

St. Pauli News in Detail



Christmas Eve

Bell Ringing
5:30 pm

Worship Services
5:00 pm



Greeting and Ushering

| | |
|---------|-----------------------------|
| Dec. 1 | Ken Cedergren |
| Dec. 8 | John Cervantes |
| Dec. 15 | Craig Folkedahl |
| Dec. 22 | Ivette Garrett (SS Program) |
| Dec. 24 | Bryan Grove (Christmas Eve) |
| Dec. 29 | Jerod Haugen |
| Jan. 5 | Marc Haugen |

Altar Preparation: Virginia Anderson

Christmas Eve: Jan Strandlie

Bags of Blessing

WELCA women elected to use \$50 of our Fall Event money to purchase personal care items for the Northland Rescue Mission in Grand Forks. Along with this, we are collecting adult clothing (new, or clean and in good condition used) from now until Christmas. There will be a

basket at church for these collections. A list of items needed is on a separate page in this newsletter.

Service of Commemoration

January 5, 2020
10:30 am

We will hold a special service on January 5th in commemoration of the 125th anniversary of the founding of St. Pauli Congregation. This is the Sunday closest to the first annual meeting of the congregation, which was held on January 3, 1895. The constitution was written in 1894, but there is no month or date on the document, and historically our celebrations have used the January 1895 date as the beginning of our church.

Retired Pastor Bob Dahlen will give the sermon and serve communion.

Food Shelf Month

December is Food Shelf Month. Please consider making a monetary contribution to our local organization. Checks can be made payable to St. Pauli Church, with a notation for Food Shelf on the check, or use an envelope provided near the mailboxes for checks or cash. There is a basket in the narthex for contributions.

December Milestones

Birthdays

| | |
|---------|-----------------|
| Dec. 5 | Roxanne Rondorf |
| Dec. 12 | Heidi Haugen |
| Dec. 23 | Jim Strandlie |
| Dec. 29 | Neil Bugge |
| Dec. 30 | Richard Geske |

Anniversaries

None that we know of

Greetings may be sent to Richard Geske at:
2473 Idaho Ave.
Maplewood, MN 55119



In Memoriam

Carol (Rude) Lambert

April 9, 1940 – November 1, 2019

Carol was the second of twelve children born to Herman and Beatrice (Lokken) Rude and sister to current St. Pauli member, Arlo Rude.

Carol Jean Rude was born April 9, 1940 in Thief River Falls, MN the second of twelve children born to Herman and Beatrice (Lokken) Rude. She was baptized on May 12, 1940 in Thief River Falls, MN and confirmed at St. Pauli Lutheran Church, rural Thief River Falls. She attended Knox Elementary School and graduated from Lincoln High School with the class of 1958.

Following school she worked at Rex Café in Thief River Falls before moving to Minneapolis, MN and Boulder, CO. Carol then went to work for Shell Oil in Billings, MT and Seattle, WA. She worked in Hawaii for three years before returning to Thief River Falls to work in the office at Rude Electric. Carol later worked at Arctic Cat for a few years.

On October 16, 1971, Carol was united in marriage to James Lambert at St. Bernard's Catholic Church. The couple made their home in Thief River Falls and to this union two children were born: Dawn and Jason.

In 1972, Carol and Jim started Jim's Steamagic, which they owned and operated until 1999.

Following their retirement, Carol and Jim enjoyed traveling with their RV visiting new places. The highlight was their trip to Alaska with Carol's brother, Harlan and his wife, Kae. She also had a passion for camping, fishing, reading, knitting, weaving, scrapbooking, spending time and playing with her grandkids, and spending time with family and friends.

Carol was an active member of St. Bernard's Catholic Church and was active at St. Bernard's School. She also held membership with the American Legion Auxiliary and Pennington County Circle Group.

Survivors include her loving husband of 48 years, James Lambert of Thief River Falls; daughter, Dawn (Chris) Connor of Parker, CO; son, Jason (Megan) Lambert of Victoria, MN; grandchildren: Ayden Connor, Zachary Lambert, Amelia Lambert, Isabelle Lambert; siblings: Larry (Cathy) Rude of Eveleth, MN; Charlene Schachner of Charlotte, NC; Arlo (Deb Ernst) Rude of Thief River Falls; LaDawn Olson of Thief River Falls; Charlotte (Steve) Fillingsness of Omaha, NE; David (Tammy) Rude of Tofte, MN; Candise (Larry) Tveitbakk of Bellvue, NE; Timothy Rude of Parker, CO; sister-in-law, Kae Rude of Cambridge, MN; and many nieces, nephews, relatives and friends.

She is preceded in death by her siblings, Betty (Culver) Kisch, Harlan Rude, Sharon (Kenny) Corriveau and brother-in-law, Terry Olson.



Carol Jean Lambert, 79 of Thief River Falls, MN passed away peacefully on Friday, November 1, 2019 at Oakland Park Communities, Thief River Falls with her loving family at her side.

Confirmation 1954:

Back row: Roger Belange, Gary Rolandson, Corine Torkelson, Elinor Gustafson, Roger Hanson, Lyle Bjorge.
Front row: Carol Rude, Rev. Person.
Carmen Lokken

We give thanks for Carol's life. May her memory be blessed.



The Rude family was such an integral part of St. Pauli Church for so many years and we are thankful that Arlo is still a dedicated member. Your editor thought you might enjoy seeing some additional photos of the family.

Photo at left:
Carol, Jim and their children Dawn and Jason.

Photo at right:
Front row: Sharon, Carol, Betty, Larry
Back row: Herman, Harlan, Beatrice



Photo at bottom:
Front row: Candise, Tim, Herman,
Beatrice, David
Back row: LaDawn, Betty, Carol,
Charlene, Arlo, Harlan, Larry,
Sharon, Charlotte



A CHRISTMAS MESSAGE

Pastor Carl Hansen's sermon, December 23, 2018

What vision or thoughts come to your mind when someone mentions Mary, Mother of Our Lord?

- Perhaps you picture a daughter or granddaughter dressed in blue, sitting on a bale of hay and holding a baby doll.
- Or maybe you recall Mary as a sweet, demure young lady pictured with her much older husband, surrounded by farm animals, shepherds or wise men.
- Or perhaps you see her as a model of faithful obedience to the Word of God.

Throughout history Jesus' mother has been portrayed in a variety of ways. In the Middle Ages, Jesus was frequently depicted as a forbidding, distant and demanding judge. As a woman, Mary was seen as much more approachable. So many Christians began to pray to Mary and ask her to intercede for them with her stern Son. It was believed that Jesus' mother, in the fashion of most loving mothers, would have a great deal of influence on her Son. This point of view is an integral part of the faith and practice of our Roman Catholic brothers and sisters to this day.

Today we have a wonderful opportunity to hear from Mary in her own words. Listen again to Mary's song, the Magnificat:

And Mary said, "My soul magnifies the Lord, and my spirit rejoices in God, my Savior; for he has looked with favor on the lowliness of his servant. Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is his name."

We look in vain in this quintessential Advent hymn for any reason why God chose Mary to become the mother of the Savior of the world. She doesn't claim that she was smart, well-bred or attractive. Instead, she rejoices because the Lord has looked with favor upon her lowliness; her ordinariness, if you will. Everything in Mary's song points to what God has done, is doing and will do. The word she uses to describe herself is "blessed;" to be a vital part of the drama of salvation.

As Mary's song continues, she looks to God's faithfulness in the past and the eternal purposes that will be fulfilled in sending his Son:

"His mercy is on those who fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty. He has helped his servant Israel, in remembrance of his mercy, according to the promises the made to our ancestors, to Abraham and to his descendants forever."

Did you really hear what Mary said?

*"His mercy is on those who **fear him** from generation to generation."* God's mercy is not upon the well-connected. God's mercy is upon those who are God-connected.

"He has scattered the proud in the thoughts of their hearts." God has let the steam out of those whose self-esteem is nothing but hot air. Those whose greatness is located only in their own imagination will be scattered and forgotten.

"He has brought down the powerful from their thrones, and lifted up the lowly." Here's a teenager proclaiming God's downward mobility for the politically powerful; and God's upward mobility for those who have nothing.

"He has filled the hungry with good things, and sent the rich away empty." You won't get into trouble most times by saying that God will fill the hungry. But where Mary steps on toes is when she says that God will send the rich away, empty. That's a message that was not well received by those who ran things in the 1st century, when 70% of people who lived in the Roman Empire were slaves. And it steps on toes in 21st century America where the gap between the rich and poor widens with each passing year.

You know, sometimes the Bible can be downright shocking. Here we are, getting ready for Christmas. And we picture an attractive, demure young lady, dressed in blue, singing a lullaby to her soon-to-be first-born son. But instead of a lullaby, Mary's song says God is going to turn the world upside down in Jesus. So instead of going to the mall to shop 'til we drop to the strains of soothing Christmas carols, her somewhat unsettling song keeps ringing in our ears, asking where we are in what God is doing right here and right now.

- Are we those who formulate plans without reference to God and then ask him to bless us and our plans?
Or are we those who ask God what his plans are, and ask how we may be a part of them?
- Are we those who buy into upward mobility at all costs?
Or are we those who are a part of God's feeding the hungry and lifting up the lowly?
- Are we filled with the junk food of our culture?
Or do we hunger and thirst after God's righteousness?

Where are you in what God is doing today?

Mary's hymn ends with a ringing chorus of God's grace: *"He has helped his servant Israel, in remembrance of his mercy, according to the promise that he made to our ancestors, to Abraham and to his descendants forever."*

As God kept his promises of old to Israel, so now in the Son of God, who is the Son of Mary, His promises will reach to the ends of the earth.

May the Lord will our hearts with His love and our lives with His mission, so that we may join Mary and God's people of all times and all ages in singing her song:

"My soul magnifies the Lord and my spirit rejoices in God, my Savior."

Amen.

A Song with a Migration Story

How did “Beautiful Savior,” a German hymn, become an emblem of Norwegian-American Christmas?

by Gracia Grindal, *Currents*, Winter 2019 Volume 174, a publication of the Norwegian-American Historical Association

For most of a century, audiences at the St. Olaf College Christmas Festival in Northfield, MN, have been able to anticipate one of the hymns on the program. “Beautiful Savior,” the concert’s finale, would begin quietly, simply, then swell and shimmer aloft in the packed auditorium.



The author of that Christmastime choral tradition was Fredrik Melius Christensen (1871-1955). Known as “F. Melius,” he was a Norwegian immigrant to America who founded and led the St. Olaf Choir. When he semi-retired in 1943, his son Olaf succeeded him, and “Beautiful Savior” survived the transition.

It’s likely that few people at the time understood why this particular hymn had emerged as a favorite of the choir and of Norwegian-Americans at Christmastime.

Even as it did emerge in the late 19th and early 20th centuries, most people probably did not see that immigration, tradition, and assimilation were at play. The hymn’s long history crossed paths with a Norwegian-American community that wanted to both keep and let go of its past. Christiansen found a way to do that.

Choral Traditions Meet in America

Christiansen left Norway in 1888 and sought a musical career in the United States. After some years as a student at Augsburg Seminary and the Northwestern Conservatory in Minneapolis, he left for Leipzig, Germany in 1897, where he studied violin and piano. He returned to Minneapolis in 1899 to teach at the conservatory. He also began directing a male choir called Kjerulf. The chorus gained renown and Christiansen was recommended to St. Olaf College President John Nathan Kildahl as a leader for the college’s music faculty. He came to St. Olaf in 1903 and organized the concert choir a few years later.

Christiansen had not studied choral music in Leipzig, but from his time there he was well aware of the traditional repertoire for Lutheran choirs, especially the riches of the German Lutheran chorale. He knew the Norwegian choral tradition, and his musical experiences in the Twin Cities gave him a fine sense for the North American repertoire as well.

He brought all of that to his students. Not only did Christiansen gain wide influence as director of the St. Olaf Choir, he became a leader of the Choral Union, which began in 1892 under the leadership of pastors and professors from Norwegian Lutheran colleges and seminaries. Young people around the Upper Midwest would practice choral numbers in their own church choirs, then gather by the thousands to sing under the direction of Christiansen, who was appointed head of the union in 1911. He introduced young people to German Lutheran chorales (“Wake, Awake for Night is Flying”), English hymns (“Praise God from Whom All Blessings Flow”), and Scandinavian folk hymns (“*Jeg saa Ham som barn*,” “I Saw Him in Childhood”).

From Silesia to Scandinavia

“Beautiful Savior” is a complicated, but good example of Christiansen’s work at the intersection of traditions. The tune is thought to be Silesian. Now a part of Poland, the

region called Silesia sits neat the Czech Republic and was once a part of Germany.

The Silesian melody migrated. It appears in works by Wolfgang Amadeus Mozart (1756-1791), Swedish composer Johan Helmich Roman (1694-1758), and Swedish troubadour Carl Michael Bellman (1740-1795). In a German Catholic hymnal from 1677, it is the tune for the hymn “*Shönster Herr Jesu*,” “Beautiful Lord Jesus.”

A friend brought the tune to Danish hymn writer Bernhard Severin Ingemann (1789-1862) who wrote his own text, “*Deilig er Jorden*,” “Fair is the Earth,” known also as “Fairest Lord Jesus.” Ingemann’s version appeared in a Danish hymnal in 1850. At first, it was used for funerals in Denmark and in Norway. (In 1957, it was sung at the funeral of Norway’s King Haakon VII.) By the end of the 19th century, however, it came to be associated with Christmas because of its last stanza, about the Savior’s birth.

Ingemann’s hymn did not appear in the Norwegian hymnal from 1869 commonly known as *Landstad’s Church Hymnal*. However, Norwegian-American immigrants did include it in their American version of *Landstad*, published in 1893. It was evidence of the growing popularity of Ingemann’s work, not only in Scandinavia but also among Norwegian Americans. The American hymnal had been prepared by pastors from the United Norwegian Lutheran Church in America. One of them, Ludvig Marinus Biørn (1835-1908), was the longtime pastor of the Land congregation near Northfield.

Aware of the hymn’s appeal and its resonance among immigrants as a tie to Scandinavia, Christensen wrote an anthem based on Ingemann’s work for a song service he organized with President Kildahl in 1907. Christiansen published the arrangement in 1910. With its emphasis on the last line of Ingemann’s text—“*Os er idag an frelser fød*,” “To us today a Savior is born”—the arrangement was especially suitable for Christmas, but it didn’t appear on the college’s Christmas program for several more years.

A 1920s Turning Point

When the St. Olaf Choir went on its first tour in 1912, Christiansen's anthem was the second piece on the program. It appeared on the choir's programs again in 1914, 1916, 1917, and 1919.

The next year, however, in 1920, the tune appeared not with Ingemann's Danish text but with a new text chosen by Christiansen, in English. "Beautiful Savior" was a translation, done by Joseph Seiss (1823-1904), of the German hymn *Schönster Herr Jesu*. Seiss, an accomplished wordsmith and translator, was a leader in the German Lutheran churches in America.

Many thought at first that the St. Olaf Choir's new text was a translation of Ingemann's *Deilig er Jorden*, but it was not. And after the switch in 1920, the Danish text was no longer used by the choir, except in 1930, on a European tour.

Scholars peg 1922 as a turning point for Norwegian-American Lutheran congregations. For the first time that year, more of them used English than Norwegian. Christiansen was attuned to a changing immigrant culture.

He made a shrewd choice in using Seiss's text. Although it was not a translation of the Danish, it sang well. Germans would know it as "*Schönster Herr Jesu*," while for Scandinavians it would bring to mind "*Deilig er Jorden*." Scholars call this the "palimpsest effect." Underneath the new text, people still heard the familiar hymn.

"Across the Stream"

Beautiful Savior was first sung at the St. Olaf Christmas program in 1924. Over time, it became the choir's signature anthem.

Christiansen understood that song creates community. He and other Norwegian-American college and church leaders wanted to embrace their immigrant community even as they recognized that it was changing. They worked to pass on something of their Scandinavian musical heritage to the growing number of students who did not share their familiarity with it.

Some years after "Beautiful Savior" first appeared at the Christmas concert, Christiansen was an advisor to the committee that compiled the *Concordia Hymnal* of 1932, said to have been used at St. Olaf College chapel services. He contributed tunes and arrangements, and recommended Scandinavian folk tunes for hymn tunes. As the committee stated in the introduction to the hymnal, "Our heritage in this respect is so immeasurable that to leave it [behind] for greener pastures across the stream would be tragic."

Not everything made it across the stream. *Deilig er Jorden* as a text did not take root in a new land. But its tune, which reminded immigrants and their descendants of a Dano-Norwegian Christmas carol, did.

Gracia Grindal is professor emerita of rhetoric from Luther Seminary in St. Paul. She has authored articles and books on Scandinavian hymnody and has translated hymn texts from the Norwegian tradition.

Editor's Notes: F. Melius Christiansen is considered the father of unaccompanied choral singing in the U.S. He founded the St. Olaf Choir in 1911 and shaped it into arguably the best-known college choir in the world. For nearly thirty years, he used an ethic of hard work to achieve perfect intonation, seamless blend, and crisp diction. Next month, I'll include a biography of Christiansen.

When research was being done in Norway for the film "Frozen," the producers discovered the ethereal sound of Cantus, a choir of 12 women from Trondheim, and the "yoik"—a traditional form of song from the Sami people. The lead track, "*Vuelie*"—or "*Earth Song*"—weaves the voices of the all-female choir and the melody of "Beautiful Savior" with yoik chanting. To listen to a recording, go to: youtube.com/watch?v=86frkxp2u6w.

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Items Needed For "BAGS OF BLESSING"

- Shirts: any form in men's or women's sizes M-XXXL
- Pants, Sweatpants or Pajama Pants: men's and women's sizes M-XXXL
- Hats, Gloves, Scarves: men's and women's

These items MUST be new, or clean and in good condition.

Our WELCA group will spend \$50 to purchase the following, but these can also be donated, if you like:

- Chapstick
- Foot Powder
- Nail Clippers
- Shampoo and Conditioner (hotel size is fine, as long as it is full)
- Body Wash
- Deodorant



Kari Torkelson receives UMC's Torch and Shield Award

The Torch and Shield Recognition Event was held Wednesday, November 6, at Kiehle Auditorium on the University of Minnesota Crookston campus. It is an evening dedicated to honoring individuals and organizations who have provided leadership and who have aided in the development of UMC, the Northwest Research and Outreach Center, and Extension.

This year, our very own Dr. Kari Torkelson received this award. Presenting the award was UMC Chancellor Mary Holz-Clause (photo right) with an introduction by Zach Zimmer, senior at UMC majoring in information technology management. Also attending were family members (photo below left) and University of Minnesota President Joan T.A. Gable (photo below right).

Kari has a long and special relationship with UMC. While attending UMC, she played basketball and volleyball, and her basketball team (1989-90) was inducted into the UMC Hall of Fame in 2008. She also participated in choir and campus ministry and was a residential advisor during her years on campus.

She then transferred to North Dakota State University to complete her bachelor's degree, and on to Indiana University, Bloomington, to earn her Doctorate of Optometry.



Kari returned to the Crookston area and reconnected with UMC, serving on the Teambacker Board, All-College Advisory Committee, the Alumni Association Board, and the Athletic Hall of Fame Committee.

In 2001, she was named an Outstanding Alumnus at UMC, and in 2011, she was awarded the prestigious University of Minnesota Alumni Association Service Award.

In addition to her strong presence on campus, she is equally committed to her community and the world by serving on the boards of the North Dakota School for the Blind Foundation and Habitat for Humanity in Grand Forks. Her efforts have been recognized by the St. Hilaire Lions Club with the Minnesota Lions Eye Bank Helen Keller Sight Award for her volunteer work with mission trips to Tanzania, Jamaica and Ecuador to use her skills as an eye doctor to address the needs of people.

Kari is an optometrist at Lifetime Vision Center in Grand Forks.



**Maybe it's safe to go in?
We hear they discontinued their Fall Supper.**



Photo by Allyson Engelstad, St. Pauli Church, November 24, 2019



**TURKEYS?
Yes, we have Turkeys!**

On November 13th, Myles Alberg first noticed the large number of turkeys on the west side of the church. They now appear to be a permanent fixture.

So what is a group of turkeys called? Technically, they are called a “rafter,” though they are often incorrectly referred to as a “gobble” or simply a “flock.”

From the Minnesota DNR – Once extirpated from Minnesota, wild turkey restoration has been a phenomenal success. Today's turkey population descended from a successful release of turkeys that occurred between 1971 and 1973 when 29 adult wild turkeys were trapped in Missouri and transplanted to Houston County in extreme southeastern Minnesota. Since this modest beginning over 30 years ago, Minnesota's population has grown to more than 70,000 wild turkeys.

Wild turkeys are active during the day and roost in trees overnight. They nest on the ground and the young turkeys (poults) are able to leave the nest shortly after hatching. They immediately begin foraging for insects but stay in a brood with the hen until their flight feathers have developed. Because turkeys are large and active during daylight hours, they are often observed foraging for insects, grubs and seeds, their primary food source. However, since they are highly visible, they have sometimes been blamed for crop damage that has actually been caused by other animals such as deer, raccoons, squirrels or blackbirds. Studies in Wisconsin, Iowa and Ohio have concluded that turkeys seen in crop fields eat mainly waste grain and rarely cause significant crop damage. Instead, they can benefit farmers by eating insects and weed seeds.

As both the human and turkey populations expand in Minnesota, it is only natural to expect that increasing interactions will occur, some of them negative. Some wild turkeys that reside in urban areas have become acclimated to humans, which can create problems. Compounding the problem is the illegal practice of raising and releasing turkeys. Although well intentioned, people who release pen-reared turkeys are doing more harm than good. Pen-reared birds pose a potential disease threat to the wild turkey population, as well as other domestic poultry. They are also not wary of humans and may become a nuisance by roosting on roofs, in trees near homes, and on decks, and they are known to occasionally damage painted automotive surfaces. Some turkeys, usually the yearling males (jakes), may also become aggressive and chase homeowners, children and pets. If this behavior persists, these birds may need to be removed and destroyed by special permit. Tame turkeys are counter to the wild turkey restoration effort and are not typical of the wily behavior necessary for long-term survival of the largest of North American game birds.

At first, the appearance of turkeys is usually novel and welcome. Property owners often regrettably feed the birds to encourage them to stay. It is only after the droppings accumulate, property is damaged, or residents are chased by aggressive jakes that they are considered a nuisance.

Avoid Common Problems

- **Don't raise and release turkeys.**
- **Don't feed turkeys.** Keep wild things wild! Feeding, whether direct or indirect, can cause turkeys to act tame and may lead to bold or aggressive behavior, especially in the breeding season.
- **Keep bird feeder areas clean.** Use feeders designed to keep seed off the ground, as the seed attracts turkeys and other wild animals. Clean up spilled seed from other types of feeders daily. Temporarily discontinue feeding birds if turkeys are a nuisance. Remove feeders in the spring, as there is plenty of natural food available for all birds.
- Do not allow turkeys to be comfortable in the presence of people; chase turkeys away from your residence.
- **Don't let turkeys intimidate you.** Don't hesitate to scare or threaten a bold, aggressive turkey with loud noises, swatting with a broom or water sprayed from a hose. A dog on a leash is also an effective deterrent.
- **Cover windows or other reflective objects** If a turkey is pecking at a shiny object such as a vehicle or window;

cover or otherwise disguise the object. Harass the bird by chasing it, squirting with a hose or other means of aggression.

- **Protect your gardens and crops.** You can harass turkeys searching for food in your gardens. Dogs tethered on a run can also be effective in scaring turkeys away from gardens. Netting is another option to employ. In agricultural situations, some scare devices are effective. Motion activated sprinklers are available which can sometimes be effective.
- **Educate your neighbors.** Pass this information along. Your efforts will be futile if neighbors are providing food for turkeys or neglecting to act boldly towards the birds. It requires the efforts of the entire neighborhood to help keep wild turkeys wild. Turkeys are important and valuable birds in Minnesota. They are classified as game birds for which regulated hunting seasons and management programs have been established. If you are experiencing problems with turkeys, contact your nearest DNR Area Wildlife Office.

Aggressive Turkeys

Remember that wild turkeys have a "pecking order" and that habituated birds may respond to you as they do to another turkey. The best defense against aggressive or persistent turkeys is to prevent the birds from becoming habituated in the first place by being bold to them. Everyone in the neighborhood must do the same; it will be ineffective if you do so only on your property. Each and every turkey must view all humans as dominant in the pecking order and respond to them as superiors rather than subjects. Habituated turkeys may attempt to dominate or attack people that the birds view as subordinates.

Adult humans may drive off or deter these aggressive birds with bold action by forcefully fending them off with brooms or other non-injurious implements. However, the turkey may then recognize that individual as dominant but continue to respond to other people as subordinates.

- Turkeys which repeatedly challenge or attack children or elderly persons or otherwise threaten public safety may ultimately have to be destroyed. Keep turkeys wild to avoid these consequences.
- Trapping and relocating "nuisance" turkeys is not an option. The methods used to trap turkeys in remote areas are often impractical or ineffective in urban or suburban areas due to safety or disturbance. Released turkeys may also continue their inappropriate actions where they are released or may move substantial distances to other suburban sites.

Turkeys in Traffic

Some wild turkeys, especially in spring and early summer, choose to stand, walk, or pace back-and-forth in the center of busy highways, dodging vehicles and blocking traffic. Some (but not all) of these birds are juvenile males and often do not strut or display. The reasons for this peculiar behavior are unknown.

"Highway" turkeys are not easily dispersed, if at all. If a hazardous situation exists, and the birds do not soon disperse on their own, they may have to be forcibly removed.

The Back Page

1 Corinthians 13 A Christmas Version

If I decorate my house perfectly with plaid bows, strands of twinkling lights and shiny balls,
but do not show love to my family, I'm just another decorator.

If I slave away in the kitchen, baking dozens of Christmas cookies, preparing gourmet meals and arranging a
beautifully adorned table at mealtime, but do not show love to my family, I'm just another cook.

If I work at the soup kitchen, carol in the nursing home, and give all that I have to charity,
but do not show love to my family, it profits nothing.

If I trim the spruce with shimmering angels and crocheted snowflakes, attend a myriad of holiday parties and
sing in the choir's cantata, but do not focus on those I love the most, I have missed the point.

In other words,

Love stops the cooking to hug a child.

Love sets aside the decorating to kiss the spouse.

Love is kind, though harried and tired.

Love doesn't envy another's home that has coordinated Christmas china and table linens.

Love doesn't yell at the kids to get out of the way but is thankful they are there to be in the way.

Love doesn't give only to those who are able to give in return but rejoices in giving to those who can't.

Love bears all things, believes all things, hopes all things, endures all things.

Love never fails.

