



Cherokee Park (virtually) United Church

Fierce Justice ✨ Radical Love ✨ Abundant Grace
A Progressive Congregation
*Welcoming people of all ages, sexual orientations,
races, and ethnic origins*

Theological Elbow Room
Global Music
Community Connected
Kid Friendly

Newsletter March 2021



Sunday, March 14, 2 a.m., Daylight Saving Time begins

Some trivia: U.S. law dictated the use of DST from 1918 to 1920. Then again from 1941 to 1945, after which it was used differently in individual states. In 1966 Congress passed a Uniform Time Act, but three states claimed a loophole exemption - two still do. Current regulations were in effect as of 2007, BUT 32 states have now proposed bills to abandon this practice. See page 14 for more history.

Loaves & Fishes

March 4, Thursday, 3:00 - 6:30 p.m.

Our neighbors who are in need of a hot meal on these cold nights will be served once again by Cherokee Park volunteers at St. Matthew's Church at the corner of Hall Ave. and Robey St., where ample street parking is available.



Due to Covid, our clients pick up their meals outdoors and will, therefore, need service that evening to operate quickly and smoothly. Please help either on the earlier shift, 3:00 to 4:30 to prepare and serve (about 7 volunteers), or the later shift, 4:30 to 6:30 for serving and clean-up (about 5 volunteers). We purchase the main meal from Loaves and Fishes, which needs to be heated. Other items such as bread, fruit, and salad are prepared by the early crew. The meals are apportioned in carryout-type containers and then are individually bagged. Cleanup consists of washing the serving dishes and utensils, packing any leftovers for distribution to clients, and generally straightening up to leave the kitchen area as we found it.

If you would like to help, please contact Wayne Bjorlie. Thank you.

It's Show and Tell Time! Join the Women's Affinity Group Zoom

Friday, March 5, 7 p.m.

Get ready to go in search of articles to "show and tell" about at your home. Each person will have the chance to name the item we need to find. (Example, find something that's orange, find something that starts with the letter "k," etc.) We'll make some "March Madness" of our own! Please contact Jill if you have questions or ideas

<https://us02web.zoom.us/j/84994330469?pwd=Ujh1NFhnN1Rlc3U3KzFnU1lzR3VXZz09>

Dial by your location = +1 312 626 6799 US

Meeting ID: 849 9433 0469

Men's Club

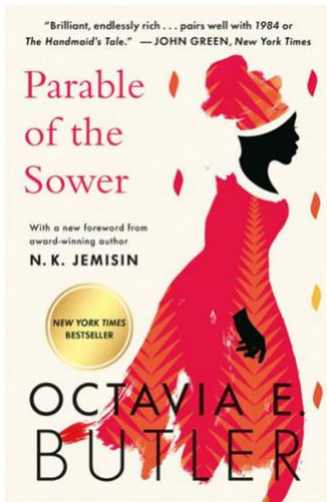
Friday, March 19, 7 p.m.

Zoom for a bit o' the Irish from Tom O'Murphy's house.

Link will be included in that week's Pastor's update email.



Adult Forum ~ not for the faint of heart



Wednesdays at 7 p.m.

Join us in our zoom discussion of

Parable of the Sower by Octavia E. Butler

Published in 1993, and regarded as science fiction, Ms. Butler's novel predicts a dystopian 2024, writing about truth, faith, and hope in times of mounting crisis.

Please obtain your own copy of the book and join us. Contact Pastor Mathias or any Adult Forum member or check the CPUC Google calendar to know the focus/pages each week.

<https://us02web.zoom.us/j/81725210424?pwd=cVrU0NHdHZSWjIBd2ZoMFdBNE1hQT09>

Meeting ID: 817 2521 0424

Password: 056975



Your **Council/Session** represents you in church directions and decisions and they look forward to your questions and feedback at any time.

Pastor Matthias Peterson-Brandt: cpuc@usfamily.net, 651-227-4275

Class of 2021 (2-denotes second 3-year term)

Diane Spicer (2)

Jackie Rico

Curt Fleming

Joanne Sylvander

Class of 2022

Mike Bates (2)

Maria McNamara (2)

Tom Murphy

Jim Shatek

Class of 2023

Carly Evans (2)

Susan Strebig (2)

Kay Myhrman-Toso

Karolyn Gilbertson

Lent art projects and practices

During the six weeks of Lent we invite all to focus on what it means to follow Jesus, to help each other on this holy path to a world of peace. Usually, this path begins at home, and with our family. The Gospels will speak of some journeys; we can picture ourselves in the shoes of those in the Gospel stories, and what that might mean today: which persons have we been, which do we want to be? which would or would not be good role models? we can imagine the stones on our path; we can imagine our feet might hurt, but we also know we are not alone on the path.

We invite you, one or more times during Lent, to create a pattern of your foot, and if you wish, possibly add something about your journey, and your companions on the way, both living or departed, and write your name on the back. Then mail, or email the image, or place through the door mail slot, or phone Pastor Matthias if you want to deliver personally.

Please keep your designs no longer than 12 inches; you may use any medium - paper, fabric, clay, recycled plastic; these will be temporarily fastened to panels on the front of the communion cloth during Lent, and later during the Easter season, and finally secured more permanently for a banner to be hung on the wall between Pastor's office door and entrance into worship space.



We journey as companions, never alone.

Greetings Cherokee Park from *The Worship Ministry Team*

We held our spring planning meeting to think about creative and meaningful ways to celebrate Holy Week together. Your footprints showing our collective path to Jerusalem are gathering nicely each Sunday during Lent. We'd like to invite you to participate in two additional creative endeavors:

- Make your own palm for Palm Sunday, March 28th to wave and display at home
- We'd like YOU in our Easter Garden. We'll do a virtual slideshow as part of our Easter Sunday service on April 4th. You could take a selfie next to a pretty bouquet or a plant in your home, or a painting, drawing, even a floral curtain or couch! We are looking for smiles and flowers and we'll take 'em any way they come. Please deliver via mail, email, text to Pastor Matthias by March 25th.



Some of you have asked about future plans for virtual worship after it is safe to gather again. We all see the benefit to welcoming people regardless of geography, and giving those at home a way to join us in spirit. The Worship Ministry Team is committed to continuing to work with Tech Maestro Tom Murphy to figure out a way to continue this access and we greatly appreciate his work to keep us all connected each Sunday.

From Pastor Matthias

Dear CPUC Community,
Around the beginning of February, I received a letter from the Pennsylvania Department of Corrections. As you may know, CPUC's Council agreed in the Fall that CPUC would serve as fiscal steward for tribal inmates in Pennsylvania who are raising funds to build and host sweat lodges.



Their journey began even further back, when, two years ago, Running River Banks and Dale Arnold, two indigenous inmates, sued the state of Pennsylvania for denying their rights to practice their faith. They won their case in 2020! While the PA DOC is now required to allow them to hold sweat lodges, they are not required to provide the material start-up costs. Admittedly, the real solution is systemic change to our criminal legal system as a whole. But we can help build on Running River and Banks' victory to expand dignity and spiritual resources for tribal inmates right now.

We got connected through the chaplain serving these inmates—Chief Ammon Bailey—and his relationship with the Mendota Mdewakanton Dakota Tribal Community here in Minnesota. He wondered if CPUC would consider serving as the financial steward.

With the blessing of Council, I exchanged a couple letters with Running River and kept in communication with Chief Ammon as we began plans for a Go Fund Me campaign. In the meantime, inmates began to send checks. Running River and Dale Arnold each gave generously from their settlement winnings.

The letter that came in early February was from a fellow inmate who had heard of the fundraising effort and enclosed his entire paycheck. He went on to disclose that he is Muslim, but strongly believes in the right of each person to exercise their faith whether in prison or in society. It stands as a moving act of solidarity.

Since then, the [Go Fund Me has launched](#). I encourage you to check it out and share with others. We still have a long way to go: raising funds, facilitating procurement of supplies, and then the work of those in Pennsylvania to build the sweat lodge.

It is a testament to how Cherokee Park has lived out its faith—dedication to anti-racism, sense of cultural humility, legacy of relationships with our BIPOC neighbors—that we would be trusted as partners in this effort. And it is an act of ongoing faith to “choose the fast of justice” (as Isaiah says). Thank you for being partners in this ministry.

Yours on the journey,

Pastor Matthias

At the February meeting, the council,

amid business, experienced many touching moments as they...



--joined together in opening prayer inspired by 1 Cor: 13:12 and the words of Wendel Berry that all that remains is faith, hope and love, sometimes just shining out amongst the rubble of our efforts.

--received the pastor's report, including a letter received from an inmate in a PA penitentiary in which he enclosed his entire recent paycheck in support of Chaplain Ammon's effort to bring spiritual practices such as the sweat lodge for native inmates, stating that he believes strongly in our God-given rights to express our beliefs, and that he is a Muslim.

--prayed for every adult and child of our CPUC church family, named individually, by Pastor Matthias

--passed a motion to apply for the second round of Paycheck Protection Program from the federal government.

--shared a discussion of what the experience of living through the COVID pandemic brought forth, specifically: what has been revealed as crucial being church, revealed as less important about church, and then what new practices should be continued when coming back into in-person church experience, or any practices that could be discontinued.

--received the clerk's report, including annual statistical reporting to the PCUSA, and highlights from the February Presbytery meeting.

--received from Carly, with gratitude an addition to the annual report regarding the Earth Care efforts completed by CPUC.

--voted to continue the Fiscal Sponsorship agreement with FREC; voting was done mid-month by email as the agreement had to be signed before the next council meeting.

Next meeting - Tuesday, March 9, 7 p.m. Contact Pastor Matthias if you plan to attend and whether or not you wish to speak on a topic.

One Great Hour of Sharing

During the season of Lent, we collect a special offering called the One Great Hour of Sharing. This offering goes towards hunger relief, disaster assistance, and self-development grants. **You can send a check with "OGHS" in the subject line.** If you would like a special One Great Hour of Sharing offering envelope sent to you, please contact Pastor Matthias. Learn more about OGHS [here](#).

in a world of disaster, hunger, and oppression

Millions of people lack access to sustainable food sources, clean water, sanitation, education, and opportunity.

The three programs supported by One Great Hour of Sharing - Presbyterian Disaster Assistance, the Presbyterian Hunger Program, and Self-Development of People - all work in different ways to serve individuals and communities in need. From initial disaster response to ongoing community development, their work fits together to provide people with safety, sustenance, and hope.



\$4.1 million
granted by PDA in the
United States and 57
countries in the first
half of 2020

94
grants impacting 20 countries given by PHP
in 2019

50
years of ministry for SDOP

over 17,000
people trained nationally and
internationally by OGHS ministries

5,676
PDA work team volunteers served in 2019

234
certified PC(USA) Earth
Care congregations
helped care for
creation

51,000
trees planted around the world

over 5,000
projects in economically poor communities
in the United States and around the world
have had an opportunity to develop
solutions to their own challenges since
SDOP's inception

\$190,000
recovered in stolen wages for hospitality
workers in the U.S.

1,097
Presbyterian congregations purchased eco-
palms for sustainable forestry and
livelihoods



Musical newsical

Our own music director Sandy Waterman is again directing the music, which she also wrote, for the Unity Church annual musical, featuring 6th, 7th, and 8th graders.



This year it's "Planetdemic! **Mission Control the Spread.**" This will be presented virtually this month. Watch for later emails for link to date and time.

(visual creation by Roxanna and parents)

Never too many tambourines

Thank you to Rev. Nancy Swanson, friend and former member, who donated her tambourine to us.

March Happy Birthdays & Celebrations

- 08 - Valerie
- 08 - Michael
- 09 - Jim
- 20 - Gabriel
- 21 - Philip
- 23 - Sarah E.
- ♥ 24 - Dean and Meliza
- 31 - Sandy

Techno-Tom managed to throw in a few worship sparkles before Lent. Looking forward to Easter — fireworks? aroura borealis? sunrise over the bell tower?

More sparkles



Black History Month

If you missed the biographies created by Alex Weston last month, and sent in the pastor's weekly e-blasts, you can still access them. Some of the following are just excerpts. An announcer on MPR recently reminded us that this is not Black History but American History (but adding in what has traditionally been missing!).

George Bonga: one of the first people of African descent born within the boundaries of Minnesota, having been born around 1802 near present day Duluth, George Bonga entered the family business after returning from a formal education in Montreal.



Fluent in English, French, and Ojibwe, and highly trusted by each respective community, George Bonga wielded immense power and influence during the years when the region's economy and politics revolved around intercultural trade. Bonga was equally at home in Ojibwe, Métis, and European American cultures. In his later years, he often bragged that he was the "first white man in Northern Minnesota", describing his identification with European American society. During the first half of the 19th century, he served as an important intermediary, translator, and negotiator between various Ojibwe bands, the American Fur Company, and the US Government. His signature is on several major treaties. He and his Ojibwe wife, Ashwinn later built a lodge and dry goods store at Leech Lake, where he passed away in 1874.



Nellie Griswold Francis: the only African American graduate of St. Paul High School in 1891, noted touring contralto singer committed to reclaiming African American culture through authentic music to combat demeaning stereotypes propagated by minstrel shows, fierce activist in women's suffrage amidst finding other leaders only being interested in rights of white women, authoring the anti-lynching bill in 1920, refusing to move out of an all-white neighborhood in spite of bribes and cross-burning threats.

In 1927, her husband William was appointed US Minister and Consul to Liberia. After two years in Monrovia, William died of yellow fever. Nellie then returned to her birth city of Nashville to care for her 100-year-old grandmother. She later worked at Tennessee Agricultural and Industrial University, in Nashville. Nellie Griswold Francis died in 1969.



Lena Olive Smith: civil right activist who became the first African American woman licensed to practice law in Minnesota in 1921, and the only African American woman lawyer in the state until 1945; she continued her law practice and activism until her death in 1966.

She moved to Minneapolis in 1907 with her mother and siblings, at the age of twenty-one. She soon became a realtor and was appalled and frustrated at the systemic and legally-enshrined racism she encountered in real estate (for example, the widespread use of racial covenants restricting property sales to whites only); she was inspired to study law to become a civil rights lawyer. She attended Northwestern College of Law, and was licensed to practice in 1921.

She soon became renowned for taking on civil rights cases, including challenges to housing restrictions, hiring discrimination cases, challenges to segregation in theaters and on streetcars, and legal actions against the Minneapolis Police for racially-motivated brutality. Smith was a co-founder of the Urban League in Minneapolis, in 1925. In 1930, Smith became the first woman president of the Minneapolis National Association for the Advancement of Colored People (NAACP). She later served as Executive Board and Chair of the joint Legal Redress Committee of the Minneapolis and St. Paul NAACP. Smith was also a force to be reckoned with outside of the courtroom, taking her activism directly to politicians, business leaders, and the media.

James Thompson (ca. 1799–1884): born into slavery and sold to an officer at Fort Snelling, purchased and legally freed by a Methodist minister and hired for his linguistic skills, later becoming one of the prominent citizens of St. Paul, building the first ferry across the Mississippi in St. Paul, donating the money, land and materials for the construction of the new Methodist Church on Market Street.

After the US-Dakota War of 1862 and the subsequent removal of many of the Dakota people from their homeland, the Thompson family faced increasing discrimination and alienation in the city where they had once been regarded as founding citizens. At some point, his children moved to the Santee Sioux Reservation in Nebraska, where many of their Dakota relatives had been relocated. Thompson and his wife remained in Saint Paul until her death sometime in the early 1880s. James Thompson then joined his children in Nebraska, where he died in 1884.

Lou Bellamy: was born in Chicago in 1944, and grew up in Saint Paul's Rondo neighborhood. As an undergrad at Mankato State University he began to see theater as a tool for social change. While pursuing his Bachelor's in sociology and psychology,

Bellamy spent most of his time in the campus theater, mounting provocative productions as a direct challenge to the racial tensions he felt in Minnesota.

In 1976, while pursuing his Master's degree, he founded The Penumbra Theater Company, focusing exclusively on African American stories and perspectives, with an emphasis on nurturing Black talent, and community engagement. Located in St. Paul's Hallie Q. Brown Community Center, the Penumbra quickly became nationally recognized and award-winning and the largest African-American theater in the United States. In 1978, Bellamy received his Master's degree, met August Wilson, a poet and aspiring playwright from Philadelphia and helped him mount his first professionally-produced play at the Penumbra. Wilson served as resident playwright at the Penumbra for the next 25 years, and went on to win two Pulitzer Prizes and two Tony Awards. Lou Bellamy remained artistic director at Penumbra until 2014, when his daughter Sarah took over the role, and also taught for 38 years as Associate Professor at the University of Minnesota Department of Theatre Arts and Dance. He is also an accomplished actor, and director, focusing on the African American experience.



Nellie Stone Johnson: was born in 1905 on a farm near Hinckley, MN. Her father was an organizer with the Nonpartisan League, a radical agrarian political party, and he imparted his daughter with a lifelong passion for politics and organizing. Johnson moved to Minneapolis at age 17 to finish high school, and soon found work as an elevator operator at the Minneapolis Athletic Club.

After the club cut wages for all of their staff of color, Johnson organized the entire staff—white and black—into the Minneapolis Hotel and Restaurant Union, convincing her colleagues that interracial solidarity was in every worker's interest. Thanks to her work, the staff successfully negotiated for wage increases and uniform job classifications, ending racial and gender pay inequities. Johnson also pushed to end in-house segregation of eating and locker room facilities

Nellie spent the late 1930s and early 1940s tirelessly organizing hotel and restaurant staff across the state and working to get these fledgling unions accepted into the American Federation of Labor (AFL). In 1936, she became vice president of AFL's Local 665, Hotel and Restaurant Workers Union.

In 1945, Johnson was elected to the Minneapolis Library Board, making her the first African American elected to public office in the city. She mentored then-mayor of Minneapolis Hubert H. Humphrey on civil rights issues, leading to Minneapolis

becoming the first city in the nation to ban racial discrimination in employment. She helped draft his 1948 resolution, given at the National Democratic Convention, calling for a civil rights plank to be added to the party platform. In 1951, her employers finally made good on years of threats to fire her for union organizing. She turned to full-time union leadership and lobbying for a few years, spearheaded the passage of the Minnesota's Fair Employment and Fair Housing Laws (1955 & 1957). and continued to serve on numerous boards, active in Minnesota politics until her death in 2002, at the age of ninety-six. Until the very end, she championed the idea that economic justice and racial justice were intertwined, and could not be tackled separately.



Andrea Jenkins (1961-): Polymath artist, poet, writer, politician, social worker, and activist Andrea Jenkins was born and raised on the west side of Chicago. Jenkins, assigned male at birth, remembers being six years old and seeing two drag queens on the bus—and vividly recalls how others mocked and jeered them. She later wrote that she inwardly identified as female from a young age, but did not feel comfortable outwardly presenting her true self until she was 30.

Jenkins moved to Minnesota to attend the University of Minnesota in 1979. Still presenting as male, she joined a fraternity and was elected fraternity president, only to be ostracized by her frat brothers after they caught her being intimate with another boy. She left the University, during her 20s, came out as gay, married a woman, became a parent, got divorced, and began writing poetry and performing spoken word onstage. She also began her long career in municipal government, working for ten years as a vocational counselor for Hennepin County.

In 1991, she began presenting as female. A few of her co-workers refused to use her new chosen first name, instead referring to her as “Co-worker Jenkins.” Not deterred from her work, she finished her Bachelor’s degree and two Master’s degrees, all while working for the county and serving in leadership roles in numerous local LGBTQ+ and arts organizations, including OutFront Minnesota, Forecast Public Art, SMARTS, District 202, P-Fund, The Minnesota HIV Planning Council, The Funding Exchange, and the National Writers Union. Increasingly, Jenkins became a fixture of the local arts scene, as known for her poetry, spoken word, video collage, visual art, and performance art ,as for her mentorship of upcoming talent.

From 2005-2012 she worked as a policy aide by Minneapolis City Councilwoman Elizabeth Glidden; in 2015, she became curator of the University of Minnesota’s Transgender Oral History Project, helping to collect and preserve oral history interviews of over 300 trans Minnesotans. In 2017 she was elected to the Minneapolis

City Council, representing the 8th Ward and garnering over 70% of the vote. She is the first black openly transgender woman elected to public office in the United States.

Frederick McKinley Jones (1893-1961): In December 1912, nineteen-year-old Frederick McKinley Jones arrived in Hallock, MN, looking for work. Born in Kentucky in 1893 and with only four years of formal schooling, Jones had already amassed an impressive resume of jobs before coming to Minnesota—including electrician, garage foreman, boiler repairman, and race car builder, being fired from the latter job for racing his employer's cars while on the job.

Jones landed a job as a mechanic on a 3,000-acre bonanza wheat farm. His love of racing and mechanical talent attracted the attention of the farm's owner—Walter Hill, playboy son James J. Hill, railroad baron. Hill had a deep passion for fast automobiles so Jones designed a number of cars, raced at the local speedways and county fairs. His favorite car, built out of spare parts from Hill farm, Number 15, not only defeated other automobiles but once triumphed in a race against an airplane.

After a two-year service in WWI as a mechanic, Jones returned to the farm, which left plenty of free time for tinkering. He invented a new type of wireless transmitter and an early condenser microphone for the town's radio station, a portable x-ray machine for the town's doctors, and what is arguably the world's first snowmobile, made from an airplane fuselage with skis. Unfortunately, he failed to patent these early inventions, but later held 60 patents. Jones also used his time to give himself a comprehensive engineering education with books from the public library and mail order courses.

In 1927, word of Jones's genius for invention reached Joe Numero, owner of a Minneapolis motion picture equipment company. Numero invited him down for an interview, but the receptionist coldly told the 38-year-old Jones, "We don't have any jobs for a colored boy." Jones was turning to leave as Joe Numero caught him and hired him on the spot, berating his receptionist. Here Jones invented a cheaper, more effective technology for movie projectors to synchronize film and sound, enabling Numero to sell his company to RCA for a lucrative sum, used to found U.S. Thermo Control. Jones was immediately hired as Vice President of Engineering.

In 1939, Jones filed a patent for the world's first successful refrigerated transportation system. Until that time, transported goods were cooled by ice and salt, which was not suitable for anything that needed to stay at a constant temperature, or that could not survive a cycle of repeated freezing and thawing. In 1941, his improved design was immediately adopted by the military for transporting temperature-sensitive medicine and blood plasma to soldiers in need, and later allowing the global shipping of perishable goods, paving the way for the modern supermarket.



The first true proponent of Daylight Saving Time was an Englishman named William Willet, who conceived the idea while riding his horse early one morning in 1907, noticing that the shutters of houses were tightly closed even though the sun had risen. He spent a small fortune to lobby businessmen, members of Parliament, and the U.S. Congress to put clocks ahead 20 minutes on each of the four Sundays in April, and reverse the process on consecutive Sundays in September. But his proposal was met mostly with ridicule. One community opposed it on moral grounds, calling the practice the sin of “lying” about true time.

Attitudes changed after World War I broke out. The German government and citizenry recognized the need to conserve coal used for heating homes and adopted the light-extending system in 1915, leading to the introduction in 1916 of British Summer Time. The United States followed in 1918, passing the Standard Time Act, which established the time zones, however, amidst great public opposition.

The matter took on new meaning in April 1917, when President Woodrow Wilson declared war. Posters chided, “Uncle Sam, your enemies have been up and are at work in the extra hour of daylight—when will YOU wake up?” With public opinion in its favor, Congress officially adopted daylight time saving on March 31, 1918. Canada adopted a similar policy later the same year. Americans were encouraged to turn off their lights and go to bed earlier at around 8:00 p.m.

Many Americans wrongly point to farmers as the driving force behind Daylight Saving Time. In fact, farmers were its strongest opponents and stubbornly resisted the change from the beginning. When the war was over, the farmers and working-class people began to speak out, claiming that it benefited only office workers and the leisure class. The law was repealed in 1920.

After the attack on Pearl Harbor, on December 7, 1941, during World War II, Daylight Saving Time was imposed once again to save fuel. After the war in 1945, DST started being used on and off in different states, beginning and ending on days of their choosing. Inconsistency among the states created considerable confusion with interstate bus and train service, so Congress passed the Uniform Time Act in 1966. (But some state legislatures took exception via a loophole; Hawaii and most of Arizona did not change their clocks. Residents of Indiana, which straddles the Eastern and Central time zones, were sharply divided, not joining in until 2005.)

In 1986, the U.S. Congress approved a bill to increase the period of Daylight Saving Time to conserve oil used for generating electricity—an estimated 300,000 barrels annually. The current daylight saving period was established with the Energy Policy Act of 2005, which went into effect in 2007. However, 32 U.S. states have proposed bills to **end** the practice of switching clocks; the federal Uniform Time Act would need to be amended to allow such a change.

Cherokee Park United Church

United Church of Christ/Presbyterian Church (U.S.A.)

Open & Affirming, Multicultural, Antiracist

371 W. Baker Street

St. Paul, MN 55107

Sunday Worship 10:15 a.m., online only, until further notice

Pastor: Rev. Matthias Peterson-Brandt

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Newsletter articles:

submit by the 22nd of preceding month

to Susan at kellystrebig@comcast.net

*everything here
seems to need us*

Rainer Maria Rilke