

the

NEWS FLASH!

EPNI/Roof Depot Vote pg A

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New! KALY pg D KRSM pg 5

Alley

NEWSPAPER

OF, BY, AND FOR ITS READERS SINCE 1976
DECEMBER 2017 • VOLUME 42, NUMBER 12

Annual Alley Gathering
with ASI's FREE Neighborhood Night

DEC. 13

5 -8 pm.

See pg. 6



As the Crow Flies

CAROLING WITH CROWS *Phillips Neighborhood, Christmas 2016*

BY THOMAS R. SMITH

Some people came out to greet us, others held back, facades preserving a solemn silence, whether of privacy, vacancy or sorrow. Yet smiles escaped our little roving chorus, whether for our stumbles over the carols' verses in Spanish, or for having lit a few faces in windows and doorways of South Minneapolis.

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.

Thomas R. Smith is a poet, essayist, editor, and teacher living in River Falls, Wisconsin. He teaches poetry at the Loft Literary Center in Minneapolis. His new and selected prose poems, Windy Day at Kabekona, will be out from White Pine Press in 2018. He is also working on a prose book about writing the nature poem in a time of pipelines, fracking, and climate change.

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 were called patriots.

Those like Dennis Banks were not fighting for independence – they fought for the equality that was called for in the treaties made with the United States. They fought for sovereignty, yes – and they broke a few windows in the process.

The article compares Banks' admirers and critics, says admirers liked his physical features, while critics thought of him as a "self-promoter, grabbing headlines and becoming a darling of politically liberal Hollywood stars.... Then in a flare of dime-store paperback writing, the article says that "[in] 1973, after a white man killed an Indian in a saloon brawl and was charged not with murder but with involuntary manslaughter, Mr. Banks led 200 American Indian Movement protesters in a face-off with the police in Custer, S.D. It became a riot when the slain man's mother



"As the Crow Flies" and the Phillips Community



BY HARVEY WINJE

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.

Frances Fairbanks 1929 – 2017

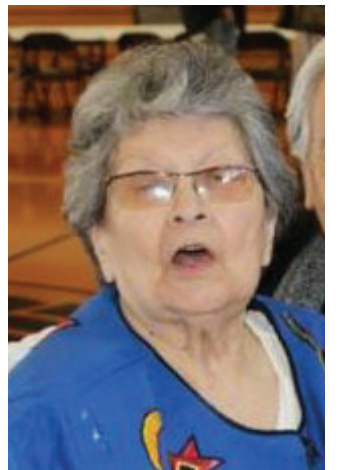
BY LAURA WATERMAN WITTSTOCK

An all-night beginning of the mahjon 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.

The Center shone with an art gallery, the thrill of basketball games and pow wows, the solemnity of feasts and mahjons 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.



Dennis Banks see page 2

Frances Fairbanks see page 2

the Alley NEWSPAPER

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Alley Communications, a 501C-3, Not-for-Profit Corp. publishes The Alley Newspaper and other media.

"When the great newspapers don't say much, see what the little independent ones say." – Wendell Phillips

Donations are needed, welcome, and Tax Deductible.

Volunteers who had a part in making this issue: Robert Albee, American Swedish Institute, Louise Britt, Mahammed Cali, East Phillips Improvement Coalition, Lindsey Fenner, Susan Gust, Linnea Hadaway, Hennepin County Franklin Library and Staff, Hennepin County Traffic, Sue Hunter Weir, Ann E. Keating, KALY, KRSM, Midtown Phillips Neighborhood Association, Jana Metge, Julie Miller, Peter Molenaar, Dave Moore, Maggie Moran, Meghan Muffet, Brad Pass, Carol Pass, Phillips West Neighborhood, Pillsbury United Communities, QURUXLOW Restaurant and Coffee Shop, Bob Roscoe, Sunny Sevigny, Thomas R. Smith, Laura Waterman Wittstock, Crystal Trautnau Windschitl, John Charles Wilson.

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"Let me make the newspaper and I care not who makes the religion and the laws." – Wendell Phillips

Deadline for Jan. issue is December 15

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The Franklin Library will be closed on December 24th & 25th
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Dennis Banks from page 1 was beaten by officers.²⁷ One can hardly believe this is an obituary.

It must be noted that Dennis Banks was charged in 1974 with assault and conspiracy and underwent federal trial for the occupation of Wounded Knee, SD. This was a major, national battle on American soil. Tanks, anti-personnel carriers, some aircraft, and medium to heavy weaponry were brought out against the Indian people inside. This case was dismissed because the federal side was lying about its documents, tampering with evidence and conducting 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 mahjon program states, with great respect, the names of relatives, honorary pall bearers, 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.

Programs at the Franklin Library

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volunteers needed, too! No experience required; Training & materials provided. flc@hclib.org.

There is never enough room to get in all that should be said about a historical figure, but not just a litany of events in which he was present, but something of the man himself.

He was quiet to those outside his family, yet easy to smile. He could speak for long periods with an eloquence many said no other contemporary Indian leader had. He carried himself in a way that at times demonstrated the heavy burden of all he has done and the self-questioning of whether he has done enough.

He was not without personal flaws, but he battled those by finding causes: big ones. He saw the devastation poor diets could have on millions of Indian people and he tried to lead in this area. He saw the outcome of lack of exercise had and he tried to lead in this area. These two human conditions are major efforts now on reservations and in urban communities. They are led by others – by tribes, nations, universities, schools, and individuals. "D.J." saw this need to change to save the people. It was something seminal, and he saw it early and grabbed for it.

She had a personal way of interacting with others and she will be remembered for that. But there should be no doubt, she took leadership seriously and major leaders from the Mayor to corporate representatives 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, depending on what day of the week 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, ongoing 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 schedule. About two weeks before each of these special schedules, a pamphlet 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 counterproductive.

Since the Reduced schedule is



essentially the same for Black Friday, 24 or 26 December, and 3 or 5 July, it could simply be incorporated 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 symbol 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 #%&*&#)...well, the days before. Metro Transit really needs better shelters than what it has. The 6-inch gap between the bottom of the shelter and the ground lets the cold wind swirl around our feet needlessly. And most shelters 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.

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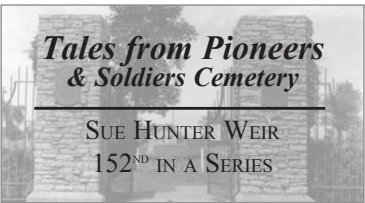
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THE CEMETERY’S ELDEST

Morgan Jones - 60 YEARS A SLAVE, 41 YEARS FREEDMAN



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 on 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 coachman for the family and was with them until the eman-

cipation 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 Minneapolis 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 Minnesota on the 1865 State census, living in St. Anthony with his future wife Harriett and Mary, a black female, both listed with the surname of Jones. Who was Mary? I believe that Mary was actually Harriett’s daughter, Katherine. Harriett and Katherine also are found on a separate 1865 census with the surname of Aizens, living with the J. P. Abraham family in Minneapolis. Was Harriett 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 Harriett 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 Harriett 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 election 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 up 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 numerously signed petition asking for permission to operate a boot-blackening stand in the new building. Mr. Jones’ paper called attention to the fact that in his long life of 90 years 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 Minneapolis 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 Harriett 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.

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We will be closed on:
December 25th,
December 31st, &
January 1, 2018

Laura Waterman Wittstock is a respected Elder from Seneca Nation in New York, journalist, political activist for Native American people and other communities, board member past and present of many organizations, founder of Migizi Communications, executive of organizations and currently Tiwahe Foundation Endowment Chair, Founder and Producer of First Person Radio on KFAI each Wed. 1 to 2 PM, recipient of many community service and professional awards, and also active through Wittstock and Associates.



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 City’s continued funding and wise choices of the EPIC Board and your neighbors, the residents of East Phillips.



*Two new affordable homes near 17th Ave. S. & 26th St. – Nearing completion
More to come!*

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.**

Designed and Paid for by East Phillips Improvement Coalition



MIDTOWN PHILLIPS NEIGHBORHOOD ASSOCIATION INC.

www.midtownphillips.org | 612.232.0018 | midtownphillips@gmail.com

BOARD MEETING AGENDA:

Held every second Tuesday in Stewart Park

Tuesday December 12, 6:30-8pm

@ Stewart Park (Arts & Crafts Room), 2700 12th Ave. S., Minneapolis

- I. Introductions
- II. Review and Accept November Minutes
- III. Financial Report
 - Accept and Receive Financials
 - Review 2018 Budget
- IV. CEPRO Site Project Update
- V. Community Partnership Selection
- VI. Community announcement and public comment

Please note there is no Community Meeting in December

Next Board Meeting: January 9, 2018

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



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.

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- Neighborhood Reports
- Info and Resource Fair
- New Board Elections

FOR MORE INFO: midtownphillips@gmail.com





Aerial concept rendering by DJR Architects of the 7 Acre former Roof Depot site with the East Phillips Neighborhood Institute's 3 Acre Plan shown in color.

Nov. 30th Meal, Meeting, & Vote

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

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.

Community members including State Rep. Karen Clark, EPIC Board President Carol Pass, C.M. Alondra Cano, all members of the East Phillips Neighborhood Institute (EPNI) with help from Hennepin County Commissioner Debby Goetell and Dean Dovolis – founder of DJR Architecture, Inc, presented the Community Plan.

They pointed out the horrific health consequences this eco-

nomically 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!

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.



City Council Member Alondra Cano explained the Community Plan and her support at the Nov. 30th Town Hall meeting attended by approximately 200 people

Messiah: Raised or Razed?

UPDATE ON THE STATUS OF THE MESSIAH PROPERTY, Nov. 30, 2017: When a property owner applies for a demolition permit, it is checked for inclusion on a list of buildings “of historic interest” and if on that list the Mpls. Heritage Preservation Commission is requested to decide pursuit any further. By unanimous vote, Messiah Church building was considered to merit preservation requirements by the Minneapolis Preservation Commission. Their opinion was forwarded to the Minneapolis City Council Zoning and Planning Committee. It was denied on a unanimous vote after 6th Ward Council Member Abdi Warsame’s motion. This was most likely due to the idea of “Councilmember

privilege” which means the other Councilmembers honor 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 negotiate with Children’s MN over the years to establish covenants of understanding about land use issues and working to have Children’s MN stay within a certain boundary of blocks so that residential and commercial could continue to respectfully 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 them and their own gain? Years of time and energy and relationships were invested in establishing these covenants of understanding. Will the congregation of Messiah and Children’s MN waste those investments of time, ignore the covenants that were put in place and do harm to the many trusting relationships that were established over the years? Will the Monopoly Game in Phillips continue? Or, will Messiah “take the high road” and convene conversations and strategies with community members at large whereby they might be able to sell the building to other congregations or to others for reuse? Will Messiah rise to the occasion or will Messiah be razed?



Messiah Church’s compelling interior Architectural Art by Architect Harry Wild Jones

NOTE: Some of the articles below are Reprinted from The Alley Newspaper and are so labeled. Date references within the articles are the same as they previously appeared and have not been updated.

Reprinted from The Alley Newspaper v42#4 April 2017

Church is 100 Years Old Luther nailed 95 Theses Congregation nailed Sale Sign

BY HARVEY WINJE

Five hundred years ago, on October 31, 1517, the priest and scholar, Martin Luther nailed a piece of paper with 95 opinions to the door of the Castle Church in Wittenberg, Germany. It would begin the Protestant Reformation.

One hundred years ago, on June 24, 1917, 9-Year Old Messiah Lutheran Congregation dedicated their new Church building at 725 East 25th St., Mpls.

Almost 100 years later, on February 26, 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 building 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 contingent 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 building to Emmanuel Mennonite Church and Centro Nueva Vida Iglesia Apostolica.

Nine months ago, on June 21, 2016, the Minneapolis Heritage Preservation Commission unanimously 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 a property, both individually and within the context of Minneapolis planning and heritage preservation goals. Studies are based on a review of resources including historic building permits, unpublished histories and documents, newspaper articles, and archival materials from the Minneapolis Collection

95 Theses
see page C

Zoning & Planning Committee denies Historic Status for Church

BY SUE HUNTER WEIR

It was over in minutes. City Council Member Warsame made a motion to deny historic designation status to Messiah Lutheran Church (2501 Columbus Avenue) and his colleagues on the city’s Zoning and Planning Committee agreed. That vote overruled unanimous deci-

sions by the Heritage Preservation Commission, the Minnesota State Historic Preservation Office and the City of Minneapolis Planning Commission.

Council Member Lisa Goodman cautioned members of Messiah’s congregation that denying the recommendation does not give

them permission to demolish the church, but she was mistaken. If 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.

Reprinted from The Alley Newspaper v42# 4 April 2017

A Church as Art Preserving Immigrant History

BY LINDSEY FENNER

One block from the elaborate American Swedish Institute mansion is a more modest landmark of the Swedish immigrants who made their homes in the Phillips neighborhood. The Messiah Evangelical Lutheran Church, 2501 Columbus Avenue South, was once a social center for the Swedish-Minnesotan community. But over the course of a hundred years, the block has dramatically changed. A building that used to be nestled among single-family and duplex homes is now shadowed by a parking ramp.

In an effort to recognize and honor the church’s social importance, as well as the craft used in the design and construction, the church building is currently being considered for local preservation status. Sue Hunter Weir, a Phillips historian who serves on the Minneapolis Heritage Preservation Commission, nominated the building for consideration.

Built in 1916, the building was designed by important local architect Harry Wild Jones. His more well-known works include the Lakewood Cemetery Chapel and Butler Square in the Minneapolis Warehouse District. But Jones also took pride in designing affordable, well-crafted churches, according to Hunter Weir. Messiah is one of the few intact examples of Jones’ churches.

This church’s red brick exterior makes restrained use of the Gothic Revival style. Inspired by medieval European architecture, the square bell tower, pointed arches, and carved wooden tracery are reminiscent of a castle. But the inside of the building is perhaps the most striking architectural feature. Sunlight streaming through the art-glass windows brings out the warm

gleam of oak: oak pews, oak paneling, oak carving, oak ceiling, all soaring up to a crown of oak beams. As Hunter Weir described it, “The interior of Messiah is breath-taking. This is not just a building or even just a church, it is art.” The aesthetic value of the building is matched by the value of the social history lived within the building’s walls.

Like many churches, Messiah English Lutheran Church has been an important thread in the fabric of community life. But for the immigrant Swedish community of South Minneapolis, Messiah helped shape an evolving Swedish-Minnesotan identity. The church was one of the earliest Swedish congregations to use English for church services and church business. According to Hunter Weir’s research, “The church served as a cultural bridge that connected the dreams and ambitions that members had for themselves and the ambitions that they had for their American-born children.” In a church history written in the 1950s, Pastor Marbury Anderson explained, “It was for *children* that Messiah Lutheran Church was born.”

As Hunter Weir completes her research, a report will work its way through the Minneapolis Office of Community Planning and Economic Development, and the State Historic Preservation Office. Although historic preservation status doesn’t entirely protect a building from alteration or demolition, it does mean that any major changes must be approved by the Minneapolis Heritage Commission. In coming months, the report will be presented to the Commission, with an opportunity for the community to comment at a public meeting.

Reprinted from The Alley Newspaper v42#4 April 2017

Harry Wild Jones, Architect Church merits Historic Status

BY BOB ROSCOE

In 1916 the cornerstone was laid for the Messiah Lutheran Church at the intersection of East 25th 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 compact urban environment, and still serving its original religious purpose, no longer for a Lutheran congregation which began as serving a Northern European immigrant community, but now for Mennonite and Latino immigrant congregations.

Messiah Lutheran’s interior presents Jones’s lavish use of wood, with pointed arches emblematic of the English Gothic Style, carved wood paneling, and an intricate stained glass window above and behind the altar lend the interior a graceful ambience. Perhaps the most splendid interior architectural feature is the system of wood hammer beam trusses, each characterized by series of sizeable vertical members with lathe-turned bases.

Harry Wild Jones became known as a church architect during his prolific career, totally 21 churches in Minneapolis. Nonetheless, Jones is better known in the architectural community as one of the most imaginative early twentieth century designers of public buildings, such as what is known today as Butler Square, the long ago razed Nicollet Baseball Park, Lake Minnehaha Yacht Clubhouse, Washburn Water Tower and many prominent residences. Seven of his buildings are locally listed historic landmarks.

At this time, three of his

churches remain in their original design; eight have been significantly altered beyond their Jones architectural identity; and the others have been demolished. Messiah Lutheran Church is thus an important edifice in the historic testament of Minneapolis.

Two of the many prominent members of the Messiah Lutheran congregation are Luther Youngdahl and his brother Rueben. **Luther Youngdahl was an American politician and judge from Minnesota. He served as an associate justice of the Minnesota Supreme Court from 1942 to 1946, then as Minnesota’s 27th Governor, Rueben Youngdahl served as fifth pastor of Mount Olivet Lutheran Church.**

Community historian Susan Hunter Weir assembled a very informative historic designation document for the Minneapolis City Council to hopefully nominate as a historic landmark. Her nomination form notes the scholarship performed by many architectural historians, including David Lanegran, Phillip J. Anderson and Dag Blanck, Larry Millett, and Elizabeth Vandam.

Marilyn Chiat, a national recognized expert on religious architecture, considers neighborhood churches as “enhancers of the built environment, cornerstones of many communities and evidence of this nation’s ethnic and religious diversity.”

Historic designation, which this church so notably deserves, may provide cultural investment in the surrounding area, once home to many immigrants when the area was settled and continuing today.

Bob Roscoe is principal of Design for Preservation

How about a partnership to restore and/or repurpose?

BY JANA METGE

So, I have to vent. I was baptized and confirmed Lutheran. The leadership at Messiah Lutheran Church here in Phillips plans to demolish this gorgeous church located at 25th and Columbus. It is a Harry Wild Jones design. Few left in this city. Look at the fabulous pipe organ. This is such

waste and disrespect. Demolish something with this kind of craftsmanship? It makes me sick. Shame on those who made this decision; who didn't reach out to develop a better plan, one that did not include demolition of such a work of art. Such disrespect for the Elders who struggled to build this sanctuary--their painstaking efforts, deliberate

design, and skill.

I am really frustrated with the leadership of this congregation. I am very frustrated with the Hospital's lack of vision. I am posting this and I hope everyone will post far and wide. This is a disgrace. A terrible, terrible disgrace. Are there no solutions? None? Really?

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. This is simply inexcusable. There is always money. There can always be a plan. It's about leadership, partnership, doing what is right.

Letter to the Editor

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

Dear Editor,

After speaking to you, I hear that here are many issues involved in the possible sale of the Historic Messiah Church.

I wish to address just one assumption from your paper.

As a long-time member of Messiah, I was very hurt by the intimation that we would "trash" our beautiful sanctuary.

To me it seems inevitable that we will have to sell our property. But that does not mean that we are not responsibly caring for our building. After 100 years of occupancy, it as an enormous task to make sure the move to vacancy is done with the dignity and love that it deserves.

For example:

- We are considering Keys/4/4/ Kids for our four pianos.
- We are considering Books for Africa for our hymnals.
- We are looking for other churches interested in inheriting our extensive music library.
- We are gleaning and pruning our Archives to a manageable and meaningful size.

In the meantime, we will heat the necessary spaces with space heaters.

This all will be done in God's time. I pray that it doesn't take long.

Blessings, Sincerely, Ann E. Keating

Reprinted from The Alley Newspaper April 2017

Isaiah 43:18-19a

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

BY LOUISE BRITT

On March 1st, Messiah Lutheran Church voted to put their historic church up for sale.

This has not been an easy decision but the reality is as a church community we could no longer afford to maintain the Historic church building. It is in need of several repairs and as a Church Community we discerned that our trying to maintain an aging building was not the best use of our resources.

Messiah is not the thriving Swedish Immigrant Church of the past. We are a diverse, vibrant, worshiping community of the present. Our ancestors discerned that their call was to share the Gospel, Love and Mission of Jesus Christ through service to our neighbors. This is still our mission and focus today as Messiah Lutheran Church. We strive to fulfill that mission by building

beloved community in Christ, one person at a time.

Selling the 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 to listening sessions 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 Britts is Pastor of Messiah Lutheran Church 612-871-8831 PrBritts@messiahmpls.org

Are We Our Building?

BY JON ANDERSON, BISHOP MN SW SYNOD ELCA ON FACEBOOK DEC. 3RD '17

Church buildings play an out-sized role in congregational identity. For example, most of us identify our church to others by something about its location or physical characteristics. "We're the big new church at the corner of 42nd and Grand," or "We're the church

with the bright red doors near the Capitol." Any congregation that leaves a well-known location, whether for a new location or to embark on a nomadic existence, needs to do the hard work of identifying itself by what it does, rather than by what it looks like or where it is located.

requesting an extension of up to six months to complete the review. Ultimately the decision will be up to the City Council.

"For Sale Sign" is a metaphor as used here because the Congregation's decision on the building's future is "to enter into negotiations."

Last building on BLOCK 5 Lost Heritage & Trust



BY HARVEY WINJE

Messiah Lutheran Evangelical Church Pastor, Dr. Rev. Leonard Kendall, (1943-1953) instilled in us students many tenets of Lutheranism and the Bible, but outstanding to me, 65 years later, is that we must always trust that the teacher, the leader, will always "have our back."

Trust like that in church, government and institutional leaders has lessened and, in the case of Block 5 (e. 25th St. to E. 26th St and Chicago to Columbus), been completely LOST!

A decade ago Children's eliminated trust in institutions by Phillips Community as they disrespected and DEMOLISHED most of Block 5 and the trust of neighbors who had spent thousands of hours of their time negotiating a Land Use Covenant with local hospitals. It also damaged the trust of other neighbors including a large, local non-profit who sold multiple properties in disregard of neighborhood covenants.

"For this reason, as became brutally clear in 2004, our Twelve Block Agreement had near-fatal weaknesses. But it failed to stop expansion. In 2004, in blatant defiance of the Twelve Block Agreement, a major health care complex tracked its oversized footprints into an entire city block. Children's Hospital surreptitiously bought out owners of 28 homes, a former church building and a gas station. It rapidly leveled all save two that

were moved elsewhere, scarring our neighborhood permanently and inflicting deep trauma and distrust which, to this day, so many of our residents deeply resent. Belatedly, the neighborhood rose in protest, but to no avail. In place of the demolished buildings went a huge new clinic and 700+ car parking garage. Children's Hospital then added its own heliport. The racket of helicopters ferrying patients in and out at all hours adds mightily to the pollution and cacophony of street traffic, sirens, generators, air-conditioning units, a hospital waste incinerator." WENDELL PHILLIPS SOCIAL JUSTICE AND THE POWER OF THE PAST Chapter 12 THE PHILLIPS COMMUNITY OF MINNEAPOLIS: Historical Memory and the Quest for Social Justice; Louisiana State University Press, 2016 pg 339.

Yes, my family was a member for decades at Messiah when Sunday School was in the Herschel Jones Mansion (2501 Park Avenue—Jones was owner of StarTribune predecessor newspaper): DEMOLISHED in 1952 by Messiah Congregation to build the education building on rear of the lot (currently owned by Messiah and Leased to Augsburg Fairview Academy 2500 Columbus Av.) and have the Park Av. frontage for moving the church building to Park Av. by church member Bill Doepke of Doepke Movers.

Church has Heritage value Needs qualified estimates

BY BOB ROSCOE, ON HIS FACEBOOK SITE DEC 3RD, 2017

The 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

Yes, I stayed with Mrs. Gustafson at the house south and next door to Messiah Church as half of my day's care when pre-school age. House **MOVED** by Messiah Church to clear land for better accessibility.

Yes, the other half of the day was at Elliot Park Neighborhood House also **Demolished** for healthcare institution (current site of Phillips Eye Institute on Park Avenue.)

Yes, my first paid job at 11 years old was at Chicago Avenue Eat Shop within building of 2 grocery stores, barber shop, and a pharmacy. **BURNED.**

Yes, my family's home from 1941 to 1981 was at 2514 Chicago Avenue **DEMOLISHED** along with the other 26 houses by Children's MN.

Yes, over two dozen buildings where I lived, went to school, YMCA, daycare, church, visited friends, or attended social functions within five blocks of Block 5 have been **MOVED, BURNED, or DEMOLISHED!** Personally this has been an extreme loss of heritage.

Yes, even more importantly, has been the loss of **TRUST** by Phillips Community of institutional and political leaders.

I have not missed the irony of Messiah's two valuable properties being separated by Columbus Avenue! My loss of heritage in buildings and the community's loss of trust are nothing by comparison to the tragic and traumatic Loss of Native Ancestors, Land, and Ancestral Heritage through domination, violence, and by Loss of Trust with Treaty Agreements after Columbus "founded" America!

Dr. Rev. Leonard Kendall spoke of trust synonymous with authority as he learned in the U.S. Marines. Clearly that is dangerous. How do we restore trust between each other and with authorities and institutions?

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 101.7-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 like 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 104.7-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 click-bait 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 localism 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 community radio by directing the FCC to make more stations avail-



Mahamed and Abdirahman prepare the KALY antenna for installation

able nationwide, reversing an earlier law that kept stations out of urban areas.

Low Power FM stations that cover urban areas like WEQY and KALY can reach a popula-

tion of several hundred thousand people. According to engineering and population studies conducted by Prometheus Radio Project, KALY's signal will cover close to 200,000 people in Minneapolis.



• St. Paul's Lutheran Church • 2742 15th Ave S • Minneapolis MN 55407 •

The Phillips Neighborhood Clinic is a FREE walk-in clinic operated by University of Minnesota health professional students.

- All students are supervised by licensed doctors.
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UPCOMING SPECIALTY NIGHTS IN CLINIC:

- December 4th:** Students from the University of Minnesota's College of Law will be in clinic to answer any legal questions you may have.
- December 6th:** We will be hosting our 'MOVE' night workout classes from 5 - 7 PM.
- December 18th:** At Dermatology night, we will have doctors specializing in skin-care related health issues helping patients who may be suffering from a skin condition such as acne, rashes, eczema, cold sores, warts, birthmarks, skin infections, psoriasis and any other issues or concerns related to the skin.
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Call us from 6 - 9 p.m. on Mondays & Thursdays at (612)-724-1690
Visit us online at www.phillipsneighborhoodclinic.com

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2017
Iglesia Luterana
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Lutheran Church
2742 15th Ave S.
Minneapolis, MN 55407
December 16, 2017
4:00 pm



Harvey Winje

At 15th & East Lake St. Coffee Shop and HOBT GIFT SALE

Every day see this Coffee Shop being built next to Quruxlow Restaurant and for two days across the street shop In the Heart of the Beast's Holiday Sale! at 1500 E. Lake St. on Dec. 8th and 9th— preview night

Fri, 6:00 pm - 9:00 pm This is a preview night for folks who want first dibs at the Holiday Sale! **There is a suggested donation of \$5 at the door.** The Sale continues through Saturday 10:00 AM to 5:00 PM with no entrance fee. Our community of 28 brilliant artists will be selling their wares and fairs in our lobby. And, of course, HOBT swag and tickets will be available to fill up those stockings. Live Music. Hot Cider & Popcorn. Amazing Raffle. Family friendly. A portion of all proceeds will benefit HOBT programming. Please note: some of the participating artists will only be accepting cash.

WINTER COAT DRIVE: New or gently used winter coats will be collected during both days of the Holiday Sale. All coat donations will be donated to Little Earth of United Tribes youth.

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The Killing of a Sacred Deer Lady Bird



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 Keogham) 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 Anna (Nicole Kidman), 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



HOWARD MCQUITTER II
Movie Corner

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takes off never to accept another invitation.

Martin vacillates between a weird stilted personality and to a psychological vengeful personality. One can only guess Martin is on a trail that creates serious problems which makes "The Killing of a Sacred Deer" a vibrant thriller, a terrifying, haunting film telling the audience in subtle ways: be careful who one embraces as a friend. And if there is any comparison to other directors with enigmatic, thought-provoking themes one can watch Michael Haneke films, or Chan-wook Park, or take one of David Lynch's works. Both Steven and Martin's lives become interwoven for the worst. Just look at director Barbet Schroeder's 1992 movie "Single White Female" to see how appearances can be deceiving, yes, even down a deadly path.

The title "The Killing of a Sacred Deer" is a metaphor from Greek mythology when Agamemnon wants to send his ships to Troy, but because of no wind the ships couldn't get there. In turn he pleads to the gods to cause strong winds to carry his ships to Troy. The gods say they will send the winds only if he sacrifices his daughter. But just as he is about to carry out the act, the gods turn his daughter into a deer. Then Agamemnon kills a sacred deer.

Cast: Colin Farrell (Dr. Steven Murphy), Nicole Kidman Anna Murphy), Barry Keogham (Martin), Alicia Silverstone (Martin's Mother), Raffey Cassidy (Kim), Bill Camp (another doctor), Denise Dal Vera (Mary Williams), Sunny Suljic (Bob). (R) Director: Yorgos Lanthimos. Running time: 119 minutes. Written by: Yorgos Lanthimos.



"Lady Bird" (2017)
Studio A24
 ★★★★★

"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 bombastic and self-centered.

Lady Bird's best friend Julie Steffans (Beanie Feldstein) exchange little things as Julie remarks, "What about terrorism?", curiously Lady Bird responds, "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 unconsecrated 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 "Nights and Weekends" (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').



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The Alley Newspaper's DID YOU KNOW exhibit and learn an interesting new fact or two!

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BACKYARD INITIATIVE BACK PAGE



BYI AREA

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 put alongside of the social capital of many residents. This will not hearken the end of the Backyard Initiative, however, as the end of this decade of work approaches! 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 stu-
dent & a teacher...**

**Knowledge derives
from internal
experience...**

**Thinking is honored.
The process is the
product...**

**Participants are the
evaluators...**

c. 2010 Cultural Wellness Center

Which Results In...

Community ownership, respon-
sibility, problem-solving, com-
mon ground

The birthing of new ideas, cre-
ative 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 per-
son’s and every culture’s knowl-
edge is valued, a respect for
the richness and wisdom of all
traditions, acknowledgement of
the spiritual

Health, active, purposeful citi-
zens, Harmony, integral think-
ing, 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

BYI INFRASTRUCTURE



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 Olkon 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.