetts, in 1979, he met Julie Coulter from the Pointe Clarie Unitarian Universalist Church, outside of Montreal, Canada, and he apparently carried on a long-distance courtship. In the spring of 1980 Julie made a trip to Tucson to see if this was a place she thought she could live and raise her three children. The decision was finally made and she and her children moved to Tucson. Julie set about getting involved in the life of the church and the community. She was a registered nurse and soon started looking for work in her field of nursing. On Dec. 31, 1980, at eleven p.m., David and Julie married in the Tucson UU church. Thus, the

following day, January 1, 1981, the minister's open house was a wedding reception and party at his house, to introduce Julie Coulter to the church community as his wife.

### **Formation of Northwest Congregation of Tucson**

As the city of Tucson grew, it became evident that the population base was large enough to support a second UU congregation. With the help of the UUA, a demographic survey was done which indicated that the northwest area of the city would be the ideal area in which to base another church. Other groups had been attempted in the past. One was called the Manzanita Fellowship and met in the Sunrise and Swan area for a number of years, but never formed a church. Another group met for a while in the northwest area, but it too failed to collect sufficient support to formalize its existence. Both these groups had initially formed out of reaction to something that happened at the "church on 22nd Street," and thus seemed doomed to fail.

In 1986 the Board authorized Howard Morton, church member and one-time president, to participate in a training session in Boston to help form a second congregation in Tucson. Accordingly, Howard worked with our church board, and eventually gathered sufficient people to establish the Northwest UU Congregation. Our church, as the covenanting congregation, helped the new group with funds and the loan of hymnals for the first year, but rather quickly the congregation was able to survive on its own. Weekly religious education classes and worship services were held beginning in 1988, at the Cross Junior High School, near Oracle and ma Roads.

Growth at that congregation continued, through a part-time minister, to the purchase of a building (a former church property and home), and to an extension minister. Then finally in 1998 the congregation called its first permanent minister, the Rev. Susan Manker-Seale, who had been a member of our church before attending the Star King School of the Ministry and who served the Northwest congregation as the extension minister. The year that we celebrated our fiftieth anniversary, that congregation celebrated its tenth anniversary. Both congregations are to be commended for the cooperation that exists between them, especially during the early days when we were anxious about losing some of our staunchest members, such as Bill and Helen Goldblatt, and Howard Morton. Nevertheless, we believe that the community is the better for the presence of an additional church here.

The period from about 1980 to 1987 is now fondly remembered by long-time members as a time of both growth and consolidation. The membership remained mostly constant at about 350 members, and life at the church seemed predictable and rewarding. In the spring of 1985, Dave Johnson took a well-deserved sabbatical for three months. During this time he studied in the Boston area. Upon his return to the church, he resumed his duties with renewed vigor, and caused few changes to disturb the congregation. Then in June 1988 Dave announced his intention to accept a position with a church in Brookline, Massachusetts, which would enable him to pursue his scholarly interests in the history of Unitarian Universalism. His decision to leave, although no doubt well

thought out at the time, certainly came as a shock to most of the congregation.

There was another matter that figured in Dave's departure as well, which some members would like to forget. During his last year in Tucson, Julie, who worked as a nurse, had been terminated by her employer, and she had sued for wrongful termination as a consequence. About this same time, Dave started negotiating with the church board of trustees for the recovery of the additional three months of sabbatical leave that he felt was due him after his extended service with the church. Apparently he decided to accept a new position outside Tucson with the understanding that the Tucson church would hold periodic music concerts in his honor. These concerts were expected to be for reduced expense to worthy groups; and subsequently numerous concerts have been held at the church.

## **INTERIM MINISTRY: REV. ALEXANDER S. MEEK, 1988 - 1989**

After Dave Johnson's departure, the Ministerial Settlement Office of the UUA in Boston assisted us with finding an Interim Minister who was specially trained in helping congregations who have found themselves without a minister. Especially after a long period with one settled minister, congregations often find themselves in difficulty, because the members have become so accustomed to doing things in a particular way that no minister can satisfy their needs. An Interim Minister could be objective and help a congregation to be more realistic in its expectations, as well as to reassess its needs and desires in a settled minister. The Interim also assists the search committee in its task of conducting a congregational survey and beginning the process to locate a new permanent minister.

The Reverend Alexander Meek arrived in Tucson in August 1988 with his charming wife Dorothy, and immediately took charge. Scotty, as he was known throughout our district, had served numerous churches in his interim capacity.

He worked with the search committee which had been elected the previous June and was comprised of Kathy Armstrong, J. D. Garcia, Krista Gray, Harry Loumeau, Winston Mani, and Sally Reynolds, with Fran Westra as Search Committee "Couch" ("a chair seemed too stiff and straight," she joked).

The R.E. Program made the transition from the guidance of Rosemarie Carnarius, who left to attend ministerial school, to the direction of Rolande Baker. Rolande retained many of the practices of Rosemarie, such as the Wednesday evening study meetings, and she also instituted several new events into the curriculum; notable among these were the "Secret Friends" program, and the in-depth studies of the civil rights movement.

For those members who think we habitually ignore our grounds, it should be noted that the 1988 Annual Report included the item: "parking lot resurfaced." Indeed, this is an item that has surfaced a number of times during our history!



## **MINISTRY OF REV. PHILLIP ZWERLING, 1989 - 1993**

In the fall of 1989, the congregation called as its minister the Rev. Phil Zwerling, who came to us from the Los Angeles UU Church, and he began his ministry in Tucson on December 31, 1989. Phil presented an impressive appearance and was skilled in public speaking. Many found his sermons inspiring and interesting.

Coming to us from the Los Angeles area, he seemed to have acquired there a great interest in dramatics, and during his tenure at our church he helped with the presentation of several plays, the most notable of which was a dramatization of the trial of Susan B. Anthony. This was staged in Holland Hall, and included some audience participation in its large cast drawn from the membership.

Also during Phil's brief tenure of just over three years, the Service Auction was introduced. For the first one, several dramatic presentations highlighted the services being donated. One memorable "act" was the hula dance of Donna Branch-Gilby, done as an enticement to bid on her hula lessons.

Visibility of our church in the community was important to the congregation and to the minister, and Phil promoted that well through his participation in Clergy for Choice, the Interfaith Task Force on Central America, and Planned Parenthood. He was instrumental in getting a television spot for Clergy for Choice filmed in our sanctuary, and in organizing the city-wide human chain for the pro-choice movement.

Through Phil's wife, Paca, the congregation was introduced to some wonderful Mexican-style meals at the numerous small gatherings at their home. Also, thanks to both Phil and Paca, our consciousness was raised about Latino issues, and we got opportunities to learn or speak Spanish with them.

During this period Chester and Esther Flory were very active in bringing denominational news to the congregation and making us more aware of district and national UU interests. Esther served as our first Denominational Affairs Representative, and to the Florys belongs the credit for getting our congregation to be a "Fair Share Congregation," which is one that supports the district financially to the extent of its assigned commitment. When the percentage of total congregations in a district is at a high enough percentage, the funds returned to the district by the UUA increase. Most of those funds are then returned to the individual congregations through district services and information.

Social activities during the early 1990's continued quite actively: Circle Suppers, led by Reah Barrows, were well attended. Two extended families continued for more than fifteen years. Primavera Dinners, organized initially by Aldora Crysler in about 1987, continued to be supported by the congregation. This activity involved many groups of the church on the fourth Sunday of each month, when the members of such groups as Social Action, Religious Growth and Learning, Hiking Club, Singletarians, and several

families and friends groupings, prepared and served the evening meal to the men at the Primavera homeless men's shelter.

In the fall of 1990 an Endowment Fund was established with the Memorial Fund and Committee. The initial endowment amount was made of donations from members and equaled \$5,019.33.

Another accomplishment from the Zwerling years was the naming of our former minister, Russell Lincoln, as Minister Emeritus, and the refurbishment of the Awareness Room. The name of the building was changed from Parker to Lincoln, also in his honor.

One of the more positive happenings during this period was the receipt of a bequest from the MacIntosh family for building improvements to the sanctuary. As our church had no immediate need for the funds, they were invested, first by making a loan to the young new congregation of Northwest Tucson, to assist them in acquiring a building. This was seen as a move of mutual benefit.

Also during Phil Zwerling's time, one of the great delights of the congregation was started when Agnes Paulsen formed "The Family Singers." This group, which continues stronger and larger than ever today, delights any who hear them with the polished performances and often original songs and music performed by children and their parents.

Phil's preaching and the outreach of the congregation of the church proved so successful during the first year of his ministry that we gained 59 new members. This phenomenal growth was acknowledged by the district when, at the 1991 Pacific Southwest District annual meeting in Pasadena, we were awarded the O. Eugene Pickett Award by the district Extension Committee for making an outstanding contribution to the growth of Unitarian Universalism in our district. This was primarily for our growth in membership, the greatest percentage of growth in the district, which was unfortunately not sustained.

The initial surge in growth of the membership proved symptomatic of the ministry of Phil Zwerling. His personality appeared to strike some people as inappropriate for a minister although there were certainly people who found him a comforting presence in a time of crisis. Whatever the cause, there were issues with both his appearance and his behavior that reached a climax late in 1992.

The minister's report in the 1993 Annual Report begins with a telling paragraph:

'It was the best of times, it was the worst of times....' Last December, the Board of Trustees finalized a decision on staff organization (detailing the role of minister as 'chief administrative staff member' as called for by our By-laws, and worked out a termination of our RG&L Coordinator after 4-1/2 years of service and negotiated four months of paid severance). In the same month,

17 people signed a letter asking for my resignation, and then I began a sabbatical in January from which I returned in February."

And that pretty much sums up the ministry of Phil Zwerling--it was a turbulent time, marked by strife among the minister, the RG&L Coordinator, and the Office Administrator. The conflict then spread into the congregation, particularly in the fall of 1993 when Phil was suspended by the Board of Trustees for breach of contract, and was subsequently fired by the congregation. It was an unhappy time for the membership, with some members resigning.

A resolution to the conflict was reached in the late fall of 1993 with the suspension of Mr. Zwerling from the ministry and the payment by the Tucson church of a severance equivalent to three months' salary to Phil. This was felt to be excessive by some since he had clearly broken his contract when he violated the ministerial code of conduct by having a sexual relationship with a married parishioner whom he was counseling. In spite of his (and her) avowals of "being in love," this conduct struck many members of the congregation as inexcusable and worthy of immediate dismissal with no compensation.

The resolution had taken many meetings with various district representatives, including the District Executive, Conny LaFerriere, attempting to mediate the disputes and resolve the conflict. This left many members understandably unhappy with their church. After all, most people do not voluntarily support an organization or an institution that routinely makes them unhappy or presents conflict.

So, Phil departed<sup>15</sup> and once again we were faced with no minister in the pulpit each Sunday. The Rev. Sandy Szelag very capably helped out during the fall, along with guest speakers and a busy Sunday Services Committee.



## **INTERIM PERIOD, 1993 -1996**

### **Rev. Marjorie Montgomery, 1994**

The Reverend Marjorie Montgomery became our first interim minister during this next period between settled ministers. She brought a professionalism combined with great sensitivity to our congregation which was greatly appreciated during this troubled time. One of the most popular innovations she introduced to the congregation was the inclusion of the children in the first part of the Sunday service, highlighted by a thoughtful short story or brief message to them before they went to their classes.

She also brought a new objectivity to the congregation, making numerous suggestions which, in later years we have been carrying out, sometimes almost unconsciously, such as revitalizing Goddard Hall, establishing a Beacon Press bookstore, refurbishing the Servetus Room, and so forth. Membership began to grow again, and the congregation seemed able to carry out the mission statement it had created the fall before her arrival in the midst of the turmoil from Phil's unhappy departure:

The Mission of the Unitarian Universalist Church of Tucson is to create a community that fosters trust, diversity, independent spiritual growth, and that inspires compassionate action.

Another of Marjorie's recommendations, which was finally implemented in the spring of 1999, was the modification of the By-laws to require a meaningful contribution to the church as a condition of membership. The first time this had been presented for vote, it was tabled, showing how sensitive an issue that it was at the time.

### **Rev. Douglas Morgan Strong, 1994 - 1996**

The Reverend Douglas Morgan Strong arrived at our church in the fall of 1994, and made an immediate impact on the congregation at his first service with his unusual rearrangement of the sanctuary. He had the chairs placed in a semi-circle with the "pulpit" at the back, to make the point that he had arrived to turn us around as a congregation. And that was only one of the things that Doug did during his ministry to shake us up and make us become more aware of ourselves and our church.

Doug pointed out in his first annual report that the task of an interim minister is two-fold: "to maintain the traditional offices of ministry (counseling, pastoral, preaching, spiritual development, rites of passage) and to offer observations to you concerning how you run your church. Times of transition are opportunities to take a fresh look at that which we may have seen only myopically."

Besides bringing an outsider's point of view to some of our practices, he revised the format of the annual report to make it more complete, including the minutes of the

previous annual meeting, and to make it more accurately reflect the history of the church. It became a more comprehensive listing of committees, their activities and their membership, which we should be able to draw upon in the future.

He worked hard on changing the church climate that supported anonymous gossip into one where people would speak directly to individuals or an appropriate committee with a problem. Various committees were strengthened, and Social Action and Friends In Deed especially benefited. The worship service too underwent some changes. He introduced the Water Ceremony as a fall in-gathering service and first used singing the children out to their classes. He even led a worship service outdoors in Fort Lowell Park the second November that he was here. The outdoor worship was followed by an all-church picnic.

Doug reported that during his first year he specifically "worked on all aspects of the celebration--from the Order of Worship to the chair arrangement." Indeed, that may be the primary thing that some remember about his ministry: on any Sunday the members could expect to be surprised about the arrangement of our sanctuary, which readily lends itself to new and creative seating arrangements.

While we dealt with many issues during Doug's first year, by far the overriding issue in terms of congregational impact was the departure of the Church Administrator, Joanne Curtis. She had served the church with diligence and caring since 1986, and had often stepped into a more ministerial role while we transitioned through two parish ministers, three interim ministers and one temporary minister.

Indeed, her "ministry" did provide the glue to keep the church functioning on 22d Street although at times her concerns verged toward controlling. But we learned from this experience too, and many believed it had been a mistake to hire a former congregational president as church secretary, then administrator. Her talents are many, and her supporters and admirers gave her an appropriate send-off in the fall of 1996. Ultimately the church moved on with a new church secretary who is more responsive to the minister and to the needs of the congregation and its committees.

One of the most exciting moments in our church's history came during the 1995 annual meeting when Doug had the happy task of announcing that the church had received a bequest from Charlotte Collins, who had recently died. Her entire estate of over \$500,000 had been left to the church with no attached conditions! The congregation was stunned since few remembered Charlotte Collins, who had not even been a member, but who had greatly sympathized with our beliefs. She had enjoyed many conversations with David Johnson, and to him primarily is owed the church's gratitude for this handsome legacy.

The Finance Committee, the Board and the Congregation debated a great deal about how best to use the funds received, and ultimately it was decided to put the bulk of the funds into the Endowment Fund, with some of the interest from it going to support the annual operations of the church. Also a significant portion of the funds generated by the

account during the booming economy enjoyed in the late 1990's went to an "Immediate Needs Fund" to repair facilities and purchase sorely need equipment. For a brief time in our church history, it seemed like Christmas with the congregation able to accomplish maintenance projects which had theretofore been cut from the budget when we had again failed to meet the goals of the yearly fund drive.

Other noteworthy accomplishments during Doug's tenure were the publication of our second (after nearly fifteen years) photo directory; the modernization of the office, including a filing system, workroom space and equipment, and the reorganization of the Social Action Committee into a council to better address the many varied concerns of the membership.

In May of 1995 the annual meeting of the Pacific Southwest District, along with the deBenneville Pines Camp and Conference Center, was held at our church. Unitarian Universalists from throughout the state of Arizona, southern California and Las Vegas, Nevada, attended the two-day meeting which helped expose some of our membership to the wider UU world. The event was greatly facilitated by the participation of our sister church in Tucson, the UU Congregation of Northwest Tucson.

The fellowship of the larger community was further enhanced by our church's sponsorship of an Arizona Cluster skills conference the following spring. This too was jointly sponsored with the Northwest Congregation, proving that the whole can be greater than the sum of its parts. These last two events served to emphasize the need in our church for leadership development, an under-developed area of our church's activities. This has been a chronic need for us almost since the departure of the Rev. David Johnson, and each subsequent minister has commented on it. It is certainly an issue we need to handle deliberately in the future.

In the spring of 1996 a document that was of monumental significance to the congregation was produced, "2001: A Church Odyssey." This long-range plan was developed by a committee headed by Susan Loucks-Horsley, and had evolved out of many meetings and group discussions to evaluate all aspects of church life. We held focus groups on Religious Education, Physical Facilities, Membership, Community Building (Program), Outreach, and Church Organization, Structure and Finance. These focus groups then compiled reports which were collected into the Draft Plan.

This plan addressed the needs, hopes and dreams of the congregation, and offered findings and recommendations in each area. In the years since this draft report was issued, it is gratifying to see that we have made progress toward accomplishing some of our goals, and put into place the steps to reach others. It is still a work in progress, and as we approach the twenty-first century, it offers us the opportunity to be an even better church community.



## **MINISTRY OF REV. STANLEY STEFANCIC, 1996**

In the fall of Doug Strong's first year, the congregation had voted to extend the interim ministry period to two years to give the Search Committee ample time to do its work. By the end of that first year the originally-elected seven-member committee with two alternates was down to a total of seven members, the alternates having replaced the two members who had to withdraw. That committee was comprised of Morris Farr, Joyce Hardin, Darlene Mathews, Susan Roberts, Bob McLaughlin, with Rick De Roeck and Susan Call as co-chairs. The work progressed through the congregational survey and preparation of a ministerial packet, to interviewing and pre-candidating of a potential minister.

The first choice of minister was David Ashby Johnson, and there were many jokes about that, from calling the former long-time minister, David Johnson, "the Elder," and this candidating one, David Johnson, the Younger, or David Johnson the Second. His candidating week was enthusiastically received by many, but alas, not by all. In his second sermon of candidating week, he withdrew his application, and thus the second coming of David Johnson was not to be.

In addition to the name similarity, some congregational members who had long tenure at the church recalled that when Dave Johnson was a candidate in the spring of 1973, he too had not been the search committee's first choice. So, when the Search Committee then called the Reverend Stanley Stefancic, (who had previously been an interim minister in the Boulder, Colorado, church, where he had dealt with crisis issues similar to our own), this was thought by some to be a good omen. He seemed an excellent choice, and in June 1996 he accepted the call to our church after a unanimous vote of the congregation.

During Stan's first year at the church, 1996 to 1997, a new interim R.E. Coordinator, Lisa McDaniel-Hutchings, was hired, and that relationship is proving to be most beneficial to the church. The growth and the strength of the R.E. program is one of the outstanding successes of our current church life. Lisa later led the establishment of the R.E. Council, which has become a model in our church of operating efficiency.

An Architecture Committee was formed to develop plans for remodeling our church campus, and the possibility of acquiring the five-acre plot to the east of the property was discussed. The completion of a "Peace Garden" adjacent to the patio was possible thanks to a donation from Golda Ferrini, a long-time member who had left a bequest to the church.

The second year of Stan's tenure was filled with events to honor our fiftieth anniversary, of which this history is but one. There was a revival of the community interfaith Thanksgiving Service, held again in our sanctuary, in which Stan was a major participant. Some other highlights of the anniversary celebrations were the return of the Reverend Dave Johnson for a remembrance of the Sanctuary Movement in January 1998, a splendid service in honor of Sam Goddard in April, and a Fiesta in May for

Founders' Day. We ordained our second minister, the Reverend Susan Roberts as a community minister, at the 50th Anniversary Service. And thanks to the generosity and challenge of Ed and Bid Romans, devoted church members, we were able to raise funds to refurbish Goddard Hall in the summer of 1998.

And so life at the Unitarian Universalist Church of Tucson goes on, with its current and future history remaining to be written by that moving finger on the wall.

## NOTES

1. Talk by Reverend David A. Johnson at the General Assembly, in Phoenix, in June 1997.
2. Finance Committee Report, annual meeting of Church, January 20, 1950.
3. Letter dated October 12th, 1950, from Rev. Dan Huntington Fenn to the members and board of the Unitarian Church of Tucson.
4. From "Commission Two," an unsigned compilation of history and minutes of the UU Church of Tucson, page 20.
5. Ibid, page 22.
6. Ibid, page 25.
7. Ibid, page 27.
8. Letter from Mrs. Whitney, December 1977.
9. Order of Service, February 1960.
10. Commission, 1962, page 3.
11. As a certified gemologist and talented designer, Dick Marshall operated the family jewelry business, Artistry in Gold. His reputation grew and his business flourished after his resignation from the church. Sadly, he died at his summer home in Idaho in 1994, after a long bout with cancer. The family carries on the business at several locations in Tucson.
12. "A History of the Unitarian Universalist Church Since 1954" by John Schenck with Marcia's help, with the help of Dr. Richard and Cathy Armstrong, March 1997.
13. Letter from Rosemarie Carnarius.
14. Margot Garcia, letter, January 1998.
15. After being suspended by the UUMA, Phil went back to school at the University of New Orleans, studying creative writing. He wrote a few plays and won some competitions, and so became hooked on drama. He decided to pursue a Ph.D. program in theater history, criticism and theory at the University of California in Santa Barbara, where he lives at the time of this writing.