



# Oak Leaves

Newsletter of the ELS Historical Society

---

Volume 10

Spring (May) 2006

Issue 1

---

## A Passing Generation

In the past two years several pastors and members who were alive when our Synod was reorganized in 1918 have now entered their eternal rest: Prof. Bjarne Teigen, Pastor Milton Tweit, Pastor Walther Gullixson, to mention a few.

What does this mean for our Synod? History and heritage are not only in written records. They are alive among us through people who can give us firsthand accounts and help us remember what happened and why.


Those of us who have been privileged to know some of these older members gained new insights into the church, and we were often reminded of where we came from and the great legacy of Christian doctrine and practice passed on to us.

The founders of the old Norwegian Synod have long been gone from us. The original 13 pastors from Lime Creek are gone as well. Now the next generation is quickly passing, and the mantle is being placed on our shoulders to continue to proclaim salvation by grace, through faith, for the sake of Christ, apart from works or any human effort.

These spiritual ancestors of ours stood firmly on orthodox teaching of Law and Gospel and had pastoral hearts for our Synod and for all people. They worked diligently to help one another. They were not sinless. There were difficulties and discussions. But the Gospel of Christ continued to be the center of all discussion and teaching.

It is easy for us to become complacent in our situation, to become lazy in continuing to draw from the wellsprings of salvation, the pure fountain of Israel, God's holy Word. But our forefathers have so admonished and encouraged us by the authority and command of our Lord Himself: *"If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free"* (John 8:31-32).

In this issue you will read about several who served our Synod in various ways and now enjoy eternal rest.

May God continue to raise up for us leaders who will point us to Jesus our Savior and not to themselves or any human efforts. *"One ought not talk about oneself, it may hide Jesus from view"* (Bo Giertz in *Hammer of God*). 



ELS Pastoral Conference in Buffalo, MN, 1976(?)

## Two Faithful Servants: Valborg Nesseth and Gerhard Lee



*Valborg Nesseth was the daughter of Pastor G. P. Nesseth, one of the original 13 pastors of the Evangelical Lutheran Synod in 1918.*

Valborg Signe Nesseth, 95, of Bagley, MN died on February 28, 2006 at the Greensview Health Care Center in Bagley, MN.

Valborg was born on July 6, 1910 in Eddy Township, Clearwater County, the daughter of Reverend G. P. and Bertha Nesseth. She was baptized on July 24, 1910. She was confirmed at First English Lutheran Church (LCMS) in Fosston, MN. She graduated from Central High School in Minneapolis, MN.

She attended Dr. Martin Luther College in New Ulm, MN. While still a student at DMLC, she taught at Brownston, MN from 1938-1939. After graduating from DMLC in 1940, she was a Christian Day School teacher in the Wisconsin Evangelical Lutheran Synod for 32 years. She was privileged to teach at Trinity Lutheran of Caledonia, Wisconsin (1940-1942), St. Stephen's of Beaver Dam, Wisconsin (1942-1954), St. John's Lutheran School of St. Paul, MN (1954-1956), St. Stephen's of Beaver Dam, Wisconsin (1956-1963), and St. John's Lutheran of Milwaukee, Wisconsin (1963-1972).

After her retirement in 1972 she returned to Bagley. From 1972-1973, she attended Bemidji State University, graduating in December 1973 with a degree in Early Childhood Education. She devoted the remainder of her

life to her family, her church, and various charities. She was a member of Mt. Olive Lutheran Church in Trail, MN and later Our Savior's Lutheran Church in Bagley, MN.

Valborg is survived by two nieces, Wauneta Averill of Duluth, MN, Phyllis (Harold) Seelye of Red Wing, MN, one great niece - Sandra (Jon) Barnes of Phoenix, AZ, two great nephews - Clark (Julie) Averill of Proctor, MN, Jason Averill of St. Paul, MN, two cousins - Albert (Emma) Satran of Clearbrook, MN, Clara DeCatheleneau of Rochester, MN

Valborg was preceded in death by her parents, her brother - Noble and wife Verle Porter Nesseth, her sisters - Inga and husband Tom Jackson and sister Palma and husband Everett Angstman.



*Gerhard Lee was a charter member of the ELS Historical Society.*

Emeritus Professor Gerhard B. Lee, age 88, of Madison, died on Sunday, Feb. 19, 2006, at St. Mary's Hospital with his family present. He was born Nov. 27, 1917, on the family dairy farm near Deerfield, the second oldest son of Peter and Agnes (Grevstad) Lee. He attended Liberty Prairie School, served in the Civilian Conservation Corps in 1937 and graduated from Deerfield High School in 1938. From 1938 to 1942, he managed the family farm. He served in the U.S. Army from 1942 through 1946; he was trained as an engi-

neer and was assigned to the 730th Engineering Company in New Guinea and the Philippines. After the war, he returned to UW-Madison and graduated with a B.S. degree in Agriculture (soils) in 1948. On June 16, 1948, he married Mildred Stitgen at St. John's Lutheran Church in Madison. He received his M.S. degree in soil science from the University of Wisconsin in 1949 and served as assistant agronomist at South Dakota State from 1949 to 1951. He returned to UW-Madison in 1951 where he continued his graduate work in soils, served as an instructor in the Soils Department and worked part-time for the Wisconsin Geological and Natural History Survey and the Soil Conservation Service of the U. S. Department of Agriculture. He completed his Ph.D. in Soil Science in 1955 and was appointed assistant professor in the Department of Soil Science at UW-Madison in the fall of 1956. He was promoted to associate professor in 1960 and to professor of soils science and environmental studies in 1974. He helped create and was the first chair of the Land Resources graduate program and he served in that position for six years. He was appointed a Fellow of the American Association for the Advancement of Science and won awards for teaching and advising. He was a member of and held leadership positions in a variety of professional associations including the America Registry of Certified Professionals in Agronomy, Crops and Soils (ARCPACS), the Soil Conservation Society of America, and the Wisconsin Society of Professional Soil Scientists. He retired in 1988 with Emeritus status. In retirement, Gerhard spent a great deal of time managing and improving his farm near Cambridge. He planted several acres of trees and restored a wetland. He became a certified master gardener, and volunteered as a docent at Olbrich Gardens. As he had throughout his adult life, he maintained a garden and fruit trees at the family home in Madison. In all

these endeavors, he was able to put into practice many of the principles he taught in his courses at the University. Gerhard was a life long member of Holy Cross Lutheran Church. He was active in the Koshkonong Prairie Historical Society. He also wrote a memoir about his life growing up on a farm. Gerhard loved the land, especially the area where he grew up. He was a much-loved husband, father, grandfather, brother, uncle, neighbor and friend; he will be sorely missed, but remembered with great affection by those whose lives he touched. Survivors include Mildred, loving wife of 57 years; four daughters, Susan (Jim) Conant of Fairfax Station, Va., Rebecca Lee (Jack Theel) of Madison, Nancy (Fred) Stratman of Dodgeville and Judith Lee of Madison; grandchildren, Jennifer and Stephanie Conant, Abigail Lee, Nicholai, Carl and Lee Stratman; sisters, Elizabeth (Frank) Anderson of Davis, Calif., and Eunice (Tom) Phillips of McFarland; brothers, Sigurd Lee of Mankato, Minn. and Peter (Chieko) Lee of Clemson, S.C.; and several nieces and nephews. He was preceded in death by his parents; and brother, Olaf.

Funeral services were held on Friday, Feb. 24, 2006, at 11 a.m., at Holy Cross Lutheran Church, Madison, WI, with the Rev. Mark Bartels presiding. Burial was at Deerfield Lutheran Cemetery.

*Too old to plant trees for my own gratification,*

*I shall do it for posterity...*

*Though an old man,*

*I am a young gardener.*

Thomas Jefferson (age 83)

*Treat the earth well,*

*For it is not given to you by your parents,*

*It is lent to you by your children.*

Kenyan Proverb

## Gerhard B. Lee

By George Orvick

*These remarks were made at the funeral for Mr. Gerhard Lee at Holy Cross Lutheran Church, Madison, WI, Feb. 24, 2006.*

Dear Christian Friends and members of the Lee family, especially you, Mildred and the children:

A quiet, gentle man, an example, mentor, helper and beloved father and husband has been called from our midst.

**Gerhard Lee was not only a soil scientist**, a full professor at the University of Wisconsin. He was a general scholar. He also took a great interest in history. He researched and wrote about the history of his own family. He served on our Synod's board of Archives and History and was a member of the board for the Historical Society of our synod.

Permit me to go back a few years to show from history how the Christian faith was passed down from generation to generation in Gerhard's family, and how Gerhard embraced that faith. Jens Johan Karolus Grevstad was born in Norway in 1859. He came to America and studied for the Ministry. He was ordained on January 19, 1888, in Minneapolis. He married Mathilda Berg in 1887. They were blessed with six children, one of whom was Agnes, Mother of Gerhard. In 1897 he came to be pastor in Deerfield, WI. Jens Grevstad was an educated man. He spoke or read eight languages. Sometimes he would walk downtown in Deerfield and converse in Yiddish or Hebrew with a Jewish Merchant. He returned to Norway and died there shortly after his arrival. On his deathbed he wrote a letter to his dear ones in America reminding them that God is the protector of the widows and the fatherless. The day before his death he received Holy Communion and said, **"Now I am strengthened and comforted with the promises, with which I myself have comforted others both publicly and in the hour of death. The only thing I can do now is**

**hold fast to my Lord. It is good to know the power of the Lord's Sacrament."**


His daughter, **Agnes Grevstad**, graduated from Deerfield High School in 1906. Attended Lutheran Normal School, taught school for a few years. And later married Peter Lee. They lived on the family farm just south of Deerfield and raised six children. Agnes was an historian also and wrote several historical articles. One of these children was Gerhard.

**Gerhard's aunt was Julia Lee Reque** who was a living history book in her own right. She was a member of Holy Cross Lutheran church and I had the privilege of ministering to her for 32 years. Holy Cross was organized in her living room.

**Gerhard pursued an academic life, becoming a full professor at the University of Wisconsin** in Soil Science. At Holy Cross during my many years of working with him, he was a Sunday school teacher and superintendent, a member of the church council and also president of the congregation. He faithfully served his Lord and continued in the faith right up until the end of his life. In spite of his learning, he was a humble man who confessed that he was a sinner whose only hope of salvation was in the blood of Jesus Christ who died for him.

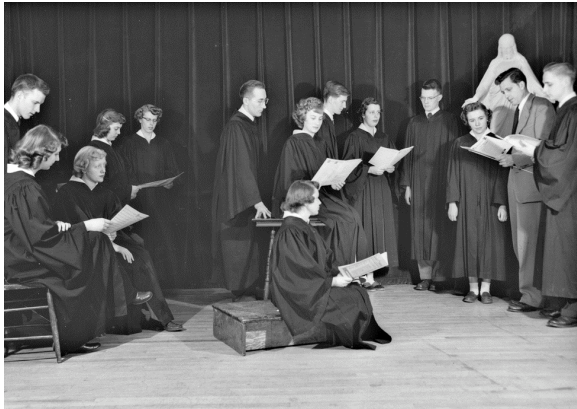
**Dear Members of Gerhard's family**, Gerhard remembered the words of his grandfather: **"The only thing I can do now is hold fast to my Lord. It is good to know the power of the Lord's Sacrament"**. Let us who remain here on this earth remember these blessed words.

**"Be thou faithful unto death and I will give thee a crown of life. " Rev. 2,10**

  
*George Orvick is former president of the Evangelical Lutheran Synod and served at Holy Cross in Madison for many years. He now lives in Mankato, MN.*

## Rev. Dr. Alfred Fremder

March 14, 1920 - April 19, 2006



Dr. Alfred Fremder died April 19, 2006, in Garland, Texas. He was choir director and professor at Bethany Lutheran College, 1945-1956. During that time he wrote his beloved 8-part setting of *On My Heart*.

He served much of his ministry in the LCMS at Concordia Seminary, St. Louis,

Missouri, where he was called as Associate Professor of Practical Theology in February of 1979. He retired in 1991. While living in Arizona, he was a member of Redeemer Lutheran Church (ELS) in Scottsdale. His wife, Ernestine, died in December of 2001. His son, Steven, this spring. He is survived by his son, David.

You can read more about Dr. Fremder in *With Hearts and Lips Forever We Shall in God Rejoice! (An Anecdotal History of The Choirs of Bethany Lutheran College)*, compiled by Dennis Marzolf. The book is available from the Bethany Lutheran College bookstore.

## Magnus Brostrup Landstad 1802-1880

By Elaine Nordlie

Reprinted, with permission, from *Telesoga* Vol. 23, Nov. 2002, No. 2, newsletter of the Telegag

*Jeg vet mig en søvn i Jesus navn  
den kveger de trette lemmer,  
der redes en  
seng i jordens favn,  
så moderlig hun  
mig gjemmer  
min sjel er hos  
Gud i himmerik  
og sorgene sine  
glemmer.*

(Landstad)

*I know of a sleep  
in Jesus' name*

*a rest from all toil and sorrow,  
earth folds in its arms my weary frame  
and shelters it till the morrow,  
with God I am safe until that day  
when sorrow is gone forever.*

(Translation from *Service Book & Hymnal*)

This beloved hymn, written by Magnus Brostrup Landstad, has been sung by Nor-



wegians and Norwegian Americans for many generations, providing strength and comfort to sustain their spirits. In 2002 it was the 200th anniversary of the birth of Magnus Brostrup Landstad. Besides being well known in Norway and United States for his efforts in publishing a hymnal, the Landstad Hymnal; he is also known for publishing a large collection of folk songs and sagas from several areas of Telemark.

Magnus was born October 7, 1802, at the Måsøy parsonage in Finnmark. He was the third child born to pastor Hans Landstad and Margrethe Elisabeth Schnitler. Måsøy was a small desolate fishing village with little vegetation and a damp and cold climate. Magnus once wrote "*Nordishavets bølger har sunget min vuggesang*" (the Arctic Ocean's waves sang my lullaby).

When Magnus B. Landstad was nine

years old his father was assigned to the Vinje parish in Telemark. After spending the first years of his life in a barren coastal village, he was quite drawn to Telemark's beautiful nature. He spent many days walking through fields and woods with his father while father attended to parish duties. Magnus was a quiet child; withdrawn, shy, and reflective. He had a close bond with his mother who taught him the beauty of reading and singing old hymns. She was his first teacher but during their years at Vinje the children in the family benefited greatly from having a tutor. Their talented tutor taught them the appreciation for folklore and rural culture, especially that of Telemark. Magnus was especially drawn to the rich old folk songs and folk tales of Telemark. At the age of seventeen, Magnus's father became *sogneprest* (head pastor) at the Seljord parish in Telemark. In this parish of legends and melodious songs, he spent his unforgettable teenage years. In 1822, at the age of 20, he began his university studies and in 1823 began theological studies. Six months after his ordination in 1828, he married Wilhelmine Margrete Lassen. Wilhelmine had been his student while he worked as a summer tutor in Hadeland. His first parish was in Gausdal (northwest of Lillehammer), but after five years returned to Telemark to become the *sogneprest* at Kviteseid. He served this parish from 1834 to 1840.



While in Telemark Magnus collected folk songs, among them a large collection of lyrics and tunes given to him by Olea Crøger. Olea, also the child of a *sogneprest* from Telemark, spent a great deal of time traveling, gathering, and writing down folk lyrics and tunes sung by the rural

people. Landstad became acquainted with Olea during the time she taught music at the school in Kviteseid where he was the school's principal or director. Their collection, *Norske Folkeviser* (Norwegian Folk-Songs), was published in Oslo in 1853 in a large volume with 867 pages of lyrics and 121 pages of melodies. The old *Draumkvedet* (*Dream Ballad*), a poem from the 1300s is the most dramatic in the book with recollections from both the Catholic and the heathen era. The ballad is about Olav Åsteson who falls asleep on Christmas Eve and sleeps through all twelve days of Christmas, only to awaken on the thirteenth day (Epiphany). He then rides to church and tells about his dream. Landstad was intrigued by this ballad and included 60 verses. *Draumkvedet* has been regarded as a national literary treasure.

Landstad's experiences in Telemark told him that verse and song were cherished not only by him but by the rural folk. Their fantasy rich songs in verse told of Norwegian character through many generations. Although Landstad felt inadequate, his knowledge of the dialects and the people's dispositions gave him a linguistic and psychological understanding for being a folklore collector. These old songs were also an inspiration for him as he wrote his own poems and hymns.

According to the *Kallsboka* (pastor's logbook) from Kviteseid, Landstad was often occupied with writing information that he felt was important for the future. "In religious communities, the way forward in time is often found through the past."<sup>1</sup> The old Kviteseid parish farm is an idyllic place with a beautiful view over fjord and mountains and the old impressive stone church, built in the late 1100s, stands nearby. In this beautiful setting he had a tree house built in a linden (which still stands), where he would sit and write poetry and hymns. He had a compelling need to express his feelings through written word and it is said that he

wrote several of his most beautiful hymns in this tree house. Sources tell that the above hymn, *Jeg vet mig en søvn i Jesus navn*, was written after the death of one of his children.

When Hans Landstad died during his service in the Seljord parish, his son Magnus B. Landstad quickly applied to serve the parish. The following year his application was granted and he moved with his family of 11 children to be close to several other family members and friends. Here in Seljord he wrote some of his best poems. He remained in Seljord for almost 10 years (1840-1849), leaving only because of his concern for his children's continuing education.

Searching through old hymns was an enjoyable pastime for Landstad. During his years in Telemark, he learned the dialects of the rural people and he learned first hand about their spiritual needs. He understood the need for a familiar vocabulary that provided ordinary folk with a means of expressing their faith so he began translating many old hymns from Danish and German into Norwegian. "He was the poet who made a new hymnody out of old resources in Norway."<sup>2</sup> While serving as *sogneprest* in Fredrikshald (now Halden), the synod asked him to compile a new hymnal. The hymnal was completed in 1861 and was finally approved in 1869, being the first Norwegian national hymnal in which he wrote the text for over fifty of the hymns.

Landstad's last parish was the Sandehered (Sandefjord area) parish where he remained until 1876. He died October 8, 1880 in Kristiania (Oslo), one day after his 78th birthday.

"Along with the Bible and the catechism, the hymnal of Magnus Brostrup Landstad was a central written expression of the Christian faith for immigrants who came from Norway to the United States in the late nineteenth century. So important was Landstad's hymnal that it eventually came to be thought of as a treasure chest emblematic of the whole cultural and religious inheritance

of Norwegian-Americans."<sup>3</sup>

Landstad's hymnbook became a primary symbol for the Norwegian-American Lutheran Tradition as a whole. Curious but telling documentation of this is included in copies of *Landstad reviderte kirkesalmebok* (Landstad's Revised Church Hymnal) taken out of use by the only congregation in Minneapolis, Minnesota, that continues to use Norwegian as the language of public worship.<sup>4</sup> This congregation, *Den norsk lutherske mindekirken*, adopted the *Norsk salmebok* of 1984 for use in worship. Rather than merely discarding its copies of *Landstad*, the congregation gave them to members and friends with the following statement placed inside the front cover of each individual book:

This hymnbook, M. B. Landstad's *Kirk-esalmebok* is the revised edition of *Landstads Salmebok* from 1869, and it is, since June 1984, no longer in use in The Church of Norway. Next to the Bible, for almost 125 years, this hymnal has been one of the most loved and important books to the Norwegian people, a jewel and a treasure of immeasurable value.

This is also the hymnal our ancestors brought with them for comfort on their journey to America. They, together with *Bibelen* (the Bible) and *Landstad*, created a solid foundation for faith and confession in the Norwegian settlements up to our days. Enjoy and treasure your old *Hymnbook* it is unique.<sup>5</sup>

Notes:

1 Todd W. Nichol, "Landstad in America", from *Interpreting the Promise of America*, 193-206 (NAHA, 2002)

2 *ibid*, 206

3 *ibid*, 193

4 Marcus Lee Hansen, *The Immigrant in American History*, ed. Arthur M. Schlesinger (Cambridge, 1940) 83

5 Todd W. Nichol, "Landstad in America", from *Interpreting the Promise of America*, 202

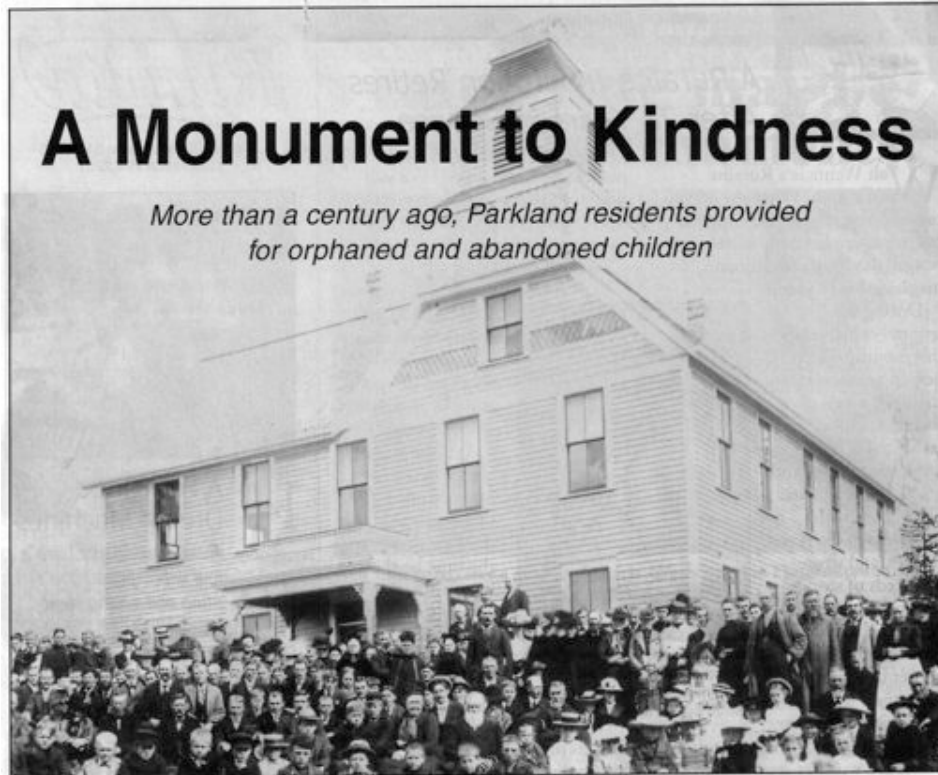
Main resource for this article: Halkild Nilsen's *Magnus Brostrup Landstad*, (Kristiania, 1921)

\* Landstad also wrote the following books:

*Sange og Digte* - 1879 (Songs and Poems)

*Gamle Sagn om Hjartdølerne* - 1880 (Old Legends about Folk from Hjartdal)

*Ættesagaer og Sagn fra Telemarken* - 1923 (Family Sagas and Sagas from Telemark)



*Parkland Lutheran Children's Home, dedication on September 30, 1902. (Pictures provided by John Harstad.)*

**By Susan Cutrell**

Reprinted, with permission, from *Parkland Ruralite*, March 2004

Pioneer life was hard and often dangerous, and as a result many children were orphaned by family tragedies.

In the 1890s, pioneer families of the Parkland community simply took in orphaned children if they were able.

Local children were orphaned for many different reasons—from fathers who never returned from working on the fishing boats in the Bering Sea off Alaska, to mothers who died during childbirth and epidemics of influenza, diphtheria, tuberculosis or whooping cough.

Within the Parkland community, the need grew too large for private adoptions to care for all of the orphans. Both the regional Lutheran Synod and the local congregation began exploring the idea of building an orphanage. Thus was born the Parkland Lutheran Children's Home, located at the corner of 124th and A Streets — a large, two-story frame structure with big airy rooms and many windows to let in the sunshine.

In 1901, the congregation of the Parkland Lutheran Church asked Tobias Larsen, a retired minister, and his wife, Gunhilde, to build and maintain a children's home. The pastor insisted a local association should be formed for the task, but he and his wife are credited with the leadership, commitment and financial aid that made possible the founding of the Parkland Lutheran Children's Home. Land was donated by local residents, and the imposing structure was built by volunteer labor. The children's home was officially dedicated September 30, 1902. Sadly, the Rev. Larsen died of influenza in 1903, not long after the orphanage was completed. His widow, Gunhilde — known affectionately as "Grandma Larsen" — continued for many years to give generously of her time and resources until her own death at the age of 89. The couple who were employed to act as "parents" in the orphanage were called the manager and matron of the house. They lived with the chil-



dren, responding to any special needs, and were on duty 24 hours a day, seven days a week.

The first manager and matron were Mr. and Mrs. E. P. Viland. On the day of the official opening, they moved into the home with their daughter and three orphans. The Vilands served for the first year. During that time, the home sheltered 12 children-eight boys and four girls-from 2 to 14 years old.

The day-to-day work at the orphanage was done by a number of women, mostly members of the Parkland Lutheran congregation, who formed the Parkland Children's Home Society. These women would visit the home and help out with the many things that needed to be done: mending clothes, raising funds for new clothes, reading stories to the younger children and tutoring the older children with their schoolwork. They also made sure there was a gift for each child on birthdays and Christmas.

During the next 20 years, many other managers and matrons oversaw the orphanage, and members of the community continued to open their hearts to the needs of the orphaned children.

Beginning with World War I, more and more applications were received from single parents who could not care for their children. Many had to be turned away, because there were not enough rooms for them. By 1922, 33 children were living in the home. Something had to be done.

That year, the old Lutheran Children's Home was closed, and the children were moved from Parkland to a big brownstone building in Everett, which had once housed the former Columbia Lutheran College. In those larger quarters, the number of children doubled within the first year. By 1925, 86 children were living at the new site. The children who had to be turned away in Tacoma found a place in Everett.

The former A Street home in Parkland has gone through many changes in the 82 years since it was last used as an orphanage, and the 102 years since it was built. At one point, the home was made into apartments housing Pacific Lutheran University students and Parkland residents. Yet comparison of an old photograph of the dedication in 1902 and recent photographs shows many features unchanged from the original structure.

In 1996, the A Street home was placed on the National Registry of Historic Landmarks.

Through the years the home began to show its age-until current owner Javier Blanco entered the picture. He has spent endless hours of labor and much money in his quest of restoring the home to its original condition. "There's a lot of work to do," Javier says. "The process toward restoring the home is a lengthy, yet rewarding one."



*Children of Parkland Lutheran Children's Home in the early 1900s and women who visited to do necessary chores.*



*The A Street home today*

## From the Archives

Tell us about this cradle or a similar item in your family.



*From the last issue:*

A church gathering without coffee? It seems quite unlikely to many people today. The church has gathered around a fellowship meal for centuries, going back at least to the New Testament agape meal (1 Cor. 11). Potluck dinners are not uniquely Lutheran or northern European. Many cultures gather for festive meals on various occasions.

Coffee didn't come to northern Europe until around the 1700s. Early Americans drank tea, but many switched to coffee after the stamp act, one of the things that precipitated the American Revolution.

Today the Brits and Australians gather for a cuppa (cup of coffee or tea). Scandinavians often have a late evening light meal that they simply call "kaffe".

Serving coffee and lunch at church functions was an important part of our immigrant culture. It was a special time to gather together, and often was considered to be a very

formal occasion. Special coffee serving sets were owned by many churches and ladies' groups.

As our society becomes more and more casual, we don't have the same regard for such events, but we do still enjoy visiting with one another and working together as a congregation and a Christian fellowship.

Next time you have "coffee" at your church, think back to our immigrant ancestors and the heritage of Christian love and concern that continues when we gather to encourage and support one another.



Send us **your** ideas, articles, and suggestions for **Oak Leaves**. We welcome information and articles on church anniversaries, and articles of Synodical and local significance.

# ELS Historical Society — Tenth Annual Meeting

## Saturday, June 17, 2006

Theme: *A Legacy of Christian Ministry: Pastor M. E. Tweit*

Place: **Norseland Lutheran Church**  
10 miles northwest of St. Peter on Hwy 22  
St. Peter, Minnesota

*The church is handicapped-accessible.* ♿



9:30 am - Registration & Coffee

10:00 am - Opening Service

10:20 am - Welcome

10:30 am - **Panel A: Legacy in the Evangelical Lutheran Synod**

1. Founding of Bethany Lutheran Theological Seminary
2. The Synodical Conference and Its Dissolution
3. The Circuit Visitor

*(Format for panels: 10-minute presentations and 30-minute panel discussion periods)*

11:30 am - **Panel B: Legacy in Christian Education**

4. Christian Day Schools
5. Bethany Lutheran College and High School
6. Bethany Lutheran Theological Seminary

12:30 pm - Luncheon *(Reservations and advance payment required. See below)*

1:30 pm - Business Meeting

1:45 pm - **Panel C: Legacy in Parish Work**

7. Catechesis
8. Preaching
9. Pastoral Care

2:45 pm - Life and Legacy of Pastor M. E. Tweit

3:00 pm - Coffee

**Voting Membership:**  
\$10/year: individual  
\$15/year: husband & wife  
**Associate Membership:**  
\$15/year: individual  
\$25/year: institutional  
\$5/year: student  
**Lifetime Membership:**  
\$200

*For further information, contact Robin Ouren, [heyra@hickorytech.net](mailto:heyra@hickorytech.net) or 507-246-5309  
or [Elsa.Ferkenstad@blc.edu](mailto:Elsa.Ferkenstad@blc.edu) or 507-344-7354.*

**Name:** \_\_\_\_\_

**Address:** \_\_\_\_\_

**City:** \_\_\_\_\_ **State:** \_\_\_\_\_ **Zip:** \_\_\_\_\_

**Membership dues (see chart) = \$** \_\_\_\_\_

**Please send** \_\_\_\_\_ # **Historical Society members attending luncheon x \$9 = \$** \_\_\_\_\_

**send** \_\_\_\_\_ # **non-members attending luncheon x \$10 = \$** \_\_\_\_\_

**payment** **Total = \$** \_\_\_\_\_

**by June 1.** **Please send payment for luncheon and membership by June 1 to:**

**ELS Historical Society - 6 Browns Court - Mankato, MN 56001**

**Oak Leaves**  
ELS Historical Society  
6 Browns Court  
Mankato, MN 56001

## **Renew your membership!**

**ELS Historical Society**

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Send completed form and check (see box below right  
for type of membership and correct amount) to:

**ELS Historical Society**

**6 Browns Court — Mankato, MN 56001**

**Oak Leaves** is published periodically by the Evangelical Lutheran Synod  
Historical Society, 6 Browns Court — Mankato, MN 56001

**Editors:** Mark and Rebecca DeGarmeaux

**Board of Directors:** Robin Ouren (Chair), Mark Harstad, Craig Ferkenstad,  
Albin Levorson, Ryan MacPherson, Amanda Madson, Paul Madson,  
John Moldstad, Marguerite Ylvisaker.

**Oak Leaves** welcomes articles of both Synodical and local significance  
for publication. Articles maybe edited for style, clarity, or length to al-  
low for publication. Submitted manuscripts will be deposited in the  
archives of the Evangelical Lutheran Synod.

### **MEMBERSHIP**

All membership  
renewals are due **June 1**

**Voting Membership:**

\$10/year: individual  
\$15/year: husband & wife

**Associate Membership:**

\$15/year: individual  
\$25/year: institutional  
\$5/year: student

**Lifetime Membership:**

\$200