

ELDERBERRIES



Unitarian Universalist
Retired Ministers and Partners Association

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The First *FIRST DAYS RECORD* – 35 Years Ago!

Editor's Note



Alice Blair Wesley, Looking Back

The UUMA used to publish a quarterly *Journal of the Liberal Ministry*. [The JLM began in 1961]. Still a student in 1975, I had four poems accepted for publication. I thought it was great!

But there was never money to pay an editor. The UUMA Exec had to find an already overworked minister with the requisite skills who would do the terribly time-consuming editorial work for no pay. Issues were often months late. Steeply rising prices for paper and postage finally made it more costly than the UUMA could afford. After publication ceased, every UUMA Annual Meeting featured members bemoaning our lack of a professional journal.

In the summer of 1984 I happened to read the newsletter of a UU affiliate organization. Some despairing editor had written, "This newsletter can only be as good as you make it. Send articles!" I thought: *Open-ended pleas like that don't work. People have to be asked to do a specific task for a specific period.*

Suddenly, I had an idea for a monthly journal with no editor! What if a bunch of highly esteemed UU ministers would commit to send, on church letterhead and at least every other month for a year, up to three photo-ready pages of their writing?

Length would be the only limitation; writers could choose any topic. Letterhead would yield some eye appeal, with no layout work. Contributions would be copied and distributed as written, without alteration.

You, dear Reader, may have been among the many who relished a rather unique monthly periodical launched in the mid-1980s by ***ALICE BLAIR WESLEY**, who offers this historical reflection.

My seminary career at Starr King School began in the same season as **First Days Record** (FDR)—Fall 1984—so I remember it fondly as a vital resource.

And when my co-minister/spouse Barbara and I spent part of a sabbatical teaching at Starr King in early 1997, we based our popular "Contemporary Congregations" course largely on a Reader culled from pages of multiple FDRs.

So with this feature, *Elderberries* honors the recent 35th anniversary of the founding of **ALICE'S** formative brainchild. (The first issue circulated in Dec. 1984.)

—Jaco, Ed.

***ALICE** is author of "Myths of Time and History: A Unitarian Universalist Theology," published in 1987 and "Our Covenant," from her 2000 Minns Lectures: "The Lay and Liberal Doctrine of the Church—The Spirit and the Promise of Our Covenant."



Article continues in centerfold
with other FDR features!



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Contact info for most of the folks above can be found in the most current online Directory under **Publications** at www.uurmapa.org (password: WISDOM).

EDITORIAL NOTES

Call me a typology nerd, but I think I've bumped into the Mother of all Fonts, especially if one is concerned with remembering what one reads. Check it out: **SANS FORGETICA** draws on principles of psychology to increase the odds for retention of written material. I find it rather intriguing.

SANS FORGETICA was scientifically designed by a team of researchers from the Royal Melbourne (as in Australia) Institute of Technology (RMIT) School of Design and its Behavioural Business Lab. The goal was to counter the clean and smooth *but less effective* typefaces that are frequently used in modern digital interfaces. Research has shown that people often don't recall information very well when presented in those slick tools of technology.

Makes sense to me. When a font (which is a set of type featuring one particular face and size) is too easily and cleanly read, guess what—it doesn't engage our brain enough to really stick. You may be able to skim a smooth-looking passage quickly, but how much you retain is debatable—or not, anymore.

Memory is the mother of all wisdom.

— Aeschylus (c.525–456 bce)

By strategically impeding the ink flow of individual letters, as you can see, the **SANS FORGETICA** font helps readers to slightly and easily but still significantly increase their attention on the text. It evidently creates a condition known as “desirable difficulty,” which is “an obstruction to a learning process that requires a considerable but desirable amount of effort.”

But not to worry, you won't be seeing articles here in **SANS FORGETICA**; it is best employed as a highlight tool for short, key passages that are most important to remember. *Look for the one other spot I use it later in this issue!*

If you're interested, the typeface download is available free in both Mac and PC formats, at sansforgetica.rmit. It's...

The font to remember.

May the fonts be with you, —

*P.S. Allow me a bully pulpit to also point you toward my own BLOG of perspective and practicalities about reducing our carbon footprint through waste reduction: **Trimming Our WaistLine** at <https://bellcoho.com/blog/trimming-our-wasteline/>*

NOTE TO ONLINE READERS: You'll see some words or titles in **bold, red italics**, which indicate that they contain web links. I ditched the traditional underlining of links in respect for print readers, since the links do not translate into that medium and can distract instead.

President's Column

What I Love About UURMaPA

JUDY WELLES



UURMaPA connects me with dear friends, especially those people I loved when we were together (UUMA chapters, local support groups, various committees) but maybe we've drifted apart. Now we come together at our conferences and it is such a joy to see them. (That would be: "to see you"). And there's enough time to catch up, to sit down together over a cup of coffee or a glass of wine and *really talk*.

It puts me in touch with people I knew only a little bit, or not at all but I had heard of them. I love that moment of "Oh, *that's* who she is! I remember her name from the Chat or from First Day's Record, and I've always wanted to meet her!" And see above about *really talking*.

Likewise with total strangers who turn out to be siblings from different parents.

As an extrovert, I love the conferences and the newsletter, just for hearing about what's going on and who's doing what. And another thing I love about UURMaPA is that we're all old. Some of us are older than others, naturally, and of course some members are not active at all. But as older people we *all* have issues we're dealing with, whether they are physical health, mental health, family, existential, etc. And because of that we are very forgiving of each other. It's like being at a college reunion where we don't have to lie about our age because we're all the same age and we know it. (Not that I would ever lie about my age. Remind me to tell you the Gloria Steinem story.)

UURMaPA is very exciting right now, and that carries me along. We have this major Rainbow History Project, which I have been behind from the very start two years ago when the Board first began thinking about it, and I'm thrilled that it's taking shape so well. I think it will be a significant legacy that I'll leave behind, like the church that Duane and I started back in Pennsylvania.

And it's a humble reminder, as was our church, that we *never* could have done it alone. By the time it's finished—(and that word reminds me of the question my daughter asked when she was about 11: "Mom, when they make cottage cheese, how do they know when they're done?")—when the Rainbow Project is finished, it will have the fingerprints of many, many people all over it.

UURMaPA has a fabulous Board. Right now it's eight ministers and one partner, and all of them have witnessed dysfunctional Boards in their careers (sometimes with uncomfortable proximity) and they don't want to do that again, so they do what they say they'll do, they have each other's backs (and mine), and they are very forgiving of my chemo brain (which is definitely real).

What I Love About Being Retired

I don't have to go to church every Sunday. Duane and I still go about half the time, but if the weather is bad or I'm not feeling up to the physical challenge of getting there, we happily stay home. Our church does simulcasts of the services, so I could watch the service on my 11" computer screen, but we seldom do that; it's just not the same.

Likewise (speaking of church), I feel no obligation whatsoever to "get involved." When I was in parish ministry my fingers were in most of the pies the congregation (or we) dreamed up. Now I find it easy to say "Nope," unless it's something I want to do anyway, like make a pie or help out with the Alliance Christmas sale, or usher at a memorial service of someone I knew.

Now that you're retired, may you feel the same freedom to say, "Nope," unless it's something you really want to do. And I fervently hope that getting involved with UURMaPA is something you *do* want to do! See above for reasons...

Love, Judy

Who Might be Up for an UURMaPA Award?

Anyone can nominate for our two special honoring awards. Send an email—right now, while you're thinking about it—to Diane at

diane_miller@comcast.net

or call 617-851-8222. Include why you think one of our members might be a good recipient of either.

*****UURMaPA's annual

CREATIVE SAGEING AWARD

recognizes a minister or a partner for outstanding service and creativity in pursuing new ventures after retirement. The winner will be announced and feted at our annual luncheon at GA and awarded a cash prize.

*****The **UNSUNG**

UURMAPA AWARD

is given to someone whose service has been important to UURMaPA but who has not been already recognized. This award is generally presented at a conference and includes a cash prize plus laud & honor.

Meanwhile,

SAVE THIS DATE!

Friday, June 21

over lunch in Spokane, WA:

The Annual Meeting of UURMaPA at GA 2019

More specifics shall be revealed; watch the Spring issue of Elderberries.

This event follows the Thursday evening Service of the Living Tradition and the latest batch of Retirees honored there are invited to the luncheon as our guests.

Hope to see you there!

—Diane Miller, Vice President

THE LATEST UURMAPA BOARD SLATE

The UURMaPA Nominating Committee
(**Dick Gilbert**, Chair, **Barbara Wells ten Hove & Wayne Arnason**)
presented the slate below, which the Board affirmed in January,
to take office on July 1, 2019.

Board President: **Diane Miller** (ongoing term, new role)

Board Vice-President: **Phyllis Hubbell** (new term)

Board Member (Connections): **Arthur Severance** (second term)

Board Member (Connections): **Cathie Severance** (second term)

Board Member (Liaison) **Susan V. Rak** (new term)



See **two new Board member** profiles next page →
[Find current Board list on Page 2.]

Nominating Committee [See related Bylaw change, next page]:

Member - **Barry M. Andrews** (new term)

Member - **Judy Welles** (new term)

Member - **Judy Gibson** (new term)

Chair - **Barbara Wells ten Hove** (ongoing term, new role)

Member - **Wayne Arnason** (ongoing term)

Profiles of new NomCom members will be in the Spring issue.

UU RAINBOW HISTORY GATHERINGS UNDERWAY!

*On the heels of the first UURMaPA conference in 2019
(Feb. 18-20, in Texas) plan ahead for our FALL
Conference—mark your calendars now:*

The program will have similar format as the February event but will build on the content of that first Rainbow History conference.

Keith Kron, former Director of the UUA office of BGLT Concerns, will provide the keynote. **Mark Belletini** will share his Odyssey, and a second Odyssey may be scheduled as well.

And again there will be a panel presentation by at least four LGBTQIA ministerial colleagues, and another panel with ministers' partners. We'll continue the on-site opportunities for videotaping your stories of the "rainbow history" within Unitarian Universalism, and of course there'll be worship services, fun, and, most importantly, great colleagues.

A registration form will be on our website soon and in the Spring issue of *Elderberries*. For more conference information contact **Ginger Luke** gingerluke.lovely@gmail.com; for info about videotaping stories or for sharing written stories contact **Dorothy Emerson** revemerson@uurainbowhistory.net.

The UU Rainbow History Project is supported in part by a grant from the UU Funding Program.

October 7–10

*the second event
featuring our UU
Rainbow History Project*

AT A LOVELY NEW FALL SITE:

**Wisdom House in
Litchfield, Connecticut**



THE NEWEST UURMaPA BOARD MEMBERS

Phyllis Hubbell, Vice-President:

For 14 years I worked as an attorney at the U.S. Department of Justice, then heard a call to the UU ministry. I spent another 14 years as co-minister with my spouse **John Manwell** at First Unitarian (Baltimore MD).

During those years, I served on the ministers' committee of Equality Maryland, advising and organizing for LGBTQ equality. I also served on the Board of UUs for Social Justice where I started a Washington area subcommittee to organize support for LGBTQ equality issues at the state level.

After John's heart attack in 2007 we formally retired but have continued to do interims and developmental ministries in Adelphi MD, and Norfolk and Loudoun VA. We currently work quarter time for UUs of Gettysburg PA.

In 2015, we went to our first UURMaPA conference, focused on the March on Selma. Inspired, I got excited about the idea of capturing the memories of UU ministers and partners about the civil rights struggle for LGBTQ rights. With the leadership and support of many, inside and outside UURMaPA, and grants from the UU Funding Panel, the Rainbow History project is well underway.



Susan Veronica Rak has been a UU since the early 1970s and a minister since 1996. She recently completed two interim ministries at Warrington PA (2016-18) and First Unitarian, Philadelphia (2014-16).

Before that, she was settled in East Brunswick NJ, (2005-14); consulting in Flushing, Queens NY (2003-05); called to Greater Bridgeport CT (2001-03); consulting in Levittown PA (1997-98); Program

Consultant for the Joseph Priestley District (1997-2001); and Interim Associate at Community Church NY (1996-97).

She served on the UUMA Board (2011-14) and in leadership for the Metro NY UUMA Chapter and NJ Cluster.



Susan earned her M.Div. at Lancaster Theological Seminary (Lancaster PA), and a D.Min. (2009) from Meadville-Lombard. She and her spouse, Dr. **Mary Chinery**, reside in Asbury Park NJ.

FYI — UURMaPA Bylaw Changes Accepted

After publishing the suggested changes below (with rationales) in the Fall issue of *Elderberries* and inviting comments or concerns (of which there were none), our Board has accepted the changes, which are now officially part of the ongoing Bylaws document. The Board will also determine how to hold additional elections, if or as necessary. (Below: **boldface** type indicates new portions; ~~strike through~~ indicates dropped portions.)



ARTICLE III - MEMBERSHIP

All ministers in fellowship with the UUA classified by the Association as retired who have formally announced their intention to retire, their life partners, and the life partners of deceased Unitarian Universalist ministers, as well as all ministers granted life membership by the UUMA and their life partners, shall be members of this organization. Other persons may become members by application to, and approval by a majority of the Board.

The Board, at its discretion, may remove from [UURMaPA] membership a minister whose ministerial fellowship has been terminated by the Ministerial Fellowship Committee, a minister who voluntarily resigns from ministerial fellowship during a Fellowship Review, or a minister removed from membership in the UU Ministers Association. A minister under consideration for removal from membership will be given notice and the opportunity to respond. The removal of a minister under this provision shall not affect the membership status of that minister's partner.

ARTICLE V - ELECTIONS, SECTION 1

*The officers, three Members-at-large, and a Nominating Committee, consisting of a chair and ~~two~~ **four** others, shall be elected by the members. The President, the Vice President, the Connections Network Chair; two Members-at large, ~~and~~ the Chair of the Nominating Committee, **and one member of the Nominating Committee** shall be elected in odd-numbered years. The Secretary, the Treasurer, the Newsletter Editor, one Member-at-large, and ~~two~~ **three** members of the Nominating Committee, shall be elected in even-numbered years.*

M is for RE-FIREMENT

by Tom Owen-Towle

*I arise in the morning torn
between a desire to improve
(or save) the world and a
desire to enjoy (or savor) the
world. This makes it hard to
plan the day. — E. B. White*

By the time we've completed our professional careers, there's one thing that most clergy have gamely learned: we can't *save* the world. Not even the most illustrious sages and saints can. The best we earthlings can muster is savoring and *serving* the universe and its inhabitants.

Carolyn and I jointly retired from full-time professional ministry back in 2002. Shortly thereafter, I felt increasing discomfort with the classic term "retirement." Was I about to climb into a camper and ride off into a variety of sunsets? No, that's not my thing. Nor was I merely about to install new treads on my aging vehicle.

The term "retirement" simply didn't do justice to what I had in mind for my remaining days and nights. I was tempted to use "re-wirement" or "desirement." But I've chosen, for better and for worse, dwelling in a state of **re-firement**. Carolyn might phrase her present existence differently than I; so might you. There's no right or wrong term to employ.

I'm most alive when my heart's "on fire" or when there's ample "fire in my belly." I require juice and passion to stay robust and resourceful. Hence, I call my current condition: "**re-firement**." I plan every day, balancing sufficient savoring and serving, serving and savoring. In truth, when the two are yoked, I'm most awake and fulfilled.

Rounding into my 78th year, I carry an identity card in my wallet that states my name with contact information. The word *Merrymaker* is emblazoned at the top followed by my primary **re-firement** joys: Music, Ministry, & Magic.

Ministry remains on my card, because whether I'm preaching, volunteering at the homeless center, protesting, or leading workshops on conscious aging or mindful dying, I've never been able to shake the sacred call I received as a nine-year-old in my Mother's kitchen and formalized in 1967. I'm a minister. While no longer my job, it remains my profession. I bet fellow UURMaPans will resonate when I claim we keep on ministering, in one fashion or another, all the way to our graves.

Then there's **Music** listed on my card. I've sung weekly in three nursing homes, not so much as a performer but as a companion, for the past ten plus years. I'm older, even wobblier, than a few folks in the room, but we keep on singing our hearts out together, crooning one another homeward bound. And dementia matters not, for music gloriously seeps inside the soul in ways beyond our imagining.

What about **Magic**? Well, in addition to being blessedly labelled "Grandpa Magic" by the younger members of our clan, I'm presently co-leading (with a thirty-year old and a mid-lifer) a bi-weekly session called *Wizards of Wonder* (WOW) alongside the youth at First Church, San Diego. Hither and yon, we reference and reinforce our UU principles and sources, as we labor/play toward growing a hunk of the beloved community. Using ordinary stuff such as cards, coins, paper, poems, toothpicks, riddles, rope, numbers, stones, rubber bands, doodles, and more, we employ our heads and hearts, hands and heels both to amuse ourselves and amaze our fellow travelers. Our shared sessions exemplify "portable joy" and H.O.P.E. (*Hands on Play Everyday*).

My basic **re-firement** guidelines are twofold: (1) I choose to surround myself with teammates covering the entire age range: peers in nursing homes, mainly mid-life adults at the homeless center, children and youth via my family and church. This I know to be true: there is nothing more important we elders and crones can create than forging multi-generational experiences for mutual benefit. (2) If my activity doesn't sufficiently arouse, stoke, or fire up both me and my companions to be more just and joyful creations, I modify or drop the adventure. Let go, let be, let come...

Whoops, there's one more M that should be on my Merrymaking card: *marriage*. My mistake when I printed up the initial batch. There is nothing more essential in my **re-firement** years than daring to deepen and thicken my final seasons with my life-mate, **Carolyn**. Our marriage ignites the bonfire of my existence.

January, 2019, San Diego



Carolyn & Tom, after leading worship
at a recent UURMaPA conference



What Brings Me Joy?

Following a Continuum from 1957 to 2019

By **Sara E. Zimmerman**

It's a spring day in 1957. Mrs. Christman is driving three of us to New York City where we will see three musicals in two days. We are her music major students at Central Dauphin High School near Harrisburg PA. In that pre-Sputnik spring of 1957, if you loved music more than science and math you could (at that high school, even in the college prep track) skip physics and math to major in instrumental, voice & classical music. Especially if you were a girl.

In NYC, the first two musicals that we saw were forgettable. It was the third musical—an off-Broadway matinee production—that lit a bonfire in me. It was Kurt Weill and Bertolt Brecht's "Three Penny Opera."

As we entered the theater, I didn't know that what was about to happen would be one of the most formative events of my life. Brecht's theme of social inequality and his anti-war and anti-racist stances were made clear through his song lyrics, with his in-your-face techniques of involving the audience keeping us awake and aware. I recall being hyper alert during that production, not just to the action on stage, but also to the audience's reactions and the rumbling of the subway underneath our feet, as well as the faster beats of my heart.

I bought the cast album and memorized the songs in English, and then I memorized them in German, though at the time, I understood not a word.

Fast forward on this continuum: After college, I lived and worked in Germany for a year. In 1963, I returned to US speaking fluent German, earned an MA in comparative literature and the arts, won a prize for my thesis on Brecht, taught here and there, and in 1978, was lucky to get a tenured position at UW-Milwaukee teaching undergrad English and comparative lit. In 1998, I retired from that position and went to seminary at the Pacific School of Religion (PSR, Berkeley CA) to pursue an M.Div.

I seriously doubt that any of that would have happened without the jolt in 1957 at the Theater de Lys. Who knows what would have become of me? It would have taken years longer for me to disagree with and break from my parents' conservative religious and political points of views.

A nice thing about getting older is being able to see the relatedness of life's choices and events that seemed random at the time. In my late 70s, I am able to see the whole cloth. What if I'd had a different high school music teacher?

Not surprising in retrospect are these additional events on this continuum: In a required Ministry and the Arts course at PSR, I loved Prof. Doug Adams' emphasis on the theater arts and took that enthusiasm with me to my internship in Dallas 1999-2000 and ensuing parish ministries in Ohio (interim) & Florida. I wrote my Meadville Lombard D.Min. thesis (2009) on the topic of using drama to enliven worship, obviously inspired by my Brechtian studies.

In 2013 I retired from full-time parish ministry. In 2014, following a breast cancer diagnosis, surgery and radiation, I gradually got my energy back. For the last three years, I have been teaching German courses as a volunteer for the University of South Florida Osher Lifelong Learning Institute (USF-OLLI) program in Tampa. I love the interaction with the students. Teaching German brings me joy and helps me stay fluent, as does returning to Germany for a month or two each year for the last three years and taking refresher courses at Goethe Institutes.

I have a theory: I think because I learned German as an adult, when I am speaking, studying, teaching and writing German, my brain does not associate



this acquired language with stresses of my childhood or early adulthood stresses. And so I feel lighter when I am speaking and thinking in German. Joyful. Smarter, even though I make plenty of errors.

What else brings me joy in retirement? New challenges, such as lecturing in German, as I did in the fall of 2017, to the Luebeck, Germany Philosophical Society on the subject of transcendentalism. That year, I applied for and received the Albert Schweitzer Visiting Ministries stipend. I worked with the lovely members of the Hamburg congregation in October 2017 and 2018 to plan and conduct their fall ingathering services.

Also bringing me joy: developing new courses for USF-OLLI in Tampa (like my course coming up in February 2019 on the Centenary Year of German Bauhaus); also assisting my nephew Michael, our family genealogist, with family history in Germany and Switzerland, translating documents and interpreting for him.

All of these activities bring me joy, and keep me feeling alert and energized. I am grateful for this opportunity to share, deeply grateful to the many who have supported me along the way, and right now I am feeling especially grateful to Mrs. Christman for introducing me to the "Three Penny Opera" in 1957.

January, 2019, Tampa, FL



Alice Blair Wesley, Looking Back

CONTINUED FROM PAGE 1

The name *First Days Record* (FDR) seemed obvious. Along with reflection on issues of the day, some contributions would doubtless be liturgical materials written for use in First Day (Sunday) services, and the writers' mail-in date would always be the first day of each month. Each year Reading Members would choose those invited to be Contributors for the following year. Without copyright, all materials would be for free use by any Unitarian Universalist.

I was able to recruit a good bunch of writers. By way of a test, I mailed the collected papers only to them for three months. Then, with mailing labels from 25 Beacon Street, I sent a description of the new journal to all UUMA members. For \$16.00 to pay for paper, toner and postage, 90 Readers in **December, 1984**, received the first of ten monthly copies (omitting July & August).

Well, there was no editorial work, but purchasing supplies, copying, collating and mailing took more time than I had thought. After a few months I engaged a member of our Newark, DE, Fellowship to help.

Roberta Emmons was, indeed, a fortunate choice!

I was called to a congregation in another state in 1988. An FDR board was formed in Newark. The board made Roberta the Publication Manager. A whiz at maintaining copiers and dealing with thousands of pages, bank accounts, address changes and hundreds of other details, Roberta issued the journal from her home. Eventually, 600 Reading Members paid \$34 a year for mailed copies. And for a while the FDR was of surprising worth.

In 1984 I hoped the UUMA Executive Committee would take over the FDR. It did not. I hoped the journal would carry ministers' discussion of issues we faced as a movement. It did, but much less than I expected. Instead, every year 30 of our best ministers mostly sent in prayers! The FDR yielded a different picture of our religious life than did any other UU publication. Moreover, its materials were reprinted often, and used in services all over North America.

FROM Joe Wesley, Alice's mate

Each month in the years 1984–88 (omitting July & August) **Roberta Emmons** and I (mostly Roberta) photocopied, collated, stapled and mailed 90–200 copies of FDR to Reading Members.

The total number of pages reached 1.5 million during that period, with Roberta keeping two small copiers going simultaneously at about 10 copies per minute, hour after hour.

And heaven knows how many gazillion copies Roberta made after those first few years!



Especially after the turmoil of the 1960s and '70s, our Association needed a vehicle in the '80s and '90s for ministerial formation. Our ministers new to pulpit and parish, especially those who were geographically isolated, found the journal an utterly welcome and shaping gift. That was a role for the journal I never anticipated at all.

As I recall, Reading Members elected one Contributor far more times than any other, and that was **Gordon (Bucky) McKeeman**. Once Bucky put pen to paper, he never crossed out a word or started over. Roberta's favorite was **Farley Wheelwright**. She got a kick out of his feisty pieces, most of which made somebody mad.

The FDR surely made life easier for CLF (Church of the Larger Fellowship) staff. For quite a while, nearly every issue of the CLF Newsletter contained an FDR reprint. Though we'll never know, it would be fun to know how many UU orders of service included a call to worship or benediction from the FDR. Anyway, I'm very glad it enriched so many services as it clearly did. —ABW

FDR TESTIMONIALS: My "15 Minutes of Fame" Thanks to FDR

While at Lancaster (PA) Theological Seminary, UCC, in the mid-1980s, FDR became one of my monthly spiritual journals, and a rich resource. During my 2nd seminary year I got a job preaching twice a month, so suddenly I needed to find lots of UU readings, prayers, and inspirations, and FDR provided them!

I especially loved the Christmas and Easter materials, not only that I used for over 30 years for worship, but for my own reading and inspiration.

I felt like I came to know many of the ministers across the country that I might never get to hear preach, but could read their words. I hadn't heard a lot of UU minister voices, but FDR gave me that experience.

And when I began to write in 1987, I would meet young seminarians at GA who would recognize my name as "THE Art Severance from FDR!" I was honored and felt famous.

— Art Severance

My Journey on the Pages on FDR

Spurred by this anniversary acknowledgement, I had my FDRs spread out all around me recently and I couldn't resist rereading my own contributions (in 1998, 2000-01). What I read was the playing out of my learning that I was less suited to settled than to interim ministry.

In 1998, I was in the second/third church year at Tampa, my only settlement. One of my contributions that year was called, "When They Say No." I was trying to convince myself of all sorts of things, including that I would stay there until I retired (mirable dictu)! It became increasingly clear this was not working.

By the summer of 2001, I was writing a piece called, "Getting Rid of All That Old Stuff." And that fall I unpacked as the new interim for St. John's Church in Cincinnati.

So the story of my education and transformation is represented there on FDR pages. I am enormously grateful for the opportunity to contribute, especially during those three particular years in my ministerial life.

— Barbara Child

Gordon B. McKeeman

The first widely circulated issue of FDR, in **December 1984**, featured these colleagues, joining instigator **Alice Blair Wesley** as inaugural contributors:

<p>George Kimmich Beach Shanon Bernard Richard Boeke F. Forrester Church Robert M. Doss Kendyl L. Gibbons Joan Kahn-Schneider Spencer Lavan Gordon McKeeman</p>	<p>Judith Meyer Roy D. Phillips Betty Pingel Kenneth W. Sawyer Robert E. Senghas Bruce Southworth Robert Coleman Swain Robert R. Walsh Walter F. Wieder</p>
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EXCERPT FROM ACTUAL PAGE:

We are always on this journey, hounded, tormented, anguished, tortured by the profane—by partisan bickering, by separations, by losses and griefs, by violence and greed, by ruptured relationships, by disappointments and failures, by lesser aspirations and diminished hopes—that cheapen, distort and destroy life. We are always dealing with losses -- the loss of friends, the decline of physical vitality and the dimming of the senses, the loss of influence and power, the gaps in memory and the limitation of resources. To invite pilgrims to traverse this profane terrain in search of wholeness, it is necessary to be on that journey oneself, even before or at least while one stares at the blank sheet or the equally blank computer screen. Eric Kason wrote of Miller's achievement, "He didn't write 'Death of a Salesman'; he released it." We too must probe deeply, down below freedom, below psychology, below politics, the latest cause or fad, to the sacred, the holy, the whole. And after inhaling and immersing oneself in it; then one comes to the pulpit with something to be released—a fresh glimpse of the sacred possibilities—of healing if not of curing, of reconciliation if not of warmth, of forgiveness if not of forgetting, of wonder if not of understanding, of gratitude if not of worship. Thus prepared, the preacher is a little more powerful, the profane less daunting. Heart and soul one is ready again to continue the journey. This sacred calling is to free the sacred to walk abroad in the world in our words, our deeds, our passion and compassion.

Gordon B. McKeeman

1498 LAKE FOREST DRIVE, CHARLOTTESVILLE, VA (804) 978-0378

FIRST DAYS RECORD

February 1999

The End of Publication

With thanks to UU **Paul Baumbach** (Acting President of the FDR Board in 1999, and a member of the Delaware House of Representatives since 2012).

First Days Record met a considerable need in the 1980s and 90s, but Y2K evidently signaled a steady decline, such that the last published issue seems to be from Spring, 2002 (looks like March).

By the last year of the 20th century, economic constraints were pinching the process of printing and mailing that many hard copies, so a 3-month trial transition to electronic contributions and delivery via email lurched forward into the new millennium, with hopes of distribution by either method (as chosen by each reader).

This meant some significant changes, at least for the e-version: the old standard cover design eventually became a table of contents; letterheads were dropped; passages flowing one right after the other, without each entry beginning at the top of a page as before.

And each issue now had a theme, which meant the demise of an earlier FDR premise: that contributors write about whatever happened to be on their mind on the first day of the month.

For these and perhaps other reasons (e.g., "e-mail's inability to accompany us to the facilities," as suggested in one letter from leadership), electronic contributions and readership dropped off, although some liked the quicker delivery & ease of copying material.

Hindsight suggests that FDR was a victim of the times, facing harsher economics amid increasing electronic access and online options for readers. An October, 2002 letter from the Board confirmed the end of publication. "FDR has had a fine run for over fifteen years, filling a niche... But now it seems time to retire."

The Turning of Our Lives

(or: The Turning of Our Pages)

Life Near the Crosshairs

Our retired colleague, **David Robins**, has recently published his memoir, *The Shotgun*, which focuses on how a boy grows a conscience and a sense of morals.

David served UU congregations for 36 years—first in Franklin, NH, then at the UU Church of Bloomington-Normal in Illinois, and back again in Peterborough, NH, near his current home.

A BRIEF DESCRIPTION READS:

The Shotgun, A Memoir reflects the author at his most authentic, insightful and vulnerable. You will meet on its pages a host of fascinating characters both admirable and deeply flawed—many at the same time.

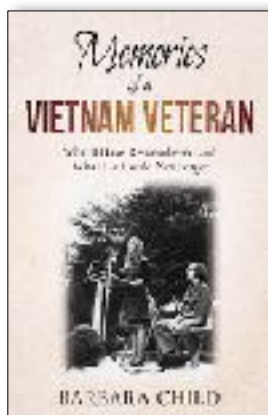
Organized around the recurring theme of its title, it contains wise counsel for gun owners and gun safety advocates alike.

Published by **Shires Press**, an imprint of Northshire Bookstore, Manchester Center VT.



What Began as a Letter Became a Eulogy and Led to a Book

by **Barbara Child**



I put my heart and soul into a letter to my partner, Alan Morris, while he was at the cottage we shared in Florida and I was studying for the ministry at Starr King School. He was a Vietnam War veteran, and I was taking a course on war—in particular, the Vietnam War. I turned in my letter as a term paper for the course, calling it “An Open Letter to a Vietnam Veteran.”

A little more than two years later the war finally took its toll on Alan. He put a Colt .45 to his head and pulled the trigger. I read part of my letter as the eulogy at his memorial service.

That letter led to one thing, then another. Eventually I began analysis with a Jungian psychologist with whom I shared the letter. I began talking more and more about Alan, writing more and more about Alan. From those writings came a book, just released by Chiron Publ.:

Memories of a Vietnam Veteran:

What I Have Remembered and What He Could Not Forget

FROM THE PRESS RELEASE: **Barbara Child** began her professional life teaching English at Kent State Univ., where she barely escaped the National Guard's gunfire on May 4, 1970. She became an attorney, first practicing poverty law and then teaching as a plain legal language advocate in law schools and among state legislative drafting bureaus. In 1996, she became a Unitarian Universalist minister. Retired now from full-time ministry, she is what she calls a “writing fool,” also happily devoting her time to editing collections of essays and meditations for use in transitional ministry.



NOTE THIS DEADLINE for UUA Retirement Plan Participants who reached age 70½ in 2018

Federal law mandates that our retirement plan (TIAA) participants BEGIN to receive the IRS-Required Minimum Distribution (RMD) *no later than April 1 following the calendar year in which they ATTAIN age 70 ½* or terminate employment, whichever is later. (Then, each subsequent year, the RMD has to be taken before the end of that calendar year.)

TIAA accepts our plan participants' requests to initiate either an RMD or a *recurring* RMD transaction paperlessly, over the phone: 800-842-2829. All participants can choose to receive distributions *without* federal taxes being withheld; the TIAA rep will ask you what your tax preferences are, and will document your choices on the RMD request. They can also tell you the amount of your required minimum for this year.

After this is done, our staff (Linda Rose or Charissa Benak) will receive a notification from TIAA in order to authorize the transaction; we typically review and approve within one business day of the notification when all is in good order.

IMPORTANT NOTES:

- If instead of requesting the minimum required amount, you wish to initiate a withdrawal/distribution of more than the minimum, use a different process: log in to make a cash withdrawal request online, or call TIAA to ask how you can complete such a request.
- Remember, if during the calendar year you have **already** received distributions from your Plan account in an amount greater than the required minimum, you need not receive additional distributions this year in order to satisfy the IRS' minimum distribution requirement.



—Linda Rose, Dir., UU Organizations Retirement Plan, Office of Church Staff Finances lrose@uua.org (617) 948-4265

From the UUA Office of
Church Staff Finances

BE ALERT FOR ELDER ABUSE [AN OVERVIEW]

Retired ministers may be more able to spot signs of elder abuse in peers or loved ones, but we also can be vulnerable ourselves. In the next issue of Elderberries, our UUA Office of Church Staff Finances will offer perspective specifically on elder FINANCIAL abuse, but ahead of that, consider these other types of Elder Abuse and resources available, particularly through the **National Center on Elder Abuse** (NCEA), from which website the overview material below is adapted.



Other agencies are also involved and can be helpful. The U.S. **Centers for Disease Control and Prevention** defines elder abuse as an “intentional act (or failure to act) by a caregiver or another person in a relationship involving an expectation of trust that causes or creates a serious risk of harm to an older adult.”

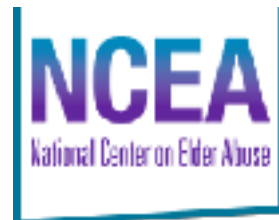
And **Adult Protective Services** (APS) is in every state, with varying laws and protocols. Search for APS in your state.

From the website of the **National Center on Elder Abuse** [<https://ncea.acl.gov/>]:

Elder abuse can affect people of all ethnic backgrounds, social status and gender.

DOMESTIC elder abuse generally refers to any of the types of mistreatment (below) that are committed by someone with whom the elder has a special relationship (for example, a spouse, sibling, child, friend, or caregiver).

INSTITUTIONAL abuse generally refers to any of the types of mistreatment (below) occurring in residential facilities (such as a nursing home, assisted living facility, group home, board and care facility, foster home, etc.) and is usually perpetrated by someone with a legal or contractual obligation to provide some element of care or protection.



The following types of abuse are commonly accepted as the major categories of elder mistreatment:

- **Physical Abuse**—Inflicting, or threatening to inflict, physical pain/injury on a vulnerable elder, or depriving them of a basic need
- **Emotional Abuse**—Inflicting mental pain, anguish, or distress on an elder person through verbal or nonverbal acts
- **Sexual Abuse**—Non-consensual sexual contact of any kind, coercing an elder to witness sexual behaviors
- **Exploitation**—Illegal taking, misuse, or concealment of funds, property, or assets of a vulnerable elder
- **Neglect**—Refusal/failure by those responsible to provide food, shelter, healthcare, protection for a vulnerable elder
- **Abandonment**—The desertion of a vulnerable elder by anyone who has assumed responsibility for care or custody of that person

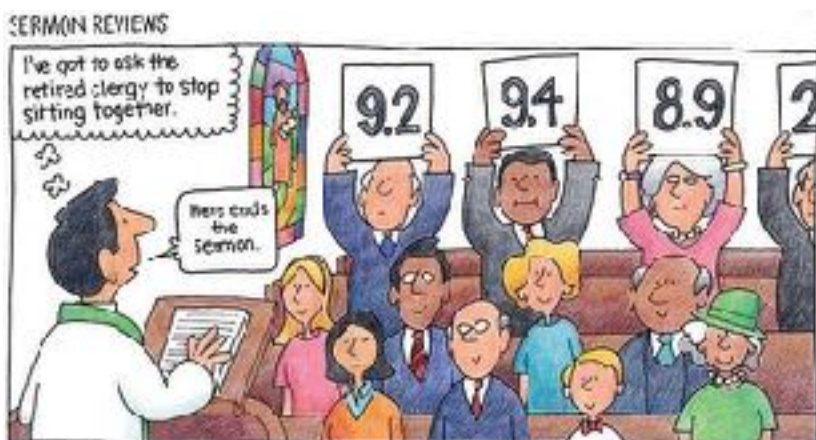
There's also **SELF-neglect**—Behavior of an elderly person that threatens their own health or safety, such as a refusal or failure to provide themselves with adequate food, water, clothing, shelter, personal hygiene, meds, and safety precautions.

Although there are distinct types of defined abuse, it is not uncommon for an elder to experience more than one type of mistreatment at the same or different times. For example, a person financially exploiting an elder may also be neglecting to provide appropriate care, food, medication, etc.

The **National Center on Elder Abuse** (NCEA) serves as a resource center dedicated to the prevention of elder mistreatment, which is a growing problem. While we don't know all of the details about why abuse occurs or how to stop its spread, we do know that help is available for victims. Concerned people, like you, can spot the warning signs of a possible problem, and make a call for help if an elder is in need of assistance.

Website FAQ, FYI:

1. What is elder abuse?
2. What are the warning signs of elder abuse?
3. What is self-neglect and what are the signs?
4. What makes an older adult vulnerable to abuse?
5. Who are the abusers of older people?
6. Are there criminal penalties for the abusers?
7. How many people are suffering from elder abuse?
8. Who do I call if I suspect elder abuse?
9. What can I do if concerned about possible abuse or neglect in a nursing home?
10. What should I expect if I call someone for help?
11. What should I look for in a good nursing home or assisted living facility?
12. How can I protect against frauds and scams?
13. How can elder abuse be prevented?
14. Why should I care about elder abuse?
15. What are signs to look for when visiting an elderly relative?
16. How can financial exploitation be prevented in nursing homes or assisted living?



NOTE: Placement of cartoon on this page is purely coincidental. No editorial comment intended.

If you learn of the death of a minister or partner, please let us know at board@uurmapa.org.

Longer versions of all obituaries can eventually be found on the UURMaPA web site at <https://uurmapa.org/obituaries/>. (No password necessary.)

IN MEMORIAM

NOMINE ERRATUM MEA CULPA

Please note that in the last printed issue (Autumn) the correct name shown in the obituary title for our colleague **Carol Huston's** spouse should be **HOLLIS HUSTON**. *Apologies for that error. –Ed.*

Many thanks to **JAY ATKINSON & ROGER ROCHESTER** for their careful researching and writing of ministers and partners obituaries, respectively.

NEIL W. GERDES (1943 – 2016)

The Reverend Dr. Neil Gerdes—librarian, professor, and beloved counselor to two generations of seminarians—died on 6 November 2016 at the age of 73.

Neil Wayne Gerdes was born in Moline, Illinois, on 19 October 1943 to Della Bennett Ferguson Gerdes and John Edward Gerdes. He earned a B.A. from the University of Illinois, an S.T.B. from Harvard, masters degrees from both Columbia University (NY) and University of Chicago, and a D.Min. from the University of St. Mary of the Lake (Mundelein IL).

The focus of Neil's ministry was his 40-year tenure as theological educator and librarian at Meadville Lombard Theological School in Chicago. The Rev'd Dr. Lee Barker, Meadville president, described Neil as "...a wonderful mentor to students, a lover of books and information,



At his desk in Meadville's old Hyde Park building

... an erudite conversationalist, a man of very goofy humor, and a champion for liberal theological education... The school has lost one of its giants."

Shortly after Neil's death, tributes poured in. Several Meadville alums praised the generosity of his personal presence, calling him "the soul of the school." The Rev'd Jackie Ziegler recalled that Neil "led a group of Meadville Lombard seminarians interested in discovering how we could create a model of spiritual direction within the frame of Unitarian Universalism's diverse theologies/philosophies. We were told it wasn't possible – practical – but Neil showed us a way."

He is survived by four sisters and two generations of nieces and nephews.



At UURMaPA retreat a month before his death

JAN EVANS-TILLER (1931 – 2016)

The Reverend Jan Evans-Tiller—avid reader and gardener, remembered well for her great devotion to children and religious education—died in Syracuse, New York, on 20 September 2016 at the age of 85.

Jan's second marriage, to the Rev'd John E. Evans, unexpectedly brought her to a kind of vicarious public advocacy for death with dignity after John became terminally ill and sought the assistance of Dr. Jack Kevorkian to end his life on his own terms. In the course of attendant notoriety in the news media, the Rev'd Ms. Evans-Tiller was quoted in the *New York Times* for praising her spouse as "a courageous man who had the courage to do what is right."



Jan Lowe was born in Alabama on 20 August 1931 to Alfred and Alma Lowe, but grew up in upstate New York. She was the valedictorian of her Herkimer (NY) High School class of 1949 and earned a B.A. *cum laude* in English literature from the University of Rochester (NY) in 1953.

Her religious education career spanned work as a Director of RE, district consultant, Minister of RE, and curriculum author, serving congregations in New York & Michigan. She was ordained 31 May 1987 by the Birmingham Unitarian Church of Bloomfield Hills MI, and retired in 1996.

The Rev'd Alida DeCoster particularly recalls Jan's "passionate, humorous personality, and her feistiness," plus the aptness of her own choice to add "Tiller" to her surname. ("She *did* like to steer the ship.")

Jan is survived by her daughter Katherine Rugh, to whom notes of condolence may be sent: 102 Milton Ave, Syracuse, NY 13204. Memorial donations are encouraged to the *Alzheimer's Association*.



JOAN WATERHOUSE (1935 – 2018)

IN MEMORIAM

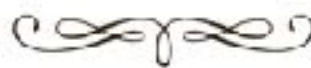
Joan M. Waterhouse, spouse of the late Reverend Howard A. Waterhouse, died 23 January 2018 at a Genesis Healthcare facility in southern New Jersey, at age 82. Born in Brooklyn, New York on 1 June 1935, she was the daughter of George Ellsworth and Ruth Waters.

Joan earned her bachelor's degree at Columbia Presbyterian in New York, and had a career in hospitals, schools, nursing homes, clinics and home care. She retired after ten years of night shifts at East Hill Woods in Southbury CT.

A devoted minister's wife, Joan held an active role in service to church and community. She called many places home including Newton and Upton MA, Allentown PA, Williamstown and Lowville NY, Milford NH, and Baltimore MD, before settling in Southbury CT to care for her parents.

After Howard's death, she was sustained by the love of her children Carol Sinner, Paul Waterhouse, and Ruth Jensen, as well as nine grandchildren and 12 great-grandchildren, and by her siblings Barbara Schniable and Donald Waters.

She will be remembered for always smiling, no matter the adversity, and always doing for others, wanting nothing in return. In remembrance, please direct donations to **American Red Cross** (P.O. Box 4002018, Des Moines IA 50340), **Heifer International** (1 World Avenue, Little Rock AR 72202) or to one's favorite charity.



RAYMOND G. MANKER (1925 – 2018)

The Reverend Dr. Ray Manker—parish minister, passionate civil libertarian, defender of freedom and equality—died on 16 December 2018, aged 93, after a lengthy decline.

With his spouse Gretchen, Ray was instrumental in securing land and founding two wilderness camps for UU families and young people: *Camp de Benneville Pines* in the San Bernardino mountains of California (*full story* [HERE](#)) and the *Sierra Ancha Wilderness Retreat* in Arizona's Tonto National Forest.

Ray was active in an astonishing range of UU and social justice causes: defending targets of McCarthyism, marching at Selma, draft and abortion counseling, an early officiant at same-sex weddings, civil disobedience against nuclear testing, and much more. He received multiple awards for service in these activities and was recognized by Starr King School with an honorary S.T.D. in 1974.

Raymond George Manker was born on 6 April 1925 in Santa Monica CA to the Rev'd Charles C. G. Manker and Annie Marie Fehn. He earned a B.A. in 1945 from the College of Mines and Metallurgy (now University of Texas at El Paso) and then studied for Quaker ministry at The College of the Bible (now Lexington Theological Seminary in Kentucky), all the while developing unitarian leanings as he completed his B.D. in 1948.



Mr. Manker was ordained to Unitarian ministry on 13 July 1948 by Pilgrim Church (Congregational-Unitarian) in El Paso TX, where his father was pastor. In August 1949 he traveled with his father to Boston, where both were received simultaneously into ministerial fellowship with the American Unitarian Association.

After a year at the First Unitarian Church in Toledo OH (1949-50), he followed calls to the First Parish in Wayland MA (1950-55), the UU Church of Riverside CA (1955-63), and finally the UU Congregation of Phoenix AZ, serving there from 1963 until retirement in 1990, when the Phoenix congregation named him minister emeritus.

Ray is survived by his wife Gretchen, children Katherine, Raymond Jr., Susan, and David, four grandchildren, three great-grandchildren and several nieces, nephews and cousins.



CHARLES W. GRADY (1925 – 2017)

The Reverend Charles Grady—parish minister, interfaith activist, historian, and scholar—died at his home in Bloomington, Minnesota, on 19 January 2017 at the age of 91.



The Rev'd Mr. Grady was a biographer of the Transcendentalist Unitarian Minister Frederic Henry Hedge. He served on many UU bodies, including the Ministerial Fellowship Committee, the Council on Church and Staff Finances, and the James Luther Adams Foundation.

Charles Wesley Grady was born in Lima, Ohio, on 9 December 1925 to Wealthy Dedrick and Charles C. Grady. He began working in commercial radio broadcasting at the age of 16, a career which he would pursue for two decades. As a founder and lay leader in the Unitarian fellowship of Lima, he finally answered a call "to the service of values of lasting worth," earning an M.Div. from Meadville Lombard Theological School in 1966.

Mr. Grady was ordained on 6 November 1966 by White Bear UU Church in Mahtomedi MN, where he would serve until 1969. He went on to a long ministry at the First Parish UU of Arlington MA (1969-90), and six years of half-time service to the UU Fellowship of Hendersonville NC (1990-96).

In the last of his annual holiday letters (December 2016), Charles offered a moving testimony to the realities of older age:"

"I have now passed the 91-year mark and am approaching that old darkening cloister. I now long to walk there, freed of today's handicaps... Everything I see proclaims that not only is all life holy, but also that all being is holy. From each quark and boson, to the countless distant galaxies, something shouts "I, too, am here." *[Thanks to Rev'd Karen Lewis Foley for passing along these words.]*

Charles Grady is survived by children Stephanie Grady and Michael Grady, sister Marjorie Walker, five grandchildren, and seven great-grandchildren.



CATHERINE J. CARDELL (1946 – 2018)

Catherine J. (Seeger) Cardell, 72, surviving spouse of the late Reverend Nicholas C. Cardell, Jr., died 10 September 2018 in Syracuse, New York, after a long illness.

Cathy was born in the small, blue collar factory town of Ilion, New York. She grew up there and in Albany, graduating from nearby Academy of the Holy Names and Hudson Valley Community College. While in Albany, Cathy met and married Nick Cardell. They moved to Syracuse when he was called to serve as minister of May Memorial Unitarian Society in 1973.



Although she eventually worked at the NY Dept. of Transportation, Cathy was first employed as an administrative assistant for the church. With a great sense of humor and a warm smile, she strived to connect folks with one another and to bring joy and love into the church. She facilitated some small groups and helped found a women's group called Evenings Beyond Eve, which still exists and focuses on raising consciousness of world events.

Cathy was also a fierce social justice warrior, advocating for the church to become a sanctuary for those in need of protection, and protesting at the School of the Americas in Georgia. Her spirituality and theology were rooted in Native American teachings, and she always felt closer to the divine when out in nature.

After Nick's death in 2002, Cathy began to make a new life for herself away from May Memorial. She met Roosevelt Dean, a blues musician, who would be the final love of her life. This new relationship would propel her into the social world of blues music and new friendships.

She is survived by a brother, Michael (Jackie) Seeger, of East Nassau NY, and a sister, Rosemary Welch, of Syracuse NY. Donations may be made in her memory to Francis House (hospice) and In My Father's Kitchen (homeless outreach), both in Syracuse.

ESME MACKINNON CAHILL (1927 – 2018)

IN MEMORIAM

Esme MacKinnon Cahill, spouse of the late Reverend Edward Cahill, died 8 July 2018.

Born in Nova Scotia in January 1927 to Herbert and Marie MacKinnon, she grew up in North Easton, Massachusetts, and graduated from Boston University.

She married Reverend Edward A. Cahill in 1955, and became the full-time step mother of his daughter Linda. He was serving a UU church in Charlotte, NC, before moving to churches in Atlanta GA, and Pittsburgh PA. In 1969 he came to serve the UU Church of Concord NH.

Esme was an active minister's spouse. She wrote and spoke of her experiences with Martin Luther King, Jr.'s church and the turbulent civil rights era. She served in many capacities, especially in the UU Church of Concord. She was Chair of the Prudential Committee and an active part of the Finance, Caring, and Long Term Planning Committees.

She worked professionally her entire life. She did significant public health research with the Survey Research Center, Univ. of Michigan, and co-authored an early study useful in the evolution of managed care. She worked with the Southern Regional Education Board in Atlanta and the School of Public Health at the University of Pittsburgh PA. In Concord, she was a freelance contractor to survey research companies before working for the Digital Equipment Corporation. She retired in 1992.

Esme had a passionate interest in arts and crafts. She became an accomplished silver jewelry maker and taught classes plus served on the board of the Arts Council of Greater Concord and the Concord Arts and Crafts Council. Her other community service activities included serving on the Board of the NH Mental Health Association and as a consumer representative at the United Health System Agency. In her later years, Esme most enjoyed her volunteer work and friends at the nearby Hopkinton Town Library.

Ms. Cahill leaves stepdaughter and son-in law Linda and Dennis Brunn, granddaughter Jennifer and her spouse Ecco Adler, great grandson Nico Adler, and nieces Beth Hemmert, Ellen Muehlenberger and their families.

The family suggests memorial donations to the ACLU or to the Hopkinton NH Town Library.



ROBERT REED (1928 – 2017)

The Reverend Bob Reed—parish and pastoral minister, civil rights activist, lover of music and theater, and artisan of bread baking—died on 15 March 2017 at the age of 88.

George Robert Reed was born on 15 August 1928 to Beulah May Reed and William Harold Reed. In 1950 he received a B.A. in History from Lafayette College (Easton PA) and began a job with the federal government in Washington D.C. While there he discovered the Unitarian (now UU) Church of Arlington VA, eventually felt called to ministry, and in 1959 earned a B.D. from Meadville Lombard Theological School. While a student, he served part time as Director of RE to the First Universalist Church of Chicago (now All Souls Free Religious Fellowship).

Mr. Reed was ordained by his Arlington UU church on 27 September 1959 and stayed for another year. He then moved on to 35 years in parish ministry with service to the Unitarian (now UU) Church of Bloomington IL (1960-68), the First Unitarian Church of Louisville KY (1968-85), and finally pastoral ministry at what is now the UU Congregation at Shelter Rock NY (1985-94), after which time the Louisville congregation named him Minister Emeritus.

Outside the parish, the Rev'd Mr. Reed served multiple local and national roles in the UUMA. With his wife Jeanne he also led UUA Couples Enrichment weekend workshops for the Ohio Valley District (1978-81).

Bob Reed is survived by four sons Robert, Douglas, Jeffrey, and David, seven grandchildren, and two great-grandchildren. A memorial service was scheduled for Saturday, 13 May 2017 at Louisville's First Unitarian Church.





Unitarian Universalist

Retired Ministers and Partners Association

c/o Richard Speck

4721 Mermaid Blvd

Wilmington, DE 19808-1803

