

St. Pauli News in Detail



Greeting and Ushering

- Dec. 7 Faye Auchenpaugh
- Dec. 14 Neil Bugge
- Dec. 21 Ken Cedergren
- Dec. 28 Meribeth Dicken

Altar Preparation: Sharon Bugge

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Family Day

Sunday, December 7th

Trey Everett
presents
"Holy Doodles"

In keeping with St. Pauli tradition, the First Sunday in Advent is set aside as "Family Day." We usually have a potluck lunch following worship services, but this year we will use the leftovers from our Fall Supper (yes, they have all been carefully frozen!). We have everything we need except for coleslaw, which will be made fresh for Family Day. Because the reheating and preparation involves more work, we ask that all circles join in to help.

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WELCA 2015 Planning

Officers and committee and circle chairs will meet to make plans for the 2015 WELCA year. If the congregation knows of changes that need to be made to the church booklet, please tell Jan Strandlie or Faye Auchenpaugh.

Tuesday, December 9th
7:00 pm
Faye Auchenpaugh's home

Christmas Eve Candlelight Services



5:00 pm

Bell Ringing
4:30 pm

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

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December Milestones



Birthdays

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



Anniversaries

None in December

(If we don't list your birthday or anniversary, it's because we don't have it. Email or call Faye.)

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Correction

There was an error in last month's newsletter on the number of people served at our Fall Supper. There were actually 239 paid adults, 5 paid children, 4 children free, 60 take-outs, and 12 workers – for a total income of \$3,719.00. Expenses were \$1,130.80 for a profit of \$2,588.20, the bulk of which will be donated to charities, both regional and international.

Minutes of the Church Council

OCTOBER 16, 2014

The St. Pauli Church Council held its monthly meeting on Thursday, October 16, 2014 at St. Pauli Church. Members present: Pastor Carl Hansen, Evie Johnson, Arlo Rude, Kathy Alberg, and Barb Nelson. Absent: Wahna Smith. The meeting was called to order by Chairman Arlo Rude at 7:00 pm.

Pastor Hansen led us in opening prayer.

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

Secretary's Report

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

Treasurer's Report

Treasurer's Report was presented by Evie Johnson.

Expenses for September 2014: \$ 3,454.85
Income for September 2014: \$ 4,404.51

Account balances as of September 30, 2014:
Checking: \$ 25,250.43
Investor Savings: \$ 35,812.08
Mission Grant savings: \$ 1,000.55
Edward Jones: \$ 40,624.46
Total: \$102,687.52

Cemetery Association: \$ 20,080.13

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

Pastor's Report

It was wonderful hearing and singing with our new organ last Sunday. Thanks to Faye for her work on the process of acquisition and also for her work and time spent getting familiar with it.

Pastor Carl will be preaching at the joint Thanksgiving service on November 26th at 7:00 pm at Redeemer Church. He was scheduled to preach last year but needed to cancel due to an appointment at Mayo for Mary.

Pastor Carl suggested St. Pauli take a special offering for Lutheran Disaster Relief, specifically for the ebola outbreak in West Africa.

Pastor Carl will be visiting the Twin Cities, Iowa and Nebraska family and friends beginning on October 23rd and returning October 30th. He also will be taking a post Christmas trip to Texas beginning December 26th and returning January 22nd.

Other Reports

WELCA: Cleaning prior to the fall supper will be next week. Fall Supper is October 26th.

Board of Education: Sunday School is going fairly well, attendance is varied from week to week.

Old Business

No changes in the goals and projects.

New Business

There will be a Vibrant Faith for all ages and life stages November 15th at Redeemer Church in Thief River Falls. Registrations are due by November 7th.

Nelson made a motion to take a special offering for Lutheran Disaster Relief suggested by Pastor Carl Hansen specifically for the ebola outbreak in West Africa. Seconded by Alberg. Motion carried. This offering will be taken on November 2nd.

The meeting closed with The Lord's Prayer.

Alberg made a motion to adjourn, seconded by Nelson. Meeting adjourned.

Respectfully submitted,
Barb Nelson, Church Council Secretary

NIGHT

"Silent Night," the famous Christmas carol says;
"O Holy Night," says another one, and then
"While Shepherds Watched their Flocks by Night,"
"It Came Upon the Midnight Clear."

Normally night is a time for sleeping,
a time to say my prayers and close my eyes
and trust You, Lord, to keep me safe
until the morning comes.

At Christmas, though, it's different.
The day is special, that is true,
but on that day the night is too,
because that night was filled with You!

Because You came that holy night,
now every night is filled with You.
You stay awake the whole night through,
protecting me, so I can do
the thing that I have sung to You:

"Sleep in heavenly peace."

Living Abundantly

By Catherine Pate

Reprinted from the November 2014 WELCA issue of "Gather" magazine

It finally quit snowing where I live here in Winnipeg, Manitoba, Canada. Given that it is November, that may or may not surprise you, but at the time of this writing, it is June here on the prairies.

Thankfully, the stereotype that we up here north of the 49th parallel live in igloos, we don't see a lot of snow in June. In fact, I can find no data that we have ever received snow in June, though we do average two days of it in May. It is fair to say, then, that snow in June would be rare. However, the kind of snow I am referring to is not made of frozen water; it is deciduous snow – otherwise known as elm seeds.

Despite being a relatively small city (pop. 750,000), Winnipeg is home to North America's largest urban American elm tree forest. We have more than 160,000 of them. My yard alone boasts 12. Normally, this is a

gift that my husband and I take pride in. In fact, we have an arborist on annual contract to care for our trees. Not only that, my husband is the block captain for the annual tree-banding event he organizes each September. In case you haven't had the pleasure of tree-banding, let me explain. We wrap a four-inch band of fiberglass insulation around the trunk of the tree, about six feet off the ground. On top of that we slather a thick layer of tree Tanglefoot, a non-drying, sticky compound made of natural gum resins, vegetable oil, and wax resembling sap that is an effective treatment against crawling insects that attempt to reach the tops of trees to feed. This annual process is critical in a region that is at risk of being devastated by Dutch elm disease.

All to say, we love our elms.

Some years, however, for about three weeks in June, we wish we lived in the suburbs where trees are shoulder height and the few seeds that fall are quickly blown away. And this year is one of those years when the seeds are plentiful, and the fertility of the trees all started in the dead of winter.

We, like many of you, had a particularly tough winter in 2013-14. The average monthly temperature for December, January, and February was a minus 4 degrees Fahrenheit with 82 days dropping below minus 13 degrees Fahrenheit. We received 60 inches of snow.

We humans were not the only ones who felt oppressed by the relentless winter. Buried deep under the frozen tundra that was our city, the trees, shrubs, and perennials fought for dear life...right along with the rest of us.

Curiously, despite the amount of energy it takes to produce seeds under extreme conditions, stressed trees will sometimes contradict logic and produce a burst of flowers rather than

conserving energy to produce leaves, branches, trunks, and roots. Simply put, trees will not grow as much in heavy seed years. So, why after such a difficult winter, would my 12 elms (and the other 159,988 in the city) risk their lives to bear seeds?

Like the hardy Winnipegger, the survival instinct of the elms is strong.

They put whatever energy they have left into making baby trees while they can. (I wonder how many October human babies were born in Winnipeg this year.)

So, my yard is filled, and I mean shovel-it-away full, of little tiny elm babies which are feverishly hatching into little tiny toddler elms (otherwise known as seedlings) in every nook, cranny, and flower pot of my yard.



Much like cleaning up after a toddler, weeding today only makes room for new spouts tomorrow. And like dealing with a screaming two-year-old after several nights of teething, my affection for my little piece of urban paradise diminishes. I will always love it, but I don't like it very much right now.

I have to commend my elms for giving abundantly of all they have and for living so selflessly and generously. In a day when we are encouraged to amass,

hoard, and protect large quantities of stuff for ourselves, I must give credit to the elms' reaction to stress that is hardly self-preserving and selfish.

My motto (if I have one) is to live abundantly. I believe it is the one thing that keeps me from falling prey to my attraction to fine things: clothes, food, wine, furnishings. I truly believe that what I have is a gift from God, and the most freeing thing I can do with that gift is to share it with others.

This is not to sound prideful. I must choose this motto every day, and when my life becomes too comfortable, it is easy to forget the needs of the world beyond my own pleasure.

I am grateful to my elms for reminding me to live my life abundantly. Particularly in a month when I have heard that my 46-year-old sister-in-law has breast cancer. Particularly in a week when I have learned that my 20-year-old unmarried, under-educated niece is pregnant. Particularly on a day when my friend is sleeping at the hospital waiting for her father to die.

During these times, I am grateful for the reminder to live fully, abundantly, and selflessly. Like my elms, I want to live this life, my one and only life, putting all of my energy into multiplying and spreading liberally my abundance. With the help of God.

Catherine Pate is an independent marketing manager, editor, and writer living in Winnipeg.



Mother Teresa

People are often unreasonable and self-centered.
Forgive them anyway.

If you are kind, people may accuse you of ulterior motives.
Be kind anyway.

If you are honest, people may cheat you.
Be honest anyway.

If you find happiness, people may be jealous.
Be happy anyway.

The good you do today may be forgotten tomorrow.
Do good anyway.

Give the world the best you have and it may never be enough.
Give your best anyway.

For you see, in the end, it is between you and God.
It was never between you and them anyway.

St. Pauli's Sunday School Christmas Program Tradition

Having our Sunday School present a Christmas program has been a tradition for many, many years. The following is from the "Smiley News" column of the January 2, 1936 issue of The Times:

The St. Pauli Sunday School held their Christmas program on Friday afternoon. The following program was very well given.

Song: "Joy to the World"

Recitation by Marion Torkelson

Recitation by Ronald Finstad

Song by Cleo Alberg

"The Wise Men" by Kermit Finstad, Clayton Mathson, Bobby Peterson and Leslie Snetting

Song by Myrtle Snetting, Gladys Alberg, Helen Alberg, Evelyn Nelson

"We are Only Small Children" by Dorothy Mae Odegaard, Marion Torkelson, Wallace Torkelson and Lois Nelson

Song by group of adults

Recitation by Jimmy Peterson

Play: "Tell us the Christmas Story"

1st scene by eleven boys, song "Away in a Manger" by seven girls, pantomime "Silent Night" by Theresa Stene, Adeline Iverson, Jeanette Peterson, Pearl Nelson and Edna Iverson

2nd scene, "Christmas Aids" by seven girls, recitation by Louise Mae Finstad, recitation by Ferdie Finstad, recitation by Beverly Nettelund, recitation by Pearl Nelson with tableau of wise men, song by Mrs. Carl Finstad and Myrtle Nelson, "Christmas Prayer" by Helen Alberg

Song "How Glad I am Each Christmas Eve" by Sunday School

Closing prayer by Rev. Dahle

Presents, candy bags and apples were passed out.

I think as you grow older
your christmas list gets
smaller and the things you
really want for the
holidays can't be bought

Norway's Christmas Tree Traditions



A tradition begun in 1996, the Christmas tree at Union Square in Washington, DC is a gift from the people of Norway to the people of the United States as thanks for our assistance during and after World War II, and for the continued friendship between our two nations.

Maybe the most famous custom about Christmas in Norway is the big Christmas tree that Norway gives to the United Kingdom every year as a present to say 'thank you' for the help that the people of the UK gave to Norway during World War II. Norway was invaded and occupied by Germany, forcing the Norwegian king and government to create a government-in-exile in London. The British military also helped train and organize Norwegian resistance groups to attack Nazi installations in Norway.

This tree is prominently displayed in Trafalgar Square in London from the beginning of December and remains until January 6th, just before the Twelfth Night of Christmas, when it is taken down for recycling. It is then chipped and composted to make mulch.

The Trafalgar Square Christmas tree is typically a 50- to 60-year-old Norway spruce over 65' tall. It is cut sometime in November during a ceremony attended by the British Ambassador to Norway, Mayor of Oslo, and Lord Mayor of Westminster, and then shipped to Great Britain by sea.

It is decorated in a traditional Norwegian style with the lights strings hanging vertically. At the base of the tree stands a plaque, bearing the words:

This tree is given by the city of Oslo as a token of Norwegian gratitude to the people of London for their assistance during the years 1940-45. A tree has been given annually since 1947.

The tree lighting ceremony takes place on the first Thursday in December and is attended by thousands of people. The ceremony, led by the Lord Mayor of Westminster, includes a band and choir followed by the lighting of the tree.

Traditionally, the tree provides a focal point for Christmas caroling groups. Since 2009, the Poetry Society has commissioned new poems annually for display on banners around the base of the tree.



How Santa got his reindeer

By **Laura Galloway**, Special to CNN

updated 8:51 AM EST, Sun December 23, 2012

Editor's note: *Laura Galloway is a communications entrepreneur and journalist studying Sami culture.*

Finnmark, Norway (CNN) – Millions of people know Clement Clarke Moore's poem "The Night Before Christmas," written in New York in 1822 and believed to describe Santa's mode of transportation, a reindeer-driven sleigh, for the first time. But Santa's reindeer have a story and a history all of their own, one tied to the oldest indigenous culture in Northern Europe and accelerated by an American entrepreneur whose principal intention was not delighting children around the world, but creating an appetite for what he hoped would become a mealtime staple as ubiquitous as beef.

For thousands of years here in the snowy Arctic of northern Norway, reindeer have been a symbol and a way of life for the Sami, Northern Europe's oldest surviving indigenous people, spanning parts of Norway, Finland, Sweden and the Kola Peninsula of Russia, in an area that is known as Sapmi. (They are also called Laplanders.) About 10 percent of Samis still herd, with the bulk of the reindeer population found in Kautokeino and Karasjok, Norway, where even today the reindeer are herded up into the mountains for the long winter and brought down again in spring.

The Sami are some of the most tenacious people on earth – the cowboys and cowgirls of the tundra, deeply in tune with nature and able to deftly move and guide huge herds of animals during brutal winters over vast expanses. To many, there are no better herders in the world.

Reindeer first came to Alaska, via Siberia, through the work of an Alaskan missionary named Sheldon Jackson. In the mid-1800s, many Inuit were starving due to the commercial overfishing of whales, the core of the Inuit diet, for whale oil. Consumed with the idea finding an alternative food source for this culture, Jackson turned to the idea of reindeer herding and husbandry.

Thanks to Jackson's lobbying, the U.S. government agreed, appropriating funds to support seeding the plan by knowledge transfer of expert herders to the Inuit, starting with a short-lived attempt with Siberians, and later, the Sami. And so in 1898, more than 100 Sami reindeer herders and their families, and nearly 600 reindeer, made the passage from the north of Norway to the United States, ending up in Alaska to introduce reindeer herding, Sami style, to America.

While reindeer are at the heart of traditional Sami culture, the idea of a jolly, gift-giving Santa Claus flying around with his herd has no part in their history or tradition. The two ideas collided in popular culture via a businessman in Alaska named Carl Lomen. When the reindeer came to Alaska and began to flourish, Lomen, a native of Minnesota, saw the commercial, mass-market possibilities of reindeer meat and fur for the United States and sought to promote it aggressively.

Lomen was as much a clever marketer as a businessman, and in 1926 he conceived, along with Macy's department store, a promotional Christmas parade led by Santa, his reindeer, a sleigh and several Sami herders in their vibrant traditional dress.

Eventually, similar parades were held in cities around the country, and a meme was born. Lomen is said to have further accelerated his marketing efforts by planting fake children's letters in local newspapers, the fictitious children asking for Santa and his reindeer to visit their towns.

In the 1920s, the Lomen Reindeer Co. owned more than a quarter-million reindeer, and Lomen became known as "the reindeer king." But reindeer meat never took off in America for many reasons, most notably pressure from the cattle lobby and changes in laws about who could own reindeer in the U.S. – the right eventually going in 1937 to indigenous American cultures, excluding even the Sami. (The law was reversed 60 years later.)

Lomen's company was forced out of the reindeer business as a result, but his marketing efforts unleashed a worldwide obsession with Santa and created a common narrative now known around the world, and even elaborated on: Rudolph, the most famous reindeer of all, was not based in mythology or literature stemming from an indigenous culture, but was instead concocted as a character in a coloring book distributed in 1939 by the now-defunct Montgomery Ward department stores.

As a Sami descendant, I became curious about the origin of Santa and his gang of reindeer last year on the Arctic tundra, where I experienced firsthand how difficult it can be to rig up even one reindeer. Forget flying. As beautiful and majestic as the reindeer are, they can be skittish, and the idea of rigging eight together and making forward progress seemed ambitious, even in a children's poem.

For a sled, only one reindeer is the Sami tradition, but sometimes more are used when pulling supplies. I've queried many herders about the feasibility of eight reindeer – it is possible in the right hands, but not common. And these days in Sapmi, the snowmobile has replaced the reindeer for transportation purposes, anyway – something Santa may want to consider.

The Sami's Christmas Secret

By Chris McBeath



Despite every historical rendition, you can rest assured that Santa's reindeer, from Rudolph to Blitzen, had to be a girl. But then the Sami, the indigenous people of Europe's most northerly climes, have always known that.

As the traditional herders of these gangly, magnificent animals, the Sami in Norway and Sweden have exclusive rights over reindeer husbandry and its affiliated occupations. Indeed, if a non-Sami (a *Daza*) kills or wounds a reindeer in Norway, they could incur a fine of up to US \$10,000.

Originally from Mongolia, the Sami ("children of the sun") came to these polar regions some 10,000 years ago, settling as farmers and fishing folk in Finland, Sweden, Norway and Russia. Today, they number about 75,000, of which more than half live in Norway. Much of their culture shares a striking similarity to the North American Indian. Both have had to fight to retain their heritage and both have a kinship to nature that is expressed through ritual prayer, dance and inclusion of the spirits of their forefathers. Even Sami "lavos" have the same construction and purpose as the American tepee.

Despite their small numbers, the Sami are holding their own. They have had their own parliament since 1989, as well as their own flag, national day (February 6th) and the right to teach children in their mother tongue. A Sami also happens to be the United Nations President of all indigenous peoples of the world, covering 70 countries.

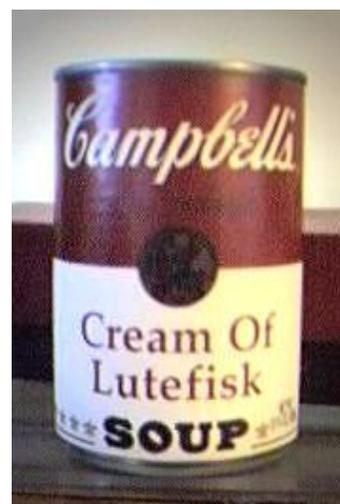
Nowhere is the Sami's way of life more contrasting than in Norway's barren north where some 6,000 reindeer graze under the protection of the law and under the attentive eye of almost 4,000 Sami who roam the landscape as reindeer nomads. Reindeer eat profusely, dining on lichen and seaweed (their digestive systems are able to extract salt) as regularly as a ship's watch: four hours of eating, four hours of rest. Managing and driving the herd is done through a tonal singing which seems to calm and cajole the reindeer's skittish and obstinate nature. Herding is such a skilled art that many of the 'Sami singers' come to Kautokeino (a municipality in Norway) each spring to compete in the annual reindeer driving championships.

But it's not an event where you'll find Santa. His reindeer respond to a different call. And as the countdown to Christmas picks up momentum, not only does their status take on an enchanting quality, but their homeland around Cape North also bustles with activity. Cape North is the most northerly landmass to the North Pole, and throughout December it becomes Santa's unofficial postal drop for millions of letters.

Cape North is a mystical place where the wind churns up great swirls of mist against imposing granite cliffs, and where, at any moment, you half expect the clouds to part for an air-borne sleigh with reindeer dancing atop the currents. If they ever do, the Sami would surely know. Just as they know the sex of Santa's reindeer – only the females hold on to their antlers through winter, to shed them in spring when they start to raise their young. Ergo, Rudolph is, in truth, a girl!

* * * * *

And just a bit of humor...



The Back Page



When winter covers the ground
and food is hard to be found,
Perhaps a reindeer will find
that a human can be kind.

If we give, we shall also receive kindness.

Inger Nilsson
Upssala, Sweden