

Like a Tree:
The Story of Lake Harriet
United Methodist Church



UNITED METHODIST CHURCH

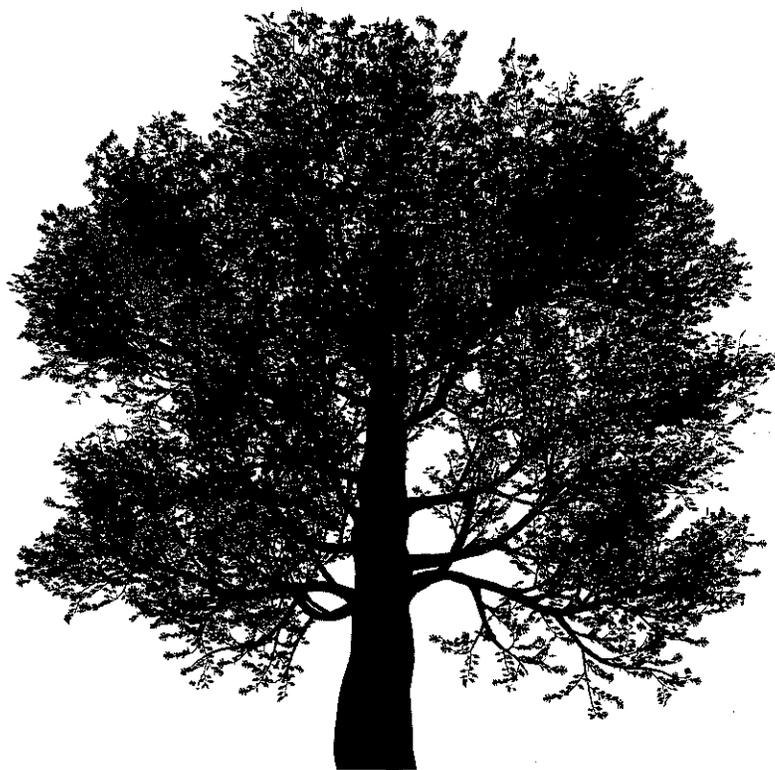
1907 – 2007

As we reach our 100th year, who and what we are today is rooted in the past. Our church is like a giant tree, whose trunk connects us all. The roots are where we have come from—unseen, yet holding us steady and strong against the wind.

If we shake a limb, we touch a root. What makes Lake Harriet United Methodist Church unique is that we are grounded in strong traditions. Many of the programs we have now, we have had for the past one hundred years—re-newed and re-visioned certainly, but there all the time. We are a church with a tradition of strong preaching, mission, social justice, and outreach programs. We are known for outstanding lay leaders and a willingness to give our time and money to support the church and its ministry. Our theatre and music ministries are strong. We have an outstanding preschool. We are warm and welcoming to all. These strengths are rooted in our past and will carry us into the future.

Just as our church today is fostering an emerging church, Lake Harriet United Methodist began as such a church. In 1904, a group of Methodist families began meeting informally in the cottages of Linden Hills.

By 1906, the families were holding Sunday school classes; and in 1907, this group became an official church when an Irishman, the Reverend Christopher Harper McCrea, was appointed pastor. An early church historian records the origin of our church in this way: "Lake Harriet Church, C. H. McCrea, was organized on Sept. 9th [1907] with 35 members. The lot purchased two years ago [1905] for this enterprise was sold and the finest lot in the district secured." This fine lot was located at 44th and Upton, and the building the group constructed was "48 by 50, built of frame with metal lathe and cement plaster, shingled roof, basement partially completed." The historian concluded: "Brother McCrea has a great opportunity which he fully appreciates."

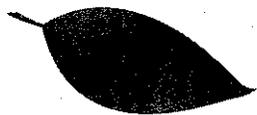


June Garrison has been a member of this congregation for 72 years. When June joined it was Lake Harriet Methodist, later, in 1968, it became Lake Harriet United Methodist through the merger with the Evangelical United Brethren Church.

June: I joined Lake Harriet when it was at 44th and Upton. I started singing in the choir and met Sterling Garrison. Sterling had such a twinkle in his eye and a good sense of humor. He began picking me up every Wednesday to go to choir practice. We were married in the church on Upton and all three of our children were baptized there.

During the Depression, no one had any money and we couldn't go on mission trips, but we did do things like shovel snow for the elderly. We found clothing, sometimes some food, for the poor here. I belonged to the Queen Bees, a junior mission group. We did a lot of giggling. And we studied about missions.

What do I like about Lake Harriet? Being with my friends—I go in the door and someone always says hello and then you go in and greet all your friends. I know most everybody and they know me. It has never occurred to me to change churches.



These thirty-five members did not know that World War I, the Depression, World War II, the conflicts of Korea and Vietnam, the Civil Rights movement, and the growth of terrorism would occur in the one hundred years that followed the founding of their church. In a sermon discovered in his papers, McCrea speaks of the power needed to get to the end of the road. "He who only has nine miles of gasoline for the ten mile trip might as well have stayed at home," says our first minister as he spoke of the power given by the grace of God to make the full trip. These thirty-five members of a small emerging church in 1907 must have been filled with that power because what they started has endured and flourished through tumultuous times to this day in 2007.

Pastors stayed with their congregations for only a few years at the beginning of the century, so C. H. McCrea was sent to Detroit in 1911. The Lake Harriet congregation continued to grow so rapidly that the original church building was soon too small. In 1915, the congregation purchased the lot south of the building. The original church building was sold to the English Lutheran denomination and moved to its present site at 49th and York Avenue South where it stands today occupied by the Dharma Field Zen Center (3118 West 49th Street). The new Lake Harriet Methodist Church building was completed on December 16, 1916, at a cost of \$25,000, quite a sum for that time. It was indeed a grand church with two-story Ionic pillars in the front and a huge dome, reminiscent of Greek architecture. Inside were many large stained glass windows and a Sunday school extension that could be opened for extra seating. The auditorium was separated from the social room and kitchen by a moveable wall, operated by a pillar and chain system. Today this church building is the Lake Harriet Spiritual Community Church (4401 Upton Avenue South).

In 1934, in the middle of the Depression, the Reverend Henry H. Lewis began an important seventeen-year ministry. Under the charismatic leadership of "Henry" (as everyone called him), the church emerged from difficult times and grew rapidly. In 1948, Henry Lewis recommended a shared ministry with Howard Huntzicker, a concept so innovative that a lengthy newspaper article was devoted to the new idea. After Henry Lewis was appointed to the First Methodist Church in Sioux Falls, South Dakota, in 1951, the shared ministry continued between Dennis Nyberg and

Howard Huntzicker and later (2000-2007) with the shared ministry of Judy and Lyndy Zabel.

An interesting letter from Henry Lewis was found in the church archives. The personal Christmas letter, dated April 16, 1978, was written to George Evans. At this time, the Lewises were retired and living at their lake cabin in Carlos, Minnesota. The letter refers to the painting of Christ by George Evans that still hangs in our hallway. The letter tells a story that connects the painting with an amazing transformation that occurred during Henry's ministry in 1937 on Easter Sunday. Here is what Henry Lewis wrote to the artist George Evans about the painting:

"Remember the Easter [1937] when the stone was rolled away and the picture of Christ was seen for the first time by our church fellowship. Remember the girl who was the closest person in the gang of John Dillinger, and who started coming to our church after John was killed in Chicago. When she decided to break with the gang and build a new type of life, she came over to the church and sat for an hour looking at the picture in order to gain strength to tell the gang she was no longer going to work with them. They shot her, but she got away and came to me for help and I got a doctor to take the bullet out and she lived and went straight for the rest of her life."

This incredible story reveals the combined power of art, ministry, and a caring outreach that continues to be a major part of our church today.

As much as Lake Harriet Methodist members must have loved the grand church in Linden Hills, they outgrew it just the way they had outgrown the first one. After World War II, many young families began moving to the suburbs west of Lake Harriet to 50th Street. A 1948 report explains the reasons for the move in this way: "In the fall of 1948, the Council of Lake Harriet Methodist Church was urged to formulate more definite and concrete plans for the erection of a new edifice. This desire upon the part of the members was prompted by the increased membership of the church and the great handicap that was experienced in accommodation of the congregation and the very limited facilities for the conducting of the Church program." Other reasons cited were lack of parking and hazards for the children.

In 1948, under the leadership of Henry Lewis and his co-minister, Howard Huntzicker, the congregation purchased a lot at 49th and Chowen Avenue. The

Betty Baxter was born into Lake Harriet United Methodist Church in 1930, starting at the congregation's 44th and Upton Avenue site.

Betty: My dad, George Curle, was born in 1886 in Eden Prairie. As a young boy he would often lie in bed late at night listening to my grandfather and a circuit rider discuss and often disagree about passages in the Bible. He was to be baptized when he was eight years old, but his new shoes squeaked when he walked in them and he was too embarrassed to walk to the front of the church when it was time for his baptism. He left the church and went home. That is how it came to be that in 1929 my dad, at age 43, was baptized by the pastor of Lake Harriet at the same time as my brother Bob, an infant.

I remember the beautiful stained glass windows in the sanctuary of the church at 44th and Upton—the way the sun would filter through them.

During World War II, letters from our servicemen would be read from the pulpit.

I remember Ken Beck's first sermon being preached on Easter Sunday at a morning sunrise service on the shores of Lake Harriet, without notes, because his host Bob Hudson had mistakenly made off with his look-alike Bible that contained his notes.



Pat and Roy Harvey are celebrating their 60th wedding anniversary in 2007. And they've been members of Lake Harriet almost that long, too.

Roy: On my first day at Lake Harriet on 44th and Upton I met Herman Meili, then the head usher. He was very proper—he wore a suit and tie all the time. Things were more formal then. Herman asked me to usher in 1946, and I've been doing it ever since. The services have changed a lot and the dress code is sure different! We used to show people down the aisle to a seat and then discover they had found one farther back, so we stopped that. We finally just let them sit wherever they wanted to.

When we dedicated the current building, I was behind the wall with George Nelson and we were supposed to pull the corner stone slowly into place as they talked. We tugged and tugged and nothing. Then all of a sudden it just slammed into the place!

Pat: There is so much emotional, physical, and mental healing that takes place here. We've been here so long we've seen all the little idiosyncrasies, but overall there is so much healing here. When you ask for prayers, it's overwhelming. When God's phone rings he knows it's the folks at Lake Harriet and he'd better get with it. I feel very strongly about that.

Both Roy and Pat emphasized, "We're so glad to see young families here; you see the little tykes grow up and then come with little tykes of their own."

architect designed a church for the new lot that was quite different from the one on 44th and Upton. During consecration week in October 1953, the members who entered their new church may have been startled and then intrigued by the beauty and simplicity of the structure. Instead of stained glass windows, they saw skylights in the lofty vaulted roof allowing the sun to shine on a large metal cross that hung upon the brick wall in back of the Holy Table. Clear glass windows extended along both walls of the sanctuary to admit the daylight.

The building of these two churches came at no small cost to a congregation that was going through tough financial times: a depression and two world wars. The church records from these early years are filled with accounts of fund-raising campaigns. Yet even through a time of church building, the congregation was committed, as it is today, to outreach and missions. A good example of this commitment can be seen in one of the women's groups active during these times. This group, the Queen Bees, was similar to the present circles of the United Methodist Women. A hand-written note from 1941 stuck in an old book of minutes identifies the group's history: "Queen Bees--Started back in the late '20's as an outgrowth of the Home and Foreign Ministry Groups—Queen Esther and Standard Bearers. Called Queen Bees. Queen for Queen Esther and Bees for Standard Bearer and Mrs. Burgess who started the group." A small ledger from this time reveals handwritten minutes and a page of careful records, dated 1938 to 1939, listing exactly what each of the twenty-three members contributed. The monthly sums ranged from \$1.10 to \$2.40.

On Oct. 1, 1941, the group became known as "The Evening Auxiliary," a branch of the Women's Society of Christian Service. Their monthly meetings consisted of a business section followed by the discussion of a "study book," then devotions and adjournment. What is most significant about this group's records is the careful accounting of the money the members collected for various outreach projects. For example on Feb. 26, 1946, the minutes recorded a project to send "diapers to needy families in Europe," and one of the members "showed the group the articles she purchased for the overseas food box. The cost came to \$2.81 without postage."

In a report dated June 5, 1947, Henry Lewis wrote: "The organizations of the church have done a superior job.... For myself, I have wished I were at least two people that I might better serve the needs of this church. I have often wondered what I would ever have done without the invaluable service and spirit of Kenny Beck." Ken Beck, who had recently returned from serving in WWII, would become the senior minister of Lake Harriet in 1979. He was but one of the many individuals who emerged from our church as leaders in their own right.

During the 1950s and 1960s, under the leadership of the Reverend Dennis Nyberg, the life of corporate worship was given highest priority. Worship was enhanced with music and drama. In 1958, a dramatic arrangement of Alan Paton's novel about South Africa, *Cry the Beloved Country*, was presented in the Lake Harriet sanctuary. In 1962, a drama entitled *The Journey of the Three Kings* was presented and directed by the Reverend Robert Kendall, the assistant pastor at that time. The Hamline University dance and drama departments were an artistic resource for Lake Harriet during this period.

The church continued to grow as many young families moved into southwest Minneapolis and the suburbs during the 1950s and 1960s. A new wing was added to the church to accommodate the growing Sunday school classes. A very active youth program was ongoing during this time. A Saturday school for the large group of junior high students was begun as a preparation for Confirmation. One news article (Oct. 3, 1964) tells about a group of six senior high boys and girls from LHUMC who were sponsored by the church to visit and observe the United Nations in action.

To meet the needs of the many young families moving to southwest Minneapolis and looking for childcare, the Lake Harriet Nursery School was begun in 1953. It offered a program (three days a week from September through May) open to all children from age three until the entrance of kindergarten. Over the years, the preschool has grown and become an important outreach of the church. Parents attend special church programs and classes as well as Bible School and other activities offered by Lake Harriet. Many families have joined the church because of their initial contact with the preschool.

An interesting document from the early fifties entitled "Christians in a World Crisis" reveals the involvement of the Lake Harriet congregation in the world peace

Bruce Anderson basically has spent his fifty years at Lake Harriet. His first memory of Lake Harriet is of Sunday School.

Bruce: Both Frank Harvey and Dan Froelich were my friends. I liked Sunday School. It was always fun, but on Sundays when we had to sit through services with our parents, I wasn't very interested. Dick Mathison was the pastor in the 70s when I was in grade school and high school. I remember him as a very nice man; he was really easy to talk to. It kinda felt like talking to God.

Before Linda and I got married we had looked at several churches, but when we came to Lake Harriet, it was just like an old glove fitting so well. Mel Budke and Jeanine Alexander were the pastors. Mel was such a wonderful person. When our sons were born he stopped by the house just to visit. That was really neat.

I was confirmed here, married here, and both our sons, Brett and Shawn, were baptized at Lake Harriet. I like it here because this has always been an open, progressive congregation—so committed to outreach. I know people of all ages here, from Ruth Saari to the newest little children. There's so much going on now it's hard to keep up.

This church is really the story of my life. We're set here for the rest of our lives.



When Larry Shelton and his new wife, Deb, moved to Minneapolis, they went looking for a church, so they tried Lake Harriet.

Larry: Les Randall found us when we showed up. You know how he'd always grab onto a new face. We looked no further.

When our second son Andy was diagnosed with cystic fibrosis, we had to work on his breathing every four hours, but not too close to feeding times. Deb was close to being burned out. I just remember people calling and coming by from church all the time. Mel Budke came by fairly often whenever Andy would be in the hospital.

One thing has always impressed me about Lake Harriet: The variety of spiritual journeys that people are on here. I've always sought 'other' ways of seeking understanding and growth. There has always been the core of the faith here, but also the openness to other ways of experiencing the divine.

After my wife Deb died of cancer, I asked myself, "How much do I need?" About the same time, Lyndy Zabel got me interested in going to Sierra Leone as part of OC Ministries. Here I had been worrying about having enough to retire on and then I saw how little the people in Makeni, Sierra Leone, had. It really opened my eyes. I've been there three times now, and so far I've teamed up with more than 70 students at the school there with sponsors back here. We've raised \$12,000 so far, and I've just come back with requests from 100 more!

movement. This was at a time when the Cold War was beginning and the threat of an atomic bomb and nuclear fallout prompted the proliferation of bomb shelters. The document created at the beginning of the Korean War is a strong anti-war declaration containing a five-point list of convictions prepared by the Public Affairs Committee of Lake Harriet Methodist Church. It states: "...in the light of recent developments on the world scene, we must all believe as we never have before that world peace is in the plan and purpose of God." The signers of the declaration continue, "We believe that the idea that 'war is the lesser of two evils' is a hoax that has been perpetuated on the world. We believe that 'war is evil compounded upon evil' and that the end of an atomic war may bind 'both victor and vanquished in a state of almost complete ruin.'" The resolution called for members of the church "to write our representatives at Lake Success [United Nations headquarters in 1950] and in Washington that, come what may, we want peace."

Today in our church, the Peace and Justice Ministry Team headed by Mary Yee meets once a month to discover ways members may become involved in addressing the systemic causes of injustice in the world. This team is working to support efforts in north Minneapolis to reduce violence. It also sponsors letter-writing campaigns to legislators on social issues and organizes volunteers to attend Day on the Hill each year to learn about issues and meet with legislators. This is a good example of the way present concerns and ministries of the church are rooted in the past.

Support of mission work around the world, another current strength of Lake Harriet UMC, can be seen throughout the history of our church. A news article (January 9, 1958) tells of a talk given by missionaries to LaPaz, Bolivia, Mary and Gary Fritz, whose work was supported by our church during the 1950s and 1960s. They expressed their gratitude to the church members and discussed their work in Bolivia. Today under the leadership of the Reverend Lyndy Zabel, one of the founders of OC Ministries (Operation Church/Clinic/Classroom), Lake Harriet UMC members participate in overseas projects in Sierra Leone, Jamaica, Haiti, and Mexico.

Another strength of Lake Harriet UMC can be seen throughout our church history in the congregations' commitment to social and peace issues. During the 1960s, the tradition of racial inclusiveness was strengthened as leaders and

members of the church became peace advocates during the conflicts in Korea and Vietnam as well as active participants in the Civil Rights movement. In an article dated April 12, 1965, the Reverend Dennis Nyberg told a group "that controversial issues should be discussed by the church." In reference to clergy participation in the recent demonstrations in Selma, Alabama, Dennis Nyberg said, "The only faith that is worth anything is that which gets into the streets, into business.... Good preaching always tends to muddle into people's affairs." On June 19, 1965, another article reported, "Lake Harriet Methodist Church has taken two steps to demonstrate it believes in racial integration." The first step was "to invite a young Negro Baptist minister from Charlotte, N. C., the Reverend C. J. Malloy, Jr., to serve nine weeks at the church." The second step was to adopt a nondiscrimination policy stating "that the church will accept ministers regardless of race and would welcome a Negro or person of other racial background as a bishop in the Minnesota Methodist area." The nondiscriminatory policy extended to welcoming persons of all races into the congregation. The church also "pledged to boycott all businesses known to discriminate."

The 1970s, under the leadership of senior pastor, the Reverend Richard Mathison, were a vital time in our church history with spirited preaching, active outreach, and strong youth and adult programs. The junior high youth were "engaged in an ongoing PM (Evening Preparatory Membership) program," states the *Lake Harriet News* (Jan. 11, 1976). The article reports on other youth projects: "Seventh and eighth graders spent an afternoon at Walker Residence." The youth received this note of gratitude from Walker Residence: "Our residents love bingo...refreshments add a great deal...but even more important was the very sensitive, friendly attitude of the boys and girls to our folk." Sunday Adult Forums including speakers such as Dr. Julio Quan, a visiting Fulbright Professor at Hamline University, who spoke on "Hunger" and Mary Shepard, who discussed her visit to Iran. Social groups such as the Passengers met for events like a Progressive Bicycle Picnic, while the United Methodist Women continued to meet monthly in members' homes in eight circles to study and support outreach and missions and share social time. The Music and Fine Arts Committee was active during this time sponsoring art exhibits and concerts in the church.

Carole Chalmers's first Sunday at Lake Harriet was also the Reverend Richard Mathison's first Sunday. She had known him from her college days, and he got her involved in the life of the church quickly.

Carole: When we first joined, my husband and I lived in the northern suburbs. It was the energy crisis of the 70s and we thought maybe we shouldn't drive so far to go to church. Then we finally said to each other, there's more than one kind of energy savings.

When the church basement was flooded from a broken sewer pipe in 1987, there was sewage backup everywhere. Even the piano floated up from the stage. As brand new pastor to Lake Harriet, Melvyn Budke was amazed at the number of people who came to help clean the fellowship hall and kitchen.

In 1990, I had been associate lay leader and I was asked to take the lay leader position. Mel said I could do it, that I would be able to focus people's energies on important issues. But I didn't think I should. I was divorced by then, and I felt imperfect. Mel said, "It's good you've thought about it, but remember many people in the congregation have experienced divorce or the tearing apart of relationships. I think you're the perfect person. We all share in our struggles in Christ's love and God's presence."

I love Lake Harriet because I can ask any question here. Lake Harriet has been for me the place my heart needs to be.

Grace Carlock: In 1978, a committee headed by Les Randall met with me to explore the possibility of a parttime staff position for me at Lake Harriet Church. The next Sunday I attended worship at Lake Harriet to get a sense of the community and the congregation's style. Arriving early, I sat next to a woman who welcomed me warmly and asked lots of questions, puzzled that my husband wasn't with me and was singing in the choir at Wesley church.

After the service the friendly Mitzi Carpenter took me to the reception room, offered refreshments, and introduced me to many members.

Soon after, I was on the staff at Lake Harriet, teaching listening and visiting skills and other classes. I joined Lake Harriet Church in 1979, and my husband received the same warm welcome when he joined later.

Mitzi's first welcome was just a sample of the joy of being a part of our congregation!



In 1978, Lake Harriet UMC welcomed the Reverend Mary Hurmence as the first woman to serve at Lake Harriet UMC as an associate pastor. Her first sermon "The Mary/Martha Mix" was echoed in the year 2007 when the Reverend Judy Zabel, who shared the ministry at Lake Harriet UMC with her husband the Reverend Lyndy Zabel, also used the Mary/Martha theme in one of the final sermons of her seven-year service to Lake Harriet UMC.

During the 1970s, an example of the caring ministry of this church was evident in "Contact," a program that Grace Carlock helped to organize. "Contact" was a 24-hour call center for anyone who needed help during a crisis. Several Lake Harriet members participated in a rigorous training program to serve as listeners and resources to callers who needed help in difficult times.

On August 18, 1979, the Reverend Richard Mathison, Lake Harriet's senior minister, died at age 48—an enormous loss for all those who loved him: his family, his friends, and his congregation. He had served the Lake Harriet congregation for ten years. Words of tribute to Richard Mathison in the *Lake Harriet News* (August 26, 1979) described him as "a man of underlines and exclamation points. He helped us think explore, cope, dream, celebrate, care, affirm, and live each day as a gift of God." Richard Mathison was remembered for his friendship; the time he always had for everyone; his visits to the troubled and lonely, the sick and the dying; and especially for his five hundred sermons. These sermons were "like snowflakes, no two alike...preaching that stimulated our imaginations, pricked our consciences, stopped time for a closer look, and gave us direction," states the writer of the tribute. These inspiring sermons were collected and published by his wife Barbara and can be read today in the sermon collection entitled *Strength for the Walking Wounded: Explorations in Faith*.

At the time of the 75th anniversary in 1982, the church, under the leadership of the Reverend Kenneth Beck with associate minister, the Reverend James Roe, was conducting two Sunday services: a 9:00 informal innovative service and a 10:00 formal celebration service. Inspirational music was offered in special Christmas and Easter programs as well as in organ and harpsichord concerts. Fine arts shows and exhibits were also a feature of these years. Henry Kinsell designed a beautiful set

of calligraphic sketches and paintings that were used on the covers of the church bulletins during the 1980s and 1990s and still hang in the reception room.

In terms of outreach during these years, the church supported Camp Kingswood and Joyce Neighborhood Services and sponsored Cambodian refugees. Ruth Saari, who continues to be active in the outreach program and many other areas of our church, tells the story of the arrival from Cambodia of the Tea family: "On a hot day in August 1983, nine weary anxious people arrived at the Minneapolis/St. Paul airport and were greeted by a group of Lake Harriet members who were also somewhat anxious but excited and happy. The Tea family, consisting of three sisters, two brothers, and four children, had arrived. Before the arrival of the family, much planning was involved to find housing and schools for both the children and adults. Church members found employment, arranged bus transportation, and made medical appointments. In a few months, the family members had adjusted well to their new country and were quite self-sufficient." The story of these Cambodian refugees is yet another example of how the members of our congregation see the world as their community and reach out to help others.

Our church's connection with the Saturday Meals Program at Wesley Church has been an on-going tradition for many years. Each year, the meal program (coordinated by Wesley Church since the 1960s) serves more than 6,000 family-style meals to the poor and the homeless. LHUMC volunteers plan and prepare a meal every other month. Over the years, our group has become known as the "meatball people" because the meatball and potato dish is so popular. According to Ken Beck's daughter, Sarah, one day Ken was driving to St. Cloud and saw surplus potatoes sitting in the fields. "What a waste," he said, so he recruited Keith Van Note to go with him and collect all the potatoes to be used in a Wesley meal. Since then, potatoes have been a part of most meals served by our volunteers. Wesley Meals is an example, like so many others in our church, of a "living" ministry. The people who volunteer aren't so concerned about the history of the meals (for example, no one can quite remember when our church became involved) but rather with the spirit and the fellowship found when people share in a project they love. Sarah said, "I volunteer for Wesley Meals, in part, because one of my best friends from high school lived in her car with her three sons for a couple of years, so I know it can happen to anyone."

Martha Sawyer Allen tells about one Sunday in July in the early 1990s when she got a powerful lesson in the strength of a congregation, the meaning of the place itself, and the love of God.

Martha: Because I was in Uganda when my father died in 1968, he had been dead and buried for five days before I got the news in three letters. The final letter was written the day of his funeral. My father had loved to play 'Little Brown Church in the Vale' on the piano so in the letter they said that song was being sung at his funeral.

Over twenty years later on a Sunday in July in the early 1990s at the very end of the morning service, when we stood for the final song and benediction, I heard the sweet slow voice of Tom Droegemuller float down from the choir loft behind us singing 'Church in the Vale.' I stood there with a huge smile on my face and tears running down my cheeks. The tears just kept flowing, but I was smiling. A friend, Bruce Dalgaard, offered to sit with me until I was all right. Finally I found the reserve to say to him, "I have finally been to my father's funeral." I cannot even begin to describe what a wonderful gift from God that was for me. I was full of energy when I left the church. I went home and found the three letters I had received in 1968. And, yes, as you might guess, the date of my father's funeral was the exact same date as that Sunday in the 1990s.

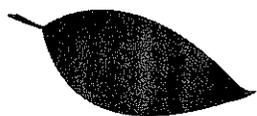
When Tuni Turner first came to services at Lake Harriet about 20 years ago—people were friendly, but not too pushy. It fit her perfectly. She definitely remembers former Associate Pastor Jim Roe.

Tuni: Just after I joined Lake Harriet I had a miscarriage—a 17-week son. I was in the hospital, and health care people didn't know as much then about how to deal with such a thing. Jim Roe was right there; he came when I was still holding my son. Jim baptized him, and then we had a funeral for him in the hospital. No one at the church ran away from the situation.

A year later, I had Alisoun, my daughter. I remember when we baptized her it was the Sunday for the annual church picnic and Jim, at least, was wearing shorts. It was in the sanctuary, and my family was all dressed up, and here's the minister in shorts.

Then I joined the mothers' group and got to know all the people who had children about the same time.

I love teaching Sunday School. The theology that's happening every week up there is just amazing. I try to quiet myself and honor what the children are saying—Now I'm responsible for loving other peoples' children. There's nothing like a church for a real community. It's a birth to death connection.



In 1982, the church members began planning for another change to the building.

Over the years, the original main entry on 49th Street was no longer the main entrance because most people entered the church from the parking lot. So it was decided to create a new south entrance with a level entry from the paved parking into a “weather” lobby. Then people could either take the five steps up into the Common Room or the eleven steps down to the Fellowship Room. They could also use the elevator to reach either level thus making this entrance accessible to all. This is yet another example of how the church building continues to change to reflect the habits and needs of the people who use it.

Under the leadership of Kathy Webb, who became Director of Music and Organist in 1982, the music ministry at LHUMC has flourished. One example is the Cherub Choir where our youngest members (ages three to six) experience their first chance to sing in a group before the congregation. This choir, which began in the 1970s under the direction of Kathy Frick (a visiting member from Switzerland), became a regular choir in 1982 and continues today led by Sherry Landrud.

In 1988, the church's organ was refurbished and expanded. Philip Brunelle, a musician and artist of regional renown, was the soloist for the dedication. A small pipe organ was also in the organ loft, and Kathy Webb played one of the pieces on this second organ in a “dueling organs” number between the two organs. Also during 1988, the Sanctuary Choir paired with the choir of the Church of the Good Shepherd to present the *Rutter Requiem* for both congregations on successive Sundays.

During the 1990s, under the leadership of the Reverend Melvyn Budke, the church continued with its long tradition of caring. In a 1991 report of the “Evangelism Work Area,” Patti Marsh Cagle and Marge Erstad discussed the many ways church members at that time were actively involved in “the sharing of faith.” For example, the Good Neighbor Program with more than thirty active groups was an informal network of lay people who maintained ongoing contact with every member of the church. The evangelism group also recognized and honored a member of the month with a pictorial display and special greeting time on Sunday morning, an article in the *United Methodist Reporter*, and an introduction in the

worship service. Among other activities, this energetic group of lay leaders and members coordinated shut-in visitation, the pictorial directory, and a Jubilation Luncheon to honor new members. The welcoming spirit of Lake Harriet, so evident in the friendly faces of Hilmey Olson and Les Randall, has continued with our "three-minute" rule: "Be sure to talk to and welcome someone you don't know for at least three-minutes before greeting your old friends."

In the year 2000, we entered the new millennium. As everyone worried about how the world clocks would handle the change from 1999 to 2000, no one could have predicted the truly earth-shattering event that occurred on September 11, 2001. Through these times, Lake Harriet UMC carried on with spirit and vigor under the leadership of the Zabels as well as many gifted laypersons and faithful members.

Judy and Lyndy Zabel, as co-pastors, have been instrumental in connecting our church with communities both near and far through caring, spirit-filled ministries. In a 2002 interview, the Reverend Lyndy Zabel expressed this philosophy concerning mission trips: "Most people receive more than they give when going on a Volunteer in Mission trip. As they attempt to change the living conditions of people in need, they experience God in the giving of themselves and in receiving the hospitality and thanksgiving of those helped." Today our church members and friends go on intergenerational short-term mission trips to Jamaica, Haiti, Sierra Leone, Mexico, Mississippi, and Appalachia. During the summer of 2007, over seventy youth and adults participated in Youth Works and the Appalachian Service Project. "When groups of people, particularly from different cultures," said Lyndy Zabel in the interview, "live and work together, usually in close quarters, they learn lessons in community building, reconciliation, acceptance and diversity. They are in a unique position to learn what the Apostle Paul calls 'building up the body of Christ.'" Financial support for missional outreach has increased as well to an average of \$110,000 per year or about \$1.00 out of every \$5.00.

Plans for a major change in our church building began in 2001 when the building remodeling committee (elected by an all-church gathering in January 2001) formulated plans for reversing the sanctuary, remodeling the education wing, replacing windows, and correcting other structural problems in the church building.

Alisoun Turner: The earliest memories I have are of day camp in the summer. I remember being one of the little kids and thinking that the older kids were really cool. They were willing to spend time with me, and how cool was that!

Now I just love spending time with the children at camp. It's so important that the younger kids feel really loved when they're here. And it helps us as leaders, too. It's a win-win situation.

My life is planned around church. I have a whole different set of friends here that I don't see during the week. They have a different outlook from my other friends.

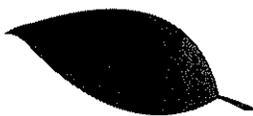
I'm amazed at the influence God has in peoples' lives. I think being here at Lake Harriet is important and I hope I stay with it!



Maximilien McDermott is eight years old and has been coming to Lake Harriet since his birth.

Milien: Every Sunday I think about what's going to happen and what will be new. I like coming here. The United Methodists help people. We donate things and do a lot of good things for people who don't have very much. I like that.

I'm always happy to see my friend Dylan when he comes here. Who is God? I think God is a really big man who can do amazing things.



In a letter (August 17, 2001) from the committee, Hilarie Dorsey explained how reversing the sanctuary would make the church more welcoming, allow for the choir and organ to be seen and heard better (the choir and organ were behind the congregation in the original sanctuary), create an accessible altar, and provide for additional storage for the bells and musical instruments. After a capital campaign and months of construction, the new space was officially consecrated with a celebration on June 8, 2003. Today the silver cross that hung behind the chancel area in the original sanctuary can be seen as we leave worship each Sunday, a reminder to carry the spirit of Christ with us into the world. The new chancel area is beautifully simple with a contemporary polished white and chrome cross in the center and coordinating pulpit, communion railings, and altar.

Music and theatre arts, always central to fellowship and worship at Lake Harriet UMC, have flourished in recent years. During the two Sunday services (traditional at 9:30 a.m. and a contemporary alternative at 11:00 a.m.) as well as many other times during the year, the church is filled with music and open for theatre productions. In "Reflections from Lyndy," (*Lake Harriet News*, July 18, 2003), Lyndy Zabel gave an overview of an active, spirited music ministry led by Kathy Webb, Director of Music Ministries. This ministry includes the Sanctuary Choir (directed by Pat Ruppel); the Festival Bells, Youth Bells, and Prime Chimers (directed by Barb Hanson); the Lake Harriet UMC Praise Band; and GodsKids Choir. Also artists-in-residence, such as the Dolce Wind Quintet and the Lake Harriet Trio, as well as the winners of the Lake Harriet Foundation Music Scholarship enhance worship at both services. Over 150 singers and musicians create music at LHUMC.

Lake Harriet's engaging theatre ministry, led by Mary Shaffer, Director of Theatre Ministries, includes faith-inspiring musicals, such as *Joseph and the Amazing Technicolor Dream Coat* and *Fiddler on the Roof*. These musicals involve more than a hundred cast and crew members and bring hundreds to our church as audiences. Besides these productions, the theatre ministry includes children's musicals, drama in worship, as well as a Creation Workshop for teens and intergenerational drama classes.

The centennial anniversary of our church is a time to reflect on where we were yesterday, to celebrate who we are today, and to look forward to what we will

become tomorrow. In the basement of our church are boxes of faded bulletins, minutes of meetings long forgotten, torn newspapers, photos of unknown people, and papers full of names and numbers. These old documents tell of a group of people who held together as a church through a challenging one hundred years. They reflect the rhythm of our church's life; they tell of the people who gathered on Sundays and during the week to do God's work. These people had faith and they had questions. There was conflict; there was compromise. New buildings were built; old ones were updated and reconfigured. New programs and services were created. Ministers came; ministers left. Babies were born and baptized. There were marriages and funerals, confirmations, many communion services, and lots of meetings!

The old papers recording all that history will fade in our memories. Yet the music of *The Wizard of Oz* (the Spring 2007 musical) still lingers in our minds. May we turn to the future full of hope—with the wisdom of the scarecrow, the love of the tin man, the courage of the lion and, always, Dorothy's dreams. "I have a dream," said the Reverend Judy Zabel, when she used the lion's courage as seen in *The Wizard of Oz* as a theme for an inspiring sermon, "I have a dream that all people will experience God's love in profound and life-transforming ways. Not just once in a private moment with God but in all of life, everyday, in this life and for all of life to come."

Through the past one hundred years, the people of God have carried on the mission of Lake Harriet United Methodist Church with open hearts, open minds, and open doors. As it was yesterday, so it is today, and may it be so tomorrow and through all the days of the next one hundred years, as the tree of our church flourishes, illuminated by the grace of God.

Dawn Uribe and her husband John weren't going anywhere to church—it just got too easy not to go on a Sunday.

Dawn: Our son was one and a half years old and I knew we needed a church. I just love the way others here took to my children and welcomed them in. Jack and Grace Harkness took Alex under their wings in Sunday School. I loved that because my family is so far away and now I know the kids have so many wonderful 'grandparents' looking out for them.

We love the theater ministry. We've appeared in four of the six plays so far as a family. (Alex added, "I like the Sunday School choir. It's fun!")

When I met Tuni Turner and Joe Kennedy, I immediately bonded with them both. Tuni helped me one day when the boys were little and I was literally at the end of my rope—I'd really had it. I called her and asked if she could take the boys for just an hour. She came right over and I left and came back so refreshed.

There are so many little stories of faith and hope that have come into my life since I found Lake Harriet. I think God put me in exactly the right place at exactly the right time in my life.



Significant Dates in Lake Harriet United Methodist History

- 1906** Sunday school services held at 43rd and Upton South
- 1907** First worship services in the new church building at 44th and Upton South
- 1916** The original church building was sold and moved to York Avenue and 49th Street, and a new church is erected on the same site
- 1934** Rev. Henry Lewis begins his seventeen-year ministry
- 1944** Burning of the church mortgage after many difficult financial years
- 1946** Beginning plans for a new Lake Harriet church to meet the needs of a growing church school and congregation
- 1946** Special building funds given at Easter
- 1949** First major fundraising for the new church
- 1951** Second major building finance campaign
- 1952** Groundbreaking at 49th and Chowen, site of the new church
- 1953** Cornerstone laying on January 4
- 1953** Third major building finance campaign
- 1953** Opening service on September 13; week of consecration, October 4 – 11
- 1953** Opening of the Lake Harriet Nursery School (now called Lake Harriet Preschool)
- 1961** Decision to build a two-story wing parallel to the sanctuary along with a large reception room
- 1962** Consecration of the new addition
- 1967** Lake Harriet joins with Joyce Methodist Church to become the Southwest Methodist Parish
- 1969** Introduction of an informal service every third Sunday at 11:00
- 1969** Church supports missionaries in Chile and Bolivia

- 1969** Congregation takes stand on open housing
- 1969** Supports the Southwest Community Center
- 1969** New project, "Meals via Wheels" to bring hot meals to the elderly and housebound
- 1982** Start of cherub and junior choirs (now called GodsKids Choir)
- 1982** 75th Anniversary Celebration
- 1982** First Junior Choir musical, *Cool in the Furnace*, directed by UTS intern Barb Edson
- 1982** Handbell choirs restart
- 1985** First ASP youth mission trip, includes Jim Roe, Greg Neumann, Dan Roe, Joe Lawrence, Christy Spannaus and Andy Gebhard
- 1987** Completion of southside entry and elevator
- 1987** The Flood (July 27), followed by a major renovation of the lower levels (painting and refurbishing of lower education rooms and all new kitchen appliances and electrical wiring in the Fellowship Hall)
- 1988** Renovation and expansion of the organ; Philip Brunelle plays dedication concert
- 1998** Sanctuary air conditioning completed
- 2000** Upstairs kitchen remodel
- 2001** First intergenerational musical, *Joseph and the Amazing Technicolor Dreamcoat*
- 2001** Playground remodel using funds raised by the Lake Harriet Preschool
- 2002** Capital campaign for renovation and change of sanctuary
- 2002** Construction begins on the sanctuary in the fall
- 2003** Services are held in the basement during part of the renovation
- 2003** Consecration of the renovation with Bishop Sally Dyck speaking (June 8)



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