**Frances Fairbanks**

**Indian Movement** protesters in a face-off with the police in involuntary manslaughter, Mr. Banks led 200 American saloon brawl and was charged not with murder but with in a flare of dime-store paperback writing, the article says ing a darling of politically liberal Hollywood stars… Then sovereignty, yes – and they broke a few windows in the treaties made with the United States. They fought for the equality that was called for in daily lives of Native Americans, who live on reservations and in major cities and lag behind most fellow citizens in jobs, housing and education.” The article went on to describe the 1973 police encounter in Custer, SD. Later demonstrations in 1999 led by Tom Poor Bear in nearby White Clay, NE led to discontinuation of alcohol sales, hav ing a major effect on the nearby Pine Ridge Reservation. The area had the highest per capita alcohol sales in the US. To be sure, “D.J.” as he was known to many, exhibited real anger and frustration at the conditions Indian people were forced to endure, both historically and in contem porary times. The patriots of the American Revolution are celebrated today, even though they broke through the boundaries of other sovereign people, burned food sup plies, killed women and children in order to starve out the military capabilities and prevent a presumed reinforcement of King George’s military. Was that a case of being mili tant? Very likely, but these men fighting for independence of King George’s military. Was that a case of being mili tant? Very likely, but these men fighting for independence through talent, resolve, and a deep understanding of the community she served. She was a member of the Red Lake Nation and often spoke of her life there. When giving advice to others she would talk about her young life at Red Lake and she would relate the advice her father would give her from time to time. She found this advice useful, not just in its content, but also in that it was something to be remembered, considered, and applied to dif ferent situations from time to time. She was unique in two ways: she was a natural leader who had little formal training but who used well what she had learned at Red Lake; and she knew how to interact with other leaders to promote the overall American Indian community. This is an area where she compares with many of the men in Indian leadership. In her work, however, she chose not to go to other parts of the country; she wanted to change local con ditions for Indian people in Minneapolis. She positioned the Indian Center to do its best work in the areas of job training; middle school education; adult education; and community discussion. She brought people together to work on issues – some the most sensitive at the time – such as perceived homophobia. Margaret Peake-Raymond led a discussion that cracked open the silence on homophobia and Frances supported this major moment of recognition for Two-Spirit people whose talents and presence were under pressure and being ridiculed. This is just one of her outstanding moments as a community leader. There were dozens of issues where convening at the Indian Center gave them more light and more understanding.

The Center shone with an art gallery, the thrill of basketball games and pow wows, the solemnity of feasts and mahjong for those who died and whose families wanted the services to be at the Indian Center. A corner store full of beadwork, beads, and many other Indian cultural and art items filled out one area and a restaurant filled out another.

**News Flash!**

**EPNI/Roof Depot Vote pg A**

**Messiah:**

**RAISED or RAZED pgs B & C**

**New! KALY pg D KRSM pg 5**

**As the Crow Flies**

**CAROLING WITH CROWS**

**Phillips Neighborhood, Christmas 2016**

Lifting my gaze from twilight pavement and shadowed porches. I’m not sure when it happened. I suddenly saw them, crows, hundreds, maybe thousands in the burnt-orange dusk, surrounding us in all directions, clustered crows enough to re-leaf the bare trees, great black choir-lofts of crows, their dark notes strung on staves of the sky. Overhead, too, crows everywhere, flapping through the lurid, smudged air like ash from some vast burning which perhaps was after all simply the crows’ Christmas, their excitable cawing and clacking a kind of caroling above our earthbound song, urging us out from our less visible darkness to recognize also those angels of the nearer heavens.

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**Nowa Cumig: Dennis Banks 1937-2017**

**By Laura Waterman Wittstock**

“A tribute to a life well-lived should not start with a quarrel with the New York Times, but this instance is an exception. On October 30th the New York Times called the Ojibwe patriot a militant as he had been labeled so many times before during his lifetime. The newspaper, in its apparent omniscient wisdom said he “achieved few real improvements in the daily lives of Native Americans, who live on reservations and in major cities and lag behind most fellow citizens in jobs, housing and education.” The article went on to describe the 1973 police encounter in Custer, SD. Later demonstrations in 1999 led by Tom Poor Bear in nearby White Clay, NE led to discontinuation of alcohol sales, having a major effect on the nearby Pine Ridge Reservation. The area had the highest per capita alcohol sales in the US. To be sure, “D.J.” as he was known to many, exhibited real anger and frustration at the conditions Indian people were forced to endure, both historically and in contemporary times. The patriots of the American Revolution are celebrated today, even though they broke through the boundaries of other sovereign people, burned food supplies, killed women and children in order to starve out the military capabilities and prevent a presumed reinforcement of King George’s military. Was that a case of being militant? Very likely, but these men fighting for independence through talent, resolve, and a deep understanding of the community she served. She was a member of the Red Lake Nation and often spoke of her life there. When giving advice to others she would talk about her young life at Red Lake and she would relate the advice her father would give her from time to time. She found this advice useful, not just in its content, but also in that it was something to be remembered, considered, and applied to different situations from time to time. She was unique in two ways: she was a natural leader who had little formal training but who used well what she had learned at Red Lake; and she knew how to interact with other leaders to promote the overall American Indian community. This is an area where she compares with many of the men in Indian leadership. In her work, however, she chose not to go to other parts of the country; she wanted to change local conditions for Indian people in Minneapolis. She positioned the Indian Center to do its best work in the areas of job training; middle school education; adult education; and community discussion. She brought people together to work on issues – some the most sensitive at the time – such as perceived homophobia. Margaret Peake-Raymond led a discussion that cracked open the silence on homophobia and Frances supported this major moment of recognition for Two-Spirit people whose talents and presence were under pressure and being ridiculed. This is just one of her outstanding moments as a community leader. There were dozens of issues where convening at the Indian Center gave them more light and more understanding.

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**“As the Crow Flies” and the Phillips Community**

**By Harvey Winie**

In Native American folklore, the intelligence of crows is usually portrayed as the most important characteristic of crows. Seeing a crow was and is still considered good luck by many Native American tribes. “As the crow flies” refers to the shortest distance between two points because the common belief is that crows fly a straight course. Actually, crows are excellent flyers that do not usually fly in a straight line but zigzag and perform aerial acrobatics seemingly for the joy of it. Crows can often be seen circling above their nests on a winter’s afternoon. Scientists say crows, like humans, pay close attention to people’s faces and are able to remember threatening or caring faces and react to them differently. Words and phrases may be misused, be inaccurate or concepts can be oversimplified. The same thing can occur when using a single story to describe a person, culture, or community. Phillips Community and its people are often labeled and defined by a single occurrence or story, observed or reported by people outside of the community. The Alley Newspaper instead tries to lift up the many, many stories and illuminate the history of the people of this geographic area with the goal of inspiring resilience. Come and learn one or two more fascinating facts of our community’s vibrant history on Wednesday, December 13, 5-8 pm at the American Swedish Institute’s Annual Neighborhood Open House.

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**Frances Fairbanks 1929 – 2017**

**By Laura Waterman Wittstock**

An all-night beginning of the mah jong for Frances Fairbanks took place on November 8th at the Minneapolis American Indian Center. This was a place she knew intimately, because she worked there for nearly all of the Center’s 43-year history. She was one of a kind, having worked her way up through the operational and leadership ladder through talent, resolve, and a deep understanding of the community she served. She was a member of the Red Lake Nation and often spoke of her life there. When giving advice to others she would talk about her young life at Red Lake and she would relate the advice her father would give her from time to time. She found this advice useful, not just in its content, but also in that it was something to be remembered, considered, and applied to different situations from time to time. She was unique in two ways: she was a natural leader who had little formal training but who used well what she had learned at Red Lake; and she knew how to interact with other leaders to promote the overall American Indian community. This is an area where she compares with many of the men in Indian leadership. In her work, however, she chose not to go to other parts of the country; she wanted to change local conditions for Indian people in Minneapolis. She positioned the Indian Center to do its best work in the areas of job training; middle school education; adult education; and community discussion. She brought people together to work on issues – some the most sensitive at the time – such as perceived homophobia. Margaret Peake-Raymond led a discussion that cracked open the silence on homophobia and Frances supported this major moment of recognition for Two-Spirit people whose talents and presence were under pressure and being ridiculed. This is just one of her outstanding moments as a community leader. There were dozens of issues where convening at the Indian Center gave them more light and more understanding.

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The Franklin Library will be closed on December 24th & 25th. Read Aloud Book Club Mondays Dec. 3:45-4:55 pm (Except Dec. 29th), Grades 4-6 We will share a great book & discuss. no pre-requited required! Family Storytime Fridays 10:30-11 am. Children of all ages & parents/caregivers. Share books, stories, rhymes, music & movement. Free Anime Club Saturdays 3:45-3:30 pm. Discuss manga & share artwork. Something different every time! Franklin Learning Center: 612-543-0934 Free, one-to-one adult tutoring of English & math, GED preparation, citizenship exams, & gaining life skills. Community

Dennis Banks was from page 1 beaten by officers. One can hardly believe this is an obituary. It must be noted that Dennis Banks was charged in 1974 with assault and conspiracy and under- went federal trial for the occupa- tion of Wounded Knee, SD. This was a major, national battle on American soil. Tanks, anti-per- sonnel cars, some aircraft, and medium to heavy weaponry were brought out against the Indian side. This case was dis- missed because the federal side was lying about its documents, tampering with evidence and con- ducting an illegal wiretap. This gave the Indian side a glimpse into what the federal side was capable of doing. The Times article notes that, "Mr. Banks had many children with other women." In the Indian community, each of these children are cherished members of their communities, deserving of much greater note than to be merely listed as one of many. The newspaper states with great respect, the names of relatives, honorary pallbearers, pall bearers and the seven Grandfather Teachings as Principles for Living.

Frances Fairbanks from page 1 Frances was a member of many boards in the community. She shared her leadership skills widely, but took the time to always have her family close to her. She had great grandchildren, and great great grandchildren. And beyond that, she was a foster mother for many years. She had a personal way of inter- acting with others and she will be remembered for that. But there should be no doubt, she took lead- ership seriously and major leaders from the Mayor to corporate repre- sentatives took Frances Fairbanks seriously, too.

Transit
Reduced Schedules and Minimal Shelters
BY JOHN CHARLES WILSON
Good news for Nicollet Mall bus riders: The Hennepin Avenue detour that has plagued you for the past two years finally ends the 2nd of December!
My primary topic this month is “Reduced Service” days, which vary from year to year but usually include Black Friday, Christmas Eve (or the day after Christmas if Christmas is on a Sunday), and either the 3rd or 5th of July, depend- ing on what day the week of the 4th is. Last year there were also some reductions for New Year’s Eve, which weren’t as severe as for the other days. I don’t know if that’s intended to be a new, ongo- ing trend.
Usually, the Reduced schedule is a “Saturday plus” schedule, where most routes are on Saturday schedule, with a few extra buses on some routes, especially the rush-hour expresses, because some poor suckers still have to work. The 2016 New Year’s Eve schedule, however, was more of a “weekday minus” regular schedule minus a few buses. Obviously, the purpose of these odd schedules is to save money. Ridership, especially at rush hour, is predictably less than a regular weekday, but not low enough to justify a Sunday/Holiday sched- ule. About two weeks before each of these special schedules, a pam- phlet is made available on the buses to warn people. This is well and good, but if the goal is to save money, it is also counterproduc- tive. Since the Reduced schedule is essentially the same for Black Friday, 24 or 26 December, and 3 or 5 July, it could simply be incor- porated into the regular printed schedules by adding a statement that on Reduced Service days a Saturday schedule is in effect, plus the buses indicated by a sym- bol on the weekday schedule. A different symbol could indicate which buses are skipped on New Year’s Eve. Voila, no more extra printing costs!
On another topic, this is Minnesota. We’ve already had a few days that are colder than 5° & 5°... well, the days before. Metro Transit really needs better shel- ters than what it has. The 4-inch gap between the bottom of the shelter and the ground lets the cold wind swirl around our feet needlessly. And most shel- ters have only three sides. Not much protection in a Minnesota winter. Some Canadian cities, specifically Winnipeg, Edmonton, and Fort McMurray, have fully- enclosed bus shelters with doors. Considering that our winter weather is comparable to that in Canada, similar shelters should be considered here.
Morgan Jones - 60 YEARS A SLAVE, 41 YEARS FREEDMAN

Tales from Pioneers & Soldiers' Cemetery

BY TIMOTHY MCCALL

Undoubtedly, Morgan Jones saw many changes in his long life and having passed away at the age of 101 years, he also has the distinction of being the oldest person buried at Pioneers and Soldiers Memorial Cemetery.

Morgan was born into slavery on a Virginia plantation in August 10, 1805. We’re fortunate to know the exact date of Morgan’s birth because in 1904, Morgan’s daughter had contacted his former owners, the Chappell family, in St. Louis, Missouri. The Chappell family were among the earliest Europeans to settle in America, arriving about 1635. They also must have been very prodigious record keepers, since they had kept and preserved many of the records from the old Virginia plantation where Morgan was born, including the record of his birth.

In an article from the Minneapolis Journal in 1905, Morgan relates some of his earliest memories:

“My earliest recollections are of the old plantation days in Virginia. I can remember the big white house of the ‘family’ and the little negro cabins. I spent my early years in the tobacco fields. I was a giant in those days and was told by a slave dealer and my master that I was the strongest one of my race in the south. I was never afraid to work, and of all the 140 or 150 negroes, I was the only one who never felt the lash. In the fields I was so tall that the overseer never noticed me burying my bare feet in the cool earth. I can remember at the close of the day the other workers struggled home with blistered feet, while mine never suffered, thanks to the burying.”

“In 1823, I moved with my white masters to Missouri. I then became a coachman for the family and was with them until the emancipation proclamation. As coachman I was able to look about and take notice, and you may be sure that I watched the growth of the abolition movement. As soon as the slaves were pronounced free, I started for Minnesota and have been in Minnesota ever since. There have been several negroes in the state that have lived to be over 100, but I believe that I am the oldest in the city now and probably in the northwest.

Morgan most likely came to Minnesota in early 1865. I say this because the Emancipation Proclamation of 1863 freed only the slaves living in southern states which were in rebellion. Slavery in Missouri continued to be legal until January 11, 1865. Morgan first appears in the 1865 Steete census, living in St. Anthony with his future wife, Harriet. He also was listed as a black female, both listed with the surname of Jones. Who was Mary? I believe that Mary was actually Harriet’s daughter, Katherine. Harriet and Katherine also are found on a separate 1865 census with the surname of Aikins, living with the J. P. Abraham family in Minneapolis. Was Harriet trying to hide the fact that she was living with a man twenty years her senior or was it just an error in reporting? The 1870 census has Morgan and Harriet living in Minneapolis, but Katherine is not listed. Was this just an omission or something else? The census is dated June 4, 1870 and at that time, Morgan and Harriet were still unmarried. They finally tied the knot, twenty-five days later, on June 29, 1870 in Minneapolis. On all subsequent documents, Katherine is listed as their daughter.

Morgan seems to have been quite active and well known to the residents of Minneapolis and was referred to in several newspaper articles as the presidential vote of 1872 approached, the Minneapolis Tribune reported on August 24th that, “The colored men of Minnesota have addressed a letter to the Republican State Central Committee in which they repudiate Charles Sumner and endorse President Grant. The following colored men in Minneapolis have signed the letter and will follow it by ballots for Grant at the polls in November.” Over 70 African American men were listed, including Morgan Jones. This is significant because it would be the first presidential election since the ratification of the 15th Amendment to the Constitution, giving African American men the right to vote.

He again appears in the Tribune in 1895, in which, as a joke, someone had placed advertisements in multiple papers looking to fill positions in the new Court House. The Court House was besieged by scores of applicants, including Morgan. “Morgan Jones presented a numerous signed petition asking for permission to tender his service as a boot-black stand in the new building. Mr. Jones’ paper called attention to the fact that in his days of slavery, he had never before sought office of any kind.”

Morgan Jones said, “In 1823, I moved with my white masters to Missouri. I then became coachman for the family and was with them until the emancipation proclamation. As coachman I was able to look about and take notice, and you may be sure that I watched the growth of the abolition movement. As soon as the slaves were pronounced free, I started for Minnesota and have been in Minnesota ever since. There have been several negroes in the state that have lived to be over 100, but I believe that I am the oldest in the city now and probably in the northwest.” It doesn’t appear that he got the job.

As Morgan approached his 100th birthday, he appears once again in the Minneapolis Journal; “DECEIVED, HE FORGOT TO DIE—NOW 99 - Morgan Jones, an ex-slave, tricked by his children – He is preparing now to celebrate his one hundredth birthday.” The article tells the story of how after his wife Harriet died in 1891, Morgan had convinced himself that he would die on the anniversary of her death. “As the day approached he became visibly weaker. As a last resort the date on the calendar was changed and the anniversary passed without Mr. Jones being aware of it. Since that time, he has enjoyed the best of health.” It went on to give his personal account of his time as a slave.

Morgan’s death on December 6, 1906, warranted him a notice on the front page of the Minneapolis Journal; 57 YEARS A SLAVE, 44 YEARS FREEDMAN

Morgan Jones, a Minneapolis Negro, Dies at the Age of 101 Years. Born on Old Virginia Plantation August 10, 1805. Came to Minneapolis in 1862 When Lincoln Struck Off Shackles.

The headline may take some liberties and plays with history a bit, but considering the amount of time Morgan Jones had on this earth and the things he must have experienced, we’ll call it close enough.

Morgan is buried in Lot 69, Block C in an unmarked grave. There are five other members of his family buried in Lot 69, all of whom deserve to have their stories told as well… I’ll have to get to work on that.
EPIC Continues its Tradition of Affordable Renewal

EPIC is proud to be one of the few Minneapolis neighborhoods to continue rebuilding and restoring our physical infrastructure in the great tradition of NRP projects of the past. In a progressive city, it is critical to remember that urban renewal is never done.

The photo on the right shows two new, state-of-the-art, affordable homes being built by EPIC in partnership with PRG (Powderhorn Residents Group) in East Phillips. Two more just completed nearby as well as two by Habitat for Humanity, make numbers 31 to 36 of East Phillips new homes.

It is almost impossible to build an “affordable” home today in Minneapolis. The cost of labor, materials and the lot pushes every newly built home over the Federal guidelines for an affordable home. The difference between the total cost to build the home and its “affordable” selling price is called the “Gap”.

So, how is it that EPIC can get affordable homes built and sold in East Phillips? In the past, under the strict notification and participation requirements of NRP, EPIC was directed by East Phillips residents to allocate a portion of its NRP money to help fill the “Affordability Gap” and make it possible to build new quality affordable homes for its modest income residents.

When the City of Minneapolis ended the NRP program, EPIC’s all-volunteer Board and members chose to use a portion of its new but reduced CPP funding to create a Neighborhood Priority Plan which continued this important urban renewal project – new homes for our economically challenged urban families.

Years of neglect and irresponsibility in housing are being healed by the wise choices of the EPIC Board and your neighbors, the residents of East Phillips.

For Your Calendar: * Have a Great Holiday!

The EPIC Board of Directors meet on the FIRST Saturday of the month – Next Meetings; Saturday, 12/2/2017 and 1/6/2018 at 10:00 AM. at the EPIC Storage - 2344 Bloomington Ave. S

The EPIC General Membership meets on the SECOND Thursday – Next Meetings; Thursday, 12/14/17 and 1/11/2018 at 6:30 PM

Agenda includes Neighborhood Industrial Pollution, Crime Initiatives, and EPIC project updates.

The East Phillips Park Programming Partnership meets on the LAST Tuesday – Next meetings; No December Meeting – Join us 1/30/18 at 11:30 AM. Lunch is served.

Updates on Partner Programming, Park Events & News.

Meeting Location: All the above meetings and events (unless noted) are held at the East Phillips Park Cultural & Community Center located at 2307 17th Ave. S. The Center is wheelchair accessible and all are welcome.

The East Phillips Community 17th Ave. Gardeners meet on the second Saturday of Each Month during the gardening season, normally from April through September. Next meetings are Next Year Saturday, 4/14/2018 & 5/12/2018 at 9:00 AM in the Community Center at 2307 17th Ave. S. Subsequent meetings will be held in the Garden.

* East Phillips Residents wanting a 2018 Garden Plot, contact Brad Pass at 612-916-8478

* To get involved in EPIC & help move the East Phillips Neighborhood in a positive direction, join us at any EPIC General Membership meeting (see dates above). All are welcome.

Save the Date!

MIDTOWN PHILLIPS 2018 FREE COMMUNITY DINNER & ANNUAL MEETING

Tuesday, February 22 5:30-8pm, Midtown Global Market, Minneapolis

All are welcome! Join us for a FREE community dinner! Learn more about MPNAI, or even join the board, and see what’s going on in your community and the resources it offers.

• FREE Dinner
• Speakers & Entertainment!
• Neighborhood Reports
• Info and Resource Fair
• New Board Elections

FOR MORE INFO: midtownphillips@gmail.com

NEW HOUSING LOAN & GRANT PROGRAM

MPNAI will be unveiling a new housing loan and grant program, administered through CEE (Center for Energy and Environment) this coming December. This loan program offers loans for mainly exterior home improvements, with a 0% interest rate. The maximum loan amount is $7,500. In addition, MPNAI will be awarding home improvement grants.

For more information, contact Maggie Moran, Neighborhood Coordinator, at midtownphillips@gmail.com or 612.232.0018

This Monthly Alley Newspaper Half Page was paid for by Midtown Phillips Neighborhood Association, Inc.
The Alley Newspaper • December 2017

“When it comes to erecting edifices that make no common sense, large public and private institutions are all ‘birds of the same feather’; Spoken or implicit, the message comes through: ‘Let the peasants be damned.”’ – William Worthy, journalist

BY BRAD PASS

An estimated two hundred community members came together on the last day of November to hear two plans, the City Plan and the Community Plan, for the Roof Depot Site at the intersection of the Midtown Greenway and E 28th St in South Minneapolis. They came together to exercise their right as defined by the first principal of community engagement, passed by the Minneapolis City Council in 2007; “Public participation is based on belief that those who are affected by a decision have a right to be involved in the decision-making process.”

City representatives Lisa Cerney and Mark Ruff gave a presentation explaining the critical importance of providing safe and reliable water and sewer for the city and the need for a new facility from which to operate.


They pointed out the horrific health consequences this economically challenged and racially diverse community suffers as a result of years of unrelenting pollution, both vehicular and industrial. They explained that the Community plan will provide a buffer between residential housing and the activities in the proposed water yard; that the Indoor Urban Farm with East Phillips World Café and Farm Store along with the affordable bike repair shop will create good paying, meaningful jobs for the community and the entire plan will take up only 3 acres of the combined city property in the “Hiawatha” site of 16.42 Acres. That’s just 18.27% of the Total Public Works land in our neighborhood. The presentation was punctuated with a slide show showing pictures and renderings of the Community and its Plan.

After food, provided by Papi Fiesco and the Jubba Grill and paid for by C.M. Cano’s Office, a vote was taken. Of the estimated 150 neighbors who voted, it was nearly unanimous in favor of the Community Plan. Two opposed, probably because they thought the community should have the entire 7+ acres of the Roof Depot Site, and one abstention.

Thanks to all who attended. It was an inspiring evening. Our work is just beginning!

The Roof Depot Site: East Phillips Institute 3 Acre Plan Decision

EPNI, East Phillips Institute, is a collaboration of Tamales y Bicicletas, DJR Architecture, the East Phillips Improvement Coalition-EPIC, Little Earth of United Tribes, Somali Family Chemical Awareness, Precision Green Houses, Women’s Environmental Institute and many neighbors. A comprehensive future-oriented plan has been formed. The collaborators on the Indoor Urban Farm project came together under the name East Phillips Neighborhood Institute (EPNI) and sought and received a planning grant of $319,000 from the State of Minnesota because of the project’s job creating potential for this challenged area and population.
UPDATE ON THE STATUS OF THE MESSIAH PROPERTY:
Nov. 30, 2017: When a property owner applies for a demolition permit, it checks off a list of buildings “of historic interest” and if on that list the Mpls. Heritage Preservation Commission (HPC) finds the property significant, it will decide pursuant, if by unanimous vote, Messiah church building on 2501 Columbus Avenue South, meet the preservation requirements by the Minneapolis Preservation Commission. Their opinion is for consideration by the city’s Zoning and Planning Committee. It was denied on a unanimous vote after 6 Ward Councilor David online. The motion was most likely due to the idea of “Councilmember privilege,” which means the position of the Councilmember in whose ward the property is located.

The decision is now up to the Messiah Congregation. Phillips Community worked tirelessly to save Messiah, but children’s MN over the years to establish cov- èrants of understanding about use and site work have Children’s MN stay within a certain boundary of blocks so that residential and commercial could continue to coexist. Will Messiah do its part to respect and uphold those covenants of their neighbors and the history of the community that has helped to sustain them or will they succumb to only examining this issue from the perspective or what is good for Messiah is what is good for the neighborhood?

The City Council determines that the church is not a landmark, it will no longer be considered a historic resource and a demolition permit can be issued administratively without benefit of a public hearing.

Messiah members, David Shirley and Randi Church, gave assurances that the congregation is seeking a buyer for the church and has no intention of demolishing it. What happens next? The full Council will vote on the motion at its next meeting on Friday, December 8th, at 9:30 a.m. in 317 City Hall.

Zoning & Planning Committee denies Historic Status for Church

BY BOB ROSECE

In 1916 the cornerstone was laid for Messiah Lutheran Church at the intersection of 28th Street and Columbus Avenue South in South Minneapolis, designed by Harry Wild Jones, a leading Minneapolis architect.

Today, the two story red brick Gothic Revival structure, rests comfortably within this mildly urban environment, and could use a bit of serious maintenance for its purpose, no longer for a Lutheran congregation which began as serv- ice to the community, but for Mennonite and Latino immigrant congregations.

Messiah Lutheran’s interior presents Jones’s lavish use of wood, with pointed arches and lathe-turned bases. Though the building is being marketed, Messiah Lutheran Church is thus an important edifice in the historic testament of Minneapolis.

Two of the many promi- nent members of the Messiah Lutheran congregation are Lutheran Youngdahl and his broth- er Rauben. Lutheran Youngdahl was an American politician and judge from Minnesota. He served as an associate jus- tice of the Minnesota Supreme Court from 1942 to 1946, then as Minnesota’s 27th Governor. Rauben Youngdahl served as fifth pastor of Mount Olive Lutheran Church.

Community historian Susan Hunter Weir assembled a very informative history designation document for the Minneapolis City Council to hopefully nomi- nate as a historic landmark. Her nomination form notes the scholar- rector as a historic landmark. Her

“Messiah Church’s compelling interior Architectural Art by Architect

Butler Square in the Minneapolis neighborhood, cornerstones of many communities and evidence of this nation’s ethnic and reli- gious diversity.

Historic designation, which this church so notably deserves, may be in jeopardy when the area is rezoned from single-family to multi-family. Messiah Church is 100 years old and may soon be part of the Minneapolis Heritage Preservation Office of Community Planning and Economic Development, the City of Minneapolis’s Heritage Preservation Office, seeking a buyer for the church and has no intention of demolishing it. What happens next? The full Council will vote on the motion at its next meeting on Friday, December 8th, at 9:30 a.m. in 317 City Hall.

Almost 100 years ago, on February 6, 2017, 108-year-old Messiah Lutheran Congregation voted to “enter into negotiations to sell that historic church building” by a 31 “yes” to 2 “no” vote giving notice also (on their website) that “we will be updating everyone as the Church Council discerns how to move forward.

The future of this historic build- ing of worship remains uncertain. It is not clear if or how the building is being marketed. Apparently, a previous offer from Children’s MN Hospital was con- tingent on it being demolished by the Congregation to avert the severe criticism of Children’s MN for their demolition of almost the entire block ten years ago.

The Messiah Congregation moved to 2400 Park Avenue in 2008 and rents the 100 year-old church to Emmanuel Memorial Church and Centro Nueva Vida Iglesia Apostolica.

Nine months ago, on June 21, 2016, The Minneapolis Heritage Preservation Commission unani- mously approved Commissioner Sue Hunter Weir’s nomination of Messiah Evangelical Lutheran Church located at 725 East 25th St., as a Landmark, established interim protection, and directed the Planning Director to have a designation study prepared.

A Designation Study outlines the potential significance of the property, both individually and within the context of Minneapolis planning and heritage preserva- tion goals. Studies are based on a review of resources including his- toric building permits, unpublished research, interviews with per- sons, and archival materials from the Minneapolis Collection.
**Are We Our Building?**

**By Jon Anderson, Bishop MN SW Synod ELCA on Facebook, Dec 3rd ’17**

Church buildings play an outsize role in community life. For example, most of us identify our churches to others by some characteristic. “We’re the big church next to the school” or “we’re the church where the Fabulous Pipe Organ is located.”

The identity of our churches is inextricably linked with the community. This is why churches are often on a mission to restore and/or repurpose them when they have outlived their usefulness. For example:

- **A former church will enable us to continue our mission.**
- **We are open to anyone who would like to buy the property.**
- **I am very saddened by the outcry of members of the community who have not contributed to help maintain the building, who did not show up for the sessions of craft classes that were published on our webpage and in various printed materials, yet feel they have a voice in what may happen to the property.**
- **Moving forward I hope we can come together and celebrate the Sacred Words of Isaiah 43:18-19a: “Do not remember the former things, nor consider the things of old. Behold, I am about to do something new.”**
- **Louise Brits is Pastor of Messiah Lutheran Church 612-871-8831 PBritts@messiahmpls.org**

## Letter to the Editor

**While hoping for Sale, Messiah’s pianos to kids, hymnals to Africa, music to churches, and archives to smaller boxes**

**By Louise Brits**

**Isaiah 43:18-19a**

**Mission Driven: hard decision to sell Church forgetting past for future**

**BY LOUISE BRIT**

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**Church has Heritage value Needs qualified estimates**

**By Bob Roscoe, On His Facebook Site Dec 10, 2017**

Minneapolis City Council will likely vote on this issue this coming Friday. The Zoning & Planning Committee made a fundamental error by not recognizing the church’s heritage value to the neighborhood and city, and allow any potential demolition to be a separate issue. What was not considered was a realistic rehab cost estimate, instead of allowing the congregation leaders to project a cost not borne out by professional experienced experts

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**Last building on BLOCK 5 Lost Heritage & Trust**

**By Harvey Winge**

**Lost Messiah Lutheran Church Pastor, Dr. Rev. Leonard Kendell”**

- **For example:**
  - **We are considering Keys/4/4 pipe organ for moving the church building to Park Av. by church member Bill Doepke of Doepke Movers.**
  - **We are considering Books for Africa for our hymnals.**
  - **We are looking for other churches interested interested in inheriting our extensive music library.**
  - **We are cleaning and pruning our Archives to a manageable and meaningful size.**

**In the meantime, we will hear the necessary spaces with space for traffic, sirens, generators, air-conditioning units, a hospital waste incinerator.”**

**For this reason, as became apparent, we need more than the流泪 of the Elders who struggled to build this sanctuary — their painstaking efforts, deliberate design, and skill.**

---

**Church is a fundamental error by not recognizing the church’s status as a landmark.**

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**How about a partnership to restore and/or repurpose?**

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**And worse, the Hospital.**

**The corporation which had a Good Neighbor Agreement.**

**Then, offering the church leadership big money to demolish this antiquity.**

**Neither party respecting the history.**

---

**The $800,000 offered would go a long way towards the reuse of this incredible structure designed by Harry Wild Jones; craftsman, ship to never be seen again.**

**People should keep their history, the work of the elders, the responsibility to protect and maintain that asset.**

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**It is inexcusable. There is always money. There can always be a plan. It’s about leadership, partnership, doing what is right.**

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**Permission to Publish**

**Letters to the Editor are typical of a vigorous debate.**

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**Last building on BLOCK 5 Lost Heritage & Trust**

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**Lost & Trust never been seen again.**

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**People should keep their history, the work of the elders, the responsibility to protect and maintain that asset.**
Somali community gets on the air with KALY in Minneapolis
Prometheus Radio Project sparks community radio in the Twin Cities

A new radio station began broadcasting Somali music and Somali language talk programming in the Twin Cities October 9th, 2015. The new Low Power FM [station, KALY 104.7 FM began broadcasts from its South Minneapolis location on the Eid al-Adha holiday on September 24th. Prometheus Radio Project worked with the new station, operated by the nonprofit Somali American Community, to build the studio, install the broadcast equipment and train volunteers in its operation.

The station will provide basic information such as weather updates as well as conversations about issues affecting the tens of thousands of Somali people in the state of Minnesota. “This is the first Somali FM radio station in the US and it’s in Minnesota,” said Mahamed Cali, Director of KALY, adding, “oh my goodness, everyone is excited!” KALY will help new immigrants navigate life in America with instruction on how to communicate, how to order at a restaurant, talk to their landlord, how the system of education works, how the country works,” he said.

The KALY station build concludes a summer residency in the Twin Cities during which Prometheus Technical Director Will Floyd worked with other Low Power FM stations in the area. In Saint Paul, Prometheus worked with the Dayton’s Bluff Community Council to build WEQY now on the air at 104.5 FM on the east side of the city. Prometheus also provided organizational and technical support to two new Low Power FM projects slated to go on the air in 2016: WFNU operated by Frogtown Neighborhood Association and Center for Hmong Arts and Talent in Saint Paul, and another in the Phillips neighborhood of Minneapolis operated by Pillsbury United Communities.

“In a media landscape dominated by national networks and clickbait headlines, low power FM is media at its most local,” said Will Floyd, Technical Director for the Prometheus Radio Project. “Stations like KALY and WEQY return local flavor to our media and are part of a larger movement of localization and community investment.”

The KALY and WEQY station builds are the culmination of years of collaboration between the Prometheus Radio Project and Twin Cities nonprofits. Prometheus began outreach efforts to spread the word about the one-time-only Low Power FM opportunity to community groups around the US in 2012. Prometheus also provided extensive engineering support and legal resources to groups in the Twin Cities, and over 300 across the nation, to prepare them for successful radio permit applications.

These new Low Power FM stations, particularly those in urban areas, are a victory for the Prometheus Radio Project and its supporters, who led the grassroots coalition that pushed Congress to pass the Local Community Radio Act of 2010. The law expanded FM opportunity to community radio, including a summer residency in the Twin Cities, and over 300 across the nation, to prepare them for successful radio permit applications.

Prometheus Radio Project and Twin Cities nonprofits have seen increased interest among groups to work with the Prometheus Radio Project and build community radio stations in their own communities.

“Webcasts are a growth area that we are working to develop,” said Will Floyd, Prometheus Technical Director. “An example of this is the new WEQY that we have been working on with Frogtown Neighborhood Association and Center for Hmong Arts and Talent in Saint Paul. It will be a community radio station that will serve the Hmong community, and we are excited to see it become a reality.”

Prometheus Radio Project is a 501(c)(3) non-profit organization that helps develop local community radio stations in the Twin Cities, and over 300 across the nation, to prepare them for successful radio permit applications. Prometheus was founded in 2001 as a 501(c)(3) non-profit organization operating out of St. Paul, Minnesota. It was founded by Frogtown Neighborhood Association and Center for Hmong Arts and Talent in Saint Paul, and another in the Phillips neighborhood of Minneapolis operated by Pillsbury United Communities.

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New or gently used winter coats will be collected during both days of the Holiday Sale. The participating artists will only be able to participate if they have been pre-approved by the organizers. For more information, please visit www.bazaaroffair.com.
2017 HAS BEEN A DIFFICULT YEAR FOR VENTURA VILLAGE’S residents and visitors with all of the street closings bridge replacements and traffic diversions. Although crime rates have remained fairly steady, we’ve again said “Hello” & “Good-bye” to our Third Precinct Police Commanders, hoping our incoming Commander matches the quality of service and support enjoyed with Michael Sullivan and C.J. Johnson. Thank you again and again!

With struggles associated with politics and governing in our country, we can remain hopeful and committed to small acts in our own neighborhood that ensure improved well-being and the safety of our residents and visitors. Please consider taking your personal steps or those within your family to help make this a friendly and welcoming, yet effective neighborhood to live in and work. We love Ventura Village and hope that the activities associated with SuperBowl 2018 just next door be beneficial and not painful. A return to normal traffic, completion of Peavy Park and the Phillips Aquatic Center will be our New Year’s Gifts!

VENTURE VILLAGE IS SEEKING TO CONTRACT VARIOUS ADMIN. services for approximately 26 hours monthly from somebody who preferably lives and/or works in our neighborhood. Familiarity with Ventura Village and how our neighborhood organization operates is a strong qualification and preference. Experience handling administrative duties is a must, with skills ranging from taking minutes of meetings and preparing mailings, agendas, files and handling public address equipment are desired. Training will be provided as needed to fill in any skills that are not fully available. If you are interested in applying for this position, you may submit your letter of interest and a résumé to Ventura Village, 2323 11th Avenue South, Minneapolis, MN 55404. Any questions can be directed to Thormary@hotmail.com.

Hurray for AK Our New Parks Commish!

Although you’ll probably see Abdikadir Hassan (AK) in a suit and tie, he just won the general election for District Three of the Minneapolis Parks & Recreation Board. He served as Ventura Village’s neighborhood Chairperson in 2017 and decided to go after the seat being vacated by Scott Vreeland. Winning by 53% of the votes, AK defeated Abdi Gurhan Mohamed for the seat. A very popular young guy, we hope that AK grows into a thoughtful mature leader. A more compassionate caring person, AK is shown here with his mother and in his role serving as a tutor of young Somali-American children. Best of Luck!

NEW RADIO STATION HITS SOUTH MINNEAPOLIS AIRWAYS

A new community radio station began broadcasting on 98.9 FM to potentially 300,000 Minneapolis listeners on Nov. 24th. KRSM Southside Media Project is a low-power FM radio station that operates out of Waite House at the Phillips Community Community Center in South Minneapolis as part of the Community Media Initiative by Pillsbury United Communities. The station, which began livestreaming online in March of this year, will share 65 hours per week of original programming in 6 different languages created by a team of over 100 volunteers and hosts. The weekly schedule includes shows about mental health, community organizing, relationships and sexuality, entrepreneurship, history, music and more. The station will also feature syndicated content such as lessons in Ojibwe language, history and culture created by partner stations on Native reservations around greater Minnesota as well as Spanish-language content from Democracy Now.

Of the power intrinsic to community radio, Advisory Board member Danielle Mkali said, “From advocating with media justice partners nationally to working in our local communities, we’ve been able to build a station from the ground up. It’s an opportunity to learn and listen to our own stories, which means that we are shaping our world together. Community radio can be a healing and community-building space.”

KRSM is designed to provide a platform for elevating the voices, narratives, and cultures of communities that have a history of being marginalized, misrepresented, and erased by traditional media. Over half of the shows are run by women, 73% are hosted by Indigenous and people of color; and 80% of the hosts have had no previous experience working in radio. The station also serves as an on-ramp to jobs in the media industry by offering free training opportunities and access to professional grade equipment. New programming to expect soon includes a monthly radio novella from El Colegio high schoolers as well as a show run entirely by people incarcerated in prison. The full show schedule is available online at krsmradio.org, and listeners can access programming through the website, mobile app, or 98.9 FM.

UPCOMING MONTHLY MEETINGS:

WEDNESDAY, DEC 13TH: BOARD OF DIRECTORS MEETING: 6:00 PM
WEDNESDAY, DEC 13TH: GENERAL MEMBERSHIP MEETING: 7:00 PM
TO BE ANNOUNCED: WELLNESS, GARDENING & GREENING: 6:30 PM
TUESDAY, DEC 26TH: COMMUNITY ENGAGEMENT COMMITTEE: 6:00 PM
THURSDAY, DEC 28TH: HOUSING & LAND COMMITTEE: 5:30 PM
THURSDAY, DEC 28TH: CRIME & SAFETY COMMITTEE: 6:30 PM

All Residents Are Welcome to Participate: Visitors Welcome to Attend!

Ventura Village Meetings are upstairs in the Phillips Community Center 2323 - 11th Avenue South Minneapolis 612-874-9070

Schedule of Services - Approximately 26 hrs./month

• Process incoming mail
• Attend, record and take minutes of all Board & General Membership meetings
• Prepare draft Board & General Membership meeting notices & agendas
• Maintain mailing list and handle outgoing mailings
• Draft all correspondence as directed by board
• Handle ordering of supplies & maintain inventories
• Maintain & update Ventura Village website
• Maintain cleanliness of Ventura Village office suite
• Set up and take down audio PA system for monthly meetings.
• Perform additional services as directed by Board actions.

NEW YEAR’S GIFTS!

With the American Legion Post 379,

with Michael Sullivan and C.J. Johnson.

THANK YOU AGAIN AND AGAIN.

WITH MICHAEL SULLIVAN AND C.J. JOHNSON.

THANK YOU AGAIN AND AGAIN.

WITH MICHAEL SULLIVAN AND C.J. JOHNSON.
The Killing of a Sacred Deer

“The Killing of a Sacred Deer” (2017)
Drama/Thriller/Mystery Studio A24 ★★★★☆

Heart-wrenching is what “The Killing of a Sacred Deer” is with irony of a doctor performing open-heart surgery in the opening scenes. Doctor Steven Murphy (Colin Farrell) is seen in a beautiful hospital standing outside his office talking to a teenage boy named Martin (Barry Keoghan) who has made an unscheduled visit to see the doctor. Apparently, Steven is the one who operated on his father; who, sadly, has deceased. Steven takes an interest in Martin, a kid seemingly with few friends, a classic loner, someone in need for another person to talk to since his father is gone. Steven invites the lad over to his house to meet his ophthalmologist wife Anne (Alicia Silverstone), and children, 12-year-old Bob (Sunny Suljic) and 14-year-old Kim (Raffey Cassidy). Martin takes up the invitation at the Murphys’ house with “normal” interactions.

There is one scene in the movie where a watch may or may not be a key to Greek director Yorgos Lanthimos’ (“The Lobster”) enigmatic, dark, oddball film. One of the characters says about a watch, “I prefer a metal strap.” (Alfred Hitchcock often uses a bird, such as in “The Birds” and “Topaz” for something ominous to follow.) When Steven visits Martin’s house, meeting his mom (Alicia Silverstone) all three watch the movie, “Groundhog Day”. By this time, the film enters into strange to very strange, especially when Martin leaves the room leaving Steven and Martin’s mom alone. She tries to seduce him, but he

Lady Bird

“Lady Bird” (2017)
Movie Corner oldschoolhollywood.wordpress.com
howardmcquitter680@gmail.com

“Lady Bird” is the most refreshing film on adolescence in a long time. Thanks to Greta Gerwig, her directional debut is fantastic, everything is in place, keen, realistic, charming and humorous (and serious, too) all in the right spots. Yes, adolescence is a turbulent, experimental, and growing time in life that seem often to work against him or her. Then the adolescent has to be under the roof of parents, oh, those people we call parents, the ones hopefully to guide into adulthood. Values, good ones --well, pray those ones be the frontrunner. “Lady Bird” is the title character played by Saoirse Ronan (“Brooklyn” [2015], in large part has a turbulent relationship with her mother, Marion McPherson (Laurie Metcalf). Her mother tells her and her father Larry (Tracy Letts) cannot afford to send her to Columbia, Yale or Penn and barely can afford to send her to a college in California (where they live), Sacramento to be exact. “Lady Bird”, whose real name is Christine, doesn’t want to go to Catholic college, she’s already at a Catholic high school with not the best of grades.

“Lady Bird” (perhaps Greta at Lady Bird’s age) go through what most teenagers do is find someone they like. Her boy she goes for is Danny (Lucas Hedges) who’s a nice kid, rather shy and reserved. However, the relationship is dashed discovering he’s gay. The next boy, named Kyle (“Timothée Chalamet”) she falls for is boisterous and self-centered. Lady Bird’s best friend Julie Steffans (Beanie Feldstein) exchange little things as Julie remarks, “What about terrorism?”, curiously Lady Bird responses, “Don’t be Republican”. Lady Bird’s sentiment about Sacramento, she sarcastically says the city is like “the Midwest of California”. Her goal is to leave Sacramento for the East coast, but is frustrated by her parents who cannot afford to send her there as well as her grades are so-so at best. One of her teachers, Sister Sarah Joan (Lois Smith) finds the young woman promising down the road.

It is disturbing Lady Bird disrespects her mother even by scrawling “F__k you mom” on her pink cast after injuring herself in a fit of anger. She and Julie get caught eating un sanctioned communion hosts by another student. Another incident in an assembly of students in the gymnasium as a teacher tells a true story about the ills of abortion, Lady Bird cruelly snaps back at her by saying an abortion by her mother means she wouldn’t have to listen to her.

I remember when I felt the warmth and delight from John Hughes’ 1984 film “Sixteen Candles”, shows the common angst of adolescence devoid of the usual movies about teenagers oversexed and overly rebellious. “Lady Bird” by the skilled hands of Greta Gerwig, not to mention her very good writing in “Frances Ha”[2013], “Mistress America” (2015) and “Nightsworlds”[2008]. She is wonderful on screen which the three previous I mention all by fine director Noah Baumbach feature her in the starring role. A similar very good feeling I felt for “Lady Bird”, a classy film that audiences will love. (Critics already love it; by the time of this writing Rotten Tomatoes gives 144 Fresh: 0 Rotten). Running time: 93 minutes. Director: Greta Gerwig. Cast: Saoirse Ronan (Christine Lady Bird).
Despite this people can and will become educated—sometimes—overnight as the result of a personal or economic trauma—once the system in which they have ha implicit faith fails them in mre ways than they can possibly deny. – Wm Worthy, Jr

Vietnam and Naked Truth

A good part of our neighbor-hood gave its attention to THE VIETNAM WAR on public tele-
vision. For my generation, the series was an edifying reminder of that war’s impact upon our inner-being. Kent State Massacre, May 4, 1970… Nixon’s people informed the grief stricken parents: You should be happy your son was killed, he was “just another communist”. Who were these “communists”? As far as I know, the Communists thought it was wrong to compel working-class youth to war on behalf of capitalists who wanted space for the dein-

dustrialization of our country… thereby smashing our jobs base, our unions, and our wages.

Then later, 1979. In the north-east corner of the Smith Foundry shower room at 1855 E. 28th Street: I was stark naked with my back to the corner, while an African-
American Korean War veteran taunted me. Evidently, the Mai Leis of that war had resurfaced. I asked him: Would you kill a man who had faced down the Klan in Jim Crow Mississippi? My efforts, ten years prior, to reg-
ister voters in that state wound up saving my butt.

2017, a road trip rendezvous… exit the Cities on Hwy. 52 south, then exit at Hwy. 56 to discover Wanamingo (pop. 1,086):

Here, the melting glaciers cre-
ated ravines into which the people drove the buffalo, thousands of years ago. Copper miners to the north received dried meat and processed hides in exchange for their goods. Women ran much of the show and were not abused. Everything was shared.

What name should we call a people who did not require slave holders or capitalists to explain the meaning of freedom?

Further down the road, I would meet my date at the old Hubble Hotel in Mantorville. She had met her once husband in the Philippines, during his R & R from the war. Air Force communi-
cations was his expertise. Her first

language was a dialect of Tagalog mixed with Spanish. I spoke of Vietnamese girls running naked down the road, their skin melting away from the effects of napalm. Tears welled in her eyes, yet before parting, she gave me a hug which would not let go.

William Worthy, Jr. was an African-
American journalist, civil

rights activist, and dissident who pressed his right to travel regard-
less of U.S. State Department regulations.

FRANK REFLECTIONS

Whose land is “Our” land? 
BY FRANK ERICKSON

Homelessness within the Native American Community is much higher than the white com-
munity. What white Europeans have done to Native Americans is beyond words.

The most important issue our society will deal with in the next 100 years is—who has the right to own things around here.

My ancestors come here, unjustly take the land, and then play capitalism into the equation. So the wickedness grows every day as the white landlords con-
tinue to raise rents and the rate of homelessness among Natives only increases, the chance to get a roof over their heads becomes further out of reach.

Greed is just the surface prob-
lem. The whites have no right to own the land and the commerce.

William Worthy, Jr. 
Journalist (July 7, 1921 – May 4, 2014)
Approaching YEAR 10 of the Backyard Initiative!
Grounded in a simple premise—that active community and cultural connections are the foundation of good health—the Backyard Initiative (BYI) is a dynamic partnership between the residents of 7 neighborhoods of South Minneapolis, the Cultural Wellness Center, and Allina Health.

Despite having access to world-class medical care right in their “backyard,” many residents in the area experience poor health outcomes. The Backyard Initiative goes beyond medical care to improve health by improving the capacity of residents to strengthen their own health. As part of the BYI, residents draw upon their own knowledge, skills, and cultural values to take care of themselves and their families, friends and neighbors.

This remarkable partnership began in 2008 with a commitment between the partners to sustain this unique initiative for 10 years. The year 2018 will begin the final year of this partnership in its current form, largely funded by the financial contributions of Allina and a couple of representatives from the Community Resource Body.

Look for the exciting changes and transformation to the Backyard Initiative that will occur throughout 2018!

Building COMMUNITY To Improve Health

Using the Philosophy of Community...
The group is valued and empowered...
Authority is given to the organic idea...
Power rests within people’s experience...
Citizens have collective interests...
Everyone is a student & a teacher...
Knowledge derives from internal experience...
Thinking is honored. The process is the product...
Participants are the evaluators...

Which Results In...
Community ownership, responsibility, problem-solving, common ground
The birthing of new ideas, creative solutions acknowledge-ment of spirituality as a process
A community which values & respects the development of each person's potential
Strategic thinking, community-problem-solving
New knowledge, responsibility, valuing self
A community where every person's and every culture's kno-wledge is valued, a respect for the richness and wisdom of all traditions, acknowledgement of the spiritual
Health, active, purposeful citizens, Harmony, integral thinking, self-development, self-discipline
Standards set and followed by the group, attention to process, questions that initiate learning, practices that are consistent with culture and tradition

Community Health Action Teams (CHATs): Most of the BYI’s work is done by Community Health Action Teams (CHATs) that are community-led health improvement projects organized around an ethnic/culturally-defined issue or a specific approach. The CHATs engage community members in activities around the four BYI STRATEGY AREAS: improve health by creating social support, social cohesion, health education and health empowerment.

Community Commission on Health (CCOH): The Commission is the main leadership body of the Backyard Initiative and meets monthly. It is comprised of 2 to 3 leaders of each CHAT, Ruth OIlkon of Allina, Cultural Wellness Center staff, a couple of representatives from the Community Resource Body.

Community Resource Body (CRB): This body of people explores ways to support the Backyard Initiative and to learn about new ways of lifting up the mutual benefit to institutions and organizations when communities are able to participate in health sustenance. Members of the CRB include: BYI Community members, Allina Health, Amherst H. Wilder Foundation, City of Mpls. Dept. of Health, Cultural Wellness Center, George Family Foundation, Hope Community, LISC, North Point Health and Wellness and U of M School of Public Health.

The Backyard Initiative (BYI) Resource Center is the central location for the Backyard Initiative activities and communications. It is located inside the Midtown Global Market (near the Lake and 10th Ave entrance). The BYI Resource Center is where all the BYI resources are compiled, displayed, and shared with our community. The Resource Center is a place for community members of the Backyard Initiative to visit, gain knowledge, and share information about activities and resources available in the Backyard. This Backyard Initiative Resource Center is essential to the goal of connecting with the 42,000 members of the Backyard community and to connect them with one another.

VISIT the BYI Resource Center at the Midtown Global Market to learn more about the Backyard Initiative or call 612-353-6211
The BYI Resource Center hours are 10 am to 6 pm, Monday through Saturday

Back Yard Initiative Back Page
The BYI Back Page is produced each month as a collaborative venture between the BYI Communications CHAT & Alley Communications, Inc., publisher of The Alley Newspaper. The Communications CHAT works with BYI CHAT (Community Health Action Teams) each month as a “resource CHAT” – helping to get the news and activities of the BYI out to the broader community.