

St. Pauli News in Detail



Greeting and Ushering

- Nov. 5 Craig Torkelson
- Nov. 12 Wallace Torkelson
- Nov. 19 Chad Torstveit
- Nov. 26 Val Torstveit

Altar Preparation: Kathy Alberg

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Thanksgiving Services

**Wednesday
November 22nd**

7:00 pm

Redeemer Lutheran



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FOR SALE St. Pauli Christmas Cards

WELCA has ordered more of the beautiful Christmas cards featuring the "Christmas Eve at St. Pauli" photo. We were able to get a better price this year, so they are just \$1.00 per card. To purchase, see Cindy or Faye.

WELCA

Wednesday, November 8

7:00 pm

Valley Home Sunroom

Hostess: Shirley Johnson

Each year in November, we decide which charities should receive the proceeds from our Fall Event. It is also our annual Thankoffering Program.

This year, the proceeds from our "Jeff Menten and Paul Nye" program were \$1,960 plus \$250 for a Thrivent card and \$320 in pie sales. Our expenses were \$600 for the musicians and \$103.36 in other costs for a net profit of \$1,826.64. The last fall supper held in 2014 reported a net profit of \$2,588.20.

Thank you to everyone for donating generously of their time and dollars and working so hard to make the program a success.

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November Milestones

Birthdays

- Nov. 7 Blaine Torstveit
- Nov. 15 Marc Haugen
- Nov. 16 Barb Nelson
- Nov. 16 Jonathan (JD) Torstveit
- Nov. 28 Wahna Smith

Anniversaries

- Nov. 26 Dennis and Sharon McCollough

Minutes of the Church Council

September 21, 2017

The St. Pauli Church Council met on Thursday, September 21, 2017 at 7:00 p.m. at St. Pauli Church. Board Members present: Arlo Rude, Faye Auchenpaugh, Gary Iverson, Larry Hurst, and Staci Reay.

Pastor Carl opened the meeting with prayer.

Approval of Agenda: The Agenda was approved as submitted.

Secretary's Report: **M/S/C** (Iverson/Hurst) to approve the Secretary's report for the August 17th meeting.

Treasurer's Report: Reay reviewed the statement prepared by Gale Schmitz. **M/S/C** (Hurst/Auchenpaugh) to accept as prepared.

Balances as of 8/31/17:

Checking Account as of 7/31/17	\$ 26,265.38
Income	\$ 2,940.00
Expenses	\$ (3,864.06)
Checking Account as of 8/31/17	\$ 25,401.32
Investor Savings	\$ 36,022.19
Certificates of Deposit	\$ 20,000.00
Edward D. Jones Investments	\$ 45,605.49
Memorial Fund Savings & CD	\$ 11,754.01
Mission Grant Fund Balance	\$ 2,024.88
Total Church Funds as of 8/31/17:	\$ 140,607.89

Pastor Carl's Report:

The Thief River Falls Conference will be hosting a 500th Reformation Anniversary Event on Wednesday, October 25, at 7:00 pm at Redeemer Lutheran Church in Thief River Falls. The event will feature Pastor Johann Hinderlie and his wife performing as Martin and Katie Luther. He has witnessed Pastor Hinderlie's portrayal of Luther and he does a great job. A special invitation is extended to confirmands. Refreshments will be served and our WELCA group is asked to help furnish some of those refreshments.

Pastor Carl presented information concerning the ELCA's response to Hurricanes Harvey, Irma and Maria. Individuals and congregations may give directly to Lutheran Disaster Relief by going online to ELCA.org. We might also wish to consider giving a gift from St. Pauli's designated funds and inviting matching gifts from members.

He will be in Texas from Monday, October 16, through

Monday, October 23. Her granddaughter Chelsea will be performing in a high school production of a Gershwin musical. Grandpa thinks that Chelsea is a great musician and a delightful actress. She plays flute and piccolo and will graduate from high school this coming June.

The annual joint Thanksgiving Service will be held at Redeemer Lutheran Church at 7:00 pm on Wednesday, November 23.

Reports of members in sickness or distress: Concerns and prayers were said for those experiencing illnesses.

New members or interest in membership: Ivette (Torkelson) Garrett will be formally accepted as a new member on October 8th.

Reports:

- 1) WELCA: Final preparations are being made for our Fall Event on October 15th.
- 2) Board of Education: Nothing new since Sunday School has started.

Old Business: A donation receipt letter has been sent to Marisa Benson thanking her for the gift of a baby grand piano.

New Business:

- 1) **M/S/C** (Hurst/Auchenpaugh) to approve a new three-month contract with Pastor Carl Hansen.
- 2) Discussion on where to house library books to provide access for the congregation. A suggestion was to purchase low bookcases to be placed behind the back pew on the west side of the church. WELCA will be asked to purchase the bookcases.
- 3) A Gideon will speak on October 22nd in Pastor Carl's absence.
- 4) The \$1,200 budgeted for ELCA disaster relief will be sent to help hurricane victims. The congregation will be asked to donate additional funds the first two Sundays in October.
- 5) There will be a change in method of payments to the Synod starting February 1, 2018. More information will be forthcoming.

The meeting was closed with the Lord's Prayer. **M/S/C** (Hurst/Reay) to adjourn at 8:00 p.m.

Faye Auchenpaugh, Secretary

Historic Minutes of the St. Pauli Congregation

28 May 1928

A special Congregational meeting was held in the Church on May 28, 1928.

Pastor Dahle informed that the purpose of this meeting

was to elect a delegate and a substitute to the common Norwegian Lutheran church meeting that is to be held in Minneapolis from May 31 to June 7, 1928.

It was proposed and supported that the Clearwater and the St. Pauli congregations together elect a delegate. This was

accepted. The following were elected: Tobias Stene as delegate and Ole Pederson as substitute.

On proposal the meeting was ended.

Olaf Snetting, Secretary

28 October 1928

A special congregation meeting was held in the Church on October 28, 1928.

Pastor Dahle informed that the purpose of this meeting was to change the annual meeting of the congregation. It was proposed and supported to change the annual meeting of the congregation from the second Monday in December to November 15.

Accepted.

Olaf Snetting, Secretary

15 November 1928

(Editor's Note: A landmark decision was made at this annual meeting, eight years after the 19th Amendment to the U.S. Constitution was ratified.)

St. Pauli congregation held its annual meeting in the Church on November 15, 1928.

The meeting was opened by chairman Pastor Dahle with reading from the Bible and prayer.

Pastor Dahle said that he did not have much to report as

he had not served the congregation more than 6 months but that he had worked to his heart's delight, and that he had held divine services every second week and had meetings with the confirmation class once a week.

The report of the secretary was read and accepted as it was read. The report of the treasurer was read and accepted. The following officials were elected:

Secretary: O. J. Snetting 1 year;

Treasurer: Tobias Stene 1 year;

Trustee: Helmer Finstad

Assessment committee:

Ole Pederson, Helmer Finstad, Ed Vigen

To collect for the congregational funds: Joe Torstveit, Carl Alberg, Hjalmar Valsvig

School committee:

Ole Odegaard, Ole Valsvig, Nels Nelson

Sexton: Nels Nelson

Then it was proposed and supported that the women should be accepted as voting members of the congregation. Accepted. Proposed and supported to turn to the women's club and the youth club to see if they would pay a certain sum of their annual income towards the expenses of the congregation. This was accepted.

It was decided that the gift of \$5.00 from Mrs. Magnuson shall be used for a communion set.

On proposal the meeting was ended.

Olaf Snetting, Secretary

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WELCA Minutes

(There was no meeting in October, so the September minutes are yet to be approved. They will be published next month.)

Historic Minutes

St. Pauli Lutheran Church Women (L.C.W.)

7 April 1966

The regular meeting of the LCW met at the Church Thursday afternoon, April 21st. In the absence of President Mrs. Theo. Bjorge, Mrs. Clayton Mathson had charge of the meeting.

Opening Hymn: "My Faith Looks Up to Thee"

Scripture reading: Psalm 121 and prayer by Mrs. Clayton Mathson.

There wasn't any Secretary's or Treasurer's report due to the illness of these officers. There was no old business.

New business consisted of planning the lunch for the auction sale to be held April 26th at the John Gran farm.

The group chairmen will inform everyone not present what to bring.

It was decided to have our bake sale May 21st at Piggly Wiggly. Business adjourned.

Bible Study was given by Mrs. Wallace Torkelson.

Worship Meditation: Mrs. Alma Mathson

Hymn: "Break Thou the Bread of Life"

Lord's Prayer prayed and Table Blessing sung.

Hostesses: Mrs. Anton Torkelson and Mrs. Orville Rolandson.

Mrs. Norman Nelson, Secretary

By Mrs. Wallace Torkelson

Historic Minutes of the St. Pauli Young People's Society and Lutherard League

24 June 1928

The St. Pauli Young People's Society held its last meeting at the church Sunday evening, June 24. The meeting was called to order by President Oscar Odegaard.

The following program was rendered:

Song by audience.

Reading: Gilma Helgerson

Song: Gust A. Gustafson

A motion was made and seconded that the next meeting be held in two weeks. The following committee was appointed: Mrs. Carl Finstad, Minnie Thorstveit, Hjalmer Valsvik.

The meeting adjourned.

Lunch was served by Mrs. Ole Valsvik and Mrs. Martin Helgerson. The proceeds were \$11.60.

Gust A Gustafson, Secretary

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9 January 1955

On Sunday evening, January 9, the St. Pauli Luther League met at the church. Betty Rude read a passage from Colossians. The hymn "O Jesus, I Have Promised" was sung. Rev. Person gave scripture and prayer.

The program for the evening was "What are We Going to Be?" Those taking part were: Betty Rude, Ila Belange, Laurie Weckwerth and Beverly Rolandson. "Take My Life and Let It Be" was then sung.

The business meeting opened with the secretary's report which was accepted as read.

Election of officers was held. Those elected for the year were:

President: Betty Rude

Vice President: Janice Finstad

Secretary: Laurie Weckwerth

Treasurer: Darryl Johnson

The Lord's Prayer and Table Grace were given. Rev. Person closed with the Benediction.

General serving. Proceeds: \$6.45

Pat Torkelson, Retiring Secretary

Luther League Income and Disbursements for 1954

Balance brought forward from 1953:	\$ 112.40
Total income 1954:	<u>179.15</u>
	\$ 291.55

Expenses:

Donation to Lake of the Woods Bible Camp	\$ 15.00
Loren Engelstad film on Skid Row	14.14
Mrs. Netteland – candles	.60
Stationery and stamps	.99
Mrs. Folkedahl – paper, ink, etc.	1.00
St. Pauli Ladies Aid church repairs	50.00
Mrs. Melvin Torkelson – organist fee	22.00
Contribution to Youth In Action	35.00
Land O'Lakes Creamery – ice cream	9.90
Doris Belange & Betty Rude – leadership camp	38.00
Mrs. Melvin Torkelson – organist fee	24.00
Darryl Johnson, Laurie Weckwerth – convention	20.00
Mrs. Melvin Torkelson – organist fee	26.00
Doris Belange – paper, candles, etc.	<u>1.00</u>
Total Expenses 1954:	(\$ 257.63)
Cash in Bank at close of 1954:	\$ 33.92

Marc and Heidi Haugen welcomed as New Members

Marc and Heidi Haugen and their two wonderful sons Gabe and Noah were formally welcomed into the St. Pauli congregation on October 15th.

Cindy Cedergren, WELCA president, (second from left) presented a gift to the family on behalf of the congregation.



Pastor Carl's Sermon

Genesis 50:15-21 and Matthew 18:21-35

Sometimes certain books in the Bible seem to read like a soap opera. Full of people being their nastiest – to their own families and in their own homes! If you were to choose a book that fit this category, which one would it be?

For me, that book is Genesis. Let's start at the beginning and take a look at family living.

- Genesis 3: Adam tells God, "The women you put here made me do it."
- Genesis 4: Cain kills his brother, Abel.
- Genesis 12: Right after God promises to make a great nation of Abraham, Abraham passes his wife, Sara, off as his sister in order to save his own skin.
- Genesis 16: Because Sara had not had a son, she invites Abraham to have a child by her slave-girl, Hagar. Hagar has a child and lords it over Sara, who then throws her out into the desert.
- Genesis 27: Jacob and his mother Rebecca successfully conspire to steal the birthright of Jacob's twin brother, Esau.
- Genesis 37: Jacob favors his son, Joseph, and gives him a coat of many colors. Joseph dreams he will rule over his brothers and tells them about it. They sell hi into slavery.
- Genesis 50: Joseph then becomes Prime Minister of Egypt and his brothers and families move to Egypt seeking famine relief. After their father Jacob's death, Joseph's brothers fear that now he will take vengeance upon them because of the way they treated him.

When you read the book of Genesis, you discover lots of family skeletons in the closet of our forebears in the faith. Home was where they went to be their nastiest.

Genesis is not given to us by God to be used as a model of family living. But the stories of our weird ancestors in the faith in Genesis bring out two important things. First, there are no cover ups in Genesis. Genesis tells the truth about the heroes of the faith, who had feet of clay and often made a mess of their own families. We see Abraham, Sara, Isaac, Rebekkah, Jacob, Rachel, Joseph and his brothers, warts and all. The scrutiny of these people in the Bible is far more intense and straightforward than the American press's scrutiny of President Trump, Governor Dayton, FEMA and all those involved in the response to Hurricanes Harvey, Irma and Maria. God's Word unfailingly shines the light on the things that our ancestors in the faith, and you and I, want to cover up.

The second and even more important thing that we learn in Genesis is the incredible and unbelievable power that God unleashes in torn lives and fractured families through the forgiveness of sins. Joseph, who had every good reason to take vengeance on his brothers, announced to his brothers the gracious forgiveness and purposes of God. Esau forgave his cheating brother Jacob, and Jacob said to Esau – to see your face is like seeing the face of God. God's gift of forgiveness changes reality. It changes everyone and everything.

Let's now switch our focus to the Gospel and see how Jesus develops the theme of forgiveness.

Peter asks Jesus a questions: "Lord, if a brother or sister in the faith sins against me, how often should I forgive?" Righteous Jews then believed in the doctrine of "4 Strikes and You're Out." A practicing Jew was required to forgive 3 times, but then they let 'em have it the 4th time.

Understanding that Jesus is different, Peter says, "Lord, should I forgive as many as 7 times?" That's twice as much as the rabbis say, plus one. Pretty generous, thinks Peter.

Jesus responds, "Not 7 times, but 77 times (old translation 70 x 7)." The Lord is saying, "Don't Do the Math!" God's forgiveness has NO LIMIT!!!

Jesus expands the picture of what forgiveness looks like by telling a story. It seems that a king's slave owed the king 10,000 talents. That's about 2 billion dollars in today's terms, give or take a million. The king plans to sell the man and his family to someone else in order to get something back from him. The slave drops to his knees before the king and pleads, "Have patience with me, and I will pay you everything."

We're listening to the story and we think, "Yeah, right. It'll take him a little while to rustle up the 2 billion – like 10,000 lifetimes or so."

So what does the king do? He has pity on the slave. The king releases him from being sold into slavery, and he forgives this totally impossible debt. He totally changes the man's life.

But the story doesn't end there. You would think this newly debt-free slave would be joyous, happy and generous. You have to think again. As he leaves the palace, he runs into another slave who owes him 100 day's wages – say \$10,000 or so in today's terms. He grabs the guy by the throat and demands payment.

Slave #2 makes the same plea as slave #1, as slave #1 did to the king: "Have patience with me, and I will pay you." But slave #1 is consumed by vengeance, not patience, and he has slave #2 thrown into debtor's prison, where he couldn't earn any money to pay off the debt.

The onlooking slaves are distressed and they report this to the king. The king summons slave #1 and says: "You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slaves, as I had mercy on you?" And the king hands him over to be tortured until he repays the 2 billion dollars.

If you were to present each of your children a bill for dollars expended on them, and services and blessings rendered to them, how large would it be? I read recently that it costs about \$200,000 to have a raise a child to the age of 18 – that \$200,000 doesn't include college or a wedding. And when you consider the fact that the average American child becomes financially independent at the age of 26, the costs mount up even more.

But more than that – what about sleepless nights, fevers of 104, the times when "nobody loves me," the times when you put duct tape on your mouth to avoid lashing back, and the times spent on your knees praying because you were at a loss about what to do, and then forgiving 70 times 7 or 7,000?

In the death and resurrection of Jesus, the impossible debt that we owe has been wiped off the books. In the forgiveness of sins, God restores and heals the relationship between himself and you, me, and all who have been baptized into Christ's death and resurrection.

Martin Luther said neither God nor parents can ever be repaid what we owe them. They cannot be repaid. But that's not what God wants. And that's not what most parents want. What does God want? God calls his forgiven ones to forgive as we have been forgiven.

What happens when God forgives us, and we forgive one another? Families change. Hearts change. Lives change. Home is where we forgive the nastiest of the nasty. The Christian community becomes the family where vengeance gives way to forgiveness, and forgiveness leads to lives of love, devotion and service.

Don't do the math. Forgive as you have been forgiven. Amen.

FREED IN CHRIST TO SERVE THE NEIGHBOR

500 years of Lutherans in action

by Meghan Johnson Aelabouni, *Living Lutheran*, October 6, 2017



Acrylic canvas artwork by Jen Norton illustrating the corporal and spiritual works of mercy leading up to the kingdom of heaven.

On Jan. 21, 2017, Rafael Malpica Padilla, executive director of ELCA Global Mission, donned his clerical collar and set out to join the Women's March in downtown Chicago. On the way he encountered some women holding protest signs.

"I asked the women if they were going to the march," Malpica Padilla recalled, "and reluctantly they engaged me." Eyeing his collar skeptically, they answered: Yes, they were marching. When he told them he was marching too, they replied with surprise and curiosity: "What kind of priest are you?"

The question "*What kind of priest are you?*" is about theological identity; it applies not only to priests, but to the priesthood of all believers—the church.

What kind of people of faith are we? For Lutherans, shaped by Martin Luther's insight that all of life is part of our calling from God, the question of theological identity is not only about the interior faith of our hearts and minds, nor is it only a description of how we live within church walls. It's also about the life of faith we live out in the world. This has always been the essence of Lutheran Christianity, Malpica Padilla argued, pointing to the "simple question" Luther posed in a 1519 sermon: "How do we stand before God, and how do we stand before neighbor?"

"At the heart of our Lutheran identity is a relationship with God—justification by faith," Malpica Padilla said.

Justification is a free gift of God's grace apart from human works. But if justification is nothing less than the total restoration of our personal relationship with God, it is also something more: a transformation of our relationships with others.

For Lutherans, justification is "not only freedom *from*" sin and brokenness, it is "also freedom *for*" a purpose, he added.

Where Luther wrote that sin is being curved in on the self, "justification means striving toward the other," Malpica Padilla said. "It is lifting your chin up so you can see the other—and not just the other who looks like you, but especially the other who is different from you."

Love of God and neighbor, for Luther and for Lutherans today, is a theological identity that guides our whole lives. As Lutherans in the ELCA and around the world reflect on the past 500 years, it's worth considering how the Reformation roots of social action continue to guide Lutheran identity and calling—exploring how we stand not only before God, but also before our neighbors. What kind of Christians are we today? And what kind of church will we become?

As Lutherans in the ELCA and around the world reflect on the past 500 years, it's worth considering how the Reformation roots of social action continue to guide Lutheran identity and calling.

Reformation roots: A holy calling and a Common Chest

In the 2016 collection *The Forgotten Luther: Reclaiming the Social-Economic Dimension of the Reformation*, Cynthia Moe-Lobeda wrote that Luther never wavered from his belief that “works do not cause salvation.” Still, “Luther also insisted that works are a vital part of life for people who are justified by Christ,” particularly “works that embody ‘love to our neighbor.’”

Moe-Lobeda found that “for Luther, that norm of neighbor-love pertains to every aspect of life for the Christian.”

Ryan Cumming, program director for hunger education with ELCA World Hunger, notes that Luther’s opposition to indulgences stemmed in part from the fact that their sale created “opulence built on the backs of people who could barely afford to feed themselves.” This led Luther to write in his 95 theses that giving to the poor was “a better work” than purchasing indulgences, and that to buy an indulgence rather than help a neighbor in need was to purchase “the indignation of God.”

In the Large Catechism, Luther argued that the commandment against murder applies both to the taking of life and the failure to preserve it: “If you see anyone who is suffering from hunger and do not feed her, you have let her starve.”

Reflecting on the commandment against stealing, Luther also boldly critiqued the “free public market” of his day: “The poor are defrauded every day, and new burdens and higher prices are imposed.” Luther urged Christians instead “to promote and further our neighbors’ interests, and when they suffer any want, we are to help, share, and lend to both friends and foes.”

As a way for the government to respond to the needs of the vulnerable, Luther and others in Wittenberg established a “Common Chest” in 1522. The chest offered financial support for orphans and poor children, dowry support for poor women, interest-free loans, refinancing for high-interest loans, education or vocational training for poor children, and vocational retraining for adults. Health care was added later, as the Common Chest funded the services of a town physician and paid the cost of hospital care and other treatments.

The Wittenberg Common Chest order spread to other cities and towns and became a model for how church and state could work together for the sake of all neighbors.

Hand in hand: ELCA action, accompaniment and advocacy

The Reformation legacy of social action, rooted in a theological identity of freedom in Christ to serve the neighbor, can also be glimpsed in the history of Lutherans in North America, who built not only churches but also schools, hospitals and other social agencies.

The ELCA’s first social statement was “The Church in Society: a Lutheran Perspective,” adopted in 1991. It reads in part: “In faithfulness to its calling, this church is committed to defend human dignity, to stand with poor and powerless people, to advocate justice, to work for peace, and to care for the earth in the processes and structures of contemporary society.”

“This is Lutheran theology,” Malpica Padilla said. “We are free to see and engage the other, and mission cannot happen unless we see the face of God in the other.”

This theological orientation provides the foundation for accompaniment and advocacy, two related approaches to ELCA social action. “The other is not the object of my action. It is not ministry *to*, but ministry *with* and *among* the neighbor,” he said. “When we engage in social activity, it’s not ‘for them,’ but because, in working together, we are dismantling systems that prevent humanity from living in the full abundance promised by Jesus: life in relationship with God and with one another.”

Malpica Padilla knows that many Christians, especially in a divided and partisan culture, are reluctant to think of faith as “political.” This, he urged, should not prevent us from recognizing that “it is the work of Christians to advocate for the poor and marginalized.”

Citing Luke’s Gospel, which consistently frames Jesus’ mission as a reversal of an unjust social order, he added, “I cannot allow political ideology to claim for itself what belongs to the gospel. I am a committed follower of Jesus Christ; I do [what I do] because of the gospel.”

“This is Lutheran theology. We are free to see and engage the other, and mission cannot happen unless we see the face of God in the other.” — *Rafael Malpica Padilla, executive director of ELCA Global Mission*

Faith in action: World Hunger

Cumming describes his work with ELCA World Hunger as grounded in the love of neighbor. “Hunger is a system of broken relationships,” he said. “We know there is enough to feed people, but some are excluded and don’t have access to create and purchase food.” When we “seek out the image of God in our neighbors [and] see one another as revelations of God among us,” he said, we realize that “need doesn’t just exist ‘over there,’ in that other person, but in relationships with others.”

World Hunger funds an average of 250 grants each year to 60 countries through companion synods and partners. International grants support projects like eco-friendly farming, responses to malaria and HIV and AIDS, support for those affected by domestic violence or incarceration, and advocacy for human rights, including gender equity.

Cumming also views this work as rooted in a Lutheran understanding of vocation. “God has graced each person with gifts to share in the community, but if we can’t [due to need], the community suffers, and we suffer.”

Like Luther's Common Chest, World Hunger supports partners in "helping people find ways to use their own talents and skills to provide for themselves and participate in the community," Cumming said.

Faith in action: Global Church Sponsorship

Despite growing up as the son of two pastors and attending an ELCA college, Andrew Steele, director for ELCA Global Church Sponsorship, didn't feel a strong connection to church as a young adult—until he spent a year in South Africa through the ELCA's Young Adults in Global Mission (YAGM) program. "There, church was an integral part of life. ...I learned so much about spirituality and public church," he said.

Global Church Sponsorship supports long-term missionaries; the YAGM program; ministry projects by global partners, such as new church buildings and training workshops; and an international women leaders' initiative that provides scholarships to women for ELCA seminaries and undergraduate programs.

The ELCA's accompaniment model for global mission took getting used to, Steele admitted: "At first, you want to build and do things; then your job is to sit there and watch the water boil, and you think, 'What am I doing here?'"

Steele's epiphany came after he joined local farmers in planting a field of corn. After a long day's labor, Steele was proud of his efforts—until he learned that guinea fowl had eaten all the corn and the planting would have to be done again. Sharing the experience with his South African neighbors, Steele realized he "wasn't there to plant the corn. We were there to be humans together ... to live in community."

Faith in action: Domestic Mission

When Stephen Bouman, director of ELCA Domestic Mission, considers a Lutheran approach to social action, he looks to "the powerful public nature of the sacraments."

"Luther always called us to the world," he said. "When we baptize a child, it's baptismal ministry to follow her into the world ... we struggle for the world of that child."

Likewise, sharing communion also means considering those who need to eat, "extending the eucharist into the

world," he added.

Since 2009, Domestic Mission has been committed to making sure that at least 50 percent of new-start congregations serve immigrants, places of deep poverty or communities of color. In 2016 that number hit 57 percent. "We are slowly becoming a church that is changing [to reflect] what America is becoming," Bouman said.

This strategy, far from a church dictated by culture, represents for Bouman a reclaiming of the roots of the Reformation—and Christianity itself.

2017: The church at a crossroads

Five hundred years after the Reformation, the ELCA faces "a Lutheran crossroads" that will determine the future of the church, Malpica Padilla said. But for many Christians in a North American context, he said, Jesus is regarded less as the source of our love for neighbor and more as a "personal spiritual trainer—that's how we have reduced Jesus, so that the trainer works on us one hour a week."

The disconnect between self and neighbor, church and world, faith and action, means "we have domesticated Luther, [making him] hostage to cultural and institutional life," he warned. "[Yet] our Lutheran identity pushes us into the world."

If Lutherans reclaim the love of neighbor that was so central to the teachings of Jesus and Luther, Malpica Padilla believes "the core identity of our theology" will show our neighbors, including the "spiritual but not religious," that "Lutheran identity means something."

On his way to the march that January day, when he was asked "What kind of priest *are* you?" Malpica Padilla responded by telling the women that he was a Lutheran pastor. As he shared with them the theological identity that prompted him to march, the women inquired: "Where is your church? We'd like to go."

Faith in action, Malpica Padilla concluded, is not only identity and calling—it is also evangelism.

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Lutherans Making a World of Difference



Lutherans Making a World of Difference: Planting and Deepening the American Church

As the year slips away, I'm grateful for the notable Lutherans we've looked at in the first nine monthly columns—and I'm mindful of the scores of "Lutherans making a world of difference" we haven't even mentioned yet. So, this month we focus on four individuals who helped plant and deepen the Lutheran movement in North America.

Henry Melchior Muhlenberg (1711-1787) is often called the patriarch of Lutherans in America. Born in Einbeck, Germany, he

was educated for ministry at the University of Gottingen and the University of Halle—a center for Lutheran pietism. In 1742 Muhlenberg was sent as a missionary to America, landing in Charleston, SC, and making his way to Philadelphia, PA. At that time Lutheran



congregations were scattered across the eastern seaboard, and they represented various ethnic groups.

These scattered congregations also lacked a cohesive organization and a plan for growing the church in America. During Muhlenberg's forty-five years of ministry in America, he struggled against schismatics and imposters, travelled incessantly, corresponded widely and set a course of Lutheranism for coming generations.

Muhlenberg preached in German, Dutch, and English—and he had a powerful voice. Muhlenberg established the first Lutheran synod in America, the Ministerium of Pennsylvania in 1748 when the first delegates met in Philadelphia.

Muhlenberg also submitted a liturgy to the Ministerium which became the only authorized Lutheran liturgy in America for the next forty years.

Muhlenberg's concern with questions of stewardship, pastoral care, and education strengthened the church life of Lutheranism in America. In this fashion he aided greatly in the transition from the state churches of Europe to the free churches of America.

Muhlenberg and his sons made their mark not just on the Lutheran church, but on American public life as well. One son served as a general under George Washington; another son became a member of the Continental Congress and was later the first Speaker of the U.S. House of Representatives.¹

William Alfred Passavant

(1821-1894) was another pioneer of American Lutheranism in the 19th century—a time that witnessed an upsurge of organized Christian social concern and welfare in Europe. Through the efforts of Theodore Fliedner (1800-1864) an institution for the education of deaconesses was begun in Kaiserwerth, Germany, in 1833. By the late 1840s "inner mission" societies, offering opportunities for works of love motivated by faith, sprang up in many places—starting in Germany, spreading to Scandinavia and eventually to America.



Passavant had the distinction of establishing the largest number orphanages, hospitals, homes for the aged, and other institutions of mercy among Lutherans in America. In addition to his "inner mission" work, Passavant also edited church publications and helped found the Pittsburgh Synod in 1845 and the General Council in 1867.²

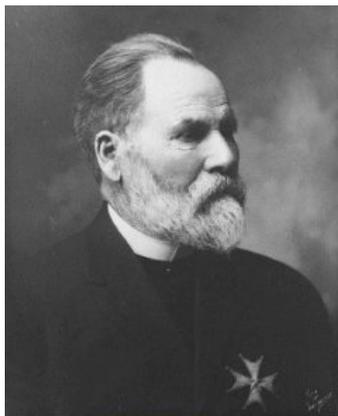
Elizabeth Fedde (1850-1921) was trained as a deaconess in Lovisenberg, Norway and in 1882 was



invited to come to New York City to take up a ministry to the Norwegian seamen in port and on the ships in the harbor. Beginning humbly in 1883, the Norwegian Relief Society started out in three small rented rooms in a building next to the Seamen's Church. From this small beginning, the Lutheran deaconess movement grew to include a Lutheran Deaconess house in Brooklyn,

NY. Over the next years Sr. Elizabeth established the Lutheran Deaconess Home and Hospital of the Lutheran Free Church in Minneapolis.³ The Lutheran deaconess movement spread to almost all lands where there are Lutheran churches, and by the mid-twentieth century there were over 35,000 deaconesses serving parishes, schools, hospitals, and prisons.⁴

Eric Norelius (1833-1916), born in Sweden, hoped to become a minister, but his family didn't have the financial means to provide for his education. On the advice of a pastor he came to America in 1850, after a sea voyage that lasted seventy-five days. Finding his way to a major Swedish settlement in Andover, IL, he became acquainted with the settlement's founder, Pastor Lars P. Esbjorn, who befriended Norelius and made it possible for him to study for the ministry at Capital University in Columbus, OH. Following his ordination Norelius spent the next sixty years as a missionary pastor, evangelist, publisher, humanitarian and churchman.⁵



Norelius is remembered as one of the founders of Gustavus Adolphus College in St Peter, MN. He is also credited with helping establish **Lutheran Social Service of Minnesota** in 1865, when the congregation he was serving (Vasa Lutheran Church near Red Wing, MN) opened its church to care for four orphans who had recently emigrated from Sweden. Pastor Norelius at first arranged care for the orphans in a refurbished church basement. This later became Vasa Children's Home, Minnesota's first and oldest orphanage. Pastor Norelius saw children in need and came up with a community response that inspired hope and changed their lives and the life of the community.⁶

For Reflection and Response

Muhlenberg kept an amazing journal, covering his over four decades of pastoral ministry. His entry for June 12, 1763 includes the following reflections: "*Second Sunday after Trinity. Violent, steady rain.....We sang, as chief hymn, 'Komt her zu mir, spricht Gottes Sohn.'* I baptized a child. Preached on the Gospel text: 'And yet here is room.'

Afterwards I made another announcement concerning the outstanding pew rents. At noon I went with my wife to

neighbor Matthias Landeberger's and baptized his little daughter. About 2 p.m. I waded with the funeral director to Peter Bluhm's and to Philip Sensefelder's and escorted their two children's funerals to the church.

After the burial I stopped in at the home of Peter Draess, the sick elder, whose wife was just then in labor pains. From there I went to Mr. John Graef's, where I married William Davis, widower, and Jane Muller, widow. I was summoned to Mr. Georg Bluhm, a Reformed man, and his wife, to baptize their little son.

When I got home I had to marry John Closs and Susanna McLean. In the evening I went with my wife to Mr. John Graef's, where a group of their friends had assembled. We dined with them and had edifying conversation. During the night I was much afflicted with headache."⁷

What do you think ministry was like for Muhlenberg and the other early Lutheran pastors in America? How has ministry changed over the years?

Did you know that, thanks to pioneers like Passavant, Fedde, and Norelius, Lutherans today sponsor one of the largest networks of health care and human services in America?

Learn about **Lutheran Services in America** by visiting their website: lutheranservices.org

Lawrence R. Wohlrabe
Bishop, Northwestern Minnesota Synod
Evangelical Lutheran Church in America
God's work. Our hands.

¹ Philip H. Pfatteicher, *Festivals and Commemorations: Handbook to the Calendar in Lutheran Book of Worship* (Augsburg, 1980), pp. 388-390.

² E. Clifford Nelson, *The Lutherans in North America* (Fortress Press, 1975), pp.197-198.

³ Pfatteicher, pp. 98-99.

⁴ Pfatteicher, p. 382.

⁵ Nelson, p. 167.

⁶ lssmn.org/About-Us/History/

⁷ Quoted in Gail Ramshaw, *More Days for Praise: Festivals and Commemorations in Evangelical Lutheran Worship* (Augsburg Fortress, 2016), p. 236.

Minnesota Highway History Primer: 1917-1934

What follows is a short history of the creation and early development of Minnesota's Trunk Highway System between 1916 and 1934.

During the late 19th century the railroad provided the primary means of overland transportation for most Americans. The dominance of the railroad during this period resulted in a gross neglect of America's roads, which remained undeveloped. By the turn of the century, demand for improved roads was growing nationwide, primarily for the delivery of mail. The bicycle, and then the automobile, also increased public demand.

Road conditions in the United States were generally terrible, with most roads being nothing more than dirt trails. Farmers had an especially difficult time getting their crops to shipping points, and were searching for any advantage they could get over what they saw as the evil, monopolistic business practices of the railroads. At the same time, farmers were demanding Rural Free Delivery of their mail. The Grange and Farmer's Alliance clubs lobbied for RFD and various organizations sprouted up all over the nation to combine into what would become the highway lobby, which was funded by bicycle and, later, automobile manufacturers.

The Department of Highways and the Babcock Amendment

In 1916, the **Federal Aid Road Act of 1916** (also known as the **Bankhead-Shackleford Act**) was enacted, which was the first federal highway funding legislation. Under the act, federal funding was provided for rural post roads (mail roads) on the condition that they be open to the public at no charge. It provided funding to states to improve their road networks, provided they had some form of government agency to provide control over the funding and development.

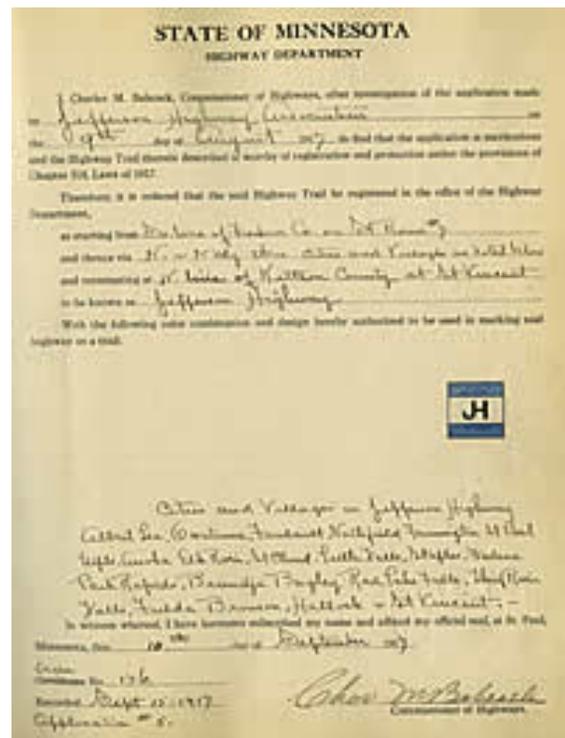
In compliance with the federal highway act, the Minnesota legislature passed a highway bill in 1917 (Minnesota Laws, Ch. 119, SF No 609) that abolished the old highway commission and replaced it with the Minnesota Department of Highways (MnDOH). The bill also created the position of "Commissioner of Highways," which was filled by Charles Babcock, a merchant from Elk River who had risen to fame promoting the construction of good roads to aid commerce in his hometown.

Rather than improving routes, between 1917 and 1921 the state provided funding to counties and local governments to improve certain important local roadways, known as "State Roads" in a system not unlike the County State-Aid Highways of today. The emphasis at this time was not on providing long distance routes, but rather to improve problem roads to aid local farm-to-market travel, and to aid in the delivery of mail.

In 1917, the only system of routes to aid travelers in Minnesota were the marked motor trails, which were

organized and promoted by private associations. Trails in Minnesota included the Jefferson Highway, the "King of Trails," the Mississippi River Scenic Highway, and many more. MnDOH required that these trails be registered and approved by the highway commissioner (the registrations of these trails can be seen at the Minnesota Digital Library under the MnDOT collection, an example of which is displayed, below). The trails were marked with distinctive symbols painted on telephone poles and the like.

In 1917, Wisconsin had not only created a highway department to secure federal funding, but had also created the first unified system of marked, numbered trunk routes in the country. Not to be outdone by its neighbor to the east, Commissioner Babcock proposed an amendment to the state constitution to provide a state-maintained network of 70 numbered routes, (referred to as "**The Constitutional Routes**" throughout the state). The Minnesota legislature passed the proposal, known as the "Babcock Amendment" with the caveat that the legislature could not create additional new routes until 75% of the new routes had been permanently improved. The amendment went to the voters on election day, November 2, 1920, and was voted into law.



An example of a registration for a motor trail, in this case for the Jefferson Trail.

During the 1921 legislative session, another highway bill was passed (Minnesota Laws, ch 323, approved April 18, 1921) which provided the full legality for the construction of Minnesota's first trunk highway system. Grading and paving of the new system took place throughout the 1920's and early 1930's.

The early construction program set in motion by the 1920/1921 amendment had several primary road improvement goals in mind, including:

- Paving (with at least gravel) of the trunk routes.
- Shortening of the routing between cities via more direct roads.
- Elimination of at-grade rail crossings.

The most important routes were generally paved with portland cement concrete. These concrete pavements were at first only 18 feet wide, but were later widened to 20 feet (the press was already calling MnDOH short-sighted for building such narrow roads in 1926). These paved highways generally had earthen shoulders, and sometimes strange integrated lip-curbs. Many examples of this early pavement still exist in various places around the state today.

Articles from the 1920's in the *Winona Republican Herald* seem to indicate that the early motorists got a little over-excited at the prospect of driving on the first modern paved highways. The paper printed warnings for motorists to slow down, especially if the shoulders were not yet completed. People apparently had no idea how fast their cars could go, or the consequences of an accident at such high speeds.

The U.S. Highways

In 1925 the AASHO (American Association of State Highway Officials) created the U.S. highway system to provide consistent interstate routes, which would allow for national automobile travel, replacing the marked auto trails. Although the U.S. routes weren't officially approved until November 11, 1926, press releases from September indicate that the U.S. highway markers were already going up in Minnesota. The original routes in Minnesota included: US 2, 8, 10, 12, 14, 16, 55, 61, 65, 71, 75, 210, 212, and 218.

The new U.S. routes were treated as a separate system from the already-existing constitutional routes by MnDOH. The assumption was that the state routes would be used for local travel, while the U.S. routes would be used for interstate travel. For example, U.S. 61 ran on the same road as State Route 3 from La Crescent to St. Paul, with both numbers displayed along the highway. There was no attempt to avoid duplication between the two systems. For example, State Route 12 ran on the same road as U.S. 12 between Hudson and St. Paul!

The End of the Babcock Era and the Legislative Routes

In December 1932, Babcock was removed from his position as Highway Commissioner by Governor Floyd B. Olson, the first DFL governor of Minnesota. This was apparently a time of great political turmoil. Olson had won election with the support of farmers and labor during the early days of the great depression. He was best known as an advocate for state control of many utilities and industries, which got him branded as a socialist. His interests apparently included highways.



An example of a 1920's era concrete highway - a stretch of old U.S. 61 south of Weaver in southeastern Minnesota.

Babcock had warned against any expansion of the trunk system, urging to not take on more routes in a 1932 press release shortly after being ousted. Olson's chosen successor, a Minneapolis city engineer named Elsberg, apparently had no problem with a system expansion. In 1933, the legislature passed an additional 140 **legislative routes** to the trunk highway system, effectively

creating the basis of the modern network (Minnesota Laws, 1933, ch 440). These new routes could be altered by simple legislative action in contrast to the earlier constitutional routes, which could only be changed by another amendment. The legislation also empowered the commissioner to "consolidate routes," and "avoid duplication" in the numbering system.

The system expansion and mandate to consolidate the route system culminated on May 4, 1934, when road crews accomplished the transition to the new system in a single day. The U.S. routes were fully integrated into the system, removing any duplication with state routes.

The system created in 1934 continued to evolve and expand, and, with the addition of the Interstate Highways starting in the late 1950's, eventually became the modern trunk highway network still in use today.

Minnesota and U.S. Highway system

In 1934, a coalition of government officials from Missouri, Iowa, and Minnesota agreed to sign the current US 59 as Highway 73 in an attempt to extend US 73 north from Atchison, Kansas. However, AASHO (American Association of State Highway Officials) approved the route as US 59 instead.

State Highway 32 was authorized in 1920 from present-day U.S. 2 to Greenbush. The southern segment extending to Highway 34 was authorized in 1933.

In 1940, the route was mostly gravel north of U.S. 2. By 1953, only the southernmost five miles of the route were still gravel. It is completely paved in the present day.

State Highway 1 serves as an east-west route between Oslo, Warren, Thief River Falls, Red Lake, Northome, Cook, Tower, Ely, and Beaver Bay Township.

The roadway passes through the following forests:

- Finland State Forest in Lake County
- Superior National Forest in Lake and Saint Louis counties
- Bear Island State Forest in Lake and Saint Louis counties
- Kabetogama State Forest in Saint Louis County
- George Washington State Forest in Itasca County
- Koochiching State Forest in Koochiching County

The route runs concurrent with State Highway 169 for 26 miles from Vermilion Lake Township (west of Tower) to Ely. State Highway 1 also runs concurrent with State Highway 89 for 28 miles on the southwest side of Red

Lake. This is the longest concurrency with another state highway within MN.

The route was given the *Highway 1* designation because it was one of the longest trunk highways, and would allow re-use of the Route 1 markers removed from along U.S. 61 and U.S. 65 in 1934.

When it was marked in 1934, it was only paved from U.S. 75 to Highway 32 and from Highway 169 to Ely. As recently as 1963, significant portions of Highway 1 were unpaved. Highway 1 still had an unpaved segment in 1996, between U.S. 53 and State Highway 169 in northern Saint Louis County.

Many Pennington County Roads are Being Constructed *Gravelling of Angle Road Nearly Completed. Road to Golf Links Being Improved.*

October 1923 / Thief River Falls Times

This article is about the "paving" of what was known as the Angle Road until it was given the designation of U.S. 59 in 1934. It gives us a good sense of what the "highways" were like in 1923. Imagine the condition of side roads!

The gravelling of the four miles on the Angle Road southeast of Thief River Falls, connecting with the state road east of Hazel, will be completed this week, according to statement made yesterday by Highway Engineer Bert F. Umland, in charge of road work in this county. About 47 teams are engaged in hauling gravel on this project at the present time, the gravel being taken from the pit on the Oscar J. Peterson farm. When this gravelling is finished, one of the finest highways in the state will be open for traffic, the new road being built according to the most modern specifications.

Only residents of the county are eligible to secure employment on any of the gravelling projects now under way, thus giving many farmers opportunity to make some extra money during the slack period.

The six-mile stretch north and south by Highlanding is now being reshaped and graded by Contractor Lund and as soon as the Angle Road is completed, gravelling will be begun also on that project. It is the intention of the road department to make this a hurry-up job by employing about 160 teams for hauling, so as to get the road finished this season. Four gravel pits have already been procured by the engineer.

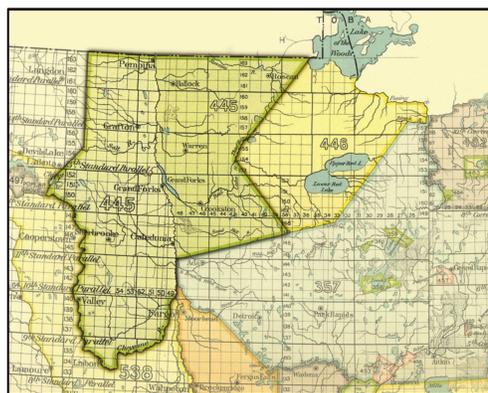
The one and one-half mile of roadway west from St. Hilaire to the county line has been finished, the gravelling being completed by about 40 haulers.

Another project which has been in demand for some time is also nearing completion, namely the road from the city to the golf links, past the Soo Line round house. This has been reshaped and is now being covered with cinders, making it a first class thoroughfare when completed, this work already having been finished as far as to the bridge across Thief River. The railroad crossing has been improved by the Northwestern Electric line.

With these projects completed this year Pennington County will be making another long stride in the good roads program and travelers will soon be able to reach every part of the county on graveled highways.

It is expected that work on the Thief River Falls-St. Hilaire road will be started next spring, an improvement which has been in urgent demand for some time.

The original Angle Road followed the reservation line created through the Old Crossing Treaty of 1863 and 1864. But it took a new route when it was curved to the west by the Melvin Torkelson farm, where Faye Auchenpaugh now lives.



Territories ceded in Treaties of Old Crossing

The old portion of the Angle Road still continues past the Auchenpaugh farm until it ends along the west side of the casino. Faye has placed signs at each end of her section of road to denote its old name and historic significance.

In another time of war, Minnesota suspended civil liberties

by Dan Olson, Minnesota Public Radio, July 4, 2005

It was 100 years ago when this country entered World War I. Then, as now, officials worried how the country could protect itself at home, and how many civil liberties should be restricted in the interest of national security. The reaction by Minnesota officials was extreme.

St. Paul, Minn. — In 1917, the state created the Commission on Public Safety, a seven-member commission appointed by Gov. J.A.A. Burnquist. The commission was all-powerful and reported only to itself. The members suspended civil rights, set up an armed militia and created a network of spies.

Minnesota business leaders supported the move because of their own agenda. They worried about how union organizers and striking workers were affecting their businesses, and they were counting on the commission to keep workers in line.

Retired University of Minnesota history professor Hy Berman says whenever he tells people about the Minnesota Commission on Public Safety, many don't believe it could happen here. He says the commission presided over a reign of terror.

"A reign of terror that wiped out civil liberties, wiped out freedom of expression, wiped out freedom of association — that created a kind of climate where, in fact, it ruled by force," Berman says.

Minnesota lawmakers created the commission in part because of the state's large immigrant population. Some 70 percent of the state's residents were immigrants or first-generation Americans. German-Americans were the largest ethnic group.

Officials worried the immigrants would violently oppose this country's entry into World War I and a military draft to raise troops. Berman says many German-Americans in Minnesota were upset. "The German-Americans were



The commission created a militia

Historians and the archival records recount how the commission created a county-level network of spies, and hired Pinkerton agents to attend meetings and events organized by the state's German-Americans and other ethnic groups.

particularly incensed that they were being called upon to shoot against their own cousins and uncles and aunts, and things like that," Berman says.

Historians and the archival

The agents reported back that the worries about violent protests were baseless. However, the commission members accused three elected New Ulm officials of lacking patriotism, because they called for reforms to the military draft. They supported the draft, but wanted German Americans to serve in capacities that would not put them in front-line combat.

Besides the power to censor publications, seize land and raise a militia, the commission also had the power to remove local elected officials who appeared to be less than loyal Americans, and it suspended the New Ulm officials.

Berman says the commission's spies watched another group, the Non Partisan League. "The farm protesters who wanted better pay for their crop, who wanted a system of taxation where those who benefit from the war pay for the war," Berman says. The commission's public stance was there could be no tolerance of farm protests that might jeopardize food production while the country was at war.

However the commission's most ardent supporters, the state's business leaders, had another, less public, agenda. Berman and other historians say the commission was created to help keep a lid on labor troubles.

By that time there had been strikes by Minnesota iron miners, lumberjacks and others. Minnesota companies that relied on timber, flour milling and iron mining were watching competitors in other parts of the country eat into market share and profits. They worried about the effects of laws favoring workers, including a minimum wage and limits on child labor.

Hy Berman says there were no labor representatives on the seven-member Public Safety Commission. The chairman, Minneapolis attorney John McGee, was popular with business leaders. "The Public Safety Commission people figured they could use the war in reversing all those (labor) gains in the years between 1900 and 1917," Berman says.

Commission agents watched and harassed labor organizers and others they deemed troublemakers. The commission also used its subpoena power to question people considered unpatriotic or disloyal.

The commission's 7,000-member armed militia was used as a threat against strikers. Other states had created militias or home guards, while some had banned any language but English in schools or in public. However, few if any had followed Minnesota's example of suspending civil liberties, demanding loyalty oaths, requiring alien registration of people and land, and proposing -- but never forming -- a state firing squad to shoot those considered traitors.

Creation of Minnesota's Commission on Public Safety did not occur in a vacuum. The nation was deeply divided. Many Americans wanted no part of a war they saw as Europe's making.

Federal officials had also considered suspending constitutional freedoms to counter opposition to the war. Wilson persuaded Congress to enter the war when German U boats sank American ships carrying arms. But selling the war to Americans remained a problem.

Military leaders urged President Wilson to censor the press and block any accounts of wartime problems. But University of Minnesota speech communications professor Donald Browne says Wilson's circle of close friends included muckraking journalist George Creel. "Creel then contacted the president and said, 'I heard that the military wants you to censor newspapers.' He said, 'This is going to be a horrible mistake. It's much better if we work with the newspapers to put this on as a positive campaign of why we need to be involved, why this is so crucial.' And the president went for it," Browne says.

So instead of suspending press freedom, President Wilson hired his friend George Creel to become, in effect, this country's first propaganda minister. Creel directed the Committee on Public Information. He hired people from the around the country, including University of Minnesota graduate school dean and history professor Guy Stanton Ford to advise him. Creel spent millions of taxpayer dollars on a public relations campaign that used pamphlets, posters and news releases to sell the war to the public.

Browne says one of his most effective techniques was the recruitment of 73,000 "four-minute men." These were prominent citizens enlisted to speak before films shown to audiences in movie theaters. "This was done all across the country. They had at one time thousands of these people trained to do this, and Creel would retrain them, and send out people to monitor what they were doing," Browne says.

The end of World War I ended the Creel Commission, and it brought the demise of Minnesota's Commission on Public Safety. Both efforts left a bitter taste, but also a legacy of sorts.

Critics found the Creel Commission's techniques for manipulating public opinion unsavory and an inappropriate activity for government. Donald Browne says the Creel Commission doesn't have a modern-day counterpart, however its influence can be seen in contemporary efforts by the federal government to influence public opinion. "People who masquerade as reporters, give the reporters backdrop and all the rest of it, and make it seem as if this is an honest and bona fide news report. That kind of thing is fairly recent," Browne says. "And yet I have to say, if Creel knew about it he'd probably applaud it. Maybe not applaud it for these specific purposes, but applaud it as an approach."

In Minnesota, the creation of the Commission on Public Safety was viewed by many as an embarrassing, even dangerous attack on democratic principles. One unintended consequence of the commission's harassment of labor and farmers is that those two groups united, and the political effect of their merger lingers to this day (the Minnesota Democratic-Farmer-Labor party).

Some modern-day state agencies carry out a few of the law and order functions of the now defunct commission. However they are accountable to elected officials, unlike the Commission on Public Safety which was accountable only to its seven members.

For a brief period of Minnesota history, its powers had a chilling effect on anyone who stepped forward to question its existence.

**On October 8, 2017, if you had added your AGE + YEAR OF BIRTH,
you would have gotten 2017. This only happens once every 1,000 years.**

The Back Page

The year has turned its circle,
The seasons come and go.
The harvest all is gathered in
And chilly north winds blow.
Orchards have shared their treasures,
The fields, their yellow grain.
So open wide the doorway –
Thanksgiving comes again!

~Anonymous

Thanksgiving is here, so our minds have turned
To what time has taught us, to what we've learned:
We often focus all our thought
On shiny things we've shopped and bought.
We take our pleasure in material things,
Forgetting the pleasure that friendship brings.
If a lot of our stuff just vanished today,
We'd see the foundation of each happy day
Is special relationships, constant and true,
And that's when our thoughts go directly to you.
We wish you a Thanksgiving you'll never forget,
Full of love and joy—your best one yet!

~ Joanna Fuchs



And, a bit of humor

I have never understood
why anyone would
roast the turkey
and shuck the clams
and crisp the croutons
and shell the peas
and candy the sweets
and compote the cranberries
and bake the pies
and clear the table
and wash the dishes
and fall into bed
when they could just sit back
and enjoy a hamburger.

~Anonymous