

St. Pauli News in Detail



Greeting and Ushering

- Dec. 6 Jim Rondorf
- Dec. 13 Arlo Rude
- Dec. 20 Wally Torkelson
- Dec. 27 Chad Torstveit
- Jan. 3 Val Torstveit

Altar Preparation: Sharon Bugge
Jan Strandlie, Christmas Eve

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Family Day

Sunday, December 6th

Tami and Al Kiesow

In keeping with St. Pauli tradition, the First Sunday in Advent is set aside as "Family Day." We will have a potluck lunch following worship services. Baked ham will be provided by the WELCA ladies.

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Sunday School Program

Sunday, December 20th
10:30 am

Lunch will be served following the program. BBQs and potato chips will be furnished by the WELCA ladies.

Please bring Christmas "goodies" to serve with the lunch.

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Fall Supper Survey

We had a great response to the survey, but the results were basically varied and inconclusive. This subject will require continued discussion.

Christmas Eve Candlelight Services



5:00 pm

Bell Ringing
4:30 pm

*Come, Worship and Adore Him,
Christ the King!*

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December Milestones



Birthdays

- Dec. 5 Roxane Rondorf
- Dec. 23 Jim Strandlie
- Dec. 29 Neil Bugge

Anniversaries

None in December

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"New" Lydia Circle

If you are not currently a member of a circle group and would like to join the new Lydia Circle (see article in this newsletter) in January, please tell Faye Auchenpaugh. We welcome all new members to the Circle, which will meet monthly: on Wednesday evenings during spring and summer, and Saturday mornings during fall and winter.

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WELCA 2016 Planning Meeting

Tuesday, December 9th
7:00 pm

Faye Auchenpaugh's home

In Memoriam

James Allen Kolden

April 6, 1937 – November 26, 2015



Jim Kolden

Myles Alberg's uncle, Jim Kolden, was married to Connie Alberg, daughter and youngest child of Carl and Louise Alberg.

Jim was a member of Calvary church in St. Hilaire while growing up and was very active in their Luther League during his teenage years. St. Pauli and Calvary Luther Leagues often had joint programs and Jim often provided the musical accompaniment.

James Allen Kolden was born April 6, 1937, in a log cabin in Holt Township, Minnesota. He was the tenth of fourteen children born to Thorval and Palma Kolden. The family moved to a farm on the Red Lake River near St. Hilaire, Minnesota when he was about five years old.

Jim enjoyed hunting squirrels as a boy with his dog, "Buster;" fishing, trapping, playing with his sister, Carol; swimming in the river, and playing the guitar. A self-taught musician, he also played the accordion, harmonica, and pump organ.

In 7th grade, he met Connie Alberg; they began dating in high school. After graduating from Lincoln High School in Thief River Falls, Jim went to business school in Grand Forks and received an accounting certificate. He worked for a few months in Seattle, then came back to Minnesota.

Jim and Connie were married on September 1, 1957, and moved to Minneapolis. Jim began an accounting job with Land O' Lakes in Minneapolis and worked there for nine years. They had their first child, David James Kolden, on September 7, 1958, followed by a daughter, Laurie Dawn Kolden, on March 3, 1961.

Jim and Connie bought their first home in Coon Rapids, MN in 1959. In 1966, they moved to Shoreview, where their children grew up.

In 1964, Jim became an agent with American Family Insurance. He officed initially out of White Bear Lake, then North Saint Paul. He enjoyed the flexibility of being a salesman. He took the family on many vacations, allowing the kids to see most of the U.S. as they traveled with their camping trailer. Many weekends were spent with the family on camping and hunting trips in northern Minnesota.

A diagnosis of multiple sclerosis at age 35 would eventually lead to Jim's early retirement at age 48.

Jim was an active member of North Heights Lutheran Church for almost 50 years. He served on the stewardship committee and in other capacities; he played his guitar at Stillwater Prison as part of the prison ministry, as well as providing musical accompaniment for many years in the fellowship group he and Connie were part of.

Mostly, Jim enjoyed time spent with his family. As the family grew, his smile was the biggest when he saw everyone gathered around the large dining room table.

Jim passed away on Thanksgiving Day, November 26, 2015 at the age of 78.

He is survived by his wife of 58 years, Connie; son, David (Anne) Kolden; daughter, Laurie (Dean) Dvorak; grandchildren, Jacob, Elizabeth and John Kolden, Michael (Laura), Deanna and Andrew (Larissa) Dorak; great granddaughter, Eliza Dvorak; sisters, Lyla Burnett and Janet (Bill) Doxrude; brothers, Orval (Makia) Kolden and Kendell (Vickie) Kolden of Thief River Falls; nieces, nephews, other relatives and friends.

Memorial services were held Wednesday, December 2nd, at 1:00 pm at North Heights Lutheran Church in Roseville.

Private interment at Roselawn Cemetery.

"...and I will dwell in the house of the Lord forever."

Psalm 23:6



Minutes of the Church Council

OCTOBER 13, 2015

The St. Pauli Church Council held its regular meeting on Tuesday, October 13, 2015 at 7 p.m. at St. Pauli Church. Members present: Arlo Rude, Cindy Cedergren, Kathy Alberg, Ron Anderson, and Pastor Carl Hansen.

The meeting was called to order by President Rude. Pastor Hansen opened with prayer.

Approval of Agenda: The agenda was approved as presented.

Secretary's Report: The minutes of the July 14, 2015 meeting were approved as presented. (Note: The Council did not meet in August and September).

Treasurer's Report: The treasurer's reports from July to September were approved as presented. President Rude reported on an outstanding bill issue with Church Mutual. Payment has been sent, but has not been received by Church Mutual. Rude will discuss this matter further with Treasurer Halvorson, as well as developing a back-up plan to ensure that all bills are paid in a timely manner.

July Report Summary:

General Fund Expenses	(\$ 2,030.17)	
General Fund Income	\$ 3,491.01	
Checking Account Balance		\$ 22,666.11
Investor Saings		\$ 35,871.78
Edward Jones Investments		\$ 41,595.13
Memorial Fund		\$ 11,291.07
Mission Grant Fund		\$ 1,001.38
Total:		\$112,425.47
St. Pauli Cemetery Assoc.	\$ 25,050.13	

August Report Summary:

General Fund Expenses	(\$ 416.00)	
General Fund Income	\$ 3,100.00	
Checking Account Balance		\$ 25,350.11
Investor Savings		\$ 35,877.87
Edward Jones Investments		\$ 40,430.75
Memorial Fund		\$ 11,291.18
Mission Grant Fund		\$ 1,001.47
Total:		\$113,951.38
St. Pauli Cemetery Assoc.	\$ 25,400.13	

September Report Summary:

General Fund Expenses	(\$ 2,030.18)	
General Fund Income	\$ 3,157.00	
Checking Account Balance		\$ 24,704.93
Investor Savings		\$ 35,883.77
Edward Jones Investments		\$ 39,871.39
Memorial Fund		\$ 11,291.29
Mission Grant Fund		\$ 1,001.55
Total:		\$112,752.93
St. Pauli Cemetery Assoc.	\$ 25,598.08	

Pastor's Report: Pastor Hansen reported that this year's joint Thanksgiving Service will be held at Trinity Lutheran Church on Wed, November 25th at 7 pm, at which he will be present. He will be in Sioux City, Iowa on Sunday, November 29 for his daughter's 50th birthday celebration. He will be participating in an ordination service on an afternoon in November (date not finalized) at Trinity Lutheran Church for a pastor who is a native of Liberia. Bishop Wohlrabe will be preaching. Pastor Hansen is planning to spend a month in sunny Texas right after Christmas, returning in time for the Annual Meeting.

Reports of Members in sickness or distress: Council members shared prayer concerns of members.

New Members or Interest in Membership: No report.

Reports:

- WELCA - Cedergren & Alberg reported on the following items discussed at the past two months' meetings: WELCA meeting minutes will be published in the newsletters every month; Lutheran World Relief shipment is scheduled for Nov. 7; Discussion held on old piano in storage (for proposed fireplace mantel); Naming of newly merged circle to Lydia Circle – will start meeting in January; Suspension of fall supper for this year; Receipt of anonymous gift of \$500 to WELCA; Seeking a program for the Dec. 6th Christmas Family Day; Cabinet Subcommittee has not reached agreement on what should be built and how it should be arranged; Slate of officers for 2016 remains the same as 2015; Results of congregational survey were shared, no decisions made; Cleaning week is October 12-17; Next WELCA meeting is Oct. 14.
- Board of Education – Rude reported that the Board is seeking ideas and leaders for the Christmas program, scheduled for December 20th during worship services.

Old Business:

- Reports on Projects for 2015: The project list was reviewed.
- Sjoberg's Cable TV progress with fiber optic service – Rude reported that the fiber optic cables are wired into the furnace room. The topic of purchasing internet service will be discussed at the Annual Meeting.

New Business:

- Agreement with Pastor Hansen – A motion was made by Cedergren, seconded by Alberg, to approve the 3-month contract (October-December) with Pastor Hansen.
- WELCA Fundraising plans – Cedergren reported that no decisions have been made for raising funds for this year's charitable giving. Various ideas are being discussed.

- 3) Comments on use of the MIDI Sequencer on the organ – Council members had no concerns about the use or its quality.
- 4) November 29th – Since Pastor Hansen will be gone, and no Sunday School is scheduled, the Council approved the cancellation of worship services that day, and will suggest attendance at the November 25th Joint Thanksgiving Service at Trinity Lutheran Church.

The meeting closed with the Lord's Prayer.

Next Meeting: November 19, 2015.

Meeting adjourned at 7:40 p.m.

Respectfully submitted,
Cindy Cedergren
St. Pauli Church Council Secretary

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WELCA Business Meeting Minutes

October 14, 2015

The St. Pauli Women of the ELCA met on October 14, 2015 at 7 pm with eight members present.

President Faye Auchenpaugh opened the meeting with devotions and prayer.

Secretary's Report: The secretary's report for September was approved as read.

Treasurer's Report: Treasurer Sharon Bugge presented the Treasurer's report as follows: Checking account balance \$1,357.62; Savings Account balance \$2,758.73; Certificate of Deposit balance \$5,979.79. Last month's income totaled \$31; Expenses totaled \$235.18. The Treasurer's report was approved as read.

Education Report: Kathy Alberg reported that Al and Tami Kiesow will provide the program for the December 6th Christmas Family Day. Faye Auchenpaugh brought up the topic of having Eric Bergeson do a presentation this fall, as a possible fundraiser, promoting his new book "A Treasury of Old Souls". She suggested possibly November 1st, but members felt it was too short a timeline to plan it for that date, and with hunting and the holiday coming up, the participation may be low. No decision was made, but members felt we should consider a program by Eric at a later date.

Stewardship Report: Virginia Anderson reported on the quantities of diapers and school bags sewn by her and Kathy Alberg. They were thanked for the time they have devoted to those projects. Faye Auchenpaugh shared information from Lutheran World Relief on the ability to track our LWR shipments online using barcoded labels on our boxes. Virginia will work on printing those labels.

Council Report: Cindy Cedergren reported that the Council voted to cancel worship services on November 29, due to Pastor Hansen's absence, and also because no Sunday School is scheduled due to the holiday break. Joint Thanksgiving services are scheduled for Wed, Nov. 28 at Trinity Church. Pastor Hansen will also be gone after Christmas through late January, returning in time for the Annual Meeting.

Old Business: None

New Business: Cindy Cedergren recommended that a quilt be given to the Jeff Martinson family who lost their home to a fire in early October. Members agreed, and Cindy will make arrangements for the quilt to be delivered to the family. Faye Auchenpaugh noted there are new owners of a home near the church, and she agreed to make contact with them via mail, inviting them to participate in St. Pauli's services.

The meeting concluded with the Lord's Prayer, prayer concerns were shared through Prayer Partners, and Table Grace was sung. Faye Auchenpaugh served as hostess.

Following the meeting, members assembled the school kits and baby care kits for shipment to Lutheran World Relief.

Next meeting is scheduled for November 18, 2015 with Sharon Bugge serving as hostess.

Respectfully submitted,
Cindy Cedergren, WELCA Secretary

Modern Day Norwegian Table Prayer

Our Father, up der in heaven,
Give us, den, our daily bread...
Uffdah, -vait a moment,
Bread has too many carbs
and all of dat gluten.
So, give us our daily fruit, den...
Uffdah, -vait a second,
Ain't dat fruit sprayed vit chemicals?
So, den give us some fresh veggies.
Uffdah, vait, dere could be E. coli
and Salmonella on dem.
Forget da Turkey, full of hormones.
Vell, I give up!
So please pass me some more aquavit, den.

“Lydia” chosen as name of new combined circle

As of January 1, 2016, the Miriam and Sarah Circles will be combined.

To select a name for this new circle, the women looked to both Bible and St. Pauli history and chose “Lydia.”

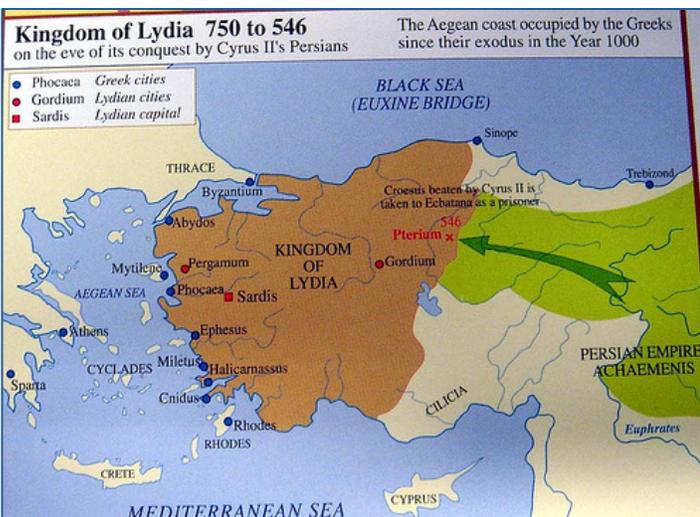
Lydia of the Bible was a faith-filled woman and an independent businesswoman, who is regarded as the first documented convert to Christianity in Europe.

“A certain woman named Lydia, a seller of purple, of the city of Thyatira, one who worshiped God, heard us; whose heart the Lord opened to listen to the things which were spoken by Paul. When she and her household were baptized, she begged us, saying, ‘If you have judged me to be faithful to the Lord, come into my house, and stay.’ So she persuaded us.” – Acts 16:14-15



A modern Greek Orthodox outdoor chapel on what is said to be the site where Lydia was baptized.

The name "Lydia," meaning "the Lydian woman," indicates that she was from the kingdom of Lydia (750-546 B.C.) in Asia Minor.



Though she is now commonly known as “St. Lydia” or even more simply “The Woman of Purple,” Lydia is given other titles also: “Purpuraria,” “of Philippi,” and “of Thyatira”

“Thyatira,” refers to her place of birth. The city of Thyatira was in Asia Minor, northeast of Ephesus, in what is now Turkey. Its modern Turkish name is Akhisar and would now



be described as south of Istanbul (Byzantium on the lower map in the column to the left) and almost due east of Athens.

“Purpuraria” comes from the Latin word for purple and relates to her connection with purple dye.

“Philippi” was the city in which Lydia was living when she met St. Paul and his companions. It is in Europe across the Aegean Sea from Thyatira.

Lydia’s conversion marks the start of a new epoch in the Bible. Up to that point, the gospel had not gone further west than Asia Minor. In fact, on this journey, Paul’s original intention had been to stay in Asia, but God had changed his plans. The Lord sent Paul a vision calling him westward across the Aegean Sea and into Macedonia (Acts 16:6-10). Lydia, although a native of Asia Minor, is the first person recorded to have been saved in Europe.

Later in biblical history, we discover there is a church in Thyatira (Revelation 2:18). Paul did not visit that city in any of his missionary journeys, and we have no record of who might have established that church.

Could it be that Lydia was the one who brought the gospel to her hometown? It’s possible, but by no means certain. Lydia is most known as a “seller” or merchant of purple cloth, which is the likely reason for the Catholic Church naming her “patroness of dyers.” It is unclear as to whether Lydia simply dealt in the trade of purple dye or if her business included textiles as well, though all known icons of the saint depict her with some form of purple cloth. Most portray this holy woman wearing a purple shawl or veil, which allows many historians

and theologians to believe that she was a merchant of specifically purple cloth.

Because women did not possess the same equality rights as modern women, it appears unusual that Lydia would be capable of inviting a group of foreign men to her house without a man's consent. The fact that there is no mention of a man has been used to deduce that she was a widow, but this has been challenged as a patriarchal interpretation. Lydia's evident social power exemplified by her control of a household and ownership of a house (which she offered to St. Paul and his companions) indicates that she was most likely a free woman and possibly a widow.

All Christian denominations recognize Lydia of Thyatira as a saint, though her feast day varies greatly. In the Catholic Church, her feast day is August 3rd. The Episcopal Church honors St. Lydia along with Saints Dorcas and Phoebe on January 27, the day after the remembrance of the early male missionaries Timothy, Titus and Silas, and two days after the feast of the Conversion of St. Paul. Eastern Orthodox Churches remember Lydia on various days, with some jurisdictions remembering her twice during a liturgical year.

The Lutheran community is also divided. The LCMS commemorates Sts. Lydia, Dorcas and Phoebe on October 25, while the ELCA celebrates the three women on January 27.

Before Paul and Silas arrived at Philippi with the Good News about Jesus, Lydia had already accepted the Jewish faith. In Acts 16:14, Lydia is referred to as "a worshipper of God." This expression means that she was a Gentile convert to Judaism. Lydia was with other women at a Jewish place of prayer (or "prayer house") when Paul found them and told them about Jesus. "The Lord opened her heart" to Paul's message (Acts 16:14b).

Lydia was the mistress of her own home, and she welcomed Paul and his team into her home. Because of Lydia's faith, her whole household was saved and baptized. (Acts 16:15, 40). It is likely, but not proven, that the first Christian congregation in Philippi continued to meet in Lydia's home, probably led by Lydia, when Paul and his co-workers left to continue their mission elsewhere.

God used Lydia for his purposes – to bless the community of his people. God could have chosen a man, but in this case he chose a woman. Perhaps he saw in her a readiness for true faith and action.

God is still choosing to use faith-filled women who are courageous, capable, and ready to bless his people.

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Lydia of St. Pauli, Lydia Edwardina Palm Finstad, was also a faith-filled woman. She was the daughter of Stilluf Tobias Palm, who was ordained a Lutheran minister in 1903 and served St. Pauli from 1908-1913.

Lydia was born in 1897 in Amery, WI and at the age of nine came with her family to Minnesota, living first at Holt, then St. Hilaire, and later at Oklee, where she grew to womanhood.

She would have been 16 years of age when Rev. Palm moved the family to Oklee, but it is almost certain that she would have met the Finstad family while he served St. Pauli. You may recall that the Finstads were members of the Hamar church, which was located just a mile north of St. Pauli, and that St. Pauli in 1910 had given "all the members of Hamar's congregation entirely, free and lasting right to bury all their dead, and to plots and graves for the same on the cemetery of St. Pauli congregation, on condition that the members of Hamar's congregation according to capacity and number will contribute to the expenses of preparing and maintaining the St. Pauli cemetery."

And if confirmation photos are any indication, St. Pauli pastors also served the Hamar church beginning in 1912. In 1917, the Hamar church closed and the congregation joined St. Pauli.

Lydia was a graduate of Deaconess Hospital School of Nursing in Minneapolis and was employed for several years as a registered nurse. She then returned to the St. Pauli community and married Carl Finstad on February 21, 1925 with Marie Oien, Martin Finstad, Clara Oien and Clifford Hedeem as witnesses.

After their marriage, she and Carl lived in Opheiro, MT for one year and then moved back to Rocksbury township in 1926 and began farming on the Finstad home farm.

Lydia and Carl's first child was Kermit, whose full name was Kermit Stilluf Carl Finstad. He was baptized at St. Pauli on July 31, 1927 with Mr. and Mrs. O. Odegaard, Marie Oien and Cornelius Oien as sponsors. Their second child, Louise, was known to the family and community as "Sister." She was baptized on March 31, 1930 with Mr. and Mrs. Carl Alberg and Mr. and Mrs. Ole Thune as sponsors. Their third child, Ronald, was killed while serving in the Korean conflict.

Lydia's obituary from 1975 states that she was "active in church and community affairs. She was a member of Trinity Church and the Golden Years group. Prior to this, she was a member of St. Pauli and helped establish the Sunday School there."

Obituaries often provide a wealth of information. In Lydia's case, we learn that she "helped establish the Sunday School" at St. Pauli. Pastor Dahle's report in the congregational minutes for the 1937 annual meeting states, "The Sunday school has done good work and the congregation owes its gratitude to Mrs. Carl Finstad for this work."

Lydia was preceded in death by one son, Ronald, her parents, five brothers and three sisters. She was survived by two half-sisters: Mrs. Edwardina Keeton of Knoxville, TN, and Valborg Palm of Bethphage Mission, Axtell, NE, and three half-brothers: Rev. Harald Palm of Nairobi, Kenya; Henrick of Atlanta, GA; and Erling Palm of Bethphage Mission, Axtell, NE.

Your editor's curiosity was piqued by the locations of her surviving siblings and did some online research on the Bethphage Mission, where Valborg Palm and Erling Palm were living at the time of Lydia's death, and was fortunate also to come across a book on missionaries in Africa that mentions Lydia's brother, the Rev. Harald Palm.

Bethphage Mission – “A Home for Them That are in Bonds”:

Bethphage founder Reverend Kjell Gustav William Dahl conceived the idea of serving people with disabilities as valued members of society, and his single-minded determination made Bethphage in Axtell, Nebraska, a reality.

The Rev. K.G. William Dahl had witnessed the neglect that children and adults with mental retardation and developmental disabilities received in large institutions. Rev. Dahl believed in a better way and convinced 54 people to give \$1 each to establish Bethphage Inner Mission Association in 1913.

With the start-up money, Pastor Dahl rented and renovated four homes in Axtell.

On June 29, 1914, the first four guests arrived. Within a year, the ministry had grown to include 40 guests and 20 workers, and a new setting on land north of Axtell was chosen, named Bethphage Mission. For much of its time, Bethphage would be owned and operated by the Swedish Lutheran Church.

The "hill," as the Bethphage Mission casually came to be known, reflected a unique architectural style hearkening to Pastor Dahl's native Sweden. The buildings were constructed in a Swedish National Romanticism style, a unique style in Nebraska and one of historical importance. One of the prominent buildings is Zion Chapel, dedicated May 20, 1931, as a gift of the Women's Missionary Society of the Augustana Synod.

On December 1, 1916, there were 65 patients in residence; over the next two years, 52 were admitted and 41 discharged, so that on December 1, 1918 the number of patients was 76. By 1918, there was a children's department and a day school. Fees were paid through charitable contributions if patients' families or friends could not pay.

With the advent of community-based programs for people with developmental disabilities in the 1970s and 1980s, both Bethphage in Axtell and Martin Luther Homes in Sterling, Nebraska grew into national ministries. The organizations were invited to begin services in locations across the United States by families and officials who knew the quality of care provided by the organizations.

With their national growth, both organizations felt the need for administrative offices in more easily accessible locations for national travelers. In 1986 Bethphage moved its headquarters to Omaha, Neb., and in 1993 Martin Luther Homes moved its headquarters to Lincoln, Neb.

Throughout their histories, both organizations maintained close ties with the Church. As Church structures changed and realigned over the years, Bethphage and Martin Luther Homes both became affiliated ministries of the Evangelical Lutheran Church in America, when that body was formed in 1988.

Their shared mission, shared vision and shared Church affiliation prompted the two organizations' Boards of



Directors to vote to merge the two ministries, a move that became complete July 1, 2003 with the formation of "Mosaic."

Pastor Dahl once wrote, "Retgression or even a standstill must never be heard at the Mission." Pastor Hoeger of Martin Luther Homes, whose motto was "Always forward!" wrote, "Thus we are sisters and brothers in this work. If the angels are glad to serve us as human beings, then how much more should we be thankful and happy that we can also help others who need our help."

We can safely assume that Valborg Palm and Erling Palm were part of the ministry of Bethphage Mission.

“Missionary Families Find a Sense of Place and Identity: Two Generations on Two Continents” by John S. Benson

This book's description reads: *Missionary Families Find a Sense of Place and Identity* is a community history of members of nineteen Lutheran missionary families who served in Tanzania. Based on over ninety interviews and John Benson's extensive knowledge of cultural geography, he compares the lives of the missionary generation who grew up in the United States and went to Tanzania as missionaries to those of their children who grew up in Africa but settled in the United States as adults. Benson blends his personal experiences as a child of missionaries in Tanzania to tell the story of both generations.

Excerpts from Chapter 6 : “Making Sense of an Alien Place – Tanzania” where the Palms are mentioned:

p. 158 *Finally, the missionaries' lives were not all in Africa. Every four years or so, they went back to the United States to do deputation among churches, to recuperate, and to study. Many of the missionary men worked on obtaining higher degrees over several furloughs. Others, like Ray Hagberg and Harald Palm, decided to leave education work, attended seminary and entered the ministry. Both were*

ordained after they had been in Africa several terms. In between classes, there were churches to visit and speak at. The missionaries generally were happy to get back to Tanzania at the end of their furloughs, but unlike us children, furloughs were something the missionaries looked forward to.

p. 167 In contrast, for those who had to leave Tanzania without having a say in the decision, even into the next generation they continue to mull over why it happened. The Lofgrens, Wards and Palms all had this experience. All three couples continued on in their mission work (Palms and Wards in Kenya and the Lofgrens in Singapore and Malaysia). For the Lofgrens, they did not find out they were not going back to Tanzania until Christmas while on their furlough. Although they were never informed of the full reason for why they were not called back, they suspected it was linked to their being aware of management problems at Mwika Bible School, so that their continuing on there was not welcomed by some colleagues there. For the Wards, struggles with a dishonest subordinate in the church headquarters, they felt, led to them not being called back by the church in Tanzania. Shortly thereafter, they went to Kenya with the Lutheran faith mission, World Mission Prayer League.

Harald Palm, who died several years before I began this project, worked at Makumira Seminary as the school's treasurer when a student strike took place in 1969. Although different accounts of the strike specify different causes, in its aftermath, Harald, along with another African faculty

member, was made a scapegoat for the strike and was forced to leave Makumira. He went on to Kenya serving as President of one of the Lutheran dioceses in Kenya (Ludwig 1999, 99-101). In this case, the impact of the event was harder on those around the person at the center of the struggle than on the actual person involved. Gene, Harald's youngest son, described for me the impact this event had on the course of his life, his relationship to Africa, and to his faith:

"Before this, I had good feelings towards Makumira, Africans, and the Church, but with this event, things went south...When I saw Dad ripped to shreds and torn apart and weeping, I felt it was unfair...brutal and the (attacks) were coming from future men of God. To me, that kind of nailed it down. At that point, I didn't have to believe, because I knew this wasn't fair. If these are men of God, then if God was there, then something was out of whack...I think at that point was when I knew I wasn't going back to Tanzania....It was gone...I left Makumira with distaste. The decision to go to Mombasa was done in just a few weeks. My memory is that it was just in a matter of weeks. I remember the decision, the anxiety. It was during a break and I remember them making the decision. I remember Stefano Moshi, himself, coming to the house to bring the news. And before he came to give the news, we didn't know; we didn't know if we were going to leave, or what was going to happen. And I thought, basically, my world was going to fall apart because I thought we were going to be shipped back to the States and I was angry about it."

The following article is from the Lawrence (Kansas) Daily Journal World, dated May 5, 1972:

The Rev. Harald Palm, missionary to Kenya, Africa, will serve as interim pastor of Trinity Lutheran Church until August.

In the meantime, church officers will be seeking a permanent replacement for Pastor Harold Hamilton, who left this week to assume the pastorship of a Lincoln, Neb., church.

Rev. Palm's first sermon will be at the 9 and 11 a.m. services Sunday at the church, 13th and New Hampshire. He will continue here until he returns to Africa in late summer.

He has been serving as a missionary-in-residence to the Central States Synod of the Lutheran Church of America since last fall. He has been on furlough from his overseas mission assignment since then.



PALM

HE RECEIVED a B.A. degree in 1947 from Bethany College, Lindsborg, then spent a year at the Kennedy School of Missions before heading for Africa in 1948, equipped with both teaching and farming experience.

He first served as a lay missionary teacher at the Tanzania's Marangu Teacher Training Centre and later became supervisor of primary schools in Moshi.

During furloughs he studied at the Luther and Northwestern Seminaries and was ordained to the ministry in 1966. He has served as an evangelist in Tanzania since 1969.

He and his wife, Evelyn, have three children, Duane, 22, of Minneapolis, Beatrice, to graduate soon from Bethany College, and Eugene, 19, St. Olaf College student.

Kari Torkelson says “Thank You”

Kari’s “Thank You” note was wonderful and we are sharing it here.

It was written in a card that featured art created by a student at the North Dakota Vision Services/School for the Blind.

Dear St. Pauli WELCA,

Thank you so much for nominating me for the Mary Magdalene Award. I am honored that my name even came up in the discussion of nominees at St. Pauli. Then, to be chosen to represent all of Cluster 2 was quite surprising. Also, thank you for paying my way to attend the Saturday events of the NW MN Synodical Women’s Convention in Moorhead. It was a wonderful experience to worship with and meet so many area women.

As I stood up in front of this group to receive my award, I couldn’t help thinking that any one of the women in that room could have received this award. The Mary Magdalene Award is given in honor of how she went and told the disciples that she had seen the Lord. My family and the St. Pauli Congregation have shown me the joys of giving to others and how one small gesture can make a world of difference in someone else’s life. I hope and pray that in my work as an optometrist and my time volunteering with different organizations, I have been spreading love and giving hope to all of God’s people that I have been fortunate to meet.

Thank you again for this wonderful honor of representing the women of St. Pauli who strive to do God’s work every day.

P.S. I know I have a strong support team in the whole St. Pauli congregation, but I want to especially thank those women who attended the conference and who were there to support me: Wahna Smith, Shelley Mathson, Jan Strandlie and Virginia Anderson (Faye Auchenpaugh tried to attend but became ill that morning).

Thank you, St. Pauli Lutheran!

* * * * *

You May Live in Minnesota if...

- If your local Dairy Queen is closed from September through May, you may live in Minnesota.
- If someone in a Home Depot store offers you assistance and they don’t even work there, you may live in Minnesota.
- If you’ve worn shorts and a jacket at the same time, you may live in Minnesota.
- If you’ve had a lengthy telephone conversation with someone who dialed a wrong number, you may live in Minnesota.
- If “vacation” means going to Fargo, ND for the weekend, you may live in Minnesota.
- If you measure distance in hours, you may live in Minnesota.
- If you know several people who have hit a deer more than once, you may live in Minnesota.
- If you have switched from “heat” to “A/C” in the same day and back again, you may live in Minnesota.
- If you can drive 75 mph through 2 feet of snow during a raging blizzard without flinching, you may live in Minnesota.
- If you install security lights on your house and garage, but leave both doors unlocked, you may live in Minnesota.
- If you carry jumpers in your car and your wife knows how to use them, you may live in Minnesota.
- If you design your kid’s Halloween costume to fit over a snowsuit, you may live in Minnesota.
- If driving is better in the winter because the potholes are filled with snow, you may live in Minnesota.
- If you know all 4 seasons: almost winter, winter, still winter, and road construction, you may live in Minnesota.
- If you have more miles on your snow blower than your car, you may live in Minnesota.
- If you find 10 degrees “a little chilly,” you may live in Minnesota.
- If you know how to pronounce Shakopee, Waseca and Lake Winnibigoshish, you may live in Minnesota.
- If you actually understand these jokes, you *must* live in Minnesota.

Lutefisk: The piece of Cod that passeth all understanding.

The Back Page



*Ah, Dearest Jesus, Holy Child
Ah, Dearest Jesus, Holy Child,
Make thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.*

*My heart for very joy doth leap,
My lips no more can silence keep,
I too must sing, with joyful tongue,
That sweetest ancient cradle song,*

*Glory to God in highest heaven,
Who unto man His Son hath given
While angels sing with pious mirth.
A glad new year to all the earth.*

– Martin Luther

Some Gifts to Give

Some gifts you can give this Christmas are beyond monetary value:

Mend a quarrel, dismiss suspicion, tell someone “I love you.”

Give something away – anonymously.

Forgive someone who has treated you wrong.

Turn away wrath with a soft answer.

Visit someone in a nursing home.

Apologize if you were wrong.

Be especially kind to someone with whom you work.

Give as God gave to you in Christ, without obligation, or announcement,
Or reservation, or hypocrisy.

-- Charles Swindoll, *Growing Strong*

