

St. Pauli News in Detail

NOVEMBER



Greeting and Ushering

- Nov. 3 "Wing-It"
- Nov. 10 Gary Iverson
- Nov. 17 Jason Jensen
- Nov. 24 Nancy Jensen

Sunday Service:

- Light altar candles before service and put out flames after church.
- Act as Greeters and hand out bulletins.
- Usher for offering and communion.
- Tidy up pews after church to make it ready for the next Sunday's services.

Altar Preparation: Kathy Alberg

* * * * *

Thank You!

A huge THANK YOU to everyone who once again helped to make our Fall Supper a success. It would be impossible without the willingness of each one of you to give of your time and your efforts. The final count of people served was 336: 278 seated (including 17 workers) and 58 take-outs. Some extra money was given as "gifts."



Community Thanksgiving Services



Wednesday
November 27th

7:00 pm

Zion Lutheran Church

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November Milestones



Birthdays

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

Anniversaries

- Nov. 26 Dennis and Sharon McCollough

* * * * *

Folding Chairs Missing!

There have been at least 6 folding chairs missing from our basement stock for some time now. When we set up our tables for the fall supper, we end up having to use some of the older, quite beaten-up chairs.

If anyone has a clue as to where they might be, contact either Arlo Rude or Jan Strandlie.

Minutes of the Church Council

SEPTEMBER 19, 2013

The St. Pauli Church Council held its monthly meeting on Thursday, September 19, 2013 at St. Pauli Church. Members present: Pastor Carl Hansen, Evie Johnson, Arlo Rude, Wahna Smith, Kathy Alberg, and Barb Nelson. The meeting was called to order by Chairman Arlo Rude at 7:00 pm.

Pastor Hansen opened with devotions and prayer.

Agenda was presented by Chairman Rude. Motion to accept was made by Alberg, seconded by Nelson. Motion carried.

Secretary's Report

Secretary's Report was presented by Barb Nelson. Motion was made by Smith to accept, seconded by Johnson, motion carried.

Treasurer's Report

Treasurer's Report was presented by Evie Johnson.

Expenses: \$ 8,899.55
Income: \$ 2,440.00

Account balances as of August 31, 2013:

Checking:	\$ 5,483.64
Investor Savings:	\$ 35,733.98
Memorial Fund:	\$ 19,877.35
Edward Jones:	<u>\$ 35,614.20</u>
Total:	\$ 96,709.17

Cemetery Association: \$ 12,445.13

Motion by Nelson to accept, seconded by Smith, motion carried.

Pastor's Report

We are looking forward to the introduction of ELW Setting 2 beginning on October 6, Setting 8 on December 1. Both settings promise to enrich our worship life at St. Pauli.

The NW MN Synod is providing a free lunch on Sunday, October 20, 2013 at Trinity in Thief River Falls. The program is entitled "Celebration of God's Mission" and features an opportunity for dialogue with newly re-elected Bishop Larry Wohlrabe concerning the ways God is leading us in the 240 congregations of the NW MN Synod. The program

is especially designed for Council members and other congregational leaders.

Pastor Mary's next appointment in Rochester will be in late November or early December. They anticipate going to Texas immediately after Christmas for a one-week vacation. Pulpit supply could be needed for December 29, 2013.

Pastor Hansen is open to another three-month contract with St. Pauli. Chairman Rude will take care of that.

There will be a supper put on by Hospice of the Red River Valley at Redeemer Church on October 7, 2013.

Other Reports

WELCA: Group will be touring Violence Intervention Project center for the September meeting.

Other: Rude is working on the steeple, cleaning and repairing. There was a lot of bird feces up there. Rude has removed all of that and is now working on repairs.

Old Business

Bose music wave system is here and also a cd with 52 hymns has been purchased for a total of \$1,439.39. This will be used on September 29.

New Business

Securing the backyard of the church, possibly a gate. There has been some activity recently, leaving garbage.

The congregation has approved changes in Liturgy settings.

Budget for 2014 will be considered. Looking at expenses.

Cabinet for basement: Wait for WELCA to decide what they want. Will be looking into that next year.

The meeting closed with The Lord's Prayer.
Meeting adjourned at 8:00 pm.

Respectfully submitted,

Barb Nelson, Church Council Secretary

Historic Minutes of the St. Pauli Congregation

20 March 1910

A special meeting was held in the church on March 20, 1910. The following decision was presented to the meeting. Proposed and supported to give 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.

Unanimously accepted.

The trustees of the congregation are:

Ole Helgesen	1911
Halvor Hostvet	1912
A. A. Odegaard	1912

The congregation now has ca. twenty-two families in 1910.

12 December 1910

The St. Pauli Scandinavian Lutheran congregation held its 17th annual meeting in the church on December 12, 1910.

The meeting was opened with hymn song and prayer by A. A. Odegaard as chairman, as Pastor Palm was prevented from being present by illness.

The secretary read his report from the last annual meeting which was unanimously accepted without change.

Thereafter the treasurer read his report, which showed a further deficit in the pastor's salary and also that the funds of the congregation were emptied after all expenses for the steeple were paid. This report was unanimously accepted without change.

C. Oien reported on behalf of the building committee that the steeple was *[illegible]*. Proposed and unanimously accepted to sanction the report of the building committee.

The cemetery committee built and paid for *[illegible]*. Reported from A. A. Odegaard showed that there had been one more *[illegible]*, but that more was required. A cemetery committee was elected the same as last year.

Proposed and supported and unanimously accepted to receive with gratitude the organ from the Youths'

Association, and A. A. Odegaard was elected to convey this to the Youths' Association.

As trustee for three years Ole Helgesen was re-elected and Anfin Torkelson was elected to serve during H. Hostvet's term as trustee.

Proposed and accepted to put aside ca. twelve dollars for the expenses of the congregation for the coming year.

Proposed and accepted to re-elect secretary and treasurer and sexton as before.

Proposed and accepted to hold two months of religion school the coming year. As religion school committee were elected C. Oien, Ole Torkelson, Halvor Torstvet which was unanimously accepted.

Proposed and accepted to elect A. A. Odegaard and C. Oien as accounts auditors. Accepted.

Proposed and accepted to elect C. Oien, G. Sjerva, Anfin Torkelson to settle the pastor's salary for the coming year.

Proposed and supported and accepted to start a subscription list among the young people toward the expenses of the congregation.

Proposed and supported to change the hymn book from the Synod's. This was accepted.

After this the meeting was ended by the chairman with the Lord's prayer.

Jacob Amundson, Secretary

As trustees are elected:

Anfin Torkelson	1912
A. A. Odegaard	1913
Ole Helgeson	1914

The church was during the summer insured by the treasurer for a sum of ca. \$1,500 in the Bray Insurance Co. The cost of the steeple was ca. \$217.20. Collected expenses and free work was valued at ca. \$500.00.

The congregation has during the year been represented at two district meetings. One in Torwick by A. A. Odegaard and one in Holt by Odegaard and O. Helgesen.

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Editor's Note: Anyone have any idea where "Torwick" was?

Historic Minutes of the St. Pauli Luther League

26 April 1953

The St. Pauli Luther League met at the Church on April 26. Because of Services, there was no program. There was no business after the services.

Servers were: Iver Iverson, Anton Johnson, Louie Lokken and Martin Mathson families.

Proceeds: \$20.60

Recording Secretary, Betty Rude

31 May 1953

The St. Pauli Luther League met at the Church on May 31st. The program opened with a hymn "Thou Art the Way, the Truth and the Life."

The congregation was then led in scripture and prayer by Betty Rude, followed by a reading "Our Luther League Makes a Difference in Heaven," given by Melba Gustafson.

A hymn "My Jesus I Love Thee" was sung by the congregation. Fern Mathson then read the last part of the reading.

The program was closed by the congregation singing the Doxology.

The business meeting opened with the secretary's report of the last meeting and also of the meeting before. They were accepted as read.

A suggestion was made that we give a roller skating party. This suggestion was put to a motion and seconded.

A motion was also made that the minutes of the St. Hilaire, Bethany and Clara Luther Leaguers be invited and our own friends.

Betty Rude and Wahna Torkelson were appointed to find the date when we could get the arena. It was agreed that we wait until we could get the arena before deciding on lunch.

Servers were: Martin Finstad, Timmy Breiland, Otto Netteland and Harvey Odegaard families.

Proceeds: \$13.85.

Signed: Betty Rude, Secretary

45 Lessons Life Taught Me

Written by Regina Brett of the Cleveland *Plain Dealer*

To celebrate growing older, I once wrote the 45 lessons life taught me. It is the most requested column I've ever written. My odometer rolled over to 90 in August, so here is the column once more:

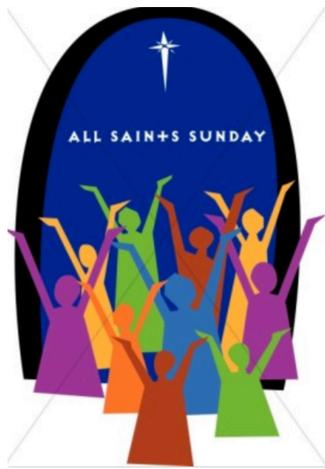
1. Life isn't fair, but it's still good.
2. When in doubt, just take the next small step.
3. Life is too short - enjoy it.
4. Your job won't take care of you when you are sick. Your friends and family will.
5. Pay off your credit cards every month.
6. You don't have to win every argument. Stay true to yourself.
7. Cry with someone. It's more healing than crying alone.
8. It's OK to get angry with God. He can take it.
9. Save for retirement starting with your first paycheck.
10. When it comes to chocolate, resistance is futile.
11. Make peace with your past so it won't screw up the present.
12. It's OK to let your children see you cry.
13. Don't compare your life to others. You have no idea what their journey is all about.
14. If a relationship has to be a secret, you shouldn't be in it.
15. Everything can change in the blink of an eye, but don't worry, God never blinks.
16. Take a deep breath. It calms the mind.
17. Get rid of anything that isn't useful. Clutter weighs you down in many ways.
18. Whatever doesn't kill you really does make you stronger.
19. It's never too late to be happy. But it's all up to you and no one else.

20. When it comes to going after what you love in life, don't take no for an answer.
21. Burn the candles, use the nice sheets, wear the fancy lingerie. Don't save it for a special occasion. Today is special.
22. Over prepare, then go with the flow.
23. Be eccentric now. Don't wait for old age to wear purple.
24. The most important sex organ is the brain.
25. No one is in charge of your happiness but you.
26. Frame every so-called disaster with these words "In five years, will this matter?"
27. Always choose life.
28. Forgive.
29. What other people think of you is none of your business.
30. Time heals almost everything. Give time time.
31. However good or bad a situation is, it will change.
32. Don't take yourself so seriously. No one else does.
33. Believe in miracles.
34. God loves you because of who God is, not because of anything you did or didn't do.
35. Don't audit life. Show up and make the most of it now.
36. Growing old beats the alternative of dying young.
37. Your children get only one childhood.
38. All that truly matters in the end is that you loved.
39. Get outside every day. Miracles are waiting everywhere.
40. If we all threw our problems in a pile and saw everyone else's, we'd grab ours back.
41. Envy is a waste of time. Accept what you already have, not what you need.
42. The best is yet to come...
43. No matter how you feel, get up, dress up and show up.
44. Yield.
45. Life isn't tied with a bow, but it's still a gift.

St. Pauli Cemetery Association

(Last year in November, we wrote about beginning a tradition of making donations each All Saints Sunday to the St. Paul Cemetery Association endowment fund as a way of thinking of, honoring, and giving thanks for as many Christians from the past as we can remember, especially those whose lives and teaching contributed something to ours. Several people did. Pray about this and do as your heart moves you.)

Pastor Carl always has a wonderful sermon and the one on the Sunday following All Saints' Day this year was no exception. With his permission, it is being reprinted here for you.



November 10, 2013 25th Sunday after Pentecost Pastor Carl's Sermon on the First Reading: Job 19:23-27a

“As I was sitting at my computer this past Friday afternoon, in the process of preparing this sermon, I looked out the window. The wind was blowing and the grey sky was spitting out a disgusting mixture of

snow and rain.

Our dog, Cari, came to the door, wanting to be let out. I opened the door. Cari sniffed for 30 seconds or so. Then she turned up her nose and came back into the house, thus making her definitive comment on the weather.

Cari is a perceptive dog. And when it comes to November, she's nailed it. November, in this part of the world, is the yechiest month of the year. The days keep shrinking, defying the attempts of politicians to fool us by periodically shoving back the date when CDT changes back to CST. Added to the inevitability of the shrinking hours of daylight is the gathering chill of the 5 months of winter that is our lot in this part of the world.

The world introduces us to the darkness of winter through the celebration of Halloween. In America, merchants love Halloween because it generates more sales than any other holiday, except Christmas. I'm a Grinch when it comes to Halloween, except for pumpkin pie. I love pumpkin pie.

But much more than pumpkin pie, I love the day after Halloween – the Day which gives Halloween its name. Halloween is All Hallows Eve – that is the evening before the day celebrating All Hallows – the day that we know as All Saints Day. This is the day or

the Sunday when Christians blessed us through the lives of Christians who have gone before us. Those saints whom we know as Mom and Dad, Grandma and Grandpa, Uncles and Aunts, Brothers and Sisters, Husband or Wife – and those countless servants of God who, as the hymn says, “have blessed us on our way with countless gifts of love.”

All Saints Day speaks powerfully to us of life: life now and life eternal. It is a message we need to hear in a month whose chill and darkness reminds us of death. The Bible passages appointed for the 25th Sunday after Pentecost and for the last two Sundays of this church year speak to Christian communities who are anxious. They are anxious about death. They are anxious about how and when God will bring about His promises.

To me, the most fascinating and challenging of the lessons before us today is the reading from the Book of Job. Let's begin to get into our first reading by playing word association. What's the first word that comes to mind when you hear the word, “Job?” Patience.

Does the word “patience” accurately describe the person who appears in the 41-chapter book that bears his name? The first two chapters of Job speak of a man of deep faith, who is blessed with family, great wealth, and a sterling reputation. Then his children died, his livestock were stolen, and many of his servants were killed. To that, he responded by shaving his head, falling on the ground and worshipping. At the end of chapter one, Job said, “Naked, I came from my mother's womb, and naked I shall return there; the Lord gave and the Lord has taken away; blessed be the name of the Lord.”

In chapter 2, Job is afflicted with loathsome, painful sores all over his body. His wife tells him to curse God and die. But he refutes her, calling her a foolish woman. Then three friends of Job – Eliphaz, Bildad and Zophat – come to be with him. No one says a word. All of them see that Job’s suffering is great, and for 7 days they mourn together in silence.

Then in chapter 3, Job opens his mouth and says, *“Let the day perish in which I was born... Let that day be darkness! May God above not seek it or light shine upon it... Why did I not die at birth, come forth from the womb and expire?”*

Eliphaz is the first of Job’s three friends to respond. He says to Job, *“Who that was innocent ever perished? Or where were the upright cut off? As I have seen, those who plow iniquity and sow trouble reap the same. By the breath of God they perish and by the blast of his anger they are consumed.”*

Eliphaz, Bildad and Zophat argue that if Job was a righteous and faithful man of God, none of these terrible things would have happened to him.

This heated dialogue goes on and on for 35 more chapters. Job cries out in complaint and lament to God; and Job’s friends respond to him as spokesmen for God, affirming the faith of Israel as they understand it. And telling Job to shape up.

When I was young, my parents purchased a wool suit for me to wear to church on Sunday and for other special events. The suit itched like crazy. It may have looked sharp. But for me the itchiness of that garment outweighed its alleged good looks. I was super uncomfortable. While I had that thing on, I couldn’t think of anything else.

For many Christians – maybe for you and me – Job makes us itch, twitch and scratch. During the course of these 35 chapters, Job complains to God about God in very bold, graphic and terribly uncomfortable ways. And we may well want to use the Biblical remote control to change the channel. Or we start talking about the weather in order to change the subject.

A number of years ago in another city, one of my daughters was promoted by WalMart to customer service, otherwise known as the complaint

department. Her hourly compensation increased by \$1/hour. Her headaches zoomed off the chart. Soon she asked to return to her previous work as a checker and her headaches abated.

When you read the Bible, one of the things that you discover is that its complaint department is huge. For example, the largest single variety of Psalms in the scriptures are Psalms of Lament. Unlike our new red hymnal, our previous hymnal, the Lutheran Book of Worship (green), did not include all of the psalms. Most of the ones they didn’t print were Psalms of Lament. They didn’t want to upset anyone.

But God will not be censored. And God wants to hear not what we think he wants to hear, but what we truly think and feel. In the midst of Job’s anguish and complaints, we hear the words of today’s first lesson.

²³ *O that my words were written down!*

O that they were inscribed in a book!

²⁴ *O that with an iron pen and with lead*

They were engraved on a rock forever!

²⁵ *For I know that my Redeemer lives,*

And that at the last he will stand upon the earth;

²⁶ *And after my skin has been thus destroyed,*

Then in my flesh I shall see God,

²⁷ *Whom I shall see on my side,*

And my eyes shall behold, and not another.

Job desperately wants God to hear what he is saying – he wants not one word to be lost; he wants God to hear everything that he has to say.

But then Job says that he knows that his Redeemer lives, and that in his own flesh he will see God – see God on his own side.

In the midst of all of his anguish, all of his loss, all of his pain, all of his anger, the message of God’s grace comes through to Job – and in faith he confesses, “I know that my Redeemer lives.”

The Novembers of our lives come and go. God’s complaint department is never closed.

Weeping may spend the night; but joy comes in the morning.

As Jesus says, *“Now he is God not of the dead, but of the living; for to him all of them are alive.”*

Amen.

Paschal Candle

In Memory of Emily Lokken



Pr. Carl with Nancy, Carol and Lloyd Halvorson
Paschal Candle on stand in front center

The Lokken Family made a donation to St. Pauli this summer in memory of their dear Emily. The Church Council, with guidance from Pastor Hansen, determined that purchasing a Paschal Candle would be a fitting way to use this memorial gift.

For those of us not familiar with a Paschal Candle, the following is offered:

Meaning of the Paschal candle

The flame of the Paschal candle symbolizes the eternal presence of Christ, light of the world in the midst of his people; he who is the Second Person of the Trinity, the Alpha and Omega. The Paschal candle is sometimes referred to as the "Easter candle." The term *Paschal* comes from the word *Pesach*, which in Hebrew means Passover, and relates to the Paschal mystery of salvation. The tall white candle in many ways signifies the Divine pillar of cloud by day and the pillar of fire by night that lead the Israelites in their exodus from slavery in Egypt.

The paschal candle should be of substantial size, even huge, if its important symbolism is to speak clearly. Even the stand in which it rests should be of great size. (You can see in the photo at left that the stand is about 4' in height and the candle is almost equally tall.) The Easter proclamation sings the glories of the candle, for it is "fed by the melting wax which the bees, your servants, have made for the substance of this candle." Therefore, to speak authentically, the candle should be made of wax, and the height of the candle should visibly diminish throughout the season and year.

Description of the Paschal candle

The Paschal candle is the largest candle in the worship space. In most cases today it will display several common symbols:

1. The cross is always the central symbol, most clearly identifying it as the Paschal candle.
2. The Greek letters *alpha* and *omega* signify that God is the beginning and the end (from the Book of Revelation).
3. The current year represents God in the present amidst the congregation.
4. Five grains of incense (most often red, but in our candle are white) are embedded in the candle (sometimes encased in wax "nails," which is true in our case) to represent the five wounds of Jesus: the three nails that pierced his hands and feet, the spear thrust into his side, and the thorns that crowned his head.

In the medieval church, Paschal candles often reached a stupendous size. The Paschal candle of Salisbury Cathedral was said to have been 36 feet tall. Today, in the United States and Southern Europe, the candle is approximately 2 inches in diameter and 36 to 48 inches tall (like ours); in Northern Europe the candle tends to be shorter in height (19 to 24 inches) and wider in diameter (3 to 5 inches).



How Do We Use a Paschal Candle?

Fire has long been a sign of God's presence. The Old Testament is full of examples: the burning bush on Mount Sinai, the pillar of fire in the desert, the tabernacle lamps, and the sacrificial fires on the altar of the temple in Jerusalem. Early Christians rather naturally viewed the kindling of new fire as a symbol of the presence of their resurrected Lord.

In Jerusalem, the earliest Christians blessed and lighted candles every Saturday night. By at least the fifth or sixth century, the custom had become associated with celebrations of the Resurrection, and paschal candles had found their way into the liturgy of the Western church.

In the medieval church, allegorical meaning was ascribed to every aspect of the paschal candle. Unlighted, it represented Christ's death and burial; lighted, it represented the splendor and glory of Christ's resurrection. The wick represented Christ's humanity, and the halo of flame represented his divinity. Other candles lighted from the paschal candle symbolized Christ giving the Holy Spirit to the disciples.

For us, the symbolism of Christ's triumph over the darkness of sin and death is preeminent. This symbolism is most apparent when the paschal candle is introduced each year to the congregation on Easter Eve. The church is dark, symbolic of the darkness of the sepulcher that held the crucified Christ. A new fire is kindled, and the paschal candle is lighted, representing the Risen Christ, the Light of the world.

Symbolically, this is the fire from which all light is ignited. Traditionally, the candle is inscribed with a cross, an *alpha* and *omega*, and the current year. This reinforces the point that Christ is present among us now and throughout eternity. Five grains of incense may be inserted into the cross with wax nails (usually provided with a purchased paschal candle), representing the five wounds of Christ, as indicated during the Easter proclamation. If the candle already has the symbols affixed to it, the minister may trace the symbols as the words are spoken.

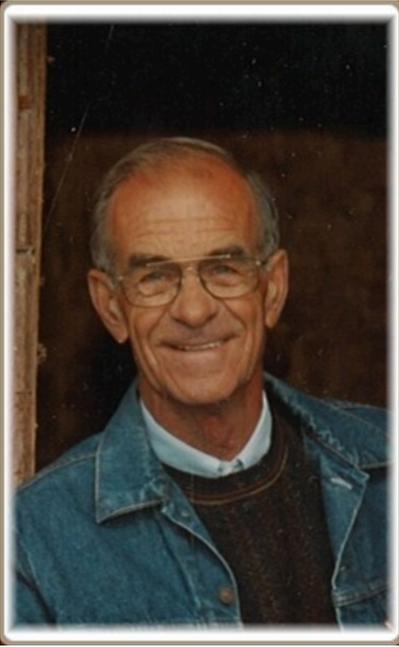
As the candle is carried in procession into the dark nave, so Christ lights our way out of darkness. During this procession, the bearer of the candle lifts it high and sings, "The light of Christ," to which all respond, "Thanks be to God!" or, "Christ our Light!" There is no missing the point! Christ is present in the midst of the assembly. We are not pretending to reenact Christ's physical resurrection. We are not simply recalling an ancient event when Christ was present. The reality in the message of the resurrection is that the Risen Christ is present here today, with and for us.

Throughout the fifty days of Easter, the paschal candle traditionally stands near the altar as a symbol of the resurrection. It is lighted for each liturgy during the great fifty days of Easter. (Easter is not over until Pentecost, the fiftieth day!) Ideally, the candle burns continuously from Easter Eve through Pentecost. Since this is usually not practical, the paschal candle should be lighted well before the arrival of worshipers and remain lit until after all have departed. To heighten the symbolism, it could be lighted any time groups of people assemble in or near the nave (meetings, rehearsals, and so forth). If evening prayer is celebrated during the season of Easter, the assembly gathers for prayer around the burning paschal candle. A separate vesper candle is not used.

In some traditions, the paschal candle is extinguished at the reading of the Gospel on the Ascension of our Lord. This practice emphasizes the historical presence of Jesus following the resurrection, rather than focusing on the presence of the Risen Christ in our time. The fuller symbolism of the paschal candle calls for letting it remain lighted and central through the entire Easter season.

After the Day of Pentecost, the paschal candle is placed on its stand near the baptismal font as a visual reminder that in our baptism, we are crucified and resurrected with Christ. The candle is lighted at each celebration of Baptism, at which time small baptismal candles are lighted from it for presentation to the baptized or sponsor. This act is a visual reminder of the integral connection between Baptism and Easter. For funerals, the paschal candle is lighted and placed in its stand at the head of the casket during the funeral service. In a visual way, the paschal candle visually proclaims the message of Romans 6:3-5 (used at the beginning of the burial liturgy): "In our Baptism we have already died and been raised with Christ."

In Memoriam



A lifelong neighbor who was baptized at St Pauli has passed away.

Norris "Norrie" Thune, age 71 died on Wednesday, October 2, 2013 at Altru Hospital in Grand Forks, ND surrounded by his loving family.

Mass of Christian Burial was held on October 7, 2013 at St. Bernard's Catholic Church in Thief River Falls, MN with Father Rick Lambert presiding. Burial followed at St. Bernard's Cemetery.

Norris Dale Thune was born on September 17, 1942 in Thief River Falls, the son of Emil and Gertrude (Kvall) Thune. He was baptized and confirmed at St. Pauli Lutheran Church in Rocksbury Township. Norrie attended Lincoln High School in Thief River Falls and during those years worked for Bert Vigen and Clayton Mathson on their farms. While working as a carry-out at Hartz Grocery Store, Norrie met his future wife, Arlene Pokrzywinski, who was attending Cosmetology School.

On July 28, 1962 the couple was married at St. Joseph's Catholic Church in Oslo, MN. To this union, four children were born: Mark, Collette, Jacqueline and Suzanne. The family made their home in Red Lake Falls, where Norrie worked with his sister, Arlene. They operated a produce store where they tested milk and candled eggs. In 1965, Norrie and his sister started the Red Lake County Agency. Shortly after that, his sister left the business, and Norrie continued to operate and grow the business.

In 1972, Norrie purchased the Les Ihle Insurance Agency in Thief River Falls. This moved the family to Thief River Falls, and three years later, Norrie partnered with Stan Upham and changed the business name to Thune-Upham Insurance Agency. It was at this same time that Norrie moved his family to the farm where he was born and raised in Smiley Township. This is where Norrie lived up until the time of his passing. He often stated, "I never moved far from home!" In 1997, Norrie's son, Mark, purchased the business, which is now known as Thune Insurance Network. Norrie continued to work with his son until retiring in 2008.

Norrie was a farm boy at heart and a man of the soil. Together the family worked the farm including 150 sheep, several horses, alfalfa crop, a large vegetable garden and a flower garden. As the children grew, the animals disappeared and the trees and gardens multiplied into the beautiful farm they have today. In his spare time, Norrie enjoyed fishing, camping, ballgames, and snowmobiling. He was a good judge of character, and especially loved spending time with his family. In his later years Norrie's favorite place to spend time on the farm was at the shrine to the Blessed Virgin Mary, "The Prayer Rocks," a special place which he and Arlene created in 2003.

Norrie was an active community leader, volunteer and very giving of his time and talent. He was a member of St. Bernard's Catholic Church. He served as President of the Professional Insurance Association of Minnesota, President of the Pennington County Fair Board and was instrumental in bringing the Bull Ride to Thief River Falls.

Survivors include his loving wife of 51 years, Arlene of Thief River Falls; children, Mark (Tammy) Thune of Thief River Falls, Collette (Mark) Bostrom of Deerwood, MN, Jackie (Bob) Kron of Andover, MN, and Susie Koch of Andover, MN; 18 grandchildren, Paige, Sydney and Lauryn Thune, Aaron, Caitlin, Grace, Anna, Sarah, Joseph and Joshua Bostrom, Brooke, Madeline, Elizabeth and Luke Kron, Jade, Taylor and Tana Spaeth, Tommy Koch; great-grandson, Krew Spaeth; brothers, Glen (Beverly) Thune of Twin Valley, MN and Donnie (LaVonne) Thune of St. Hilaire; sister, Arlene L. Thune of Erskine, MN; sister-in-law, Alice Thune of Thief River Falls; and many other relatives and friends. Xillo, his dog, was very special to him and was almost considered his fifth child.

He is preceded in death by his parents; brothers, Palmer (Shirley) and Ernie Thune.

Accompanists: Kristi LaSalle & Leah Dahlstrom Cantor: Shelly Burkel
Special Music: Norrie's Grandchildren ~ Paige, Sydney and Lauryn Thune, Caitlin, Grace, Anna & Sarah Bostrom
Gift Bearers: Joseph & Joshua Bostrom, Brooke, Madeline and Elizabeth Kron, Jade & Tana Spaeth
Readers: Madeline Kron & Aaron Bostrom
Casketbearers: Mark Bostrom, Bob Kron, Aaron Bostrom, Tommy Koch, Luke Kron, Murray Engelstad, Rodney Langaas, Robbie Finstad, David Lee, Russ Christianson

Memorials are suggested to: Thief River Falls LifeCare Center
 St. Bernard's Church Building Fund
 TRF Education Foundation - Norris Thune Scholarship Fund

A Season of Gratitude

by Emma Crossen, Women of the ELCA director for stewardship and development
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Gratitude is popular in November, though it usually goes by another name: Thanksgiving.

Giving thanks often turns into giving other gifts. Charities raise most of their money at this time of year. Volunteers observe the holiday by serving a meal at a shelter or delivering food baskets to families. Yet, the link between gratitude and giving is not automatic. Why not count your blessings and end it there?

Christianity is one of many religious traditions that teach followers to go further and follow "I have been given much" with "therefore I should give." Jesus put it this way in Luke 12:48: "From everyone to whom much has been given, much will be required."

For Christian disciples, giving thanks involves acknowledging our responsibility to give. The Thankoffering is one way that Christian women have encouraged the link between gratitude and giving. Begun in the late 19th century, the Thankoffering tradition encourages women to take a daily account of God's blessings and, in response, give small offerings in a Thankoffering box. Then, at an annual Thankoffering worship service (usually in November), women combine their individual collections to support mission and ministry. Thankofferings reinforce the idea that gratitude should inspire giving.

At St. Pauli, Thankoffering is always celebrated by our WELCA women in November (see this month's calendar). November is also the month when the ladies determine which charities and needy organizations should receive the profits from our Fall Supper.

Often, more is given than just the profits.

There is no simple formula for determining just how much we're required to give. Instead, Jesus calls us to a discipleship that involves dedicating our whole lives to loving God and loving our neighbor. How do we figure out what it looks like to give our whole lives in discipleship? Certainly, it involves more than giving money. However, Scripture and history teach us that money is always part of discipleship...

Money can make a big difference if it is spent well. Before Jesus sees the widow at the treasury, he encounters a rich man who asks him how to get into heaven. Jesus tells the man to sell everything he owns and give it to the poor. He doesn't tell the rich man to leave his wealth behind or give it up; he tells him to put it to work meeting the needs of the world.

Meeting Needs

What's at stake when we give of our possessions is more than an attitude of generosity or feeling of gratitude. What's at stake is the wellbeing of our neighbors...

This impulse – to meet people's material needs by giving – was the original mission of Christian women's organizations. The first congregational women's societies were started for the explicit purpose of raising money and providing material support to the local congregation and, later, for global missionaries.

Historian L. DeAne Lagerquist writes about this in her book, *From Our Mother's Arms: A History of Women in the American Lutheran Church*: "Initially, emphasis was placed upon the financial support

that women provided to the church. The spiritual benefits to the church from their prayers were presupposed and the social and personal benefits to the women themselves were generally not stated. Women raised money in a wide variety of ways. Collecting an offering of 5 or 10 cents from each woman at meetings was common." Some groups even went so far as to loan money to local farmers at 10% interest.

Later, as the entire church focused more on international missions, women turned their attention outside the local congregation. The first national Lutheran women's organization was started in 1879 to provide financial support to women missionaries who were denied funding by the all-male Board of Foreign Missions. Just as earlier women's societies sewed, cooked, and raised money for the local congregation, the Woman's Home and Foreign Missionary Society came into existence to raise money for specific mission work.

They recognized their gift for fundraising and used it to benefit the church. In so doing, they set in motion a cycle of connections and expansion that would help them discover all the other gifts God had given them to use.

Creating Possibilities

Financial giving created relationships that introduced women to possibilities beyond their own ethnic communities and beyond traditional roles for women. They studied the countries where missionaries served and connected with foreign missions through prayer, correspondence, and missionary speakers...

Financial goals also led local women's groups to combine their fundraising efforts and develop structures for managing money. For example, Lagerquist notes that the Women's Missionary Foundation took a "businesslike" approach to money from the time it was founded in 1931, with annual audits, reimbursement policies, and bonding for officers that handled money. Partly to meet their financial goals, women's associations developed structures that were similar to the male-dominated power structures with elections, officers, and conventions. They proved to themselves that they were able and ready to be leaders and decision-makers on a national scale.

It took longer to persuade the larger church that women should have such influence. In her book *Led by the Spirit: A History of Lutheran Church Women*, author Lani Johnson interprets the history bluntly: "Women were allowed enough freedom to be efficient resource gatherers, but not enough to be influential: the churches wanted their money, not their opinions."

For example, it was 1938 before the Augustana Lutheran Church gave women voting membership on its mission board, even though women had raised much of the money for mission support in preceding years. It was 1970 before a Lutheran church in America ordained a woman to ministry.

Even so, while the church delayed accepting women as leaders in its own structures, women were not simply waiting around for the church to grant them political influence. They continued to give large annual sums to the church, but increasingly used offerings to develop their own ministries. In the early 1900s, women's associations focused resources on education for women.

They published magazines and booklets to help women develop and lead their own programs, including Bible studies.

Lagerquist records the transformation that occurred in one congregation after a Bible study for women was introduced in the 1950s. Many women felt unqualified to take part and initially avoided meetings. Yet, 30 years later, those same women were teaching the lessons, volunteering on church committees, ushering and serving as delegates for conventions, all of which were considered male roles in the 1950s. "The result of study," Lagerquist writes, "was more informed and able members."

Developing Ministries

Within a century, what started as fundraising projects in the mid-1800s had turned into national associations where women were discovering and using all their gifts, including the ability to lead, teach, and minister. This, in turn, shaped and directed their financial giving in new directions, which led to new relationships and more influence.

In 1969, Lutheran Church Women opened bank accounts in five community banks within depressed areas of Atlanta, Kansas City, Los Angeles, New York and Philadelphia, to help those banks to provide more local loans and strengthen the economy in those areas. Inspired and emboldened by this witness, the women's organization urged the entire denomination to adopt social criteria for its own investments.

In the 1990s, Women of the ELCA was one of the first organizations to provide a low interest loan to Equal Exchange to promote fair trade coffee. A decade later, WELCA helped reach and exceed an unprecedented goal of getting Lutherans to purchase 90 tons of fair trade coffee, partnering

with Equal Exchange and Lutheran World Relief. Through the 90-Ton Challenge, women also educated thousands of congregations about fair trade and economic justice.

Today, scholarships and grants continue to be an important part of how Lutheran women meet the needs of the world while deepening their understand of what those needs are.

Additionally, money is an important part of how WELCA relates to the ELCA, giving hundreds of thousands of dollars each year for ELCA ministries like Global Mission, World Hunger, Disaster Response and the Malaria Campaign. All the while, WELCA continues the tradition of developing ministries that are responsive to the needs of women and the whole church.

What women have known from the beginning is that money matters. Discipleship is never only about money, but money is always involved. That's what Scripture tells us. The history of women in the church illustrates why money is so integral to living as God wants us to live. Through giving, we meet the needs of the world and we come to better understand how we fit into that world.

In this season of gratitude, take inspiration from Scripture to know that your giving matters.

And take a cue from history to consider these questions:

- How does your giving impact the world?
- How does it expand your horizons?
- How does it help you to recognize and take responsibility for the ways that God has gifted you so that you can give to the world?

The Back Page



Remembering Mom's Clothesline

MOM'S BASIC RULES FOR CLOTHESLINES

1. You had to hang the socks by the toes... NOT the top.
2. You hung pants by the BOTTOM or the cuffs... NOT the waistbands.
3. You had to WASH the clothesline(s) before hanging any clothes - walk the entire length of each line with a damp cloth around the lines.
4. You had to hang the clothes in a certain order, and always hang "whites" with "whites," and hang them first.
5. You NEVER hung a shirt by the shoulders - always by the tail! What would the neighbors think?
6. Wash day on a Monday! You NEVER hung clothes on the weekend, or on Sunday, for Heaven's sake!
7. You hung the sheets and towels on the OUTSIDE lines so you could hide your "unmentionables" in the middle, and inserted the clothes pole, if needed, in the middle of the line to keep the trousers and sheets from dragging on the ground.
8. It didn't matter if it was sub-zero weather...clothes would "freeze-dry."
9. You ALWAYS gathered the clothespins when taking down dry clothes! Pins left on the lines was "tacky"!
10. If you were efficient, you would line the clothes up so that each item did not need two clothespins, but shared one of the clothespins with the next washed item.
11. Clothes had to be off of the line before suppertime, neatly folded in the clothes basket, and ready to be ironed. IRONED??!! Well, that's a whole OTHER subject!

*A clothesline was a news forecast
To neighbors passing by,
There were no secrets you could keep
When clothes were hung to dry.*

*It also was a friendly link,
For neighbors always knew
If company had stopped on by
To spend a night or two.*

*For then you'd see the "fancy sheets"
And towels upon the line;
You'd see the "company tablecloths"
With intricate designs.*

*The line announced a baby's birth
From folks who lived inside,
As brand new infant clothes were hung
So carefully with pride!*

*The ages of the children could
So readily be known
By watching how the sizes changed,
You'd know how much they'd grown!*

*It also told when illness struck,
As extra sheets were hung;
Then nightclothes, and a bathrobe too,
Haphazardly were strung.*

*It also said, "On vacation now,"
When lines hung limp and bare.
It told, "We're back!" when full lines sagged
With not an inch to spare!*

*New folks in town were scorned upon
If wash was dingy and gray,
As neighbors carefully raised their brows
And looked the other way.*

*But clotheslines now are of the past,
For dryers make work much less.
Now what goes on inside a home
Is anybody's guess!*

*I really miss that way of life,
It was a friendly sign
When neighbors knew each other best...
By what hung on the line.*