

# St. Pauli News in Detail



## Greeting and Ushering

- March 4 Larry Hurst
- March 11 Gary Iverson
- March 18 Jim Kotz
- March 25 Bruce Mathson

**Cleaning:** Clean *prior* to your Sunday to usher. Don't forget to check the wastebasket in the pastor's office.

### 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:** Roxane Rondorf

\* \* \* \* \*

## March Milestones

### Birthdays

- Mar. 4 Ken Cedergren
- Mar. 10 Laurie Nelson
- Mar. 13 Gabe Haugen
- Mar. 15 Sue Kotz
- Mar. 22 Deone Cerny
- Mar. 26 Staci Reay



### Anniversaries

- Mar. 12 Neil and Sharon Bugge



## Journey with LWR this Lent!

- March 4: Toothbrush (adult size, in original packaging)
- March 11: Sturdy Comb
- March 18: Nail Clipper (metal, attached file optional)
- March 25: Bar of Soap

\* \* \* \* \*

## Lenten Services

Continuing our "round robin" schedule with serving groups in parentheses:

- March 7: Pastor Jonathan Dodson – Plummer – "Samaritan Woman" (Lydia A-F)
- March 14: Pastor Gary Graf – Red Lake Falls – "Tamar" (Lydia G-Z)
- March 21: Pastor John Golv – TRF – "Junia" (Mary)

\* \* \* \* \*

## Good Friday Services

March 30

7:00 pm

\* \* \* \* \*

## Easter Sunday Services

April 1

8:00 am

Light breakfast follows at 9:00 am  
Lydia A-F



## In Memoriam

*Oliver "Ted" Haugen passed away on January 1, 2018 in Overton, Nevada.  
Ted is the father of St. Pauli member Jerod (Tammy) Haugen and  
grandfather to Jerod and Tammy's sons Devin, Dawson and Mason.*

Oliver Theodore Haugen, 71, formerly of Thief River Falls, died at his home on Monday, January 1, 2018 in Overton, Nevada.

Ted was born April 12, 1946 in Thief River Falls to Oliver and Mildred Hoas Haugen. He lived his early life in the St. Hilaire area. He served in the U.S. Army during the Vietnam Conflict.

Ted was awarded the National Defense Service Metal, Republic of Vietnam Campaign Medal and a Vietnam Service Medal with one Bronze Service Star.

After his honorable discharge, Ted went back to his hometown where he started his family and worked for UPS and Arctic Cat. He relocated to the Southwest in the early 1980s and pursued a career as a heavy equipment operator, helping to lay the groundwork for many of the casinos on the strip that stand today.

Ted enjoyed hunting, fishing and anything with a motor. He always had a German Shepherd named Buddy and he loved his Minnesota Vikings. Ted was proud to be a life member of the Veterans of Foreign Wars Post #8336.

Survivors include his two sons and one daughter: Jerod (Tammy) of Thief River Falls, Jason (Rose) of Saint Joseph, and Alicia (Ron) Smrekar of Lakeville; eight grandchildren; and two sisters: Gloria Lauhoff of Spokane, WA and Marilyn Fisher of Plummer.

Ted was preceded in death by his parents and two sisters, Marge and Deborah.

A Celebration of Life service was held on Saturday, February 10, 2018 from 2:00-4:00 pm at the St. Hilaire Senior Center.



*May God Bless the Memory of Ted Haugen*

# Minutes of the Church Council

January 11, 2018

The St. Pauli Church Council met on Thursday, January 11, 2018 at 7:00 p.m. at St. Pauli Church. Board Members present: Arlo Rude, Faye Auchenpaugh, Gary Iverson, Larry Hurst, and Staci Reay. Absent: Pastor Carl Hansen.

Approval of Agenda: The Agenda was approved with the addition of "Wedding."

Secretary's Report: **M/S/C** (Iverson/Hurst) to approve the December 20, 2017 Secretary's report as read.

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

Balances as of 12/31/17:

Checking Account as of 11/30/17	\$ 24,044.06
Income	\$ 5,801.46
Expenses	\$ (3,658.20)
Checking Account as of 12/31/17	\$ 26,187.32
Investor Savings	\$ 36,051.19
Certificates of Deposit	\$ 20,000.00
Edward D. Jones Investments	\$ 46,937.54
Memorial Fund Savings & CD	\$ 11,819.86
Mission Grant Fund Balance	\$ 2,025.85
Total Church Funds as of 12/31/17:	\$ 143,021.76

Pastor Carl's Report:

No report. Pastor Carl is on vacation.

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

New members or interest in membership: None.

Reports.

- 1) WELCA: Has several quilting days scheduled for January and February.
- 2) Board of Education: Christmas program was wonderful.

Old Business:

- 1) **M/S/C** (Iverson/Hurst) to accept the proposed 2018 budget with further additions to come.
- 2) Closet on north wall of basement: Don Schindler has prepared drawings and a quote for presenting at the annual meeting. He also gave a quote for the display cabinet on the south wall of the basement.

New Business:

- 1) Rude has contacted Dennis Rantanen about plowing the church parking lot. He charges \$75/hour.
- 2) Rude and Evie Johnson are conducting the year end audit.
- 3) Ballot for council positions: The nominating committee consisting of Myles Alberg, Evie Johnson and Arlo Rude met and are presenting the following for election: Ivette Garrett, council member; Staci Reay, treasurer; Heidi Haugen, Board of Education; secretary position still open.
- 4) Pastor Carl and Rude have been approached regarding a wedding at the church on December 29, 2018.

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

Faye Auchenpaugh  
Secretary

## *Historic Minutes of the St. Pauli Congregation*

### **28 April 1929**

There was held a special congregation meeting in the Church on April 28, 1929.

Pastor Dahle informed about the purpose of this meeting, namely to elect two delegates to the district meeting that is to be held in Viking on May 29 and 30, 1929.

The following delegates were elected: Ole Pederson and Tobias Stene.

On proposal the meeting was ended.

Olaf Snetting, Secretary

Editor's Note: An important step is taken in the following meeting, nine years after the 19<sup>th</sup> Amendment was ratified.

### **15 November 1929**

St. Pauli congregation held its annual meeting in the Church on Nov 15, 1929.

The meeting was opened with reading from the Bible by Ole Valsvig and prayer by Pastor Dahle. The report of the secretary was read and accepted as it was read.

It was proposed and supported that the women are accepted as voting members of the congregation. Accepted. The report of the treasurer was read and accepted as it was read.

Pastor Dahle reported that during the year he had held 22 divine services in the congregation, twelve in the Norwegian language and ten in the English, and that he had baptized 6 children and confirmed a confirmation class on June 30.

The following officials were elected:

Secretary: O. J. Snetting 1 year;

Treasurer: Tobias Stene 1 year;

Trustee: Ole Pederson 3 years.

School committee: Mrs. Martin Mathson, Mrs. Nels Nelson, O. J. Snetting

Sexton: Nels Nelson

Assessment committee: Ole Pederson, Helmer Finstad, Ed Vigen

It was proposed and supported to pay the treasurer \$10.00 a year for his work. Accepted.

Proposed and supported to collect for the congregation funds by offering. Accepted.

Proposed and supported that Pastor Dahle shall purchase the altar wine. Accepted.

On proposal the meeting was ended.

Olaf Snetting, Secretary

## *Historic Minutes* *St. Pauli Lutheran Church Women (L.C.W.)*

**5 May 1966**

The regular meeting of the LCW was held at the church Thursday afternoon, May 5<sup>th</sup>. Hostesses were Mrs. James Johnson and Mrs. Wallace Torkelson.

Meeting opened with the hymn "Look Upon Us, Blessed Lord."

Scripture Psalm 100 and prayer: Mrs. Norman Nelson.

Secretary's reports of last two meetings read and approved.

A Thank You letter was read from Pastor and Mrs. Winter.

Treasurer's report read and approved.

Motion made and seconded we buy the Seasons and Symbols book.

Mrs. Theo. Bjorge spoke briefly on the conference held April 14. Mrs. Bjorge read a letter from the Mt. Olivet church in Fargo on organizing a church library.

Mrs. Bjorge reminded the members of the bake sale May 21<sup>st</sup> at Piggly Wiggly.

Next meeting May 19<sup>th</sup> in the church in the afternoon. Hostesses: Mrs. Manuel Hanson and Mrs. Sig Folkedahl.

A Thank You was read by Mrs. Bjorge from Mrs. Melvin Torkelson for gift received when she was in the hospital.

Business adjourned.

Program with Mrs. Herman Rude in charge.

Hymn: "O For a Faith That Will Not Shrink"

Bible Study: Mrs. Theo. Bjorge and Mrs. Norman Nelson. Bible Study closed with the hymn "Take My Life and Let It Be."

Reading: "What is a Mother" Mrs. Herman Rude 1<sup>st</sup> and 2<sup>nd</sup> verses of "Faith of Our Mothers"

Reading God's Garden: Mrs. Lyle Bjorge

Last verse of "Faith of Our Mothers"

Worship Meditation: Mrs. Wallace Torkelson

Lord's Prayer prayed and Table Blessing sung.

Mrs. Norman Nelson, Secretary

## *Historic Minutes of the St. Pauli* *Young People's Society and Luther League*

**8 July 1928**

The St. Pauli Young People's Society held its last meeting at the church Sunday evening, July 8. The meeting was called to order by Helmer Finstad.

The following program was rendered:

Song by audience.

Violin Solo: Martin Palm

Recitation: Beatrice Lokken

Violin Solo: Martin Palm

Song by audience.

The following program committee was appointed: Mrs. Carl Alberg, Marie Oien, Gina Valsvik.

On motion duly made and carried, the meeting was adjourned.

Lunch was served by Mrs. Olaf Snetting and Marie Oien.

Proceeds: \$11.36

Gust A Gustafson, Secretary

\* \* \* \* \*

## 22 July 1928

The St. Pauli Young People's Society held its last meeting at the church Sunday evening, July 22. Meeting was called to order by Helmer Finstad.

The following program was rendered:

Song by audience.

Scripture Reading and Prayer: Rev. Dahle

Violin Solo: Martin Palm

Reading: Beatrice Lokken

Recitation: Lillian Alberg

Song: Gust Gustafson and Carl Alberg

Violin Solo: Martin Palm

Talk: Rev. Dahle

Song by audience.

Motion made and carried that the next meeting be held in two weeks.

The following program committee was appointed: Mrs. Martin Finstad, Mrs. Ole Lian, Marget Lokken.

The meeting adjourned. Lunch was served by the Sunday School. Proceeds were \$14.75.

Gust A. Gustafson, Secretary

On Sunday evening, January 9, the St. Pauli Luther League met at the church. Betty Rude read a passage

## 5 August 1928

The St. Pauli Young People's Society held its last meeting at the church Sunday evening, August 5. Meeting was called to order by president Oscar Odegaard.

The following program was rendered:

Song by audience.

Recitation: Grace Olsgaard

Song: Beatrice Lokken and Mabel Seeland

Recitation: Anna Stene

Song: Stanley and Curtis Lemky

Recitation: Omer Lian

Reading: Sophie Torkelson

Song: Carl Alberg and Gust Gustafson

Talk: Rev. Dahle

Song by audience.

The following program committee was appointed: Mrs. John Lemky, Tobias Stene, Gust Gustafson.

On motion duly made and carried the meeting adjourned. Lunch was served by the Luther League. Proceeds: \$18.10.

Gust A. Gustafson, Secretary

\* \* \* \* \*

## January 1955

A special business Officer's Meeting was held at the Rude home.

The meeting opened with a Bible reading and prayer by Mrs. Bjorge.

Those present were Mr. Rude and Mrs. Bjorge, advisors; Darryl Johnson, Betty Rude, Jan Finstad and Lorrie Weckwerth.

The toboggan party was discussed.

Advisors were taken up. A suggestion was made that we hold over one advisor and elect one new one each year. This suggestion was not acted on. Was decided to hold it over until the following League meeting. Meeting was closed.

## Joint Luther League - 30 January 1955

A toboggan party was held at Mark Olson's. Leaguers met at the church and from there went to Olson's. After about three hours, we went back to the church and enjoyed a hearty supper. General serving.

Lorrie Weckwerth, Secretary

## 13 March 1955

On March 13, 1955 Luther League was held at the church with President Betty Rude presiding. The secretary's report was read and approved. There was no treasurer's report.

Advisors were voted on. Those elected were Mr. Herman Rude and Mrs. Theodore Bjorge, the same as last year.

It was decided that we would purchase the next installment of the "Christ in the Home" devotional aids. The business meeting was adjourned.

The program opened with scripture and prayer by Rev. Person. "Christian Leaguers, Rally" was sung by the audience.

A series of readings on prayer was given by Connie Alberg, Ila and Doris Belange, Janice Finstad, Wahna Torkelson, Patti Torkelson and Lorrie Weckwerth. Between the readings, Mrs. Omar Lian sang "When I Survey the Wondrous Cross." "Sweet Hour of Prayer" was sung by the congregation.

The meeting was closed with the benediction by Rev. Person and the Lord's Prayer by the audience.

Servers were Mrs. Norman Nelson, Mrs. Carl Alberg and Mrs. Emil Thune.

Proceeds: \$10.85.

Signed: Lorrie Weckwerth, Secretary

\* \* \* \* \*



# LivingLutheran

## One Bread, One Body

*From Global Church Story Series, a collection of 12 stories highlighting the ELCA's international evangelism work through Missionaries and Young Adults in Global Mission, International Women Leaders and Global Ministries.*

Edward, a young Rwandan member of the Lutheran Church in Kigali, leans over to me every few minutes to translate parts of the service we're attending. In a low voice, he tells me a short summary of what the preacher just said in Kiswahili. I've been in language school for two days learning Kinyarwanda and now happen to find myself at the Lutheran church's monthly Kiswahili service. I don't mind. I probably would have understood about the same amount either way (about zero).

About two-thirds of the way through the service, Edward leans over, "Communion," he says. I appreciate his help, but this one I had on lock. I watch as the pastor breaks the bread and pours the wine, something I've watched my own father do most Sundays of my life. I walk up to the railing and kneel at the altar. I receive a wafer in my hands and place it on my tongue. This is the body broken for me. I don't need a translation to know the pastor's words. I am the body. I know. As the tray of wine come by, I tentatively reach for a cup. This is the blood poured out for me. I say a short prayer and walk back to my seat. I reflect, quietly, on what just happened. I just communed with a Kiswahili speaking congregation...in Kigali...in

Rwanda...where I live. And suddenly I could be anywhere. I am everywhere.

I am finally across the table from my granddaddy again. I am breaking bread with my grandmother as she hums the hymns that quietly coax me to sleep. I am at Lutheridge in an Upper Craft Lodge on a Thursday. I am at Briarwood on a Friday afternoon. I am at Flathead on a Sunday morning—the sun spilling over my face like water. I am in a circle with 74 Young Adults in Global Mission and the communities they are serving all over the world. I'm holding the hands of all of the best friends I left in the U.S. I'm in a pew next to my sweet family, my siblings and I'm trying not to attract too much attention as we make each other giggle. I am home. I am here. I am in the kingdom of God. I am in Rwanda.

And slowly I realize that I have always been here, at this same table next to my new Rwandan friends. My whole life, I have been seated beside the kind souls of Edward and Veronica and Frank, speaking Kiswahili and Kinyarwanda and English. I have been surrounded by a communion of saints who—though I could not see them—were no less present with me every other time I took communion than they are now.

The service proceeds and I continue to understand nothing. I spend a few more minutes pondering my communion experience. I feel the breeze drift lazily through the church's open windows. I am completely at peace. As the service concludes, Edward leans over to me one last time. The theologian, Veronica, just said something to me in Kiswahili. "You know what she said?" he asks. He knows I don't, but I shake my head anyway.

He smiles over at me and says, "She said 'All languages are understood in heaven.'"

All are seated at the communion table in the kingdom. All are understood. Amina. Amen.

*Savanna Sullivan served with the Young Adults in Global Mission program in Rwanda during the 2015-16 year. The program in Rwanda is one of 11 such country programs.*

## What are Vestments and Why are They Used?

### Background

Vestments are the distinctive clothing worn by those who lead worship. They are worn by pastors, lay assisting ministers, acolytes, communion ministers, choirs and cantors.

Vestments are more related to uniforms than costumes; they communicate the role of the leader. They also say that an individual is functioning in a particular relationship to a community of believers and connected to a recognizable, historic pattern of leadership. The distinctive clothing worn by police officers, judges, and nurses communicates their role; vestments function in a similar way. This differs from wearing a costume and pretending to be something or someone else. Vestments, like uniforms, ought to communicate clearly and honestly.

Wearing white garments such as the alb (see below) reminds us of the white garment presented or worn at baptism. The colors of vestments, especially those worn by the pastor or displayed as paraments, communicate the liturgical season. The use of vestments in Lutheran churches is not dictated by any law and will vary according to local customs and practice. What is most important is that congregations take the time to understand that what is worn carries meaning. When used clearly and with understanding, vestments "embody and support the proclamation of the word of God."

The use of vestments varies ecumenically. The Episcopal Church, one of our full communion partners ordains deacons. In this tradition, a special stole is worn to mark their ordained ministry. Diaconal ministers, a lay roster of the ELCA, do not

wear stoles, but may wear a vestment called a dalmatic (a wide-sleeved, long, loose vestment open at the sides).

Like other clothing, the exact design of vestments varies over time according to artistic development. Commercial vestment makers are not the only source for vesture. Artists and designers also work in this area. Many congregations seek out those talented in working with cloth to design and make vestments that reflect the local culture and artistic tastes.

The wearing of vestments can present challenges. Many people do not understand the baptismal connection of the alb. Its white color symbolizes the connection to baptism, in which we are washed clean of our sins.

In certain contexts, practical concerns can affect the wearing of vestments, especially by choirs. In non-air conditioned worship spaces, they can simply be too warm in the summer months.

### Vestments in Detail

The **alb** (from the Latin *Albus*, meaning *white*) is an ample white garment coming down to the ankles and is usually girdled with a cincture (a type of belt, sometimes of rope similar to the type used with monk garments). As a simple derivative of ordinary first-century clothing, the alb was adopted very early by Christians. Nowadays, the alb is the common vestment for ministers and is worn over the cassock and under any other special garments, such as the stole or chasuble. If the alb does not completely cover the collar, an amice (a white linen cloth on the neck and shoulders) is often worn underneath the alb.



The **stole** is a long band of fabric worn by clergy as a sign of ordination since the eighth century. It is presented during the ordination rite. Stoles are worn in the color of the day, over the alb by ordained ministers. In fabric and color it usually matches the chasuble. It is a symbol of the yoke of obedience to Christ (see Matthew 11:28-30). Since the stole is a sign of ordination, care should be taken that vestments worn by others, especially choirs, should not appear to be stoles. The stole is usually not worn for Daily Prayer.



The **chasuble** is the principal vestment of the presiding minister at the Eucharist. It is a very full vestment, in the appointed color of the church year, and is worn like a poncho over the alb and stole. It is a sign of the abundance of the eucharistic feast. It has been used as the eucharistic vestment since the 11<sup>th</sup> century.



The **cassock** is a black ankle-length garment with long narrow sleeves, usually buttoned in front from neck to ankle. It is not really a vestment, but a garment often worn under the alb or other vestments. (The cassock was often lined with fur in northern European countries in winter, when churches had no heat.) For clergy, the cassock is black; in some traditions, bishops wear purple or red.



The **surplice** is a full-sleeved white vestment worn over the cassock for Morning and Evening Prayer and Compline (Prayer at the Close of the Day). It originated in the eleventh century as a monastic choir vestment. Originally ankle-length, the surplice has gradually become somewhat shorter (knee-length). A derivative vestment is the cotta, a white waist-length version of the surplice. The cotta sometimes is worn over the cassock by acolytes and choristers.



Finally, the **cope** is an ornate processional cloak or cape. It is open in the front, fastened near the neck with an ornamental clasp known as the morse. Unlike other vestments, most of which derived from forms of secular clothing, the cope originated out of a need for a garment that could be worn when a chasuble would be inappropriate (for example, the Daily Prayer rites, or festive processions). It is worn in the color of the day.

The vestments of lay assisting ministers depend on those of the presider. If the presider wears alb, stole, and chasuble, the assisting ministers also wear albs. If the presider wears cassock and surplice, so do the assisting ministers.

Other vestments are traditionally worn by bishops. All wear a pectoral cross. Optional vestments include a mitre (a stiff, pointed hat) and a crozier (staff). Some congregations have their assisting ministers wear dalmatics or tunicles. This vestment is also worn by diaconal ministers, a lay rostered ministry in the ELCA.

### Choir vestments

Choirs and other musical leaders may also wear vestments. Like pastors and lay ministers, choirs and musicians serve as worship leaders. For this reason, their vestments best resemble those of other lay ministers rather than resembling academic gowns. Such gowns may be colorful, but their use separates the choir from the other worship leaders. Choirs also vest to accentuate the unity of the group. By wearing a common garment, attention is not drawn to the clothes or styles of individual members. Children's choirs can wear the same vestments as adult choirs, differing only in size. This demonstrates that choirs of all ages serve as worship leaders and that their role in worship is as important as the adult participants.

[This article was from the ELCA's Worship Formation and Liturgical Resources.]

*The worship staff receives a number of similar inquires on worship-related topics from across the church.*

*These responses should not be considered the final word on the topic, but useful guides that are to be considered in respect to local context with pastoral sensitivity.*

*The response herein may be reproduced for congregational use as long as the web address is cited on each copy.*

[http://download.elca.org/ELCA%20Resource%20Repository/What\\_are\\_vestments\\_and\\_params\\_Why\\_are\\_they\\_used.pdf](http://download.elca.org/ELCA%20Resource%20Repository/What_are_vestments_and_params_Why_are_they_used.pdf)

# The Back Page

Kids are quick and always speak their minds

Teacher: How old is your father?

Kid: He is 6 years.

Teacher: What? How is this possible?

Kid: He became father only when I was born.

Teacher: Maria, go to the map and find North America.

Maria: Here it is.

Teacher: Correct. Now, Class, who discovered America?

Class: Maria.

Teacher: Glenn, how do you spell 'crocodile'?

Glenn: K-R-O-K-O-D-I-A-L.

Teacher: No, that's wrong.

Glenn: Maybe it is wrong, but you asked me how I spell it.

Teacher: Donald, what is the chemical formula for water?

Donald: H I J K L M N O.

Teacher: What are you talking about?

Donald: Yesterday you said it's H to O.

Teacher: Clyde, your composition on "My Dog" is exactly the same as your brother's. Did you copy his?

Clyde: No, sir. It's the same dog.

Teacher: Harold, what do you call a person who keeps on talking when people are no longer interested?

Harold: A teacher.

## Letters

Dear Tooth Fairy,

I lost my tooth on 23 of Oct. Now it is Nov. 12. I lost my tooth in pizza. You owe me \$1.00.

I hate to be hard but I need money.

Annisa

Mom,

I'm going to run away tomroe at 9:30 wean you and Dad are sleeping. Be sure to say good by forever.

Emily

P.S. I will be packing tonight

## Smart(?) answers to workbook questions

Name six animals that live specifically in the Arctic.

Answer: Two bears, four seals.

What is your favorite hue?

Answer: Jackman.

What ended in 1896?

Answer: 1895.

The difference between 163 and 185 is 22.

Explain how you found your answer.

Answer: Math.

What do we call the science of classifying living things?

Answer: Racism.

Mike saw 27 blue cars and 25 green cars at the toy store.

How many cars did he see? Write a number sentence using the answer. Explain how the number sentence shows the problem.

Answer:  $27 + 25 = 42$ . I got the answer by talking in my brain and I agreed with the answer that my brain got.

What is the highest frequency noise that a human can register?

Answer: Mariah Carey.

(Three boxes show particles in Solid, Liquid and Gas form.) In which state do particles show the *most* movement?

Answer: California.

In which state do particles show the *least* movement?

Answer: New Jersey.

Some atoms share electrons and become more stable.

Describe a situation in which people share something and everyone benefits.

Answer: Communism.

Where was the American Declaration of Independence signed?

Answer: At the bottom.

What are three things you want to do in the future?

1. Get a girlfriend.
2. Kiss her.
3. Rule the world.

Read each of the problems and come up with a solution for each one.

Problem: You fell on the playground and scratched your knee.

Answer: Get up and deal with it.

## But this one is the best:

Extra credit question: What is the strongest force on earth?

Answer: Love.