

St. Pauli News in Detail



printing, pulpit supply for January 20 and 27 has not been determined.



St. Pauli Cemetery Association

Thursday, January 17, 2019
8:00 pm

St. Pauli Congregation (Note Change of Date)

Sunday, February 3, 2019
11:30 am

Potluck dinner at 12:30 pm
Freewill offering to benefit Hospice

Pastor Carl will be on vacation the entire month of January, so the Congregational Annual Meeting will be held the first Sunday in February.

IMPORTANT: Designated persons must submit their organizational reports to Faye Auchenpaugh no later than January 20th for inclusion in the St. Pauli Annual Report. The booklets will be ready for review on January 27th.

Submittals can be made in electronic (Word or Excel) or typed paper formats. Please email to auchenpaugh@gmail.com, or mail to 11094 195th Ave NE, TRF, or place in Faye's church mailbox.

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Pulpit Supply

A huge "Thank You" to Kari Torkelson for being so willing and so very able to provide pulpit supply on December 30, January 6 and January 13. As of this

Greeting and Ushering



Jan. 6	Wahna Smith
Jan. 13	Mike Stickler
Jan. 20	Jim Strandlie
Jan. 27	Skip Swanson

Altar Preparation: Barb Nelson



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St. Pauli Handbook

Be sure to check your church mailbox & pick up your 2019 Handbook.

It contains the schedules for St. Pauli meetings and events, cleaning/ushering schedules, contact information, and much more. Thanks go to Jan Strandlie for updating this handbook each year.

Extra 2019 calendars and *Christ in our Home* devotion booklets are also available for pickup on the table below the mailboxes.

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January Milestones

Birthdays

Jan. 3	Dolly Davidson
Jan. 13	Noah Haugen
Jan. 17	Erin Rondorf

Anniversaries

Jan. 3	Jim and Jan Strandlie
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Minutes of the Church Council

November 11, 2018

The St. Pauli Church Council met on Sunday, November 11, 2018 at 11:30 a.m. at St. Pauli Church following worship services. Board Members present: Pastor Carl Hansen, Faye Auchenpaugh, Ivette Garrett, Larry Hurst, Gary Iverson, and Arlo Rude. President Garrett called the meeting to order.

The only item on the agenda was determining which

funds should be selected for the annual ELCA Disaster contribution

M/S/C (Auchenpaugh/Rude) to split the contribution 50-50 between hurricane disaster assistance and fire disaster assistance.

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

Faye Auchenpaugh, Secretary

Historic Minutes of the St. Pauli Congregation

13 November 1935

St. Pauli congregation held its annual meeting in the Church on Nov. 13 1935. The meeting was opened by Pastor M. L. Dahle with prayer and reading from the Scriptures. Pastor M. L. Dahle reported that he, during the year, had held 22 divine services, attendance to the services had been moderate, could have been better. He had studied with a confirmation class, visited the sick now and then.

The report of the secretary was read and accepted as it was read. The report of the treasurer was read and accepted as it was read.

The following officials were elected:

Secretary: O. J. Snetting, one year

Treasurer: Tobias Stene, one year

Trustee: Joe Torstveit, three years

Assessment committee: Gust Gustafson, Ole Valsvig, Ole Pederson

School committee: Mrs. Tobias Stene, Mrs. Ole Odegaard, Mr. Olaf Snetting

Sexton: Nels Nelson

Organist: Mrs. Carl Alberg

It was proposed and supported that that the pastor's salary should be paid quarterly. On proposal the meeting was ended.

Olaf Snetting, Secretary

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WHAT DOES THE WORD "PAULI" MEAN?

We are often asked and may have wondered ourselves, "Why is our church named St. Pauli?" What is the meaning of "Pauli?"

This summer, my niece Kari and I went to Norway. We spent two nights near the Lofoten Islands with Kari's relatives on her mother's side, which gave us the opportunity for casual conversation. I related the name of our church and said we often wondered what "Pauli" meant. Randi said that when she was young and not behaving quite properly, her mother would shake her finger at her and say, "*Vær forsiktig eller jeg vil gi deg et Pauli-ord.*" In English: "Be careful or I'll give you a Pauli-word." We didn't get any further during this conversation.

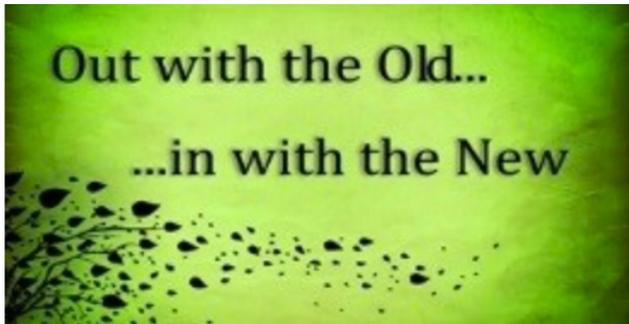
When Kari and I were in Sunndalsøra (south of Trondheim) a few days later, we went to the town church. While Kari got the chance to sing with the pastor's wife playing the organ, I asked the pastor about our name and wondered what it meant. He, too, said that while growing up his mother would reprimand him by doing the same thing: shaking her finger at him and saying, "*Vær forsiktig eller jeg vil gi deg et Pauli-ord.*"

The pastor said, "*Pauli* is" He paused to think and then exclaimed, "Oh, what is the word in English?" I tentatively prompted, "Possessive?" He immediately said, "Yes!!" It turns out it is the Latin way of making a word possessive. Norwegian is a Germanic language and not one based in Latin. But it isn't surprising to find a Latin-based possessive in a church name because, of course, Norway's first churches were Roman Catholic churches with Latin liturgies. Thus, the answer to the riddle is: "St. Pauli Church" is the Norwegian form for "St. Paul's Church."

The next question: "How did that admonishing phrase originate?" Per Odd Smelhus a Norwegian friend, said it means you will give your honest opinion, usually in words that are of a strict or critical nature. The basis for the term "Pauli word," which has been used in Norway since 1600, is from the Book of Acts, Chapter 17, where Paul speaks sternly to the Epicurean and Stoic sages in Athens about adhering to the one and true God. Therefore, to give someone a Pauli-ord is to criticize them straight out – not necessarily in a harsh way, but definitely in full truth.

Bishop Wohlrabe's 2018 Christmas Message

Editor's Note: Bishop Wohlrabe's Christmas Message is not published early enough to be included in the December newsletter. Since this is Wohlrabe's last Christmas as our Bishop, I decided to include it in this January newsletter.



Stir up your power, Lord Christ, and come. By your merciful protection save us from the threatening dangers of our sins, and redeem us for your life of justice, for you live and reign with the Father and the Holy Spirit, one God, now and forever. Amen (Prayer for Advent 1, Year C, ELW, p. 18)

It happens every December. The house where we live in north Moorhead undergoes an extreme makeover, thanks to the interior decorator with whom I happen to live.

This annual transformation is always a two-step process. First comes a massive taking-down, sweeping-aside, and packing-away of all the regular stuff we normally have sitting around. All of it disappears ...

... so that there's room for the angels and evergreens and sparkling white lights and manger scenes and holly and ivy and ornaments galore. Our ho-hum house is transformed into an Advent-Christmas wonderland!

Repentance and forgiveness – those big Advent words – are a lot like that.

Repentance is the miracle God works in our lives, freeing us to set aside all the tired old humdrum stuff – the stuff that needs to go for Christ to have his way with us. Repentance is the clearing away, the setting aside, the smoothing out of all the obstacles between us and God, between us and our neighbors, between us and the creation itself.

All of it has to go – all the "threatening dangers of our sins" as we pray in Advent.

Whatever is killing us – whether it's our self-absorption or the fleetingness of life or the havoc that's always breaking out somewhere on this small planet (a trio Luther regularly called "sin, death and the power of the devil") – all of it needs to go!

Only then will there be room for God's forgiveness to hold sway – like all our Christmas finery. Forgiveness fills us with newness and freshness and boundless hope.

There simply isn't enough room in our house for all our old, boring, every-day stuff AND the refreshing loveliness of Advent and Christmas. That's why we live by the rhythm of putting away the old to make room for the new.

So, my dear friends, whatever it is that makes you sick and tired, whatever is robbing you of joy and hope, whatever is killing you, say goodbye to it all:

- All the torn, frazzled relationships
- All the nagging fears and smoldering resentments
- All the hopelessness and despair
- All the stuff that tries to own us--possessions turned into obsessions.

All of it has to go, and in the mercy of God, all of it *will* go as God invades time and space, in the Baby born in a stable.

God is doing it once again: a cosmic extreme makeover, all things being made new and fresh and brimming with hope, in Christ Jesus!

"Sing a new song to the LORD, who has done marvelous things, whose right hand and holy arm have won the victory." (Psalm 98:1, the appointed psalm for Nativity of Our Lord).

A blessed Christmas and a hope-filled New Year to you all!



Bishop Larry Wohlrabe
Northwestern Minnesota Synod
Evangelical Lutheran Church in
America

God's work. Our hands.

Lutheran Bishops' Statement of Solidarity Issued to the Jewish Community on the 80th Anniversary of *Kristallnacht*

On November 9, 1938, the organized beginning of the Holocaust of the Jewish people was carried out by the Nazi rule in Germany. On that night, and into the next day, 267 synagogues were burned to the ground, 7500 Jewish-owned businesses were destroyed and looted, 91 people were murdered, and 30,000 Jewish men were arrested and sent to concentration camps.

Today (November 9, 2018) marks the 80th anniversary of what became known as *Kristallnacht*, or "The Night of Broken Glass" - a turning point in Nazi anti-Semitic policy. It is an anniversary that we, as Lutherans, must pay special attention to, because Martin Luther's later writings were used to justify such actions towards Jews.

In 1994, the Church Council of the Evangelical Lutheran Church in America adopted a declaration of the ELCA to the Jewish Community. In that declaration it states:

"The Lutheran communion of faith is linked by name and heritage to the memory of Martin Luther, teacher and reformer. Honoring his name in our own, we recall his bold stand for truth...In the spirit of that truth-telling, we who bear his name and heritage must with pain acknowledge also Luther's anti-Judaic diatribes and the violent recommendations of his later writings against Jews."

At the heart of our theology is the care for our neighbor—we are freed by God's grace to live out our vocation as "neighbor". In light of the recent attacks in Pittsburgh, and the rise of anti-Semitic speech and actions, we as followers of Christ must live out God's commandments to love God with our whole being and love our neighbors as ourselves. For it is in the neighbor that we see the face of God.

We, as bishops of the ELCA across this region, invite members and congregations of our synods to:

- Renounce and oppose violent, hateful, or anti-Semitic language or actions.
- Engage in dialogue with neighbors of other faiths, beliefs, cultures, and worldviews that are not explicitly religious.
- Accompany our neighbors in times of suffering.
- Pray. Pray for our communities, our states, our country, and for our church that we may have a better understanding and cooperation between our brothers and sisters in the Jewish community.

Signed:

The Rev. Jon V. Anderson, Bishop, Southwestern Minnesota Synod
The Rev. Thomas M. Aitken, Bishop, Northeastern Minnesota Synod
The Rev. Terry A. Brandt, Bishop, Eastern North Dakota Synod
The Rev. Steven H. Delzer, Bishop, Southeastern Minnesota Synod
The Rev. Patricia J. Lull, Bishop, St. Paul Area Synod
The Rev. Brian D. Maas, Bishop, Nebraska Synod
The Rev. Mark Narum, Bishop, Western North Dakota Synod
The Rev. Rodger C. Prois, Bishop, Western Iowa Synod
The Rev. Ann M. Svenningsen, Bishop, Minneapolis Area Synod
The Rev. Lawrence R. Wohlrabe, Bishop, Northwestern Minnesota Synod
The Rev. David B. Zellmer, Bishop, South Dakota Synod



Sunday School Christmas Program

Once again, the Sunday School children did a wonderful job in presenting the Christmas story, as well as guitar and piano solos.

Teachers and parents worked as a team to bring this about and the traditional paper bag of peanuts, candy and an apple were distributed to everyone present.

We sincerely thank our Sunday School students and teachers for stirring our hearts and helping us to prepare for the celebration of Jesus' birth.

COLD AND BEAUTIFUL



The Northern Lights and Sundogs are among the beauties that only cold climates can bring.

On New Year's Eve day (December 31, 2018), we experienced these outstanding sundogs that were visible for several hours. The photos don't begin to do them justice, since they were taken by your editor through her sunroom windows. She had decided to forego getting bundled up in -15 degree weather, just to stand outside to take photos.

An online explanation says "A sundog is a concentrated patch of sunlight occasionally seen about 22° to the left or right of the sun. Sundogs often form in pairs on either side of our daytime star when sunlight refracts through icy clouds containing hexagonal plate crystals aligned with their large, flat faces parallel to the ground. Technically known as parhelia, they are often white but sometimes quite colorful, looking like detached pieces of rainbow, with red on the inside, toward the sun, and blue on the outside.

A sun halo, a circle of light that creates a circle 22° wide around the sun, is a related phenomenon. As with sundogs, hexagonal ice crystals suspended in cirrostratus clouds refract sunlight to the halo, sometimes called an icebow, nimbus, or gloriole. Unlike sundogs, which generally can only be seen when the sun is near the horizon, a sun halo is visible even when the sun is high.



The Back Page

Editor's Note: My favorite annual Christmas letters comes from one of "my" teachers who took part in the federal "Teaching American History" grant project that I secured and directed for seven years. I share 2018's letter with you.

Once again "'tis the season" to send Holiday Greetings. While I love Christmas, I miss the long days of summer and, of course, the warmer, summer-like temps. The biting cold winds challenge the willpower of even us tough and determined natives of Northern Minnesota – including those with the honorable intentions of enjoying every second of the day, regardless of the cold. If the trip to the lake for ice fishing was only 15 minutes and if we had mountain slopes for skiing, most of us would say, "Winter? Is this really winter?" And no one ever seems to have frostbite anymore.

There was a time when every kid experienced frostbite at least once during the winter. Instead of rosy-red Santa cheeks, we had white spots on both cheeks, both ears, the tip of the nose and the chin. Many a debate continues to this day as to which was worse: the sting of the thawing of frostbite spots or the indignity of your head being swaddled in a dishtowel to prevent further frostbites. Who could possibly notice frostbite settling in when you were having fun playing crack-the-whip, pom-pom pull-a-way and hockey on the ice rink? Our rink, which was huge, was lighted at night and sheltered on the north by trees and on the south by the schoolhouse. We had a warming house that could be used. A barrel stove provided heat and perhaps a more basic purpose—that of heating the stove poker so that kids could burn their names in the walls.

I look forward to the days of clear, sunny skies in January, for that is the time of year when the clouds on the horizon create images that calm and mystify both adult and child. Those cloudbanks with their various shades of grays and a mix of purple tints all add color to our cold days. Add the power of upper wind currents to sculpt spectacular peaks in the cloudbank and the image of a distant mountain range instantly appears. Here and there the white slopes and crevices create the impression that snow has silently

settled in the protected areas and sheltered valleys. Add the tint of a red sunset and a few stray sunbeams to spotlight the peaks and add depth to the valleys, and one of the most majestic mountain ranges ever seen has been created. I like to think that they are Northern Minnesota's Phantom Mountains—images that appear and change as we observe them. They intrigue us and we quickly learn to look for them in all directions, as no one knows where or when they will appear, or if they will be one fleeting image that appears but once during the winter. Either we have great imaginations or nature has developed ways to compensate people living in the flat level areas of the state.

We of Northern Minnesota are a unique breed of people. We all seem to have an incredible urge to stand in a doorway to watch the majestic display of power during a summer storm. Despite demands throughout our childhood to "get out of the doorway—you'll get hit by lightning," that urge is ever present throughout life. One of the Sollom sisters once told of getting up during the night to watch a thunder and lightning storm. As she stood looking out one of the windows, a bolt of lightning hit one of the huge spruce trees in their yard. The lightning bolt split the tree from top to bottom into three parts. As lightning flashes continued to light the sky, she watched each section of the tree settle to the ground as though it were light as a feather. I think that urge is something added to our being at birth. Something that cannot be weaned away from us should we leave our flat and level area. Something primitive for those who return for summer visits and yearn for a thunder and lightning storm to rekindle their memories of childhood.

So it is that time passes and everyday events become memories to share. Now is the ideal time to wish both Kith and Kin: Merry Christmas and a Prosperous New Year!

A handwritten message in black ink on a light gray background. The text reads "Happy New Year" in a cursive, flowing script. The word "Happy" is on the top line, and "New Year" is on the bottom line, with the letters overlapping and connected.