

# Letter to the Congregation

Dear St. Pauli family,

The Church Council, with Pastor Carl, are sending you this update regarding the current emergency actions for our congregation and for when to meet again in our sacred building. This has been a topic discussed at every council meeting since the effects of the pandemic reached our community.

The Northwest Minnesota Synod of which we are a part has recommendations for how and when to hold services together. "Congregational leadership must carefully assess their local context and create a plan. The decision to return to in-person worship should not be left up to one individual. The Council and the Minister collaborate on creating a plan."

The Synod provides information on three phases for congregations.

## Phase 1:

Once your locality has reached 14 days of declining symptoms and declining documented cases or positive tests as a % of total tests accomplished, you may resume some in-person worship, weddings and funerals while practicing extreme hygiene and strict physical distancing protocols (e.g. sitting every-other pew, six feet apart, no handshakes, no passing of the peace, etc.). Gatherings of no more than 10 people are allowed. The fellowship hall/gathering space should remain closed.

- ALL VULNERABLE INDIVIDUALS should continue to shelter in place.
- Members of households with vulnerable residents should be aware that by returning to work or other environments where distancing is not practical, they could carry the virus back home. Precautions should be taken to isolate from vulnerable residents.
- No visits to hospitals or senior care facilities. No school or youth activities.
- Encourage church staff to work from home as much as possible.
- Fellowship activities are still suspended.
- Stay in phone contact with seniors and homebound members of your congregation and community. Outdoor gatherings in phase one continue to be restricted to groups of 10 or fewer with strict physical distancing. Vulnerable populations should still remain at home.

## Phase 2:

After 28 days of declining symptoms and 28 days of declining documented cases or positive tests as a % of total tests, gatherings of no more than 50 (or whatever number is determined by the MN Dept of Health) are allowed both indoors and outdoors. The size of your space and its ability to accommodate physical distancing is a major consideration.

- ALL VULNERABLE INDIVIDUALS should continue to shelter in place. Members of households with vulnerable residents should be aware that by returning to work or other environments where distancing is not practical, they could carry the virus back home. Precautions should be taken to isolate from vulnerable residents.
- No visits to hospitals or senior care facilities.
- Schools, camps and organized youth activities may resume with physical distancing.
- Continue to encourage church staff to work from home when possible.
- Fellowship hour and activities may resume with maximum physical distancing and proper food safety protocols.
- Stay in phone contact with seniors and homebound members of your congregation and community.

## Phase 3:

Once your county/municipality has had 42 days of declining cases without resurgence, you may resume in-person worship, weddings and funerals with limited physical distancing protocols. Hence, depending on State of Minnesota specific guidance as to numbers of people, it is possible that gatherings at this stage could be limited in size only by how many can be in your worship space and other spaces while still accommodating physical distancing protocols.

- VULNERABLE INDIVIDUALS can resume public interactions, but should practice physical distancing, minimizing exposure to social settings where distancing may not be practical.
- Visits to hospitals and senior care facilities may resume with great care.
- Schools, daycare, or youth activities may resume with limited physical distancing.
- Church staff may work without restrictions.
- Fellowship may resume with limited physical distancing.
- Resume homebound communion.

St. Pauli does not yet fall within Phase 3 due to the older age of most of our members and the small size of our sanctuary. Because of the risks of singing in groups, passing the offering plate and having communion, we are not yet to the point of safety recommended by the medical professionals and by the Synod. WELCA and Lydia Circle continue to meet in the building while practicing physical distancing and wearing masks. The Church Council follows the same guidelines, and the much smaller numbers of attendees is the main reason that we can meet.

Other congregations in our area have limited services available. Calvary in St. Hilaire offers Sunday services at 10:30 am with mandatory masks and physical distancing, and Trinity in Thief River Falls is having drive-by communion. It is your option to reach out to these and participate as you feel appropriate.

For more information and clarification of the reasons and policies guiding us, please reference the Synod website: <http://nwmnsynod.org/assets/NWMN-On-WHEN-to-reopen-05.13.20-1.pdf>.

Because of the solid commitment and the strength of all who attend St. Pauli, this year has shown no interruption or downturn in our ability to pay our bills, make generous contributions, and maintain our property and our long-term financial assets. This is because of you.

We hope to be able to give a few weeks' notice once we have a clear path toward gathering again. Please know that there is no higher priority for us all than having our church time *together* to worship prayerfully, reflect upon our relationship with God, and to gain strength as we have for generations.

And we are, in spite of all this interruption to our customs, always together in spirit with each other and all of our fellow worshipers who came before.

Grace and Blessings,

Pastor Carl Hansen

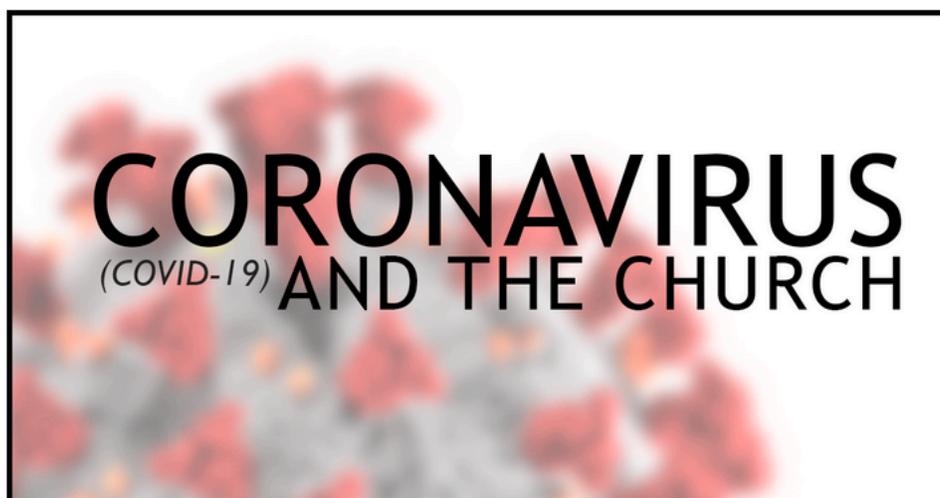
Ivette Garrett, President

Erin Rondorf, Secretary

Wade Benson, Treasurer

Virginia Anderson, Council member

Craig Folkedahl, Council member



# St. Pauli News in Detail



## From Your Editor

I mourn the lack of items for the Monthly Calendar and for News in Detail. I should have probably changed the artwork above to read "Nothing Much Happening."

However, that doesn't mean that we can't continue to pray and care for our fellow congregants, for our community, and for the world at large.

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## Fall Event

Due to the COVID-19 pandemic, we will not host a Fall Event in 2020.

We will, however, ask that each of you prayerfully consider all of the missions and charities to which we donate our Fall Event proceeds. Most operate on razor-thin margins even in good times. And this doesn't happen to be a good time.

Please donate as you are able in the current manner in which you give your regular church offerings. Clearly note on your check or your offering "FALL EVENT."

## Group Cleaning

No Fall Cleaning either this year.

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## Photos of 100<sup>th</sup> Anniversary Needed

We are looking for photos of our St. Pauli 100<sup>th</sup> Anniversary celebration in 1995 to make a memory scrapbook.

If you have any, please contact Jan Strandlie (686-7740) or [janstrandlie@mncable.net](mailto:janstrandlie@mncable.net). We will scan the photos and return them to you.

## October Milestones

### Birthdays

Oct. 6	Pastor Carl Hansen
Oct. 15	Eileen Kotaska
Oct. 17	Larry Hurst
Oct. 20	Jim Nelson
Oct. 29	Joan Nelson
Oct. 31	Jim Kotz

### Anniversaries

Oct. 25	Jim and Joan Nelson
Oct. 26	Myles and Kathy Alberg

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## BAGS OF BLESSING

Do you recall our gathering of items in 2019 for the Northlands Rescue Mission in Grand Forks? Well, we are going to do it again this year.

Until Thanksgiving, there will be baskets at the church to collect the following items in need:

- Shampoo
- Body Wash
- Conditioner
- Men's and Women's Sweatpants/  
Sweatshirts (Medium to 3XL)
- Socks
- Scarves
- Hats
- Gloves

# In Memoriam

## Jessica Cervantes

March 31, 1981 – September 22, 2020

*Jessica was sister-in-law to John and Shelley Cervantes.*

Jessica Cervantes 39 of Middle River, MN passed away on Tuesday, September 22, 2020 with her loving husband by her side following a courageous four-year battle with cancer. In true Jessie fashion, she was eager to make your pain hers, but never allow you to make her pain yours.

Jessica Marie (Bakke) Cervantes was born on March 31, 1981 in Karlstad, MN the daughter of Larry and Heidi (Strandberg) Bakke. She was baptized at Bethlehem Lutheran Church and confirmed at Westaker Lutheran Church. She grew up near Newfolden and attended Marshall County Central and graduated in 1999.



Jessie began working at DigiKey after graduating high school and continued to work there until her passing. During her time in the Quote Department she developed many friendships that she cherished.

On October 25, 2008 Jessie married her best friend Jason Cervantes and moved to Middle River. To this union an everyday adventure was born. Each day was filled with love through humor.

Jessie enjoyed anything outdoors including hunting, fishing, riding motorcycle, riding horse, spending time with her nephews, tending to her flowers and hosta plants, cooking and learning new recipes.

Jessie's true passion was helping anyone in need and volunteering her time. If she knew that you were going through hard times, she would be at your door with food and eagerness to volunteer Jason for any type of manual labor needed.

Jessie was full of life and could make any situation fun and always knew how to cheer you up. She had the ability to know exactly how to make your day better with her personality. She was quiet but loud with love. She was competitive but generous with her heart. She was stern but full of compassion. She was soft but rebel-cowgirl tough. She was a leader but always put you first. She is gone but she is there because she will always be in your heart.

Jessie was a member of the North Country Horsemen Saddle Club (NCHSC), Middle River Sportsman Club, Middle River Community Club, and an American Legion Rider.

A gathering time for family and friends was held from 4:00 PM until 7:00 PM on Monday, September 28, 2020 at Johnson Funeral Service in Thief River Falls, MN. The funeral procession left at 7:00 PM sharp to Bethesda Cemetery, Marsh Grove Township, rural Newfolden, MN where Jessie was laid to rest at sunset.

# In Memoriam

## Marlene (Lappegaard) Olson

October 15, 1934 – October 2, 2020

*Marlene was first cousin to Arlo Rude. Her mother, Inga, was sister to Arlo's mother Beatrice, both of whom were baptized and confirmed at St. Pauli.*

Marlene Olson, 85 of Thief River Falls, MN passed away on Friday, October 2, 2020 at Thief River Care Center, Thief River Falls MN with her loving family at her side.

Marlene Joyce Lappegaard was born October 15, 1934 in Thief River Falls, MN the daughter of Henry and Inga (Lokken) Lappegaard. She was baptized and confirmed at Trinity Lutheran Church in Thief River Falls. Marlene attended school in Thief River Falls graduating with the class of 1952. During high school, Marlene was the



typist for the school newspaper and also enjoyed playing volleyball and softball. After graduation, Marlene worked as a bookkeeper for Anderson Oil.

On December 11, 1953, Marlene was united in marriage to Leonard Olson at Trinity Lutheran Church in Thief River Falls. They made their home in Thief River Falls and to this union five children were born, Hollie, Lorrie, Randy, Darcy and Jeanine. On Halloween in 1965 the family made their home out in the country on a farm in North Township, just west of Thief River Falls. Their first winter they had to deal with the memorable *Blizzard of 1966*.

She loved being home with her children while they were young. From 1967 until 1982, Marlene worked at Arctic Cat in Preassembly. She then went to work in Housekeeping at Oakland Park Nursing Home until her retirement in the late 1990's.

Marlene enjoyed working her vegetable garden, old time music & dancing, listening to Leonard playing his fiddle, and especially enjoyed spending time with her children, grandchildren and great-grandchildren. Marlene loved photography and even won Grand Champion at the Pennington County Fair for one of her photos.

She was a charter member of Abundant Life Lutheran Church and was very active in the life of the church. She was also active in 4-H, PTA, Sons of Norway, American Legion Auxiliary and Christian Women.

Marlene was a very giving, grateful, appreciative, loving woman who lived life as an example for her family. She had a strong faith, she lived her faith and read her Bible faithfully. She enjoyed giving family and friends a ride to church or any other place where they needed to go.

Survivors include her loving children: Hollie (Brad) Stewart of Erskine; Lorrie (Randy) Nelson of Newfolden; Randy (Sue Charles) Olson of Goodridge; Darcy (Jerald) Larson of Waverly, MN; 15 grandchildren: Jamie (Colton) Determan), Lisa (Samuel) Lalone, Chadrik (Chas) Swanson, Nicholas Swanson, Carissa (Kelly Bates) McDougall, Jonette (Andy) Ryan, Destiny Olson, Caleb Olson, Ashton (Kristjan Martin) Olson, Jennifer (Mark) Anderson, Scott Larson, Jessica (Rick) Boutain, Kyle Molstad, Derek Molstad, and Daniel Molstad; great grandchildren: Kaydence, Camden, Griffin, Elgin, Larkin, Alexia, Ian, Ryan, Rosie, Jesse, Bethany, Kaitlyn, Aubrey, Mikayla, Bonnie, Harold, Inga, Adalyn, Jasmine, Dominic, Kira; step grandchildren Kassie, Brandon, Kristina, Kristin, Bryant; step great-grandchildren, Justin, Felicity, Austin, Emily, Beau, Charley, Alena, Braxden, Mercedes, Sterling; son-in-law, Clayton Molstad; sisters-in-law, Elody Olson and Deloris Hoglo; several nieces and nephews; and many other relatives and friends.

She is preceded in death by her husband, Leonard in 2006; daughter, Jeanine Molstad; step-great-granddaughter, Heidi; parents; brother, Vernon Lappegaard; and brothers-in-law, Robert Hoglo, Amarin, Herbert, Orvis, Erwin "Swede" (Corene) and infant, Morris, Olson.

The funeral service to celebrate Marlene's life were held at 11:00 AM on Friday, October 9, 2020 at Abundant Life Lutheran Church in Thief River Falls with Rev. LeRoy Flickinger officiating. Burial followed at Greenwood Cemetery in Thief River Falls. Visitation was held from 5:00 PM until 7:00 PM with a 7:00 PM prayer service on Thursday, October 8, 2020 at Johnson Funeral Service in Thief River Falls. Visitation was also held one hour prior to the service at Abundant Life Lutheran Church. CDC guidelines with masks and social distancing were followed.



**Marlene's mother, Inga Lokken, was confirmed at St. Pauli on July 22, 1917**

Front row: Hulda Torstveit, Rev. Jerdee, Emma Wiken, Martin Wiken

Back row: Dora Arveson, Clarence Stromme, Inga Loken, Hulda Odegaard, Rudolph Moengen, Julia Austad

# St. Pauli Church Council Minutes

June 18, 2020

The St. Pauli Church Council Met on Thursday June 18, 2020 at 7:00pm at St. Pauli Church. Board Members Present: Wade Benson, Craig Folkedahl, Ivette Garrett, Erin Rondorf and Pastor Carl Hansen.

The meeting was called to order by President Garrett. Pastor Carl opened the meeting with a prayer.

Approval of Agenda: The agenda was reviewed and approved.

Secretary's Report M/S/C – The council approved previous months minutes. February (Garrett/Benson) March (already approved) April (Benson/Garrett) and May (Garrett/Hansen)

Treasurer's Report M/S/C (Garrett/Rondorf) to approve the report as emailed/presented to the council.

Pastor Carl's Report:

1. Given we are not meeting for services, we should add Marvin Torkelson to our membership now rather than waiting until services resume M/S/C (Benson/Hansen)
2. We continue to keep Gavin Bugge and his family in our prayers.
3. Prayers requested for Eunice Grove via email from Bryan Grove was shared with the members via email.

Reports of members in sickness or distress: See Pastor Carl's report.

New Members or interested in membership No Report Given

Reports

- a. WELCA – Not currently meeting, and there will be no fall event in 2020.
- b. Board of Education- n/a
- c. Other -n/a

Old Business

- a. Carpet on Entry Step—Rondorf contacted Five Star Flooring and gave the go ahead to install.
- b. Outside Doors—t was proposed to consider replacing the outside doors. Council elected to table the idea and revisit in March 2021.
- c. Mowing church/cemetery—Have been impressed by the job well done. Approval given to add expense for tree removal.
- d. Sign at Cemetery directing to the church—Ivette will contact to see about getting one made.
- e. Plans for holding church services—Will not resume yet. Council will review the guide on the NW Synod website and review at the July meeting.

New Business

- a. Pastor Carl's contract renewal was approved for another 6 months (Folkedahl/Benson).
- b. Checking Cash—Council considered if we should invest some, but it was elected to leave in checking at this time.

The meeting was closed with the Lord's Prayer. M/S/C (Benson/Hansen) to adjourn.

Erin Rondorf, Secretary

July 16, 2020

The St. Pauli Church Council met on Thursday, July 16, 2020 at 7:00pm at St. Pauli Church. Board Members present: Wade Benson, Craig Folkedahl, Ivette Garrett, Erin Rondorf and Pastor Carl Hansen. Absent: Virginia Anderson.

The meeting was called to order by President Garrett. Pastor Carl opened the meeting with a prayer.

Approval of Agenda: The agenda was reviewed and approved.

Secretary's Report M/S/C – (Garrett/Hanson) The council approved June minutes.

Treasurer's Report M/S/C (Garrett/Folkedahl) to approve the report as emailed/presented to the council.

Pastor Carl's Report: All is ok

Reports of members in sickness or distress: No report.

New Members or interested in membership: No report.

Reports:

- a. WELCA – Circle has been discussing women of the Bible
- b. Board of Education- n/a
- c. Other – Constitution and Bylaws committee met in June

Old Business

1. Carpet on Entry Step—Rondorf contacted Five Star Flooring and gave the go ahead to install. Should be installed in the next couple weeks
2. Sign at the Cemetery—Plan on one at the church directing to the cemetery, one at the cemetery directing to the church. Will work on this after church re-opens.
3. Insurance Renewal—Committee of Benson and Garrett to come back to council in August with options.

New Business: None.

The meeting was closed with the Lord's Prayer. M/S/C (Folkedahl/Benson) to adjourn.

Erin Rondorf, Secretary

## August 20, 2020

The St. Pauli Church Council Met on Thursday August 20, 2020 at 7:00pm at St. Pauli Church. Board Members Present: Virginia Anderson, Wade Benson, Craig Folkedahl, Ivette Garrett, and Pastor Carl Hansen. Absent: Erin Rondorf.

The meeting was called to order by President Garrett. Pastor Carl opened the meeting with a prayer.

Approval of Agenda: The agenda was reviewed and approved.

Secretary's Report: M/S/C – Erin was absent for the meeting—July minutes will be approved at September meeting.

Treasurer's Report: M/S/C (Garrett/Hansen) Wade presented the Treasurer's Report. Total church account balances at the end of July was \$138,023.86. The Cemetery Association Fund Balance as of the end of July was \$58,855.03.

The Synod sent a letter recapping church donations through July 31.

Pastor Carl's Report: Other churches have been discussing how to start services. Most are unsure of how to proceed.

Reports of members in sickness or distress: Gavin Bugge had surgery on his leg. He will continue to receive treatment on the leg into November.

New Members or interested in membership: No report given.

### Reports:

- 1) Welca – No gatherings or conventions until the pandemic is reduced or eliminated
- 2) Board of Education- n/a
- 3) Other –

### Old Business:

- 1) Carpet on Entry Step- No info
- 2) Sign at the Cemetery and church- Ivette will ask Arlo to research it.
- 3) Insurance Renewal- Ivette and Virginia will review the proposed policies and highlight changes
- 4) Reminder of Cemetery Association meeting September 17<sup>th</sup>.

New Business: None

The meeting was closed with the Lord's Prayer. M/S/C (Anderson/Benson) to adjourn.

Craig Folkedahl, Acting Secretary

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## St. Pauli Treasurer's Monthly Report August 2020

Checking Account Balance End of July 2020:	\$ 14,015.81
Aug Revenue:	\$ 3,400.00
Aug Expenses:	(\$ 959.77)
Checking Account Balance End of August 2020:	\$ 16,456.04
Other Account Balances End of August 2020:	
Education Fund	\$ 799.82
Edward Jones (balance end of July)	\$70,771.25
Memorial Fund	\$12,493.97
Mission Grant	\$ 3,431.61
Savings	\$36,542.03
<b>Total Account Balances End of August 2020:</b>	<b>\$140,494.72</b>
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Cemetery Association Fund Balance End of Aug 2020:	\$58,965.60

# Minutes of the Women of the ELCA

August 26, 2020

*(No meetings held March-June due to COVID-19 restrictions)*

St. Pauli WELCA met on Wednesday, August 26, 2020 at 7pm with six members present. President Jan Strandlie opened the meeting with devotions and prayer.

The secretary's report was read and approved (from the February 2020 meeting).

The treasurer's report was read and approved. Faye Auchenpaugh reported that the Certificate of Deposit was renewed at Northern State Bank in July and will earn .08% interest for the 24-month period. She also noted that the Thrivent card for the 2019 Fall Event was credited to our Hugo's account, and a check had been issued to Cathy Erickson from the WELCA account. She reported that a check issued to the "Feed My Starving Children" project in December had not been cashed or returned.

Faye asked the members to consider donating the customary amount to the charities that are designated at three potlucks throughout the year, even though these potlucks could not be held due to coronavirus restrictions.

A motion was made by Virginia Anderson, seconded by Wahna Smith, to donate \$200 to each of the following organizations: Hospice, Violence Intervention Project, and Lutheran Social Services, in addition to our customary donation to the Synodical Women's Organization (SWO) of \$100. The treasurer will withdraw \$300 from the savings account to supplant the checking account. Motion carried.

Jan Strandlie read correspondence from the SWO, which indicated all activities of that organization were postponed for 2020, including the fall gatherings and the Triennial Convention (scheduled in August 2021 in Phoenix, AZ).

Old Business: Discussion was held on the restroom vanity. Jan reported that Don Schindler could work on the cabinet within a month. Faye and Jan will research options for vanity tops and will bring samples to the September meeting for final approval. They will also research faucet choices and costs.

It was noted that there will be no Lutheran World Relief pickup in Thief River Falls this fall.

A motion was made and approved to postpone our annual Fall Event until 2021.

The next WELCA meeting is scheduled for September 23. Lydia G-Z group is designated for the program.

The program consisted of selected readings and stories by Cindy, Faye, Virginia and Jan.

Prayer partners were exchanged, offering was taken, and the Lord's Prayer prayed. Hostess for the meeting was Jan Strandlie.

Cindy Cedergren, Acting Secretary

## Treasurer's Reports for July

June 30, 2020 checkbook balance:	\$ 726.31
July income:	27.00
June expenses:	(0.00)
July 31, 2020 checkbook balance:	\$ 753.31
Savings account balance 7/31/2020:	\$ 872.68
CD balance as of 7/16/2020:	\$ 6,159.93
Total WELCA funds on 7/31/2020:	\$ 7,785.92

## Fall Supper Memories

*At the August WELCA meeting, selected readings and stories were shared by Cindy Cedergren, Faye Auchenpaugh, Virginia Anderson and Jan Strandlie. You will enjoy the following email sent by Jan to a friend the day after one of our most memorable Fall Suppers.*

Sunday, Oct. 1, 2006

We had our church supper Sunday night....darn near kills us, but we make it through every year. Yesterday my feet were actually swollen so it hurt to walk around until after my nap in the afternoon!!!

We had a bit of a catastrophe this year, but we made it through. We advertise serving from 4-7, but the parking lot is always full before 3:30, so we start serving as soon as things are ready...about 3:15-3:30.

Anyway, just when things were full blast and the sun was getting pretty low, at 5:15 the electricity went out and we were in the dark down there in the basement! There isn't even a window in the kitchen!!

We just forged on...what else could we do??? They rounded up all the flashlights in the place and used them

to keep dishing up in the kitchen and the men were scurrying around trying to find out what was wrong...and running home for big cords and generators and shop lights!!!

The first thing to hook up to the generator was the MICROWAVE, to make sure everything was hot before it went out on the tables.

In the meantime, it was getting darker and darker and no hope for a fast fix, so we started rounding up candles!

Lucky that tradition is still in churches...lots of candles, but not too many candle holders. Evie, God love her!!!, took home a big kettle of potatoes to finish cooking and came back with a bunch of candle holders and the people ate by candlelight!!!

We even dripped wax into a few glasses and stuck a candle in them to set on the tables.

SURE.....now they're going to expect candlelight every year!! It was actually pretty cozy, but I'll bet the Safety Commissioner would have had a fit!!!

Anyway...it was over an hour before the Red Lake Electric crew got there and brought us power again. By that time, we'd served probably another 100 people!! The gears just kind of slowed down a bit, but we really didn't miss a beat! We served somewhere in the vicinity of 350-400. I haven't

heard the final count yet...we're all too busy soaking our feet!!

Oh...a final note...the two Red Lake Electric guys were invited in to eat and they were so impressed with the meal they're going to make SURE we have an outage again next year!!!

I forgot to mention that Jim is the Maitre'd...So he was pretty concerned about all the people still sitting upstairs in the church waiting to get seated!!!

I was a waitress, so I was busy melting wax!!

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## October 9th of each year is "Leif Eriksson Day."

To honor Leif Eriksson, son of Iceland and grandson of Norway, and to celebrate our Nordic-American heritage, the Congress, by joint resolution (Public Law 88-566) approved on September 2, 1964, has authorized the President of the United States to proclaim October 9th of each year as "Leif Eriksson Day."

According to the Leifsbudir (Leif Ericson) saga, 11<sup>th</sup>-century Norse explorer Leif Eriksson has been credited with sailing to Newfoundland and Labrador on a Knarr (cargo ship) with 35 men, and spending a year (1000-1001) in an area referred to as Vinland, a full 500 years before Columbus.

According to another Saga of the Greenlanders, Thorvald, Leif's brother, thinks that Vinland was not explored enough. Setting sail with a crew of 30, Thorvald arrives in Vinland where Leif had previously made camp. They stay there for the winter and survive by fishing. Two more groups later travel to Canada. Karlsefni's expedition and Freydis's expedition.

Modern archaeological studies have suggested that the L'Anse aux Meadows site was not Vinland itself, but rather was within a larger area called Vinland, which extended south from L'Anse aux Meadows to the St. Lawrence River and New Brunswick. The L'Anse aux Meadows site appears to have served as an exploration base and winter camp for expeditions heading southward into the Gulf of St. Lawrence. The settlements of Vinland mentioned in these two sagas, Leifsbudir (Leif Ericson) and Hóp (Norse Greenlanders), have both been claimed as the L'Anse aux Meadows site.

For the next couple hundred years there was trading back and forth between Greenland and Canada's large Baffin island. In 2012, possible Norse outposts were identified in Nanook at Tanfield Valley on Baffin Island, as well as Nunguvik, Willows Island and the Avayalik Islands.

Here's all about the event that created the date Oct 9th as the Leif Eriksson Day throughout the USA. All Norwegians are obligated to know the history. First Rasmus B. Anderson 1874 published a book claiming Leif Eriksson first discovered America. When lobbyists managed to get a holiday for Christopher Columbus, Norwegians pushed for a Leif Eriksson holiday.

During the 1925 Norse-American Centennial at the Minnesota State Fair, President Calvin Coolidge gave recognition to Leif

Eriksson as the discoverer of America because of research by Norwegian-American scholars such as Knut Gjerset and Ludvig Hektoen.

In 1929, Wisconsin became the first U.S. state to officially adopt Leif Eriksson Day as a state holiday, thanks in large part to efforts by Rasmus Anderson. In 1931, Minnesota also did. By 1956, Leif Eriksson Day had been made an official observance in seven states (Wisconsin, Minnesota, South Dakota, Illinois, Colorado, Washington, and California) and one Canadian province (Saskatchewan).

In 1963, Senator Hubert Humphrey and Representative John Blatnik, both from Minnesota, introduced bills to observe Leif Eriksson Day nationwide. On September 2, 1964, Congress unanimously authorized and requested the President to create the observance through an annual proclamation. Lyndon B. Johnson did so that year, as has each president in the years since, often using the proclamation to praise the contributions of Americans of Nordic descent generally and the spirit of discovery. Bills have been introduced in the Parliament of Canada to observe Leif Eriksson Day.

October 9 is not associated with any particular event in Leif Eriksson's life. The date was chosen because the ship *Restaurasjonen* coming from Stavanger, Norway, arrived in New York Harbor on October 9, 1825, beginning a wave of immigration from Norway to America.

This 1825 event is considered to be the first organized emigration party to leave from Norway. Here are pictures of the sloop that entered New York on Oct 9<sup>th</sup>. The replica is in Norway. It's hard to believe that 52 persons including the ship's crew sailed aboard the ship to get to America. One lady even had a baby onboard during the trip.

The following etching (line drawing) is from a 1909 Norwegian Magazine. The smaller ship looks like the *Restaurasjonen* sloop of 1825, but in the line artwork the sail post is centered in the ship and not more forward as several paintings of the



*Restaurasjonen.* The drawing is also missing the other sail off the main sail pointing toward the back. Still, an interesting etching from a 1909 Norwegian magazine.



The Norse-American medal was struck at the Philadelphia Mint in 1925 on the 100<sup>th</sup> anniversary of the sailing, pursuant to an act of the United States Congress. Minnesota Congressman Ole Juulson Kvale, a Norse-American, wanted a commemorative for the centennial celebrations of the Restoration journey. Rebuffed by the Treasury Department when he sought the issuance of a special coin, he instead settled for a medal. Sculpted by Buffalo nickel designer James Earle Fraser, the medals recognize those immigrants' Viking heritage, depicting a warrior of that culture on the obverse and his vessel on the reverse. The medals also recall the early Viking explorations of North America.



Once authorized by Congress, they were produced in various metals and sizes, for the most part prior to the celebrations near Minneapolis in June 1925. Only 53 were issued in gold, and they are rare and valuable today; those struck in silver or bronze have appreciated much less in value.

According to the Icelandic Sagas, Leif heard the tale of Bjarni Herjolfsson, an explorer who, on attempting to find Greenland for the first time with his crew, was blown off course and sighted hospitable-looking land. Land with mountains, hills and forests to the west. It could well have been the lack of timber in Greenland that created Leif's interest enough that he bought Bjarni's ship and raised a crew of 35 and set out to discover the land west of Greenland.

Leif and his crew set sail from Greenland to try to find the place discovered by Bjarni. They first encountered a land of ice and stone, which they called Helluland – Land of the Flat Stones – now widely believed to be Baffin Island. Seeing little there of interest, they continued on.

Their next stop was a forested land with white shores which they named Markland, meaning Wood Land. This is thought to be somewhere on the Labrador coast of modern-day Canada. Again, this did not fit the description of Bjarni's rich and fertile discovery and so once more they carried on. After another couple of days of sailing south-west, they finally encountered a place that seemed like the place they were searching for.

They landed at a headland, with an Island offshore, and a pool accessible to ships at high tide in an area with a shallow sea and sandbanks. They established a camp and explored the land, finding great forests for timber, wild wheat growing abundantly, and huge vines of grapes.

Leif called the area Vinland and he and his crew remained there until the spring. They then set sail back to Greenland, loaded with timber, wheat and grapes for their people at home. On the way home, the saga tells of them seeing a shipwreck and rescuing two sailors trapped there. That's how he got the name "Leif Eriksson the Lucky."

(A quick note on spelling... while Leif Eriksson is the common English spelling, the surname can also be spelled Ericson. In Norway, it's much more common to see the Norwegian variant Leiv Eiriksson, or even the Old Norse variant Leifr Eiríksson.)

## How Much Viking Lore Is True?

**Archaeologists have confirmed key details in Norse oral histories (but not the dragons, elves, and trolls)**

By Simon Worrall, published in the January 27, 2017 issue of *National Geographic*

In TV series from *Vikings* to *Game of Thrones*, the icy wastes of the north provide the backdrop to dramatic, often violent, stories of kings and warriors, dragons and trolls. The source for many of these dramas is the Icelandic sagas. In her new book, "Beyond the Northlands: Viking Voyages and the Old Norse Sagas," historian Eleanor Rosamund Barralough explores the world of the sagas, teasing fact from fiction to show that there was much more to the Norse peoples than rape and pillage. (The book details whether the Vikings deserve their terrible reputation.)

Speaking from her home in Durham, England, she explains how the United States should really celebrate Leif the Lucky, not Columbus, why the Soviets hated the idea that Russia had been founded by the Vikings, and how the gruesome Viking torture known as the Blood Eagle may have been more poetic conceit than historical practice. (Poetic conceit can be defined as an elaborate and fanciful metaphor or analogy, or a witty and ingenious comparison between two things which do not naturally belong to each other.)

**You write, “The Vikings have always had a reputation as the bad boys of the medieval world.” Is it time to rethink this prejudice?**

The idea of the Vikings being the bad boys in the medieval world goes right back to the medieval world. The first big Viking raid took place around A.D. 793 on the island of Lindisfarne, home of the Lindisfarne Gospels. But it's important to think about how we know of this raid—from the *Anglo-Saxon Chronicle*, which was written a hundred years later, in the time of King Alfred, who we know as a Viking basher. At about the same time, a strongly devout Anglo-Saxon cleric at the court of King Charlemagne, named Alcuin, writes a letter to the abbot of Lindisfarne, saying “Never before has a terror appeared on our shores like this. Remember the words of the prophets, *from the north, evil breaks forth.*” So from the start we have the idea of the Viking raiders somehow being God's punishment for sins committed.

When we say “Vikings,” we think of any inhabitant of the medieval Nordic world. But Viking literally means *raider*; it's a job title. The people living in the Nordic world during the Viking age did raid and pillage. But there was much more to them than that. They were far travelers. They colonized the North Atlantic, parts of the Scottish Isles, Iceland. They're in Arctic Scandinavia and on the Russian waterways. They founded a colony in Greenland that lasted 500 years, and got all the way to the edge of North America.

**Columbus is celebrated as the person who “discovered” America. But the *Vinland Saga* suggests that Americans should really celebrate Erik the Red day.**

[Laughs] Well, maybe Leif the Lucky day, who is Erik the Red's son. Greenland was settled from around [A.D.] 985, initially by Erik the Red. We know this partly because of the *Vinland Sagas*, two Icelandic sagas called *Saga of Erik the Red*, and *Saga of the Greenlanders*. These same sagas are our main written accounts of how Norse Greenlanders, a generation after Erik the Red, set out from Greenland and reached the edge of North America. First Baffin Island, then Labrador—which they called Markland, “forest land”— and finally Newfoundland.

But until the 1960s, the *Vinland Sagas* were our only source of information for these voyages. People weren't even sure if they'd actually happened. Then, in the '60s excavations on the tip of Newfoundland at L'Anse-aux-Meadows showed clear evidence that there had been Norse visitors. I wouldn't say *settlers*. There are long houses, but they seem to be more overwintering sites, where they could mend their ships, then carry on farther south. There were women on these voyages, too. In one saga, a woman is said to have had a child out there, making her the first European woman to give birth on the North American continent.

What's interesting is that, in the past, even before the archaeological evidence, Americans were very keen on this Viking heritage. Toward the end of the 19th century, there were lots of paintings showing big, romantic Norse coming across in their boats. But you also find lots of forgeries and fakes because if you can't find a past, then you create it. There were fake rune stones dug up in a Minnesota field, fake weapons, and, of course, the famous *Vinland Map* forgery.

**You call the sagas “Medieval Iceland's unparalleled storytelling legacy to the world.” Are they fact or fiction?**

The sagas were written in 13th-century Iceland and continued to be written and copied in manuscripts. In some ways, the medieval period didn't end in Iceland until the 20th century. *Saga* comes from the Norse word *sayer*, which means “to say.” That gives a clue to the origins of these sagas. They weren't just conjured up out of some scribe's head in the 13th century and then written down. They had a long oral history going back centuries. These are stories told and retold, passed down through the generations. But that doesn't make them pure fact. Stories change, they adapt, they're embellished, facts drop out of them, pieces of information are added. So by the time they are written down, it's very hard to separate the facts from the fiction.



A statue of Leif Erikson stands before the Hallgrímskirkja Church in Reykjavik, Iceland. The Viking is believed to have reached the Americas five centuries before Columbus.

Photograph by Jon Bower Iceland, Alamy Stock Photo

**Trolls and dwarves have become familiar to us from *Lord of The Rings*. Dragons form an important story thread in *Game of Thrones*. The sagas are full of them, aren't they?**

They do crop up in the sagas but the sagas can also be pretty realistic. Not all sagas are filled with dragons and elves. But the interesting thing is that they were clearly seen as part of the Norse worldview. When they do appear, they're not seen as necessarily fantastical. You can be having a normal saga episode, where someone's having a dream or wandering through a mountain, and suddenly a creature will appear. The idea of trolls lurking just outside, at the edge of your peripheral vision, is a common one.

The far north has always had supernatural, even diabolical associations, stretching all the way back to the Bible. We see it in the Anglo-Saxon worldview, all the way up to 19th century and Hans Christian Andersen's *Snow Queen*. The farther north you go, the more inhospitable the landscape becomes. There are mountains and deep crevasses, strange rock formations. So it becomes easier to imagine in these inhuman parts of the world, that the only things that could live in them would themselves be inhuman, like trolls.

**One of the surprises in your book is that the Vikings also voyaged east— and overland—to what is now Russia. Tell us about these journeys—and why the Soviets downplayed the Viking connection.**

The initial impetus to go into Russia from the Norse world came from the people facing east: in particular, the Swedes. They crossed the Baltic then headed down the Russian waterways. If you want to know where the Norse go, follow the money. [Laughs] There are enormous amounts of Islamic silver flowing up and down the waterways during the Middle Ages, and the Norse are following those. They also are bringing things of their own to trade, like furs and skins, which fetched a very high price. And they're bringing slaves, which is another reason we have all these raids and violence.

The word "Russia" seems to be derived from the term *Rus*, which, in origin at least, seems to have come from Sweden or some part of the Nordic world. These Norse tribes founded Kiev and created the polity that becomes known as Kievan Rus, the foundation of modern-day Russia, Belarus, and Ukraine. But during the Soviet era, it wasn't a good thing to go around saying that your founding nation was built by Europeans. You wanted it to be built by Slavs, your own people, in opposition to Europe. But if you look at the first archaeological layers of trading towns, such as Staraya Ladoga in the far north, there are clearly Norse elements.

**One of the most gruesome scenes in the TV series *Vikings* is when the lead character, Ragnar Lothbrok, an actual historical figure, subjects one of his enemies to a torture known as the Blood Eagle. What is it? And did it really exist? Sensitive readers should look away.**

[Laughs] The Blood Eagle was a particularly gruesome form of torture and killing, where you sliced down the spine of your victim, take the rib cage and pull it back, then pull out their lungs, which look like a pair of eagle's wings. Academics argue as to whether this actually ever took place because the original source of evidence is a couple of skaldic verses. A *skald* is a Norse poet, so *skaldic* verses are written by Norse poets, usually a court poet.

One of the features of a skaldic poem is that it's incredibly convoluted, like a cryptic crossword puzzle. If you have a reference to what appears to be the Blood Eagle in a skaldic verse, it's quite likely this is a poetic conceit. Roberta Frank, at Yale, argues that the Blood Eagle is just the idea of a carrion bird scratching at the back of the dead. If you create lots of corpses, you are a very good warrior. That's what is being referred to. But when later writers made prose stories around these skaldic verses, they seem to have interpreted it literally. So it's quite likely that there was no such thing as this horrible form of torture, but it grew in the telling.

**I presume you are not a fan of the *Vikings* TV Series?**

[Laughs] I absolutely love it! Brilliant! They do so much research! For instance, when they set sail in episode one of the first season, trying to find the British Isles, they say, "How are we going to navigate, it's so cloudy?" They then hold up this thing they call the *sunstone*. The idea is that you are able to see where the light's coming from and that enables you to navigate. There's a lot of debate whether something like this stone actually existed. There are written accounts of it. But they haven't found any examples from other Viking contexts.

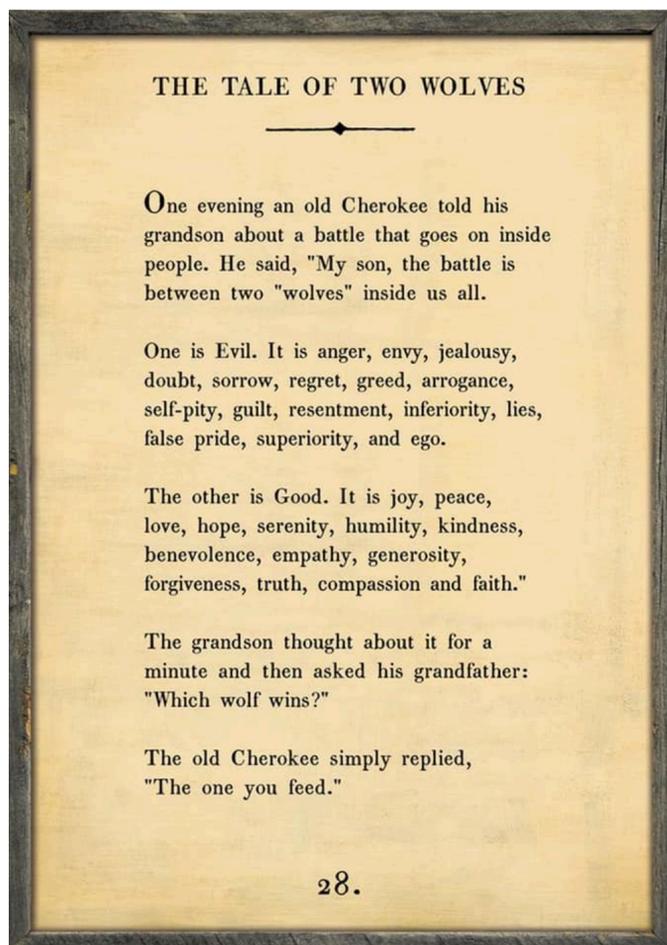
But the idea that they wouldn't know that the British Isles existed is absolute bollocks! [Laughs] They'd been trading for years.

**You are an academic—but you definitely left your ivory tower to research this book. Talk about some of the highlights of your travels, and how working on this book changed your view of the Vikings.**

I'm not much of a fan of the ivory tower. I find libraries boring [Laughs] So going to Greenland was part of the reason I wanted to write the book. I was there over two summers. The first summer I did it on the back of an Icelandic pony with a guide, who was this amazing, pioneer-type woman. We trekked from Norse ruin to Norse ruin, staying at Greenlandic farms, which were often in the same place as the Norse ruins. Later, I got on a three-day ferry and chugged up the coast past the Arctic Circle to a place called Ilulissat, which is a UNESCO World Heritage site because it's full of icebergs. It may even be the fjord where the iceberg that sank the Titanic calved.

In Greenland, I was seeing the archaeological evidence for the view of the world I'd got from the sagas: the farms described in some of the sagas, the fjord where Erik the Red lived. I stayed right next door to his farm! More than anything, it gave me a sense of how extraordinary these people were; how far they went; how dangerous it was; how intrepid and brave they were to go out to the edge.

*This interview was edited for length and clarity.*



# The Norwegian Secret to Enjoying a Long Winter

*Residents of Norway view their long dark winters as something to celebrate. How it's possible to be cheerful for the next four months.*

By Laura Vanderkam, in "3 minute Read"

As the days get darker and colder in much of the northern hemisphere, it's easy to indulge in gloom. For the next few months, you'll be shivering. You'll be battling foul weather. Thanks to daylight savings time there will be no chance to see the sun after work.

The gloom leads to a common question: What can I do to cope with the dark and cold?

If you truly want to be happy during winter, though, this is the wrong approach to the season. Changing your mindset can do more than distracting yourself from the weather.

That's the takeaway from research done by Kari Leibowitz, currently a PhD student at Stanford University, who spent August 2014 to June 2015 on a Fulbright scholarship in Tromsø in northern Norway.

Tromsø is so far north that from late November to late January, the sun never climbs above the horizon. Leibowitz went to study the residents' overall mental health, because rates of seasonal depression were lower than one might expect.



Photo: Flickr user Mark Robinson

At first, she was asking "Why aren't people here more depressed?" and if there were lessons that could be taken elsewhere. But once she was there, "I sort of realized that that was the wrong question to be asking," she says. When she

asked people "Why don't you have seasonal depression?" the answer was "Why would we?"

It turns out that in northern Norway, "people view winter as something to be enjoyed, not something to be endured," says Leibowitz, and that makes all the difference.

## Lessons From The Far North

To be sure, there are some aspects of the near-polar culture that might be hard to emulate elsewhere. Small Norwegian communities are tightly knit, and strong social ties increase well-being everywhere. That said, there are lessons that can help anyone think differently about cold weather.

First, Norwegians celebrate the things one can only do in winter. "People couldn't wait for the ski season to start," says Leibowitz. Getting outside is a known mood booster, and so Norwegians keep going outside, whatever is happening out there. Notes Leibowitz: "There's a saying that there's no such thing as bad weather, only bad clothing."

Norwegians also have a word, *koselig*, that means a sense of coziness. It's like the best parts of Christmas, without all the stress. People light candles, light fires, drink warm beverages, and sit under fuzzy blankets. There's a community aspect to it too; it's not just an excuse to sit on the couch watching Netflix. Leibowitz reports that Tromsø has plenty of festivals and community activities creating the sense that everyone is in it together.

And finally, people are enamored with the sheer beauty of the season. Leibowitz grew up near the Jersey shore, and "I just took it as a fact that everyone likes summer the best." But deep in the winter in Norway, when the sun doesn't rise above the horizon, multiple hours a day can still look like sunrise and sunset, and against the snow, "the colors are incredibly beautiful," she says. "The light is very soft and indirect."

## A Mindset Shift

Most likely you can't cross-country ski straight out of your house, and while Norwegian sweaters may be catching on, restaurants and coffee shops in more temperate climates don't all feature the fireplaces and candles common to the far north. Still, there are little things non-Norwegians can do. "One of the things we do a lot of in the States is we bond by complaining about the winter," says Leibowitz. "It's hard to have a positive wintertime mindset when we make small talk by being negative about the winter."

This is easy enough to change; simply refuse to participate in the Misery Olympics. Talk about how the cold gives you a chance to drink tea or hot chocolate all day. Talk about ice skating, or building snowmen. Bundle up and go for a walk outside, knowing that you'll likely feel warmer and happier after a few minutes. Better yet, go with a friend. Social plans are a great reason to haul yourself out from under the covers.

But overall, mindset research is increasingly finding that it doesn't take much to shift one's thinking. "It doesn't have to be this huge complicated thing," says Leibowitz. "You can just consciously try to have a positive wintertime mindset and that might be enough to induce it."

# The Back Page



It occurred to Pooh and Piglet that they hadn't heard from Eeyore for several days, so they put on their hats and coats and trotted across the Hundred Acre Wood to Eeyore's stick house. Inside the house was Eeyore.

"Hello Eeyore," said Pooh.

"Hello Pooh. Hello Piglet," said Eeyore, in a Glum Sounding Voice.

"We just thought we'd check in on you," said Piglet, "because we hadn't heard from you, and so we wanted to know if you were okay."

Eeyore was silent for a moment. "Am I okay?" he asked, eventually. "Well, I don't know, to be honest. Are any of us really okay? That's what I ask myself. All I can tell you, Pooh and Piglet, is that right now I feel really rather Sad, and Alone, and Not Much Fun To Be Around At All."

"Which is why I haven't bothered you. Because you wouldn't want to waste your time hanging out with

someone who is Sad, and Alone, and Not Much Fun To Be Around At All, would you now?"

Pooh looked at Piglet, and Piglet looked at Pooh, and they both sat down, one on either side of Eeyore in his stick house.

Eeyore looked at them in surprise. "What are you doing?"

"We're sitting here with you," said Pooh, "because we are your friends. And true friends don't care if someone is feeling Sad, or Alone, or Not Much Fun To Be Around At All. True friends are there for you anyway. And so here we are."

"Oh," said Eeyore. "Oh." And the three of them sat there in silence, and while Pooh and Piglet said nothing at all; somehow, almost imperceptibly, Eeyore started to feel a very tiny little bit better.

Because Pooh and Piglet were There.  
No more; no less.

(A.A.Milne, author. E.H.Shepard, illustrator)

*While we can't physically sit down next to each other,  
we can phone one another, send cards, write emails, and pray for each other.*