



*TRINITY LUTHERAN CHURCH 1890-2015*



*TRINITY LUTHERAN CHURCH  
COOPERSTOWN, ND  
1890-2015*



On the cover is “The Holy Trinity” stained glass window, designed by liturgical artist Stacey Asp of Harwood, ND. The partitions in this book are the seven days of creation designs from the sanctuary windows.

*“It’s fun that others find meaning in these images, which really makes the work I do so rewarding! To this day, your windows are some of my favorites, and I look forward to a time that I can come to visit again to admire our collaborative efforts in their creation.”*

Stacey Asp

“The Holy Trinity” window was purchased in loving memory of Lorraine Barr.



# TRINITY LUTHERAN CHURCH

## MISSION / VISION STATEMENTS

### OUR MISSION

TRINITY LUTHERAN CHURCH SHALL BE AN INSTRUMENT OF THE HOLY SPIRIT IN THE COOPERSTOWN COMMUNITY FOR THE PURPOSE OF NURTURING THE BODY OF CHRIST THROUGH THE WORD BECOME FLESH, AND THROUGH THE SACRAMENTS OF BAPTISM AND HOLY COMMUNION.

### OUR VISION

TO PROVIDE A PLACE OF WORSHIP

TO PROVIDE A PLACE OF LEARNING AND EXCITEMENT FOR YOUTH AND ADULTS IN THE CHRISTIAN LIFESTYLE

TO PROVIDE SANCTUARY AND A MINISTRY OF CARING FOR THE SINGLE PARENT,  
THE HUNGRY, THE LONELY, THE HOMELESS, THE BROKEN MARRIAGE, THE ADDICTED,  
AND THE OUTCASTS OF TWENTIETH CENTURY SOCIETY

TO PROVIDE LINKAGE OF GENERATIONS, RECOGNIZING THE GIFTS AND SKILLS OF ALL OUR PEOPLE:  
THE ENERGY OF OUR YOUTH, THE TALENTS OF OUR WOMEN AND MEN,  
THE EXPERIENCE AND WISDOM OF OUR ELDERLY,  
THE TRAINING AND KNOWLEDGE OF OUR PASTORAL STAFF

TO BE RESPONSIBLE STEWARDS OF THE GIFTS WE HAVE RECEIVED:  
TO EQUIP US, WITH THE SPIRIT'S GUIDANCE, TO USE OUR TIME, TALENTS AND TREASURE  
TO REACH OUT TO ALL PEOPLE OF OUR COMMUNITY IN THEIR NEED





Greetings, my fellow brothers and sisters in Christ,

In the following pages you will find a compilation of 125 years of ministry at Trinity Lutheran Church in Cooperstown, North Dakota. I hope and pray that you enjoy this book and the wonderful memories that have been captured to be shared with you and passed on to the future generations to understand their church history. I would like to say thank you to all who have written articles for the book, the 125<sup>th</sup> book committee, the entire 125<sup>th</sup> committee, and all of the members of Trinity for all of the hard work that goes into a celebration. I know this book only captures a small portion of the many years of the proclamation of the gospel message through the pastors and members who have called Trinity home. I give thanks to all of you and to God for this wonderful gift we have been given in His church, which we call Trinity.



Blessings and Happy Reading,

Pastor Michael T. Jacobson

# EASTERN NORTH DAKOTA SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

*"Jesus Christ calls us to live in love as we serve, equip and challenge God's people."*

March 10, 2014

Dear Members of Trinity Lutheran:

Greetings in the Name of our Lord and Savior Jesus Christ!

Isn't it amazing to think about the small group of people who gathered 125 years ago with the desire to plant a church? These faithful Christians felt the call of God to have an impact on Cooperstown and beyond. Little did they know what would take place, but I'm sure they dreamed a bit about the possibilities.

Moment after moment, day after day, and year after year have gone by and those early Christians and all who followed remained faithful to the call of God to proclaim the Gospel of Jesus Christ through word and deed. Certainly, the most recent years of Trinity's mission and ministry have been good years. I give thanks for work of the Holy Spirit through each of you.

On behalf of the 207 congregations of Eastern North Dakota Synod, I want to extend my congratulations to you and I want to let you know I look forward to being with you on July 12<sup>th</sup>. It will be a wonderful day. Together, we will celebrate the past, but more importantly, celebrate the certainty of God continuing to use Trinity Lutheran in the years to come.

In Christ,

*Rev. Terry A. Brandt*

Bp. Terry A. Brandt

Bishop, Eastern North Dakota Synod



**Charlie Axness**  
Associate with the Bishop

**Jakelle Cornell**  
Associate with the Bishop



**Rev. Terry Brandt**  
Bishop

**Shar Gumke**  
Associate with the Bishop

**Rev. Keith Zeh**  
Director for Evangelical Mission

[www.eandsynod.org](http://www.eandsynod.org)

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## ANNIVERSARY BABY



Arleen (Riste) Retzlaff became a member of Trinity in 1938 when she was confirmed.

Leah Jean Bauer is our anniversary baby, born March 16, 2015. Leah's parents are Linsey and John Bauer, and her big brother is Mason.

This picture was taken on Palm Sunday, March 29, 2015.



## FOREWORD

More than a year ago, the idea of an anniversary history book began to take shape and people began to volunteer to help gather and write stories. It was a leap of faith to expect it could be done, and the church council voted to fund the enterprise. There was no turning back.

The person who volunteered to be editor had retired from newspapering twenty-five years ago. Retirement had gotten boring, and after a quarter century of unemployment, the prospect of a job was too good to pass up.

Working on this book has been pure joy for me in every way.

Thank you to all the people who have come forward to tell their own stories, and to those who have spent time researching, interviewing and writing the other stories, and taking pictures. This is intended to be a story book with a few pictures, not a picture book. We already have a recent pictorial directory with good pictures, and don't need another one just yet.

People who should stand up and be recognized include Connie Louden, Shirley Short, Lorna Auren, Lois Johnson, Janice Solfield, Ruth Evans, Gloris Gronneberg, Phyllis Trostad, Beverly Tranby, Lisa Frigaard, Allison Anderson, Scott Tranby, Welton Cochrane, Pastor Mike and especially Sonja Johnson and Brita Johnson. I hope I haven't forgotten anyone, but I usually do, so I may as well apologize here and now. If you want to know what each one did, just ask.

Turn the page and read on.

Duna Frigaard





## LOOKING IT UP

Since the time last fall when the idea for a history book began to take shape, it has been clear that this book needs to tell our congregation's stories—not just lists of pastors and numbers of members, but stories of the people who have attended, and are attending now.

To that end, we have invited people to come forward and tell things they remember so that at some future day, people will read the book and somehow be reminded of their days in Trinity. Maybe some of the children who collect the change every other Sunday will remember the noisy offering they dropped into the big plastic jar, or maybe they'll think about singing in the children's choir, helping to usher, or having the cross traced on their foreheads on Ash Wednesday. We hope they will remember how glad we are to see them joining in the worship service. By reaching them, we are reaching into the future.

To make our story more complete, we need to connect to the past, retrieving stories of people and events long forgotten. Over the years there have been a number of short books published for special occasions and several pictorial directories. We have taken information from several of those books to refresh our memories. Since the official fifty year history book with the gold cover summed up a lot of things that had happened up to 1940, this book will be mostly about things that have happened since that time, with occasional bits of earlier information that had not been reported in 1940.

Janice Solfield, Shirley Short, Connie Loudon, and Lois Johnson have interviewed members of long standing to get a personal view of the way things used to be.

Connie and Lois joined with Lorna Auren, Phyllis Trostad, Gloris Gronneberg and Ruth Evans in reading through the endless piles of minutes from the Ladies Aid. There are a number of Ladies Aid things that date back a hundred years or more. There are a dozen or more invoices from local stores showing what they bought and how much it cost.

The official archives, the pastors' registers, tell a story as well, particularly the section labeled Burials.

The format of that section differed slightly from one book to another. Always the name and age of deceased were there, usually expressed in years, months and days. In some, there was a space for cause of death, some had space for place of birth and death, some had a space to document the place of burial, others the names of mourners, and almost always there was a small space reserved for the Bible verse used as a sermon theme.

The cause of death gave some insight into the hazards they encountered years ago: typhus, appendicitis, pernicious anemia, childbirth, stroke, accident with horses, and many infants and young children with no cause listed. Sometime in 1920's, a 71 year old woman died, and the cause of death was listed as old age.

The stark tragedy of the 1918 flu epidemic was recorded in few words. In the months October, November and December, six burials were listed in Trinity and three in Ness, all attributed to influenza. The country was under quarantine, so no public gatherings were allowed, including funerals. They were all simple interment services at graveside. There were many other influenza deaths in Griggs County that year, including one family in which four members died.

In December 1974, Gary Brown, 32, along with his wife Susan, 27, and their year-old daughter Alana died in the crash of his small plane in the mountains of New Mexico. Their funeral was held on the morning of Christmas Eve. Never has the Christmas message meant more than that evening.

Other than the pastors' ledgers and the Ladies Aid minutes, there are no other papers telling of the congregation's life. Either the church council and the treasurer did not keep records, or else they got lost somehow. Maybe they were mislaid or left behind in the move from one church building to another. Unfortunately, there's not much to be found since that time either, except for the recent accounts.

Back to the Ladies Aid: now THERE was record keeping! Early on, the group met every two weeks, and members were assessed twenty cents dues per meeting whether they were there or not. Each member had a page in the account book with her payments noted. Once she had contributed four dollars for the year, the treasurer marked PAID IN FULL on the page. And that was that!

Another early document of interest is the constitution, adopted in 1895. The article on membership provides:

1. Members of this congregation are all those who, in a legal manner, have been accepted as members and who later have not withdrawn or been expelled.
2. All children of parents who are members of the congregation, become members through baptism.
3. All adults who are accepted as members of the congregation:

- (a) must have been baptized in the Christian baptism;
  - (b) not lived an apparent unchristian life;
  - (c) confess that they agree to this constitution and are willing in all respects to abide by the terms thereof, and to contribute to the expense and maintenance of the congregation according to their ability.
4. Legal voters in this congregation are all male and female members over the age of twenty-one years and in good standing.

The Cooperstown Lutheran Church was years ahead of its time in that last provision, and that fact has always been a matter of pride for the women of the congregation. They were recognized as equal to the men. Not every congregation did that.

*Submitted by Duna Frigaard*

## HOW TO THROW A 125TH PARTY

The church council with Pastor Mike Jacobson put out feelers over a year in advance to see if volunteers could be found to help celebrate 125 years as a family in Christ. The family came. Nicky Wathne had leading and organizing talents and energy. We chose to meet as a general party planning committee at least once a month. As members came forward with ideas, they were welcome to choose a part of the party that interested them. Besides the church council, there are photographers, writers, decorators, chefs, promoters, social secretaries, souvenir providers (no more plates please, as we're going to be giving away the extra plates from the last party!), finance folk, history and document divers (they went through many, many years of written information about past church groups and happenings), and various other sparks that lit at the thought of a big party. In fact, it seems such a big party should be broken into two celebrations. The first party is April 26, 2015, with a congregational potluck to celebrate the date of the church's official start 125 years ago. A second party on July 11 & 12, 2015 is planned for a general celebration for everybody with an attachment to Trinity. Several former pastors have indicated they will visit Trinity this summer to help celebrate with us.

Party planning grew to add the children and friends of the start-up planning groups too! Each specialized group took off using their talents and invited others to join.

An example of just one of the groups is the decorating committee. Those interested met, appointed Louise Dahl as leader, and started tossing ideas around, and then around again. It's going to be a great surprise to see what comes together as new possibilities continue to flow. "Sowing the Word" led to the thought that wheat should be a major part of the decorations. Several of the congregation's farmers had a smaller yield on a corner of their acres this last year as they donated to the wheat decorating cause. The wheat has been drying in preparation for the party. Some has been used to make wheat impressions in clay pots created by the decorators to be used on the party tables. Eleven ladies helped form clay pots, some of them members of the decorating committee and several others (even one non-member of Trinity) heard about the project and volunteered, because that's what family and friends do to help each other. At the last planning meeting in mid-March, another person joined the group as she has talents to share too. The people coming to help are amazing.



The council recognized that if Trinity were going to have a party, we needed to spiff things up for company. Volunteers gather in the kitchen at 8:30 each Saturday morning for coffee and goodies. Work begins around 9 am, continuing until noon and sometimes later. The crew leaders feel the short work day rather than a whole day allows for more participation.



Church renovations included modernizing bathrooms with ceramic tile, new fixtures and doors, and repair and replacement of floor tile. WELCA now has its own room in the basement next to the fireside room, the new altar guild room is under the bell tower and has new storage cabinets and counter, the fireside room now has leafy trees painted on the walls (by Wanda College), and the janitor's closet and kitchenette also got upgrades. Then there was painting—lots of painting.

The parsonage also got some attention: new flooring and countertop in main bathroom. Currently underway is the removal of the wall between the two bedrooms on the south end of the main floor, opening up to a larger master bedroom with a walk in closet and revamped master bathroom. A jetted tub will be installed along with new fixtures, vanity, and flooring.



Renovation and painting projects were tackled by both men and women, and they claim to be a fun, welcoming group who invite others to join them. The following have all been seen working: David Schuler, Kelly Urness, Mark Urness, Brock Urness, Aaron Kroll, Roger Hanson, Lynn Johnson, Tammy Rahlf, Jerry Rahlf, Lauri Olson, Troy Olson, Tom Dahl, Ardys Dahl, Julie Lunde, Larry Olson, Hunter Olson, Larry Grandalen, Halaine Grandalen, Kent Dick, Wanda College, John Bauer, Tim Hornung, Bob Bendickson, Richard Trostad, Phyllis Trostad, Ken Gilbertson, Mari Steffen, Courtney Urness, Jazsmin Urness, Terry Kenninger, Jerry Johnson, and Cokey Conant. Recently there was also a cleaning day held with many volunteers.

Even the handrails of the entry steps got attention; they now have an added piece at the top edge for better stability. The handrails were taken down, added to, varnished and put up again before the next church service. But, the guys decided the rails could be better, so they were taken off again, got another coat of varnish, and now they are truly a smooth work of art. We hope the party attendees feel welcome!

*Submitted by Lisa Frigaard*





**LETTERS FROM PASTORS AND INTERNS**

## PASTOR LIST

### TRINITY: 1890-1992

1890-1895	Ole Knutsen Quamme
1895-1904	E. T. Silness
1906-1911	Jens M. Jenson
1912-1920	T. E. Sweager
1921-1928	G. Rudolph Estrem
1931-1938	Irvin O. Jacobson
1938-1941	P. H. Holm-Jensen
1942-1947	H. J. Hansen
1947-1954	C. M. Rasmussen
1954-1960	A. P. Tidemann
1961-1970	E. R. Schmidt
1970-1979	Marvin Williamson
1980-1992	David Putz
Interim Pastors	Wayne Wickoren Kathleen Graham Eric Ackerman

### TRI-COUNTY MINISTRY: 1992-2010

Pastors	Carell Foss Eric and Pam Hulstrand Elwyn Nissen Harold and Carol Luecke Gretchen Diers Raymond Branstiter Deborah Lunde Jerry Rosin Chuck Sabin Jessica Merchant Marli and Cheri Danielson
Interns	Matthew Dollhausen Sheri Lodel Elizabeth Pfeifle David Letscher Leon Zavadil Derek Boggs Jule' Ballinger Trichelle Kirchenwitz Wayne Gallipo Fran Schmidt Paul Schultz Bonnie Weaver

### TRINITY: 2010-PRESENT

Michael T. Jacobson

Dear Friends at Trinity Lutheran,

Unfortunately, none of you can remember the beginning of the 125 span of years, since the inception of this congregation. But many of you, I'm sure, can recall momentous blessings, challenges, and disappointments along the way. As for me, the period of time during the years of 1992-1999 were some of the most exciting years of my life, and all of those years were spent in a good portion of ministry here at Trinity, and all of those years were lived in the fabulous parsonage across the alley. It was a time when the Spirit of God interacted in my life like never before in my 38 years of parish ministry.

It all began in the fall of 1991, in a conversation with Dean Larson, the assistant to the END Bishop of the ELCA. I suggested to him that large parishes in the cities of Fargo, Grand Forks, Jamestown, Valley City, and Wahpeton, reach out to rural parishes in their communities by providing a pastor from their large staffs to serve as an associate in a neighboring rural congregation. Rural parishes were struggling, and this would be a way to assist with depleting budgets. Dean listened to me, but the next thing that happened a few weeks later was a "blueprint of a coop of rural congregations" lying on my desk—later to become Tri-County Ministry.

The wind of the Holy Spirit was gaining momentum. Dean convened a meeting for call committees and congregational officers of seven ELCA churches contiguous to each other which had pulpit vacancies. His proposal was that of a uniting of these congregations. People attending the meeting agreed that this proposal should be pursued. Later, an eighth congregation, First Presbyterian of Cooperstown, joined the study. It was agreed that approximately 40 persons, representing the eight congregations, would comprise the call committee.

Since I had been so vocal about the importance of rural ministry, my name was submitted to the 40 plus call committee members. Bonnie and I shall never forget the meeting of these people in the basement of Trinity. Never in my previous three congregations had we been exposed to such a "multitude" of "inquisitors". After an hour of question and answer, the committee chairman, Roger Miller, asked if there were any more questions from the group assembled. Oh yes! Another hour ensued. Obviously Bonnie and I passed the test, and I received the call to serve as lead pastor of Trinity in Cooper, Trinity in Binford, Our Saviors in McHenry, Grace at Grace City, Glenfield at Glenfield, Mabel at Sutton, Faith at Hannaford, and First Presbyterian at Cooperstown. It was now official—I was a "Lunaterian."

On August 2, 1992, six months to the day from the conception of the Tri-County idea, I delivered my first sermon at Trinity in Cooperstown. Obviously, additional staff was a must. In the months that followed, Pastor Eric Hulstrand and his wife Pam came to serve and live in the Binford parsonage. Pam would be our youth ministry person. Elwyn Nissen would be our visitation pastor, and he and his wife Marilyn would occupy the Glenfield parsonage. But how would all of this process pull together? We needed a Co-coordinator who would make weekly preaching assignments. We had a total of about 1,800 souls to visit, four nursing homes in the area with residents from our congregations, three area hospitals, and many of our parishioners were sent to Jamestown, Fargo, and Grand Forks hospitals for intensive care. Weekly visitation assignments needed to be made to the shut-ins and to the locations mentioned above. We found the organizer, Bonnie Foss. Her LBI training in parish ministry years ago would be the ticket. Bonnie would leave her art business (Mustard Seed Creations) of 17 years and become our Parish Coordinator. Maybe I had a little influence on her! Maureen Rostberg, Cooperstown office, and Theresa Fiebiger, Binford office, were our parish secretaries. Both these secretaries had been in these positions in their respective offices before the formation of Tri-County Ministry. Our staff was now complete. Still later, Jim Perkins would become our Presbyterian pastoral connection.

In the following years, the Spirit of God was continuing to intervene. In 1994, the internship program was added to our ministry. Matt Dollhausen (Southern Seminary '94) and family moved into the Hannaford parsonage. The Hannaford parsonage would also be the home of the interns that followed: Sheri Lodel (Luther Seminary '95), Leon Zavadil (Luther Seminary '96), and Ray Branstiter and family (Gettysburg Seminary '98). Ray later became the Lead Pastor of Tri-County. We felt that our Internship program was unique. Our Interns were given the opportunity to preach weekly. In larger congregations, perhaps once a month. They were involved in visitation, funerals, and had the opportunity to gain experience from three pastors, as well as serving in eight congregations, not one.

But more power was needed. Early in Tri-County Ministry, the need for supply Pastors became apparent. The answer was to train and equip people in our parish to do this supply. The obvious program was GIFTS (Growing In Faith to Serve). This program, formerly known as the Deacon program when it originated in the Western ND Synod,



was put into place for the purpose of training lay assistants to the pastor. Training took place on the congregational level with the local pastor(s) serving as mentors and meeting with the group or individuals for study and on-the-job training. Several workshops were held each year, led by seminary or college professor or pastor. Opportunities for study at Luther Seminary were offered each year in the summer and fall. The GIFTS program required a total of 100 concentrated hours in designated subjects, ideally over a period of three years. When the course was completed, a service of recognition took place in the local congregation. However, everyone was encouraged to continue to study, as the need to study never diminishes. Not all the GIFTS people in our synod were preachers. Each one had individual gifts and offered them as needed in the parish. In Tri-County, along with the need for pulpit supply when on vacation or continuing education, I personally appreciated the assistance of GIFTS people making home visits and taking Holy Communion to shut-ins. This ministry was a tremendous asset to me. Two GIFTS participants (as of 1999) in the END Synod have gone on into the ordained ministry. Others who have shown unusual skills have filled in as interim lay pastors when ordained pastors were not available. I'm sure that Trinity has experienced the blessing of many GIFTS people since my ministry in this congregation.

My exciting and challenging experiences during my time in Tri-County are far too many to list in this open invitation to share my blessings. And if this response is too long, blame Duna, because she said I had no limits! But I must add a few more thoughts in closing.

Some of the challenges I experienced:

- Transportation: Travel was extensive, and as time went on, not all staff members attended special events (weddings, funerals, and anniversaries). One staff member always attended.
- After Sunday morning worship, it was off to the next church. There was no time to visit or to lead a Bible study.
- Enter four "theological masterminds", all with their own style of doing worship, and adjustments eventually take place for the staff and certainly for each congregation. I'm sure we put a strain on the Scandinavian emotional system in this part of the world!

A remarkable effort was made by the eight congregations to cooperate with each other. A question frequently asked by congregations considering our model of ministry: "How do eight congregations work together? We have only two, and cooperation is limited." How did it happen? Many fine people working together with great expectations that the Lord would provide a way to do their calling.

I recall another frequent question raised by some folks at Trinity in Cooper, "We are a large enough congregation to support our own ministry. Why are we doing this?" The reply came from several of the leaders of Trinity, "We have a mission to help our neighbors in these smaller congregations. Without our help, they won't make it." How benevolent. How true. Trinity at Cooper was the "flagship" of the eight. Always the spirit of Trinity's leadership was whether this ministry lasts one year or ten, it's worth it. Thank you Trinity for your years of ministry and assistance to Tri-County Ministry!

On a flatbed trailer on a cool Sunday afternoon in September 1992, our first Tri-County Ministry staff was installed into office on the shores of Red Willow Bible Camp. As our Bishop laid his hands on us, a burst of wind rushed through the trees, cascading colorful leaves on the lakeside congregation. Call it what you wish, to me the Spirit of God was blowing among us, empowering us. "And you shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem, Judea, Samaria, and (Tri-County Ministry), and to the end of the earth." Acts 1:8. Little did I realize the impact of the hand of God on Bonnie and me that day on the beautiful Sheyenne and James River valleys of North Dakota. It was my final full-time call in ordained ministry. Later I served in part-time ministry at Atonement Lutheran in Fargo, and very part-time ministry as Chaplain at Cole Paper Company in Fargo.

Some words about our family: Craig and Jill make their home in Coeur d'Alene, ID, where Craig is the Bureau Chief of Forestry for the state of ID. Their son Hunter is married to Sarah and will receive his degree in Lands and management from the U of Idaho this spring. Scott and Deb, with their children Cain (15) and Summers (14), live in Garrison, ND, where Scott is the Administrator of the Benedictine Living Center and the Meadows (assisted living). Kim and Dave, along with daughter Jadain, live in Surprise, AZ. Kim manages a restaurant and catering service. Her other children Brock and wife Katlyn, live in Bismarck with their son Xander. Brock is a Geographer for the State. Sabrina (Kiel) and daughter Sophia also live in Bismarck as does Mariah, who is a pre-med student at Mary college.

Tim and wife Drea live in St. Cloud, MN. Tim is a Federal Police Sergeant and works in security at the Vets Hospital.

We are blessed indeed. Seven living grandchildren and two great grandchildren. After our strokes, Bonnie and I are in the “upper middle age” era of our lives and in good health! To God be the Glory.

Our sincere thanks for the years you gave us in Cooperstown. God bless and prosper your ministry in the centuries to come!

Peace and Love,

Carell Foss



Greetings and blessings to the Trinity congregation on this milestone where you reflect and review all that's been in order to receive all that is yet to be.

Harold and I celebrated 50 years of marriage this August, and then on September 23, our lives changed when Harold suffered a stroke. His right side is paralyzed, which has left him completely dependent on others for his care. He is in the Northwood Deaconess Nursing Home. His memory and comprehension are good, and he is able to express himself with some effort. I am thankful that his faith enables him to be smiling and positive, never complaining. I am living with my parents on the farm near Northwood, ND, to support them with their health issues. They are close to their 92<sup>nd</sup> and 98<sup>th</sup> birthdays.

We have great memories of our time at Trinity and all the excitement that went with the first cooperative venture in the ELCA. We especially enjoyed the staff times where we shared and prayed for the work of the church. It was always enjoyable to come to Trinity during the week and on Sundays. We found it to be a joyful and welcoming place with many committed Christian workers.

Our first visit was especially interesting in that you had a blinding snowstorm the night we arrived at the Coachman. We were hardly able to get out the door to go over the restaurant to eat. We did not see anyone the first day because of the storm. We just sat in the room. The next day Pastor Carell Foss was able to come in his 4 wheel drive pickup and visit with us. It was not until Sunday that some of the call committee was able to meet with us. It all went well, and we went home excited about the prospects of living and working in your community.

You may find it interesting to recall that our first visit was only a prelude to the weather events that surrounded our move into the community. It was just about two days before the great flood of 1997. We felt like we were beginning a life in the “wild west”. Because we like adventure, this was not a deterrent, and we thank God for the four years we spent with you at Trinity.

Some of my favorite memories are of the good music at Trinity, the community Good Friday service, and the staff meetings and retreats. Savor all that has been in order to be repossessed by the goodness of God.

With thanksgiving for you,

Carol and Harold Luecke

*Editor's note: Harold and Carol were the tall and short pastors. He was at least 6'4" and she was short enough, at approximately five feet, that at least two congregations built platforms for her so she would be visible in the pulpit.*

When I was asked to write about my experiences at Trinity, my first thoughts were, “I could write a book”, but you have appointed a tough editor, so I will do my best to keep it a short story rather than a novel.

I could write about the GIFTS program and the honor of working with such wonderful people. I could write about my long conversations with Merrill Berg, going for rides in the country, and spending an afternoon along the Sheyenne with Doc Knudson, Kaare and Marit’s rommegrot, Lorna’s lutefisk (I can’t stand the stuff, but the company was great), and the Sons of Norway kumla. I could write about the kids I watched grow up, some who have a child or two of their own now, basketball games, and school Christmas concerts. However, as I look back on my eight years with you (one as intern, seven as pastor), the two things that stand out in my mind and should be remembered in the history of Trinity Lutheran Church are the Internship program and Seminary on the Prairie.

In the seven years that I was with you, we sponsored nine interns. All of them came to North Dakota with great anticipation and with an eagerness to learn. They all left, as I did, with a great appreciation for the faithfulness of the people we came to know so well. I hear from a few of those interns from time to time, and they tell me of their fond memories of doing rural ministry in North Dakota. I know you all had your favorites, and they had their favorites as well. Derek Boggs, who is currently serving in North Carolina, spent as much time hunting (with my encouragement) as he did in the office. Paul Schultz’s children would light up the hallways of Trinity as they ran for the jelly beans on my desk. Most of our former interns are still serving in rural settings today; Jerry Rosin is still your neighbor, serving Trinity Parish out of Hannaford. I hope you realize the important role Trinity played in forming and guiding young (and old) seminarians in their academic journey.

When it came to the Internship program, it wasn’t a one-way street. You all learned a great deal from them as well. They helped you think out of the box, look at Scripture through a different lens, and think about things differently. You welcomed them and their families, treated them with love and compassion, and wept when they left.

Seminary on the Prairie was the brainchild of Rollie Martinson, who had a vision for a seminary on the prairie of North Dakota. Rollie had come to Cooperstown for a rural ministry forum. A few weeks after he left, he called me up one day and simply said, “We are going to do this.” The first two years, we met in the basement of the bank. Rollie came, along with Alvin Ludke and Jim Nestingen, all three from Luther Seminary. They also brought a number of seminarians who had signed up for the class, hoping to have a “rural immersion”, and that is exactly what they received. These students were paired up with families for the week. The families provided them with a place to sleep and showed them all the comforts of home and fine North Dakota hospitality. I will never forget the night we took them all out to Luverne for burgers at Rockin’ Rodneys. We were all seated around tables, and someone decided that we should sing the table blessing. The looks on the other patrons’ faces (most of them seated at the bar) as we broke out in “Be present at our table, Lord” were priceless.

Over the years, we tackled some difficult issues at Seminary. Not only did we discuss rural issues, but we took on the complicated issues like human sexuality and agricultural ethics. I still occasionally hear from pastors who would like to try such an event in their communities. It was a unique partnership between congregations, the synod, and the seminary that made the event possible. It was the people of Trinity and Tri-County Ministry that made the event a success.

Over the years of my call to Trinity and Tri-County Ministry, we shared a lot of laughs, some tears and frustrations. We shared a life together. Looking back at those years, I know it was God’s way of preparing me for the work that I am currently doing at the Hazelden/Betty Ford Foundation in Florida. After moving from Cooperstown, I worked for several years in Fargo at the Lost and Found Ministry, a Christian ministry of healing for those who struggle with addiction, and Recovery Worship, which is a congregation for people whose lives have been touched by addiction.

Sandy and I think of you often and thank God for our time together. We would not trade them for anything. Congratulations on your 125 years of being the hands and feet of God in Cooperstown and the world.

Ray Branstiter



We are currently residing in Eden Prairie, MN. Kaara (21) is attending University of Wisconsin-Stout in Menomonie, WI, and studying to work with special needs children. Leesa (19) attends the University of Northwestern in St. Paul and is studying Kinesiology and Psychology. She hopes to be an adoption counselor. She also plays college volleyball.

Eric and I stepped out on a big adventure and planted a new LCMC church, RealLife Church, in Bloomington 2½ years ago. We meet in a middle school, and our mission is to reach those who have been disconnected, never connected, or disillusioned by the church and by faith.

I also have a ministry called On Bended Knee Ministries and do pre-marriage counseling, marital tune-ups, and offer marriage enrichment seminars to churches using the Prepare/Enrich Inventory. I would love to come to Cooperstown!

We were so blessed to serve alongside an amazing staff in our first pastoral call. Pastor Carell and Bonnie and Elwyn and Marilyn were such godly mentors and friends. We ministered well together, and we played and laughed well together. We were also blessed by Theresa and Maureen who were true servants of God. Tri-County was a teaching ground for many interns, the first of which was Matt Dollhausen. Big hearts prevailed in the Tri-County Staff of 1992-1996.

We will be forever grateful for our years in Cooperstown. We are especially grateful for God's faithfulness in calling us to eastern North Dakota as He knew in His divine plan, that our beautiful daughters would be born and adopted there. Our hearts are forever tied to Cooperstown, ND, as the home of their birth family. Our adoption story began in Cooperstown and has been a truly amazing journey.

God's Blessings on many more years of ministry as Trinity celebrates God's faithfulness over 125 years.

Pam and Eric Hulstrand  
11255 Lanewood Circle  
Eden Prairie, MN 55344



My first call as a pastor brought me to Tri-County Ministry in which Trinity was one of the churches. In the four years that I served Trinity, I learned much from the people who gathered for worship. I remember standing outside on Sunday mornings and greeting folks as they arrived and appreciating the clean fresh North Dakota air.

Folks were very patient with my "20 questions" about farming and life in rural ND. They shared their stories and their lives with this East Coast gal, welcoming me into their homes and demonstrating that famous North Dakota hospitality.

Many blessings to Trinity in her ministry!

Jessica Merchant

To the Faith Family of Trinity Lutheran Church

Grace to you and peace from Him who was and is and is to come, Jesus Christ, our Lord.

Thank you for your gracious invitation to join you as you celebrate this significant milestone—125 years of the life of Trinity Lutheran Church. Occasions like this are important in that it gives us an opportunity to praise and thank God for God's faithfulness in the past, but it should also serve to encourage us baptized people to greater joy, thankful service and confidence for the future.

I was your pastor when we celebrated the 75<sup>th</sup> anniversary of Trinity Church, its mission and ministry. Twenty-five years later, you gave me the privilege of preaching the festival sermon at your 100<sup>th</sup> anniversary gathering, and now I'm back again for your 125<sup>th</sup> anniversary! It seems I always manage to show up for celebrations—how great is that?

When one offers oneself to pastoral service, be ready for surprises. Jean and I were very comfortable in Arthur, ND. After all, we had just dedicated a new parsonage. The church building was lovely and congregational life was good. I had no intention of making a change. On a late Friday evening, I was at the church office preparing for Saturday confirmation and finalizing the service for Sunday worship. The serenity was interrupted when two men, unexpected and without appointment, stopped by. They introduced themselves as Elroy Lee and Melvin Larson, members of Trinity congregation, and members of the call committee. They were on their way home from Fargo, having visited with the Bishop about their pastoral vacancy. The Bishop gave them my name and suggested that they stop by for a visit.

Here is where the process becomes strange. I was not familiar with Cooperstown or the Trinity Lutheran parish. As we visited, I was informed that this was a two-point parish, Trinity and Mabel of Sutton. That in itself would be a new experience for me. A further surprise...they wondered if I would consider a call as pastor to their church. There is usually a long visitation process with the congregation, but this never happened! What's more surprising—they had never even heard me preach! Before they left, I told them I would consider it.

Lo and behold, some weeks later, I received the official letter of call. After that we visited with various leaders of the congregation, and looked over the worship facilities and the parsonage. Some renovations were suggested and were completed. After some prayerful consideration, we accepted the challenge. Installation took place on March 19, 1961.

### **Our Time Together**

During our visits, I couldn't help but notice the thriving business community of Cooperstown, and Trinity church with it. Trinity Church had just dedicated a new, impressive sanctuary and education wing. In addition, the merger of the American Lutheran Church had taken place. The Constituting Convention of the Eastern North Dakota Synod was held in Cooperstown at Trinity. At this convention, it was announced that I was the first pastor called from another Synod. Trinity Church was assigned to the Mayville Conference. When the conference met, the minutes read, "We have one German among us." And you had the courage to call a German Shepherd!

As we began our work together, I sensed a cautious, confident spirit among the members. A large men's group welcomed me, not only with dinner and a violin solo by Selmer Quam, the group also gifted me with a special clock, making sure I understood what time it was. They had a sense of humor, that group! It was time for a new beginning.

And so it was, that our life together became a reality. The parsonage had a face-lift outside and in. A screened-in porch, topped with a deck, was added. The large country kitchen had a new wing which contained the laundry, a children's playroom and a half-bath. The living room had been paneled, and the old steam radiators by the bay window were covered and became a window seat. This offered a place for warm family reading and watching soft snowfalls. Our family learned to love this old home. I'd be willing to wager that no other parsonage featured an outside hinged cellar door with steps leading to the basement! The freestanding garage, however, presented another challenge. It had been designed for one small car, and no room for storage. The floor had wooden planks, so that when you parked the car, things stored alongside would fall into the car. It almost demanded an escape artist to exit the car! The hinged double doors were not particularly secure. Sometime later, however, a double garage was built with a work bench and storage area.

Church life was humming along. It was particularly evident with our Sunday School and Youth Program. The Sunday

School staff asked for bi-weekly lesson preparation sessions. The Youth Program really rocked. It was delightfully guided by dedicated volunteers, the Hildebrandts and Ben Bjertness. The fall youth rally was quite a rouser. Two grain trucks, loaded with fifty enthusiastic teenagers, made their way to the Sheyenne River. Walking along the river for a quarter mile, we came to the picnic area. After a wiener roast and devotions, we gathered around a huge bonfire for prayer and song. And finally, the trip home. But there was more to come. On the morning of Good Friday, better than forty youth gathered at the church for worship, and the fellowship concluded with a youth breakfast at the Windsor Hotel.

Trinity Church also had an active Boy Scout troop, with a strong Eagle Scout program. It was nurtured by Edgar Multer. Unforgettable was the service when five Eagle Scouts who had received their awards were recognized at the same time at a Sunday Service.

As the congregation flourished, the members seemed to flex their faith muscles. The Benevolence budget increased, and we celebrated an organ mortgage-burning ceremony. Membership numbers were nearing 1,000. A bold move was made to become a one-point parish.

Another project became a reality. A long-term dream of a pipe organ was realized. Eugene Doult, an organ builder was hired, and he installed a combination of the old pipes from the old church, and new ones were added as well. The number of pipes almost equaled our membership. Magnificent!

I also had my first experience with the men's group lutefisk dinner. The dinner wasn't the problem...however, the fish arrived frozen! It had to be readied in time for the dinner, so the fish was stacked in the furnace room below my study. I learned what lutefisk smelled like, as the scent seeped in to the study.

These are just a few of the memorable moments that were a part of our lives together.

### **The Family Focus**

Jean was my faithful partner for 55 years. She moved with me without complaint, and left a city to follow me to the prairies of North Dakota. Besides being a pastor's wife, she had attended the University of Dubuque and later earned a Library Assistant's certificate at UND. She loved Cooperstown and the people there. Jean passed away on October 13, 2008, the day after our wedding anniversary, from complications due to Alzheimer's disease. Because of her illness, we relocated from Charlotte, NC, to Boutwell's Landing, a retirement community in Stillwater, MN, with facilities that met our needs.

Our firstborn, Beth, is a retired elementary music teacher, living in Bend, OR, with her husband, Joe Anderson, a retired physician. She earned her music education degree with pipe organ at Concordia College, Moorhead, MN, and her Master's from Lewis & Clark in Portland, OR.

Daughter Paula is a speech pathologist in Special Education and Sign Language in the Anoka School District. She and her husband, Steven Biessener, an engineer, live in Shoreview, MN. She earned her degree from NDSU, Fargo, ND, and her master's from the University of Wisconsin-Eau Claire.

Son Eric is a Doctor of Optometry, specializing in glaucoma. He designed a stent for the dry eye, and published an illustrated book on its implant. He and his wife, Tracy, who manages both of their practices, live in Wilmington, NC. He's a graduate of the University of Illinois and the Eye School of Philadelphia, PA, and the University of PA.

Steven, our youngest, was born in Cooperstown. He and his wife, Laura, a social worker, live in Milford, CT. He worked at the Harold Washington Library in downtown Chicago, and is presently employed at the library in Westchester, CT. Steven graduated with a communications degree from Ball State University, Muncie, IN, and received his master's degree in Library Science in Illinois.

My pastoral ministry provided one surprise after another. After my ordination in 1952, my first call was a mission congregation in Stanton, ND—a mission start that required both German and English. Then the call came from St. John's at Arthur, ND, followed by my time with you at Trinity in Cooperstown. From there, I went to St. Olaf Lutheran in Devils Lake, ND. After that, The American Lutheran Church called me to start a mission congregation in Vernon Hills, IL, north of Chicago. Christ Lutheran became a reality, and we piloted the first Christian pre-school of the ELCA. After 16 years in Vernon Hills, I retired to Charlotte, NC, and I became the interim assistant at St. Mark's Lutheran Church. In Charlotte, the ELCA found 15,000 Germans living there. They organized a German



congregation, and I was asked to preside at all of the German communion services. Eight years later, Jean and I moved to Stillwater, MN.

Presently, I am married to Patricia, a retired Executive Assistant to the CEOs of Josten's and National Computer Systems. We still live in the Boutwell's Landing community. I preach and preside at all the communion services at Boutwell's, and I sing in two choirs at Our Savior's Lutheran Church in Stillwater, MN. I have nine grandchildren and three great grandchildren.

### **In Conclusion**

Thank you for the opportunity to share these memories and your lives in ministry.

"Now as you go on your way, may Christ go with you, may He go before You to show you the way, behind you to encourage you, beside you to be your friend, above you to protect you, and in your heart to give you peace."

Your fellow servant,

Pastor Ed Schmidt



Greetings in Christ's name

To all the members of Trinity Lutheran Church,

I moved to Trinity in Cooperstown, June 15, 1980, and ministered there until the end of February 1992. During that time, some of the major happenings, in addition to everyday ministry, were as follows: Two major building projects—the peaked roof on the education unit and the new front entry with an elevator. I shared a major multi-year Bible Study, entitled "Search" Bible Study. I led the congregation through the study, vote, and merger from The American Lutheran Church to the Evangelical Lutheran Church in America, which became official on January 1, 1988. I helped with some of the foundation work, which led to the forming of the Tri-County Parish, which was formed shortly after I left Cooperstown. In 1990, Erika and I led a church group on a nine-day, seven country tour in Europe, which was highlighted by the German Passion Play, in Oberammergau, Germany.

Erika is retired, and we are living just outside of Two Harbors, MN. I am partially retired. I still do pulpit supply, filling in for pastors when they get sick or go on vacations. I also work four days a week at Menards, in Hermantown, MN. Rachel is married and has a son, who is seven. Rachel is a speech therapist in Otsego, MN.

We wish everyone well and extend our deepest congratulations and blessings on your faithful 125 years of ministry. We pray that God will continue to lead and bless you all in ministry for many years to come.

God's Blessings,

Rev. Dave Putz  
709 Valley Road  
Two Harbors, MN 55616

## **MARVIN WILLIAMSON**

Pastor Marvin Williamson was called to Trinity in 1971 and remained until 1980. Marvin and Lorraine Williamson and their sons, Keith, Randy and Terry, were the first family to occupy the new parsonage.

His frequent visits to the sick and shut-in people of his flock, and his great concern for them will be remembered by many people.

Neighbor Lois Knudson remembers Lorraine for making outstanding doughnuts.

Keith and Terry are the surviving members of the family.

*Submitted by Duna Frigaard*

## **A. P. TIDEMANN**

Rev. A. P. (for August Palmer) Tidemann may have been the last pastor of Trinity who preferred the formal title, Reverend. His predecessor, Corliss Rasmussen, had done the job of convincing Trinity people that they needed to build a new church.

Tidemann came in 1954, arriving in time to get in on last of the fund drive and all of the construction. It is said that while the building was going up he inspected every day, sometimes more than once, and when he found a flaw, made sure it was fixed. Perfection was his goal. He also had a strong sense of history, and an appreciation for ritual and detail.

He was the perfect match for Trinity's situation in 1957. Recognizing that it was an endeavor never to be repeated, he undertook a series of special events to commemorate the building project, and made sure they were documented.

First was the ground breaking on July 8, 1956. Rasmussen preached, and was first to turn over a ceremonial shovelful of dirt. That shovel was passed on to 24 more people, and a color guard of Cub Scouts, Boy Scouts and Explorer Scouts, six in all, stood watch. Actual construction had begun, so the groundbreaking was ceremonial only.

The cornerstone-laying service followed on October 28, 1956. The old cornerstone, laid October 8, 1896, had been opened, the contents examined and inventoried. Those items from 60 years earlier were replaced, and current items of interest were added. Pastor Tidemann chose to engage the youngest children in placing things in the box, including Danny Bakken (by proxy) and Lisa Frigaard.

When the building was completed, there was a service of entrance and confirmation on June 30, 1957. Diane (Hildre) Cowdrey and Lester Stromme, still members, were in that class of 14.

At 10 a.m. the congregation assembled for the last time in the old building. The pastor and officers led the congregation in procession to the entrance of the new church, carrying the sacred objects, the congregation carried the hymn books and Allan Turnquist played trumpet, marching to the hymn "Onward Christian Soldiers." The assembly paused at the doorway for the ceremonial presentation of keys and unlocking of the doors. The liturgy for the opening of the portals read, "The minister will then rap on the door in Name of the Father, and of the Son, and of the Holy Ghost. As the minister enters the door, he shall say: 'Peace be to this House;' and the congregation will respond: 'And to all that dwell therein.'"

The culmination came November 10, when the building was dedicated. The regular Sunday worship service was held at 10:30 a.m., with Pastor (later Bishop) Clarence Solberg preaching. Solberg was a former member of Trinity who went into the ministry.

The commemorative program makes no mention of a meal, so there must not have been one.

The formal dedication service began at 3 that afternoon. Seldom was a building more thoroughly dedicated. If my count is right, Pastor Tidemann was joined by fourteen others in the service. Besides Solberg, there were also four pastors who had formerly led the congregation, seven neighboring pastors, and two seminary students.

At 7:30 everyone came back for a song service, featuring greetings from Pastors Rasmussen and H. J. Hansen, a piano solo by Delores Quam-Vigesaa, and songs by the three choirs: senior, junior, and children's.

The Tidemanns left Cooperstown in 1960. Both died in 1999, the pastor in January, and his wife, Alice, in September. Their two daughters, Judith and Dorothy, both were in their teens when the family left Cooperstown.

*Submitted by Duna Frigaard*

## **CORLISS RASMUSSEN**

Pastor Corliss Rasmussen, his wife Marian, and their three small children, Anne, Paul and Ruth, came to Cooperstown in 1947.

He had been a military chaplain in World War II, possibly the first veteran to serve Trinity. The baby boom was actively booming, and he saw that the old frame church was getting too small for the growing membership, particularly the Sunday School.

The church already had a building fund, established in 1926, and he campaigned to add to it to raise money for a new sanctuary. Nothing could have been farther from the trustees' minds. The building fund got an unexpected gift in 1948. Maynard Barfuss, a member from the Jessie area, had not been able to finish harvesting his crop the past fall, and he gave it to the congregation to finish. They used Carl Urness's threshing machine, and many of the men in the congregation literally pitched in with pitchforks to do the job. I find no record of the cash amount that brought in, but it was a substantial addition to the account, and many people considered that the deciding point for the new church. Maybe it was, but there is a letter in the files written maybe five years later by Pastor Rasmussen that shows the project didn't move fast. In it, he scolds the board of trustees, who had voted 4 to 1 against proceeding because, they said, it would be impossible to raise \$30,000 for a building. Rasmussen persisted, and eventually there was a favorable vote. That accomplished, he accepted a call to Oakes, and turned it all over to his successor, A.P. Tidemann.

Nobody is sure how the final decision to build came about, but one Sunday morning someone who was in the basement as church let out noticed the sagging and bouncing of the floor as we got up and walked out, and wondered how long it would be before the floor caved in. From that time, we were ushered out row by row, and the need for a new building was never doubted.

That became a tradition that followed us after the move into the new building, and such is the power of tradition, we continued to be ushered out for another 50 years or so.

Corliss Rasmussen died in 1999 at the age of 87, and Marian in 2007 at 91.

*Submitted by Duna Frigaard*

## **H. J. HANSEN**

H. J. Hansen came to Cooperstown in 1943 to serve the congregation that would eventually be named Trinity. Four members of the first class he confirmed are still members of Trinity. They are Roger and Myrleen Bakken, Duna Frigaard, and Harlan Urness.

In that time, pastors were known exclusively by their initials, and their wives were all Mrs. His first name possibly was Helmer, but hers was Mrs. Hansen, and that was all we knew.

Their son, Norman, became a well-known organist who played in churches in the Fargo-Moorhead community for many years.

*Submitted by Duna Frigaard*



To the Saints gathered at Trinity Lutheran Cooperstown,

July 10<sup>th</sup> is my 64<sup>th</sup> birthday. I can see retirement from here, although not there yet. Just this year, I became an Episcopal priest serving a congregation in Milton, FL (10 miles east of Pensacola).

I have served in Mt. Horeb and Watertown, WI, and Stuart and Pensacola, FL as a pastor these past 20 years since I was an intern with y'all.

In those 20 years of ministry, there have been few days that I did not thank our gracious Father for the year in Hannaford, Cooperstown, and the churches of Tri-County. Every time I put on my green stole made by Tri-County pastors and staff, I look upon their names they signed and thank God for their guidance and friendship. Each time I counsel a married couple, I use material and the wisdom of Pastor Foss. And each time I sit at my desk, I read the prayer that was on Pastor Foss' door. I cannot look at a church secretary without comparing her (or him) to Maureen, nor listen to a youth worker without thinking of Eric and Pam.

When I asked Pastor Foss what his goal was, his vision for the year I was there, he said simply, "This year is solely about training an intern." That dedication, respect and love I felt in all relationships I encountered at Trinity. Pondering them in my heart over these years has shaped my ministry.

To illustrate this, I must tell a tale on Duna (Hey Duna, you asked for a letter!). Early in my newbie preaching, I asked Duna to critique my sermons. At first she said they were perfect. Then at the end of the year, she said they were much better than they had been. And they were. They were because of Duna's insight offered in love and presented in gracious and helping honesty.

I would close with the prayer on Carell's door, the one I read daily (Luther's Sacristy Prayer): "Lord, You have made me a pastor; left to myself, I would make a mess of it."

Left to my own wisdom, I would have made a mess of it. Instead it has been a blessed 20 years of ministry because the Lord in His wisdom placed a very raw and ignorant recruit in the loving embrace of END, Cooperstown. I thank my God each time I remember you.

May the Lord make His face shine upon you in the next century as He so apparently has in the last.

In Christ,

The Reverend Matthew Dollhausen



Members of Trinity Lutheran Church,

I look back on my internship year at Tri-County Ministry with fond memories. Seminary prepares you and challenges your head knowledge, but internship is ministry in the real world. I found people in the eight parish ministry to be very loving and caring. It is you, the people in the parish, that nurture and form ministers. Unfortunately during my internship, my brother in Ohio died. The members in the Hannaford and Sutton parishes were very loving in caring for me in my time of grief. My prayer is that you may continue to love as Jesus commanded us to, and by your love may others see the light of Jesus shining in and through you.

Memories include my first baptism and first funeral. Those are actual experiences that seminary and book learning can not prepare you for. Actually being there for the families as they walk through the joy of baptism or the grief of losing a loved one is a privilege and honor. Sometimes your actual presence means more than words can say.

Another memory that I have is the United Christian Women's luncheon where I was invited to speak. I shared with them part of my story and my struggles in the hope that they could see how God worked through others to help me

at difficult times in my life.

On a personal note, I enjoyed being part of a bowling league while living in Hannaford. The exercise was a part of self-care but I also enjoyed the fellowship.

I retired on April 1, and am living in Sioux Falls. I hope to join you for part of your celebration but can't make a commitment at this time. It will depend on where God is leading me at that point in my life.

God's blessings and best wishes on 125 years of ministry. May you continue to be active in your ministry in the Cooperstown area.

Pastor Liz Pfeifle  
8511 W. Grinn Place  
Sioux Falls, SD



Dear Members of Trinity,

Congratulations on your 125<sup>th</sup> Anniversary! You were a special part of my seminary education. You welcomed us and raised me up to be a pastor. What better training could I have received? I got to experience ministry in many different settings and in many different ways. Your local Food Pantry welcomed me onto the Board, and there I learned all about feeding the hungry and the mechanics of running a food pantry. Red Willow Bible Camp was a second home, and I was able to grow with the Spirit in children's, youth, confirmation, adult, and retreat ministry. You gifted me with many spiritual and invaluable practical skills—preaching, caring for families in distress, leading Bible Study, teaching confirmation, planning a weekend retreat, building a float, driving a 15 passenger van, the proper way to survive a North Dakota winter, how to dance around a fire at the winter solstice, and an appreciation for kumla, rommegrot, and krumkake. Your spirit and your ministry continue to teach me as I hear from you or run into you in different places across the state, and as you share your enthusiasm for ministry in the world.

You made us fall in love with you and with North Dakota, and so we asked to return to your state, which is now our state. Cando Lutheran Church and Bisbee Lutheran Church extended a call to us in 2007, and you blessed me by coming by the vanload to my installation. Now in 2015, we are still here in Cando and Bisbee, still treasuring all the things that you taught us about ministering, about church family, and about community.

As you celebrate your 125<sup>th</sup> Anniversary, we ask God to continue to bless you and your ministry, as you continue to raise up followers of Christ and spread God's Word.

Blessings,

Pastor Bonnie and Tom Weaver

*Pastor Bonnie Weaver, from Thurmont, Maryland, was the intern at Tri-County Ministry in 2005-2006 as the ministry grew to nine Lutheran Churches, one Presbyterian Church, and Red Willow Bible Camp. She graduated from the Lutheran Theological Seminary at Gettysburg in 2007 and received a call from Cando Lutheran Church and Bisbee Lutheran Church. She has been the pastor there for seven years. She is also the Director and President of the Board of the Cando Area Food Pantry, a 5 Star Food Pantry, as certified by Great Plains Food Bank, one of only two in North Dakota. Bonnie also serves on the Board of the Cando Community Library. Tom is a QSP, Qualified Service Provider, and ministers in the county, providing respite care services in people's homes, and also drives a school bus.*

Greetings from North Carolina!

Congratulations and many blessings on your 125<sup>th</sup> Anniversary. I have so many wonderful memories of my time with you in North Dakota, and I will forever treasure the relationships and ministry we shared. Being a part of Tri-County Ministry was a great opportunity and full of special surprises. From the ice-fishing, pheasant hunting, shotgun bowling, snow volleyball, and faster pastor race, who could have dreamed the fun and learning we had together!

Our family is doing great. Meredith is teaching first grade. Jake is 17 and busy running cross country and skiing. Zach is getting married in July and begins medical school at UNC Chapel Hill in August. Seth, our oldest, had an accident two years ago and suffered a traumatic brain injury. He is currently living with us, and we hope and pray for an independent life in the future.

After graduating from Gettysburg in 2003, I took my first call in Lexington, NC (BBQ capital of the world). Note: This is not North Dakota BBQ (sloppy joes), this is NC BBQ (hickory smoked pork). I was in this call for eight years, and it was a tremendous experience. We developed a disaster response ministry that traveled to many places.

I am currently the pastor of Grace Lutheran in Boone, NC. This is a mountain community, and we have a wonderful campus ministry outreach to Appalachian State University, which is where I did my undergraduate work. Life is busy, but I still find time to fish, hunt, and be a kid whenever possible.

Blessings to you all and have a super 125<sup>th</sup>!

Derek Boggs

Tri-County Intern 2001-2002



Greetings and peace to Trinity Lutheran Church on this celebratory occasion of your 125<sup>th</sup> Anniversary!

Aside from the North Dakota quilts, sewn and given with love at the end of my internship year with you (2006-2007), I carry many memories of people and places in the Tri-County parish. It was the first year that McVile and Kloten congregations were part of Tri-County, and I remember many drives into Cooperstown on country roads, riddled with old barns and buildings. In the fall, the landscape was brimming with hunters and deer, and in springtime, brimming with wheat.

At Trinity, I taught confirmation and accompanied several of the youth on a trip to Winnipeg where we worked at Habitat for Humanity's ReStore and Winnipeg Harvest. We also took in a baseball game and hung out at the Forks. The internship committee encouraged me to get out of the pulpit and try different ways of preaching. We gathered feedback forms, and I remember several helpful comments from members of Trinity. I also taught voice lessons in Cooperstown to several people, and we had two concerts that year! It was great fun. Much of what I learned during my internship was excellent preparation for my first call, as Missionary to the Lutheran Church in Peru.

And so, I am grateful to Trinity for the support of interns over the years, and especially for the affirmation and encouragement offered to me, the strange "Canadian" from the great white north! Thank you for pushing and challenging me all the while with great loving kindness. May God continue to bless your ministry and service richly, and send you faithful ministers who will preach the Gospel and serve with love and deep caring so that you may abound with God's grace!

Peace to you and blessings at this celebration and always!

Pastor Fran Schmidt

Interim Ecumenical Chaplain at University of Saskatchewan and

Mission Developer, Martensville-Osler-Warman, Saskatchewan, Canada



## INTERIM PASTORS

In the six months between the departure of Pastor Dave Putz in February 1992, and the beginning of Tri-County Ministry in August 1992, two pastors served as interims.

The first was Wayne Wickoren, a McLeod, ND, native. After a long and varied ministry in cities around the United States, he had retired and served an interim in Grand Forks before coming to Cooperstown in time for Lent and Easter. While here, Wayne developed serious heart problems, and was forced to end his stay in Cooperstown after the Easter service. He now resides in a Moorhead nursing home.

Kathleen Graham, Trinity's first female pastor, had served a parish in western North Dakota. She was at Trinity until the end of July, and returned to her home state of California after finishing her assignment here.

# The Ocean's Ode to God

by Rev. Wayne Wickoren, resident



Rev. Wayne Wickoren

Where Praise is Impossible  
I will Praise.  
And I will sing where  
Sound meets silence.  
You are the restless tide  
That beats against the shore.  
You are sands of time gently  
Stirred by the slightest breeze.  
You are the high horizon of the ocean  
Waiting to become a passing wave.  
You were there in its yesterday  
You'll be there in its tomorrow.  
You are the bright rays of the sun  
Warming the cool winds.  
You are the consistent sound  
Of waves beating endlessly.  
You are the life that lives  
In the deepest depths of the sea.  
You are the sunset  
And the sunrise.  
You are the darkness of the darkest night  
And the brightness of the brightest stars.  
You are the hope of each tomorrow  
And the dream I dare to dream.  
You are the desire that becomes  
Or does not become reality.  
You are the scent of fresh peeled apples.  
You are my dream for each tomorrow.  
You are the mountains that rise out of the shoreline.  
You are the bird that searches the shoreline  
And the one that cries out above it.  
Each thought sends out its message.  
I draw circles and make clay jars.  
You are what is within and what is without.  
You are content and container,  
Who am I that you should notice me,  
Or even call to me?  
I build bridges that lead me to nowhere  
You are the bridge and you are the nowhere.  
I reach only to return to where I started.  
You are the beginning  
You are the end.  
You are the Known and the unknown.  
You are the source and the fulfillment  
And all created nature cries out to you.  
You are the cry and you are the answer.  
I carry death within me; I cry out for life.  
You are the life.  
You are the only reality ...



## ***HISTORY AND PERSONAL RECOLLECTIONS***

## COOPERSTOWN LUTHERAN CHURCH

When our congregation organized 125 years ago, our name was The Cooperstown Lutheran Church. Currently, we are one of three Cooperstown Lutheran churches.

Until 1947, we were the only Lutheran congregation in town. That year, some people from the Lutheran Church-Missouri Synod decided to establish a church in Cooperstown. They had been members of the Zion congregation in Clearfield township south of Binford. They chose Grace Lutheran as the name of their new congregation. Shirley Retzlaff is the last surviving charter member of that congregation. Since that year, Grace and Zion have been part of a parish which has included congregations in Hope and other places. Zion originated in the 1880s as part of the Ohio Synod, and became affiliated with the LCMS in 1900.

Grace moved an old school house into town for starters. The congregation outgrew that building, and when almost \$50 was available, they voted to consider a new structure. The building fund was up to \$250 when they approved it. Groundbreaking ceremonies were held on August 24, 1952. The work began with the intention of finishing the basement to use until the main floor was completed. Their plan worked out, but it took longer than anticipated to finish the building. In the tradition of the pioneers, members of the congregation did most of the construction themselves, helped by volunteers from other communities. Also in the pioneer tradition, women of Grace rolled, baked and sold lefse for many years to add to the building fund. The completed church was dedicated on April 28, 1957, seven months ahead of Trinity. The front doors of the two buildings are a block and a half apart. Charles Johnson is the current pastor. Missouri Synod seminaries are in St. Louis, MO, and Fort Wayne, IN.

The third Lutheran church in Cooperstown, Zion, has the deepest roots. Founded in October 1881 in Sverdrup Township as "Thime Evangeliske Lutherske Menighed" of the Norwegian Lutheran Conference, the congregation has been known by other names (most commonly as the Westley church) and other affiliations. In 1919, they affiliated with the Lutheran Brethren and adopted the present name, Zion Lutheran Church.

Unlike Trinity, which no longer has family connections with its first members, Zion still has members related to the founders of the congregation in 1881. There are Aarestad, Lunde, Stokka, Vatne, and Fuglestad descendants still in the congregation. Just as Trinity's original building was financed with help from the women's organization, Zion ladies came forward with \$600 toward the expected \$1000 cost of a church in

1902, after the congregation outgrew the schoolhouse where it had met. They built again in 1968, this time in Cooperstown just north of Highway 200.

The Lutheran Brethren is a small body with a large history of missionary activity. It is said that there are more Lutheran Brethren members in Africa than there are in the United States. Nathan and Marybeth Lunde, present members of Zion, met while they were both missionaries in Chad. John Lee is the current pastor.

Why are there so many kinds of Lutheran? That may be beyond explanation, but simply, part of it has something to do with ancestors, where they lived, and who preached to them in the old country. A chart showing the various Lutheran entities in the United States since the first Lutherans came here looks like an electronic circuit board or a wiring diagram included with an electric appliance. Although the first Lutheran bodies in America came from various Northern European countries, their names on the chart don't tell where.

The Missouri Synod is easy to follow. Lutherans from Germany were the originators. Their history follows a straight line from founding in 1847 to present.

Both Zion and the original Cooperstown Lutheran Church originated in Norway, but our histories make a few twists and turns. By the time our respective congregations organized, we were already separate groups. Zion was a member of the group referred to as Conference, and Cooperstown was in one called United or Synod, as I understand it. Since before 1900, the lines have wandered all over the place, connecting, disconnecting, organizing and changing names. Anyone who has ever worked on a family tree can understand how confusing it can be. Pastor Lee says that pietistic Norwegian laymen, including Hans Nielsen Hauge and Jacob Sverdrup, had a powerful effect on the church in Norway, and especially in the Stavanger area where Zion's founders originated. Most of those founders had been neighbors in Norway, and many were relatives. The Lutheran Brethren seminary is in Fergus Falls, MN.

Our family tree in the ELCA includes 14 feeder lines illustrating a series of mergers that began in the 19<sup>th</sup> century. The last merger was in 1988. ELCA seminaries are found in Philadelphia and Gettysburg, PA; Columbia, SC; Dubuque, IA; Columbus, OH; Berkeley, CA; Chicago, IL, and St. Paul, MN. Most of Trinity's pastors, including Michael Jacobson, have come from Luther Seminary in St. Paul, although Gettysburg was the alma mater of two recent pastors, Ray Branstiter and Jerry Rosin.

*Submitted by Duna Frigaard*



## NESS CHURCH

A tall cottonwood, stripped of bark and waiting for the wind that will bring it crashing to earth, stands just off the southwest corner of Ness churchyard. The church, with its stubby steeple that replaced the tall spire eighty years ago after the wind damaged that one, stands waiting for its final days when it will be razed, sometime soon. The church bell waits in storage until the day when it can be mounted on a foundation as a memorial to Ness.

The wind always blows across that quiet churchyard, it seems. When the building goes down there will be no windbreak to slow it. Except for the occasional burial service and the families who bring flowers to the graves on Memorial Day, the gophers and meadowlarks will pretty much have the place to themselves, just as they did until 1897 when the cemetery was started.

Ness congregation organized in 1883 with ten founding families, Norwegian immigrants who met in homes and in the Bolkan schoolhouse until they built their church in 1898 on a rock, or at least on a stone foundation. It was 26 by 36 feet and the chancel 12 by 18 feet, altar at the east end. At that time many churches, including both Ness and the Cooperstown Lutheran, considered it important to orient their sanctuaries toward Jerusalem. The area under the main church was excavated to make room for a furnace and firewood. There was a dirt floor.

Circuit riding Pastor I. O. Lundebj got them started. O.K. Quamme was called and served the congregation for several years, preaching the Gospel and administering the sacraments. In 1902, he informed the congregation that they owed him \$347 for the past twelve years. There were plenty of baptisms in those times when families were large. Communion (altargang, in Norwegian) was offered once, twice, or three times a year, or sometimes once every four years. By 1963, it had crept up to six times a year.

The congregation became linked with others, mostly to the east of it, to support a pastor. In 1921, the parish surprised Pastor John Haaland with a brand new Ford touring car. G. E. Sola wrote that 1905-1921 was the most glorious period of the church's existence, with a membership of 27 families.

There was a parsonage in Blabon. One of the last occupants was Kenneth Roufs, an intern in his last year of seminary. His wife and children lived in Blabon and had the car. He commuted by train to Luther Seminary in St. Paul, spending weekends with his flock and family, and weekdays with his studies.

Ness had historians, especially Edward Johnson, who

saved and copied the documents over the years. Every time someone bought putty for the windows or oil for the lamps, it was written down.

Originally built on a rock foundation with a small cellar, the church got a lift, literally, in 1929. They braced it on stilts and dug a basement, much of it with volunteer labor. Men of the congregation hitched two-horse teams to scrapers and excavated the pit. They hired Melvin Seim to supervise at 75 cents an hour. Basement walls were completed by haying time when most of the farmers had to quit to put up their hay. The concrete floor was poured at the end of the project. I was baptized in Ness in the summer of 1929, July 16, to be exact. I don't know if the building was still dangling from stilts. It's too late to worry about that now.



Summer of 1929: Ness on stilts

The women met quite often in their homes to sew things for sale at auctions from time to time. The purchase of fabric was noted in their minutes, as was the motion to sew clothing for a family of boys whose mother had died, back in the 1800s.

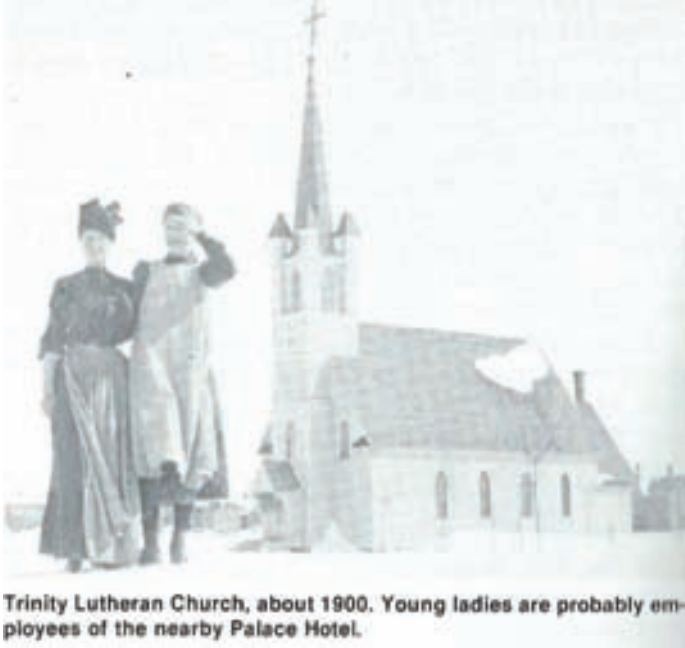
As years passed, the population of the area and the membership of the congregation dwindled, and eventually reached a point where they voted to close in 1968. Most of the members voted to join Trinity, and several members of Trinity today have roots in Ness.

Since 1968, the church has stood empty except for a few years when former members of the congregation gathered for a memorial service the Sunday before Memorial Day.

*Submitted by Duna Frigaard*

## FROM THE TRI-COUNTY 1993 DIRECTORY:

Trinity Lutheran Church had its beginnings in the nineteenth century. "Norsk Lutersk Evangelisk Menighed i Cooperstown," as it was originally known, was organized in 1890, four years after the Norwegian Lutheran people of Cooperstown began to hold occasional services led by mission Pastor O.K. Kvamme. In 1896 the congregation built a frame building with a tall steeple.



Trinity Lutheran Church, about 1900. Young ladies are probably employees of the nearby Palace Hotel.

English became the language of the congregation, and half a century after the congregation's founding, even the occasional Norwegian service was discontinued.

As the congregation grew, so did the Sunday School and activities of the church. The old church was too small, and in 1956, construction began on a new brick building. The 1915 pipe organ from the old church was saved, and six ranks were added to make a 14-rank organ.



Interior of Trinity Lutheran. Pipe organ was installed in 1915.

Ness Lutheran Church east of Cooperstown closed in 1968, and most of its families became members of Trinity. Ness Church was organized in 1883, one of the earlier churches in the area. Records from Ness congregation were brought to Trinity when the members joined.

In 1990, Trinity congregation celebrated its centennial with a two-day birthday party. A small history book was published, as was a pictorial directory. The largest tangible reminder of the centennial was the new handicapped accessible front entry, added to accommodate an elevator, and to make more space for coats and for visiting before and after services.

Two years into the second century of its existence, Trinity answered a new challenge with the call to join with seven other congregations in the Tri-County Ministry.

Ladies Aid and Sunday School were two of the earliest special activities in the church. Those two continue to thrive (the Ladies Aid is now Women of the Evangelical Lutheran Church in America) along with others.

In 1993, we had general meetings and Circle meetings in the W.E.L.C.A., Sunday School during the school year, Vacation Bible School for a week in the summer, Confirmation instruction starting with seventh grade, instruction for new members twice a year, and instruction once a year for children preparing for first Communion. There were women's weekday Bible studies, a Tuesday morning text study, a group of women who made quilts for Lutheran World Relief, a youth organization, a choir, an altar guild, and a lay pastoral assistants' training program.

## LUTHERAN? CHANGE?

This joke made the rounds a few years ago.

Question: How many Lutherans does it take to change a light bulb?

Answer: Change?

This little bit of inside humor gives the impression that we are set in our ways. Maybe we are, but things ain't like they used to be.

The book of Acts tells us about the early church. They met often to share the Lord's Supper and listen to the preaching of God's Word. One story tells about a sermon that went on a long time, and a young man sitting on a window ledge fell asleep and fell out the window, fortunately without injury. Some people used

to think that Lutheran preachers set this as a goal, and many were successful in putting some of their listeners to sleep. To make time for those long sermons, Communion was served very seldom.

Maybe that's not entirely true, but it is a fact that Lutheran sermons used to be longer, and Communion was actually offered three or four times a year, at most. In some churches, people who wished to commune had to meet with the pastor the day before to determine whether they were worthy. People from other Christian denominations were automatically excluded, and it was understood that only confirmed Lutherans qualified.

Although that practice was abandoned long ago, it left an uncomfortable feeling that lingered, and many former Lutherans who left the church imagined that the narrow thinking they remember is what identifies us.

If they were to come back, they would find that many doors have been opened. After we confess that we all have sinned, we are all, down to young children, offered the body and blood and forgiveness of Christ so that we can start over in the company of other forgiven sinners.

The ministry of the Word, once limited to heterosexual males, is no longer defined by sexual identity or preference.

Our world has become larger, and we have come to understand that we no longer can see ourselves as an exclusive, inward-looking club. That belief is challenged at every turn by the change that is happening around us and in us. God's grace is for everyone, and God's forgiveness has no limits.

We are challenged to love one another with offerings of our money, our quilts, our time, our kind words and our cookies and coffee.

If we are to be the church, it must happen outside the walls of this building. We come in to confess our sin and our faith, to bond with each other, and to charge our batteries so that we can go out and serve our Lord and our fellow humans.

*Submitted by Duna Frigaard*

## NEIGHBORING CHURCHES

When Trinity congregation, the Norwegian Lutheran Church of Cooperstown, came into being in 1890, it served Norwegian immigrants, some of them newcomers who didn't know much English, others who had learned English but wanted to stay Lutheran. Other congregations had been established earlier by the English-speaking residents, but the Lutheran denomination was the state church of Norway, and few English-speaking people belonged.

There were Baptists, Methodists, Congregationalists and later Presbyterians, all English-speaking denominations.

There have been plenty of churches, mostly Lutheran, surrounding Cooperstown within a 20-mile radius in the years since our founding. They can be pictured as points on a clock dial. This is not a totally accurate picture, but as far as I know it's pretty close.

Ottawa holds the high noon position. Moving on, there were Romness Methodist, Ringsaker, Sheyenne Valley, Finley; then Ness and Hofva at three o'clock; Blabon, Lund, Luverne, Saron Free church, Zion, and at six, Union.

The left side of the clock starts with St. Olaf in Walum, Faith in Hannaford, Hannaford Presbyterian, Eidfjord, Dover Reformed, Christian Fellowship, Swedish Mission, Sutton Methodist and Mabel Lutheran at nine;

At five after nine we find Zion Lutheran Church-Missouri Synod of Clearfield, Hero Lutheran congregation, Trinity Lutheran of Binford, Binford Assembly of God, Bethany Lutheran Free and Bethlehem Lutheran Free, West Prairie, and at about 11 o'clock, St. Lawrence of Jessie.

Congregations now in town are the Presbyterians, Cornerstone Free church, St. George Catholic as well as three flavors of Lutheran: Trinity of the ELCA, Zion of Lutheran Brethren, and Grace, Missouri Synod.

Of these congregations surrounding us in the 19<sup>th</sup> and 20<sup>th</sup> centuries, about a dozen exist today. Still active are Sheyenne Valley, Luverne, Saron, Zion Lutheran Brethren (now in town), Union, St. Olaf, Faith, Mabel, Zion-Missouri Synod, Trinity of Binford, Binford Assembly, Bethany (now a member of the Association of Free Lutherans), and St. Lawrence. West Prairie has services in the warm half of the year, as far as I know.

Of the congregations that have closed, two have strong ties with Trinity, and it could be said that we are their



adopted church home. Hero was a congregation north and west of town, and Ness was south and east. Ness congregation, founded in 1883, disbanded in 1968, and most of the members transferred to Trinity together. The building still stands, and the congregation reorganized as a cemetery association to maintain the grounds. Quite a lot of Ness records exist, including baptisms, confirmations, weddings, funerals, and communions.

Hero's history is less clear. The cemetery still exists, and burials still take place there. According to Harlan Urness and others who live nearby, the congregation planned to have a building, and got as far as to make a foundation, but never raised enough money. They met in homes and wherever they could, according to Esther Peterson, who lived in that community when she was young. We have found no records belonging to the congregation itself, but records of births, confirmations and funerals of its members are found in the pastor's files at Ness. They span several years in the time starting in 1911 and ending after World War I. Why did two congregations ten miles apart have a partnership when Trinity was halfway between them?

One person who knows area families suggested there might be personal connections that explain it. He had found that there were families in the Ness neighborhood who came from the same place in Norway as the Hero people, and were neighbors, and maybe relatives. First, a little background on the congregations, and the Norwegian names. Both Ness and Hero were named for a home church in Norway. Both were spelled differently in Norway than they are here. The Norwegian alphabet has three vowels that we don't, and regional dialects make things a little more complicated. The conjoined æ, the å, also called the holy a because of the halo, and ø, which looks like a backward highway warning sign in miniature, come at the end of the alphabet.

Ness was named after Næs I Ådalen in Valdres. There was no exact way to spell it in English, and the first charter from the state spelled it Nas. Ness was chosen as the closest English pronunciation. The å sounds like a very long and strong o, and local pronunciation in Ådalen tends to substitute the r sound for l, so it sounded like Odarn. The ø is represented by a double a when translated to English. Researching Norwegian names and places gets complicated.

From what I've learned by way of Harlan Urness and others, Hero was named for a Norwegian community, not spelled that way in Norwegian. I found a place in Valdres named Høre a short distance from Nes, the current Norwegian spelling for Næs. Høre may possibly be the place of origin for our Heros. The two communities were close enough in Norway that

they would share the same dialect. Until some better information comes along, I'm satisfied with that.

A search through church records shows that several members of the Hero congregation joined Trinity in 1945. They included Mrs. Lena Wold and her family: Sverre, Ernest and Ruth. Edwin, the youngest son, was not named, but he may have been confirmed in Trinity and already a member. Andrew and Clara Urness and children (Harlan is still a member), Nels and Alphild Urness and family, and his widowed mother Bertina who lived with them, all joined January 6. In April, the Alfred Urness family joined. Daughter Shirley, now Jessup and a member of Trinity, was six months old.

That date might be the official end of Hero congregation.

*Submitted by Duna Frigaard*

## CENTENARIANS

Trinity's wealth is in the people who make up our fellowship.

People of Trinity who have graced our lives for a long time include many who lived for a hundred years or close to it. They left us a rich legacy of their actions and their stories. In the words of the funeral liturgy, God gave them to us to know and to love as companions on our life journeys. Blessed be their memories.

Marie Johnson was the oldest. Born in 1889, the year North Dakota became a state, she lived until 1995. In the year when she and North Dakota were 100 years old, the kindergarten teacher brought them to the nursing home on the hundredth day of school. Marie charmed them by stories, and recited the Ten Commandments in Norwegian, as she had memorized them many years ago. Marie lived here, moved to Ohio as a young woman, and returned to Cooperstown. "North Dakota was my great thing. I didn't like Ohio. Throw it to the dogs, I say!". Her sister, Mattie, (1899-1997) who lived to the age of 97, was less talkative.

Mattie's husband, Harold Auren, (1886-1985) died nine months short of his 100<sup>th</sup> birthday. He was noted for all the stories he remembered or made up about the old, old days. He told about a time when Indians camped close to his home and he played with one of the boys who could run faster than a deer. He said that many years later that boy came back and they recognized each other. He also told that when they had dug out after one long snowstorm his father, Gudbrand Auren, went to see if his neighbor, Thor Hagen, had any chewing tobacco. Thor had run out too, so the two of them walked in deep



snow to Cooperstown, maybe eight miles cross country (there were few roads at the time) to get their "tobakk" as it was called in Norwegian.

Harold's cousin, Inga Hagen, (1887-1989) lived to be 101. Her sister, Gina Auren, (1890-1980) was 90 and their brother John 95, (1895-1980), and his wife Lena 97 (1892-1989). Their mother, Marit Auren, was 96 when she died. Inga Hagen's daughter-in-law, Janis, and two of her children, Dean Hagen and JoAnn Larson, are members of Trinity.

Another storyteller, Harry Solfield, (1894-1994) lived to be 100. He had chewed snus, thought by many experts to be more addictive than cigarettes, since he was young. Before he entered the Griggs County Nursing Home his daughter broke the news to him that he couldn't chew in there. "Aw, it's only a habit," he said and quit. He liked to tell about the flu epidemic of 1918, when he was 24. The old hotel on the corner of 10th and Lenham was used as a temporary hospital, and Harry was one of the patients. He said the fever made him delirious, and he was just getting ready to jump out the window when Dr. Brimi came to make his rounds. It was a dramatic story as he told it, with gestures.

Harry's sister Elaine Solfield, seven years younger, died in 2003 at 101. Their nieces, Dorothy Lura and Janice Solfield, are members of Trinity.

Palma Idsvoog, born in 1894, lived to be 104. Her last years were lived in a room on the second floor of the hospital, in bed much of the time. Without fail she exclaimed over the beauty of the sky, which was about the only thing she could see from there. She recalled sweet memories of her family: sledding with her brother, and looking forward to having her sister Marie come home from Binford, where she worked. Marie liked to fuss with Palma's hair and sometimes brought her something new to wear. For Palma's birthday, her grandchildren sent a bouquet of 100 white roses, which were set on the organ for the Sunday service in Trinity before the party in the basement.

Lydia Johnson, born Lydia Michaelis in 1906, was married first to John Kramvik, and after he died, she married John Johnson. Full of spunk and energy, she could not be stopped. She drove her car and attended anything of interest that was going on far into her nineties. She told that somebody once questioned why she continued such a lively pace at her age. "So I said 'Listen here, I leave my age at home.'" She made it to 100, and her family had a kumla supper to celebrate.

Lydia's sister Marcella Urness, born in 1909, lived to the age of 104.

Marcella's brother-in-law, Nels Urness, was just three months short of 100 when he died in 1996. Their sister-in-law, Clara Urness, mother of Harlan, was 95 at her death in 2003.

Bertina Urness, matriarch of the clan, died at 93 in 1968.

Christie Hoel, two months short of 100, was brought back to Cooperstown for burial in 1986. A former member of Trinity, she had lived in Florida with a daughter. Christie was stepmother of Norman Hoel, pharmacist here for many years. Norman's uncle, Wadel Almklov, (1882—1976) lived his last years in the Griggs County Hospital. He was blind, and nurses remember his Braille books and his keen mind.

Myrtle Stokkeland, credited with being the person to revive the quilting effort, died in 2010 at 102. Her husband Torval, born in 1913, died in 2004.

Many years earlier, Torkel Fosholt, born in 1828, died at the age of 98. His funeral was held in Trinity in 1926. I have seen a picture of him. He had an impressive black beard that reached to the middle of his chest. There is a shirttail relationship between him and the Stokkeland family. His son Torval was married to Sophie Gunderson, who married Ludwig Stokkeland after his death. She named her first son Torval, after her first husband.

Carrie Dahl, mother of Shirley Vasfaret and the late Duane Dahl, died in 2000 at the age of 99.

Alma Riste (1891-1987) lived to be 96. Her daughter Arleen Retzlaff and granddaughter Nancy Lunde are members of Trinity.

Agnes Anderson (1894-1990) also lived to 96. Agnes was grandmother of Alice Schilke, whose mother, Hazel Fritz, lived to be 92 and died in 2012.

John Iverson, a genuine Norwegian bachelor farmer, died January 2, 1979. He would have been 100 in October. For years he lived on a very small farm on the banks of the Sheyenne River just downstream from the Ueland Dam bridge. He farmed with horses and kept a small garden, baked his own bread, and fished. He set illegal nets across the stream to supply himself and some of his friends with fresh fish, and smoked the surplus. I think he may have owned a car but he usually walked to the highway and caught a ride into town. After World War II, he moved back to Norway, country of his birth, but returned to North Dakota after a few years, and lived on the old Norgard place upstream from the Fluto Bridge on highway 200. The Norgard farm probably had electric lights, which his first farm did not.

Selma Tang, born in 1907, was stricken with polio in her teens. Her sister Jeanette also had the disease, and died from it in her late teens. Selma walked with a limp, used crutches as needed, and announced “when I get to heaven, I’m going to dance.” There’s no record of how long she taught Sunday School, but it was easily more than fifty years. She worked as deputy county superintendent of schools, which meant climbing two long flights of stairs in the Griggs County courthouse. She lived to be 95. One of her many gifts was her flowing, graceful handwriting. She inscribed the names of the children who received presentation Bibles in third grade. With the help of Lillie Simenson and others, she organized the picture gallery in the basement with pictures of confirmation classes, pastors, and special events together with printed explanations. Her signature calligraphy adorns the tops of many pages. It should be added that the project has been continued with new pictures at each confirmation. Ovidia Anderson also took many pictures of things going on to add to the display.

Florence (Boltz) Lien was born November 11, 1910 and was exactly eight years old when the armistice was declared, ending World War I. She remembered the date for a more personal reason. “I finished the plowing and got the team into the barn before it started to snow,” she recalled. She told about a neighbor lady, Mrs. Lena Wold, who would sometimes bring food to her in the field. One time it was lefse, the first she ever tasted. Her story seemed hard to believe, but Ruth Wold, Lena’s daughter, remembered her mother telling how sorry she felt for the little girl who had to do the work of a man, plowing with a two-horse team. Florence lived to be close to 99.

Hattie Erickson, who died in 1995 at the age of 98, also had a story to tell. She was 45 years old when her husband Oscar, two years older, was struck by lightning in the barn and killed on a summer morning in 1942. They had just finished milking. Her four daughters were all out of high school and her teen aged son, Duane, helped her run the farm from that time. With help from hired hands, they kept the farm going. Hattie remembered that her flax crop saved the day for her more than once. “I always liked to put in a little flax, just to be sure,” she said, years later. In her last years, she lost her vision. When she was in the hospital for a long time, a member of the Tri-County lay ministry team was invited to read to her. She loved poetry and could recite poem after poem. Scripture reading was the same. Psalm 8 was her favorite, and when the visitor started to read that and many other parts of the Bible, Hattie knew verse after verse by heart, and recited along with the reading.

Agnes Jacobson, 1896-1992, could be called the mother of the Altar Guild. There is no record to tell when she started, but she went on for many years and trained many other women in the art of caring for the communion vessels, linens, and altar. Ruth Evans remembers that Agnes showed them that the proper distance from the outer edge of the paraments to the edge of the altar was the width of her hand. To this day, Agnes Jacobson’s hand is the standard distance used by the Altar Guild. It seems that Pastor A.P. Tidemann trained her.

Gene (1921-2013) and Ruth Trautman (1920-2012) owned a photography studio. Their legacy lives on in the gallery of confirmation pictures on display in Bethany Hall. They were the first to do color photography.

In 2014, Trinity lost two longtime members. The history book project had started, and members of the book committee interviewed them to find out what they remembered.

Ruth Simenson possibly held the record for the longest membership in the congregation. Interestingly, her uncle Axel Simenson was recognized in 1965 at Trinity’s seventy-fifth anniversary for being one of the members with longest membership. Born in 1919, Ruth was baptized and confirmed as a member of Trinity, and continued until her death in 2014. She was baptized at the home of her aunt Minnie and uncle Axel, and one of her baptismal sponsors was Harry Solfield. Later, at another home baptism, she became sponsor for his niece, Janice Solfield. Janice joined Connie Loudon and Shirley Short in interviewing Ruth.

Berniece Turnquist was born December 1, 1916, and died October 15, 1914. She was a soprano who sang in choir from the time she joined the congregation, and appeared on every picture of the choir dating back to the 1940’s. She had many lively memories of choir director Della Quam and of other choir members. One of her favorite stories was about the day Einar Overby was supposed to stand and sing a solo. Della gestured to him, but he remained seated. “I can’t get up,” he said. “Are you having a stroke?” she asked. “No, you’re standing on my robe,” he told her. Berniece’s daughter Irene sang in choir and helped with the children’s choirs. Allan Turnquist played trumpet to lead the processional from the old church building to the new church in 1957.

Our memories of our elders and their memories of the past connect us to our roots.

*Submitted by Duna Frigaard*

## FOUNDING FAMILIES

Trinity's founding families from the 1890's are no longer represented in the congregation. All that is left in Cooperstown of that first group is the name on a building. Pharmacist S. Almklov was one of the original members, and the drugstore still honors its founder. Almklov's Pharmacy is there in the same building where it has been for over a century, but no one is left here of that family.

When the golden anniversary book of the Cooperstown Lutheran Church was published in 1940, five Almklov descendants were listed on the membership roll.

There still are connections with the congregation as it was back in 1940. Five people listed in the 1940 book still are members. They are Clarence Sandvik, Violet Perchert Dahl, Arleen Riste Retzlaff, Grace Myrleen Kramvik Bakken, and Shirley Savre Short.

Other members named in 1940 and still represented by family members in 2015 are Gertrude Adolphson, later Edland, mother of Ronnie Edland; Clifford Dahl, father of Tom Dahl; Nora Frigaard and son Gordon Frigaard, grandmother and father of Lisa; Keith Hare, whose widow Rosie lives in Griggs County Care Center; Lawrence Johnson, who was husband of AnnaBelle; Delores Lockner, mother of Ardys Dahl; Walter Michaelis, father of Bennett; and Carl, Florence, Mayvis and Edward Urness. Mark is Edward's son.

Ness Lutheran Church of Washburn Township was founded in 1883, and most of its members joined Trinity in 1968 when their church closed.

Ness members who joined in 1968 and are still members at Trinity are Mark Lunde (Gary Lunde was already a member by confirmation), Jesslyn Lunde, Connie Loge, Eugene Loge, and Russell Thompson.

Looking at the Ness names mentioned before 1900, there are quite a few of those original families represented in Trinity today: Daniel Erickson has two fourth generation descendants, Beverly Tranby and Jonathan Erickson; and three of the fifth generation, Scott Tranby, Justin Erickson, and Alivia Erickson. Gary and Mark Lunde are great-grandsons of Amund Gilbertson; Duna Frigaard is granddaughter and Lisa great-granddaughter of Thor and Ingeborg Hagen; Deb Andreason is granddaughter of Julius, also known as Henry Larson; and Gene Loge is great-grandson of Kari Vasfaret.

*Submitted by Duna Frigaard*

## URNESS FAMILY

There are and have been more Urnesses in Trinity than you can shake a stick at! The youngest ones of that name, Carson and Roxanne, are sixth generation members. Their father Brock is son of Mark, son of Edward, who was son of Carl, whose mother, Bertina, became a member in the 1940's, when Hero disbanded.



Halvor and Bertina had eight children who grew to adulthood. Her five sons and two of her daughters joined Trinity, along with their families. Alphabetically, they were Alfred and Agnes (Halvig) Urness, Andrew and Clara (Wahl) Urness, Berniece and Elmer Arndt, Carl and Florence (Nierenberg) Urness, Henry and Marcella (Michaelis) Urness, Ida and Max Borchert, Nels and Alphild (Halvig) Urness.

There may be 15 or so family members in the next generation who were baptized and/or confirmed here, but counting them gets complicated. Current members are Harlan, son of Andy and Clara, Shirley (Jessup), daughter of Alfred and Agnes, and Edward's widow, Julianne.

Generation four includes Mark and his four sisters, and generation five includes Brock's siblings, Logan, Jazsmin and Devon.

Following the death of his cousin Edward in 2013, Harlan became the oldest member of the Urness clan, and lays claim to being the first Urness to join Trinity, as he was confirmed in 1943 before the family transferred.

Brock and Courtney's children have a few more ancestors and relatives here with us too. Besides grandparents Mark and Kelly, they have great-grandmother Julianne Urness, and great-grandparents Ron and Karen Rahlf. Several other members of the Rahlf family are also part of our worshipping fellowship.

Carson and Roxy should never feel alone.

*Submitted by Duna Frigaard*



## KRAMVIK LINE

In 1915, Trinity's baptismal records showed that Lauritz and Emma Kramvik witnessed the baptism of Martin and Esther Dramstad.

Today, two little girls named Ryan and Jayden Johnson continue the Kramvik family connection that started a century ago with their third great-grandparents.

Lauritz and Emma were parents of John, who married Lydia Michaelis. John and Lydia had four children. One of them, Myrleen, married Roger Bakken. Their son Danny married Robin Hook, and they became parents of a daughter, Randi, who married Nathan Johnson.

There's a lot more than that to Ryan and Jayden's story. Robin's parents, Richard and Carol Hook, and Carol's parents, Earl and Betty Hanson, are currently members, five generations at one time. Let's not forget Nathan's family. His parents, Jerry and Jolene, and grandmother Anna Belle Johnson are long time members. Counting Nathan's four brothers and two sisters, as well as several uncles, all baptized and confirmed in Trinity, the Johnsons easily outnumber the others in Ryan and Jayden's family line.



With so many generations and so many people involved, it should not surprise anyone that there would be a connection between the Kramvik-Bakken-Hook-Johnson clan and the other large family, the Urnesses. Marcella Urness, who died in 2014 at the age of 104, was the link. She was a sister of Lydia Kramvik and wife of Henry Urness.

*Submitted by Duna Frigaard*

## IMMIGRANTS AFTER WWII

Trinity's original membership included many newcomers who had been born in Norway and came here as adults.

It's hard to determine how long the immigration period lasted, but services were conducted in Norwegian until congregants were ready for English. After 1920, services were almost exclusively English.

Since World War II, a few families have been added by immigration. The Irwin and Paula Haaland family came from Norway. Kjell and Andy are still in Cooperstown. Amy Anandel, active in almost everything, is Andy and Gail Haaland's daughter.

Estonians Edgar and Ellinor Multer and daughters Tiina and Ell came as displaced persons. He taught Sunday school and led the Cooperstown Boy Scout troop. Edgar had been badly injured in fighting the Russians, and carried a deep scar on his back.

Kaare Romsaas came from Norway after the war to work for his uncle Sig. Like Edgar, he also had serious war injuries from an encounter with Nazis when the Germans invaded Norway. After 11 years of exchanging letters in a long distance courtship, Marit came from the old country, and they farmed in the Sutton community. Why did they choose Trinity when there were several country churches closer to home? Marit explained that Kaare milked cows and wanted to finish the chores before he cleaned up for church, and Trinity's eleven o'clock hour of service gave him time to do that. All the other congregations had earlier worship times. Kaare died January 11, 2011, at 94, and had a funeral with military honors and a Norwegian flag on his casket. Kaare gifted Trinity with the new cranberry covered Evangelical Lutheran Worship books in 2006.

Alfred Anderson, grandfather of Loran, served in World War II, and his assignments took him to Newfoundland, where he met and married Joan. They joined Trinity in 1959. He was diagnosed with kidney disease in the late nineteen sixties, and put on dialysis, a new procedure at the time. Because they lived far from Fargo, they agreed to participate in a pioneering program of home dialysis. Joan and Alfred successfully learned complicated and time-consuming medical procedures. It was an act of courage. Since that time I've not heard of it being done again.

As of 2015, Marit Romsaas and Joan Anderson are the only members of Trinity born in another country who became members as adults.

*Submitted by Duna Frigaard*



## WHAT THE MONEY MEANT

Reading about the income and expenses of the congregation and Ladies Aid of years past gives some insight into the life of Trinity, but it begins to make more sense when some more facts are added.

A full set of congregation records does not exist, but those that do tell a story of the finances of the church and the community. Information about the general financial story of the community helps us understand the financial struggles and the commitment to their church of members of Trinity and Ness.

We have records from 1925-26, when the pastor's salary in Trinity was \$1,250, and the total budget \$3,679.79. In 1933-34 the pastor was paid \$935. The nation's financial crash happened in 1929.

The fact was that the whole country was desperately poor, and desperately hanging on. There had been bank failures and a general depression. Crop prices were low, and we experienced crop failures from the general drought, wheat stem rust, and grasshoppers. The gardens, chickens, pigs, and cows were the salvation of farm families. People who had access to wood saved money by not having to buy coal. When my sister Arlene was born in 1931, my uncle and aunt brought a Model-T pickup load of coal from a mine near Parshall, where they lived, as a present to the baby and family.

My oldest sister, Priscilla, taught a nine-month term of country school for \$60 a month in 1935-36.

A letter from my father to his sister reported that he would be starting work again in January 1936, working with pick and shovel to build a livestock dam in a coulee east of the Sheyenne River. He told her there was no building, no shelter from the wind and the cold (1936 recorded a run of cold days, the coldest on record in North Dakota), but the \$2.60 a day that the WPA was paying them looked awfully good. He was 55 years old. Some of those men who worked on the dam have family members in Trinity now. John Dahl, grandfather of Tom, and Herman Solfield, father of Janice Solfield and Dorothy Lura are two names I remember. A much younger man, Kenneth S. "Big Kenny" Monson was another man on the crew of possibly a dozen.

This information might put the nickel and dime offerings into perspective.

*Submitted by Duna Frigaard*

## TRINITY PARSONAGES

Recorded April 29, 1913: A drive had been made for funds to build a parsonage. A total of four thousand dollars had been raised, and the parsonage was built.

January 15, 1976: After much discussion and voting, it was decided to build a new parsonage on lots south of the church with a price range of \$55,000 - \$60,000. The lots of the old parsonage would be converted to a parking lot. The old parsonage was sold and moved to Jessie, ND, where it is still being occupied.

The following members were appointed to do the planning and preparation: Donald Retzlaff, Delbert Clark, Bert Hoffman, Kenneth Dahl, Bebe McCardle, Howard Brash, Robert Hedstrom, Clarence Sandvik, Marilyn Clark, Orville Tranby, Ted Sonderby, Richard Trostad, Eugene Gronneberg, Dean Hagen, David Sola, Duna Frigaard and Lois Wiseman. Approximately 75 volunteers helped in building and finishing the beautiful building. A parsonage open house was held April 17, 1977.

Some changes and improvements have been made through the years. The women of the church have been instrumental in funding some of these changes. Each year for the past five years, Trinity WELCA has held a Bake-less Bake Sale. They sent out letters to all women of Trinity asking them to participate with a monetary gift. The proceeds from the 2015 Bake-less Bake Sale have been designated to the renovation of the parsonage master bedroom and bathroom.

*Submitted by Phyllis Trostad*

## WELTON COCHRANE

When I moved to Cooperstown recently, I knew instantly that Trinity Lutheran was the place where I would continue my faith journey. You know you are in the right place when the congregation can give you an overwhelming feeling of belonging and comfort during your first visit.

From the beginning, I have been welcomed and invited to participate and help in the activities and functions of the church. It is great to move to a new area and have a wonderful family there to invite you in!

*Submitted by Welton Cochrane*

## DUEY AND TERRIE LURA

As I was only six years old when the current church was built, I only have vague memories of the old white church with the entrance facing west. I do remember the many steps to climb to get into the old sanctuary with the unique altar and picture above it.

As the new church was being built, we watched the progress every day as we lived across the street to the north. I remember having a Kool-Aid stand across the street for the workers who were building this gigantic structure. As a kid, it was fun to climb down into the deep hole dug by Arnold Stokkeland, which is now the finished basement. When the outer and inner walls were done, it was great fun to climb down to imagine exactly what the finished structure would look like as I played in the nooks and crannies.

Of course it did get completed, and was and is still is a state of the art building that all involved should be proud of. It was fun to watch it grow from the bottom up!

The old structure was still standing when the brick structure was complete. I remember my father, George Lura, and Russ Edland discussing how to remove the steeple from the old white church. As Sputnik, the Russian spacecraft, was in the news at the time, they decided if they put a rocket in the steeple up to the top they could light it and take care of the problem! Well, cooler heads prevailed, and eventually the old white church was gone with a beautiful lawn growing on the northwest corner of the block.

I remember when the church was dedicated and the cornerstone set in place. My brother Dave was one of the Boy Scouts present along with others to secure the cornerstone that day, with many strong leaders of the church involved.

As I remember, all four choirs sang that day with Della Quam directing and Lise Johnson playing the organ. Trinity had four choirs directed by Marge Lee, Margaret Solberg, Orpha Ellingson and Della Quam. Pastor Tidemann officiated the historic service.

Norman Edland was the church custodian who had developed a heart problem about the time the new church was built. My father George was the president of the trustees at the time, so his duty was to secure someone to fill the position. As no one applied, my father agreed to fill the position (with his three sons). He, my two brothers, Dave and Denny, and I cleaned and maintained the church from 1960 to 1970.

As I was 10 at the time, Denny 11 and Dave 13, I'm not sure how much help we were, but we cleaned the church every Monday morning totally before we went to school during those years. If there was a late Saturday night wedding, the church was cleaned before Sunday school the following morning. We mowed the church lawn regularly and periodically the parsonage lawn as well with two Lawn-Boy push mowers. I think George was trying to get us in shape!

There were no snowblowers or Bobcats available to us, so we did all the snow shoveling by hand. Normally, we'd shovel most Saturdays so Sunday morning sidewalks would be clear but funerals would be scheduled as needed so that meant mid-week shoveling as well.

My brothers and I basically grew up in the building as we were there so often. Our dad maintained the furnace and also installed the first sump pumps along with Don Retzlaff and others.

Every year, Don Retzlaff would bring in enough hay-straw bales from his farm to build a barn-type nativity scene. It looked identical every year as eventually we had it down to a science.

All the years my father maintained the church, he never accepted a raise. He would say, "It's for the church!"

My mother, Alyce, was also a lifelong Trinity member who sang in the choir from high school with her dad, Peter Overby, brother Einar, and sister Lillian. My mother performed many solos and duets with Paula Olgaard. As her three sons progressed in age, we also sang together in the senior choir, directed by Della Quam. The choir in the 60's was comprised of about half adults and half high school students.

E.R. Schmidt was the pastor in the 60's with Sunday services often filled from front to back. All the Sunday school rooms were filled with some classes meeting in various other places in the church.

Luther League was a big deal back then, often attended by about 50 kids, two Sunday evenings a month. My brother Denny was the president in 1966-67. I was the Mayville conference president and the Eastern North Dakota vice-president.

My oldest brother Dave was influenced and encouraged by Pastor Schmidt, Marge Lee and Kenny Ellingson to consider going into the ministry. He did. He is now retired after 30 years of ministry and about 20 years as a Naval reserve chaplain. To my knowledge, Dave is the only son of the congregation in ministry living today.

My son, D.J. is also a pastor with 10 years in ministry. He was baptized at Trinity Lutheran on April 1, 1978.

My brother Denny helped to build the pipe organ at Trinity under the direction of the builder: E. Eugene Douth!

After graduating from college, I was fortunate enough to be hired as a teacher and principal in the Cooperstown schools in 1974. My wife Terrie was hired as a music teacher in 1975 and taught for 14 years in Cooperstown. Terrie helped with Sunday School music during those years and directed the senior choir for a time until our second son was born.

During the years, 1972-1989, I again sang for weddings and funerals at Trinity, just as I did in high school, starting at age 14 prior to graduating from Cooperstown. During my high school years, Della Quam taught and mentored me before each event. She used her time and expertise to help train me out of the goodness of her heart and in service to her Lord. Over the last several years, my wife, the music teacher, has regularly prepared me for all musical activities.

What a tremendous group of people who have walked the inner walls of Trinity Lutheran. Many helped mold me and others on our faith journeys throughout our lives. It took my parents and the village of Trinity Lutheran to inspire many others to grow in faith. Thank God for them all!

*Submitted by Duey Lura*

## **MAUREEN LARSON**

Dear Brothers and Sisters in Christ,

Grace and peace to you! Congratulations on 125 years of ministry!

I had the privilege of serving the staff and congregation of Trinity for 27 years as parish secretary. During those years I had the wonderful opportunity to work with many gifted Christian pastors. I was hired when Pastor Marvin Williamson was at Trinity and worked with Pastor Dave Putz, Interim Pastors James Alger and Wayne Wickoren. During my tenure, Trinity entered into an agreement with Faith Lutheran Church of Hannaford, Glenfield Lutheran Church of Glenfield, First Presbyterian Church of Cooperstown, Trinity Lutheran Church of Binford, Mabel Lutheran Church of Sutton, Grace Lutheran Church of Grace City and

Our Savior's Lutheran Church of McHenry to form Tri-County Ministry. Pastor Carell Foss was hired as lead pastor, with Pastor Eric Hulstrand as youth pastor, and his wife, Pam, as an Associate in Ministry. Pastor Elwyn Nissen served as visitation pastor. During those years, Trinity was fortunate to also be served by interns, which included Matthew Dollhausen, Sheri Lodel, Leon Zavadil, Elizabeth Pfeifle, David Letscher, Derek Boggs and Ray Branstiter. Later, new pastors included Harold and Carol Luecke and Deborah Lunde. After completing his internship, Pastor Ray Branstiter was called as lead pastor to Tri-County Ministry. I was personally blessed by the sheer presence of these spiritual leaders. Each of them has had a significant impact on my life and nurtured my spiritual growth.

Perhaps one of the most significant ministries I observed on a daily basis was the people of the congregation living out their faith through their service on the church council, the GIFTS program, the altar guild, parish education, Luther League, WELCA, circles and those amazing quilting ladies. As I reminisce, I think of one particular blizzard when school was cancelled and many businesses closed, yet our dedicated quilters came trudging through the snow, ready to quilt. They pieced together much more than quilts as they shared their hospitality and warmth to those in need. The sharing of the congregation's time and talents to enhance the ministry of Trinity is a powerful example. I was blessed to work closely with so many of you on a regular basis, and I treasure those times together. We shared joys, sorrows and many prayers together. Thanks be to God for my time with you!

I thank you for the opportunity of being groomed by the staff and congregation of Trinity and for the honor of serving you. Each and every one of you is vital to the life of Trinity. All of you together are the house of God.

May God our Father and the Lord Jesus Christ continue to bless you and the ministry of Trinity for generations to come!

Maureen Larson

*Romans 15:33 "And now may our God who gives peace, be with you all. Amen."*



## LISA FRIGAARD

### MUSIC—CHOIRS

I was part of the children's choir led by Mrs. Marjorie Lee. We met for practice at the church after school weekly. There were enough members to fill at least two church pews, and I remember this because we sat in the front pews upstairs at practice. At one of the practices, we were waiting our turns to recite the 100<sup>th</sup> Psalm, which we had to recite word perfectly if we wanted to stay a member of the choir. I am poor at memorization, so this stressful time stayed with me all these years. I managed to stay in the choir. I loved the singing. I believe we wore blue choir robes.

After the Lee family moved, I think we had sisters Jane and Patty Haaland for our choir leaders for a year. We loved having Patty play the piano. She was so good, particularly when playing songs fast—something wished for and appreciated at that age! (She also came to the elementary school music class and played for my class one year.)

I moved on to join junior choir in grades 7 through 9 with Mrs. Margaret Solberg, again I believe we met regularly after school. We sang for church maybe once a month. The junior choir had their own robes, and I think they were white.

It was a big moment once we were confirmed; we got to move up to the senior choir with the adults of the congregation. This choir was large, filling the choir loft. It was led by Mrs. Della Quam with Mrs. Evelyn Overby playing piano accompaniment. We had choir practice Wednesday evenings, and we sang nearly every Sunday for church. There were some really good voices, and I remember enjoying the soloists. I think Paula Olgaard was the person I most hoped would be chosen to sing a solo as her voice was so beautifully rich and mellow and just flowed. Our robes were not so pretty—they were a drab maroon color.

Easter was a high point with the music. Mrs. Quam coordinated with the school music teacher, Mr. Elton Oppegard, to have band students accompany the choir with their instruments. He worked with students on this during sectional band practice. The Easter processional music was spectacular. Also having all the choirs take part marching in was impressive. There were extra chairs set up at the end of the pews and extra rows of folding chairs in the overflow room and at the back of the church to accommodate the number of people attending the service (along with the balcony being full).

I took piano lessons from the school's music teacher, Mr. Oppegard. For some of the lessons, I practiced playing hymns as he was a strong supporter of music for the churches. I was interested in taking organ lessons from Lise Johnson, our church organist, but realized that meant I'd probably be expected to play for church and didn't feel confident enough in my playing to do that!

We sometimes had visiting soloists, former members of the congregation. The three I most remember were David Nisstad, Donna Solberg, and Mylo Quam. The last time I remember Mylo singing, he sang "Let Us Break Bread Together". I remember wishing he would sing it again and again, his voice was so rich.

I sang at a couple weddings, and both Mrs. Quam and Mrs. Johnson were very helpful and giving of their time practicing with me (I was not a confident soloist) outside of the wedding rehearsal.

### SUNDAY SCHOOL

Miss Selma Tang led us with opening meeting time before we went to our individual Sunday School rooms. She asked if anyone had a birthday that week. If you did, you brought pennies to put in the bank one at a time as everyone sang, "a birthday, a birthday, who has had a birthday, now come right here and we will sing to wish you a happy birthday". Everyone counted as each penny was fed into the bank decorated as a fancy birthday cake. I remember being nervous about feeding the pennies in the bank as fast as the audience was counting.

The birthday pennies were given to Mrs. Lillian Young Otte, a missionary from Trinity to South Africa, for African children. Mrs. Otte was a tall lady with very long thick hair worn in a braided coronet around her head. I remember one time the Ottes came to Cooperstown and the church, and gave a report on their ministry in Africa. They showed slides, and Mrs. Otte spoke about the little Zulu children from Untunjambili. I could tell how much she loved them. Miss Tang chose me to present our Sunday School money to the Ottes, and I was very nervous. I was shy and didn't like to be in the spotlight. Miss Tang had the Sunday School practice the giving of the money before that day, and she said Mrs. Otte would stand and then I was to say my part and give her the money. However, Mrs. Otte didn't know she was supposed to stand up and remained seated as I stood waiting in front of her. I guess I stared at her long enough with terror in my eyes so she eventually stood, and I got rid of those darn birthday pennies and sat down fast.

We also had Sunday School offering envelopes; they were small, maybe 2" x 3" with a fold over flap to be



licked shut. They were numbered and came in a box we received each fall, just like our parents. My folks gave me a weekly allowance of twenty cents each Saturday. Ten cents was to be put in the envelope for my offering, and I got to keep the rest. We passed a basket for our offerings.

Miss Tang usually had a short Bible story to tell us, sometimes accompanied by a flannel board visual aid. Then we'd sing a song or two, have closing prayer, and go back to our rooms. In my elementary years, the Sunday School classes were large, usually two sections of each level. (The town's population was more than double what it is now, as missiles were being built and other manufacturing was going strong.)

The Sunday School room was set up for about 12 students with a single long table, folding chairs, and chalkboard. The fireside room, because of its larger size, housed several classes (usually high school age) at the same time. The room directly above the fireside room was used for preschool age students. The overflow (now library) was sometimes used as classroom space.

The teacher presented a Bible lesson to us based on the printed lessons we got each Sunday. These were a single folded page with a colored printed Biblical scene on the front page. There was a written lesson on the inside page and questions and Bible verse on the third page. The back page was an outline drawing of the lesson theme we could take with us to color to keep us quiet during church, which followed Sunday school. The lesson's Bible verse was to be memorized and recited to the teacher who then gave us a foil star we licked and put on the little square by our name on the chart hung in our Sunday School room.

We received Bibles from the church when we were in the third grade. Miss Tang wrote our names in very fancy cursive calligraphy with lots of flourishes on one of the first pages of the Bible.

The teachers took roll each Sunday, and I believe perfect attendance certificates were given out the end of the year. Visiting Sunday School age children were given a visitors certificate stating they had attended our Sunday School. I remember getting the same documentation from my cousin's church in Minnesota, and also when I'd visited at Parshall, ND. My fifth grade teacher, Mrs. Marson, really pushed for us to never miss a Sunday. I was very disappointed one blizzarding Sunday that my family made it to the church and we didn't have Sunday School as the teacher and most of the congregation couldn't get in from the country. (We stayed and attended the church service as Trinity always held services, no matter the weather.) Mrs. Marson excused everyone from having to attend that

Sunday because of the weather, and I was disappointed because I thought I was going to come out ahead since I'd made it to church.

We had church services at 9 am and 11 am. Sunday school happened between them.

Sunday school was provided all through our school years, although we were not so anxious to go after we were confirmed.

## **CONFIRMATION**

Our confirmation started when we were in 8<sup>th</sup> grade. We met with the minister each Saturday morning for two to three hours, depending on how well the lesson went. We had work books with lessons that were to be done before we got there each Saturday morning. The minister, Rev. E. R. Schmidt, presented the lesson, we had discussion and did memory work. There was something that was to be memorized each time. We had to memorize Luther's catechism along with Bible verses. We were expected to outline the pastor's sermon each Sunday, which we handed in to the ushers after church as we were ushered out row by row. We didn't meet during the summer. It was expected that we would attend Bible camp one time at Red Willow as part of our confirmation requirements.

Confirmation continued our freshman year, much the same as the previous year. Before we were confirmed, we had a night when we met with parents and any other interested persons in the church. The class to be confirmed sat in the choir loft. We all had written a paper about our faith, which we read at the podium. Then the pastor had a basket with slips of paper with Bible verses or parts of Luther's catechism listed on them. We were to go up to the podium again and recite from memory what we'd picked out of the basket. It was very stressful! My confirmation was the end of April of my freshman year with 24 of us being confirmed. The girls were to wear white shoes and white dresses. The guys wore dress clothes and shoes. They had white gowns for us to wear, and we each had a red carnation to wear on the gown. Confirmation was our first time to have communion. After the service, we stood in a receiving line. We had a dinner party at home afterwards that Sunday with sponsors and relatives attending.

## **MOTHER-DAUGHTER BANQUETS**

The church held an annual mother-daughter banquet each spring for which Mom sewed us matching dresses for a couple of years. She even sewed a matching dress for my doll when I was very young. My grandmother also attended with us.

## **LUTHER LEAGUE**

Luther League was held on Sunday afternoons, usually in Bethany Hall. It was just for high school students. We usually opened with prayer and held a meeting. We had a full slate of officers. Then we did some singing, often accompanied by someone playing guitar. I was an officer and remember being responsible with JoAnn Hagen Larson for putting together song sheets. This was pre-copier days where we typed out the words to the songs on a stencil type paper and ran them off on the church's mimeograph. Fixing the typing errors was a real headache. JoAnn and I each got a few pages done, and I remember Betty Detwiller taking pity on us and our typing talents. She did a few pages, and I think the church secretary finished the job. I hope the Luther League used them for many years! There were about a dozen parent advisors, some of whom were at all the gatherings. Besides singing, we often played board games and ping pong, had a lunch, cleaned up and went home. During the Christmas season, we sometimes had hay rides and caroling. For a couple years, we sold Halloween candy with the money going to the kidney foundation as we had a member of our congregation, Alfred Anderson, who had kidney disease and was on dialysis.

Luther League groups from the Midwest had a fall meeting in Minneapolis the weekend of teacher's convention. We rode a bus to the convention and stayed at a motel which just happened to have a great piano bar where several of us enjoyed the singing until the chaperones tracked us down--twice! The bus took us to the large convention center each day. Usually there was a motivational speaker who had come a long way from a life of crime, drugs, etc. who encouraged us to stay in school and do things right. Luther Leaguers from nearby towns traveled with our larger group.

Luther League was responsible for the Easter morning sunrise service at 6:30 a.m., doing a typical skit provided for us by the pastor and advisors, followed by serving a breakfast in Bethany Hall for the congregation.

## **LUTEFISK SUPPERS**

I remember my dad helping make meatballs for the supper, and he often made large batches of beef gravy in big soup kettles on our stove at home.

We'd go to the supper where you were given a number when you bought your tickets. We waited in the pews upstairs until our numbers were called for us to go downstairs to Bethany Hall, where the men of the congregation were dressed up in suit pants and white

dress shirts, wearing white dish towels for aprons. They came around serving our tables with all the good food. Notice I left out any reference to the lutefisk—if you can't say anything nice...

## **CHURCH CORNERSTONE**

My first memory of the church was when I put a Griggs County Sentinel-Courier newspaper in the cornerstone after the new church was built. It was a big celebration outside as I remember it. I was dressed up in a new outfit with matching hat that Mom had sewed for me to wear for the event. When my turn came, I believe I went up some steps and across a stage of some sort to drop the newspaper in the cornerstone box of special memorabilia of the time and event of a new church.

## **VACATION BIBLE SCHOOL**

Each summer we had vacation Bible school for two full weeks. I remember moms being the majority of the teachers. We had a lesson, memory work, music, recess, and a craft project. Once we were confirmed, we could serve as helpers rather than attendees. High school students helped in the classrooms with hands on projects, some helped with the recess activities or with music. When we graduated high school we were OK to be the teacher. I taught two seasons of VBS as a college student. Since I was going to be a teacher, I was given the older junior high students, thinking I should be able to handle them. It was a learning time for all. One year we were supposed to be back in biblical times where they had a "bazaar" set up in the middle of Bethany Hall for VBS students to visit and experience the times. A friend, Kristi Johnson, came in to help me have the students experience those biblical times. We removed shoes and washed their feet in a basin and then dried the feet of the students as they came back from their long walk in the desert bazaar. The following year was a large class, so we got the fireside room, which we filled.

## **STAINED GLASS WINDOWS**

Vernon Kirkeby, a member of Trinity and a stained glass hobbyist, created and donated stained glass windows for the church in the early 1980's. The windows had religious symbols, such as the window with a shell for baptism in the center panel of the three window sections. Multiple solid color window squares were used in the side window sections. They lasted until 2009, when more energy efficient windows replaced them.

*Submitted by Lisa Frigaard*

## DELORES QUAM VIGESAA

I was baptized on August 2, 1936, by Rev. Jacobson in the parsonage located right east of the church. Trinity Lutheran was part of the Evangelical Lutheran synod at that time. I had wonderful, godly Sunday School teachers such as Selma Tang, Agnes Evenson and Edith Skofstad, who grounded me in the Bible as the inerrant Word of God.

My parents, Selmer and Della Quam, were members of Trinity from the time they moved to Cooperstown in 1935 until they died (Mom in 1996 and Dad in 1997). Mother was the organist until she took a maternity leave in 1941, after which she directed the senior choir until 1974. She continued to play the organ at Trinity and the Presbyterian Church until the age of 89.

Involvement in the many activities at church was a big part of our lives. We rarely missed Sunday School, a church service, or choir practice unless we were deathly ill. There were just no excuses for absence. Mother taught me the art of playing the organ at an early age, and when I was in 8<sup>th</sup> grade, she had me accompany the choir. She was quite strict with me, and so I learned the hard way how to accompany correctly.

Larry and I were married in the new Trinity Lutheran Church on June 23, 1957. This was the first formal service in the new church. The Service of Entrance was the week after our wedding. The flowers and ferns that are pictured in the dedication service were from our wedding. Dad made the mistake of giving Mom and me freedom in ordering flowers from a floral shop in Fargo where Dad had a funeral home discount. Larry and I were on our honeymoon when the bill arrived, and Mom said that my Dad nearly fainted.

I have many good memories of growing up in Cooperstown and of our many friends at Trinity Lutheran Church.

*Submitted by Delores Vigesaa*

## SELMER QUAM

Selmer Quam was an undertaker, but that didn't keep him from doing a lot of other things. Undertakers don't work regular 9 to 5 hours, and he had time to do things that interested him when he wasn't professionally occupied. When he was first here he ran an athletic center, sort of. Hockey and boxing were two things he taught. For the indoor sports, he used the former Peter E. Nelson warehouse building on 9<sup>th</sup> street, later the office of the Griggs County Sentinel-Courier.

He went to war, and when the war was over, he and his wife Della were busy with their two children, Delores and Mylo, and maybe that ended the youth club. There was also a fire in the attic of the building, which was damaged but not destroyed. The char marks on the rafters were there for everyone to see for as long as the building stood.

Delores Quam Vigesaa was in town a couple months ago, and I had a chance to mention the picture to her. That reminded her of a few things I hadn't known. She told me her dad had graduated NDAC (now NDSU) with a degree in mechanical engineering before deciding on mortuary school.

Della Quam was a musician who played piano and organ and directed choir in Trinity. She started her children in piano lessons at a young age. Elton Oppegard, former music teacher, said Mylo was the youngest beginner he had ever started, and had the smallest hands. As an adult, Mylo was a professional singer, actor and artist who painted in oils and made breathtaking collages. Delores has continued her piano career and plays with the orchestra in Billings, Montana.

Everyone who knew the family knew that Sal's wife and children were exceptional musicians, but Delores stopped me cold when she started to talk about her dad. He never had lessons, but taught himself to play several instruments, many of them purchased at auctions. He never played his violin in public, but she said he was good. One thing I did remember was that he organized and directed a community band that played in parades. For some reason, those groups were known as German bands. My husband played a tuba belonging to Quam.

As a funeral director, he was in church more than many pastors. I think it's safe to say he had funerals in every church in a twenty-mile radius of Cooperstown, and knew nearly everybody who lived in that area. In his half century in the business, he often knew three generations of a family.

He was involved in a lot of community volunteer service, working with people in pancake feeds, cleanup campaigns and the like. One thing he did mostly alone: ambulance service. As owner of the only vehicle capable of holding a person on a stretcher, he was available 24/7 for emergency calls. I'm not sure he got paid for his services, but I am sure he was relieved when Dale Severson and others started the community EMT group to take over the job.

The official public perception of an undertaker was of a stern, solemn-faced, tall, skinny, aloof, formal, unsocial man who always wore a black suit with a starched white shirt and tie. That didn't fit the friendly, folksy,



talkative farm kid from Forde Township in Nelson County. He wore suits to funerals and looked a little ruffled a good share of the time. I don't remember he always wore black. The Quams lived in the east end of the funeral home. Any time a family came to arrange a funeral, they were invited into the living room for cookies and coffee and a visit.

He usually sat in the front left side of the church, and Della would come down from the choir or the organ to join him for the parts of the service when she was not needed for music. As his hearing got worse, she had to explain things to him. We also noticed that as his hearing got worse, his voice got louder, and we often could hear him talking.

I particularly remember a Sunday when the sermon got long, and we heard a desperate-sounding voice rising above the voice from the pulpit. "Della! Della! What's he talking about NOW?"

Sal had heard more than his share of sermons in his day, and he knew when enough was enough. Under our breaths, we added "Amen, Brother!"

*Submitted by Duna Frigaard*

## **ARLEEN RETZLAFF**

Arleen Riste became a member of Trinity, then Cooperstown Lutheran Church in 1938, when she was confirmed by Pastor I. O. Jacobson in the last class he confirmed here. That confirmation picture in the church basement is different from most. The boys are wearing dark suits and as far as can be seen, the girls have white dresses. The photographer chose to line the class up with the boys all shoulder to shoulder in front of the girls, so you can't tell exactly what they had on. Arleen thinks it was because those boys were so short. Arleen recalls that in the thirties and forties, some town kids thought they were better than the kids from the country and called them hicks, a word that has disappeared from our vocabulary. She remembers one boy especially who got a lot of grief in high school for his strong Norwegian brogue. She felt bad for him, and was happy to know that as an adult he enjoyed a highly successful career with Watkins.

She married Donald Retzlaff in the original Cooperstown Lutheran church. She bought a long gown of sheer fabric flocked with velvet flowers, and a short veil. She worried about her expensive wedding because she had never spent twenty dollars on a dress before. Her flowers were free, peonies she got from Ed Thorn the

day of the wedding. "Take as many as you want. Take them all," he told her.

Norman Hansen, son of Pastor H. J. Hansen, who married the couple, played the organ, and Della Quam sang. Arleen's attendants were her sister Orinda Riste, Elvera Sunstad and Mabel Retzlaff. Donald's were Reynold Retzlaff, Clifford Stromme and Alan Kleven. Donald's aunt and uncle, Reynold and Mabel (Mebs) recently celebrated their 75<sup>th</sup> wedding anniversary.

Thinking back on all the years she has belonged here, Arleen says Trinity has never been better than it is now. No current member of Trinity was confirmed in this congregation at an earlier date than Arleen.

*Interviewed by Connie Loudon and Duna Frigaard*

## **RETZLAFF SISTERS**

I remember dressing up in Easter dresses with white gloves, white hats, and white shiny shoes. Dad always took a picture of my sisters and me in our finery. It was fun to look back at the pictures each year. I remember having a verse or piece to memorize for the Christmas programs and being so nervous to have to say it in front of everyone. We always came in for the candlelight service, and it was so exciting and wonderful with the lights off and the beautiful candles shimmering in the dark. We always went to the Mother/Daughter banquets. Since there were 3 daughters in our family, I always went with my godmother, Lorraine Barr, who did not have any children. It was pretty special, and I always felt so grownup to be at a banquet.

The thing I remember most about Sunday School was Selma Tang doing the opening exercises. She always read Bible stories, and she brought them alive with her voice and expressions. That was the best part, always. She told stories about Lillian Young Otte, the missionary. I remember Selma Tang talking about her and Africa all the time, and it seemed so exciting and so scary and so far away. She read letters from her.

We had several divisions of children's choir. I remember wearing red choir robes, blue choir robes, white robes, and finally the burgundy choir robes when you got to high school. Then you were really an adult. We also wore the white robes for confirmation. Eventually we got royal blue robes after I got married. They were wonderful. Della Quam was the choir director for many years, but eventually she retired. Lise Johnson was the organist and later we had Vicki Sola, Dianne Hetland and Kathy Soma. It's hard to remember when some of



these changes took place. We were so very lucky to get Nicky Wathne, and we had a choir again. Pastor Putz liked to have the liturgy sung. As there wasn't anyone else that would sing it, I would sing the liturgy almost every Sunday. If I was gone, the liturgy would be spoken, not sung. I believe Pastor Putz also liked to have the Psalms chanted, so we went through quite a period of time when I would chant the Psalms. One of our interim pastors, Wayne Wickoren, also liked them chanted. He was a very excitable pastor who liked Scottie dogs. We went through some years of change at that time.

I remember the lutefisk suppers and sitting upstairs in the church, grasping your number, waiting to hear it called so you could go downstairs and eat. The church was full of people, and it was incredible the number they served each time they held the supper. My dad, Don Retzlaff, was in charge of the supper for many years. The food was good, and it was amazing to see all the men downstairs in the basement cooking and serving. They wore towels like aprons to keep themselves clean. There was a buzz of people visiting and dishes clinking in the kitchen. I wonder how they got it all done.

*Submitted by Nancy (Retzlaff) Lunde*



Lise Johnson, the organist at Trinity, had an awesome idea for young piano players. She offered "free" organ lessons on Trinity's brand new pipe organ, installed by Eugene Doutt from Watertown, South Dakota in about 1963. Some of these budding young girls, who ranged in age from 11-15, went on to become music teachers. All of them were organists at Trinity, which gave Lise a Sunday off. As adults, they went on to play organ in their own churches when they left Cooperstown. What a wonderful gift she gave us all.

Della Quam, the choir director for many years, also played organ at times. As a youngster, I was in children's choir, then youth choir, and finally while in high school, graduated to adult choir to sing with our parents.

Both of these talented ladies helped form our strong music program at Trinity Lutheran, which continues to thrive with the talented musicians who now lead choir, play organ, and lead singing. Most of them are musicians that were influenced by Lise and Della in their younger years.

Duna Frigaard was a Sunday School teacher and an artist. Such an encouraging woman! I remember how much fun her class was, she let us do an oil painting while in her class.

Trinity has had many wonderful pastors over the years. Pastor Schmidt and his family were at Trinity in the 60's. What a wonderful pastor to have while I was growing up. His whole "German" family blended in with the Trinity Scandinavians. Jean Schmidt's kuchen was so delicious!

Many of us had Pastor Schmidt for Confirmation and Luther League. Remember the great Luther League Hayrides and ice skating together? The Meatball-Lutefisk Suppers that the men of the church cooked were always a huge success in the community? I remember waiting in the sanctuary for what seemed like hours to go downstairs and eat that delicious lutefisk and butter! The meatballs were good, too!

Like the strong music program at Trinity, our pastors have helped make Trinity Lutheran the friendly, warm church it is today.

*Submitted by Cyndi (Retzlaff) Hill*

My most important remembrance of Trinity is the pastor I had as a young teen—Pastor Ed Schmidt. He was my confirmation teacher and later when I was 21, he was my marriage counselor and performed the marriage ceremony between my husband Stephen and myself in 1969. Though I did not attend Trinity regularly after graduating from high school, I have stayed in contact with Pastor Schmidt and as he lives in Minneapolis now, my husband and I continue to see him occasionally. He is one of several people that has been most influential in my life. Trinity Lutheran gets thanks for that as they hired him as pastor and remained a church where he wanted to stay and serve.

Another thing that really stuck with me all my life and started in church at Trinity Lutheran is the ladies

serving food at different functions. As a teenager, I can remember working with my mother in the kitchen. That has continued with me all my life as now at the church we attend I regularly help serve at funerals and also bake bars or cookies for funerals, Lenten dinners, or for special ministries at Christmas.

One other ministry that Trinity Lutheran provides and which greatly influenced me is the quilting group. I helped my mother work on quilts and thus continue to be involved with a group at my church. We have done special projects such as knitting prayer shawls, making pajama bottoms for the Children's Hospital, sewing baby quilts, and knitting caps for preemies. My interest in this service stems from the service to others instilled in me at Trinity.

*Submitted by Marcia (Retzlaff) Carnes*

## **MARILYN AND DELBERT CLARK**

My family (Hanson) moved from Dazey to a farm near Cooperstown in 1944. I was 15 and a bit frightened to go from a small school of five in my class to a class of 35 students. I was confirmed at Trinity by H.J. Hansen in 1945. I was baptized in Our Savior's Lutheran Church at Dazey by Pastor I.O. Jacobson in 1929. He later became a pastor here in Cooperstown from 1931 to 1939. I graduated from high school in 1947, attended Valley City State for one year, and taught rural school one year before I was married.

Delbert Clark, who was from Kansas and a graduate of Kansas State University, arrived in the Cooperstown community in the fall of 1945 and opened a veterinary practice. He was 22 at the time. He was called into the military in 1946 and served in a Chicago meat packing plant in meat inspection and also in Germany. He arrived back in Cooperstown in 1948 and resumed his practice until he retired in 1982. Delbert passed away in 2001 following a heart attack.

Delbert and I were married at Trinity in 1949 with Pastor Corliss Rasmussen presiding. We were blessed with four active healthy children who were all baptized and confirmed at Trinity. They attended Sunday School, Vacation Bible School, Red Willow Bible Camp, Luther League and Luther League conventions. They remember Mother/Daughter and Father/Son banquets, the lutefisk and meatball dinners, and Christmas programs. Mary Beth recalls singing in the church choir throughout high school and also her Dad being baptized in a ceremony by Pastor Ed Schmidt. Delbert was also confirmed by Pastor Schmidt along with several other men and women from the church in 1961. He participated in Layman's Sunday, ushered,

served as a Deacon, Trustee and President of the church council, taught Sunday School and was active in Lutheran Brotherhood.

I attended Cradle Roll, an organization for mothers with young children. We met in the evenings at the church, had a business meeting, bible study lesson and hymns. There were 28 members on the membership list in 1953, and meetings were well attended. We enjoyed getting together, and had a Christmas party for the children each year. We held graduation for the children who were going into first grade. The children wore white caps and gowns and received a graduation certificate. I joined Circle, served as treasurer in the 1960's for Ladies Aid, have been active in bake sales, bazaars, altar guild and decorating for special events at the church, taught Sunday school and VBS many years. Now I find myself enjoying quilting with the girls!

We attended and enjoyed the 75<sup>th</sup> and 100<sup>th</sup> anniversaries of Trinity, and I look forward to the 125<sup>th</sup>.

Thanks be to God.

*Submitted by Marilyn Clark*

## **LORNA JEWETT AUREN**

On July 17, 1955, Trinity Lutheran Church gained six new members: Lorna Jewett as a transferring member from Our Savior's Lutheran Church in Dazey, ND, and her five children through Holy Baptism.

Lorna was widowed from Charles Winifred Jewett on February 23, 1953. Their five baptized children were:

Charles Winifred Jewett, age 9

George Carrol Jewett, age 7

Karen Dorene Jewett, age 6

Roland Thomas Jewett, age 4

Nancy Mae Jewett, age 3

Lorna Mae Jewett led her five children down the church aisle to the baptismal font. We were clinging to our mother's skirt as we had been since losing our father. This was indeed a special occasion. Memories of getting my braided hair wet are vivid! I still have my baptismal certificate and handkerchief. Our sponsors were Delbert and Marilyn Clark, our uncle and aunt. The presiding pastor was A. Palmer Tidemann. After the ceremony, we had another of our many family gatherings for a delicious meal.

Many thanks to our mother who started us on the path of life at an early age. Her example of a gracious, quiet faith is still evident today. While we are not visibly

clinging to her skirt today, she is the glue that holds us together.

Sixty years later, Trinity Lutheran Church is the same welcoming and comforting environment that we experienced at our baptism. Congratulations on your milestone celebration of 125 years.

*Submitted by Karen Jewett Warnica*

*Editor's note: There is more to the story. When Lorna married Thor Auren, they became parents of Robert Ray in March 1958, and Lori Faye in August 1959.*

*Bob needed to have a complete blood replacement at birth, and when Lori was born she had the same Rh problem. Both were baptized in the Griggs County Hospital soon after birth, before being transported to Fargo for the transfusion.*

*After that, there were a couple of problems. Bob was born on Karen's birthday, so she didn't get a party that year. She was so mad at him she said she wasn't going to look at him. She had gotten over it pretty well by the next birthday, but when her friends came to her party, they didn't pay attention to her. They just wanted to play with the baby, so she was mad at him all over.*

*As they grew up, Karen was troubled when someone referred to Bob and Lori as her half-sister and half-brother. "Why can't we be whole brothers and sisters?" she asked her mother. "You are. We are a whole family," was the reply. And they were. And are.*

## **CLIFFORD AND OVIDIA ANDERSON**

Clifford Anderson was a member of the Hofva Church before joining Trinity after his marriage to Ovidia Soma Thompson. They were married 34 years before her death in December 2013. He recalls their first date was at Trinity and believes it was some ladies function Ovidia wanted to attend.

Ovidia was the church janitor at the time they were married. She gave up this position, but continued to decorate the sanctuary and fellowship hall each season. She knew every nook and cranny of the building and where things were stored. She especially enjoyed decorating for Christmas. Clifford and Ovidia donated a beautiful nativity set that is part of our holiday décor.

Ovidia always got to know visiting strangers and quickly introduced them to Trinity. She also got to know the youth and made sure the candles on the altar were lit each Sunday. Ovidia rang the bell for many years during the Lord's Prayer, and taught young people to do this job. Her favorite pew was eliminated when the

handicap pews were developed so she and Clifford had to move back a pew or two.

They were always in church early to see that coffee was ready to be served after worship. If no one signed up, or someone failed to show, she would start the coffee herself and send Clifford to the store for cookies.

They were the "wheels" for many older adults as a ride to church each Sunday. Clifford and Ovidia seldom missed church—that was very important to them.

For several years, Ovidia was the chief photographer for the church. She took many of the pictures for the 100<sup>th</sup> book and many of the candids in the directories. She passed this job off to Scott Tranby.

Each Saturday evening, Clifford and Ovidia would go over to the church and open the windows to let the air circulate for Sunday service. One evening it looked very stormy and when they arrived at the church, the doors were locked. They returned home when a bad hail storm hit. Clifford commented the locked door saved his car. Several windows were damaged at the church.

One weekend they bought the communion case of wine from the Oasis. They were one bottle short so Clifford had them stick in another more expensive bottle of wine. This is the bottle the altar guild used first. Several parishioners complained they did not like the wine. He decided we must always use the cheap wine.

Clifford was an honorary member of the quilters as he and Ovidia hauled quilts to Lutheran Social Services in Fargo. He said he even had to stand with the quilters to be recognized.

Ovidia and Clifford also were diligent volunteers in the Meals on Wheels program. They delivered meals for many years, and Clifford is still helping. They also played bingo with the nursing home residents.

The couple was not only busy indoors, but they helped with many outdoor projects. Together they planted and took care of the hydrangea plants on the north side of the fellowship hall. The big white flowers are admired by many people all summer long. They trimmed, watered, and fertilized the plants. Ovidia planted trees in the courtyard, including the flowering crab. The large, flat, black rock in the rock garden was donated from Clifford's farm. He dug it out and with help, it was moved to the Trinity courtyard. It was a big project.

Clifford still occupies his free time volunteering for our church and community. He also serves on the Ness Cemetery board and is a caretaker.

*Interviewed by Lois Johnson*



## MARIT AND KAARE ROMSAAS

Marit Hagen's father died when she was three. She and her mother lived alone in Hundorp, Gudbrandsdalen, Norway. Hundorp is about 45 miles northwest of Lillehammer.

Sunday worship started at 11, so Marit and her mother left home at 10 for the walk to the Sør-Fron church, which is popularly referred to as the Cathedral of Gudbrandsdalen. Their walk took them through the valley and across a bridge spanning the wide Logen River. The church was built in 1787 when Sweden ruled Norway. The Swedish king objected that it was too big, but the old farmers told him they were building it themselves, and it wasn't costing him any money. What could he say? The Lutheran church is the official state church of Norway. The government pays the expenses and the pastors' salaries. That often meant providing the pastor, *prest* in Norwegian, with a farm place. Offerings are taken to support missions, but not the



local budget.

Sør-Fron church is big. Built of sandstone, eight sided, it seats 800 people and has a big balcony and a big pipe organ. It is whitewashed, has a slate roof and a steeple. Marit remembers the tall pulpit above the altar, so tall that as a child, she could hear but not see the pastor. The benches, still preserved, are small and straight backed. The two tall heating stoves, one on each side of the altar, sometimes got so hot that they glowed red, which was scary. There is electric heating now.

Christmas Eve services were held in the afternoon. Afterwards, the klokker rang the bells and chimes. They walked home in the dark, but they were used to it. Although the temperatures were cold, there was not much wind except when they crossed the river.

They wore their best clothes to church. Marit remembers her mother sprinkling a nice scent on her handkerchief.

Confirmation was an important event. Marit was confirmed in May 1939, after reading for the minister, as it used to be called, once a week for one school year. There were 74 members in her class. They met in a smaller chapel near the church. After the weekly lesson, the pastor, Gunder Gunderson, sent the boys home and kept the girls to sing while he played the organ. He couldn't sing, and the boys' voices were changing so they couldn't either.

The confirmation rite took place in three parts. First, they had to answer questions in front of the congregation. A week later they were confirmed, and on the third Sunday, they received communion for the first time. For confirmation the girls wore bunads, the traditional local costume of blouse, vest, and skirt. These were not the fancy ones with all the embroidery. These were made from three plaid pattern fabrics special to the region. The skirt was a dark plaid, the apron a black plaid, and the vest a red plaid, with a white long sleeved blouse. For her wedding in 1959, Marit embroidered her own bunad with the floral design distinctive to Gudbrandsdalen.

Life in Norway changed suddenly in the spring of 1940. Despite Norway's declared neutrality, Nazi Germany attacked and invaded. Gudbrandsdalen was hard hit in the first weeks of the war, and the Norwegians blew up the ends of the bridge over the river. It didn't stop the storm troopers for long, and Norway was occupied by German troops for five years to the end of World War II.

Until the bridge was repaired, the churchgoers from Hundorp used boats in summer and walked on the ice in winter to get to church.

Kaare Romsaas of nearby Ringeby was seriously injured in the first weeks of the war and spent years recovering. His uncle, Sig Romsaas, invited him to come to America and work for him in 1948. Sometime before he left for North Dakota, he met Marit, and they wrote letters for eleven years until she came here to marry him in 1959. She learned to speak English with the help of Kaare and some neighbor ladies. She learned to read from the funny papers. The pictures helped her guess what the words were saying. Kaare died in January 2011 at the age of 94.

Marit uses a walker now, but when the weather is nice, she still likes to walk the two blocks to church from her apartment in the assisted living center.

*Interviewed by Duna Frigaard*



## SONJA OVERBY JOHNSON

My family moved to Cooperstown and joined Trinity in 1966. I remember the sanctuary being plain with tile floors, no pew cushions or stained glass windows. The paraments on the altar and pulpit were the only pops of color in our beige church. Tasteful upgrades to the church in recent years have added a lot of color, most notably the stained glass windows.

Like all other churches, there could have been a seating chart at Trinity. It is interesting to see how families have remained in nearly the same place year after year, generation after generation. Lois and Vernon Knudson and Clifford and Ovidia Anderson always sat near the bell tower room. I remember sitting close to Ing and Vollie Berdal in the early 1970's.

While growing up, my family did not have rules, just expectations. Church attendance was one of those expectations. Going to church was what we did, and it was not questioned. The patterns established by my parents, Alph and Meriel Overby, set a firm foundation for the future. Along with church attendance, Sundays also had a dress code expectation—no blue jeans. While we never wore jeans to church, we also could not wear them for other Sunday activities. Sunday was a day to dress up.

Trinity Sunday School began with opening exercises, which included singing and recognizing birthdays. Each Sunday School room in the church was full, and as we got older, we moved from the alcoves into the classrooms in the west wing. Memory work was a ritual each week, and studying the Sunday School lesson occurred on Saturday night at our house. We all looked forward to third grade, when we received a Bible with our names imprinted on the cover. Our class was excited to be the first to receive red Bibles. Upon receiving the Bible, we eagerly opened it to admire our names, beautifully hand-scripted by Selma Tang. Luther's Small Catechism was purchased in fourth grade, and catechism memory work began. By confirmation age, we had the catechism memorized. Pastor Williamson taught confirmation class each Wednesday evening. At the end of the each year (eighth and ninth grades), we took a final test of 100-150 questions. The actual test was given to us as a study guide. We were not questioned by members of the congregation or council.

Luther League was held on Sunday nights. Each year, senior high students were in charge of the Easter Sunrise service, including a brass ensemble. More often than not, the 6 a.m. service fell on the day of the Daylight Savings time change. The youth were also in charge of the Easter breakfast. After breakfast, we cleaned Bethany Hall in time to attend the Festival Service.

The tradition of two huge Christmas trees on each side of the altar made a big impression. My oldest brother, Pete, remembers making Chrismons for the trees during Sunday School as a senior in high school. JoAnn Thompson taught his Sunday School class for many years. She claimed to enjoy teaching their class, while other teachers did not, for some odd reason!

Most recollections of church in my younger years are associated with music. The pipe organ was an amazing instrument, played by many great musicians. I was impressed with the young musicians and Lise Johnson's ability to train them on the majestic pipe organ. Beth Schmidt and Cyndi Retzlaff were two of the talented students I remember from my early years. Trinity's music today is also beyond compare. We love listening to Kathy Soma-Gawronski and Nicky Wathne playing piano/organ duets. We're impressed with their ability to utilize so many bells and whistles on the new Rogers digital organ. Helen Sayer's grand piano has become an integral part of worship. Kathy and Nicky have dedicated a huge portion of their lives to music in our church, and are always willing to share their talents. We are fortunate to have a music worship team that includes youth, and it amazes me to see the young talent in the church year after year, under Nicky's direction.

I worked in the office at Trinity for six years. It was surprising to discover the number of people wandering throughout the church, quietly doing projects to keep it running smoothly. It takes many to keep a large church maintained. Ovidia Anderson nearly lived in the sanctuary and took charge of numerous details not known to most of the congregation, and worked to keep the pastors in line, too! She had the ability to involve many people in the upkeep of our building. Clifford Anderson was our "programmable thermostat" before we upgraded the heating system. He turned the heat up and down throughout the week, depending on the church activity schedule. Ovidia's son, Rusty Thompson, was often recruited for undesirable jobs, like climbing the bell tower, hanging the large wreath at Christmas, and stringing lights on the tall evergreens in the courtyard, along with Josh Sherlock and others from Reiten, Inc. Les Winning was often the watchdog for water problems as he drove by daily to check gutters and sump pumps. Allen Hoverson's bike was the telltale sign that he was on the church grounds, pruning bushes, watering plants, or pulling weeds. Duna Frigaard often stopped by with flowers for my desk and suggestions for the pastors. Lois Knudson could be found milling around in the church kitchen, Ruth Evans maintained the altar guild closet, and Marilyn Hagen kept the card and napkin inventory well stocked. Kent Dick recruited men to maintain the floors of Bethany Hall, stripping and re-waxing every few years. Lois Wiseman diligently painted every wall possible with her thrifty

ideas to save money. My favorite time in the week was Monday morning money counting with Betty Detwiler, the church treasurer for four years. We had many great conversations, and found time to count money, too.

I began working in the office shortly before Carell Foss retired. Working for Trinity during its involvement in Tri-County Ministry was an interesting time. The office was a constant flurry of activity, and the phone never stopped ringing. Keeping track of four pastors and an intern proved to be a challenge. As I was employed by Trinity, I often wished I could devote all of my time to Trinity and its activities.

Tri-County Ministry is an important part of our history. Through TCM we learned cooperation and made many friends from neighboring communities, collaborating and socializing through worship services, meetings, and boards. We had the opportunity to be on the forefront of a new frontier of cooperative ministry. Many important programs originated from our association, such as the GIFTS program, the internship program, and Seminary on the Prairie. We learned from a variety of pastors, all with different personalities and perspectives. Trinity's excellent church council members and volunteers had many difficult decisions to make over the years, and eventually the time was right to return to being independent.

Today Trinity is a growing congregation, and Lynn and I are happy to be part of it. There is something to be said about having one pastor for a congregation of this size. It is comforting to have consistency, ownership, and accountability among our leaders and in the congregation. The leadership team, with Pastor Mike at the helm, has reawakened enthusiasm and participation in church activities. We could not have found a better person to step up and lead us through a time of transition.

Not only does Mike lead our church, but he is also a leader in the community, serving on boards, coaching golf, refereeing games, participating in bowling league, and being everyone's friend. He has strong relationships with people in our area—young and old, members and nonmembers. He and Jennie would be an asset to any community and church, and we are fortunate to benefit from their guidance.

I admire the dedication of our congregation and am eager to witness Trinity continue to thrive.

*Submitted by Sonja (Overby) Johnson*

## **VERNON AND LOIS KNUDSON**

We Knudsons, Vernon, Lois and 10 month-old Kenneth, came to Cooperstown late June 1962 after Vernon graduated from the University of Minnesota's School of Veterinary Medicine. We joined Trinity Lutheran soon thereafter.

We became involved with the Luther League as advisors. They were an active group of high school kids.

Our family expanded with the arrival of Kristen in February 1964 and John in November 1965. Both were baptized at Trinity by Pastor Ed Schmidt. All three children were confirmed into the Trinity congregation.

Kristen taught both Sunday School and Vacation Bible School. She was married to Eugene Stoick in our church in 1992. Pastor Dave Putz came back to officiate as we were served by an interim pastor at the time.

Our son Kenneth's funeral was held at Trinity in September 2000. Pastor Ray Branstiter and Father Jim Cheney officiated. We received a great amount of support from our Trinity family and from the entire community during Kenneth's illness and death.

Lois has been involved with our church teaching Sunday School, holding various WELCA offices (both local and regional), and was the first woman to serve as president of the Trinity congregation.

Being part of the Tri-County Parish for several years was interesting. I especially enjoyed being involved with friends and clients from the other churches. Tri-County was served by a great staff of pastors as well as many interesting interns.

Seminary on the Prairie was a great part of Tri-County for many years. We enjoyed having Pastors Rollie Martinson and Alvin Ludtke with us at Red Willow Bible Camp. Pastor Ray Branstiter was the local facilitator for the event.

Living on the church block is a blessing to us. The pastors and families became special friends. Our kids and the preacher's kids were friends and playmates, especially the Schmidt and Williamson children.

We really appreciate the renewal of spirit at Trinity. We are blessed with great music, great leadership, and a wonderful fellowship.

We look forward to many more successful years as an ELCA congregation.

*Submitted by Vernon and Lois Knudson*

## **MEDORA AND BEN NELSON**

We came to Cooperstown in 1986. Elizabeth was 6, and Benjamin was 9. Trinity was the Lutheran affiliation we were familiar with due to attending my relatives' churches. I had been raised Methodist, and Ben was confirmed in the Lutheran faith. It seemed like the right place. The congregation had many families with children at that time as well as retirees. I remember Ovidia Anderson and Marilyn Hagen especially taking us under their wings at the start.

There were obvious differences between Methodist and Lutheran, of course. Some that stand out—the music, the Liturgy, and the potlucks. I was used to singing always standing up, at a fast pace, and never more than four verses. Lise Johnson was the organist at the time, and she was quite old and therefore a little slower on the organ. I remember trying to get enough air to carry out the long notes on many songs. This has become a fond memory now to our family. I remember feeling a little overwhelmed with learning the different Liturgy settings. But it has become a soothing part of worship for me now. Also having people other than the Pastor read the Bible lesson for the day was strange. At the time, I thought those people must be of some hierarchy in the Church. Now in my home Methodist Church, many of these practices are the same. Potlucks were probably the best thing for me, as I was painfully shy, and they forced me to interact, if only a little. I think we had seven total in the year.

Trinity has seen many changes in the 28 years we have lived here. There have been many pastoral styles. We especially remember the gifts of the first team for Tri-County Ministry and the interns we had.

It has turned in to our Church Home and feels comforting and warm to us every Sunday.

*Submitted by Medora Nelson*

## **BETTY AND WILLIAM DETWILLER**

My good memories of Trinity were teaching Sunday School and Bible School. I took piano lessons from Lise Johnson, our organist, and always admired her. I also served on church council as treasurer at two different times. Every Monday morning, we counted the Sunday offering money, and then took it to the bank for deposit on account.

Our children, Rick and Mary, were baptized, confirmed, and married in Trinity.

*Submitted by Betty Detwiller*

## **LOIS AND BILL BROWN**

Our family began attending Trinity in the early sixties when my sons, John and Charles Wakefield, were small. We quickly learned to bring soft toys plus a parent seated between them to avoid loud conversations between the brothers.

Hats were worn by some of the women, and I found it time saving to wear one to eliminate the curling iron. I enjoyed big decorated hats. One of our ministers remarked that he knew when I was there just by the hat. Later, when hats were no longer worn, hair styles became necessary.

Lots of things have changed over the years including the costumes for the Christmas program. Not one bath robe was visible among all the costumes on the DVD of the 2014 program.

I was one of the members who taught Vacation Bible school for several years when my kids were that age. One rainy morning when Highway 45 was torn up for construction, wet and muddy, we needed something for class and I had to plod across the mire, buy what was needed, and wade across the street back to my car. My yellow raincoat was never the same.

In the late seventies, we moved to Fargo and joined Hope Lutheran. Dawn was confirmed there. Her brothers had been confirmed in Trinity. John graduated from Cooperstown High School, and Charles and Dawn from Fargo North High School.

Bill and I were married in 1983 and lived in Hannaford, where he had been a lifelong member of Faith Lutheran, until 2000 when we moved to Cooperstown and became members of Trinity. Once again I became a member of Circle and also served on church council, where I learned just how much work was needed to keep our church operating. Bill and I currently live in Grand Forks in an assisted living facility.

Both of us want to thank all the members of Trinity for all the work being done for the anniversary celebration. We miss Trinity and its members. We were given DVDs of the community Christmas concert and the Christmas program, which helped a lot, to be able to see the beautiful decorations and hear the music. We are so thankful that Trinity is such an active church and has had so many outstanding pastors to lead us, and Pastor Mike is a good example.

*Submitted by Lois Brown*



## SHIRLEY SAVRE NORGARD SHORT

Shirley was five years old when she started Sunday school in the crowded basement of the old church. Selma Tang led the opening exercises. Singing was important to Shirley, and she remembers one little girl who always sang very loudly, one word behind everyone else. Her last class in the old church, when she was in high school, was held in the balcony, and not very interesting. The teacher was always late or absent.

As a young child, she had one dress-up dress, which she wore to Sunday school and church with white stockings. The brown stockings were for everyday school. In her younger years, she didn't get to church much. Her mother, Lillian Savre, stayed home with a baby and toddlers, and had all she could do to get her girls ready to go to Sunday school, what with French braids and all. As they all got older, the whole family attended. Lillian was active in ladies aid and taught Sunday school.

Shirley was confirmed by Rev. Rasmussen after one and a half years of Saturday morning classes. They were confirmed early because he had accepted another call. He told them what their questions would be so their knees wouldn't tremble during the questioning. Confirmands wore white gowns.

Pastor Tidemann's daughters were younger than Shirley, but not by much. He thought girls should use their prom dresses more than once, so he invited them to wear the dresses to church one Sunday. Shirley also enjoyed Luther League, and twice went to Red Willow Bible Camp, a faith building experience. She was also one of the many Luther Leaguers who boarded the bus for the national gathering in San Francisco.

Getting to church wasn't easy in the winter. Her dad, Eldred Savre, left the Model A Ford at the highway so they had to walk the snowbanks the half mile from the house. The Model A started easier than their newer car and handled better in snow. One Christmas Eve, he worked most of the afternoon to shovel a track through the pasture so they could get to the program, and finally had to give up because it was filling in faster than he could shovel it out.

Music has always been part of her life. Her first performance, when she was about five years old, was at the adult Luther League meeting in Ottawa church. Her great-uncle and aunt, Clarence and Minnie Edland (Leo's parents) asked her older sister Janet to sing. When Janet refused, Shirley volunteered. They picked her up, full of confidence. Unfortunately, she fell asleep during the long service, and when it was time to sing, she was half asleep and had lost that confidence. A nice

lady in the front row helped her remember the words to "Jesus Loves Me."

As young girls, Shirley and her sisters sat on the stairs in their big two-story house and played church, singing all the songs they knew, especially "Jesus Loves Me" and "Beautiful Savior." She thinks they probably prayed the Lord's Prayer and passed the collection plate. Her parents and grandparents influenced their faith journey.

Shirley has always sung in church, and sometimes played her saxophone.

*Submitted by Shirley Short*

## LOIS JOHNSON

My church years began at Union Lutheran Church. My thirty years at Trinity have a few memorable moments and events.

The one thing that stands out was working with the youth group on the sunrise Easter service and serving breakfast. Practices were hectic, but they always seemed to go all right. The breakfast event was highlighted by watching Dale Severson and crew dye the eggs with food coloring, or the year they decided to scramble eggs.

I remember the Pentecost service when four members read the 23<sup>rd</sup> Psalm in their native languages. The two that I really remember were Kaare Romsaas and a foreign exchange student. The other service I talk about often is when Pastor Mike sang "Were you there when they crucified my Lord?" and he dropped nails into a pail. I also enjoy the Holden Prayer service.

I enjoyed serving on church council. I hosted two pastors for the Seminary on the Prairie—very interesting. I hosted the Red Willow Bible Camp worship team for about a week while they taught Vacation Bible School. That was fun, but lots of extra work and not much sleep with so many young people!

I've enjoyed getting to know many pastors and am thankful to Wayne Wickoren and how he was able to reach so many young people in his short tenure.

The Red Willow quilt retreats, youth retreats, and council retreats were all very memorable. Our outdoor worship services at the camp were enjoyable.

*Submitted by Lois Johnson*



## PHYLLIS RATCLIFFE-BERG AND MERRIL BERG

I was raised Presbyterian. Communion was held only on special occasions such as Christmas and Easter, and the bread and wine was passed down the pews.

When I went off to college, I attended numerous and various churches. It wasn't until I graduated college and settled down to a career that I joined the Lutheran Church.

I had attended the Lutheran Church for some time before joining and had observed, without paying attention to the logistics, of how people went up to the altar to receive communion.

On the day I joined and I was to receive communion, the usher motioned for me to get out of the pew, into the aisle, and go forward. All went well until it was time to return to my seat. Attempting to return the same way I went up was a total disaster as I kept running into people. I never knew before what the side aisles were for.

My grandmother was a strict Presbyterian. However, her home was located immediately across the street from the Lutheran Church. Her opinion of Lutherans generally was that if they indeed were not lost, they were only a short step away. However, the Lutheran pastor at that time was a large, gentle Norwegian, complete with brogue. How he dared come to my grandmother's home, I'll never know. But somehow they became acquainted, and he frequently visited her home where they had great and lively biblical discussions. He never converted her, and you gained her disapproval if any of the grandkids even thought about dating a Lutheran. I hope she has learned to forgive now that I have become one of them!

My mother belonged to "Mission Club". It was a ladies group of the Church, but I don't know how it was organized, what specifically they did, nor how they raised money to do what they did. I suppose it was a cousin of sorts to WELCA. As far as I know, most active ladies in the Church belonged to the Mission Club. They met once a month in a different member's home. I remember when it was my mother's turn to host, the entire house had to be scrubbed from top to bottom, whether it needed it or not. This included washing curtains and down to the bare wood. The ladies all came in their Sunday best. They met in the afternoon and there were a lot of them, because I remember my dad would have to bring extra chairs from the Church. They always had an elegant dessert after their meeting.

Ladies Aid was another exciting time. The Church ladies put on a dinner once or twice a year at supper time, and the entire community came. Often it would be a ham and scalloped potatoes dinner with Jell-O. Dessert could be either pie or cake. I don't know if Ladies Aid was the money raising arm for Mission Club, or whether there was any relationship.

I remember mom always took Jell-O to Ladies Aid in a particular bowl. When she died, the bowl went to a niece. How traumatic was that! (I have since found the identical bowl in an antique shop.)

One of the first persons I met the first Sunday my husband, the late Merrill Berg, and I attended Church after moving to Cooperstown was Marilyn Hagen. She made us feel very welcome and got us involved in various Church activities.

Shortly after we arrived, Merrill was elected President of the Council, and thereafter was quite active in Church work. He always wanted to bring the pulpit and altar area closer to the people. He also was a strong advocate of the visual sound system we now have. He would be excited with the latest innovations of the Church.

Everyone always wore their best Sunday clothes to church. My dad was a farmer and had a couple of milk cows. One Sunday morning, he had brought in a pail of milk, which he set on the kitchen floor. I was in the kitchen all dressed in my best. My mom told my sisters and me to get in the car as it was time to leave. Clumsy me backed up into the milk pail, knocking it over. I don't remember, but I would guess we were a little late that day.

Our Presbyterian Church in Fordville shared a pastor with the Federated Church in Park River, so we never had Christmas Eve services. But every Christmas Eve after a special supper and after the dishes were done, but before we could open packages, my dad always read the Christmas story, from the King James Bible, of course.

Although I have gone to church most of my life, as I reflect on it, it seems many pastors preached about many stories in the Bible. However, none ever preached about a personal relationship. It wasn't until I was in mid life that one Sunday a pastor preached on what one needed to do to be saved. Believe and be baptized. How clear and simple was that.

*Submitted by Phyllis A. Ratcliffe*

## BEVERLY AND ORVILLE TRANBY

Ancestors of Beverly and son Scott Tranby were early members of Ness Church. They were the Daniel Erickson, Luckasen, and Olson families. Many of them are buried in Ness cemetery.

Beverly Olson, daughter of Gillman and Delores Olson, was baptized and confirmed in Ness, and married there to Orville Tranby. They and their son, Scott, are all members of Trinity now. Orville was from Blabon.

Beverly and her sisters, Jacqueline, Susan, and Gloria, went to Ladies Aid with her mother and played with other kids who came with their mothers. Her grandmother, Hattie Erickson, was also active in Aid, both in Ness and later in Trinity. All four of the sisters were baptized, confirmed, and married in Ness.

Beverly remembers the national Luther League convention on July 21-26, 1956, in the San Francisco convention center. The theme was Youth for Christ, and thousands of young people attended.

Bev remembers it as a time of making friends and spiritual renewal. The convention was outstanding, she said, and recalls someone told the kids on her bus, "Don't do anything to embarrass us."

Forty teenagers from local congregations, including Trinity, Hope, Finley, Sharon, Blabon, and Pickert boarded a bus at Trinity for the trip, which took them on tours of points of interest in San Francisco and on the way home. They saw Fisherman's Wharf, cable cars, Chinatown, the Golden Gate Bridge, the Redwood Forest, and Yellowstone Park. Chaperones were Mrs. Burke, Mrs. Kloster, Mr. and Mrs. Neve.

*Submitted by Beverly Tranby*

## CONNIE AND DUANE LOUDEN

My faith journey began in St. Olaf Lutheran Church, a small church in Walum, ND. I am thankful to my parents, Alfred and Helen Skjeret, for taking me there to hear the Word of God and learn about Jesus Christ. To me as a child it was a wonderful place—a peaceful place that would protect me. It was where all the important events in our lives took place. If it was "in the church", we knew it was special. I remember Mrs. A. P. Nelson, my godmother, who had no children of her own but dedicated her life to the Christian education of St. Olaf's youth. The evening Christmas programs were magical, especially if we traveled there by horse and sleigh on a starlit night. I remember walking to the church after

school where the Ladies' Aid would share their lunch with hungry students and "the menfolk". At the time, I did not realize how hard the adults worked to provide a church for our community. As a confirmed member of the church, I took on more responsibility—teaching Sunday School and Vacation Bible School and being a leader in Luther League.

When I married Duane in 1965 and moved to Cooperstown, I joined Trinity where he and his parents, Helen and Orin Loudon, were members. Duane was baptized and confirmed in Trinity as were our sons, Joshua and Jacob. Josh's children have some history with Trinity as well—Zakery attended Sunday School, and Waylon and Marlee were baptized in Trinity. There are cherished memories of our family attending Christmas Eve and Easter Sunrise services. There are so many memories of Sunday School, VBS, Youth groups, and WELCA. And there are other memories—preparing funeral meals with expert cook Penny Dahl, socializing in the dishwashing room, enjoying fellowship with women as we cleaned cluttered (and dirty) storage areas.

I am thankful for all of the pastors who have served Trinity the past 50 years, and I continue to be impressed with Trinity's welcoming congregation and outstanding musical talent. I'm proud to be a member of Trinity Lutheran Church. What a wonderful place to worship. Trinity is second to none, except perhaps St. Olaf!

*Submitted by Connie Loudon*

## FRANK AND SHIRLEY JESSUP

The Alfred Urness family was associated with Trinity Lutheran Church since the 1940s, when their son Harold and later daughter Shirley were baptized.

Shirley remembers that she got to wear good clothes and shoes for church. The family moved to Chico, California, in 1955, and joined Redeemer Lutheran Church, where Harold still lives and attends.

After Shirley married Frank Jessup, they lived in Juneau, Alaska. When they retired, they moved back to Cooperstown in 2011. At first they attended church in Aneta with friends, but one Sunday, they accepted Julianne Urness's invitation to attend Trinity, and never left. They joined in January 2012. They say it has been a tremendous experience for them and hope their participation has been positive for Trinity.

*Submitted by Frank and Shirley Jessup*

## MILITARY

The years when the United States was engaged in World War II were anxious times. The worst year for Trinity congregation was 1944, when four young men who were part of the church family were killed in action overseas.

Lance Pousette, 23, died in France January 1, 1944. His memorial service was held in 1949.

Harvey Olson, 23, died in action March 25, 1944. His memorial was held in 1948.

Martin Richard Dahl, 27, was killed in action in France June 17, 1944. The memorial service was held November 17, 1944.

Leonard Elmer Trelstad, 23, was listed as killed in action in Germany December 17, 1944. His service was held in 1947.

Why some of their services were held so long after their deaths is an unanswered question. Possibly they were listed as missing in action and their deaths were not officially verified until long afterward.

Servicemen who died overseas were buried there in military graveyards.

During the war, many households displayed flags in their windows in honor of their service members. Each one was represented with a blue star on a white field, bordered in red. The church had one hanging on the wall with a star for each service member.

After the war, the idea of service flags was adapted to acknowledge members from the congregation who entered Christian service. Crosses represented two missionaries, Lillian Otte and Glenn Hetland, and two pastors, Clarence Solberg and Gerald Garlid, and that flag hung on the wall for many years.

*Submitted by Duna Frigaard*

## BERNARD SOLFIELD

Twelve years after World War II ended, a young man from Trinity lost his life in a military airplane collision. Bernard Solfeld, a member of the U.S. Navy, was killed in a NATO training mission over the North Sea off the coast of England when his plane went down. Born May 14, 1937, Bernard died September 24, 1957, and his

memorial service was held October 6. His remains are buried in Arlington National Cemetery.

He was the son of Herman and Thelma Solfeld. His sisters are Dorothy Lura, Janice Solfeld, and Carol Roesler.

*Submitted by Duna Frigaard*

## ELMER AND GLORIS GRONNEBERG

Seventy years ago, in 1945, Elmer Gronneberg came home from war and settled down to farming near Sutton.

He entered the U.S. Army in 1942, and was sent overseas the next year. From England, his unit crossed the channel to Omaha Beach to take part in the Normandy invasion. His military tour of duty took him to France, Luxembourg, Holland, Belgium, where he was in the Battle of the Bulge, and finally to Germany. After peace was declared, he toured many different places including Hitler's Eagle's Nest.

Elmer was born in Griggs County, one of Christ and Inga Gronneberg's six sons. When he was 14, he and his ten-year-old brother Arthur were struck by lightning. Elmer was knocked unconscious and when he came to, found that his brother had died. At this time, Elmer has only one surviving brother, retired Pastor Clifford Gronneberg of Bozeman, Montana, who is 97 years old and likes to travel. The other brothers were Clarence, Arnold and Milford. Arnold's son Douglas and Clarence's son Bruce, together with some of his family members, are members of Trinity.

Elmer married a Griggs County girl, Gloris Olson, in 1947 in Zion Lutheran church of rural Binford. They moved to Cooperstown in 1962, and their family has been involved with the church. All three children were confirmed in Trinity, and his daughters were married here. Son Eugene and wife Paulette were members here until they moved to the Hannaford community to farm. Karen, Ms. Dennis Brodine, is a retired teacher who lives at Lankin, ND. Amy and her husband Bob Person are farmers near Litchville, and Amy is a beautician in the Valley City care center.

*Submitted by Gloris Gronneberg*

## MAE AND KENNY MONSON

Mae Monson learned to play a pump organ as a young lady, and from there learned other organs. She was organist in Sheyenne Valley church for about 30 years before moving to Cooperstown.

Virginia Mae Haugen married Kenneth A. "Little Kenny" Monson in 1944 when he was in the Army. He was sent overseas, and very shortly afterward, lost an eye while in Barr, France. He was sent home and spent two years in hospitals.

After the war, they came back to farm in Washburn Township east of the Sheyenne River. Kenny's farmland included the site of Mardell, a ghost town from the early 1880s. He liked to walk the slopes, looking for arrow heads and other artifacts, and he mounted many displays of his finds. Kenny was also known for his woodworking skills, and for his willingness to fix things for other people. Kenny and Mae moved to town in 1983 and joined Trinity. Shortly afterward, Mae became president of the Ladies Aid. Mae now lives in the nursing home. Kenny died in 2011. Their children are Roger (wife Kathy) and Leona.

Kenny's lifelong friendship with Elmer Gronneberg began when they were drafted into the Army and went to basic training together. Both were WWII veterans and retired farmers. Kenny had belonged to Sheyenne Valley Church before moving to town, and Elmer was from Sutton.

*Interviewed by Gloris Gronneberg*

## JANIS AND KENNETH HAGEN

Janis Bailey was 18, and Kenneth Hagen 20 when they were married in Fargo in November 1942. Kenny was in line to be drafted, so he enlisted in the Navy. He was sent to Great Lakes Naval training station in Chicago. Janis went to Minneapolis, where she lived with an aunt and uncle and worked at the Federal Reserve Bank.

From boot camp, Kenny was sent to the Keystone Naval Academy in New Bedford, Pennsylvania, to study advanced radio communication. Janis joined him and lived upstairs in the home of an elderly lady who became her good friend. Janis taught Bible school there. When Kenny needed a ride back to the base, Janis stood by the road. When a truck slammed on its brakes, Janis ran back to the house, and Kenny hopped into the truck.

Kenny was assigned to the Harry E. Hubbard, the ship that would be his home. It was docked at Norfolk, VA,

for some time before it left. Janis had a small place near the academy, and accepted an office job. The woman who hired her gave her rides to work. The Hagens made friends with a couple, D.M. and Betty, who lived a few houses away. The men were shipmates. One night Janis heard D.M. asking "did you tell her?" and Kenny's reply, "no." Betty came for Janis, and they went to the pier in time to see the lights of the ship heading out to sea. They sat at the end of the pier until they couldn't see the lights anymore. Kenny had gotten her a ticket to Minneapolis, and not long afterward, the women left. She and Betty rode the train together as far as Chicago, and Janis went on to Minneapolis.

Kenny sailed around the world, receiving and sending messages non-stop from the lower level of the ship. He could hear planes overhead, and sometimes the bombs hit so close that they rocked the ship, but nothing could stop the transmission of radio messages, not even seasickness. The man who worked next to him sat with a bucket in his lap, but kept on sending and receiving.

One day when the ship docked in North Africa, the sailors spent the afternoon in port. There, among thousands of strangers in a strange land halfway around the world from Sutton, North Dakota, Kenny saw a face he knew. His brother Tom was there. His ship was docked there as well. They spent the afternoon together.

When the war ended, the Harry E. Hubbard docked in New York City. Kenny still had to report back to base occasionally. He and Janis stayed at the Knickerbocker Hotel in Times Square, where they could stand on the balcony and hear the big bands and watch the ballroom dancing through the open doors of the Waldorf Astoria.

When they came back to North Dakota to farm, he also set up an electronic shop, Hagen Electric, on Main Street in Cooperstown, later going to full-time farming. Eventually they built a house and joined Trinity, where Dean, JoAnn, and Greg were confirmed.

The Hagens were active members of Trinity. Janis enjoyed working with the children as a Sunday School and Bible school teacher. The Cradle Roll circle gave mothers of young children a chance to get together. Both Janis and JoAnn have good memories of their time watching over the children's nursery during church services.

Kenny was thankful for his Navy experience. He appreciated that his quarters were always clean and dry, he had a bed, and was well fed. He never liked being in boats afterward, though. He died in 2006. Janis still lives in the house they built.

*Submitted by Janis Hagen and JoAnn (Hagen) Larson*



## JAMES AND DOROTHY LURA

Selma Tang made a great impression on Dorothy Lura. Selma led the opening exercises for Sunday School, which started at 10, followed by church at 11. Selma used a flannel graph to display pictures as she told stories. With limited space for Sunday School in the old building, classes were held in the basement, in the pews, in the choir loft, and in the balcony. One class was held in the big old parsonage.

When Dorothy started Sunday School, her father, Herman Solfield, had a truck but no car, and the kids rode in the back. Quite often they gave rides to their neighbors, the Hagen girls. Climbing in and out of a truck box was complicated when you wore a dress. That would be Dorothy's "good" dress, which was worn with white or brown stockings on top of lumpy underwear in winter. Eventually they got a car, likely a Model T. Dorothy's appendix ruptured when she was a freshman, and they borrowed a neighbor's car to take her to Valley City for the surgery. The Model T couldn't be trusted to go that far.

Dorothy was baptized in Sheyenne Valley church where her mother, Thelma (Eide) Solfield, belonged. She remembers her mother studying catechism to be confirmed in Trinity. Herman had lived in town in his early years and likely was already a member. Living four miles from town, they attended when they could.

Confirmation involved two years of Saturday morning classes with a lot of memory work, and public catechization in front of the congregation. They wore gowns for confirmation.

As a young child, James lived about five miles from Westley Lutheran Brethren (now Zion) church south of town, and rode in the Model T. He was confirmed in Bethlehem Evangelical Free Church in Cooperstown. He remembers that he had to stand behind the pulpit to read something he had written, and nearly fainted. His sister Senora was in the same class.

Pastor Corliss Rasmussen married them in 1953 in the old Trinity church. The floor may have been a problem at the time, but they also remember the electricity going out because so many cords were plugged in for photography lights.

For the first years of their marriage, they lived north of town and attended Ottawa church, where Luther League was for everyone, regardless of age, and was an important social event. Dorothy was president for a while. When the Solfields moved to town, Dorothy and James moved to the farm where she grew up, and

joined Trinity. Denise, Sandra, Janel and Mark joined the family, were baptized, confirmed, and moved away.

In their years at Trinity, they have taken part in a lot of things: James as trustee, usher, working at lutefisk suppers and pancake breakfasts; Dorothy was roped in to teaching Sunday school as a junior in high school, and has held offices in circle and WELCA. Both have helped with quilting.

They remember Oscar Tang, Selma's brother, as chief cook for the lutefisk suppers, always a project of the men. A lot of other meals were served in the old church, and they remember that Alma Riste mashed the potatoes before the era of electric mixers. She was a strong lady. Agnes Jacobson took care of the coffee. Jell-O had to be included in the meals. Men still cook church meals sometimes. One of the good new cooks is Kelly VenHuizen, who is their neighbor and often brings them something he has cooked.

Their faith journeys started with their believing families.

*Interviewed by Shirley Short*

## JERGEN AND BEVERLY SOMA

Jergen Soma is the son of Torger and Inga (Njaa) Soma. He and his siblings, Georgine, Peggy, Karrin, Karla, and David, were raised on the Soma farm south of Cooperstown. The family lived in the brick farmhouse built by Torger's father, Jorgen.

Note: While the brick farmhouse was being built, Jorgen, along with his wife and children, lived in the chicken coop. Torger was one of those children. Six generations of the Soma family have called that farmhouse home: 1) Jorgen and Gina, 2) Torger and Inga, 3) Jergen and Beverly, 4) Tim and Deb who live there now, 5) Hannah and Travis (Tim and Deb's children), 6) Tayden, Hannah's son.

The Soma family worshipped at the rural Westley/Zion Lutheran Church which was about two miles from their home. Jergen was confirmed at the Westley/Zion church and attended Shepard School. Later the family joined Trinity Lutheran in Cooperstown where Inga enjoyed singing in the choir and the younger siblings were confirmed.

Beverly Kloster was raised in the Sharon, ND, area. Her family attended Trinity Lutheran in Sharon. Perfect attendance in Sunday School was rewarded by receiving a pin. Each perfect attendance year that followed was

recognized by attaching a bar to the pin. Confirmation classes were held on Saturday mornings. Students traveled by car when the roads were open or by horse and sleigh when necessary. Students were required to memorize the catechism and then were quizzed in front of the whole congregation on Friday evening before confirmation. Beverly's white confirmation dress was sewn by a local seamstress. The Sharon church did not have running water or indoor bathrooms, but it did have a basement where the members would gather for Ladies' Aid and other meetings. After Ladies' Aid meetings everyone was invited for a meal, and anyone could come. Women always wore hats to church, and white shoes were a must for Easter Sunday.

Beverly received her RN degree from Trinity School of Nursing in Jamestown. She worked in Warren, MN, until the new hospital opened in Cooperstown. Her dad told her about the new hospital and suggested she apply for a job. Jovone Mack, director of nurses, immediately hired her as a surgical nurse. She joined the staff which included Dr. Wakefield, Dr. Fennell, Beulah Baird, Edith Skofstad, Merle Haerter, Shirley Erickson, Agnes Bender, Marvel Oakley, Mary Lou Wuflestad, Josie Johnson and others.

Jergen and Beverly first met at the hospital. Jergen had been visiting his mother who was a patient. When Beverly got off work, Jergen offered her a ride home. That was the beginning of their courtship. They were married in 1952 at her parents' home. Later they moved to the Soma farm. They chose Trinity as their family's church. Rev Rasmussen was the pastor. Beverly served as Sunday School treasurer for many years and also helped with VBS. Their children, Kathy and Tim, were baptized and confirmed at Trinity, and Kathy married Tom Gawronski at Trinity.

Tim and his wife, Deb, now live on the Soma farm. They are active members of Trinity. Tim has been involved with Trinity Growers since its inception. Their children, Hannah and Travis, were baptized and confirmed at Trinity and Hannah's son was also baptized here.

When Kathy was young, Jergen made a deal with her. If she bought a piano, he would pay for lessons. She started taking piano lessons from her great aunt, Lise Johnson, and soon progressed to organ lessons. It is hard to believe, but she did not sing solos in high school. She has shared her outstanding musical talent-voice, piano and organ, with Trinity for thirty years, a blessing for the Trinity congregation.

*Interviewed by Connie Loudon*

## **WALLY AND MILDRED RISLOV**

Wally and Mildred Rislov grew up in the Florence, SD, area. They were both baptized and confirmed at Bergen Lutheran, a country church. It was one of four churches served by the same pastor. Like a lot of rural churches, water had to be brought to the church in cream cans. The church was very small, no basement or dining room so church meetings were held in members' homes. Mildred remembers helping her mother clean the house until it was spotless in preparation for Ladies' Aid meetings. The meeting always ended with a meal for families and anyone else who happened to stop by.

Attendance at Sunday School and confirmation was very important. It was an honor to have perfect attendance. One's best clothes were always reserved for church. For school you could wear the same dress all week. If it became too dirty, you could just wear an apron over it. Of course, when the weather was cold, girls had to wear long, brown stockings attached to a garter belt.

Mildred was the only girl in her confirmation class. Her father took her to the Saturday morning classes by car or horse and sleigh depending on the weather. The entire catechism had to be memorized, and the class was tested on it before confirmation. It was important to know the answer to "What is meant by this?"

Wally and Mildred were married at Bergen Lutheran and started their family in the Florence area. Their four children, Larry, Mark, Kay and David, were all baptized at Bergen.

Women always wore hats to church. One Sunday morning, Mildred hurriedly picked up her pillbox hat, put it on, and went to church. She didn't realize she had picked up two hats stuck together. That day she was a baptismal sponsor. When she got home, she realized she had worn two hats to church, one on top of the other. She got a good laugh out of that.

In 1961, the Rislov family moved to Shepard, ND, where Wally managed the Shepard Farmers Elevator. Their children were now all of school age. Neighbor Beverly Soma stopped by and told Mildred about the Cooperstown school rules: boys must wear belts, girls must not wear skirts that are too short, and if it rains, the kids better have overshoes or they will be sent home! The family loved the privacy and open space of their Shepard home. There was room to run, and they were able to have pets, even a horse.

In 1961 they transferred their church membership to Trinity Lutheran in Cooperstown where they have been faithful members. Mildred spent some time teaching

Sunday School. Their children were all confirmed in Trinity and also participated in all youth activities. Two sons were married in Trinity; Larry to Karla Soma and Mark to Vickie Ellingson. Mildred has good things to say about Trinity. It is a great place to worship and has had wonderful pastors.

Wally and Mildred moved into Cooperstown in the early 1990's. Wally died in 2013. Mildred sometimes enjoys two worship services on Sunday. She attends services at Trinity and then watches Messiah's service on TV. She finds it very interesting to hear two different pastors preach on the same Gospel.

*Interviewed by Connie Loudon*

## **EARL AND BETTE HANSON**

Earl Hanson was born on September 6, 1918, in Kintyre, ND, a town near Bismarck. His father was a carpenter so the family moved wherever there was work. Earl graduated from Hannaford High School and as a young man, spent his time between Hannaford and Fargo.

Bette was born in Valley City on February 13, 1923. The family soon moved to Fargo where Bette grew up. Of the nine siblings in her family, she was the second oldest. She spent a lot of time watching over younger siblings, so she did not have time to learn to cook.

Earl and Bette met on a blind date in Fargo in April of 1940. Earl's brother and a friend of Bette's set them up. Bette thought Earl was a cute guy, and by July, they were engaged. They were married on September 14, 1940, and the next day moved to a farm near Hannaford. Bette told Earl she did not know how to cook, but he didn't consider that a problem. He said he would teach her! While living in Fargo, Bette had electricity, running water, and an indoor bathroom; the Hannaford farm had none of these! But Bette was a good farm wife and learned to do whatever had to be done to help her husband, even milking cows. Their four children, Carol, Sharon, Jerry and Mike, were raised in the Hannaford community. In 1975, they moved to Cooperstown.

Bette and Earl both enjoyed dancing and oil painting. One of Bette's paintings is displayed in the west entrance of the Coachman where she worked for many years. At 96 years of age, Earl still enjoys fishing. He especially likes ice fishing with grandson Seth. Bette has always enjoyed craft projects, and one year made 52 Cabbage Patch dolls. Bette and her daughters have made a quilt for every member of their immediate family, which adds up to over 80 quilts! She has quilts ready for the next 14 people who join the family.

In addition to their four children, Bette and Earl have 13 grandchildren, 33 great grandchildren, and 14 great-great grandchildren. All except two live within 100 miles of Cooperstown. On September 14, 2015, Earl and Bette will celebrate their 75<sup>th</sup> Wedding Anniversary. What a party that will be!

Three years ago, Earl and Bette transferred their church membership from Faith Lutheran in Hannaford to Cooperstown's Trinity Lutheran Church. It had become difficult to get to Hannaford for worship services, and Earl felt that if they were to attend Trinity, they should become members. Four generations of their family were already members of Trinity: daughter Carol and Dick Hook; granddaughter Robin and Danny Bakken; great granddaughter Randi and Nate Johnson; and great-great granddaughters Ryan and Jayden Johnson.

They are very happy to be members of Trinity and think a lot of Pastor Mike.

*Interviewed by Connie Loudon*

## **HARLAN URNESS**

Harlan, son of Andrew and Clara Urness, was born December 27, 1928 in Mrs. Skei's maternity home in Cooperstown. He grew up on a farm about four miles northwest of Cooperstown and later moved into town.

He was baptized at the Urness home by Rev. Overboe from the Ottawa church, where his mother was a member. He recalls going to Bible school for a couple of weeks in the summer, walking or riding his Shetland pony the three miles to the Sansburn school. Worship services for the Hero congregation were held in the school or the homes in summertime. The pastor came from Aneta with a team of horses. He probably stayed at one of the homes until the next day.

Harlan was confirmed at Trinity in 1943, and became the first member of his family to belong here.

Classes were conducted in the basement of the old church, sometimes after school, and sometimes on Saturday morning. Yes, they were required to memorize. He didn't like to answer questions before the congregation on catechization night. He felt sorry for one boy who couldn't answer any of the questions.

His parents and grandparents were influential in his faith journey. Music was always part of his life, and he played accordion, guitar and other instruments. He especially likes old time gospel music.

*Interviewed by Shirley Short*

## **CLARENCE AND JULI ANN SANDVIK**

I have been a member of Trinity Lutheran Church since I started Sunday School about 1933, except for three years when I lived in Buxton and Hunter until third grade. I served in the US Army from 1946 to 1948.

Juli Ann Fadness and I were married at Trinity in 1950. We were both confirmed in church, she in Glenfield by Pastor Hansen and I in Cooperstown. Pastor Corliss Rasmussen married us. I was elected treasurer of the church and served on the church council before we built the new church and a few years later, after it was finished.

Juli and I joined the choir in 1950 and sang for about 55 years for several choir directors. Juli took a couple of years off when our two girls were small. We both took the Bethel Bible Study when Pastor Ed Schmidt taught it, and then taught classes afterward. Juli taught Sunday School and belonged to Ladies Aid, where she was active for many years.

I also served on the board of Deacons. Our two daughters were both baptized and confirmed at Trinity, and Kitty was married to Roger Hare, and Brenda was married to David Bender at Trinity. We have always enjoyed our time at Trinity, and still do volunteer work, such as painting and quilting when home in the summer time. We are blessed to have a Pastor who sends us Bible studies in the winter when we are in Texas. Our membership at Trinity has been a blessing to us, and we have many wonderful memories of good times. Most of all, we can be thankful for our Lord Jesus Christ, who shows us the way to eternal life.

*Submitted by Clarence and Juli Ann Sandvik*

## **BEVERLY AND LEO EDLAND**

Beverly Edland grew up in Dazey, where she was a member of the Lutheran church. Leo has always been a member of Trinity. His parents, Clarence and Minnie Edland, had attended Ottawa.

Beverly's faith journey in Trinity has been a good one, and she remembers the first people she knew here. Maxine Torgerson and Ovidia Anderson were friendly, and she especially remembers Agnes Anderson, grandmother of Alice Schilke, who invited her to sit with her in a front pew at times when she came alone.

She likes to attend the Tuesday morning text study. Bev

appreciates Pastor Mike very much and keeps him in her prayers every day.

Her son Todd started Sunday school at the age of four, and she took him to his classroom the first day. After that he told her he could go by himself because all his friends were there.

He is still a member, along with his wife Rebecca and sons Caleb and Ben.

*Submitted by Beverly Edland*

## **IRENE AND JAMES KACZMARSKI**

Jim and Irene Kaczmarski joined Trinity in the fall of 1977, when he became a rural mail carrier delivering from the Cooperstown post office. They became active right away, he as usher and later church council member, and she joined a circle (there were twelve then) and later served as treasurer of American Lutheran Church Women for some time.

Because Jim worked mornings, she joined a morning circle. Circle provided a way to get acquainted, and she felt at home.

Irene has been a quilter for many years.

She greatly appreciates the new sound system. A childhood accident led to hearing loss in one ear at an early age, and with the passing years, the other ear doesn't hear well either.

The Kaczmarskis came here from Pettibone, near Jamestown. Her childhood home was in Robinson.

*Interviewed by Duna Frigaard*

## **GORDON AND NORMA ASHLAND**

Gordon and Norma (Veile) Ashland were married in 1943. They farmed west of town until they retired. Gordon celebrated his 92<sup>nd</sup> birthday on March 15, 2015.

When they joined Trinity, she joined a morning circle. At that time there were probably six circles, two of them in the morning.

Gordon and Norma, like his parents, Jens and Myrtle, were active member of Sons of Norway. Norma remembers cooking kumla with a crew that included Art Simenson, Kenneth Dahl, the Glimsdal brothers, Carl and Ruth Larson, Robert and Jeanette Evenson, Thilford and Violet Walsvik, and many others.



She also recalls two times when Gordon had problems with ladders and grain bins. Once it happened in their own yard, when he became stranded after his ladder fell. She had to throw up a rope after half a dozen tries so he could pull up the ladder when she got the rope tied to it. The other time he went to his father's farm to check an open vent. That time the ladder rungs broke, one at a time, as he went down. To his relief, the two bottom rungs held fast, and he made it to the ground.

*Interviewed by Duna Frigaard*

## **DORIS JENSEN WALEN**

As a child, Doris lived east of Cooperstown. She was confirmed at Bethlehem Free Church in Cooperstown. Confirmation classes lasted about a year, and there wasn't much memorizing.

When Doris married Harry Walen, she joined Glenfield Lutheran, where she was active in Ladies' Aid. They raised three children on a farm near Glenfield. One daughter died. Son Irwin lives in Grand Forks. He and his wife come to see her every 2-3 weeks. Daughter Karen lives in Missouri and doesn't get home very often. She was home when Doris moved to assisted living.

Harry, with the help of the Nelson boys, built their home in Cooperstown. Harry was a very good carpenter and wanted to finish the inside of the house himself. It was a very cold winter, and they didn't want to drive from the farm to Cooper every day, so they lived in the house while the interior work was being done. When they moved to Cooperstown, they started attending Trinity Lutheran where Doris's sister, Berniece Turnquist, was a member. Doris said she has washed a lot of dishes in Trinity's kitchen. She enjoys being in assisted living where she has everything she needs. She especially appreciates the maintenance man who is so good about fixing things.

*Interviewed by Connie Loudon*

## **BERNIECE TURNQUIST**

In the summer of 2014, Berniece Turnquist was interviewed for Trinity's history book. She was nearly 98 years old and had been a member since she was a young woman. She died in October.

Her husband, Martin Turnquist, was a rural mail carrier, and later Berniece also carried the mail. She was a long-term member of the ladies aid and the choir.

Born to Fred and Alma (Peterson) Jensen at Makoti, in Ward County, she was baptized in the Lutheran church there. When she was a child, the family moved to a farm in Steele County, where they attended Hofva church. She remembers sitting through a Swedish sermon which she couldn't understand, "but believe you me, you didn't argue about staying home."

She and her brother Maynard drove nine miles by horse and buggy to attend Bible school at 9 a.m. for one month after school was out. They memorized the names of all the books of the Bible.

She was 12 years old, youngest in her class, when she was confirmed in Hofva. On her confirmation picture, her feet didn't touch the floor. Her mother sewed a white dress, and Berniece got her first pair of white rayon stockings, held up by a garter belt.

Berniece's mother surprised the Hofva congregation with the gift of a new linen altar cloth with a crocheted pattern done in fine #80 thread.

When the Jensens moved to Cooperstown, they joined Bethlehem Free Church, but Martin and Berniece chose to be Lutheran.

She was a charter member of Gordon Lindgren American Legion Auxiliary, which organized in 1943.

Besides singing in choir for more than 40 years, she washed, starched and ironed the collars for the choir robes at no charge. It would have cost 20 or 30 cents to send them to the laundry.

*Interviewed by Connie Loudon and Shirley Short*

## **RUTH SIMENSON**

At the time the committee started work on Trinity's 125-year history, Connie Loudon, Shirley Short, and Janice Solfield began the process of interviewing people who had been members a long time. Ruth Simenson was one of the first on the list. The interviews took place in early 2014. At the time of her death, Ruth had been a member more than 94 years, from baptism in 1919 to her funeral in the summer of 2014.

Born October 7, 1919 to Emil and Anna Simenson, she was baptized at home by Rev. T. E. Sweger. Her sponsors were Harry Solfield and Helen Skramstad.

The Simensons lived east of Cooperstown and attended the Ayrea school. After their mother died in 1946, Ruth and her sister Lillie moved to an apartment in town with their father, who needed care. Lillie worked in

the courthouse, and Ruth later worked in an insurance office. Their brothers were Art and Roy, and they had a half-brother, Earl.

Ruth was confirmed by Rev. I.O. Jacobson in 1934 after a year of weekly lessons. Although her mother usually sewed all of her dresses, confirmation was an exception, and Ruth got a pretty white organdy dress from a catalog for the occasion.

Up until she entered the nursing home, Ruth attended the text study sessions at 6:45 every Tuesday morning, even when she had to walk.

*Interviewed by Connie Loudon, Shirley Short, and Janice Solfield*

## **NORA FRIGAARD**

Nora Frigaard was an active member of Trinity until her death in 1972. She was a member of the Mission Circle and Ladies Aid.

Nora was Clerk of the Selective Service Board during the time of World War II, working with paperwork of the men who were drafted. She felt the need to be there to see them off and wish them well when they got on the bus leaving Griggs County and wrote letters to them while they served.

She was a regular visitor to people who were patients in the Cooperstown hospital, mostly the members of Trinity, but she also made a point to greet all patients. (These were the years when names were posted on a list at the hospital desk and listed in the local newspaper.) She also decided as part owner of the Griggs County Sentinel-Courier newspaper, that she would bring each patient a complimentary newspaper so they would have something to read.

Nora most liked to help at church functions by washing dishes. You should get to the job site at least 15 minutes early and it was best to walk there to assure being on time instead of waiting for a ride. The same guidelines went for attending church every Sunday, arrive early by walking, do not wait for a ride which may only get you there on time.

Nora and Martin Frigaard had two sons, Gordon and Alan, who were baptized and confirmed in Trinity.

*Submitted by Lisa Frigaard*



*NEW BEGINNINGS*

## NEW BEGINNINGS

Trinity Lutheran Church became a member of Tri County Ministry in 1992 and left the consortium to become a freestanding congregation in 2010.

In 2009, Trinity's leaders began to see that the cooperative arrangement was no longer working well for Trinity, and it was time to look in a different direction. Trinity needed a full-time pastor of its own.

The June 2009 meeting of the Tri-County Council was the point at which we decided to start the process. Our vision of the future was a progressive one which could only be met by going out on our own again.

Todd Edland, congregational president, and Mark Urness, representative on the Tri County Council, called a congregational meeting to share their vision and to inform the members about the process of separating from TCM, which would take some time.

As the idea began to take shape, Mark and Todd met with Bishop Rindy and his assistant at the Synod office. They asked why we wanted to make the change. Mark and Todd told them we wanted to expand and look outward to become a stronger presence in the community. The Synod leaders saw this as a healthy outlook and that going on our own was probably the right direction for us.

This was followed by a series of congregational meetings and small group discussions to examine the possibilities. An attempt was made to answer questions and concerns and to give everyone a voice in the future direction we would take. If we voted to make the change, we needed strong support. A simple majority would not be enough. When the congregation voted in April, the decision was nearly unanimous.

Tri-County bylaws spelled out the procedure to follow for leaving, and Trinity followed it to the letter. We had pledged our financial support to the end of the year, and we fulfilled that obligation.

As the work of making an exit proceeded, it was evident that everyone wanted to have a pastor of our own by the beginning of the school year. At this point, the normal process would be to have an interim pastor. God had another plan for us.

Mike Jacobson was interviewed, called, and preached his first sermon in Trinity the first Sunday in August. Pastor Carell Foss had preached his first sermon in Trinity the first Sunday in August 1992 at the beginning of TCM. We had come full circle.

*Submitted by Todd Edland*

## THE CALL PROCESS FOR PASTOR MIKE

After our Trinity Lutheran Church membership voted to leave Tri-County Ministry, the need to find a pastor to serve our congregation became a top priority. A call committee from our congregation, representing a cross section of different ages and interest groups, was formed. The call committee members were Jerry Ronningen, Truley Trautman, Lisa Frigaard, Kaitlin College and myself.

Bishop Bill Rindy met with the call committee and presented them with the resume of Michael Jacobson. I remember staying up most of the night reading and rereading the resume. Bishop Rindy called me the following morning to get my perspective on the candidate. I told him that Michael Jacobson looked exactly like the pastor we needed to get Trinity going as a stand-alone congregation. He stated that he felt Divine intervention had played a big role on the availability of a pastor that fit so well with our needs. I wholeheartedly agreed and asked him to set the call committee up for a visit with Pastor Mike.

To make a long story short, our meeting with Mike and his wife Jen, went very well, and the congregation voted to extend him a call. After an anxious period of waiting, we received his acceptance, and the Jacobson family moved into our parsonage and our hearts. It was the beginning of a perfect match!



I often think back to that first night of reading Pastor Mike's resume. Both the excitement that I felt and the expectation possibilities for Trinity have far been exceeded under Pastor Mike's leadership. Bishop Rindy's comment of Divine intervention comes back to mind often, and I realize that God had a Big Plan for Trinity when he sent us His servant Pastor Michael Jacobson.

*Submitted by Larry Wathne*



## THE CALL PROCESS

Since I was called to serve as your pastor at Trinity in my first call, I thought I would share the entire experience that took place in my call to ministry, and ultimately, to be here at Trinity. I had many times early in life where I thought about being a pastor. One early indicator was being with my dad (Rev. Reuben Jacobson Jr.), doing home visits and bringing communion to the nursing home. (On a side note, my dad had a small tie to Trinity, as he came over to install Pastor Putz as your pastor.) I wanted to be like my dad, just like all sons. I used to take Necco wafers and give them out as communion wafers. After graduating high school in Park River, I no longer knew what I wanted to do with my life, except I knew at that time I did not want to be a pastor.

In the Navy, I was an aviation storekeeper and living on the USS Dwight D. Eisenhower. I attended worship services regularly and read the pocket size Bible I received from my parents before I left for the service. I started to feel the calling to ministry, but once I met the love of my life in Jennifer, I decided to stay in the Navy. We stopped going to church for a while, because of the treatment we saw of the pastor at our church. I was stationed in those days at Naval Air Station Oceana in Virginia Beach and the USS Theodore Roosevelt. Once I got out of the service, I worked for two government contractors, teaching and inspecting supply procedures on aircraft carriers in the Atlantic fleet. We went back to a church we were attending by our first apartment, when God started once again to call us back into the church. A man named Sam called us by name, which led us to attend worship again on a regular basis.

The second contractor I worked for had me dealing with Air Stations around the globe to redesign their financial operating systems. After implementing a few sites, I received a civil service position at the Naval Air Station in Lemoore, California. We started looking for a church home and found one at St. James Lutheran in Hanford, CA. We were active in the church; Jennie served on the council, and I assisted with leading worship. Pastor Steve was going to be gone one Sunday, and I asked him who was filling in for him. He had not found someone yet, and I told him to let me know when he knew so I could prepare for assisting them. The Holy Spirit must have grabbed me by the neck, as I turned around and said I would fill in if he did not find anyone else. Well the rest is history, because he said he was not going to look for someone and that I was going to preach the Sunday he was gone. The text that week was from Jeremiah 31:31-34, about God making a new covenant with the people of Israel. Little did I know at that time, but God was making a new covenant with me through that text to enter into seeking out ordained ministry.

I was going to college at this time working on a business degree, but changed course to a degree in Christian Ministries from Fresno Pacific University. I started my candidacy process, which required the psychological evaluation (I know many are wondering how I passed). It also included an initial interview with a member of the Eastern North Dakota Synod candidacy committee, which in my case was Pastor Jerry Rosin of Cooperstown. Next I needed to write an entrance paper and interview with a committee. I was then accepted to start classes at Luther Seminary in St. Paul, MN. I chose to go to Luther out of the nine seminaries we have in the ELCA, because it was where my dad graduated with his Master's Degree in Divinity. While attending seminary, we lived in Maplewood, MN, and Jennie worked for the Minnesota Orchestra in the payroll and human resource department. Towards the end of the first year of seminary, I wrote an endorsement essay and once again met with the candidacy committee for approval to go out on internship. I did my internship at Trinity Lutheran Church in North Branch, MN. It was a 2,200 member congregation in the midst of transition. Nine days into the internship the senior pastor left, which meant I was the only pastor on staff during the week for the first two weeks of my internship. I was treated by the congregation for the time, like their associate pastor. I was in charge of the confirmation program for 90 7<sup>th</sup> and 8<sup>th</sup> graders, as well as other pastoral duties during the transition. Many reports were required during this time to show the skills required of a pastor to serve a congregation.

My senior year of seminary was a very challenging time, as I stayed at Trinity part-time, while they called a new pastor. Meanwhile, I was dealing with the loss of my dad. It was a tough but also great time to care for my dad, while doing classwork in his condo in West Fargo. My dad was diagnosed with an aggressive form of cancer and needed at home care. My professors at Luther allowed me to miss class time and submit required papers from Fargo, which was very much appreciated by my family and me. It allowed some great days with my dad! His last words to me still ring in my head every day, "Isn't God Great". During this time I also had one last paper to write for the candidacy committee. My approval paper was due, which included answering four questions of ministry situations in 17 to 20 pages. After submitted, it is required to get approval from the seminary faculty and the candidacy committee. Once approved, we needed to select which areas of the country we were willing to serve the church. I graduated from Luther Seminary in May 2010 with my Master's Degree in Divinity.

Because we had lived multiple places in the states, we decided we would be open to serve the church in

any synod except Alaska. Once the paperwork was submitted, we waited to hear which of the nine regions we would be assigned to for the call process. We were assigned to the Southwest Pennsylvania Synod and looked forward to the interview process. We drove out to our interview to a two point congregation just south of Pittsburgh, PA. After deciding it was not a good fit, we again were in limbo because there were no other congregations the bishop deemed a match with my ministry profile documents. The bishop therefore released my information to seven other bishops in Region 3, which included Eastern North Dakota and South Dakota. I interviewed in Pierre, SD, in the summer of 2010, the week before interviewing here at Trinity. Coming to Cooperstown, we met Larry Wathne, who was chair of the call committee, along with Truley Trautman, Jerry Ronningen, Lisa Frigaard, and Kaitlin College. I ran a small worship service with them and the church council at the time to make it as close to our experience in South Dakota as possible. Both call committees wanted to take the vote to the congregation for a vote to extend a call to serve as pastor.



As you can tell, I chose to come here to serve Trinity in Cooperstown. It was an interesting call process, because it started with a two year interim call with

the option to change to an open call to serve as pastor. Bishop Rindy liked to refer to it as a two year lease with an option to buy. He also stated it was the shortest call process he had been part of, as it took only 16 days from initial interview to the final vote for a call to be extended. Since the call was extended, the next phase was started in planning my ordination, which cannot happen in the ELCA until a call is extended to a new pastor. I started serving here at Trinity on August 15, 2010, with my ordination on August 21, 2010 at Trinity Lutheran in North Branch, MN. Todd, Rebecca, Caleb and Ben Edland attended my ordination, as Todd was the President of the congregation and officially presented me for ordination to the bishop.

During our first four months in Cooperstown, we lived in split households. Jennie continued to work in the cities until her replacement was hired. Two of our children came with me and started school at Griggs County Central. Shelby was a junior and Zachary was an 8<sup>th</sup> grader the first year we were here. Jennie officially moved to Cooperstown just before our first Christmas at Trinity. It was a long process with many challenges and obstacles, but one that I would not change because it brought me here to Trinity in Cooperstown to serve as your pastor. Thanks for the call and opportunity to serve as your pastor.

*Submitted by Pastor Michael Jacobson*

## TRINITY TRANSITION

Transition and change are always hard for us as humans. It seems anytime change is suggested, it is met with great resistance. Trinity in some way must be an exception to this rule, as Trinity stepped out in faith in 2010, deciding to return to being a solo congregation with a single pastor. The transition included calling me to serve as the interim pastor. As a congregation, we were still considered to be part of Tri-County Ministry until December 31, 2010. One of the big requirements I had during that time was to continue to support Tri-County with the financial obligation that had been committed for the year.

Money at that time was very tight, as each Monday the council president Todd Edland, head trustee Brent Ellefson, office manager Janet Heinz and I would sit down to figure out what financial obligations we would be able to pay that week. It was a very stressful time, but thanks to faithful financial support from the congregation, we were not only able to pay our bills, but we were also able to pay off our support to Tri-County.

The parsonage required some work to be done to make the entire house user-friendly. Mold was removed from the basement in the sheetrock and carpet, with new items installed and walls painted. It also required an egress window to be installed on the south side to comply with state regulations and code. Other updates at the parsonage have included repairs to the sewer line, which had caused some of the damage to the basement over the years. New drain tile was installed and a new air conditioner to include air flow to the basement areas. The deck was replaced, and a new patio door installed.

Transition to a single congregation also impacted the leadership styles of the church. Positions on the church council were frozen for the first year to allow us to step back and figure out the direction we wanted to go as a worshipping body. It was decided that we would transition from a council of a president, vice president, treasurer, secretary, education, worship, Tri-County representative, five trustees and five deacons to a committee chair system. Changing leadership styles required a re-write of the church bylaws, which were approved by the congregation on June 26, 2011. The new council structure included a president, vice-president, treasurer, education, property building, property grounds, evangelism, stewardship, social and fellowship committee chairs as voting members, and worship and secretary as non-voting members. These positions are held by the lead organist and office manager respectively.

Councils have been really focused on not only meeting the needs of the members of Trinity, but also looking at ways to minister to those outside of the walls of the church. Benevolence to the synod has increased over the years, and new mission partners have been added to support different ministry locally, regionally, and globally. One of the big contributors to mission support was the "Trinity Growers" project, which started in 2012.

There have been many projects that have been implemented over the years to take care of the wonderful building we have been provided as a worshipping community. One of the big reasons we have made big strides in updates came from a gift from Robert Hedstrom, by paying off the mortgage the church had from the updates to the building prior to my arrival in 2010. Since this time, many updates have occurred around the church, thanks to the generous gifts from members of the congregation. In 2012, we installed new tables for use throughout the building, and in 2013 we replaced all of the folding chairs with stackable padded chairs. In 2014, we installed air

conditioning in the sanctuary, along with replacing the sound system and added a multi-media system throughout the building and worship spaces. A new carillon system was installed to once again announce the lunch hour and supper time in the community. Crews are busy updating bathrooms, a new WELCA room, and youth room, as we care for our members and the spaces we have been entrusted with to worship and live together as brothers and sisters in Christ.

The transition to where we are as a congregation today has definitely been one of growth. It is hard to believe all of the things that have taken place over the past five years, but it sure has been a lot of fun doing ministry together. The people of Trinity have embraced the changes that have taken place over this time and seem to live out the understanding of "with God all things are indeed possible."

*Submitted by Pastor Michael Jacobson*







*MUSIC*







## MUSIC AND WORSHIP

Music and worship have been woven together since the beginning of religious practices. Throughout history, from Gregorian chants to contemporary praise songs, sacred texts and singable melodies have combined to help worshipers focus their minds on thoughts of their creator and the gift of creation.

In my experiences of making church music, first at St. Philips Lutheran in Fridley, Minnesota, and now at Trinity Lutheran of Cooperstown, I have seen significant change in worship music as well as consistency.

### HYMNS AND LITURGY

The text of hymns and liturgy went through a major change in the Lutheran church when the switch from the red ALC hymnal to the green Lutheran Book of Worship was made. A concerted effort to modernize hymn language and be more non-gender specific was incorporated into the texts of both the books hymnody and liturgical settings. It was my observation that congregations were more accepting of the language change on the newer hymns but not so much on the old standard hymns. I especially remember congregation members being unhappy with the text changes on the hymn A Mighty Fortress is our God.

Our Trinity congregation has been very accepting of our new cranberry ELCA Hymn book, with its traditional hymns as well as its many new hymns and liturgies that use everyday language and contemporary melodies. Included in the ELCA hymn book are several “world” songs that give us an opportunity to sing new rhythms, upbeat melodies and occasionally in different languages. This opportunity to sing songs of praise from other cultures assists in bringing us closer to the rest of our Christian world.



### CHOIRS

Choirs have a long tradition in the Lutheran Church in general, and that is true specifically for Trinity as well. Choir opportunities for young children through adults have always been available to members. Wednesday night has always carried the label of “church night” and that historically included choir as well as other church related activities. As the demographics of our small town have changed over time, “church night” no longer includes choirs. Children’s choirs are now part of our Sunday School program, and the combined adult-youth choir meets the Sunday morning of a performance. Because of less rehearsal time and number of members, the style and difficulty of the music learned and performed has changed. We no longer do the four or more part music by and in the style of the Concordia and St Olaf College’s Paul and F. Melius Christiansen. We do, however, enthusiastically perform several styles of choir music that enhances our worship services.

### ORGAN AND PIANO

The history of all organs began with the small hand pumped reed organ of the Middle Ages, moving to larger foot pumped reed and pipe organs, then electrically run pipe organs, electronic organs, and finally, all the way to where we are now at Trinity with our highly sophisticated digital Rodgers organ. Our digital organ is capable of producing almost any musical instrument sound you can think of, including hand bells and the human voice, in addition to the traditional pipe organ sound. It is programmed like a computer and delivers whatever we need for each worship service. It is a delight to play, even though it is much smarter than I am!

The main role of the piano has traditionally been that of an accompaniment instrument. The piano, however, can step into the spotlight at any time as a solo instrument or leader of a church band. Our present sanctuary grand piano was a gift from my mother, Helen Sayer. This piano is a Kranich and Bach piano built in New



York in 1916. It belonged to my grandparents Walter and Mabel Hornig from North Hollywood, California. Many great musicians from the Los Angeles Symphony Orchestra, of which my grandfather was a member, and other great musicians from the Los Angeles area were known to have played around that piano. If only that piano could talk and tell us some of the stories it knows! It has been beautifully refinished and now has the auspicious job of helping lead worship at Trinity Lutheran in Cooperstown!



### **MUSIC, WORSHIP AND CONSISTENCY**

The rewarding consistency I have seen in my years of making church music, whether in a small rural community church or a large city suburban church, is the fundamental role music has in supporting worship services. Through contemporary praise songs, old standard hymns, highly accompanied music or simple a cappella songs, music always has the amazing ability to bring a whole congregation of people into the single focus of praising God.

*Submitted by Nicky Wathne*

### **MUSIC MEMORIES**

I remember sitting on the piano bench after lessons one Wednesday, and Lise (Johnson) telling me, "I feel you are ready to begin organ lessons". This was in 1970. I don't recall her asking if I were interested – I guess it was a "given" that I was expected to take up playing the instrument. After all, I was her niece!

At that time I believe she had 4 or 5 organ students on Saturday mornings at Trinity–Beth and Paula Schmidt, Teresa Berg, Pam Erickson, and me. At times, she had two of us there simultaneously. We learned how to play the pedals, going "heel – toe - heel" doing scales. Ideally, we were to have a pair of shoes specifically for the purpose of pedaling! I never did purchase "organ" shoes, and to this day play pedals in my socks (or bare feet in the summer). She stressed how important it was to play smoothly, and to lead the congregation in their singing. You don't change notes on the keyboard until your finger is on the next note, so as to maintain smoothness and not have a "choppy sound" on the organ. Don't overpower the singing with the organ.

I started playing for services in the fall of 1970, from the old red hymnal. I don't recall the first funeral service I played for, but I believe it was probably in 1972. The first wedding I played for was in 1974, at the double wedding service of Barbara and Linda Thompson, daughters of Albert and JoAnn Thompson.

I have been playing at Trinity for a long time–nearly as long as Lise played, at a considerably younger age than she! I tried to quit once upon a time, and sent a letter of resignation to the council, but that lasted about 4-5 months.

Lise always told me, "your music is a gift from God, and it is meant to be shared", a philosophy I subscribe to.

Organists that I recall playing at Trinity over the years are: Lise Johnson, Della Quam, Cindy Retzlaff, Teresa Berg, Pam Erickson, Vicki Sola, Diane Hetland, David Braaten, Greg Storhoff, Nicky Wathne, and Cathy McDermid, whose husband was a music teacher in Cooper in the late 70's. Cathy was also a choir director at Trinity for a brief period of time.

Which leads to another aspect of music in Trinity–choir. Years ago, a prerequisite for joining choir was completion of confirmation classes. I looked forward to that day! Donning a burgundy robe and sitting in the choir loft signified some sort of "rite of passage". We would rehearse Wednesday evenings for an hour and a half or so, and again on Sunday mornings prior to worship service. I think the choir provided music every Sunday. Every seat in the pews in the choir loft

seemed to be filled. Della Quam was director, a position she enjoyed. She had the choir singing music that sometimes had 8 parts, and there were enough voices to cover all the parts! Sometimes she selected pieces for just the men, so the ladies had a break, and vice-versa.

Music has played a vital role in worship at Trinity for as long as I remember, and I have enjoyed being a part of it. "Make a joyful noise unto the Lord" Psalm 100

*Submitted by Kathy Soma-Gawronski*

## **HYMNALS**

Since Trinity began to sing in English, four hymn books have been used regularly in worship services.

The black one with a cross logo embossed on the cover was The Lutheran Hymnary, copyright 1913 and 1935. It had 618 hymns, most of them of northern European origin. It was published by Augsburg Publishing, the official Evangelical Lutheran Church publishing house. Page headings were printed in a Gothic type face that may have used because it resembled the Gothic style used in Norwegian and German publications. There is no record of what the older parishioners thought of putting away their Norwegian language hymn books.

A radical change came in 1958 when the committee in charge of putting together a more modern resource chose a red cover for the new Service Book and Hymnal, which had 602 hymns. Augsburg was the publisher. Eight Lutheran bodies collaborated on the project. Objection to the new book centered on the color of the cover, considered to be too bright for pious people.

Twenty years later, just as we were getting used to red, the new Lutheran Book of Worship was green, which was more Lutheran, but there were only 569 hymns, which meant some had been omitted. Those opposed to the new book said that didn't seem quite right. The 1978 publication, also from Augsburg, was the work of four Lutheran bodies, one of which changed its collective mind and never used it.

In 1995, after work had begun on the next full-scale book, Augsburg released *With One Voice*, a navy paperback with 201 hymns, mostly new to Lutherans. At about the same time *This Far By Faith*, another paperback, this one with a burgundy cover, was released, specializing in hymns for African-American congregations. Trinity bought copies of WOV for supplementary use. It helped us transition to the next new thing.

Songs from many cultures we hadn't known before were incorporated into Evangelical Lutheran Worship,

published in 2006 with 893 hymns. The Evangelical Lutheran Church in America and Evangelical Lutheran Church in Canada had endorsed its contents, as well as its cover, which some people thought was red, but is officially cranberry. Aside from comments that we don't need so much new stuff, the change went smoothly and now, nine years later, we seem to be used to it.

Two other supplementary books have been used. The Concordia Hymnal, copyright 1932, also Augsburg, had 434 hymns and a dark Navy cover. Some old timers thought the arrangements in the Concordia were more melodious than those in the black book.

Some time in the 90's, another red cover, The Hymnal, appeared in Trinity. This one, used only occasionally, had 628 hymns published in 1986 by Word Music.

Looking at the names of the church bodies involved in the making of our music, a lot of them have since merged and we have become the ELCA. Some, of course, have broken away, but that's a whole other story.

A puzzling piece of information surfaced the other day. An invoice from Augsburg Publishing noted that 36 hymnals, priced at 75 cents apiece, had been shipped to the Norwegian Lutheran Church of Cooperstown. This was in 1912, the year before the copyright date of our black book. Did they order copies of an older Norwegian language book while it was still available? Did this mean they weren't ready for an English book yet? Entries in the record books of that time use a mix of English and Norwegian. The first date in which English language services were mentioned was 1913, and by 1920 they were mostly English. Every new thing we learn brings with it many new questions. That one invoice that happened to survive is just one example.

*Submitted by Duna Frigaard*

## **THE OLD ORGAN**

The original pipe organ in the old Trinity Lutheran Church was a Hinners of eight ranks and was donated by John D. Rockefeller and H. P. Hammer on January 14, 1915. In 1957, the old church was demolished, and the organ console and pipes were purchased by Mr. S. J. Quam for \$75. An organ was installed in the new Trinity Church by A. Eugene Douthett. Mr. Quam donated the eight ranks of pipes from the original pipe organ and six new ranks were added to make a fourteen rank organ. There were then a total of 890 pipes in the specially prepared chamber behind the altar. The dedication of the organ was given by Amandus Egge on October 30, 1965.

*Submitted by Delores (Quam) Vigessaa*



## **OUTREACH AND ACTIVITIES**



## ADULT EDUCATION

Adult education is always a tricky thing in the church, as there always seems to be other activities that get in the way of time to read and study the Bible, from the secular world. One area that has been consistent in my time here at Trinity is the Tuesday morning text study. The location may have changed, but the time remains the same at 6:45am. We have enjoyed much conversation around the text for the upcoming Sunday. Sitting around the table discussing the Word makes it come alive as each text connects with each attendee a little differently.

WELCA continues to have Bible study each month using the “*Gather*” magazine. Each month I sit down with leaders from each of the three Circles to review the study provided. I try to lead the study at each Circle at least once during the program year. It is a great time for the women of the church to gather to center in the Word, from a women’s perspective, as most of the articles are written by women.

A new Bible study was started on Wednesday nights in 2011. Many people did not want adult education on Sunday morning, as they wanted the time to visit with one another and the pastor in a non-formal setting. The Bible study consisted of a general overview of the Scriptures and has progressed into a step-by-step reading of the Bible. We read a chapter from a book and have questions to discuss or review from what we have read. If there is a hymn that was written based on that particular text, we sing a few verses.

*Submitted by Pastor Michael Jacobson*

## GIFTS – GROWING IN FAITH TO SERVE

Faith in Christ has been foremost in my life from my first encounters with Sunday School and worship services. My desire to study the Bible and learn from whatever resources or classes available was further heightened during my confirmation studies, with the greatest impact on my quest for Bible knowledge spurred on by the influence of Pastor Arlington T. Mitskog. He brought the Scriptures to life and showed me ways to go deeper into the Word while providing me the tools to grow my faith through study and prayer.

When I was a senior in high school, I wanted to pursue some type of ministry field, but in 1970, opportunities for women in ministry were just beginning and were

not very accessible in this area. So instead, I made the decision to become active in Circle and in teaching Sunday School. This afforded me two avenues where I could share my faith and also learn with others through discussion of what our faith looks like. I think I can honestly say—in all my years of teaching Sunday School, I probably learned more than the kids!

When Tri-County Ministry began, Pastor Carell Foss introduced the GIFTS program to some of the members of Tri-County as kind of a pilot program for lay ministry. It always intrigued me, but at its beginning, I was not involved. As time went on, I got interested in the other opportunities that were being introduced—Seminary on the Prairie, a variety of Bible studies that helped us study deeper into the Word, as well as opportunities to help with confirmation and to become more involved in the worship process as a whole. I enjoyed visiting with Duna Frigaard, Claire Lunn, Ginny Iverson and Marla Larson as to what they were doing in the GIFTS program. It really sounded like something I’d like to pursue. But I also knew you had to be asked to join.

Approximately 10 years later, and after finishing a Bible study on Revelation with Pastor Ray Branstiter, he asked if I’d ever thought about being a part of the GIFTS program. I said yes I had, and I was just waiting for someone to ask me. So with his help, I proceeded to get my paperwork in place and began on this very exciting and rewarding journey.

Through this journey, I have been able to attend lay ministry classes at Luther Seminary, participate in web classes also from Luther Seminary, participate in many of the Seminary on the Prairie events, and do book studies and discussion groups with fellow members of the GIFTS program. However, the greatest reward has been being able to share my faith as a lay minister worship leader. I have been blessed to know so many wonderful people and to experience such a variety of worship styles. Each time I get to lead a worship service, I feel the Holy Spirit fill me, teach me, and guide me to share my faith with others on this journey that we all travel together with our Lord.

I love this journey because I feel it gives me the biggest opportunity to never stop growing in my faith and in learning just what my Lord has in store for me. God took me out of my comfort zone by having someone ask me to become a part of this program because Pastor Ray believed in me. We need to do the same by encouraging others, who have talents, to use those talents and to tell them that we believe in them. Knowing someone



believes in you can inspire you to do things you never thought you could do.

Until I became a part of the GIFTS program, I never realized what a need there is for lay ministry associates. There are many churches in North Dakota that would have to close their doors if not for the help of individuals who feel the importance of spreading God's Word to all who want to hear through a program like this.

Thanks be to God for such an opportunity and thanks to all of you who have believed in me and helped me along in this journey. It has changed my life. God does have a plan for our lives and many times it is entirely different than what we thought it would be.

May God bless you in your faith journey.

*Submitted by Truley Trautman*

## QUILTERS

On Tuesdays since the 1950's, women have gathered at the church to make quilts. The dining room in the basement turned into the quilting room. People donated good used clothing and remnants. Ladies gathered to chat and cut and sewing machines "purred" as these bundles of love were sewn for Lutheran World Relief. Myrtle Stokkeland took home the quilt tops (backed, stuffed and tied) and sewed around them.

Past and present day quilters include: Berniece Turnquist, Miranda Pittenger, Helen Bender, Agnes Bender, Edith Hildre, Connie Loge, Julianne Urness, Lillian Trost, Syvilia Sutton, Myrtle Christianson, Orpha Stokkeland, JuliAnn Sandvik, LaVain Sola, Thora Haaland, Myrtle Anderson, Palma Idsvoog, Ethel Paintner, Virginia Iverson, Anna Mae Erickson, Dorothy Lura, Jim Lura, Janice Solfield, Irene Kaczmariski, Merle Haerter, Ruth Kerbaugh, Bebe McCardle, Gladys Odegaard, Gladys Nornes, Jesslyn Lunde, Beverly Ellefson, Marilyn Clark, Deb Andreasen, Marge Erickson, Carol Winning, Arleen Retzlaff, Phyllis Trostad, Eleanor Ramsey, and Alice Briss. Guest quilters from other churches include Linda Loge, Betty Brekken, Vivian Avdem and Phyllis Hoyt.

In addition to World Relief, quilts are donated to Griggs County Social Services to be given away locally to anyone in need. The Griggs County Central graduating seniors from Trinity are given quilts when they graduate. New babies also receive a quilt.

In 2014, 104 quilts were completed and distributed:  
GCC Teachers-in support of a family in need: 2 quilts  
The Giving Tree: 3 quilts  
Griggs County Social Services: 30 quilts  
Lutheran Social Services, Fargo: 62 quilts  
GCC graduating seniors: 5 quilts  
Cassidy's Run Fundraiser: 1 quilt  
Homeless individual: 1 quilt

In addition, the ladies gathered and delivered clothing items for the Rape and Abuse Center in Valley City, ND.

The Prayer Shawl Ministry began in 2008. Many shawls have been made and distributed to people who are ill or suffering a loss or tragedy of some kind. Among those knitting or crocheting these are Carol Winning, Mary Eli, Meriel Overby, and Lou Ann Solberg.

*Submitted by Juli Sandvik and Ruth Evans*

## PENNY DAHL'S CHALLENGE

Penny Dahl was an avid quilter who generously gave away every quilt she made. When Penny died on December 27, 2006, her family did not have any of her quilts. However, they did have a room full of quilting fabric she had acquired over the years. The Trinity Quilters accepted a portion of the fabric, but they could not take on everything that Penny had stored. Penny's daughter, Farrah Saxberg, sought a solution for what to do with the many, many totes of fabric, and was eventually led to Terry Dramstad, who offered to take it. Terry and her friend, Kathy Hoverson, then packaged pieces of the material in Ziploc bags, labeling each "Penny Dahl's Challenge". Each bag sold for \$5, and the buyer was asked to use the enclosed fabric in at least 25% of a project. The project could then be brought to the Red Willow Quilt Auction and sold, with the money benefitting Red Willow Ministries. These bags were sold at Red Willow and in area churches.

When one of Farrah and Scott's children was baptized, the quilt given to them was one that Penny had donated to Trinity. Penny's family finally had one of her quilts! Later, Marilyn Hagen gave Farrah three quilts made from "Penny Dahl's Challenge". Farrah said this was a blessing.

*Submitted by Connie Loudon*

## TRINITY GROWERS

The Trinity Growers project is a highly successful Christian endeavor which brings people together for one cause, to share our God-given resources and talents to benefit those who are in need. This project involves people from several communities and many church homes. Trinity Growers started with the inspiration of two people, Bryan and Laurie (Pfeifer) Nelson.

Bryan and Laurie Nelson contacted Ron Dewerd of Food Resource Bank in 2012 to discuss their idea. It was their desire to donate the use of 90 acres of their farmland to generate funds which would in turn be donated to missions, especially ones connected with a food benefit. Ron contacted Pastor Mike, explaining Bryan and Laurie's intent and the need for someone to work with them on the concept. Pastor Mike was ecstatic for the opportunity our congregation was given to be part of such a large outreach of fellowship.

A week later, Pastor Mike met with a few of the church council members, parishioners, and local business people to discuss the project. Everyone agreed that Trinity would take the lead and go forward with the project; hence, Trinity Growers was born.

It didn't take long before many people stepped up to offer assistance such as crop inputs or accept the call to help in some other way. All inputs are donated by businesses and farmers, with one participating business as far away as Prosper, ND. Early in the spring, Trinity contacts those donating crop inputs and then organizes the application of those inputs throughout the crop season. Labor for the project is donated as well so all proceeds from the sale of the crop are gifted to charity. This fall, Trinity Growers harvested their third crop, bringing the total raised for charity to over \$100,000. Fortunately, all three years have provided a good yield with decent prices at the time of market. Funds donated from this project are distributed to many recipients, covering local to global charities. The recipients of the Trinity Growers' donations vary from year to year.



Prior to the harvesting of the first year's crop, a meal was shared by all in the neighboring field. Burgers were grilled, conversation took place, and those who wished to stay and watch the combining of soybeans enjoyed the harvest. Since then we have had the meal indoors prior to harvesting the crop, due to weather. There is always much excitement with the anticipation of the upcoming harvest, and many drive to the field so they can watch our fruits of labor gathered.



It is incredible what can happen when many work together, and this is one example. They say that one act of kindness sparks many. With the inspiration of one, many find giving of themselves has its own reward. One of the best feelings in the world is knowing that you have helped someone in need. Trinity Growers is providing that opportunity while reaching out to others.

*Submitted by Ardys Dahl*







### Special Thanks to Our Partners in Mission:

Bryan and Laurie Nelson  
 Peterson Farms Seed, Carl and Julie Peterson  
 Dow Chemical  
 Monty's Plant & Soil Products, Matthew Haugen  
 Bank Forward, Brad McCollough  
 Danny Bakken Catering  
 Cooper Implement, Kent Dick  
 Town & Country Co-op, Connie Doering  
 Arrowwood Prairie Co-op, Kathy Soma-Gawronski  
 Farmers Elevator Cooperstown, Kenneth Eli  
 Ihry Farms Seed  
 Ag Advantage, Jonathan Erickson  
 Finley Farmers Elevator  
 Wilbur Ellis  
 Central Plains Ag Hannaford  
 First Financial Bank  
 Citizens State Bank  
 Sheyenne Tooling  
 Land O'Lakes  
 Rodd Zorn Trucking  
 Jason Gronneberg Trucking

Those farmers who we have on record for tillage, planting beans or wheat, rolling beans, spraying, and donating the use of their equipment and many hours of work:

Tim and Travis Soma  
 Tom, Ardys and Angela Dahl  
 Dale Hasenwinkel  
 Scott Saxberg  
 Todd Edland  
 Zachary Jacobson  
 Elmer Gronneberg  
 Frank Jessup  
 Roger Lausch  
 Tim Ronningen  
 Roy Harding  
 Todd Stevens  
 Bryan, Derrick and Grant Hedstrom  
 Ron Hegvik  
 Don Zimprich  
 Mark Urness and Tom Dahl, Management

Participation is not limited to farmers. Many of our members have driven combines, grain carts, and trucks to help complete harvest for Trinity Growers.

## ALTAR GUILD

In the late 1940s, the Altar Committee, as it was called, was composed of two members from each Circle. They were assigned responsibilities which included church floral decorations. There were as many as 11 Circles at that time.

The pastor intended to schedule Communion on the first Sunday of every month.

Ever since the early 1960s, the Altar Guild has been responsible for the care of the Altar hangings, the Communion vessels, the Altar brass and flower arrangements.

In 1964, a gate was purchased to replace the Communion bar. A baptismal shell was presented to Pastor E.R. Schmidt for use in baptism at a cost of \$125.33.

When the pipe organ was dedicated, the flower committee spent money for flowers to the tune of \$77.55.

In 1967, a Communion cabinet designed by Kenneth Ellingson was built by Omund Soma, who donated the materials. He also built and donated two floral stands for use in the church. Olson's Floral often supplied the flowers, free of charge. Gilman Olson from Olson's Floral prepared a permanent advent wreath and donated his labor.

In 1971, a used refrigerator was purchased for keeping flowers fresh. Changing candles was first mentioned as another duty of the Altar Guild.

A new chalice was purchased in 1992 at a cost of \$235. In 2005, the Paschal Candle was purchased for \$200.

Over the years new paraments and other items were purchased by the Women of the ELCA.

Our Altar Guild now has two leaders. Men as well as women perform the duties. We now use disposable cups for the wine and white grape juice instead of having to wash, dry and store the glass cups. We use oil-filled candles on the table but continue to use wax candles in the candelabra. Baptismal napkins are still embroidered with a cross, now done by Phyllis Trostad. We have a new refrigerator to keep the flowers fresh. The flowers often come from funerals and are given in memory of loved ones. Fresh local flowers are also used when available. The communion vessels and linens have been housed for a long time in a small closet by the Fellowship Room. Now they have a new home in the bell tower room, where new cabinets were installed.

When I first began serving on the Altar Guild, Anne Mae Erickson and I, among others, were trained by Agnes Jacobson, who headed the Altar Guild for many years. We were taught to wear white gloves when handling the brass, as it is very hard to clean and stains easily. I understand white chore gloves were used by the women one Easter when everything was brought in to ready the church for the service. The paraments were positioned "just so" on the tables, Mrs. Jacobson's hand width from the ends.

Ovidia Anderson also worked with the Altar Guild for many years. One year she assigned us something to clean and polish during the month we served on Altar Guild. I don't know if it all got polished, but Donna Walen and I, along with our husbands, polished the pieces we were assigned. After doing so, we realized why it was important to wear the white gloves. That was a hard job but one we did willingly and had a fun time. We were happy to help make our church home shine. It is a pleasure and a privilege to serve on the Altar Guild.

*Submitted by Ruth Evans*

## LADIES AID

It was a small band of Norwegian Lutheran women: nine, according to some sources, who began to meet in 1888 to form a ladies' aid society. They had visions of starting a congregation and began to raise money to help support the endeavor. The congregation began in 1890, was officially organized and chartered in 1895, and built a wood frame sanctuary the next year.

The women embroidered, crocheted, and knitted (fancywork, it was called) items to sell and managed to raise seed money for the project they envisioned. Dues, later called offerings, were twenty cents a meeting, and were marked paid in full for the year when the target amount had been given, starting with \$2, and up to \$6.

Somehow they came up with substantial sums to give to the building fund, the Sunday School, and various special projects. In 1910, the Norwegian Ladies Society paid the Piatt Electric Company to wire the church basement for electricity. The invoice read \$2.97 for current for November, plus \$84.95 for labor and materials, and after a 25% discount on everything but the electric bill, the net expense was \$66.68. It was common practice to give 10% discounts for churches and clergy. Chester Piatt was especially generous. The invoice was stamped paid Dec. 15, 1910.



Other invoices record the purchases of an unheard of number of yards of fabric. At three cents a yard, they bought fabric amounting to hundreds of yards at a time, probably for quilts, as there was also mention of batting. They bought coffee pots at \$1.20 for a small one, \$2.20 for a larger one, coffee for 35 cents a pound, five gallons of oysters for \$13.50, less 10%, assessed members to contribute ten pound hams and roasts. All of this suggests a lot of activity.

The carefully preserved minutes are silent about what the ladies did between meetings. We learned that they called the meetings to order, opened with devotions, called the roll, approved the reports of the secretary and treasurer, heard the committee reports and maybe listened to the speaker, sang a hymn or two (the hymn numbers were carefully recorded), closed with prayer, and adjourned for coffee. One issue that was resolved early on was that cookies would be acceptable instead of doughnuts, and later they allowed for a sandwich, but they made it clear that there would be nothing fancy. At some point, they would begin to serve supper after the meeting, and husbands, children, and the general public could come for supper. The charge was 25 cents a meal for adults.

There were bake sales, rummage sales, church suppers, traveling baskets, any number of fundraising activities to support any number of worthy causes. One favorite project has been the maintenance of a cabin at the Red Willow Bible Camp.

Carefully avoiding the real activity of the group, the minutes rolled on. I learned that my mother-in-law, Nora Frigaard, was president several times in the nineteen thirties. In 1936, the membership roll listed 82 names, with notes in the margin as women joined or moved away. There were 24 committees that year, ranging in size from one to fifteen members, but all we know of what they did is that they reported at each meeting.

In the 1940s, World War II created shortages of consumer goods, and some things were rationed. The Cooperstown Lutheran Ladies Aid was limited to 15 pounds of coffee in 1943. People were pretty good coffee drinkers in that era, and must have felt they had made a real contribution to the war effort. They also knit mittens and sweaters and sewed clothing for relief efforts, which somehow got into the minutes.

A little later they went through an activist phase in which protest letters were sent out in the name of the ladies' aid objecting to the use of sugar in making alcoholic beverages and the questionable morals of

characters in some movies and television shows. It's possible that form letters were used.

At the time the green hymnals were being prepared, the scaremongers warned us that some of the songs from the red book might be omitted, and instructed us to write strong letters of protest about it. As it happened, they were alarmed about one song I never did like, partly because we had to learn it for confirmation. I wrote and told them it was fine with me if they left it out, but they didn't. When the new cranberry book came out, I saw that it had made the cut again. I don't remember hearing or singing "Just as I am" for fifty years or more, but it's in the book for those who like it.

The Ladies' Aid, now Women of the ELCA, has changed with the times, but not entirely. Change the names, and we could pretty much read the minutes of eighty years ago, and they would fit. The purpose of the organization remains the same, although the idea of a bakeless bake sale might sound strange to those women of years ago. WELCA now raises nearly all of its money through offerings. Some current projects that require us to work together include cleaning day at the church, cleaning Timothy cabin at RWBC, Christmas sunshine bags, and nursing home birthday parties, to name a few. Monthly Bible studies continue to be the core of the organization.

The quilters carry on the heritage of those founding members, and those of us who attend circle meetings consider it a good thing that they can still get together to study the Bible and make friends. We have abandoned the idea of a simple cookie with coffee. You have to move with the times, and if it means eating apple cake with caramel sauce, so be it.

If the women of 1888 could see us now, perhaps they would say, "YES, this is what we envisioned—a Lutheran house of worship full of people doing the work of God's Kingdom!"

*Submitted by Connie Loudon, Lois Johnson and Duna Frigaard*

## **WELCA OFFICERS**

September 2014—August 2015

Co-Presidents: April Johnson  
Connie Loudon

Vice-President: Phyllis Trostad

Secretary: Jesslyn Lunde

Treasurer: Delores Olafson

Growth: Assist with programs, plan and prepare books, and arrange for Bible Study leader sessions

Juli Sandvik, Myrleen Bakken, Lois Knudson,  
and Ruth Evans

Community: Organize Sunshine bags and be responsible for Thank Offering Service

Christine Watne and Trish Brager

Action: Encourage quilting and participation in local and worldwide missions. Pack and ship LWR boxes.

Shirley Short, Janice Solfield, Beverly Ellefson,  
and Phyllis Ratcliffe-Berg

## **MEALS ON WHEELS**

Trinity has always been supportive of the local hospital through the hospital auxiliary started in 1951. The nursing home was built in 1971. Prior to this, our members became involved in the delivery of meals on wheels. During the construction period, JoAnn Hagle of Andy's Café prepared the meals, and the high school students delivered them during summer vacation.

In 1980, our eleven Circles were each responsible for one week of delivery each month. This continued until 2015. Members of Trinity are now responsible for four weeks a year. During this period of time, as the number of Circles declined, many men, women and children have assisted with delivery.

In the early 1960's, our senior center became a part of the South Central Senior Services. Three meals a week are prepared in Valley City and delivered to Cooperstown. The meals are prepared in the Cooperstown Medical Center two days a week.

*Submitted by Lois Knudson*

## **LUTHERAN BROTHERHOOD**

The Lutheran Brotherhood was organized in 1936-1937 and was in operation until 1983. The purpose was to help with Christian stewardship in the church and to sponsor a boy's program with the Father and Son Banquet. They also started the annual Lutefisk Supper.

In February 1960, they held a lutefisk supper which raised funds to buy 40 chairs, four folding tables and a table rack for \$337.13. In November of the same year, they had another supper and used the funds to purchase serving dishes and spoons costing \$100, and a folding Sunday school room door for \$100. Over 600 people were served. The ladies furnished pie and lefse.

In 1961 they were able to use funds to purchase 35 removable desk arms to be clamped onto folding chairs for confirmation classes.

In 1966, Elmer Gronneberg took over as kitchen manager, a position he held for 8 years. Meal prices ranged from \$1.50 to \$2.25 during these years.

The groceries varied very little: 600-700 pounds of fish, 230-250 pounds of ground beef for meatballs, and 500 pounds of potatoes. The women furnished 110-132 pies, 120 dozen lefse, and 30 dozen biscuits. Six cream cans from the creamery were used to hold the potatoes after peeling them. The group rented aprons—50 half aprons and 50 whole aprons for \$11.22. They used two roasters, a salad maker, a potato peeler and serving carts from the school.

The men of the church were all sent a letter telling them their jobs. If they couldn't work, they were to let us know. Most of the men were very willing to help. One year they had 59 workers; another year 67. These suppers were very well attended. As many as 800 people were served.

In 1968 they took in \$1,334.73 with expenses of \$671; in 1969 - \$1,362.17 with expenses of \$727; and 1970 - \$1,397.94 with expenses of \$693.

In 1971, they had a bowling night in Hannaford in place of the meeting.

The lutefisk supper records continued in 1972 with \$1,483 take-in and \$909 in expenses; and 1973 - \$1,847 and expenses of \$1,011.

They also held Father and Son Banquets, Mother and Daughter Banquets, and pancake suppers. The last Lutefisk Supper was thought to have been in 1975.

In 1966, the men bagged candy for Sunday School children. They used 30 pounds of mixed candy, 30 pounds peanut brittle, 30 pounds chocolates, 20 pounds mixed nuts and 50 pounds of peanuts.

*Submitted by Elmer Gronneberg*

#### **EXERPT FROM THE TRINITY TIDINGS, DECEMBER 1965:**

##### The American Lutheran Men of the Church

##### Lutefisk Report

The annual affair sponsored by Trinity Lutheran – our lutefisk supper was a huge success. About 150 men responded to the call to peel potatoes, fry the meatballs and serve the food. We fed at least 700 people in a little over three hours which shows good preparation and planning and even better execution. We never cease to marvel at the fine participation.

The Pastor appreciates the fine exhaust system devised in the lutefisk boiling room so that rank smell no longer seeps and stays in the study for three days.

Gilman Olson compiled some facts on the food served by Trinity Lutheran Church men the past seven years at these annual lutefisk suppers:

- 1 ½ tons potatoes
- 2 ton lutefisk
- ½ ton meatballs
- ¼ ton butter
- 1000 tea biscuits
- 5000 or more lefse
- 4440 pieces pie
- 100 gallons milk
- 37-10 gallon cans of coffee

This averages approximately 2.9 pounds per person of food and liquid consumed.

#### **RECOLLECTIONS OF LUTEFISK SUPPERS**

I remember going to the supper with Mom and Dad and being amazed that the church was so full of people. It seemed like we waited forever for our group of numbers to be called, usually 12 to 15 at a time, to go downstairs when there was room for us. It was a good time for people to visit because they had nothing to do but wait.

I remember the group of men that were boiling the lutefisk in one of the classrooms. Shorty Trost was the man in charge, because he knew just how long to boil the lutefisk to perfection. Good lutefisk had to be nice and flaky. The bad lutefisk was mushy.

I also remember the year of the disaster – the tainted meatballs that had been allowed to be lukewarm all night before the supper. Many people became ill with food poisoning. Didn't think that could happen with good meatballs!

*Submitted by Ron Hegvik*

#### **RED WILLOW BIBLE CAMP**

In 1926, Pastor R.A. Ofstedal led a Luther League group of girls from Edmore on a camp on the shore of Devils Lake, starting what is believed to be the oldest, continuously operated Lutheran Bible Camp in the U.S. The next year, Pastor Ofstedal conducted a study of the Lord's Prayer with 14 boys, also from Edmore. In 1928, the first camp was held at Red Willow, and in 1940, 20 acres of lakefront land was secured for a site. Tents were the only facilities. The first wood framed building was a dining hall moved from Grandfield Church near Sheyenne, ND. In 1949, the Memorial Chapel was built in honor of WWII service people. The first camp director was hired in 1963, and the Ofstedal Retreat Center was built in 1967.

Currently, the camp consists of 4 boys cabins, 7 girls cabins, retreat center, outdoor swimming pool, hospitality house, arts building, shop, site manager's house, 2 bath houses, and 500 rolling acres of land with adventure course and walking trails with developed sites. Today the camp serves 1,000 youth during the summer and has retreats, meetings, seminars, and social activities for all ages year-round.

Trinity has been a RWBC supporter since the early years. Every year, Trinity supports the finances of the camp. Since the 1960s, WELCA has adopted Timothy cabin in the form of yearly spring cleaning and needed repairs. Since 2005, Timothy cabin has received a new steel roof, vinyl siding, new windows, a concrete patio, as well as insulation and sheet rocking the interior.

Because of Trinity's support over the past years, Red Willow Ministries is able to offer year-round programming to many generations.

*Submitted by Ken Gilbertson*



## **LUTHERAN DAUGHTERS OF THE REFORMATION**

Lutheran Daughters of the Reformation was a church wide organization for young women. It was first organized in 1930, and continued until about 1960.

Many of the members were women with day jobs who could not attend the afternoon Ladies' Aid meetings.

They supported a mission in Shishmaref, Alaska, with gifts of cash, stockings and mittens. Music and study were always part of the meetings.

They organized a group of girls 9-14 years old and named them Little Helpers. That group disbanded earlier than the adult organization.

*Submitted by Duna Frigaard*

## **CRADLE ROLL**

Another organization that ended in the sixties was the Cradle Roll.

Children were enrolled at baptism and were graduated at age 6, before they started school. Their mothers attended the meetings. There were lessons and music as well as dessert and coffee.

*Submitted by Duna Frigaard*



**BUILDING AND RELICS**

## FIXING IT

Trinity underwent a major renovation project in 2008-2009. This project began in the winter of 2006-2007 when fuel prices reached nearly \$4 gallon. At the time, the trustees were Loran Anderson, Brent Ellefson, Roger Schilke, Todd Edland, and Shawn Steffen. Larry Olson took Shawn's place later. At the time, the church was using about 33 gallons a day at \$4 a gallon, and heating costs were close to \$24,000 that winter. The trustees had to ask for help in paying for fuel. Each tank of fuel cost over \$7,000. On two different occasions, church members graciously paid the fuel bill—one payment from Clifford and Ovidia Anderson, and another from Ron and Kay Hegvik.

The council asked the trustees to study what could be done to save on this burdensome bill. The trustees looked at the church building and its heating system, and focused on three areas: the insulation of the sanctuary, windows in the sanctuary, and the heating system itself.

The windows were original to the building in 1957, and not only were they losing energy, they were sagging with the weight of the stained glass. The stained glass panels, created by Vernon Kirkeby, were removed and determined to not be repairable. Different types of windows were considered but only if they could support stained glass panels. Classic Glass of Fargo offered a window designed for stained glass panels, and would also supply Trinity with Stacey Asp's stained glass designs. The bid on the seven new windows installed was \$35,000.

The ceiling in the sanctuary was losing a lot of heat, and the trustees realized this would be an expensive upgrade. The ceiling tiles would have to be removed, and spray on insulation would be used in the ceiling. New tiles would be required to have high quality acoustics. Along with this, the sanctuary could not be used while the work was underway. This part of the project was bid at \$56,000.

The heating system was the link in making the heating of the church cost effective. The diesel fuel system would be kept as a backup to a new electric boiler system, which would connect into the current ductwork. The bid for this was \$63,000.

The trustees reported to the council. President Duna Frigaard stated we would need a congregational meeting to present the proposal. Three weeks later, there would be a vote on the upgrades since we had to borrow money for the project. The project bids totaled about \$154,000. The trustees would ask for approval

on the project for a \$148,000 loan. The loan would be repaid over 10 years, and the payments would equal the cost savings for the church over the time of the loan.

At the April 2008 congregational meeting, the trustees presented a slide show to give the details on the upgrades. The congregation voted overwhelmingly to proceed with the project as presented.

Contractors interested in the project submitted written bids. The bids were close, but not over the original estimates.

Next the trustees met with Bank Forward, and a loan agreement was reached for up to \$148,000. Bill and Lois Brown generously donated \$5,000 to begin the project. The construction loan would be administered by Brad McCullough and signed by Duna as president and Todd Edland as trustee chairman. Later, when the project was completed, the construction loan was converted to a term note of \$130,000 with monthly payments of \$1,455. This term note was administered by Brad McCullough at Bank Forward and signed by Mark Urness as president and Brent Ellefson as trustee chair.

The windows and heating system, the first phases of the project, would be completed before the annual meeting in January 2009. The ceiling work would be left for the summer of 2009, with the reasoning it would be better to shut down the sanctuary for the work in the summer when we could have services outside or in Bethany Hall. Quality materials and work were done on the windows, and Roger Schilke did an excellent job on the heating system, as well as Bret Fehr with Fehr Electric.

It had been discussed over time that a commercial dishwasher would save a lot of labor in the kitchen. The Orville and Beverly Tranby family purchased and donated one to Trinity in memory of Hattie Erickson, Beverly Tranby's grandmother.

After Father's Day, the ceiling work would begin phase three of the project. Volunteers removed and stored the pews and altar and everything that could be removed from the sanctuary. When work began, it was quite a sight. The other phases of the project disrupted the day-to-day activities at Trinity very little, but the ceiling work was dramatic. The comment almost immediately was we should have new carpeting but the loan was set, and the council thought we should not ask the congregation for money for the carpeting. The TLC Foundation was contacted for carpet money. At the same time, one of the light ballasts exploded in Bethany Hall. The lights in Bethany Hall and the kitchen were no longer safe and had to be replaced. The trustees once



again met with the congregation to discuss the latest two upgrades. The Foundation would pay \$12,000 for the carpet. The lights would cost about \$5,000. The congregation approved purchase of the new carpet. The lights would be paid for by the original loan since donations kept the upgrades under the loan amount.

As the ceiling work was in progress, it was decided that more batting-type insulation could be added to the ceiling after the spray on insulation was done and before the new tiles were added. The Insulation Guy from Grafton did the spray on insulation, and Scott Fredrickson did the rest. The carpeting was purchased and installed through Lumber Mart, but before the carpet was installed, the sanctuary was painted. Kathy Hoverson helped choose the paint and carpet, and volunteers painted the sanctuary and got it ready for carpet. The carpet was set, and volunteers put the pews, altar, and everything else back into place. The improvement was amazing.

The work was completed and done just under budget. With donations, the final loan amount began at \$130,000. The loan payment was about \$1,455 month, just under the estimate the trustees had projected. Trinity was paying the loan down a little quicker than required as more donation money was received. In June 2012, when the loan was down to roughly \$75,000, Bob and Grace Hedstrom gave a tremendous gift to all of us by paying off the mortgage. We held a mortgage burning ceremony, and Trinity has no debt on the project. Trinity now pays heating costs of about \$6,500 per year vs. \$24,000 year, less than a third.

*Submitted by Todd Edland*

## **BELLS OF TRINITY**

“Built on a rock the church does stand even when steeples are falling...bells still are chiming and calling.”

Unseen but often heard, the bells of Trinity are likely the oldest parts of our church, and were originally housed in the belfry of the 1896 structure.

They were moved to the enclosed tower in the inner corner of Trinity’s ell when the new church was built in 1957, and have not seen the light of day since that time. The big one with the deep tone rings Sunday morning before worship, and is tolled for funerals.

The small one is the one kids get to ring when they are tall enough, big enough, and strong enough to pull the rope hard enough to get it swinging. The ropes, big for the big one, and smaller for the small one, are all that

can be seen of them.

I tried to find someone who remembers seeing the bells. We don’t know if there’s an inscription that would date them or tell the name of someone who might have gifted them.

Our only clue comes from a Ladies Aid report dated 1903, which mentioned that a helping hand society, girls ages ten to 12, had raised \$340 and with that, had bought the church bell. Notice it said the bell, which means it must have been the first. No other mention is found of another bell, so the rest of the story is mystery.

Actually, there is one person who has seen the bells, but it was dark in the tower, and he saw them by the beam of a flashlight, enough to see that the big one was really big, but not enough to read anything on them, if there is anything.

Russell “Rusty” Thompson has been up in the steeple more than once, and it was cold up there. The louvers let the wind blow through, while admitting just a little light. The last time might have been three years ago, with his mother, Ovidia Anderson, standing guard.

Anyone who wants to try it should have a tall ladder, a rope, and a good flashlight. Tie the rope to the top of the ladder, set up the ladder under the ceiling trap door in the room at the base of the belfry, climb to the top of the ladder, pull yourself up to the next floor, pull the ladder through using the rope, set up the ladder and climb to the top, where the bells can be accessed at the next level. Rusty had to reattach a rope that was slipping, using wire, I think.

Going down, let down the ladder, keeping hold of the rope, make sure that someone down below resets the ladder, climb through the trapdoor and down the ladder, and dust yourself off. Rusty didn’t say how he managed to hang on to the flashlight while all this was going on, but most likely he will explain it to the next person who wants to go up.

We know more about the electronic carillon bells that chime at noon and 6 p.m. Our first carillons were a gift from Alma Brown in memory of her son, Gary, wife Susan and daughter Alana, killed in a plane crash in 1974. In 2013, Phyllis Ratcliffe-Berg gave a new set in memory of her husband, Dr. Merril Berg.

Trinity’s steeples have never fallen, but North Dakota summer storms have been hard on many church steeples. The wind attacked the former Bethlehem Free Church steeple, and it had to be made shorter. That church, by the way, was the first one built in Cooperstown.

Ness church, out in the prairie and exposed to a lot of wind, had to repair wind damage in 1926. Ten years later when another windstorm hit, they gave up and shortened the steeple. The 42 inch bell, dated 1900, has been removed from the steeple for storage until it can be installed in some sort of memorial shrine. The church building will be demolished sometime this year. Ness was built in 1898.

Union Church south of town has a large, sturdy bell tower that has been there since 1895. The open construction allowed for many decades of occupancy by many generations of birds. Union celebrated its centennial by cleaning the birds' nests out of its belfry, among other things. The stack of straw and litter was so tall and wide that it had to be seen to be believed. Some said it would weigh a ton if they weighed it. It had been brought in by air, one twig, one stem of grass at a time. Has anyone ever preached a sermon using that as an example of persistence?

*Submitted by Duna Frigaard*

## BACKDROP FABRIC

In 2005, the new organ had been installed, and the old organ pipes had been removed. The back drop fabric was looking worn and needed to be replaced.

Loran Anderson, a trustee on the Trinity church council, was working in Singapore for Continental Airlines as a program manager, providing oversight on aircraft maintenance. I had joined Loran for a two week trip, and we agreed to do some long distance shopping on Arab Street in Singapore. Arab Street is known for fabrics the vendors sell out of the old shophouses that line the street. It's a great place to go if you are looking for silk fabric. The shophouses were very narrow and deep, the storefront not much wider than the double doors at the entrances. Inside the shops, the fabric, rolled on long tubes, was shelved on racks that reached to the high ceilings. Very few fabrics were actually displayed—just stacked to the ceiling. The proprietress of one particular shop, an older Indian woman, assisted us. The shop was apparently a family operation as what seemed like family members with small children would peek out from the back of the store and mill about and be instructed by the older woman.



After explaining to her the yardage we required and the fabric's intended use, she retrieved several tubes of silk. We made our selection. Loran was able to haggle with the woman for a lower price. The council had set a budget of \$700. The new backdrop fabric was purchased for \$471 and was carried home under the middle seat of five on a 23 hour flight.

*Submitted by Allison Anderson*



## MULTI-MEDIA AUDIO SYSTEM

*"Huh? What did Pastor Mike say?" "His voice fades in and out. Why?" "What's going on with the microphones in our church?"* These have been questions from many people attending worship over the past year or two at Trinity.



While the message of the sermon is the very reason to come to church on Sunday morning and is no doubt the most important part of worship, the presentation of the message may be equally as important. If what was being said could not to be heard, then why bother? The Church Council agreed as they set out to find a fix for the poor sound system, which was painfully outdated.

The needs as well as the projected wants and desires were assessed along with the future expectations. A group headed by Council president Aaron McCardle and Pastor Mike Jacobson set out to find the best audio system that could be afforded with Tricorne Audio, Inc. A design team made suggestions and after congregational approval on July 8, 2014, the system was ordered and installed. Instructional and support stages followed, and the smooth and timely "phase-in" was made during December of 2014.

Trinity spent \$62,268.29 to purchase a stellar audio system with a three or four-fold ability. First, it allows superior microphones to be adjusted for voice fluctuations and variations from individual to individual. Secondly, the multimedia system offers a projector/screen combination that displays all music, liturgy and gospel readings. It also has the ability to add video to presentations from the internet, DVDs, or

other recorded sources. Finally, the system allows the service to be recorded promptly to DVD for playback at nursing homes, hospitals, and homes, as well as having the ability to upload the recorded worship service to the internet.

The best thing about the new multimedia system is everyone can hear and participate in worship services!



It takes a devoted crew of skilled hands to make certain that each microphone is adjusted appropriately for each assisting minister and reader. Someone else must assure that each slide advances at the appropriate moment, and when Pastor Mike wants to enhance his message with a quick movie clip, an additional operator has to be ready to complete that portion, too. The pioneer multimedia team includes the following members: Welton Cochrane, Todd Edland, Larry Grandalen, Jennie Jacobson, Zachary Jacobson, Frank Jessup, Daphne Kenninger, Aaron Kroll, Chace Laube, Julie Lunde, Nancy Lunde, Aaron McCardle, Brad McCullough, Linda Olson, Dave Schuler, Scott Tranby, and Mark, Kelly, and Brock Urness. A group of three is on task each week.



As for other members who are interested or want to get involved with the new multimedia system, this is a way to use both time and talents to better serve our church home!

*Submitted by Linda Olson*



## STAINED GLASS WINDOWS

The stained glass committee was organized in the spring of 2008. Members of the committee were Nicky Wathne, Rebecca Loge, Kelly Francis, Kathy Hoverson, Wanda College, and Lisa Frigaard. They made several trips in North Dakota and Minnesota, viewing windows in churches and other facilities in the summer of 2008. They were most drawn to the work of artist Stacey Asp and asked what she could recommend for windows at Trinity. She traveled to Cooperstown to see Trinity, met with the committee, and gave several suggestions to consider for windows. The idea of the seven days of creation was most interesting to the committee. She was also to design something for the large window in the balcony as the committee had hopes of doing that one day and wanted it to be in keeping with the other seven windows.

Asp went back to her studio in Harwood, ND, and created line drawings for each window, which were nearly complete by April 2009. After some suggestions, she made changes. The next step was adding color to the window designs, after some tweaking, she then made color renderings for each window. When in agreement with the color choices, she made the full window size patterns for each panel.

During this time, money became available for the large window in the balcony, so our afterthought came first! Lorraine Barr had left a generous donation to the Trinity congregation that was used to finance the large window. The money for the seven windows came through donations and memorials. In August 2009, we asked Classic Glass of Fargo start producing the first two windows when we had enough to cover their cost. Soon there was money to cover the cost of doing all the windows, and we were able to have all the windows built and installed at one time. Lisa Frigaard visited the glass studio and took photos of the windows being made.

Stacey Asp, the artist who designed the windows, has a background of over 20 years creating liturgical artwork. She worked with the late artist David J. Hetland in his agency in Fargo, and credits her style and techniques to Hetland. She now has her own independent business in liturgical art and design, working out of her home in Harwood, ND.

When asked about her thoughts for our windows, the following was Stacey's response, "the inspiration for the 'In the Beginning' windows was quite simple. The number of windows available for glass and what I wanted to accomplish with translucent cathedral glass

in the space were the reasons I thought the creation story would work. Color and light were on my mind when seeing the sanctuary for the first time, and the committee responded to the 'days of creation' over any other idea I brought to the table. It's a 'beautiful' concept in stained glass and introduces the 'light' concept really well with the gradual brightening of the designs as one moves through the days of creation.

"Stained glass makes such a huge impact to the worship space, and it is very exciting to be able to say that I have contributed in part to this sort of inspirational work with the gifts God has given me. It's by His Grace that I am so blessed to be able to do something that I absolutely love!"

*Submitted by Lisa Frigaard*

## SUN CROSSES

Every stained glass window in the Trinity sanctuary displays a cross inside a circle. The cross is deep red, and the segments surrounding it are gold. The design has a name. In Norway, where the logo is widely used in churches from the Middle Ages, it is called a sun cross. It is said to be an ancient symbol for eternity.

Artist Stacey Asp, who designed the eight stained glass windows, has more to say about the sun cross.

"This particular style of cross has a pagan origin, which I believe stems from its use by the English royals to 'purify' the pagan temples for Christian worship in Medieval times. I've heard it called a consecration cross as it consecrated the space. Its arms are all of equal length to set it apart from the traditional crucifix cross used elsewhere in the church. It's also been referred to as the 'disciple' cross as it had been placed at twelve points throughout these spaces, each representing an apostle.

"My intention for your designs at Trinity was to use it as a symbol of Christ's presence throughout the days of Creation. 'In the beginning was the Word and the Word was with God, and the Word was God. He was in the beginning with God.'----John 1:1-2 "The color red, of course, is symbolic of the blood of Jesus, and amber gold represents the halo of holiness."

*Submitted by Duna Frigaard*

## **PAINTING THE CHURCH**

I volunteered to help Sonja Johnson, the church secretary, set up Excel sheets for the 2003 Annual Meeting. During this time she expressed a need to work 4 days a week and asked if I would consider working for the church one day. When the bookwork and Excel sheets were in place, I wondered what I would do to keep busy. I knew that the church needed painting and approached the council about a painting project.

I had heard of the City of Fargo's Household and Hazardous Waste Facility from someone in the construction business. I learned that businesses and individuals could bring unused or partially used products, like paint, to be recycled for free. After checking the facility, I knew that I could use the paint for some of the church. I decided to paint the upstairs one color. This included the fellowship room, offices, kitchen overflow, hallways and stairwells. I took like colors and sheens and emptied the pails into a 30 gallon plastic garbage can. I used a drill and a long stir stick to blend the paint and poured it back into 5 gallon pails.

The ceilings were tiled or sprayed on and were never really designed to be painted, but after fifty years they were in need of it. I literally had to push the paint roller up into the sprayed part. The second and third coats went on easier. The stairwells were interesting places to paint. I used a 10 foot ladder and improvised scaffolding. Many times concerns were expressed by members of the church. One in particular thought she would have a heart attack watching me. When I paint, it isn't just about putting paint on the walls. I scraped off or chemically removed old paint on the woodwork and filled in nail holes. I usually painted my one day of the week, but many times I worked several to finish a room.

One of my last paint projects was the foyer going into Bethany Hall and the parish education room, which was the former nursery. As I stood on a ladder painting the parish education room, I looked into the foyer and thought it would be nice if we had furniture for people to gather. That day when I headed home I noticed a moving sale sign on the street, so I turned down the street and parked behind a truck. The Mercedes Tang family was making decisions with her household items. As it turned out, the moving sale was actually down the street, and I felt a little embarrassed. Mercedes' family listened to the church's need and donated a beautiful couch and large picture. This was the start of obtaining furniture for the foyer. With the use of Service and Fellowship funds and my own donation, the room was completed. This room is used so often for many functions that I have to smile and thank the Tang family for their part in it.

It took four years to finish all the rooms except the sanctuary and bathrooms. I hung blinds, curtain rods and sewed valances for some of the rooms. I carried a cordless phone and left notes on the office door so I could always be found to handle office issues, usually with paint on my hands and apron.

*Submitted by Lois Wiseman*

## **NATIVITY SCENE**

The Nativity Scene has been set up as long as I can remember. It consists of Joseph, Mary, Baby Jesus, an angel, a donkey, and a camel. While painting in the church, I had the opportunity to look closely at the figurines, which needed repair and paint. I was soon done with the church painting and decided to try this project, too.

I started working on them in early 2006 in the basement kitchen, but soon realized that the volunteered number of hours to do a good job would be better spent at home in my free time. The damaged parts would need to be plastered in several layers and dried between layers and then sealed before painting. The finished figurines are more lifelike, and the project took about 200 hours. Shortly after I thought I was finished with this project, the church custodian, Pam Lundeen, found the camel in a box. This one has not been restored yet, but one day it will be finished in time for Christmas.

*Submitted by Lois Wiseman*

## **SIGN AND ROCK GARDEN**

Trinity's sign and rock garden mark where the old church stood. The white frame structure was oriented east to west, with the entry on the west and the altar on the east. The present church was built around the old one.



## CHRISMONS

The Chrismons that decorate the two Christmas trees at the front of the church each year have been made by various people and groups in Trinity over the years. A Chrismon is a Christian symbol representing Jesus Christ. They are traditionally colored white and gold, liturgical colors for Christmas. White is the color symbolizing that Christ was pure and perfect, with gold symbolizing His Majesty and Glory. The symbols are for Christ or some part of His ministry and include fish, chalice, shell, crosses, star, Chi Rho, circle, butterfly, shepherds' crook, crown, dove, Alpha & Omega. Trinity's ornaments are made from white Styrofoam, gold trims, and beads. Clear white lights are also used to decorate the trees. The women's groups and families help get the tree decorated for the first Sunday of Advent each year.

An early memory of them comes from several Sunday school students of JoAnn Thompson. She was their teacher in senior high. She had been their teacher for several years along with being a neighbor of several students. She liked the students and stayed with them. Brenda Sandvik Starke, Theresa Berg Bonner, and Pete Overby are a few of the names of students that came up in discussion. Marilyn Clark also remembers making Chrismons with a group of ladies.

*Submitted by Lisa Frigaard*

Kathy Hoverson was instrumental with making and repairing the ornaments each year and sent the following information on her involvement with the Chrismon creating:

I saw an article on the original Chrismons made in Virginia and thought that it would be an outstanding way to decorate our large trees at Trinity. I obtained a couple of books that detailed the Chrismons, came up with a plan to provide all the base materials and some instruction, and then approached the ALCW for their support. The ladies in charge seemed to think it was a good idea, and we began the project soon after Christmas.

I started shopping for supplies; all gold or white, purchased a small craft table jigsaw to cut styrofoam, and stocked up on all things glitz! Every week I would have to try and find time to cut out styrofoam patterns so I could stay ahead of the nimble fingers of the Trinity ladies.

As is normal and usual at Trinity, a group of very faithful volunteers came forward and soon became experts at Chrismon making. On average, 8-10 of us met in the kitchen for a few hours weekly, and the ladies quickly narrowed down the areas in which they were proficient. We worked all winter, took the summer off, and started again in the fall to be done for the upcoming season. There was a lot of sequin pinning, glitter gluing, and general merriment! Of course, coffee was served.

A couple of the ladies were particularly fond of and very good at beading. Others had no problem with hundreds of tiny seed pearls and sequins; still others liked more simple designs. In all we made about 300 ornaments in three size ranges for the two trees. They were carefully placed in individual Ziploc bags and stored flat in boxes, keeping them sorted for similar designs on each tree. We made ornaments for the tree tops as well, but several years later, the church purchased the pretty white lighted angels.

For many years, another faithful group decorated the trees, and of course coffee (and cider) was served. Later service groups took over this task.

The first Sunday the ornaments were used, I did a short program at the beginning of the church service on the meaning of the Chrismon shapes. Of course with the internet, it's a simple matter to find that in an instant now, so if you are interested, a quick search will tell you all you need to know.

After many years of use, many of the very fragile shapes were damaged, and some of the original group reconvened to do much needed repairs. I had the original leftover supplies (thank goodness for large attics), and we made quick work of the project. Upkeep was done a couple more times to my knowledge, and much later a Sunday school group made some much needed supplements to the original numbers.

I wish I had been a good record keeper so that I would have had the names of all of the ladies who helped! Interestingly, many of the ones I do remember vividly have passed. I won't try to name names because I would hate to miss anyone who helped, but suffice it to say that I appreciated every one of you and had a wonderful time doing this project! For those who participated, THANK YOU for a job well done.

*Submitted by Kathy (Hoffmeyer) Hoverson*



## THE PAINTING

The oil painting of Jesus rescuing Peter from the waters is one that people have seen for a hundred years or more in the Trinity sanctuaries. It hangs high on the wall beside the pulpit in a very plain frame. Originally it appeared in a much grander setting, center of an elaborate altar piece of paneled wood with carvings framing it. Altogether the total piece was about three times the width and one and a half times the height of the current painting. This stood against the backdrop of organ pipes, which covered the east end of the sanctuary in the old building.



Oil paintings were used in many churches in the early 20<sup>th</sup> century. There were a few artists who specialized in church paintings. They could not be called original art. Most of them were copied from works of classical artists of the past. These were not forgeries since there was no attempt to deceive. There was no attempt to inform, either.

We do not have the name of the artist who painted our picture, nor do we know whose work he reproduced. There are people who have researched the matter, and perhaps some time could give us more information about it.

The Peter and Jesus theme was a popular one. Ness church had another one on the same subject, but not the same picture. Peter's robes were darker, and in comparing photographs of the two, the pose seems to differ somewhat. Both paintings have the same square base and pointed top.

*Submitted by Duna Frigaard*

## OBJECTS AROUND TRINITY

At several places in this building, we have objects that are not identified or explained. They are just there. The first one you see is the glass case in the front entry holding a gold colored spade with a little bit of dirt on it. There is no label or placard on the case. It commemorates the day when ground was broken for the front entry addition, May 19, 1991.

Here and there, we have pews from the old church building.

At the foot of the basement stairs, there is an oak stand with a basket on top. The stand is the former baptismal font from the old church. The basket was woven by an unknown Zulu woman in South Africa, and given to Trinity by Solveig Otte about twenty years ago.

Back upstairs in the library, bookcases with glass doors, sometimes called barristers' cases, hold books and cassettes. There is another one down the hall in the fellowship room. Some, if not all, date back to the basement of the original building, where they housed the church library.

Also in the fellowship room are parts of the old altar.

*Submitted by Duna Frigaard*

## LENTEN CROSSES

Many Trinity households have wooden crosses on stands with Lenten symbols hanging from the arms.

Gloris and Elmer Gronneberg remember that Lenten project from the winter of 1996. Church secretary Maureen Rostberg had seen small crosses holding Lenten symbols and thought we could do that.

Knowing that he had the tools and the skills needed to do it, Maureen asked Little Kenny Monson if he would make crosses. He told her he would if his friend Elmer Gronneberg would help.



They decided to make 150 ten-inch crosses. First they cut oak boards to the right size, notched them, and assembled them. Kenny was a perfectionist and made sure the joints fit just right before they glued and screwed them together. As the work progressed, the crew grew in size. James Lura helped assemble the pieces. For many days, the Monson garage was full of workers who came to sand and apply varnish. Mae Monson, Gloris Gronneberg, Dorothy Lura, and Irene and Jim Kaczmariski all worked on that job. Coffee and treats were always part of the agenda.

After the crosses were complete, some women assembled the rest of it. Dice, which had been made from the same oak, purple fabric strips, nails, and cloth bags holding coins were hung upon the arms.

*Submitted by Gloris Gronneberg and Duna Frigaard*



YOUTH



## How Old?

Sitting in the choir with her parents, Meredith Wathne had a close-up view of the action at the rail on Communion Sundays. She must have been five years old when she asked Pastor Foss "how old do you gotta be to do that stuff?" She was old enough to be interested, and he put her to work with a basket, collecting the cups. That was somewhere near twenty years ago, and since that time, children have been doing that.

How old do you gotta be for the things we do in Trinity? Starting with baptism, you're never too young or too old.

Sunday school, four years old. Christmas program, Sunday school age, except for the role of the baby Jesus. The younger the better. Children old enough to walk are disqualified.

How old to ring the bell? Depends on size, but fifth grade is the usual. Fifth graders can also sign up for hosting the Sunday morning coffee hour. The money taken in is placed in an account which the student can later use for expenses at special events.

How old to collect the coins for the noisy offering and put them in the jar? Younger than that. Must be able to move fast and grab the coins as they are handed over, and to scramble for the pennies that drop to the floor.



To own a Bible? Third graders are given Bibles at a special service in the fall.



How old to usher? Old enough to hold the offering plate fairly straight.

First communion? Usually fourth grade, but sometimes younger. The traditional first communion service is always held on Maundy Thursday.

Confirmation? Traditionally it was fifteen, but now it's eighth grade.

To sing? Any time. To lead singing at worship? Kayla Kenninger started as an eighth grader. She and her sister Daphne and the Sherlock sisters, Joelle and Kyrsten, have been singing since they were little.

To play an instrument? Ryan Johnson is in third grade and plays violin. Medora Brandner is a fifth grader and plays classical guitar.

To teach Sunday school? Junior high.

It should be noted that many of these things have no upper age limit, and adults can do them too, with the exception of the Sunday School program and the noisy offering.

Many adults lead worship as readers or song leaders. Ben Nelson plays violin and Kathy Soma guitar. Shirley Savre Short started singing in the fifties, often with her sisters Janet, Delores and Carol. While the Savre sisters were in school, they were ready, willing and talented. Anywhere from one to four of them could be depended upon to provide music at community events. Youngest sister Gail just barely got in on the family music combos before her big sisters grew up and moved away. Shirley is still here, and still sings in choir.

Ushers can ring the bell before worship even if they're grown up. Young or not, we're all in this together.

*Submitted by Duna Frigaard*

## CONFIRMATION

My idea of teaching confirmation was definitely shaped from my own time in confirmation as a youth. Having my dad as my confirmation instructor was just part of the difficulties. I loved being with my dad, but it also came with expectations of excelling at the tasks that were expected. We were required at the time to memorize Bible verses and do homework sheets, with fill-in-the-blank answers. Also required was the church attendance with those dreadful sermon notes, which meant we also had to pay attention, as well as take our turn as acolyte. We were also required to take tests, including a final that had 500 questions and a certain percentage was required. (One would say the teacher in my dad was still in existence.) Of course, with my class, we changed the required number of years from two to five (this made me really popular with my classmates).



Since becoming the pastor at Trinity, we have had confirmation on Wednesday afternoons at 4 pm. We start with a snack and then have our time together. I do not require any homework or memorization on a weekly basis. We learn by using power points, movie clips, music videos, and hands on work. My requirements are pretty basic, as I require working hours in the church and our community, to live out what we believe as Christians to be in service to one another. I require that the kids go to a confirmation retreat at the Red Willow Bible Camp or a special project to make up the time requirement. I have the 7<sup>th</sup> grade students do a faith project to display for the congregation that integrates their faith life with the secular world. It is amazing what they come up with in their very creative minds. For example, Shaylee Andel made a cross out of deer antlers and has donated that to the church. It is on display in the entry to Bethany Hall. The 8<sup>th</sup> graders are required to write a faith paper about their faith journey, which covers the past, current, and future aspects of their lives. They are also required to meet with me to recite the Ten Commandments, Apostles Creed and

Lord's Prayer, which are the main topics covered in the two year program.

My thought in teaching confirmation is to show how we can learn about the promises given to us in the Christian community in a fun manner. I believe people learn best in an informal setting. Each year I am surprised by how much information they have absorbed about the faith. Too many times, from my own experience, if it is forced learning, we learn the information to use it for the required time, and then do a data dump and lose all the information we had learned. My goal is for the kids to want to be here to learn about our faith traditions as Christians, instead of saying they do not want to be here in the church.



Confirmation instruction is always changing. In my opinion, it has to meet the kids where they are at in their lives and cannot be taught in a cookie cutter approach, because each of us comes to understand what Christ means to us in our lives differently. Confirmation time is one of my biggest highlights of the week, as I get to see our children develop as fellow brothers and sisters in Christ. It is an important time in their lives, and as pastors, I believe we need to cherish the time we get to spend with the greatest gift we all are given in our children.

*Submitted by Pastor Michael Jacobson*



## PIZZA AND DISCUSSION

Pizza and Discussion is a program that involves the pastor at Trinity going to Griggs County Central High School on Fridays at lunch. This is one of the programs that greatly excited me to come to Cooperstown, as it is a great opportunity to be with the youth of our community to talk about the faith in which we believe. Each Friday the kids who wish to participate come to the stage in the gym area and have a slice of pizza, and we talk together about life as a Christian and how we are called to live in love and service to one another. The program includes all high school students who wish to attend and pastors from the surrounding area. Topics range from different Bible verses to things that our youth are working through in their lives, such as peer pressure, bullying, life changes, and so on. Funding for the program comes from gifts from the local congregations and a couple of bucks thrown in by the kids when they come through the line. We will continue the program as long as the school allows us to meet on Fridays at noon.

*Submitted by Pastor Michael Jacobson*

## DEVON URNESS

### CONFIRMATION

In the spring of 2010, I, along with three others in my class, was confirmed on a bright Sunday morning. We were in eighth grade at the time. I was the only girl in my confirmation class. That was not the bothersome fact, but rather that all of the boys were so quiet. It was customary at the time to meet with the Deacons of the church, who were four ladies. The discussion was kept light, and cake was served. The only problem was that none of the boys would say anything! That had to have been one of the most awkward meetings, but in the end, we all knelt in front of the congregation with our families around us and declared our beliefs.

### SYNOD CONVENTION

In the spring of 2012, I was asked to be a youth delegate to the Eastern North Dakota Synod Convention in Fargo. I was a sophomore in high school at the time. The theme of the convention that year was youth activism.

Aside from all of the general meeting business on which I got to vote, we also had a church service each day with a live gospel band. One of the main concerns at the convention was the closing of so many churches due to small congregations and lack of funds. On Sunday, they gave communion at the service. At the end of the

convention, Bishop Rindy explained that we all had a lot to be thankful for, and he pinned his 92 Gratuities to the podium. That action really resonated with me because we all have so much to be thankful for.



### WRITING A SERMON

In the fall of 2013, I wrote my first, and probably last, sermon. I was just a senior in high school, but Pastor Mike was very interested in involving youth within the ministry of the church. Pastor Mike was to be away for synod convention, and for as long as I can remember, Trinity always had lay people from the congregation take over for the minister on his Sundays away.

Pastor Mike asked me about four weeks in advance to do the sermon. I am very grateful that he did, because all of the research and contemplation took nearly three weeks, and I used the final week to practice. After all of the waiting, that fateful Sunday was finally here. I ran the entire service from announcements to the sermon to communion (it was the third Sunday of the month). It was a little unsettling to be the one preaching to all of the members of the congregation. These people were my teachers, family members, and my elders. They had known me since I was born and had seen me baptized.

The entire experience was very positive for me. I had to look inside of myself to better understand the Bible. The experience not only solidified my faith but also helped me to better understand myself.

*Submitted by Devon Urness*



## ANGELA DAHL

Teaching Sunday School at Trinity Lutheran Church for the past four years, ever since junior high, has been a rewarding experience. It is so uplifting to see the students each Sunday with their smiling faces, eager to learn about God. Spreading God's word and teaching them to use the Bible is a wonderful feeling. Working with the students on their weekly lesson projects never fails to be interesting.

I have taught different grade levels. I taught the third and fourth grade students the Ten Commandments. I am currently teaching the first and second grade class. Each year I look forward to watching my students as they participate in the Christmas pageant. I am thankful to have the opportunity to spread the word of God by teaching Sunday School.

*Submitted by Angela Dahl*

*Editor's note: The daughter of Tom and Ardys Dahl, Angela has deep roots in Trinity, going back four generations on both sides and spanning a time of close to a century. Tom's father, Clifford, was son of John and Anna Dahl. Delores Lockner Hoyt, mother of Ardys, is daughter of the late R. C. and Louise Lockner.*

## ALICIA MCCARDLE

I have been a member at Trinity Lutheran since June 1998. I was baptized and confirmed here. I have been a Sunday School teacher at Trinity since 2012 when I was a freshman in high school. Angela Dahl and I have shared the role of teaching Sunday School to the first and second graders and the third and fourth grade. The past three years have been very rewarding for me. I look forward to Sunday mornings because I love to spend an hour each week with these intelligent children. We like to make sure that the things we teach the kids are fun and light and have projects to inspire Bible verses and special events of the church home to hang around our classroom. It is rewarding to see each student learn more about God in their own way and help prepare them for confirmation. Each Sunday we learn something new about them, and I'm pretty sure they learn twice as much about our crazy lives each Sunday, too. It is heartwarming when a current or past student I have had in class will approach me at school or on the street and say they miss me. That must mean I'm doing something right and that God has inspired each of us. I'm proud of each and every student I have taught and glad I have had the experience to be a part of their church journey.

*Submitted by Alicia McCardle*

*Editor's note: Alicia is the fourth generation of McCardles to attend Trinity.*



## NATIVITY COSTUMES



Getting ready for the Christmas Program of 1992 was the start of designing and sewing new nativity costumes. As I took the king's robes out of the costume boxes, I realized that they were the same ones my classmates had worn in the late 50's and early 60's. One bathrobe had been Delbert (Doc) Clark's, and some of the velvet material had come out of the Ellingson Jewelry store window. All were musty and dusty, and the seams were ripping. While attempting to repair the seams, the fabric was ripping where I was sewing. I managed to hand-stitch the tears and decided to approach the council about new robes. Cost was a factor. I assured them that it would be minimal, and they okayed the project.



Some projects just seem to take on a life of their own. I researched some possibilities of colors that may have been used, and the timing was right for after the holiday bargains on most of the fabric. I bought a Simplicity pattern which had Joseph, Mary, an angel, kings and shepherds in XS-XL sizes. By Christmas of 1993, I had sewed adult and youth costumes for Joseph and Mary. The king's tunics and robes were easy enough, but I puzzled over the king's crowns. I visited several thrift stores and found a metal Jell-O mold that I envisioned to work for one of the crowns. The other two were the

metal part of a casserole holder and a plastic protective helmet that I turned backwards. All were covered with fabric and jewelry and easy for the youth to wear. Again I visited thrift stores looking for items to represent gold, frankincense and myrrh. I found items that would work and asked the ladies of the church if they had jewelry for the treasure chest. They adequately provided the jewels. A few shepherd tunics were also sewed.

By Christmas of 1994, I had sewn additional tunics for various sizes of shepherds. Each tunic had an invisible zipper and a belt that the youth could put on without help. I felt I had finished the project, but during a rehearsal, I heard a little girl say, "But what about the angels?", and knew I was meant to hear those words.

On and off throughout the next year, I puzzled on the design for the angel wings. I wanted the youth to be able to slip them on and off with little help. I had a meeting on September 6th in Jamestown. I had planned to look for fabric but still hadn't come up with a design. I paced around the house and finally ended up in my daughter's room for some unknown reason. There against the wall was a hula hoop. I instinctively knew that that was what I was meant to see and use. I measured the diameter, and on my way to Jamestown, I planned how to cut the hula hoop in half, sew the fabric, and connect the wings. I decided to make a quick stop at Kmart to see if they even had hula hoops left after the summer. To my surprise, they had 13 hula hoops being closed out at fifty cents each. Later I bought a slightly bigger hula hoop for the angel Gabriel. The angel wings cost about \$3.50 each, which was not much more than the tag board and garland wings that we had been pinning on the dresses.

*Submitted by Lois Wiseman*





## MISSIONARIES

I am Solveig Otte, Lillian Young's eldest daughter, writing to greet you at Trinity Lutheran as a "granddaughter" of your church. Lillian Young was a child in your church and was thankful for your church and its guidance and later for your support and sponsorship. We heard so much about Cooperstown and felt we knew the place and the people from her descriptions. I was five when I went for the first time. A graduate of St. Olaf College, Mama went to do nurses' training in Chicago so she could follow her childhood dream of becoming a missionary nurse. She went to South Africa in 1929, met Carl Otte, a third generation missionary in South Africa, and married him. I am one of their six children born in South Africa. She delivered hundreds of little chocolate babies as she took an unpaid nursing role besides holding down a family and keeping up a garden which fed us with good homegrown food. She was on 24 hour call duty besides her daytime duties at the hospital. I remember hearing the dog bark at night, usually announcing the presence of a Zulu in the yard, holding a lantern and bringing a message that she was urgently needed at the hospital. She walked through many a dark night especially to deliver babies. She had no midwifery training and sometimes had an open book to consult when deliveries were difficult. Never was there a death, of mother or child, even though there were some complicated cases. We were far from the nearest town and far from any doctor.

The hospital had previously been an evangelist's school where my father trained young Zulu men to be evangelists in the Zulu church. He moved nearer our home into new buildings, and my mother then had a place for patients, who frequently came from the Tugela valley, a thousand feet below the heights where we lived. Before the hospital was established, all her work was concentrated on the back porch where people waited for attention and treatment. Her medicines were kept in the stone-walled cellar built by my Norwegian great grandparents who had built and lived in that house for many years. They named it ELSETERLI, meaning *God is my refuge*. We never locked doors. Our house was like a place of refuge with little fear of theft or intrusion.

Mama's outpatient department on the back porch ran for many years. The hospital was about a kilometer away. Our previous small home has since become part of the now large hospital and is called the SHOE ward, as it was too small for our large family and was dubbed THE SHOE as Mama used to quote the nursery rhyme: *There was an old woman who lived in a shoe, she had so many children...* (On one of my visits, I saw many children in the Shoe ward, with little garments on which were printed: SHOE WARD).

Dad trained many evangelists, Zulu men who had to know how to read and write in Zulu, and then he trained them for three years so they could help with the increasing mission work to their own people. Besides teaching, Dad became superintendent of the mission and also did literature work. I remember his working until late at night translating Scripture as he knew Greek and Hebrew, and the first Zulu Bible needed revising. He was a busy man, and wrote several Zulu books, which the Zulu evangelists and church workers used. Yet when we came home from a German boarding school on weekends, he and my mother tried to give us prime time, so we could play games and go on long hikes in the beautiful mountainous countryside. If Mama was not on duty, she would partake in family outings. Never a dull moment with a humorous mother around us. It was no wonder with her sense of humor that she got along with Zulus, people who really can laugh!

At night when the household was in bed, Mama would correspond. Hundreds of letters went out describing everyday activities, made so interesting, often with sketches, so that my youngest sister's friends used to ask her to read her letters to them. Early in the morning at about five, energetic Lillian was out in the garden, weeding, planting, making compost and there she said she had her deepest thoughts and there she prayed as she worked. Because of her vivid written descriptions in a time of need, mission barrels were sent from the USA, which clothed us and helped many survive hardship. We learned to live very simply and to appreciate the small things in life. We learned to be creative, even to the extent of stringing popcorn and covering matchsticks with silver paper for Christmas decorations. With no fridge, if there was hail, ice cream was made using hailstones as the cooling agent. Three lives were lived in one life with all Mama's activities, but she never forgot to play tricks on her family and friends. A very human missionary. I remember speaking to Gerald Garlid and Bishop Clarence Solberg, sons of your Trinity church, on different occasions. Both of them told me that Mama had unwittingly influenced them in their becoming pastors. Dad was the quiet, contemplative sort, who was a good listener and won the confidence of Zulus who needed to talk. He was partly instrumental in bringing all the local Lutheran missions to Zulus, from Germany, Norway, Sweden, and USA together to form one Zulu Lutheran indigenous church.

I became a medical technologist and served in hospitals in the province of KwaZulu Natal, but longest in Hlabisa Hospital, which was funded by the American Lutheran Church women. It remained under the Lutheran church for decades until it was taken over by the government in the late 70's. I stayed after the takeover and worked also at Nkandla, another rural hospital.



Now retired, I have been involved with open Sunday Schools to poor Zulu children and also with an HIV/AIDS Mission in a semi-rural setting, where Africans have taken over most of the duties. That has been and is still the aim, to equip local workers with knowledge and know-how to run organizations without outside help. My siblings were Carl (deceased), who lived in South Africa and Elsa, Daniel, Paul, and Ruth, all of whom married Americans and thus became Americans. I wish you blessings as you continue to witness as followers of our same Lord and Master, Jesus Christ.

*Submitted by Solveig Otte*

## **SOLVEIG OTTE**

In order to talk about Solveig Otte, I must go back to remembrances of her mother, Lillian Young Otte. When the Otte family would come back home to Cooperstown, there would be a Missionary Sunday. Sunday School lessons would change to a full hour of opening exercises and a presentation of missionary work. I was impressed with their dedication to missionary work in a foreign country so far away, the language they spoke from a different people, and the objects they brought with them to show a little bit about the African people.

I didn't remember Solveig from my youth, but became acquainted with her during my 25 years of teaching Sunday School and being on the Parish Education Board. Solveig is the person we sent \$100 to each year from Sunday School offerings.

Solveig would write back on a piece of paper which was blank on one side and on the other side, it had pictures of South Africa scenes and a place to write from and to mailing addresses. The paper was designed to be folded up and sealed to become the envelope. Her letters of thanks were expressions of her faith and included interesting comments. They included changing dollars to rands and would explain that rands came from Witwatersrand where the gold is mined thousands of feet in the ground. She would write that the money was used very carefully and everything was written down and not wasted. She would explain in each letter what the money would be used for. She was so grateful in her thanks of children sharing and helping children half way around the world. Saying it was like manna from heaven and the blessings of sharing is the greatest joy all through your life. She would state that even though we could not see what the money does, Jesus, our Lord does. She also thanked us for praying for the Zulu children in South Africa that they may learn to know about Jesus, so they can also have the joy and know that

God's kingdom has come to them also.

Solveig would add to her letters by decorating them with flowers and leaves. She would take a combination of many different flowers and leaves and make designs. They were placed on the postcard, letter, or envelope and covered by tape. Taking the time to add a little extra shows the depth of her thankfulness and faith.

*Submitted by Lois Wiseman*

## **JR. HIGH INTERVIEWS**

### **What is the best thing about Trinity?**

*Helping out in activities in our church, sermons, funny jokes and stories, and making stoles – Kayla Kenninger*

*Helping with Sunday School – Savannah Hilbert*

*The other members of the church – Joelle Sherlock*

*Having fun at church and having fun listening to Pastor Mike's sermons – Daphne Kenninger*

### **What special church projects have you worked on?**

*I've helped out at Vacation Bible School for a couple years. I also helped put bookmarks on all of the Bibles in the sanctuary. – Joelle Sherlock*

*Helping with Youth Group – Daphne Kenninger*

*My Faith through Music – Kayla Kenninger*

*Volunteer work and helping with crafts in Sunday School – Kyrsten Sherlock*

### **What makes you want to come to church and Sunday School?**

*Working with the kids – Savannah Hilbert*

*Youth group – Joelle Sherlock*

*To learn more about Jesus – Daphne Kenninger*



## SUNDAY SCHOOL ROSTER 2014-2015

### *Student*

Jeter Jordan  
 Ella Myers  
 Carson Urness  
 Caridee Eberhardt  
 Jayden Johnson  
 Corbin Nelson  
 Aislyn Sad  
 Tayten Jordan  
 Hawken Nelson  
 Klaire VenHuizen  
 Tatum Loge  
 Kindle Carlson  
 Jersey Gronneberg  
 Tia McCardle  
 Emma McCullough  
 Leah Saxberg  
 Jace Dahl  
 Clayre Hilbert  
 Coltyn Hilbert  
 Ryan Johnson  
 Brayden Sandvik  
 Justina Carlson  
 Ben Edland  
 Dana Saxberg  
 Medora Brandner  
 Caleb Edland  
 Alivia Erickson  
 Jaxon Gronneberg  
 Carsyn Hilbert  
 Dayton Pfeifer  
 Jack VenHuizen  
 Tyson Loge  
 Jaycee Andel  
 Jacey Carlson  
 Hunter Gronneberg  
 Brooklyn McCullough  
 Maezy Myers  
 Tianni Pfeifer  
 Jayden Sherrard  
  
 Kyrsten Sherlock  
 Kayla Kenninger  
 Trevor Gravseth  
 Joelle Sherlock  
 Daphne Kenninger

### *Parents*

Travis and Jennifer Jordan  
 Randy and Melissa Myers  
 Brock and Courtney Urness  
 Dustin and Bethany Eberhardt  
 Nate and Randi Johnson  
 Ben and Laurie Nelson  
 Carl and Kerry Sad  
 Travis and Jennifer Jordan  
 Ben and Laurie Nelson  
 Kelly and Pam VenHuizen  
 Scott and Jodi Loge  
 Jason Carlson and Steph Edland  
 Jayson and Cia Gronneberg  
 Jason and Wendy McCardle  
 Brad and Tracy McCullough  
 Scott and Farrah Saxberg  
 Dean and Rachel Dahl  
 David Hilbert and Tina Hilbert  
 David Hilbert and Tina Hilbert  
 Nate and Randi Johnson  
 Dustin and Bethany Eberhardt  
 Jason Carlson and Steph Edland  
 Todd and Rebecca Edland  
 Scott and Farrah Saxberg  
 Hayley Brandner and Blair Froiland  
 Todd and Rebecca Edland  
 Jon and Brenda Erickson  
 Jayson and Cia Gronneberg  
 David Hilbert and Tina Hilbert  
 Scott and Shantelle Pfeifer  
 Kelly and Pam VenHuizen  
 Scott and Jodi Loge  
 Lyle and Amy Andel  
 Jason Carlson and Steph Edland  
 Jayson and Cia Gronneberg  
 Brad and Tracy McCullough  
 Randy and Melissa Myers  
 Scott and Shantelle Pfeifer  
 Dane and RaNora Mueller  
 Lyle Sherrard  
 Josh and Jackie Sherlock  
 Terry and Tina Kenninger  
 Amy Fritel and Chad Gravseth  
 Josh and Jackie Sherlock  
 Terry and Tina Kenninger



### SUNDAY SCHOOL TEACHERS

Melissa Myers  
 Angela Dahl  
 Alicia McCardle  
 Bethany Eberhardt  
 Randi Johnson  
 Rebecca Edland  
 Jackie Sherlock, Education Chair  
 Nicky Wathne, Music Director  
 Pastor Michael Jacobson











## ***RALLY SUNDAY***







### **TRINITY COUNCIL**

Back row: Kelly VenHuizen, Larry Grandalen, Brad McCullough, Carl Sad, Mark Urness, Pastor Mike  
 Front row: Nicky Wathne, Jackie Sherlock, Julie Lunde, Tina Kenninger, Lauri Olson, Allison Anderson



## Trinity Lutheran Church 2015 Approved Budget

Expense	2014 Approved	2014 Actual	2015 Approved
Adult Education	\$ 500.00	\$ 485.76	\$ 500.00
Church Repair & Maintenance			
Church equipment	\$ 1,000.00	\$ 1,826.67	\$ 1,000.00
Church Repair & Maintenance - Other	\$ 12,000.00	\$ 7,625.58	\$ 6,000.00
Total Church Repair & Maintenance	\$ 13,000.00	\$ 9,452.25	\$ 7,000.00
City Assessment	\$ 1,993.04	\$ 1,993.04	\$ 1,993.04
Convention Expense	\$ 1,200.00	\$ 2,032.63	\$ 1,500.00
Custodial Supplies	\$ 500.00	\$ 861.66	\$ 700.00
Evangelism	\$ 1,000.00	\$ 1,033.43	\$ 1,000.00
Insurance			
Property	\$ 8,720.00	\$ 8,121.47	\$ 8,720.00
Workforce Safety & Insurance	\$ 250.00	\$ 250.00	\$ 250.00
Insurance - other	\$ 100.00	\$ 100.00	\$ 100.00
Total Insurance	\$ 9,070.00	\$ 8,471.47	\$ 9,070.00
Mileage	\$ 5,000.00	\$ 6,767.05	\$ 5,000.00
Misc.Expense	\$ 500.00	\$ 1,850.00	\$ 500.00
Missions			
END Synod	\$ 12,000.00	\$ 13,056.25	\$ 12,000.00
Lutheran Social Services	\$ 600.00	\$ 600.00	\$ 600.00
ELCA World Hunger	\$ 600.00	\$ 600.00	\$ 600.00
Other Missions		\$ 1,000.00	
Other Missions (GC Ministerium/Pizza & discussion)	\$ 1,000.00	\$ 600.00	\$ 1,000.00
Red Willow Bible Camp	\$ 1,500.00	\$ 1,750.00	\$ 1,500.00
ELCA Capital Campaign	\$	\$	\$ 600.00
Total Missions	\$ 15,700.00	\$ 17,606.25	\$ 16,300.00
Music	\$ 500.00	\$ 367.36	\$ 500.00
Office Supplies	\$ 4,000.00	\$ 3,681.91	\$ 4,000.00
Outdoor Maintenance			
Landscaping	\$ 500.00	\$ 402.27	\$ 500.00
Lawn Mowing	\$ 1,000.00	\$ 800.00	\$ 1,000.00
Snow Removal	\$ 1,500.00	\$ 1,350.00	\$ 1,500.00
Outdoor Maintenance-Other	\$ 300.00	\$ 360.00	\$ 1,500.00
Total Outdoor Maintenance	\$ 3,300.00	\$ 2,912.27	\$ 4,500.00
Parsonage maintenance	\$ 5,500.00	\$ 855.88	\$ 5,500.00
Payroll Expenses			
Pr Pension, Health, & Housing Equity*	\$ 8,918.14	\$ 9,158.04	\$ 10,976.04
Continuing Education	\$ 1,300.00	\$ 1,300.56	\$ 1,300.00
Books/Professional Expenses	\$ 2,000.00	\$ 999.09	\$ 1,500.00
Pr Stipend/SS Allowance	\$ 43,978.00	\$ 43,738.08	\$ 47,001.00
Medical Reimbursement	\$ 12,000.00	\$ 12,700.00	\$ 14,100.00
Parsonage Utilities			
Parsonage City Utility Bill	\$ 845.00	\$ 1,061.46	\$ 1,000.00
Parsonage Electricity	\$ 2,460.00	\$ 2,682.00	\$ 2,700.00
Parsonage Phone/Internet	\$ 805.00	\$ 817.47	\$ 850.00
Pastor Cell Phone	\$ 1,080.00	\$ 1,080.00	\$ 1,080.00
Total Parsonage Utilities	\$ 5,190.00	\$ 5,640.93	\$ 5,630.00
Office Manager Salaries/Wages	\$ 18,525.00	\$ 13,658.53	\$ 18,525.00
Custodial Salaries/Wages	\$ 2,900.00	\$ 1,237.51	\$ 3,000.00
Organist/Choir Director	\$ 4,000.00	\$ 3,232.25	\$ 4,000.00
Payroll Expenses-Other			
Taxes	\$ 2,000.00	\$ 1,511.63	\$ 2,000.00
Total Payroll Expense	\$ 100,811.14	\$ 93,176.62	\$ 108,032.04
Pulpit Supply	\$ 700.00	\$ 750.00	\$ 700.00
Social & Fellowship	\$ 1,000.00	\$ 500.00	\$ 1,000.00
Stewardship	\$ 500.00	\$ 546.95	\$ 500.00
Sunday School Expense	\$ 1,800.00	\$ 1,121.02	\$ 1,800.00
Utilities			
Electricity	\$ 10,000.00	\$ 11,262.00	\$ 12,000.00
Fuel Oil			
Propane	\$ 500.00	\$ 426.26	\$ 500.00
Telephone & Internet	\$ 1,050.00	\$ 1,158.74	\$ 1,100.00
Water	\$ 900.00	\$ 636.44	\$ 700.00
Total Utilities	\$ 12,450.00	\$ 13,483.44	\$ 14,300.00
Vacation Bible School*	\$ 1,000.00	\$ 1,690.91	\$ 1,000.00
Worship Supplies	\$ 3,000.00	\$ 4,239.91	\$ 3,000.00
Youth Ministry Expense	\$ 1,000.00	\$ 396.88	\$ 1,000.00
125th Anniversary Expense		\$ 1,220.89	\$ 8,000.00
Total Expense	\$ 184,024.18	\$ 174,276.69	\$ 197,395.08

\*VBS Expense is offset by \$1500 grant funds received from ND Community Foundation (1,000.00) and More for Less Thrift Store (500.00).

\*Payroll items-include life insurance premium paid by Pastor (\$240.00).



## MEMBERSHIP LIST

Andel, Lyle and Amy  
Shaylee, Jaycee  
Anderson, Clifford  
Anderson, Gladys  
Anderson, Joan  
Anderson, Loran and Allison  
Graham, Carter  
Anderson, Wayne and Diane  
Andreasen, Debara  
Anton, Kenneth and Cindy  
Ashland, Bart and Renae  
Whitney, Courtney  
Ashland, Gordon and Norma  
Auren, Lorna  
Bakken, Dan and Robin  
Bakken, Roger and Myrleen  
Basol, Beverly  
Bauer, John and Linsey  
Mason, Leah  
Beglau, Douglas and Marcia  
Berge, Tina  
Bishop, Troy and Collette  
Brager, Bella Anne  
Brager, Patricia  
Brandner, Medora  
Breckel, Lillian  
Brown, William and Lois  
Charon, Larry and Doris  
Clark, Marilyn  
Clemens, Beverly  
Cochrane, Welton  
College, Rod and Wanda  
Kaitlin  
Conant, Eldon  
Cowdrey, Gary and Diane  
Cushman, Rick and Tammy  
Kelcey, Abby  
Dahl, Becky  
Berkley Anne  
Dahl, Dean and Rachel  
Jace  
Dahl, Donald  
Dahl, Douglas  
Dahl, Greg and Louise  
Amy, Mitchell  
Dahl, Tom and Ardys  
Ashley, Angela  
Dahl, Violet  
Detwiller, Betty  
Dick, Kent and Kim  
Brandon, Amanda  
Doering, Connie  
Dramstad, Bella Ann  
Edland, Leo and Beverly  
Edland, Ronnie  
Edland, Stephanie  
Jadin, Jacey, Justina, Kindle Carlson  
Edland, Todd and Rebecca  
Caleb, Benjamin  
Eggermont, Clifford and Dianne  
Shawn  
Eli, Kenneth and Mary  
Ellefson, Beverly  
Ellefson, Brent and Becky  
Aubrey, Marissa, Taylor  
Erickson, Anna Mae  
Erickson, Marjorie  
Erickson, Jonathan and Brenda  
Justin, Alivia  
Erickson, Timothy  
Anna, Lars  
Erickson, Victoria  
Evans, Bill and Ruth  
Fallen, Helen  
Fallen, Jason  
Forward, Ryan and Tessa  
Fossum, Helene  
Francis, Peter and Kelly  
Frigaard, Eugenia (Duna)  
Frigaard, Lisa  
Fritel, Amy  
Tyler Gravseth, Trevor Gravseth  
Froiland, Nash  
Gilbertson, Ken  
Grandalen, Larry and Halaine  
Grandalen, Ron and Linda  
Gronneberg, Bruce  
Gronneberg, Douglas  
Gronneberg, Jayson and Cia  
Emmee, Hunter, Jaxon, Jersey  
Gronneberg, Elmer and Gloris  
Gunderson, Dennis and Ruth  
Haaland, Andy and Gail  
Haaland, Ivar  
Haaland, Kjell and Charlotte  
Haaland, Magnus and Linda  
Luke  
Hagen, Dean  
Hagen, Janis  
Halvorson, Dennis and Verla  
Halvorson, Denny and Bonnie  
Jesse  
Halvorson, Megan  
Wren  
Hanson, Earl and Elizabeth  
Hanson, Michael  
Hanson, Roger and Kary  
Hare, Rosella  
Harris, Heidi  
Harris, Jessica  
Hasenwinkel, Ethan  
Hazard, Laurie  
Nicholas, Nathan  
Hedstrom, Bryan and Amber  
Hegvik, Ronald and Kay  
Kim, Jim  
Hilbert, Christina  
Savannah, Carsyn, Coltyn, Clayre  
Hilbert, David  
Hochhalter, Carolyn  
Callie, Carissa, Riley Nelson  
Hook, Richard and Carol  
Hoornaert, Douglas and Cheryl  
Hornung, Tim and Karen  
Cortney  
Hoyt, Heather  
Hovde, Jo Ann  
Hoverson, Allen and Kathy  
Iverson, Lee  
Jackson, Betty Lou  
Jacobson, Pastor Michael and Jennifer  
Shelby, Zachary  
Jessup, Frank and Shirley  
Jewett, Roland and Linda  
Johnson, Anna Belle  
Johnson, Chad and April  
Austin, Tyler  
Johnson, Jeremy  
Johnson, Jerry and Jolene  
Jonathan, Joshua, Benjamin  
Johnson, Jerry and Karen  
Johnson, Lois  
Johnson, Lynn and Sonja  
Johnson, Nathan and Randi  
Ryan, Jayden  
Johnson, Steven and Kaylene  
Megan  
Johnson, Tina  
Jordan, Travis and Jennifer  
Tayten, Jeter, Brinley  
Kaczmariski, Irene  
Kenninger, Tina  
Daphne, Kayla  
Kerbaugh, Ruth  
Kessler, Melanie  
Elizah, Lee Olson  
Kilber, Alesia

## MEMBERSHIP LIST

Klubben, Tenielle  
 Klubben, Landon  
 Knudson, Vernon and Lois  
 Knutson, Gordon and Rebecca  
 Krayecki, Elaine Kay  
 Kroll, Harold Aaron  
 Larson, Blaine  
 Larson, JoAnn  
 Lausch, Roger and Dawn  
     Cody, Trevor  
 Lien, Larry  
 Lind, George and Jenny  
 Loge, Connie  
 Loge, Gene and Rebecca  
 Loge, Scott and Jodi  
     Tristin Johnson, Tyson, Tatum  
 Louden, Duane and Connie  
 Lunde, Brett  
 Lunde, Cara  
 Lunde, Craig  
 Lunde, Gary and Julie  
 Lunde, Jesse  
 Lunde, Jesslyn  
 Lunde, Mark and Nancy  
 Lura, James and Dorothy  
 Lura, Robert and Mildred  
 Martens, Lisa Verwest  
     Brenden  
 Martinson, Michael  
 Matson, David and Mary  
 McCardle, Aaron and Lori Ann  
     Alicia  
 McCardle, Austin and Abbee Welken  
     Averie  
 McCardle, Curtis and Bebe  
 McCardle, Jason and Wendy Serr  
     Shaina Mart, Tianna  
 McCullough, Brad and Tracy  
     Brooklyn, Emma  
 Michaelis, Bennett  
 Mickelson, Byron and Debbie  
 Miller, Dante  
 Monson, Virginia Mae  
 Monson, Shawna  
     Jase  
 Mork, James and Irene  
 Mueller, Dane and RaNora  
     Samantha Quast, Jayden Sherrard  
 Myers, Bruce and Kelly  
     Jesse  
 Myers, Marvin and Lillian

Myers, Mike and Wanda  
     Dustin, Amy  
 Myers, Randy and Melissa  
     Maezy, Ella  
 Nelson, Ben and Laurie  
     Hawken, Corbin, Purdee  
 Nelson, Ben and Medora  
 Nelson, Sue  
 Nornes, Gladys  
 Odegard, Dan and Angie  
     Lorianne, Wesley  
 Odegard, Gladys  
 Ohman, Kenneth  
 Olafson, Delores  
 Olson, Larry and Christine  
     Hunter  
 Olson, Troy and Lauri  
 Olson, Linda  
     Charles  
 Ott, Adam  
 Ott, Vernon and Jayne  
     Jesse  
 Overby, Meriel  
 Paintner, JoClaire  
 Paintner, Judy  
 Paulsrud, Luci  
 Perry, Steve and Elizabeth  
 Pfeifer, Scott and Shantelle  
     Dannielle Surerus, Tianni, Dayton  
 Rahlf, Jerry and Tammy  
     Cody, Brady  
 Rahlf, Rick and Jody  
     Sasha, Storm  
 Rahlf, Ron and Karen  
 Rahlf, Ryan  
 Ramsey, Eleanor  
 Ratcliffe-Berg, Phyllis  
 Reiten, Jeff and Shari  
     Nicholas  
 Reiten, Kimberly  
 Reiten, Rick and Addie  
 Retzlaff, Arleen  
 Reutter, Torry  
 Rickford, David and Katie  
     Rowan, Drake, Isabella  
 Rislov, Mildred  
 Romsaas, Marit  
 Ronningen, Jerry and Ina  
 Ryan, Gage  
 Sad, Carl and Kerry  
     Aislyn  
 Salzer, Joel and Pam  
     Jeremy, Chase Laube

Sandvik, Bethany  
     Brayden  
 Sandvik, Clarence and Juli Ann  
 Sandvik, Kenneth and Randi  
 Saxberg, Scott and Farrah  
     Kayce, Dana, Leah  
 Schilke, Roger and Alice  
 Schuler, David  
 Sherlock, Josh and Jackie  
     Logan, Joelle, Kyrsten  
 Short, Shirley Norgard  
 Sletten, Florence  
 Smith, Robert  
 Solberg, Clinton  
 Solfield, Janice  
 Soma, Jergen and Beverly  
 Soma, Tim and Deb  
     Travis  
 Soma, Hannah Schmidgall  
 Soma-Gawronski, Kathy  
 Somerville, Cristofer and Jodi  
     Morgan, Alicia Larsgaard, Ellie  
 Steffen, Shawn  
     Brittany, Callie  
 Stockeland, Vernon and Darlene  
 Stromsodt, Sherman and Alice  
 Thompson, Russel and Marlene  
 Tranby, Orville and Beverly  
 Tranby, Scott  
 Trautman, David and Truley  
 Trostad, Richard and Phyllis  
 Turner, Thelma  
 Urness, Julianne  
 Urness, Harlan  
 Urness, Brock and Courtney  
     Carson, Roxanne  
 Urness, Mark and Kelly  
     Logan, Jazsmin, Devon  
 Vafaret, Shirley  
 VenHuizen, Kelly and Pamela  
     Jack, Klaire  
 Wakefield, Dawn  
 Walen, Doris  
 Walker, Raymond and Barbara  
 Walker, Scott and Janine  
     Tyler, Cara  
 Wathne, Larry and Nicolette  
     Meredith, Kristoffer  
 Watne, Lee and Christine  
 Winning, Lester  
 Wiseman, Rodney and Lois