

St. Pauli News in Detail



Greeting and Ushering

- Dec. 3 Myles Alberg
- Dec. 10 Ron Anderson
- Dec. 17 Faye Auchenpaugh
- Dec. 24 Corey Berg (5:00 Christmas Eve)
- Dec. 31 Neil Bugge

Altar Preparation: Virginia Anderson
Jan Strandlie, Christmas Eve

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Sunday School Program

Sunday, December 17th
10:30 am

Potluck Lunch
following program
Lydia H-Z assists with serving

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WELCA 2018 Planning Meeting

Thursday, December 8th
2:00 pm

Cindy Cedergren's home

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Christmas Eve Candlelight Services

5:00 pm

Bell Ringing
4:30 pm

Come, Worship and Adore Him, Christ the King!

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St. Pauli Christmas Cards

WELCA has ordered 400 cards total in two styles, each featuring the photo of last year's Christmas Eve services. You may purchase them for \$1.00 each.



No Worship Services on Christmas Eve morning

Because Christmas Eve falls on Sunday this year, there will be no worship services at 10:30 am.

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December Milestones



Birthdays

- Dec. 5 Roxane Rondorf
- Dec. 23 Jim Strandlie
- Dec. 29 Neil Bugge
- Dec. 30 Richard Geske

Anniversaries

None that we know of in December

In Memoriam

Keith Nelson, long-time member of St. Pauli Church and son of Barb and Dennis Nelson, passed away November 15th at Altru Hospital in Grand Forks.



Keith Ronald Nelson was born January 15, 1960 in Thief River Falls, MN to Dennis and Barbara (Van de Streek) Nelson. He was baptized and confirmed in the Lutheran faith. He attended school at Washington Elementary, Franklin Middle School and Lincoln High School in Thief River Falls.

On July 3, 1982, Keith was united in marriage to Laurie Walseth in St. Hilaire. To this union their son Benjamin was born.

Keith worked for his uncle Harold Van de Streek at Perham Auto Wrecking in Perham, MN and at St. Hilaire Co-op Elevator/Northwest Grain for 33 years. He worked for MN Department of Transportation for 2 years. He also farmed and raised cattle his entire life.

Keith loved the outdoors – mostly hunting and fishing – up until he became disabled. Cards and dice were an annual enjoyment at deer camp. He enjoyed building things, fabricating, and always tinkering in his shop, which he was very proud of. Going for wheeler rides to check the neighborhood and the farm were a daily enjoyment.

In his later years, his time was taken up with watching old westerns and M*A*S*H*. Keith especially loved spending time with his grandson, Kaiden.

Survivors include his wife, Laurie; son, Ben (Kari Hesse and her children, Alliya, Graysen, and Deycia); grandson, Kaiden; parents, Dennis and Barbara; brother, Kurt; mother-in-law, Jeanette Walseth, all of Thief River Falls; sisters-in-law: Jill (Craig) Jonson, Lisa (Grant) Nelson, and Karen (Lee) Roland; aunts: Dorothy Morehouse, Ruth Roos, June Jorgenson, Muriel Wavra, Sharon (Phil) Busch, Nelda Carpenter and Marky Van de Streek; uncle, Edward Van de Streek; his buddy, Gauge; along with many relatives and friends.

Preceding him in death are his grandparents, Norton and Olga Nelson and Egbert and Effie Van de Streek; father-in-law, Robert Walseth; brother-in-law, Ross Walseth; several aunts, uncles, and cousins.

Funeral Services were held at 10:30 a.m., Monday, November 20th at Johnson Funeral Chapel, Thief River Falls with Reverend Carl Hansen officiating. Burial will be at Greenwood Cemetery, Thief River Falls, MN

Visitation was held from 3 – 5 a.m., Sunday, November 19th at Johnson Funeral Service with a 5 PM prayer service. Visitation was also held one hour prior to the service on Monday.



May God Bless the Memory of Keith Nelson

Minutes of the Church Council

OCTOBER 19, 2017

The St. Pauli Church Council met on Thursday, October 19, 2017 at 7:00 p.m. at St. Pauli Church. Present: Faye Auchenpaugh, Larry Hurst, Gary Iverson, Arlo Rude, Absent: Staci Reay, Pastor Carl Hansen.

Chairman Rude called the meeting to order at 7:15 p.m.

Gary Iverson opened the meeting with prayer.

Approval of Agenda: The Agenda was approved as submitted.

Secretary's Report: **M/S/C** (Hurst/Iverson) to approve the Secretary's report for the September 21st meeting pending review of the treasurer's report with Gale Schmitz office.

Treasurer's Report: Rude presented the statement prepared by Gale Schmitz. **M/S/C** (Iverson/Hurst) to accept pending review with Gale Schmitz, accountant.

Balances as of 9/30/17:

Checking Account as of 8/31/17	\$ 25,201.32
Income	\$ 2,841.00
Expenses	\$ (3,956.17)
Checking Account as of 9/30/17	\$ 24,086.15
Investor Savings	\$ 36,027.79
Certificates of Deposit	\$ 20,000.00
Edward D. Jones Investments	\$ 46,187.06
Memorial Fund Savings & CD	\$ 11,754.15
Mission Grant Fund Balance	\$ 2,025.05
Total Church Funds as of 9/30/17:	\$ 140,080.20

Pastor Carl's Report: Pastor Carl is on vacation in Texas.

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

New members or interest in membership: Marc and Heidi Haugen were formally accepted as members on Sunday, October 15th.

Reports.

- 1) WELCA: The Fall Event netted a lower amount than in previous years. Discussions are continuing on storage and display cabinets, as well as library bookcases.
- 2) Board of Education: The Christmas program will be December 17th. Confirmands will be attending the 500th Anniversary of the Reformation celebration at Redeemer Church on October 25th.

Old Business:

- 1) Choir robes, storage space: Iverson and Rude looked at the closet in the sacristy. The problem is height, but they believe they can move some of the items stored there to the cupboard on the south side and raise the shelf up to make it usable.
- 2) Piano: No bids have been received to date. Rude will check with area churches to see if any of them has a use for it. It is a Melville Clark circa 1985.
- 3) Sjoberg's: Auchenpaugh requested that we get information and pricing on modem rental. Rude will do so.

New Business:

- 1) Kari Torkelson sent a digital thank you and photos of her mission work in Tanzania to Auchenpaugh, which she asked to be shared with the congregation.
- 2) Rude presented a draft budget for 2019.
- 3) The next meeting date has been changed to Thursday, November 9th.

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

Faye Auchenpaugh
Secretary

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St. Pauli Cemetery Association Minutes

April 19, 2017

The St. Pauli Cemetery Association met on Wednesday, April 19, 2017 at 7:35 p.m. at St. Pauli Church. Board Members present: Arlo Rude, Staci Reay, Gary Iverson, Larry Hurst. Absent: Faye Auchenpaugh.

Approval of Agenda: The Agenda was approved as presented.

Secretary's Report: **M/S/C** (Hurst/Iverson) to approve the secretary's report as presented.

Treasurer's Report: **M/S/C** (Hurst/Reay) to approve the treasurer's report as presented. End of March checkbook

balance is \$34,854.03, with deposits of \$225 and \$0 expenses for March.

Old Business:

Rude reported that Widseth Smith Knolting has completed the survey of the cemetery. A copy was furnished to each member of the board.

Discussion was held on steel fence posts to be installed between the surveyed property corners. The posts will be 5 feet in length and placed as discussed at the previous meeting.

Hurst indicated that he will be planting his donated trees when the locations are marked. Iverson will set flags at the locations for the trees.

New Business:

No new business was discussed.

Meeting adjourned at 8:00 p.m.

Arlo Rude, Board President and Temporary Secretary

May 30, 2017

The St. Pauli Cemetery Association met on Tuesday, May 30, 2017 at 7:50 p.m. at St. Pauli Church. Board Members present: Arlo Rude, Staci Reay, Gary Iverson, Larry Hurst, and Faye Auchenpaugh.

Approval of Agenda: The Agenda was approved as presented.

Secretary's Report: The Acting Secretary's report for the April meeting was not available.

Treasurer's Report: None.

Old Business:

Repair to the Vigen monument: Rude did some work to level the ground. He is fixing his engine lift so that we can move monuments. Pressure washing was discussed and Auchenpaugh told the group that monuments can be damaged by pressure washing. Rude will pressure wash just the bottom of the monument so that the epoxy will stick.

New Business:

Ben Nelson looked at the pine trees. There are a lot of dead branches; he will bring his truck and trim them – perhaps later in June – to prevent any more falling and possibly injuring someone.

Iverson and Rude talked about removing the lilacs on the north side of the pine trees on the east side of the driveway. The grave markers are no longer visible at all due to the density of the lilacs. Iverson will cut them down with a chainsaw and mow and spray until they are dead.

This will leave the water tank exposed. Rude suggested perhaps buying a privacy fence to conceal it.

Reay wants to purchase a gravestone for her mother's grave and asked about installation procedures. She also asked for clarification on non-members who would like to be buried in our cemetery.

Auchenpaugh reminded Rude that Marisa Benson needs updated burial records for our website map. He will send pdf files of burial records to her.

Faye Auchenpaugh, Secretary

September 21, 2017

The St. Pauli Cemetery Association met on Thursday, September 21, 2017 at 8:00 p.m. at St. Pauli Church. Board Members present: Arlo Rude, Staci Reay, Gary Iverson, Larry Hurst, and Faye Auchenpaugh.

Approval of Agenda: The Agenda was approved as presented.

Secretary's Report: None available.

Treasurer's Report: **M/S/C** (Iverson/Hurst) to approve. Balance as of July 31, 2017: \$34,669.03.

Old Business:

Iverson has begun removing the lilacs at the north end.

Ben Nelson has trimmed the two tall pine trees.

Everything is ready to do the work on resetting the Vigen monument.

Hurst has donated and planted the pine trees and has been watering them all summer.

New Business:

Johnson Funeral Service gave us a check from Donald Thune for two plots in the cemetery, which Rude has marked out near the Thune family. Donald's wife LaVonne was recently buried next to Arlene Thune.

We need to purchase black soil to fill in graves that have settled.

Goldie (Finstad) Lamberson and her brother Reuben visited the cemetery recently and report that the Finstad monument is leaning. Rude stated the bottom of the top section is not flat so it rocks on the base. Work will be done on this in the spring.

M/S/C (Hurst/Iverson) to adjourn.

Faye Auchenpaugh, Secretary

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**St. Pauli Fall Event
Financial Report**

Total donations including a \$250 Thrivent grant and \$300 in pie sales	\$ 2,835.00
Expenses: Musicians' fees/travel	(600.00)
Other	(103.36)
Net Income:	\$ 2,131.64

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Charitable Contributions

(Decisions made before a late donation of \$200 was received)

ELCA Good Gifts	\$ 500.00
Salvation Army of TRF	400.00
Little Brother/Little Sister of Pennington Co.	250.00
Women of ELCA Scholarship Fund	250.00
LWR Gifts	200.00
Northlands Rescue Mission Grand Forks	200.00
Haiti Medical Mission	100.00
Can Do Canine	100.00
Total Donated:	\$ 2,000.00

Thank You Card from Kari



Jyoti
Grand Forks

This card was created by a student with a visual impairment. All of the proceeds from this card go to the North Dakota School for the Blind Foundation to benefit people of all ages with visual impairments in the state of North Dakota.

Dear St. Pauli Lutheran Congregation,

Thank you for your financial and prayerful support of my recent eye mission trip to Marangu, Tanzania. We encountered several hundred dollars worth of unexpected expenses entering the country so I was grateful for the mission grant I received.

I am so blessed to have had the opportunity to travel back to Tanzania. We helped 2,000 people in 3 days! It gives me such indescribable joy and warms my heart to be able to help people see . . . some for the very first time.

Thank you again for helping to make it possible.

Kari Torkelson

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WELCA Stewardship Items Made in 2017

Shipped to Lutheran World Relief:

- 14 Quilts to Lutheran World Relief
- 38 Personal Care Kits (Lent and Sunday School included)
- 16 School Kits
- 7 Baby Care Kits

- 1 Quilt donated to Pathways for their fundraiser auction
- 1 Quilt set aside for local fire victims

Plus, 7 donated suitcases filled with a variety of personal care items brought to the WELCA Fall Gathering at Fair Hills in Detroit Lakes. These suitcases were then donated to shelters in several northwest Minnesota counties, including Pennington.

Holiday Train December 12th 7:30 pm

Holiday cheer comes to town every year when the Canadian Pacific Holiday Train arrives. CP's holiday train is a fundraiser for local food shelves throughout the US and Canada. Everyone is encouraged to bring cash or healthy food donations to support the local food shelf.

Every pound of food and dollar raised at each stop stays with the local food bank to help feed those in need in that community.

This year the train will be arriving in Thief River Falls on December 12th at approximately 7:30 p.m. and will feature performances by Terri Clark, Dallas Smith and Kelly Prescott.

Cookies and hot cider will be available to the public at City Hall starting at 6:30 p.m.

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ELCA Youth Gathering announces 2018 theme

The theme for the 2018 ELCA Youth Gathering to be held in Houston, Texas on June 27-July 1 is "This Changes Everything," and the primary Scripture will be Ephesians 2:8: "For by grace you have been saved through faith, and this is not your own doing; it is the gift of God."

Grace is a foundational and distinctive piece of the Lutheran faith. This gift, undeserved and freely given, changes lives and perspectives as people realize they are enough because of what Christ has done and are called into the world to serve their neighbor and share the good news.

In her book "Woo: Awakening Teenagers' Desire to Follow in the Way of Jesus," Morgan Schmidt identifies the three central desires of teens.

All youth desire:

- Someone to become
- Somewhere to belong
- Something to do [that changes the world]

Throughout the 2015 Gathering and the evaluations and conversations that followed, we heard our young people echo these desires again and again. As young people desire and struggle to find someone to become, somewhere to belong and something to do, the Gathering seeks to be a ministry that helps define some of that or at least open up pathways of discovery.

Ultimately, we want youth to understand the fierce love that God has for them, just as they are, and that by grace, through faith, they have been saved. When young people (or really any age person!) truly claim this reality, it indeed changes everything.

Pastor Carl's Sermon for the 23rd Sunday after Pentecost

Amos 5:18-24

I love Amos.
I hate Amos.
Amos inspires me.
Amos scares me to death.
Who was Amos anyhow?

Amos was one of the so-called "Minor Prophets." That doesn't mean that the book of Amos was of no consequence. It simply means that it was short. Amos has 9 chapters and is 15 pages long. Compare that to the prophet Isaiah's 66 chapters and 120 pages.

Amos was a shepherd. After the death of King Solomon, Israel split in two. The Northern Kingdom was known as Israel and its territory was the more fertile area of the Holy Land with its capital city of Samaria. Israel was blessed with abundant rainfall and it was home to ten of the twelve tribes of God's people. Judah was the name of the Southern Kingdom and home to two of the twelve tribes, whose capital was Jerusalem. Judah's average rainfall was marginal. Amos lived and worked in Judah.

God called Amos to be a prophet and sent him north to prophesy to the people and nation of Israel. Why did God choose a southerner to go north and prophesy to those uppity "Yankees"? And why did God send a shepherd to prophesy to the king of Israel and the upper crust of its citizens? And why would they even listen to this southern shepherd?

Let's take a look at today's first lesson from Amos 5. Amos begins by telling the people that their hope for the Day of the Lord is a forlorn hope. They are praying for God to come and make them triumph over their enemies. But Amos paints a different picture. The "Day of the Lord" for Israel is darkness, not light. *"As if someone fled from a lion, and was met by a bear; or went into the house and rested a hand against the wall, and was bitten by a snake. Is not the day of the Lord darkness, not light, and gloom with no brightness in it?"*

Now Israel was considerably more prosperous than Judah. And those who were at the top of the ladder of prosperity thought that they were receiving special blessings from God because they were particularly pious and virtuous. So they took special care to properly observe all of the religious festivals prescribed in the scriptures so that God would continue to bless them.

But listen to God's Word to the people of Israel as recorded in Amos 5, particularly to those who were at the top of the food chain:

"I hate, I despise your festivals, and I take no delight in your assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the offerings of well-being of your fat animals I will not look upon. Take away from me the noise (or another translation: smell, stink) of your songs; I will not listen to the melody of your harps. But let justice roll down like waters and righteousness like an ever flowing stream."

So here we are this morning having sung some beautiful songs of praise; making a joyful noise to the Lord; offering

prayer; listening to the word of God read and preached. Is God telling you and me that this is a waste of time? Should we turn out the lights now and head home?

The last sentence of the reading from Amos sets us on the right path. *"Let justice roll down like waters and righteousness like an ever flowing stream."*

Let's listen further to Amos 5:10-15 describing how the people of Israel have been living:

"They hate the one who reproves in the gate, and they abhor the one who speaks the truth. Therefore because you trample on the poor and take from them levies of grain, you have built houses of hewn stone, but you shall not live in them; you have planted pleasant vineyards, but you shall not drink their wine. For I know how many are your transgressions, and how great are your sins – you who afflict the righteous, who take a bribe, and push aside the needy in the gate. Therefore the prudent will keep quiet in such a time, for it is an evil time.

See good and not evil, that you may live;

And so the Lord, the God of hosts will be with you, just as you have said.

Hate evil and love good, and establish justice in the gate;

It may be that the Lord, the God of hosts will be gracious to the remnant of Joseph."

What is at the heart of Amos' prophetic message is how the people of Israel lived out God's call to justice and righteousness. While the message was God's Word to all the people, it was first directed to the King, his officials and those who enjoyed a high standard of living. It is evident from the prophecy of Amos that many of the affluent became well off by exploiting their fellow citizens to the point that many were sold into slavery.

You may wonder what happened after Amos brought God's Word to the people of Israel in the middle of the 8th century BC. About 30-40 years after Amos spoke these prophetic words, Israel was conquered by the Empire of Assyria (not the Syria we have today). The conquered people are known to history as the Ten Lost Tribes of Israel. Assyria was one of the most hard-hearted great powers of the ancient world. When they conquered a nation, the Assyrians would kill many of its leaders and would scatter the remaining survivors all over their empire. They deliberately did this in order to avoid having large groups of conquered people living in the same location and trying to overthrow the Assyrian Empire.

Amos is not a cheery book. But it is a powerful and important word of God to you and to me, to all of God's people, and to the whole world.

It is a prophecy that enables us to see ourselves as we are. And it opens our eyes and our hearts to perceive our need for the one who comes among us in a stable.

Amen.

May all our **SONGS** be true

By Susan Palo Cherwien, *Gather*, October 2017

Singing together is a powerful act. We breathe together: We conspire. *Spire* is Latin for “breathe.” Our cells actually start to resonate, to vibrate together. Our heartbeats synchronize. Our brain waves change. Our bodies send out endorphins; our immune systems become stronger. We are transformed by singing together.

Music is not benign. Words are not neutral. Different kinds of music affect us differently – in our bodies, in our minds, our emotions, our spirits. And the words that we sing together shape us: shape our beliefs, our attitudes, our values, even our images of God.

WORDS THAT ARE TRUE

I have been writing hymn texts for over 30 years now, and over these years I have refined a list of seven questions that I ask when I have finished a hymn text – a sort of sieve through which each text must pass. The very first question is: Is it true? Are the words true?

Not every hymn that I have sung in my life has been true, and at some point as an adult I made a decision not to sing words into myself and into the universe that I didn't feel were true. When our sons were little and sitting next to me in church in South Minneapolis, I would catch sight of them in my peripheral vision, watching me to see what words I might not sing that day. Questionable words, false words, ugly words that would trip me up and momentarily silence me.

Now as a hymn writer, I know that it is my great responsibility to ensure, as much as possible, that the words I weave together for all of us to sing are true. Words shape us.

Words, when wedded to music and spun out on our living breath into the world, have power. We will sing them into ourselves, sometimes over and over. We will sing them into those around us, into the walls, into the creation. Modern physics teaches us that nothing disappears without a trace. Matter is transformed into energy. Energy coalesces back into matter. The thoughts that we are singing into our hearts and out into the world do not disappear without a trace. They continue to vibrate and shape us – and the world.

HOW GOD CHANGES THE BRAIN

Into what are we being shaped by the songs and hymns we are singing together? A few years ago, I read a fascinating study: In the last few decades, scientists have found the place where empathy resides in the brain – an area called the anterior cingulate cortex, which is sort of a mediating layer between the rapid-fire, instinctual emotions of the limbic system in the center of the brain, and the prefrontal cortex: the thinking, logical, reasoning part of the brain just behind our forehead.

In the anterior cingulate cortex there are special neurons called spindle neurons. When we think compassionate thoughts, when we do compassionate acts, those cells grow and multiply; we become more compassionate people. When we meditate on or pray to a compassionate God, those spindle neurons also grow and multiply, and we become, as a result, more compassionate people. Pretty startling.

But when we are angry, bitter, hate-filled and resentful, those cells are actually destroyed, and the anterior cingulate cortex decreases in size. When we meditate on or pray to an angry God, a God of whom we are afraid, then, too, those spindle neurons are destroyed, and we become angrier, less compassionate, less empathetic people.

When I look at these studies, I think: *What kind of God did Jesus the Christ embody? What kind of God was Jesus trying to reveal to us? And what kind of God are we singing about in our hymns and liturgy? Can you begin to see the implications here for the words that we sing and pray together? Into what are we being shaped by the words and the music we sing?*

I GIVE MY HEART

Among our sisters and brothers in the Orthodox Christian Church, the heart is the place where our whole being comes together: body, mind and spirit. And the Latin word *credo*, which we translate as “believe,” is actually a combination of two Latin words: *cor*, “heart,” and *do*, “I give.” So a creed is really a statement about what our heart treasures. We not only express our faith by singing, but the singing shapes our faith. We sing out what we treasure about God, about Christ; we sing about the hope we treasure, that the Holy Spirit will dwell in us and change us. Is what we are singing true?

FORGING COMMUNITY

The composer and song leader Alice Parker wrote, “Good singing is not the sign of a good congregation, but the forging of one.” In the 17th century, Christian Huygens discovered that two pendulums swinging at different frequencies, when placed next to each other will eventually begin to swing at the same frequency. Imagine what happens when all of us shed our self-consciousness and robustly sing together. Can we imagine that we move toward becoming one?

We become what we sing. By singing together of God's beautiful creation, we shape our lives as caring creatures among other beloved creatures. By singing together the Christ story, we acknowledge the joining of holy and earthly that shapes our lives as followers of Christ.

We become what we sing. We should be as careful of the words that we put into our mouths as we are of the food we eat. Singing together is a powerful, life-shaping act.

Imagine that we all sing (*ELW* 804): “Come down, O Love divine/ Seek thou this soul of mine/ And visit it with thine own ardor glowing...” All those hearts in all those various people with all those differing life experiences are reaching out toward the same goal: a heart of love! The intention is vibrating deep into each person, carried by poetry and singing.

The task of a hymn writer is not to discover new truths and put them into verse, but rather to uncover and rediscover old truths and clothe them in new language so that people see them with new eyes and hear them with new ears and recognize them again to be true.

Words have power: power to uplift, power to throw down, power to wound, power to heal. We have received this great inheritance from our ancestors in the church – the power of word wedded to song, music to express and shape the human heart.

*God, may our hearts be grateful,
And may our words be true.
May all our songs be noble
And draw us deep in you,
That singing holy stories,
More holy we become,
Transposed into like spirits
To be your loving home.*

“What Joyous Song Unfolding,” text by Susan Palo Cherwien

Roger Nelson and Gillette Hospital

Roger Allen Nelson was born July 21, 1950 to Norman and Gladys Nelson, joining older siblings Carolyn and Gerald. While his birth was a happy occasion, it was also marked with anxiety: Roger was born with a club foot.

Doctors told the family that he would need immediate surgery. Although still one of the most common congenital birth defects, sadly in 1950 it was viewed by many as shameful or embarrassing. Years later, Gladys recalled a neighbor lady coming over to their house and going into the bedroom to whip the blankets off Roger so she could see his "deformity."

The only option for surgery was Gillette State Hospital for Children in St. Paul: their orthopedic surgeons specialized in child and infant surgery, and treatment was available to families who could not afford it otherwise.

Roger was baptized when he was nine days old. The sacrament was performed at the home of his maternal grandparents, Carl and Lydia Alberg. Mr. and Mrs. Gerald Rolland and Mr. and Mrs. Stanley Alberg were sponsors.

The next morning he was brought to Gillette, unaccompanied by any family member. He had his first surgery and *spent the first nine months of his life there at the hospital.*

Imagine the separation anxiety of his parents. Imagine a tiny baby having surgery with no one to love him except for the nurses seeing to his care.

In December 1950, the St. Pauli Church congregation raised funds to bring Roger home for his first Christmas. It was only a short visit: his baby book says he took his first train ride on January 8, 1951.

Roger spent his first birthday at home, but he was back at Gillette for more surgery and spent his second birthday there. He wore leg braces 24 hours a day. When home, Gladys removed them daily to stretch the muscles in his legs and feet, but then immediately put them back on. You can see from the photo that a bar connected the braces on each foot. Roger couldn't walk with these, but he could crawl – and that he did!

He doesn't remember exactly how many surgeries he had, but knows there were at least four. And Gladys never forgot his crying and sobbing each time he had to be left alone at Gillette.



Roger and his brother Gerald. Note the rigid bar between the braces on each foot.



Roger and cousin Joy Wold

As he reached his teen years, Roger went to work for some of the area farmers: Anton Johnson, Lyle Bjorge and Anton Torkelson. He also worked his high-school summers for the city of Thief River Falls, cleaning up parks as part of a beautification project.

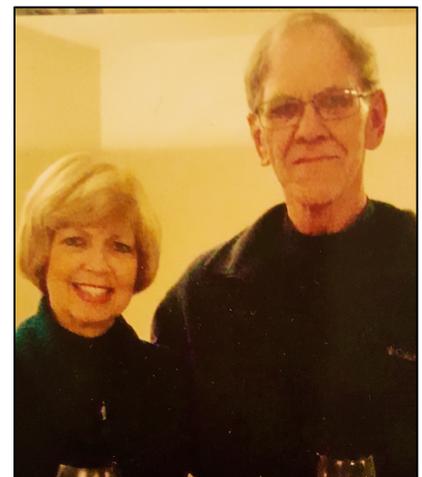
While studying mechanics at Northland Technical, he worked nights at Arctic Cat and then continued full-time there for another four years until he married Ronda Larson. They moved to the Fargo-Moorhead area in 1972 and were blessed with their daughter, Heather.

Roger worked at Steiger Tractor (now Case) and attended Moorhead Vocational College, receiving an associate degree in electronics. After Case, he worked for 16 years as the lane mechanic/electrician at West Acres Bowl. For the past 14 years he has been employed at window manufacturers: Tecton for 3 years and Minnkota Windows for 11 years.

Now Roger is looking forward to retiring next March: almost all of his jobs have required him to be on his feet.

Thanks to his family and the love, encouragement and support of his wife Ronda, this wonderful, gentle man is now more outgoing and at ease.

And thanks to the good people and expert surgeons at Gillette, Roger walks square-shouldered and straight.



Ronda and Roger

Roger grew to be tall like his parents and strong, but very shy and insecure. As a large and overweight child, Gladys herself had experienced criticism and derision, and she tried her best to help boost his self-confidence. Yet he still felt different from everyone else and walked with a noticeable limp and turning in of his foot.

Tragedy visited the family in 1962 when Roger was only 12: his father Norman died suddenly from a heart attack and Gladys was left with a very limited income to care for Roger and his younger brother Neil.

As he reached his teen years, Roger went to work for some of the area

History of Gillette Hospital

The State Hospital for Indigent, Crippled, and Deformed Children was established, due to the efforts of its founder, Dr. Arthur J. Gillette, to entrust the state with the care of children with orthopedic disorders whose parents could not afford treatment.

1863 – Arthur Gillette is born. He grows up on a farm in what is now South St. Paul and attends Hamline University.

1866 – Jessie Haskins is born. She develops a severe curvature of her spine—a condition that inspires her to become an advocate for children who have disabilities.

1886: – After graduating from medical school the previous year, Dr. Gillette studies in New York under the renowned orthopedists Lewis Albert Sayer, MD, and Newton Shaffer, MD.

1890 – Back in Minnesota, Dr. Gillette specializes in orthopedics and serves as an instructor at the University of Minnesota in what he calls “this almost new science” of orthopedic surgery.

1896 – Haskins, now a student at Carleton College, presents a paper to the Minnesota Board of Corrections and Charities outlining the need for an institution to care for children who have disabilities.

1897 – Dr. Gillette presents a paper to the Minnesota Board of Corrections and Charities discussing the state’s obligation to provide care for children who have disabilities.

The Minnesota Legislature gives the University of Minnesota the authority to provide care for such children, with Dr. Gillette serving as chief surgeon.

Royal Gray is the first child admitted to the new ward. He has Pott’s disease (tuberculosis) and is hospitalized for more than a year.

1900 – Many patients are confined to the hospital for several months or years. Hence, a formal education program from kindergarten to post-high school is established to allow patients to receive an education while hospitalized and earn their high school diplomas. The school is staffed accordingly.

1905 – It is apparent that a separate, special institution is needed for the care of crippled children, and the legislature appoints a commission to investigate this need. High demand for services



necessitates moving to a larger facility. The St. Paul Business League and Commercial Club, and certain other citizens of St. Paul, donate land adjacent to Phalen Park as the new site in 1907.

1910 – Designed by Clarence Johnston, the new hospital located on Lake Phalen is completed in 1910. Patients are transferred gradually to the new facility. Construction of a fresh-air sanatorium and educational and industrial school building is completed in 1913.

1914 – Staff members include Dr. Gillette as chief of staff, two orthopedic surgeons and an associate chief surgeon, a hospital superintendent, and a general head nurse.

1915 – The hospital performs its first spine surgery. Without antibiotics and blood transfusions, and with only ether and chloroform for anesthesia, the surgery must be quick and precise.

1917 – A total of 426 children are admitted to the hospital this year.



1921 – Elizabeth McGregor, the hospital’s superintendent, creates a postgraduate course for nurses. Her sister, Margaret McGregor, supervises the nurses.

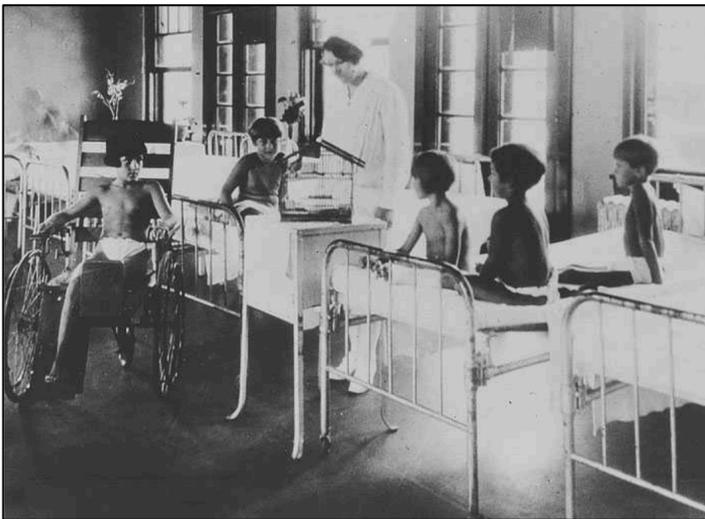
Dr. Gillette dies at age 57. Over his years as an orthopedic surgeon, he had been responsible for the care and treatment of 4,171 children.

1925 – As a memorial to Dr. Gillette, the hospital becomes known as the Gillette State Hospital for Crippled Children.

The brace shop opens. It is the forerunner to today’s Assistive Technology services.

1930s – The incidence of tuberculosis, which had caused disabilities in many children, declines. Annual polio epidemics, however, bring many children to Gillette for care and treatment.

1940 – A total of 629 children are admitted this year. Each day, Gillette has an average of 223 patients, each of whom stays an average of 133 days.



1947 – John Moe, MD, starts a scoliosis program at the hospital. His skills and specialization bring him and Gillette world fame.

1960s – With the dramatic drop in polio infections, the number of patients Gillette serves declines and the average length of stay shortens rapidly.

1971 – The name of the hospital is changed to the Gillette Children’s Hospital as a result of the diversity of cases being admitted.

1973 – The Gillette Hospital Authority is established as a public corporation in the executive branch and a political subdivision of the state.

1975 – Becomes a self-supporting, nonprofit organization that accepts payments from insurance providers and receives no assistance from the state.

1977 – Moves to its current location on the Regions Hospital campus.

1979 – Pediatric brain injury program begins.

1987 – Gait and Motion Analysis services open, under the direction of Steven Koop, MD, and supported by the expertise of

James Gage, MD. The facility is one of the first in the nation to use computers to assess walking and movement patterns in children who have complex conditions.

1989 – Begin performing selective dorsal rhizotomy surgeries.

1991 – Begin offering a new pediatric limb length surgery with the expertise of Mark Dahl, MD.

1992 – Becomes first pediatric facility in the state to be accredited by the Commission on Accreditation of Rehabilitation Facilities (CARF).

1995 – Gillette Pediatric Intensive Care Unit opens to better serve children recovering from surgery, those who have serious illnesses, and trauma patients who arrive at Regions Hospital.

1996 – Intrathecal baclofen pump receives FDA approval. Gillette is one of 12 U.S. medical facilities to test the product before its



approval.

1997 – Begin implanting intrathecal baclofen pumps to treat spasticity in children who have cerebral palsy. Gillette had been one of 12 U.S. medical facilities testing the pump’s safety and effectiveness in children.

1998 – Demand grows and the first satellite location is opened—the Minnetonka Clinic—to provide physician, rehabilitation therapy and assistive technology services to outpatients.

Michael Partington, MD joins Gillette. He becomes the first surgeon in Minnesota to perform “detethering” surgery—a spinal cord procedure for people who have spina bifida.

Launch sports medicine services—focusing on leisure activities, fitness, injury prevention and injury rehabilitation—for young people who have disabilities.

1999 – Gillette Duluth Clinic opens, bringing specialized health care closer for children who live in northern Minnesota.

Gillette launches the state’s most comprehensive craniofacial services program for children who have anomalies of the face and skull. Robert Wood, MD, becomes the Twin Cities’ first pediatric craniofacial and plastic surgeon.

Radio station KS95 holds the first KS95 for Kids® radiothon, which raises \$645,000 to benefit Gillette and the Children’s Cancer Research Fund and this becomes an annual tradition.

2000 – Become first hospital in the country to receive Food and Drug Administration approval for a skull orthosis that treats misshapen heads in infants: the Gillette CranioCap® orthosis.

2001 – Open Gillette Lifetime Specialty Healthcare, which provides specialty health care services for older teens and adults whose medical conditions began in childhood.

The Gillette Center for Gait and Motion Analysis completes a major study that proves most patients with cerebral palsy gain independence and improve their ability to participate in community activities following gait analysis and surgery at Gillette.

2002 – Install telemedicine equipment that lets patients in greater Minnesota see their physicians by videoconference.

2003 – James Gage, MD, director of the Gillette Center for Cerebral Palsy, publishes *Treatment of Gait Problems in Cerebral Palsy*, the definitive textbook on methods of improving gait.

2004 – Open the Burnsville Clinic on the Fairview Ridges Hospital campus in Dakota County.

Announce the development of the Center for Pediatric Neurosciences—the first in Minnesota, and one of only a few in the U.S.—to treat issues associated with cerebral palsy, brain and spinal cord injuries, spine disorders, epilepsy and neuromuscular disorders.

2005 – Hold an event for current and former Gillette patients, caregivers, and employees at the former Lake Phalen site, now home to the Minnesota Humanities Commission.

2006 – Invest in a new home for Gillette Lifetime Specialty Healthcare and open their own pharmacy for inpatients.

A gift from the Wasie Foundation enables Gillette to purchase a dual energy X-ray absorptiometry (DXA) machine to measure bone density in children who are at high risk for fractures.

2007 – Launch the CurePity initiative, an effort to change the way the world sees people who have disabilities.

Begin offering advanced imaging, making MRI, computed tomography (CT), ultrasound and fluoroscopy exams available to people who can't tolerate imaging procedures without sedation or other special services.

2008 – Open an outpatient clinic in Maple Grove and establishes a permanent outreach site in Willmar.

Begin using ImpACT neurocognitive software to help providers decide when children can safely return to activities following brain injuries—significantly reducing the risk of a healing brain sustaining a second injury.

Offer a positive-distraction system—which includes kid-friendly music, lighting and video images—to comfort children during some procedures.

2009 Gillette partners with Regions Hospital to open Minnesota's first Level I Pediatric Trauma Center, which treats children who experience a critical illness or serious injury.

2010 – Gillette opens a 52,000-square-foot patient care building to house expanded spaces for Rehabilitation Therapies and the James R. Gage Center for Gait and Motion Analysis, the first

center accredited by the Commission for Motion Analysis Laboratory Accreditation.

The Pediatric Intensive Care Unit is expanded to include 10 private rooms, each with individual nursing stations and space for a caregiver to stay overnight.

They begin offering audiology services for children who have special needs, and they open the Brainerd Lakes Clinic.

2011 – Gillette builds seven extra-large surgical suites, with room for multiple surgical teams and state-of-the-art equipment. They also create a surgery simulation and training area to plan complex procedures and teach staff and medical residents.

The high-tech Neurosciences Unit opens, providing expert care for children who have complex neurological conditions and injuries.

They expand their family-friendly spaces with the Ronald McDonald Family Room™ and the Peggy King Healing Garden at the St. Paul Campus.

2012 – Gillette opens a new Orthopedics/Surgical Unit with private rooms.

2013 – Gillette offers its first full year of deep brain stimulation (DBS) treatment. They expand their Minnetonka Clinic and open Minnetonka Therapies.

2014 – They open the Gillette Mankato Clinic.

2015 – They open a new therapy pool for aquatic therapy at their St. Paul campus.

Gillette publishes *It's Okay to Ask!*, a children's book that helps kids see beyond a person's disability and form positive opinions through friendship.

2016 – They install a 3T MRI on the St. Paul Campus, which is able to detect subtle brain lesions or brain bleeds that a traditional MRI might not pinpoint.

Today – Gillette serves more than 25,000 patients every year! It is currently governed by the Gillette Hospital Board, consisting of the Commissioner of Public Welfare and six members appointed by the governor, with the consent of the senate.

It was the day after Christmas at a church in San Francisco.

The pastor of the church was looking out over the lawn when he noticed that the baby Jesus was missing from among the figures in the nativity scene.

He hurried outside and saw a little boy with a red wagon. In the wagon was the figure of the little infant Jesus.

So he walked up to the boy and said, "Well, where did you get your passenger, my fine friend?"

The little boy replied, "I got Him at church."

"And why did you take Him?"

The boy explained, "Well, about a week before Christmas I prayed to the little Lord Jesus and I told Him if He would bring me a red wagon for Christmas I would give Him a ride around the block in it."

Christmas in Norway

From the "Norway Post", the most comprehensive online English language news site in Norway.

In Norway, Christmas Eve is the most important day of Christmas, with Christmas Eve church services, followed by the traditional family Christmas dinner and the sharing of gifts around the Christmas tree.

Most families have decorated the tree late the night before or early in the morning on Christmas Eve. The packages with gifts are usually placed at the foot of the tree, to be distributed later.

Churches, large and small, are packed with people for the Family Service at 4pm, and even if you don't go to church the rest of the year, you get there for this service, or the one on Christmas Morning. According to statistics, 1.4 million Norwegians (pop. 4.95 mill) will have attended Church on Christmas Eve.

At 5pm local time on Christmas Eve, all the church bells around the country chime, as a sign that Christmas has come!



Of the few Scandinavian hymns that crossed the ocean and were remembered into the next generation, this Christmas tree hymn from Norway ranks among the top, along with "Children of the Heavenly Father." Written to be sung on Christmas Eve when the tree is being decorated, it tells parents, especially mothers, how they should teach their children about the faith as they decorate the tree. The hymn first

appeared in the *Nynorsk Salmebog* of 1926. It very quickly appeared among the Norwegian Americans and was translated by P.A. Sveeggen, for inclusion in *The Concordia* in 1931. The first stanza of the text is still well known among Norwegian Americans.

Marie Wexelsen was born 20 September 1832 on the Engeland farm in Østre Toten, Norway, the youngest of nine children in a farming family. For four years she was a pupil in a school for girls, which was "modern" for the time, and eventually she would also operate a special school for young children. Her main concerns were social issues and women's rights. Although she was single and had no children, the situation of children and the conditions under which they lived would come to dominate Wexelsen's work. She was at the forefront in advocating a more open and liberal way of raising children. In addition to her involvement in education, she was also an important author. Her books enjoyed great success and were reprinted several times.

In 1859, "Ketil. En Julegave for de Smaa" [Ketil. A Christmas gift for the toddlers] was published. Here we find the lyrics for "Jeg er så glad hver Julekveld." For the first time, the Christmas message was presented in a language that children could easily understand.

Then it's home for the last touches to the Christmas dinner. Depending on where you come from, or your family traditions, it might be fresh cod, cured cod, pork roast or ribs of lamb. The latter is salted, dried, and then steamed.

Traditions vary, but if there are small children in the house, after dinner it is then time for the distribution of the gifts, either from a pile of packages from under the tree, or by a jolly 'Julenisse', the Norwegian version of Santa Claus.

Not all of us serve the usual '7 kinds' of Christmas cookies anymore, but you'd be surprised at how many manage that and more!

In many families, the singing of traditional Christmas songs and hymns is still a must, walking around the Christmas tree, holding hands, and trying to remember all 10 verses of the hymns one learned as a child.

The most favorite Norwegian Christmas Carol of them all is "Jeg Er Saa Glad Hver Julekveld."

* * * * *

In 1894 Marie and her sister Fredrikke moved to Trondheim where she generally lived a retired life. Perhaps some excitement came into her life though when her nephew was appointed as the Bishop of Nidaros in 1905.

Even if Marie lived a withdrawn life in her final years, she was not forgotten. The memorial stone on her grave in Tilfredshet cemetery was erected through contributions from school children in Trondheim."

Peder Knudsen – The melody was composed in 1859 by Peder Knudsen (born 1819 in Vågå, died 1863 in Ålesund). Knudsen was a Norwegian organist and is best known for composing this melody.

Knudsen was born at a place named Goli, as the son of the houseman and building singer Knut Bakke. Knudsen first went into tailoring, but moved to Christiania (now Oslo) to develop his musical talent. He was particularly good at playing violin. In the capital Knudsen was involved in military music, where he also learned to play other instruments. Knudsen played under the direction of the famous violinist Ole Bull and also had contact with the choir giant Johan Diederich Behrens.

In 1859 he became the first organist in Ålesund church; later that year he set the tune to "I'm so happy every Christmas night."

Knudsen is buried at the cemetery at Ålesund church. In 1948 a monument was built at the church, with Knudsen's portrait carved in relief. On the monument is written, "He gave us the melody for 'Jeg er so glad hver julekveld.'"

YouTube has several versions of Norwegians singing this hymn. Two of your editor's favorites are:
[youtube.com/watch?v=PeGkNy0TAcg](https://www.youtube.com/watch?v=PeGkNy0TAcg)
[youtube.com/watch?v=m1YaP5tW60A](https://www.youtube.com/watch?v=m1YaP5tW60A)

CHRISTMAS IN SWEDEN

Around Christmas time in Sweden, one of the biggest celebrations is St. Lucia's Day (or St. Lucy's Day) on December 13th. The celebration comes from stories that were told by monks who first brought Christianity to Sweden.

St Lucia was a young Christian girl who was martyred, killed for her faith, in 304. The most common story told about St. Lucia is that she would secretly bring food to the persecuted Christians in Rome, who lived in hiding in the catacombs under the city. She would wear candles on her head so that she would have both of her hands free to carry things. Lucy means 'light' so this was a very appropriate name.

December 13th was also the Winter Solstice, the shortest day of the year, in the old 'Julian' calendar and a pagan festival of lights in Sweden was turned into St. Lucia's Day.

St. Lucia's Day is now celebrated by a girl dressing in a white dress with a red sash round her waist and a crown of candles on her head. Small children use electric candles, but from around 12 years old, real candles are used! The crown is made of lingonberry branches which are evergreen and symbolize new life in winter. Schools normally have their own St. Lucia's and some towns and villages also choose a girl to play St. Lucia in a procession where carols are sung.

A national Lucia is also chosen. Lucia's also visit hospitals and old people's homes singing a song about St. Lucia and handing out 'Pepparkakor', ginger snap biscuits. Also boys might dress up as 'Stjärngossar' (star boys) and girls might be 'tärnor' (like Lucia but without the candles).

A popular breakfast food on St. Lucia's day is 'Lussekatts', St. Lucia's day buns flavored with saffron and dotted with raisins.

St Lucia's Day first became widely celebrated in Sweden in the late 1700s. St Lucia's Day is also celebrated in Denmark, Norway, Finland, Bosnia, and Croatia. In Denmark it is more of a children's day. In some parts of Italy, children are told that St Lucy brings them presents. They leave out a sandwich for her and the donkey that helps carry the gifts!

Christmas Eve is also very important in Sweden. This is when the main meal (well really a feast!) is eaten.

This is often a 'julbord', which is a buffet eaten at lunchtime. Cold fish is important on the julbord. There is often herring (served in many different ways), gravlax (salmon which has been cured in sugar, salt and dill) and smoked salmon.

Other dishes on the julbord might include cold meats including turkey, roast beef and 'julskinka' (a Christmas ham); cheeses, liver pate, salads, pickles and different types of bread and butter (or mayonnaise). There will also be warm savory foods including meatballs, 'prinskorv' (sausages), 'kåldolmar' (meat stuffed cabbage rolls), jellied pigs' feet, lutefisk (served with a thick white sauce) and 'revbenspjäll' (oven-roasted pork ribs). Vegetables such as potatoes and red cabbage will also be served. Another potato dish is 'Janssons Frestelse' (matchstick potatoes layered with cream, onion and anchovies that is baked to a golden brown). There's also 'dopp i grytan' which is bread that is dipped in the broth and juices that are left over after boiling the ham.

The dessert of the julbord might be a selection of sweet pastries, some more pepparkakor biscuits, and some homemade sweets!

To wash all that food down you can have some 'glogg' which is sweet mulled wine and some coffee to finish off the meal!

Another popular food at Christmas in Sweden is 'risgrynsgröt' (rice porridge that's eaten with raspberry jam or sprinkled with some cinnamon). It is often eaten during the evening after people have exchanged their presents.

If there is any risgrynsgröt left over, when it's cold it can be mixed with whipped cream and eaten with a warm fruit sauce. This is called 'Ris a la malta' and sounds rather yummy!

Presents are normally exchanged on Christmas Eve. People often go to church early on Christmas morning.

Another popular and important thing that many Swedes do on Christmas Eve afternoon is to watch Donald Duck! Every year, since 1959, at 3 pm on Christmas Eve, the TV station TV1 shows the Disney special "From All of Us to All of You" or in Swedish it's "Kalle Anka och hans vänner önskar God Jul" meaning "Donald Duck and his friends wish you a Merry Christmas." About 40 to 50% of the Swedish population stop to watch it!

Families sometimes have goats made of straw in the house to guard the Christmas Tree. Straw is used as a decoration in homes, to remind them that Jesus was born in a manger. Christmas Tree decorations that are made of straw are also very popular.

In the city of Gävle, a huge straw goat is built every year for the start of Advent. It's 13 meters (43ft) tall and takes two days to put up. It has a large metal structure on the inside and is covered with straw. The tradition started in 1966. The first Gävle Yule Goat was burned down on New Year's Eve 1966 and ever since it has been the target for vandals. In its 50 year history it has only survived throughout the Christmas and New Year period about 12 times. In 2016, its 50th year, it was burned down in fewer than two days!



In Sweden, presents are brought by Santa who is known as 'Jultomten' or just 'Tomten' (meaning 'The Christmas Gnome' or 'The Gnome'). He is often helped by gnomes/elves which are called 'Nissar' (male elves/gnomes) or 'Nissor' (female gnomes/elves).

The end of Christmas in Sweden is on January 13th (twenty days after Christmas) which is called 'Tjugondag Knut' (Twentieth Day Knut) or 'Tjugondag jul' (Twentieth Day Yule) and is named after a Danish prince called Canute Lavard. On Tjugondag Knut it is traditional that the Christmas Tree is taken down and leftover cookies and sweets are eaten!

In Swedish Happy/Merry Christmas is 'God Jul'.

GOD JUL!

The Back Page



**Glory to God in the highest,
And on earth peace,
Good will toward men.**