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Wind Lake, Wisconsin: 150th Anniversary Committee of Norway
Ev. Lutheran Church, 1992

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IN JESUS' NAME SHALL ALL OUR WORK BE DONE

By Karen Hanson

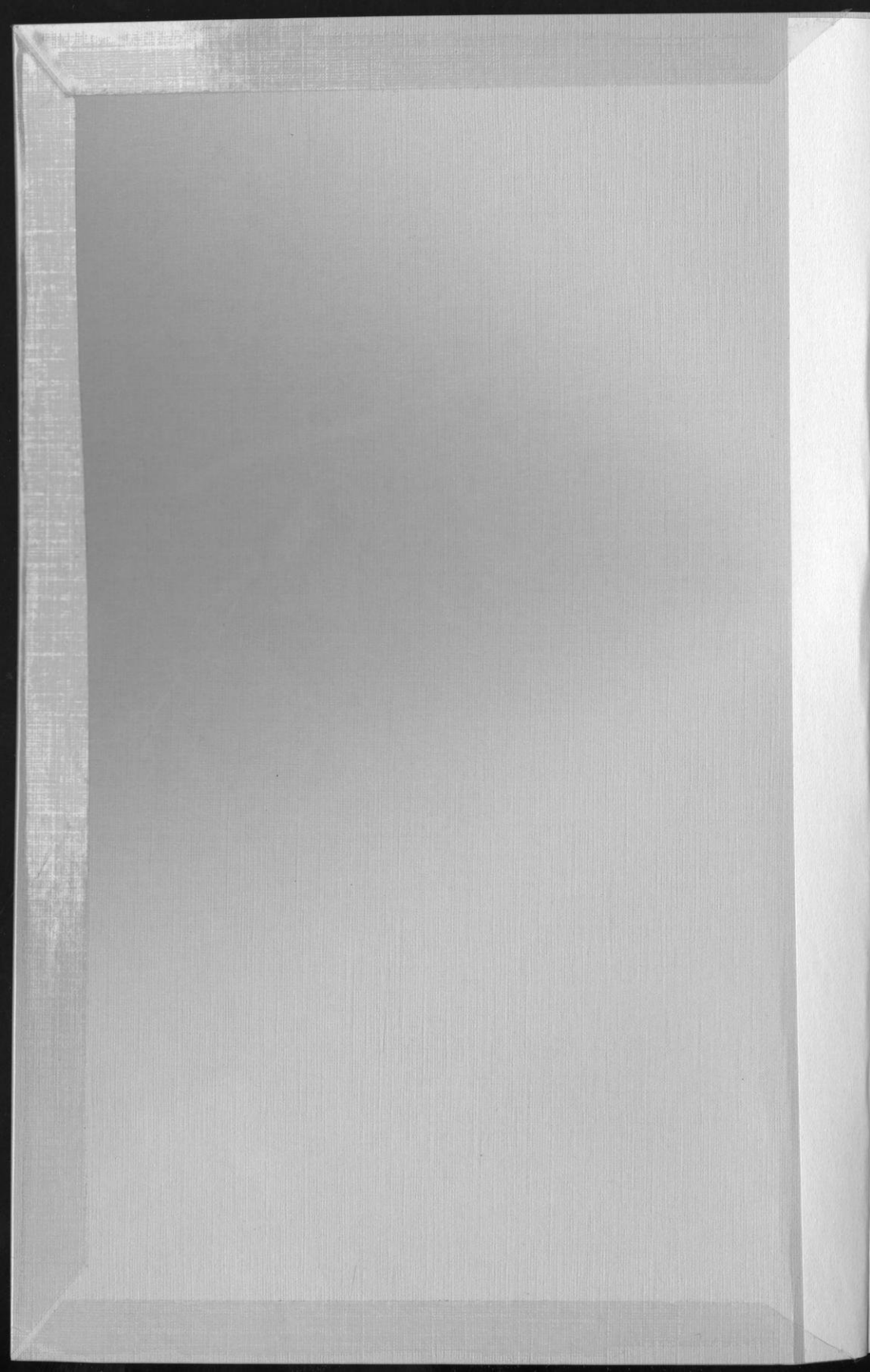


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**In Jesus' Name
Shall All Our Work
Be Done**

By Karen Hanson

**Commemorating
the 150th anniversary
of Norway Evangelical Lutheran Church
Wind Lake, Wisconsin
1843-1993**

*In Jesus' Name,
Karen Hanson*

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Preface

The early history of Norway (also known as Old Muskego) congregation, is well-known. The later years, however, are more sketchy, as the original parish records were burned in the parsonage fire of 1916. A more comprehensive history became possible when it was discovered that two books of the early minutes of the Board of Trustees exist on microfilm in the archives of the ELCA. I discovered the original of Book 2 among church records and proceeded to translate the minutes, working directly from the original.

The original of Book 1, containing records dating from 1849, which was filmed by Ernest Sihler in 1970, has not been found. Our hope is to discover its location so that these earliest records can be properly preserved. In the meanwhile, the Rev. Don Berg of Kenyon, Minnesota performed the arduous task of deciphering, transliterating and translating the whole of Book 1, from the microfilm, a sometimes frustrating task given the uneven quality of the film.

Many people helped to make this book a reality. Thanks to the 150th Anniversary Committee at Norway church, which helped gather pictures, newspaper clippings and parish publications, offered support and guidance, and provided the financial resources for this printing. Special thanks to Donna Hanson who supported this project at every step.

Thanks, too, to Paul Daniels of the ELCA Region 3 Archives, the LNTS Library staff, Jill Raschein of Copies & Ink, and Paul Boehnke, who designed the cover, for their expertise and assistance. Special thanks to Kathleen Fjelstul, my editor, for her support and encouragement throughout the whole process of researching, writing and publication.

This work was done in honor of my family, and in memory of my forebears in the Christian faith who lived and died as part of the Norway congregation: grandparents Johnalbert and Esther Johnson Malchine, Howard and Mary Skarie Hanson; great grandparents Albert and Hilda Johnson Malchine, Ludwig and Gunda Olson Johnson, Thomas and Louisa Larson Hanson, and Hans and Oleanna Olsdatter Skarie of North Cape; as well as their parents of the pioneer generation.

I dedicate this book to the children of Norway Lutheran Church, especially my nephew, Alex Hanson, baptized February 23, 1992—"may you ever grow in God's grace and may all your work be done in Jesus' name."

Pastor Karen R. Hanson
All Saint's Day, 1992

The early history of the... (The following...)

The original of the... (The following...)

Many people... (The following...)

The work was... (The following...)

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Printed by... 1912

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1—Beginnings

1839-1843

In the summer of 1839, 23-year-old John Evenson Molee of Stavanger, Norway boarded a sailship loaded with Swedish iron bound for Boston. Like a handful of Norwegians before him and several hundred thousand after him, he was looking for opportunity. A second son of a struggling farm family, a citizen of a country whose declining economy could not easily support its burgeoning population, John Molee traded a promise of two years labor in America for his \$47 passage across the Atlantic and on to Milwaukee. "It did not take me longer to make up my mind than it requires to say 'Ja'" (Rasmus Anderson, p. 308).

John Lurass, too, boarded that sailship bound for Boston. Unlike John Molee, Luraas was the first son of a farmer and stood to inherit the family land, considered to be among the best of the community. Yet he also was concerned for his future. "It was obvious that I would assure myself a hopeless future by taking charge of the farm with its heavy indebtedness, buying out my brothers and sisters in such a fashion that they suffered no injustice, and finally providing a pension for my father" (2 Clausen, p. 11). In between chores and late into the night, John Luraas read eagerly in Ole Rynning's book, *A True Account of America*. John Luraas decided he would go to find his future there.

Others, too, were reading the books, drinking in the letters, looking around and searching their hearts. Along with John Molee and John Luraas on that American sailship to Boston in the summer of 1839 were others from Stavanger and from Tinn and Hjartdal in Telemark who would settle in Muskego. Between 1825 and 1850, 18,000 Norwegians would emigrate to America.

Many of those who left Norway were farmers. As beautiful as the land was, it was mountainous and rocky. Pulling a living from the land was difficult in the best of times; and in the first half of the 19th century in Norway it was not the best of times. Not only was farming challenging in many parts of Norway, there was also tremendous stress on the land. In the century preceding emigration, population exploded. Norway's population doubled between 1801 and 1845. Even with the emigration of 500,000 people, population had tripled by 1905. What is more, 80% of Norway's population was rural, dependent on only 4% of arable land.

Also contributing to the push of emigration was a rampant class consciousness. The Norwegian aristocracy of urban officials included clergy, who as part of the Lutheran state Church of Norway were paid through



*John and Anne
Jacobson Molee*

taxation. Of 1,328,471 people in 1843, only 77,780 were independent landholders, or *bønder*. The vast majority of folks were *husmenn*—cotters, tenants, laborers or servants on the land. Though conditions for servants varied, John Molee wrote that a servant could not even sit at table with the landowner.

The Haugean movement in Norway also had a significant impact on emigration. Hans Nielsen Hauge was an itinerant lay preacher who had much influence in the early 1800s. Hauge encouraged a warm, personal faith, while the Church stressed the acceptance of pure doctrine. For the first time in Norwegian Lutheranism, lay people became active leaders in the church. They were encouraged to obey their conscience and rely less on the authority of clergy. The itinerant Haugean preachers and book peddlers helped bring about new forms of social contact, breaking up the geographic isolation of the many small communities. Haugeanism prepared the ground psychologically, too, “helping to detach ordinary people from the old society, enabling them to receive new signals and make radical decisions such as leaving for America” (Semningsen, p. 35).

With the coming of the “America letters,” which made their way back to Norway from early emigrants, “America fever” hit hard, and though many nationalists lamented it, the common people of Norway succumbed to the bug. National heroes like the poet Henrik Wergeland likened the empty farmhouses due to emigration to the Black Plague. He considered it a tragedy that so many would leave. In 1837 Bishop Neumann of Bergen warned the “emigration-smitten” farmers of his diocese that forsaking the motherland for America would bring frightful consequences.

Here in Norway rest the ashes of your fathers, here you first saw the light of day, here you enjoyed many childhood pleasures, here you received your first impressions of God and of His love, here you are still surrounded by relatives and friends who share your joy and your sorrow; while there, when you are far away from all that has been dear to you, who shall close your eyes in the last hour of life? A stranger's hand! And who shall weep at your grave? Perhaps—no one!” (Malmin, p. 108-109).

Pastor H. G. Stub wrote about the leavetaking in Bergen in 1848 between Hans A. and Ingeborg Stub and their parents. “They were almost inconsolable at the thought of parting with us. To them it was almost like following the children to the grave” (Stub, p. 9). Still the Norwegians emigrated, by the hundreds and then by the thousands and then by the tens of thousands.

To Muskego

Wisconsin Territory was opening up for settlement just when conditions were right for Norwegians to emigrate. The climate and topography suited the Norwegians well; it reminded them of their homeland with its woods and lakes. Wisconsin became a destination point for the Norwegian emigrants. John Molee, John Lurass and their traveling companions were four months on the journey to Milwaukee. An 1868 magazine article recounts a part of the legend of the settlement at Muskego. It seems that most in the group had intended to go to Illinois. Then a delegation from Milwaukee came aboard.

Our self-appointed advisers showed us two men. One of them was a large, heavy-set man of good appearance; the other one of them was a living skeleton with every sign of sickness and degeneracy. "That fat man is from Wisconsin where there is a healthful climate and abundant food; the skinny one is from Illinois where people dry up in the hot sun and die like flies from swamp-fever. Well, friends, choose as you think best" (2 Clausen, p. 14).

The men were persuasive and the emigrants chose Muskego, but they were disappointed when the rains came and much of the land was soon under water. Some moved on, others stayed and worked at clearing and building.

Luraas was one who stayed. He and the others bought land in Racine and Milwaukee (now Waukesha) counties, thus founding the Norwegian settlement of Muskego. Also entering land on September 16, 1839, were Torger Ostenson, Osten Olsen, Knud Johnson, Ole Halvorson, Halvor Ostenson, John Halvorson and Andreas Ambrosius. In 1842 John Molee also came to Muskego and worked for Americans in order to earn money to buy a piece of land, which he did, just west of "Reymert's Lake" (now called Lake Denoon).

In those early years, land was cheap and plentiful. In the 1830s the U. S. government had persuaded the Potawatomi Indians to cede five million acres of their lands in southeastern Wisconsin and northeastern Illinois in exchange for a similar amount of land in western Iowa. Some Potawatomi continued to



Ole and Kari Hogenson, early settlers and founders of the church

live at least part of the time in Racine County. (As late as 1853, Potawatomi continued to make use of a campsite on Muskego Creek. They also continued to hold festivals on their sacred grounds—Indian Hill. They paid Peter Jacobson in muskrat skins for damage done by their ponies while there.)

But most of the Wisconsin Potawatomi were brought to Milwaukee in June, 1838 for a mass exodus. By the late 1830s there were already a number of white settlers in various parts of Racine County. Most of these were New Englanders by background, who moved west due to population pressures. The area was surveyed in 1835. The Territory of Wisconsin established Racine County in an act approved on December 7, 1836, though land was held off the market until 1839. When sales at the Milwaukee land office finally opened, land sold at the government rate of \$1.25 per acre.

The completion of the Erie Canal in 1825 was a vital link in the migration to Wisconsin. Both foreigners and Americans traveled inland up the Hudson to Albany, via canalboat to Buffalo, and by steamship through the Great Lakes to Milwaukee. Its proximity to Milwaukee made Muskego a natural stopping-off place for Norwegian immigrants. The Norwegians who populated Wisconsin often first made contact with countrymen in Muskego and rested a while or tried to earn some money before heading for the interior. Many, however, stayed and the settlement extended southward.

Among those who came and stayed in Muskego were Søren Bache and Johannes Johansen, both of whom would play prominent roles in establishing the Norwegian community. Originally intending to settle in the Fox River settlement, about 70 miles southwest of Chicago, they were discouraged by the sickness and death that they found there. (The dead included Ole Rynning whose book influenced so many to leave Norway.) Instead, Bache and Johansen went north, finding plentiful land at government prices at Wind Lake. They bought enough so they could guarantee their countrymen a fair price in the same neighborhood. The two excavated an Indian mound and made it into a dwelling. They also opened a general store, carting goods from Milwaukee to sell to the settlers.

Late in the summer of 1840, the families of Syvert Ingebretsen, Ole Anderson, Johannes Skofstad, Ole Trovatten, Even Hansen Heg, John Larson, Knud Aslakson, Hans Jacobson and Ole Anderson came and settled in the area. Heg bought the Luraas farm near Wind Lake. Luraas had decided to move west to settle the area in Dane County known as Koshkonong.

Ole Hogenson came with his growing family. He and his wife Kari had become proud new parents a couple days after arriving in Milwaukee. All Ole had to his name was a single ten-cent piece. But he made many articles of woodenware which he sold and traded to the settlers and in a short amount of time he was able to build a cabin in the north part of the township. The couple had eight children together.

In 1842 Hermund Nelson Tufte, his wife Kari, and their three daughters

came from Hallingdal and settled in the town of Raymond. Ole and Liv Hedjord came with their five children in 1843. Ann Jacobson of Holden came from Norway after the death of her husband in 1844. She brought along her sons and their wives Peter and Gunhild, Tollef and Karen, and Johannes and Kirsten. Nils and Maren Narum emigrated from Bamle in 1844.

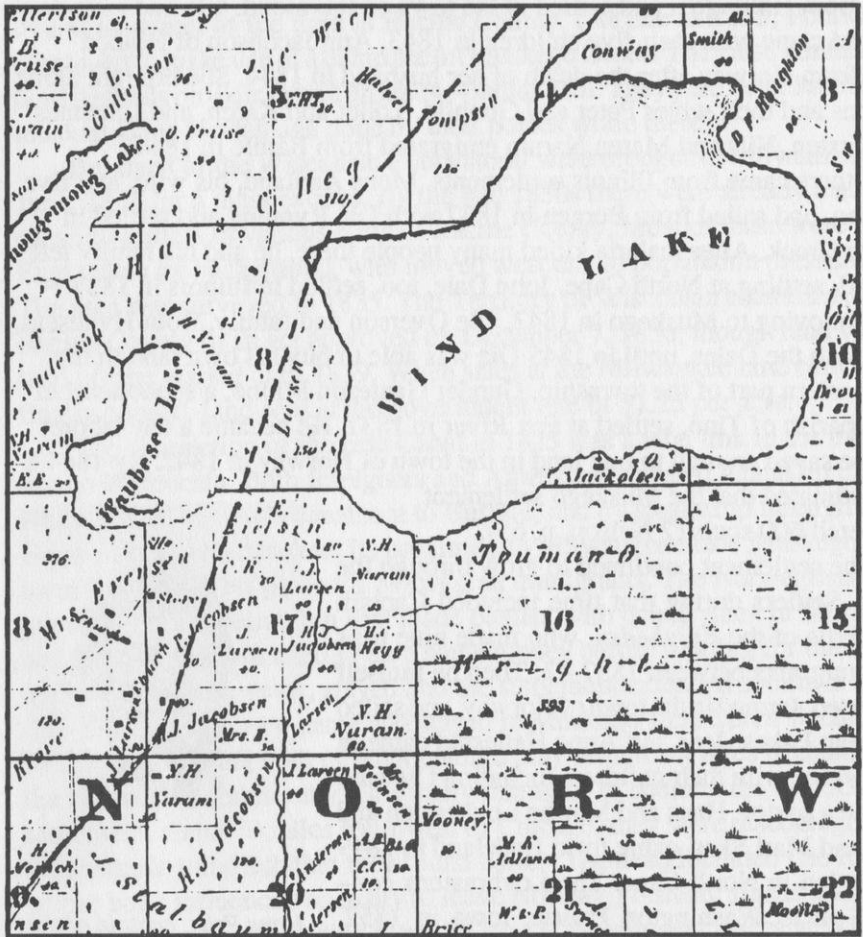
Others came from Illinois settlements. Mons Aadland, his wife, and five children, had sailed from Bergen in 1837 with Ole Rynning and settled in Beaver Creek. After malaria killed many people there, he and his family left in 1840, settling at North Cape. John Dale, too, settled in Illinois in 1837 before moving to Muskego in 1842. Ole Overson and family, from Hviteseid, lived with the Dales, until in 1845 Ole was able to buy his own land in the southeastern part of the township. Gunder Gauteson Midbø, a schoolteacher in the parish of Tinn, settled at Fox River in 1837. He became a day laborer until he saved enough to buy land in the town of Norway in 1842. By 1844 it was estimated that the Muskego settlement numbered 600 souls (2 Nelson, p. 65).

The settlement continued to grow through the 1840s. Settlers during that time included Captain Hans Friis of the *Enigheden*, who made nine trips with emigrants between 1837-47. Then he himself emigrated, farmed in the town of Norway, and sailed the Great Lakes. Jens and Anne Hatlestad came in 1846, along with their children, including Ole who became a pastor. Hans and Marthe Lovbraaten and Hans and Mari Skari came from Hadeland in 1849 and settled in North Cape. The Lovbraatens continued on to Washington Prairie, Iowa in 1852, while the Skari family stayed. James and Caspara Reymert lived next to Silver Lake, which Reymert renamed Lake Denoon after his Scottish mother. He aspired to create his own thriving little community there, building a post office, saw mill, and the print shop which housed the press for *Nordlyset*, or "The Northern Light," a short-lived Norwegian newspaper produced by Reymert, Bache and Heg. 276 subscribers paid \$2 a year for the paper. The first issue contained a translation of the Declaration of Independence.

So the settlement known as Muskego came to be populated. Although Muskego was the northernmost point of the settlement centered around Wind Lake, the name stuck. By the end of the 1840s, with the coming of additional Norwegians, other Europeans, and some Americans, most of the land in the township had been sold. Wisconsin Territory established the Town of Norway on February 11, 1847. The large central portion of the Town of Norway consisted of a great peat marsh, with Wind Lake on its northwestern edge. The census of 1850 for the Town of Norway shows 146 families, 406



Hans Friis, captain of the ship Enigheden



A section of the Town of Norway plat map from 1858. The central portion of the town consisted of wetlands. Indian Hill is in the south central part of Section 17.

white males and 339 white females, the majority Norwegian; as well as three colored males and 3 colored females. There were 134 dwellings in the township. By 1860 the inhabitants numbered 961.

After building temporary shelter and getting their feet on the ground, the settlers' next priority was arranging for both a church and the religious education of their children. Other settlements were thinking along similar lines. In a letter dated November 6, 1839, Ansten Nattestat at Jefferson Prairie wrote to Peter Valeur in Norway informing him that, although they would have liked to call him as their pastor, unfortunately the community did not yet have the resources to call a Lutheran minister. Unlike Jefferson Prairie, however, Muskego had the great fortune of having Søren Bache as a community leader, and by extension his father, the Norwegian Haugean

Tollef Bache, as a benefactor. When the senior Bache was asked to help Muskego find a pastor, or at the very least a teacher for their children, Tollef talked to a young Danish schoolteacher, Claus Clausen. The news of Clausen's coming was a welcome answer to the prayers of those Muskego settlers who regularly gathered to worship in Even Heg's barn.

2—The Danish Schoolteacher

1843

Though other Norwegian settlements predated it, Muskego was the first to organize a congregation, calling the Dane Claus Clausen to be their pastor. Tollef Bache of Drammen, whose son Søren co-founded the settlement, persuaded Clausen to come. Meeting in Heg's barn, sixty-nine men signed their names to a letter requesting that he be ordained as their pastor. They then made plans to build a church. All of this activity took place in the fall of 1843 as an outbreak of malaria wiped out nearly one-third of the settlement. The birth of the congregation took place in the midst of deep travail.

The Church Born in a Barn

The large barn Even Heg built on his farm quickly became a community gathering place. A Haugean by background, Heg believed in a strong and active laity. Grounded in these beliefs, he became a kind of father figure to the community, gathering people together for worship, reading sermons out of a postil, and baptizing babies. Although tradition has it that these events took place at Heg's, Søren Bache's diary, a contemporaneous account of the settlement, states that many events in the formation of Norway Lutheran Church took place in what Bache calls "our house" and "our barn." It is difficult to take his meaning, but Bache and Heg were good friends, and they undertook some joint ventures, including launching *Nordlyset*, the Norwegian-language newspaper. Heg's was probably also Bache's farm, it being another joint venture. At any rate, early organizational efforts prospered and it was to this community of faithful who gathered in "Heg's barn" that Claus Clausen agreed to come in 1843.

Claus Laurits Clausen, born November 3, 1820 in Æro, Denmark, became interested in America in 1841 while on a walking tour of Norway, prescribed by his doctor as treatment for tuberculosis. There he met both Tollef Bache of Drammen and Pastor W. A. Wexels of Christiania (Oslo), who was promoting a Norwegian mission in Africa. Clausen returned to Denmark in good health, his head full of both America and Africa.

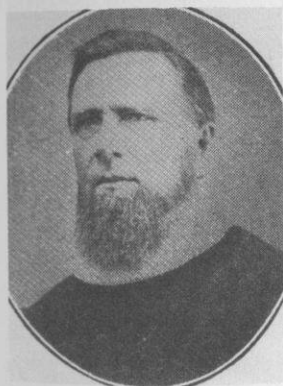
Soon after returning home, Clausen heard from Pr. Wexels that young Pastor Hans Schreuder was preparing to leave as a missionary to the Zulus in Africa and was seeking a lay assistant. Was Clausen interested? Clausen decided to return to Norway to discuss the possibility with Wexels, but before he could leave, he heard that Tollef Bache also had in hand an appeal from Norwegian settlers in America to send a young man qualified to teach their children, and possibly also to become their pastor.

After conversations with both parties, Clausen decided to go to America. In the winter of 1842-43, he prepared for this adventure, studying theology in

Copenhagen and, on November 25, marrying Martha Frederike Rasmussdatter. They boarded the *Johanna* on May 23, 1843 out of Christiania harbor. Søren Bache, who had spent the winter at home, was also aboard. When they got to Buffalo, New York, Clausen met with Pastor Johannes Grabau, an "Old Lutheran" who had led an emigration from Prussia (and later organized the Buffalo Synod). Grabau deplored the lack of an ordained person in Muskego and, intent on seeing Clausen ordained, wrote him a letter of introduction to Pastor L. F. E. Krause, another "Old Lutheran" in the Milwaukee area, urging him to do all he could to

"bring orderliness into the ecclesiastical situation" at Muskego (Nelson and Fevold, p. 88).

Clausen arrived at Muskego in early August to find a community which had not received communion since leaving Norway. In assessing the situation, he also found many unbaptized and unconfirmed. Appalled by the spiritual straits of the settlement and full of resolution, he traveled the forty miles to Freistadt to meet with Pastor Krause. Having delivered Grabau's letter of introduction and, assuring him that no clergyman from Norway or Denmark could be obtained, Clausen left with Krause's promise to examine and ordain him.



Claus Laurits Clausen,
Norway's first pastor

Upon returning to Muskego, Clausen called together a meeting of settlers and asked them if they were in favor of calling him as pastor. It was decided that those who would be members of the congregation should sign their name. They would then designate delegates to take Clausen to Pr. Krause for examination. Clausen himself drafted the petition to Krause that was read in Heg's barn after worship on September 3, 1843. Bache recorded the petition in his diary:

We have hitherto had no ordained Lutheran minister to preach the gospel or administer the holy sacraments among us, and consequently we have not formed a Lutheran Christian congregation, but have lived like sheep without a shepherd...We have sent written appeals to our fatherland hoping to induce some ordained Lutheran Christian pastor to come over, but in vain...We asked our Christian friends in Norway to search for a spiritually-minded man who, even if not yet ordained might come over and at least as a beginning do something for our children...The choice of our friends was Claus L. Clausen. Since it is far more important for us to bring order into our church affairs, however, we have requested Clausen to seek ordination at his earliest opportunity and as our pastor to gather the dispersed Norwegian Lutheran congregation,

nurturing it with God's pure Word and the holy sacraments. He received this proposal favorably because he knew that there were German Lutheran ministers nearby whose language he understood and from whom he hoped he could obtain ordination. We request that you ordain him and we promise we will gladly accept him as our pastor and spiritual guide (1 Clausen, p. 89-90).

This petition was signed by sixty-nine members of the settlement, both heads of families and single men. This, then, constituted a "call," a specific request from a group of Christians to a specific person to be their pastor, and Pr. Krause saw it as such. According to Bache's account, this date should be the birthdate of the congregation at Muskego—September 3, 1843. However, one of the early Norwegian Lutheran church historians marked the date of the call as September 13. Later historians tried to reconcile the two accounts by speculating that ten days after the document Bache describes was approved, another, more formal letter of call was sent. Though the best evidence indicates the birthdate to be ten days earlier, September 13, 1843 is the date traditionally celebrated as the birthdate of the congregation, and by extension, of the Norwegian Lutheran church in America.

On October 13, 1843, Søren Bache, Even Heg and Amund Hansen accompanied Claus Clausen to the German settlement in order to be witnesses at his examination. But Krause conducted the service in German and the three men did not understand anything. Bache wrote that he was so sleepy he had a terrible time keeping his eyes open. Eventually, Clausen came downstairs with a document relating to the proceedings and it was duly signed by all present. Krause reported that he had found Clausen had deep insight into God's Word and good knowledge, especially of church history.

Many of the Norwegians in the area attended the ordination service Krause conducted in Heg's home in the forenoon of October 18, 1843. Krause's testimony, which Clausen translated into Norwegian from the German, declared that Clausen, called to the ministry by the congregation in Racine and Milwaukee Counties, has been ordained at their request "in accordance with the rites of the Evangelical Lutheran Church and has sworn a sacred oath on the Bible and the symbolical books of the Lutheran Church of Norway and Denmark" (1 Clausen, p. 95).

Clausen took up his charge immediately afterward, conducting communion services the following two Sundays. The church register, *Ministerialbogen*, begins October 21, 1843, with the heading on page one reading, "Protocol of baptisms for the Norwegian Lutheran congregation in Muskego for 1843 to 1846 inclusive" (R. Anderson, p. 297-298). Presumably, these records were destroyed in a fire in the parsonage in 1916. But Pastor J. L. Kildahl wrote in the 75th anniversary history of the congregation that Clausen performed his first ministerial acts in Heg's barn: baptizing Ole



Søren Bache recorded many important events in the emerging congregation.

Nelson and burying Sophie Syversdatter on October 19, 1843; and marrying Størk Erickson and Ragnhild Peterson on November 16.

Anders Kløve, one of the church's founders, writes in a letter home dated that autumn: "We have a preacher, Claus Clausen...who lives with Even and Johanna Heg. He also holds services in their living room. The services are conducted exactly in the same manner as we had them in Norway. He also has begun to instruct a class of children in the catechism for confirmation."

Søren Bache records a meeting of December 14, 1843, "This morning a large number of settlers gathered in our house to enroll as members of the Lutheran church." He noted the eight men elected as leaders: from Racine County, Johannes Johansen, Even Hansen Heg, Johannes Skofstad and Anders Kløve; from Milwaukee County, Amund Hansen, Reier Nubberud, Gitle Danielson and Torger Luraas. Bache calculated that there were 270 enrolled in the congregation: 61 farmers and their families from Racine County and 23 farmers and their families from Milwaukee County. Bache himself refrained from joining: "I wished to see what would develop out of the innovations Clausen introduced in the service" (1 Clausen, p. 97).

The congregation made three other significant decisions that fall: the pastor's salary shall consist of voluntary contributions by members of the congregation—in money, goods or work, though always provided that one-fourth shall be in money; a church building should be erected; and the pastor should be allowed to visit the western settlements, since he for the time being looked upon his work as of a missionary character, with the Muskego settlement as his base (Bergh, p. 19).

On December 28 of that year, the eight trustees met at Heg's to discuss the pastor's salary. They decided to send around a list so each could declare how much they would be able to pay the minister the first year. Those who might wish to pay in produce should come to terms with the minister as to when deliveries would be most needed. Their second agenda item was whether the congregation should buy the forty acres known as "Indian Hill." Originally used as a burial ground by the Potawatomi, the site commanded a sweeping view of the countryside and would be a fine location for a church. The minister could use the rest of the land for the parsonage farm. The Milwaukee trustees felt the site was too far south. The Racine trustees pushed for it because it was nearer the heart of the settlement. Although some would have to travel twelve miles around the lakes and marshes, in the winter it would be only half the distance, since they could then cross on the ice and snow. Eventually, it was decided to build there.

Outbreak of Malaria

It is amazing to think that such discussions were undertaken that fall and winter, for the settlement was at the same time being ravaged by incredible suffering and death due to the “ague,” or malaria. Perhaps such devastation only quickened their resolve to unite into a congregation, and to build a church on the site where so many neighbors and loved ones were already buried. Clausen himself was continually busy visiting the sick and conducting funerals. Indeed, it is recorded that in November he buried 32 people. On December 12, he buried nine. On January 1, 1844 he buried seventeen. Bache noted that in the fall of 1843 no fewer than seventy people died.

The Rev. Milton Wells, a Presbyterian-Congregationalist missionary at Burlington, visited the settlement during that winter. He reported that the amount of wretchedness and suffering which prevailed at Muskego “was



such as absolutely to mock all description.” In one home he found eight people, all prostrated with disease, huddled in bunks filled with prairie hay, and he reported similar scenes in other homes. He estimated there were already a hundred deaths. Some of the children had no disease but were dying of starvation. Their neighbors responded to the news of the tragedy by sending barrels of flour and meat. Many orphaned children were taken in by the Americans. In early January, Theodore Lund, an artist from Racine, brought news that food and clothing collected

there would be arriving soon. Two days later, Pr. Clausen and Lund visited the homes of the needy and distributed supplies.

A letter from Jon Bjørndalen, dated January 5, 1844, to his parents in Norway reflected some of the despair of that time:

The first thing we encountered on our arrival in Milwaukee was two of our countrymen down at the wharf. Not until then did we see the good things one acquires in this country—an emaciated body and a sallow face!...The settlers do not get much milk from the cattle fed with swamp grass in winter unless they add to it kohlrabies, potatoes and Indian corn. I do not advise any of my relatives to come to America. If you could see the conditions you would certainly be frightened; illness and misery are so prevalent that many have died...My wife and I have been ill with the ague from eight days before Holy Cross Day to Christmas...We are not happy in our emigration (2 Blegen, p. 184).

“America letters” such as this, often published in local newspapers in

Norway, prompted a spirited response from the settlers of Muskego. In an 1845 entry Bache writes, "Last year, especially during the winter months, a very severe epidemic raged in our midst, carrying about 70-80 men, women and children to their graves. As a consequence, several ill-considered letters were sent home which brought discredit upon the settlement. To counteract this a manifesto was written by Johansen and signed by 80 settlers." This document, which has come to be known as the "Muskego Manifesto," acknowledged that it had been tough going due to illness and poverty, in part because of the large numbers of emigrants who stayed in Muskego while they gained some resources to continue on westward. But, the Manifesto continued, the settlers did not in the least regret their decision to emigrate. The opportunities in America are limitless, and they "live under a liberal government in a fruitful land, where freedom and equality are the rule in religious as in civil matters." The "Muskego Manifesto" was printed in the *Christiania Morgenbladet* on April 1, 1845.

Claus and Martha Clausen lived with Even Heg until the middle of April 1844, when they moved to Johannes Skofstad's home. That spring a son, Martin Nicholai, was born to them, but died the day after his birth. Clausen confirmed his first class of 32 young people on April 14, 1844 in Heg's barn. Meanwhile, Martha Clausen gathered some of the children of the congregation together to conduct classes. Though a common school for both the Norwegians and their American neighbors was organized, it was generally felt that there should be parish schools as well, since religion could not be taught otherwise. So Martha, "at great sacrifice and without pay and on the whole with little thanks," went about the task of instructing the children of the congregation (2 Nelson, p. 7). Thus it was that the Danish schoolteacher who came to America turned out to be none other than Martha Clausen, while her husband, originally called here to teach, became the first pastor of the first Norwegian Lutheran congregation in the United States.

3—A Church is Built

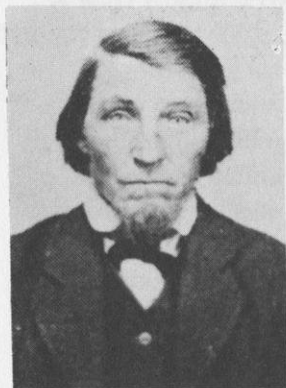
1844-1846

Clausen was not the only Norwegian Lutheran pastor on the scene. Elling Eielsen, a Haugean lay preacher, had been active in Illinois and Wisconsin before Clausen arrived. Eielsen also had connections to the Muskego settlement, marrying Sigrid Nelson of North Cape. J. W. C. Dietrichson came in 1844, the first Church of Norway pastor to come to the United States. Clausen was drawn into Dietrichson's organizational scheme, and the two helped found several congregations in southern Wisconsin. But Norway congregation did not take well to the new church structure. They perceived it to be dominated by clergy intent on "ruling" the congregation. Clausen was disappointed in the congregation's stance and a serious rift developed between the two.

At the same time, the congregation was busy building a new log church atop Indian Hill. Dedicated on Palm Sunday, 1845, it served the needs of the congregation for the next twenty-five years. The church now stands on the campus of the largest Lutheran seminary in North America—Luther in St. Paul. The hymn sung at the church's dedication service, "In Jesus' Name Shall All Our Work Be Done," is symbolic of the active life and ministry of Norway congregation.

Old Muskego Church

Construction of the church began on Indian Hill in the spring of 1844, with Even Heg providing the site at the cost of \$70. Because the settlers had so few resources, the building took almost a year to complete. At one point they appealed to their friends in Norway to help out. A paragraph in the



Halvor Nelson Lohner supervised the church's construction.

"Muskego Manifesto" thanks the donors, from Drammen, Trondhjem and Lier, who sent 430 *speciedaler*, and thus "we have been enabled to complete after a fashion the church building that for some time has been under construction in this settlement."

Halvor Nelson Lohner, master craftsman, was in charge of construction. Clausen and the settlers cut down giant oaks, hauling them up the hill by oxcart, where men stood ready with broadaxes to hew them into the logs and beams that would form the framework of the church. In order to keep the walls airtight and waterproof, the logs were tightly bound to one another with diamond-shaped wedges of wood evenly placed

in moss-lined grooves that had been carved the entire length of the logs. Since such a project required the efforts of the entire community, the women helped at the building site as well, among other things making and laying shingles for the roof. Legend has it that Ole and Kari Hogenson helped shingle the roof together, he laying the shingles after she carried them up to him on the ladder.

Hans Ellertson described the church:

It was built of oak logs hewed on both sides, six inches thick, and matched after the Norwegian fashion of building houses. On the inside the logs were dressed perfectly smooth and then fitted so close together that no mortar was used between them. Double doors in the front were made of black walnut. The pulpit was also made of walnut and was about seven feet from the floor. Galleries were built across the front and along both sides to about the middle of the church. These galleries were supported by six heavy columns turned out of solid walnut (Anderson, p. 419).

H. G. Stub, in a reminiscence published in the *North Star*, wrote: *The main part measured by my own foot is 20' by 26'. The pulpit stands above the altar, seven feet from the floor, so the head of the pastor came alarmingly near the ceiling. Above the communion table was a little oblong altar picture of the Lord's Supper. On each side were chairs for the pastor and the deacon.*



Old Muskego church was built by the settlers of Muskego in 1844. (From painting by H. Gausta given to Norway Church by Jeremiah Friis.)

Each side had three pairs of windows with small panes, one pair above the other as in an ordinary house. The location of the church symbolized the position which the Norwegian church in America was destined to occupy as the power which was to penetrate and dominate the people. The church sat on two acres of land, the first Norwegian Lutheran churchyard. Aboriginal inhabitants lay buried there, also then our own people.

Elling Eielsen

Muskego, while the earliest, was not the only settlement concerned with organizing a congregation. That first winter Clausen, with Even Heg at his side, used Muskego as a base from which to minister to Norwegians in Jefferson Prairie, Rock Prairie, Rock Run, Wiota and Koshkonong. In the spring of 1844, Clausen traveled with Johannes Johansen to Chicago where he preached and administered the sacraments. To be sure, Clausen was not the only preacher in the area. Elling Eielsen was also having an impact on the settlements in Illinois and Wisconsin.

Elling Eielsen was born in Voss, near Bergen, in 1804. His family was Haugean, that is, followers of Hans Nielsen Hauge, the lay preacher and reformer in Norway. Many immigrants to the Muskego settlement, most notably, Even Heg, were also Haugean in their orientation—energized by the



personal dimension of Christian faith, valuing lay preaching and awakening within the church.

Eielsen, like Hauge, was a lay evangelist who tried to awaken the *bønder*, or common people, accusing the “long-frocked” clergy of sleeping the deep sleep of dead orthodoxy. He immigrated to the Fox

Elling and Siri Nelson Eielsen made the Muskego settlement their home base.

River, Illinois settlement (Kendall and LaSalle Counties) in 1839, and proceeded to preach his message to the dispersed Lutherans there. He built himself a large log house, the upstairs serving as his meeting-house. He was very concerned with educating young people about their faith. He was the first to act on the belief that to keep young people within the Lutheran fold, the classic texts of Norwegian Lutherans would have to be made available.

Going to New York City in 1841, he had translated and printed Luther's Small Catechism. He went back in 1842 in search of a printer who could reproduce exactly Pontoppidan's *Sandhed til Gudfrygtighed (Truth unto Godliness)*, an exposition of the catechism. Tradition has it that when he became snowbound in New York that winter, he walked all the way back to Illinois with his books.

He was truly an itinerant preacher, crisscrossing Illinois and Wisconsin with his walking cane, carrying his coffee kettle, rain coat, some clothes, bread and bacon in his rucksack. Often he slept outside under a tree or under the stars. Many of the communities he visited were peopled by farmers of the Haugean persuasion, and his preaching was heard with gladness. But some of them, including some at Muskego, found Eielsen's brand of Haugeanism distasteful, particularly his invective against the church and clergy.

Then, surprisingly, in view of his fiery sermons against the clergy, Eielsen got ordained. This happened soon after Clausen arrived on the scene, on October 3, 1843. Pastor Francis Hoffman of the Michigan Synod ordained him in Chicago. Though Eielsen was the first Norwegian Lutheran ordained in America, a congregation there was not immediately organized and no letter of call was issued.

According to Clausen, it was his intent to meet with Eielsen and try to establish friendly relations early on. "I sent several invitations for him to visit me, since I was eager to confer with him and moreover had several letters for him from Norway. But no, Eielsen was not to be reached" (Andersen, pp. 57-58).

He did meet with Eielsen eventually, but they did not see things eye to eye and each went his

DOCTOR MARTIN LUTHER'S
SMALL CATECHISM,
WITH
PLAIN INSTRUCTION
FOR CHILDREN,

AND SENTENCES FROM THE WORD OF GOD
TO STRENGTHEN THE FAITH OF THE MEER.

Translated from the Danish, and published by
Elling Eielsen.

—
Bless little Children to come unto me, and forbid them
not, for of such is the kingdom of heaven.—Matt. x. 14.
—



PRINTED AT 170 BOWERY.

1841.

*Title page of the first book published by a
Norwegian Lutheran in America*

own way—Eielsen conducting meetings in homes on the Yorkville Prairie, and Clausen tending to the emerging congregation at Norway.

While preaching at Yorkville Prairie (North Cape), Eielsen renewed his acquaintance with Sigrid Nelson Tuft. He married her July 3, 1843. Sigrid (called Siri) was born in 1824 and immigrated with her parents from Hallingdal on May 7, 1842, settling in North Cape in August of that year. She was 18 and Elling was 39 when they married. In order to be near her parents, he made North Cape his home base, and while Siri farmed, took care of the household, and led meetings, he made his missionary journeys. Eielsen continued his travels to wherever there were Norwegian settlements. In 1846 Elling and Siri moved to Jefferson Prairie, Wisconsin, about four miles south of Clinton, to serve the congregations there.

The Church of Norway Comes to America

In the summer of 1844, the Norwegian American church landscape changed with the arrival of J. W. C. Dietrichson, the first Church of Norway pastor to set foot in America. His coming was financed by Christiania businessman Peter Sørensen, and his goal was to see how the emigrants were situated and to impose some order upon the churchly scene.

Upon his arrival in Wisconsin, the Clausens invited him to stay with them. Dietrichson wrote that he conducted worship at Muskego his first Sunday in the community (Aug. 11, 1844), preaching to a “fairly large congregation in one of the most spacious houses here. A small table with a white cloth was our communion table, and a beer glass and crockery plate served as our chalice and paten.” He was deeply moved to see so many of his dear countrymen in this distant foreign country. The next morning, he and Clausen set out for Chicago to conduct services for the Norwegians there. He then proceeded westward to get a look at the other settlements in south central Wisconsin.

Dietrichson quickly organized congregations at East and West Koshkonong and Rock Prairie in the fall of 1844. He had everyone who wished to join subscribe to his famous “Four Points,” which dictated that parishioners are subject to the *Ritual* of the Church of Norway, and that they will not have any as pastor except as called and consecrated according to that Church’s order. Furthermore, they would accord their pastor what is his due as “ruler” of the congregation. Dietrichson justified this process by saying that in America many had fallen away from their church and it was good to require a definite stand of members. Adhering to the *Ritual*, he maintained, not only facilitated the transfer of pastors from Norway who were pledged to it, but also established that the pastor is the responsible ruler of the congregation to whom Christian obedience was due.

As might be expected, when asked to rule on the validity of the ordina-

tions of Eielsen and Clausen, Dietrichson pronounced Clausen's ordination valid, but not Eielsen's; Eielsen, in his opinion, never having received a true call to a congregation. Dietrichson further strengthened his support of Clausen by acquiring an opinion from the theological faculty in Christiania in support of Clausen that ordination performed by a pastor is as valid as that performed by a bishop.

Pr. Clausen readily signed on to Dietrichson's ideas and together they worked to establish more congregations in southern Wisconsin. But when Clausen tried to enjoin the congregation at Muskego to subscribe to Dietrichson's Four Points, it did not go as well. Bache reports that the letter Clausen drafted to the congregation's board dated October 16, 1844, was entirely too severe. It declared that if he was to be their pastor, they would have to promise to adhere to the *Ritual*. Among other points, he said it was essential that the discipline laid down therein, though now neglected and unused, should be enforced. Therefore, he required that each person who wanted to attend Holy Communion should come to him the day prior to announce themselves and talk about the seriousness of going to the Lord's Supper.

Controversy raged over this last point. The trustees Johannes Johansen, Even Hansen Heg, Johannes Skofstad and Anders Kløve notified Clausen that their convictions did not permit them to remain members. They kept his letter to show cause for their actions. On October 30 Clausen called a meeting at his home and read another, milder statement and many members re-enrolled. Bache, however, still refused to join, and the Racine County trustees did not re-enroll. They thought Clausen to be too pontifical and untrustworthy, toying with the holy sacrament by modifying his procedures.

In Jesus' Name Shall All Our Work Be Done

Meanwhile, in the midst of the hardship and the horror of sickness and death, and despite the theological disagreements between local pastors, laity and the Church of Norway, the congregation continued with the construction of its new home. The dedication service for the church was planned for Palm Sunday, March 13, 1845. On the eve of the service, Johansen, Heg and Bache inspected the church. They heartily approved of the attractive interior and the beautiful location. "To the east," Bache rhapsodized, "the eye sweeps across what appears to be a vast green plain...Through this lowland winds a little stream that flows out of Wind Lake. Beyond the moors the land rises gently with occasional farmhouses along the hillside."

Guests who came for the dedication service included Mr. Gustav Unonius and the Rev. James Levi Breck of the Episcopal church, as well as Pastors Krause and Dietrichson. At 10:00 a.m. that Sunday morning, a large group gathered at the foot of Indian Hill. The service began with a procession



Peter Jacobson, first klokker, and his wife, Gunhild

use for the man, complained that he mainly scolded the people for leaving their homeland. Clausen gave the dedicatory sermon from the pulpit and officiated at the altar. Board members sat on one side, Dietrichson and Krause in front. It was a proud moment for the Muskego congregation.

The service used for the dedication of the church was typical of Norwegian services in the 1800s (from Rohne, p. 85ff.). *Høimesse*, or high mass, was the the preferred worship service. *Aftensang*, or vespers, was more informal. Bache noted in his diary that Guldberg's hymnal was the first used. Later, the congregation would use Wexel's. In the 1880s both of these were displaced by Landstad's Hymnbook, which became very popular.

Clausen wore a black gown hanging straight from the shoulders to within a few inches of the floor. Over this gown was a stiffly padded, inch-wide, satin-covered stole, which hung around the neck and down both sides of the front the full length of the gown. At the back of the neck, the stole was raised somewhat so as to support the white, fluted collar or "ruff." The ruff, three inches wide and one inch thick, was worn Sir Walter Raleigh-fashion over the pastor's ordinary wing collar, and symbolized the purity of the pastoral office. On the three major church festivals and on other very important occasions, Clausen might wear a white surplice over the black gown.

The high mass would begin with the *klokker*, who for many years at Norway church was Peter Jacobson, stepping with great dignity to the chancel. He would read the opening prayer while the pastor knelt at the altar, and would lead the singing of the first hymn. The pastor then would turn to the congregation and after the proper pastoral salutations and congregational responses, would chant the collect and read the epistle. A second hymn would follow, then the reading of the gospel. The creed was said in unison, another hymn was sung and at the concluding words of the hymn the pastor would move to the pulpit and offer a free prayer which would follow the general lines of his sermon. He would read his text to the risen congregation, preach, and conclude the sermon with the lesser gloria. Still in the pulpit, he

up the hill, the ministers in their flowing gowns leading the congregation into the church. An invocation was intoned and the congregation joyfully responded in singing the hymn "In Jesus' Name Shall All Our Work Be Done." Dietrichson preached from the chancel area. Bache, who had little

would read a general prayer, and the congregation would together pray the Lord's Prayer. The announcements, the apostolic benediction and a hymn followed. If there was no baptism or communion the pastor chanted the collect for the Word and the Aaronitic blessing. The fifth and final hymn was sung, and with the pastor kneeling at the altar, the klokker would stand in the chancel and close the service with prayer. There was no offering taken at worship. It was thought to be too secular to bring money into the sanctuary. It took a generation before parishioners felt right about taking an offering during the high mass.

Communion was infrequently celebrated, at first due to sheer necessity—there were too few pastors and they traveled a wide circuit. But the sober manner in which the church at that time viewed Holy Communion also influenced the frequency with which it was celebrated. Only after much soul-searching, when a person could finally in good conscience claim a pure and contrite heart, should that person be granted the privilege of partaking in the holy meal. When Communion was given, the

whole service was dedicated to the intent and meaning of the Supper. Kneeling at the altar rail, the communicants were absolved and communed by the pastor. Both sexes communed at the same time, men kneeling at the right half of the railing, women at the left. Non-members, unbaptized adults and the unconfirmed were not admitted to the Supper.

On March 28 the first wedding in the new church was held. Thore Mørch married Berthe Olsdatter Bjøner. On March 30 a service of confirmation was held, after which Clausen said no outsiders would be allowed to preach while he was gone ministering in other settlements. Instead, every Sunday a



Pastor Clausen confirms his first class in the Old Muskego Church

member of the board was to conduct services by reading the text for the day from Luther's book of homilies.

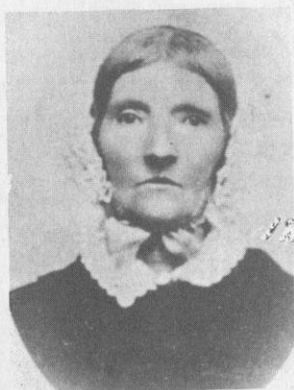
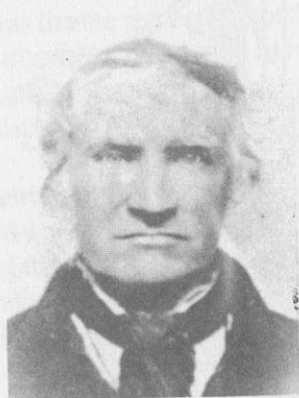
Pastor Trouble

In spite of the euphoria connected with finally having a church to call their own, all was not well with the congregation which worshiped in the proud new building on Indian Hill. Clausen was collecting enemies with his strict interpretation of church rule, and there was contention within the community about who would control the use of the new building.

After the fiasco of the previous fall, in which Clausen had attempted to strongarm congregational acceptance of Dietrichson's Four Points, he lost the confidence of many in the community. In June of 1845, Clausen's credibility was dealt another blow. On June 22, Even Heg, his children, Johansen and Bache went to the baptism of Johannes Skofstad's little daughter. Clausen presided, but insisted the baptism had to be in the home instead of in church since Skofstad had resigned the previous fall and was no longer considered a member. Clausen said the ceremony was valid but the child could not be saved because she was not incorporated into the church. Many

settlers did not think this was right.

Nils Narum writes in a letter dated November 16, 1845, that there seemed to be a "great lack of good ministers... Clausen is very intelligent, but several bear him a grudge because of the rigor with which he observes the Danish-Norwegian church ritual." Narum thought the way to circumvent



Nils and Maren Narum disliked the way Clausen wanted to organize the congregation.

such rigid thinking within the clergy would be to ordain newly trained ministerial candidates in America rather than Norway, "thus when they took the oath of office, [they would] be exempted from pledging loyalty to the Norwegian church ritual which in its entirety and severity, especially with regard to excommunication, is not very applicable here."

Dietrichson, for his part, responded that Narum and others were confused by "silly notions of liberty." Indeed, at one point several members of the congregation did undertake to reorganize the church community, and when Clausen would have none of it, they became very disgruntled.

Sadly, the rift was severe, and in the spring of 1845 Pastor and Mrs. Clausen moved to Koshkonong to fill in for Dietrichson, who had gone back to Norway for a year. They still served the congregation at Muskego, but it was no longer their primary charge. On September 26, 1845, Clausen assembled the congregation at the church to ask them if they wanted him to continue in this role. If so, he asked them to enroll anew, with a much looser organization. He would conduct occasional services as he found convenient, and they would pay him as they were able. The congregation willingly agreed.

A fracas then ensued with those who had dropped out of the congregation the previous fall claiming equal right to the use of the church. They would hold their own services, perhaps call their own pastor. The church building should be open to any in the community who desired to use it.

From the beginning there had been a strong feeling that the church building and the pastor should not be considered two parts of a piece. The seeds of this thinking were evidenced in the notes Bache took on a board meeting called in early 1844 to discuss finances. The board quibbled about \$13 Bache had withheld to cover the cost of the trip to Freistadt for Clausen's examination. The trustees Peter Jacobson, Syvert Ingebretsen, Jørgen Larsen and Ole Aslesen said in no uncertain terms that, as trustees of the church, the cost of that trip was not their concern since the minister and church are two separate entities. In view of this, they asked Bache to give them the \$13 he had withheld from the \$430 his family in Norway had sent for construction of the church.

This argument about the separation of church and pastor had not been resolved by 1845. Bache again wrote, "Mr. Heg, who owns the ground on which the church is located, expressed his opinion. Though he couldn't accept Clausen as pastor, he reserved rights in the church and should be free to use it." Johansen commented that it is disgraceful for Clausen to deny others the use of the church for divine services when he himself had to borrow an assembly place in Chicago.

The next day several met at Skofstad's to have it out with Clausen. Johansen said that things were okay at first, but "then the *Ritual* was imposed and there's been nothing but strife and cliques since." He pressed Clausen on the inappropriate manner in which he handled the Skofstad baptism.

Dietrichson told of another controversy which he had heard of in a letter from Clausen. One of the officers of the church refused to follow the discipline laid down in the *Ritual* and wanted to change it so as to nullify all power to ban the openly ungodly from the congregation. The congregation supported him in this position. Clausen, bound to the *Ritual* by his ordination vow, said he could have nothing further to do with a congregation that refused to honor the churchly rules on which it was founded. Therefore he declared that he was free to accept a call from the southwestern prairies.

Clausen, for his part, simply wrote in his diary that he had been thinking of moving west ever since 1844. Muskego, he claimed, was so swampy it was not good for his health. After serving at Koshkonong for a year, he accepted a call to Rock Prairie and the congregations around it—Jefferson Prairie, Long Prairie, Rock Run and Wiota—which later became known as “Luther Valley.”

On July 21, 1846, Clausen preached his farewell sermon at Norway Church and headed west. Bache noted that new Norwegian immigrants reached Muskego daily. In his August 30 entry, he wrote that three wagonloads of people from Hallingdal drove up, stayed overnight, and except for two families, continued west. One family stayed because a child was sick with smallpox and died in the forenoon. The other stayed because the wife was in labor, and a son was born at eight that evening. Thus “one child died, another was born in our barn.” A week later the two families left to join their friends west of Beloit.

Then in November of that year, Clausen was traveling to the annex congregation in Rock Run when word came that his wife was deathly ill. Shortly after he came home, she died in his arms. Clausen wrote in a letter to her brother in Denmark that she was glad it was on Sunday she died, “my Savior’s resurrection.” Pastor Dietrichson officiated at the funeral and Martha was buried November 19, 1846, in the cemetery at Rock Prairie. The hymn in the *Lutheran Hymnary*, attributed to Martha Clausen, is a fitting benediction on her life:

*And now we must bid one another farewell;
The peace of our God keep you ever.
God’s peace in our bosom, and all will be well,
Whether we meet or we sever.
May Christ, our dear Lord, be our sure reward
When we from this world pass forever.*

*O help us, dear Father, and Christ, Thou the Son,
That gladly our course we may finish.
And Thou, Holy Spirit, Thou comforting One,
Thy love in our hearts so replenish,
That we by Thy might may fight the good fight,
Till won is the crown everlasting.*

4—Missionary to America 1847—1855

Hans Andreas Stub, following a path remarkably similar to that of Claus Clausen, became the second pastor of Norway congregation. Like Clausen before him, Stub had been preparing himself for mission work in Africa. Like Clausen, too, Stub changed his mind after reading a letter from America requesting the services of a Norwegian pastor. The reminiscences of Stub's son paint a vivid picture of Hans and Ingeborg Stub's experiences as missionaries in America, from their first tentative greetings to their full involvement in the life of the congregation (H. G. Stub, in *The Northstar*).

Under Stub, the congregation became officially incorporated in the new state of Wisconsin and the records of the trustees, which they were required by law to keep, have become the best existent records of the early life of Norway congregation. Translated from the Norwegian expressly for this history, the minutes of the Board of Trustees (1849-1922) fill many gaps in the story of the congregation.

During this period of time, the small settlement churches throughout the area began to talk of organizing themselves into a larger structure. Though the congregation at Norway participated in all the preliminary discussions about the organization of a synod, in the end, the congregation's leaders felt the structure too much resembled the Church of Norway and they could not in good conscience subscribe to a system which they viewed as poorly suited to life in America. Thus, they declined to join the Norwegian Synod. Though Eielsen had also organized a synod, his group, most felt, was too much the other extreme. Stub was disappointed that the congregation did not join the Norwegian Synod, and he left the congregation for Coon Valley, Wisconsin in 1855. Stub's ministry through very trying times, however, was not forgotten. He was one of the most beloved pastors to ever have served Norway congregation.

Pastor Stub

After Clausen's departure, the congregation found itself in a position similar to that of four years earlier. Again they sought a pastor via a letter-writing campaign to Norway, explaining in letters sent in 1847 that once more they find themselves in need of a pastor, Clausen having left to take charge of the Luther Valley congregations. One such letter was addressed to the mission school at Stavanger, which replied that no one could be spared. They did, however, forward the letter to Professor Kaurin at the University of Christiania. It was one of his protégés, Hans Andreas Stub, who applied for the job. Kaurin had wanted Stub to go to Africa with the Schreuder mission, but finally agreed that America, too, was a valid choice. Stub, born near

Bergen in 1822, came from a long line of pastors on both sides. He graduated from the University in theology, and married Ingeborg Margretha Arentz on March 16, 1848. Ordained in Christiania, he preached his farewell sermon on Easter Monday, 1848 in the Bergen Cathedral.

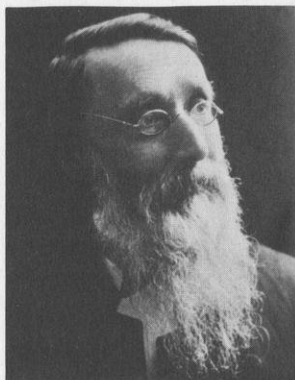
Stub's son, Hans G. Stub, wrote that Even Heg's greeting was not the friendliest when they arrived at Muskego. Heg's name was not on the letter of call sent to Norway. But before they went to sleep that first night they had a long talk. Heg warmed to the Stubs and they became good friends. However Ingeborg, attuned to strange new noises, never slept a wink that night. The next morning she asked, "Have you any wall animals here?"

The next day the Stubs visited the new parsonage which was two miles from the church. Peter Jacobson was just calcimining the house in preparation for their arrival. But the house did not suit Ingeborg. Feeling a sense of isolation she pleaded, "Let me stay where others live and share a room with someone in the congregation." So the parsonage was sold and she stayed with the HEGS, making Heg's dugout, which was empty now that Johansen had died and Bache had returned to Norway, into a study for her husband.

Stub preached his installation sermon the sixth Sunday after Trinity, July 17, 1848. It was titled: "In Which Consists the Righteousness With Which Alone a Sinner Can Stand Before God, in Contrast to the Righteousness By the Law of the Pharisees?" The Stubs spent the next two weeks calling on members. Then Stub met with Dietrichson, preached for him, and held Communion. Between them, they divided up the Norwegian settlements into

the circuits that each of them would occasionally cover.

Not too much later, the congregation secured two small rooms for the Stubs, one a bedroom and one a study, at Johannes Skofstad's, near Indian Hill. From there they moved to a little log house owned by Hans Skauen. Here, on Feb. 25, 1849, their first son, Hans Gerhard, was born.



Hans and Ingeborg Stub braved the snakes, mosquitoes and cholera to help the little settlement survive.

The following fall, they moved to their own little parsonage at Cedar Lake, a log house on ten acres.

In September, 1848 thirty men from Chicago sent a letter to Muskego requesting the services of a Norwegian pastor for their community. Stub

agreed to go, traveling by horse and buggy to Racine, then by stagecoach to Chicago. While there he preached many sermons, performed baptisms and weddings, and held a number of meetings. He also agreed to help organize them and assist them in seeking a pastor from Norway.

Stub was also deeply concerned about the education of the young people of Muskego. It quickly became evident, as he prepared his fifty confirmation students that winter, that something needed to be done regarding religious education. Stub wrote, in a letter to Norway dated January 23, 1849, of the process of setting up neighborhood Sunday schools. They divided the settlement into 14 districts, some comprising four or five families, some ten. It was hoped that the adults would attend instruction as well. An earnest Christian man who lived in the neighborhood was assigned to each district as a teacher. On Sundays when there was no worship service, Sunday School, led by the district teachers, convened. On preaching days, the children were instructed by the pastor. Two of Stub's assistants in teaching were Elias Stangeland and Tobias Larson.



*Hans Gerhard Stub, son
of Pr. and Mrs. Stub*

It took time before parents caught on to the idea of Sunday schools. Some felt the public school was enough. Language was a barrier as well. Since the average parent hadn't mastered English, it was necessary for children to learn Norwegian so that parents would be able to help them. In an attempt to counter these attitudes, Stub and a deacon visited the homes, prevailing upon the parents to take religious instruction seriously.

Stub also wrote that a schoolhouse was under construction near the parsonage and they hoped to secure a teacher of Norwegian and religion for 6-8 months a year. They also planned to have three months of English school. "Last summer a man from Farsund, Jeremiah Friis, arrived here with excellent recommendations, and we are considering him as our first teacher."

Stub's delight was obvious when he wrote in that same letter, *Next Sunday, I begin teaching the children after services! This is possible because we now have a stove. We took up a collection in the community and raised enough just before Christmas so that we had heat on New Year's Day. It is a large stove whose pipes encircle the church in the choir loft and radiate the necessary heat. Now without endangering the children's health I can gather them in church and speak to them about heavenly things.*

Stub, too, had his troubles with Norway congregation. Lars Brye, who spent some years in the settlement working for farmers, writes, "I remember

clearly the first service I attended there...Pastor Stub preached on the False Prophets and a layman, unknown to me, stood up and contradicted him!"

The Evangelic Lutheran Congregation in Norway, Racine County

Official church records which survive begin with the minutes of the Board of Trustees, which were kept as required by law. On February 14, 1849, the congregation incorporated themselves under this law. Part of this act stipulated that not less than three nor more than nine men should be elected as trustees to take charge of the estate and property. These were to be elected by a plurality of votes of male persons of full age. Accordingly, the following were duly elected trustees: Peter Jacobson, Andreas Kløve, Syvert Ingebretson, Thyke Hendricksen and Nils Narum. The name of the congregation was "The Evangelic Lutheran Congregation in Norway, Racine County." The document was signed by Jeremiah Friis, Anders Kløve and H. A. Stub, and was witnessed by Even H. Heg and James D. Reymert.

The organizers apparently didn't realize that the *medhjelpere*, or deacons, could have been made the trustees for the congregation as well. Consequently, a new layer of church organization was introduced—deacons had charge of the spiritual affairs of the congregation and trustees the temporal. This distinction persisted up until recently. Today, there is still a Board of Deacons and a Board of Property at Norway Church, but each is represented on the Church Council, which has charge of the whole of the church's business. At any rate, the minutes of the Board of Trustees commenced in 1849.

The minutes note that the congregation met again December 27, 1849 to elect trustees and assessors for the coming year and to adopt bylaws. They chose five trustees and five assessors to match the five deacon's routes under which the congregation operated. Assessors were a unique feature of early Norway Church. Voluntary contributions, while encouraged, were not always enough to meet the financial needs of the congregation. The assessor's job was to decide the additional amount necessary from each family in order to pay for the pastor's salary. The congregation also decided to assess members taken in after 1850 an amount proportionate to what earlier members had already paid for upkeep of property. In addition, nonmembers were charged \$.25-.50 for a burial plot.

During the next few years, the annual congregational meeting was regularly held the 2nd of January. The congregation gave direction to the trustees, who between meetings tended to such things as painting the parsonage and repairing the church, taking bids for what work needed to be hired out, and assessing the congregation appropriate amounts to cover these expenses. For example, they contracted with Halvor Olsen Skare, who for

\$40 agreed to plaster, install a chimney, and make the church more airtight. In the case of major repairs on the church in 1851, the trustees lent their own money to the cause and were repaid as the money was collected from the congregation.

At the 1849 congregational meeting, Syvert Ingebretsen was elected custodian for the year, in charge of heating and cleaning the church. He was responsible for delegating work to members as needed. Elias Stangeland, treasurer, reported that income by assessment for church repairs totaled \$88. Expenses were \$102. Other expenses were the pastor's salary, as well as \$50 to the schoolteacher, Mr. Tobias. The trustees covered the expenses until sufficient money was raised.

In general, whatever needed to be done around the church was done by the community. Included in the minutes for May, 1851 was a list of all who



The Stub parsonage on Cedar Lake

had donated labor on the parsonage farm. Forty-five families had worked, bringing oxen, plow or harrow and working up the land for a day. Again in the fall of 1852, 44 men came over to work on the parsonage stable. They divided up the labor by location. Those located "from the church north to Halvor Qvi's" came over to fell, haul and hew logs; one-third of them were to bring oxen. From "Qvi to the end" met the next two days to build the stable.

All in Tosten Kleiven's district were to grub "that part of the parsonage farm which should be broken up this year." Those who didn't show up for their assigned task were expected to come and complete the work. Expenses were assessed on those "on the other side of the marsh" who found they could not travel such a distance to participate in the work.

Raising money to pay expenses was a perpetual concern. Initially, of course, farmers had few resources. But more to the point, these Norwegian immigrants had absolutely no experience in voluntarily supporting a church. In the Church of Norway, pastor's salaries and church expenses were covered by taxes. The trustees tried several tacks to raise the necessary funds to keep the church viable, one of which was suggested during discussion at the

annual meeting of January 3, 1853. Since the pastor's salary clearly wasn't being covered by free-will offerings, the congregation decided it would be necessary to assess those having real estate. The assessments ranged from \$1-3. Lists were kept and duly recorded in the minutes. Those who were not landowners were expected to continue their free-will offering. This included servant boys and maids "out on service," who were expected to offer something every time they communed. Further, the congregation voted to amend the bylaws that described the method of collecting. The congregation divided itself into six equal routes, with an equal number of farmers in each. The farmers on each route would elect two people who were charged with deciding the proportion of the pastor's salary for which those on their route would be responsible. Each route would collect their apportionment in the manner they chose, by assessment or subscription.

The Region of Death

One of the most tragic episodes in the history of the Muskego settlement, the cholera epidemics, did not even make the official minutes of the church. First appearing in the U. S. in 1832, cholera followed the thoroughfares of travel, from New York and New Orleans to Chicago and Milwaukee in 1849. The Muskego settlement had three outbreaks during the years 1849-1852.

In Muskego the suffering and death was so great it was called "the region of death." John Evenson Molee recalls the summer of 1849 as being "the awfulest summer I have ever experienced in my life." He describes the scene:

There were a great number of people in Muskego when the cholera epidemic struck our settlement. There were, at one time, only seven families, all well, so that they could get away to help their neighbors. From three to four persons died every day. Hans Tveito and myself had all we could do to carry the dead out of the houses and haul them to the grave with our oxen, while others dug the graves...The plague broke out here again in 1851 and raged with frightful violence and fatality. A log house near the town line in Norway was then our improvised hospital and graves were dug and kept open for expected corpses. The plague resulted in so many deaths, and carried such terror into the community, that all but a few of the surviving Norwegian families left the town" (Anderson, p. 275ff.).

Pr. Stub told of another amazing story from the cholera years. Tinsmith Hansen, a convict from Norway, had a religious conversion in Akershus prison. He was released on condition that he leave the country. He made his

way to the Muskego settlement and became a much-loved member of the community, carrying the mail on foot between Muskego and Milwaukee and making and selling tinware. During the epidemics, he nursed the sick day and night and helped bury the dead. When he later died of typhoid fever, the whole community mourned.

Ministerial records also tell part of the story: five members of the Thoreson family died within two weeks of each other in September, 1851. One of Helge Tovsen's children died in 1850. Three children and his wife died in 1852. In 1992 the Norway Historical Society put up a marker on a big granite stone in the cemetery on Indian Hill, memorializing the scores of people who died in the outbreaks of malaria, typhoid and cholera.

The Churches Organize

Almost from the beginning, there was discussion about organizing the newly established Norwegian Lutheran congregations into a synodical organization. This combined strength would allow the immigrants, among other things, to establish their own schools and seminaries. After Stub came to Wind Lake, he, Clausen and Dietrichson sent a letter to all the congregations of the "Church of Norway in America." They suggested that each congregation send duly elected delegates to gather at a joint church meeting to be held at Koshkonong on July 15, 1849.

The leadership at Norway Church did not embrace the idea, regarding the invitation with suspicion. They thought it was an attempt to introduce episcopacy in America. When the matter came up for discussion in the congregation, Stub was ill and the leadership effectively tabled the matter. They passed the following resolution on May 29, 1849:

After diligently inquiring into what the desire and wish of the people are in regard to the invitation issued by the evangelical Lutheran pastors to elect representatives to a convention to be held at Koshkonong this summer, we are of the opinion that all further steps in this matter ought to be deferred until our own domestic affairs are more completely ordered, also until the congregation, after a riper consideration of the proposed union with the other pastors and evangelical Lutheran congregations in Wisconsin, has come to the conclusion that this same can with comparative ease be brought about." Signed, Jørgen Larson, Secretary, and J. D. Reymert, President.

When the time came for the meeting at Koshkonong, Clausen and Stub were unable to attend. Nevertheless, Dietrichson presented a "Proposed Constitution for the Church of Norway in America," and the delegates discussed some issues relating to church organization. However, no action was taken. All present agreed that the opposition that had appeared in some

quarters to the proposed synod was due to a misunderstanding of its purpose. "It is our confident hope," the participants wrote, "that when the proposals offered here are made known in the various congregations and are understood by them, it will be seen that the clergy do not wish us ill, but good."

In 1850 Dietrichson returned to Norway and A. C. Preus replaced him at Koshkonong. Preus, Clausen and Stub called a second synod convention to be held at Luther Valley, Wisconsin, in January, 1851. This time Norway congregation did send a delegation. They were represented by Knud Aarenthun from North Cape and Peter Jacobson, Elias Stangeland and Nils Hansen Katrud from Wind Lake.

The business at the second synod convention included selecting a name for the synod and adopting a constitution. Of the five proposed names, A. C. Preus's choice was adopted, "The Norwegian Evangelical Lutheran Church in America." It became commonly known as "The Norwegian Synod," or simply "The Synod." (Among other proposed names, Clausen suggested "The Norwegian Lutheran Church in America," which was adopted by the 1917 merger, and Peter Jacobson suggested "The Evangelical Lutheran Church," which was adopted by the NLCA in 1946.) The convention basically adopted the constitution that Dietrichson had drawn up for the 1849 meeting.

Although it was not originally intended to hold elections at this convention, and the Wind Lake delegation refused to vote in protest against having an unscheduled election, elections were held nonetheless. Clausen was chosen to be the new superintendent and Preus was chosen vice superintendent. Four lay members of the church council were also elected. A resolution was passed to meet again at Muskego in February, 1852. In an article in the April 1, 1851 issue of *Maanedstidende*, Clausen heartily commended the constitution to the congregations, saying that the rights of the congregations were most definitely guaranteed by this document, which guards against all arbitrariness on the part of the pastors.

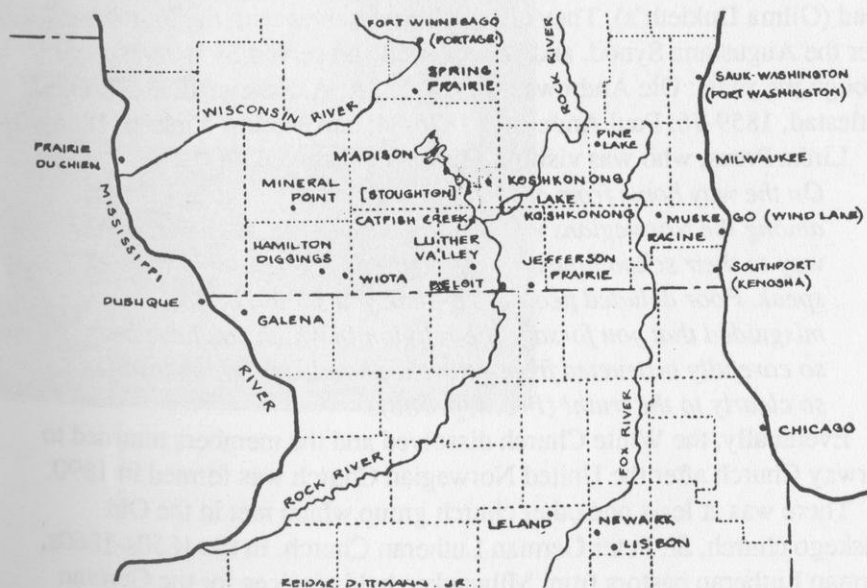
The third convention of the synod, held at Muskego February 1-9, 1852, was notable for the decision of its delegates to declare all accomplishments of the second convention null and void. This radical move came at the urging of three newly arrived pastors from Norway, G. F. Dietrichson, H. A. Preus and Nils Brandt, who were concerned by the heresy they perceived inherent in the original constitution. Specifically, they charged that the constitution was too Grundtvigian in nature, raising both the Apostle's Creed and God's revelation in the baptismal covenant to the same stature as holy scripture. On their recommendation, the constitution adopted in 1851 was struck down and a new meeting was immediately convened in order to work on revision. This meeting was attended by all six pastors and delegates from 21 congregations including Peter Jacobson, Mathias Himoe, and Herbjørn Ingoldsland from Wind Lake, and Knud Monsen from North Cape.

The following year the synod convention convened on February 5, 1853

at East Koshkonong. High on the agenda was discussion of the proposed revisions to the constitution. Seven pastors (J. A. Ottesen had in the meantime been called to Manitowoc, Wis.) were in attendance. In addition, 42 laymen came as delegates from the various congregations. The Muskego delegation included Steen Sandersen from North Cape, and Peter Jacobson, John Landsverk and Tobias Røisland from Wind Lake. After examination and discussion of all 19 changes in the proposed constitution and bylaws, the constitution was ready for final submission to the congregations. A meeting of all who would subscribe to it was called for October 3, 1853.

The delegates to the October meeting approved the proposed changes. The constitution was accepted and permanent officers were elected. The Synod, now consisting of 38 congregations, 31 of which were in Wisconsin, and nearly 12,000 baptized members, began to function as a fully organized body. Four years after the first convention, the Norwegian Synod came into being. But the delegation from Norway congregation was not among them, having left the meeting in anger. Stub could not get them to join the Synod.

The situation was the same in North Cape. Though Pastor Stub helped the congregation organize in 1850, they remained unaffiliated officially with any synod. However, there was a group of those faithful to Elling Eielsen, and they organized themselves as the Yorkville Evangelical Lutheran Church in 1852. They disbanded in 1883, having been served by Pastor Eielsen himself from 1843 until Eielsen's death.



Pr. Stub's circuit included most of the Norwegian settlements shown here. As more pastors came, his duties became more manageable. Sketch by Reidar Dittmann, used by permission of the Norwegian-American Historical Society.

On January 10, 1852 Norwegians in Wind Lake who did not belong to Norway Church brought a petition to the trustees of the congregation in which they made clear that they desired to have use of the church building for themselves. This was yet another variation on the theme that had existed in the community since the inception of the church building—who owns it and who has a right to use it? An “intense contest” ensued, with the trustees deciding that if the petitioners would sign the letter of call, become part of the congregation, and participate in expenses and maintenance, they could have the same privileges as members. This decision was signed by the trustees Elias Stangeland, Tosten Eieldsen, Halvor Nilsen, Mathias Lorensen and Søren Simundsen Sodtholdt. This decision seems to finally have solidified the criteria for use of the building. The church belongs to the congregation. The congregation are those who have signed the letter of call and participate in expenses and maintenance.



Pr. Ole Hatlestad of Muskego served the White Church

The petitioners, after deciding they could not comply with Norway congregation’s requirements, organized themselves and built the so-called “White Church,” located on the corner of Old Highway 36 and Heg Park Road (Gilma Dukleth’s). They affiliated themselves with the Franckean and later the Augustana Synod, and were visited and served by several pastors through the years: Ole Andrewson, 1851-53; A. A. Scheie, 1853-57; Ole J. Hatlestad, 1859-76; Paul Anderson, 1876-84; and Markus Nielsen, 1886-90.

Linka Preus, who was visiting Muskego, observed,

On the way home from church...we met church people from among the Norwegians who belong to the Franckean sect on the way to their schoolhouse where their chosen minister was to speak. Poor deluded people! To think you should be so misguided that you forsake the religion in which you have been so carefully instructed from your childhood, and which testifies so clearly to the truth! (Preus, p. 188).

Eventually, the White Church dissolved and the members returned to Norway Church after the United Norwegian Church was formed in 1890.

There was at least one other church group which met in the Old Muskego church, St. Peter German Lutheran Church. In the 1850s-1860s, German Lutheran pastors from Milwaukee held services for the German Lutherans in the Wind Lake area. In the fall of 1863 many of that group undertook the building of their own church building in Waterford.

There were, then, choices between Norwegian Lutheran churches in the immediate vicinity—Norway, North Cape, the White Church at Norway, and

Eielsen's church at North Cape. These choices served to keep many people within the Lutheran fold. However, it is estimated that less than one-third of Norwegians actually affiliated with Lutheran congregations in America. If the immigrants didn't live in a primarily Norwegian settlement, they were generally lost to Lutheranism and often to any church at all. The shortage of pastors certainly contributed greatly to this loss. That the Norwegian Lutheran church exists at all can be attributed to the insightful lay people and courageous pastors who made it a priority to organize congregations and synods in the new world.



The chancel of the old Muskego church, with pulpit high above the altar. The original altarpiece was a painting of the Lord's Supper.

5—The Church on the Hill

1856-1875

When Norway congregation failed to join The Synod and instead went its own separate way, the congregation set a precedent for independence in its church affairs that lasted for the next forty years. There was a tradeoff in this. Although the congregation was wonderfully resourceful in procuring pastors, working through whatever channels they could access, they were not affiliated with the Synod and therefore accountable to no one. This created some conflict in their historical alliances with other congregations, most notably North Cape, and Norway found itself picking and choosing alliances as circumstances dictated.

An added price for their autonomy was that they were isolated, outside the network of many things that were happening in the wider church. Other congregations, for example, organized Ladies' Aids as early as the 1850s. At Norway, even though women met together informally, for example, to prepare dinner while the men held the annual meeting, no formal Ladies' Aid was organized until 1886.

Norway congregation was not, however, totally isolated from events in the wider world. The U. S. was mired in the great Civil War and Norway's own Hans Christian Heg led the Scandinavian-American charge. The settlers felt strongly opposed to slavery, and when the Norwegian Synod argued that slavery in and of itself is not sinful, the congregation must have felt vindicated in their decision to stay aloof from Synod affairs.

After 25 years, the log church was deteriorating and the congregation built a new church on the same site, twenty feet north of the log building, which was then auctioned off and removed from the hill. This scenic brick church still stands atop Indian (also known as Norway) Hill and is held in high esteem in the whole community. The hymn, "My Church, My Church, My Dear Old Church" sums up the feelings of many who walked up that hill to worship on a Sunday morning.

Pastor Thalberg

In 1855 Pastor Stub accepted a call to the congregations in Coon Valley, Wisconsin, and the congregation tried to secure pastoral service without the benefit of being officially affiliated with any larger organization. They rented the parsonage and land to Gulek Gulbransen with the condition that he would move out if a new pastor came. Meanwhile, the trustees made arrangements to be served occasionally by Pastors Ottesen of Manitowoc, A. C. Preus of Koshkonong, and P. A. Rasmussen of Lisbon, Illinois. Stub, for his part, had promised to help the congregation procure the services of a candidate in theology from Norway.

Then in January, 1856, the trustees sent a letter to Hans Thalberg, who had graduated in theology at Ft. Wayne, Indiana, and had been ordained by Professor C. F. W. Walther, the Missouri Synod leader at St. Louis. At the time, Thalberg was serving as Rasmussen's assistant in Lisbon, Illinois, but he accepted the Muskego congregation's invitation to visit, traveling by train to Burlington. When Thalberg agreed to be their pastor, they immediately wrote to Pr. Stub to rescind his authority to call a pastor on their behalf, and wrote to Pr. Preus to inform him of their decision. It was agreed with Thalberg that he would step down if by chance Stub had gotten someone in Norway and that call could not be negated.



Pr. Hans Thalberg

There was controversy as to how Norway congregation handled this call. Pr. Preus protested the action, apparently because it was done outside official channels and because it affected other congregations which were affiliated with the Norwegian Synod. The call was thus modified to include only the congregations at Muskego and North Cape, not the ones in Walworth County which previously were associated with them.

Repairs to the parsonage were made in readiness for Thalberg's arrival. The trustees also tended to the cemetery by soliciting subscriptions from everyone who had used it or who thought they might, including the German Lutherans and the Norwegians in the area who did not belong to the congregation. Using these funds, they erected a fine new fence and spruced up the cemetery, hiring Andreas Jensen to do the work for \$172.

The congregational leaders of that time were trustees John Sjøgaarden, Gabriel Friis, Ole Hogenson and Ole Hedjord; assessors, Hans Heg, Knud Johnson Bekhus, Nils Pedersen and Hans Osundtvedt; council representatives Helge Tovsen, Erick Skeiseie, and Gunder Gauteson. The custodian was Ole Andersen, the treasurer John Sjøgaarden, and the klokker was Peter Jacobson, who also provided the communion bread and wine.

In October, 1856 Pastor Thalberg helped North Cape draft a petition to build their own church. Norway congregation's ties to North Cape had always been strong. Pr. Clausen had held services in various homes at North Cape. Stub, too, had held services in Mons Aadland's home (Mons had been a member of Stub's father's church in Bergen) and had helped organize the congregation in 1850. Now, it was noted that the Lord had blessed North Cape with "so much good, with health and vitality, with recent fruit of our labor" that they longed to build a spacious and fitting House of God. "We members of the Norwegian Evangelical Lutheran congregation gathered at Hans Skare's house at Yorkville on Monday, October 6, 1856, by a majority of the congregation's members agreed to erect a church building to the glory

of God." This they did, on land given by Steen Sandersen (on the west side of today's Highway 45, across the road from where the building now stands). The building they erected served the congregation until 1883 when a new church was built on the old site.

Thalberg also undertook to reorganize the congregations' schools. He proposed that they hire a permanent schoolteacher and recommended a young man for the post. The congregation was not ready to move that quickly, however, and it was decided instead that each deacon should inquire in his own district which heads of families would support such an arrangement. In the meantime, each district held a Saturday School. When there was not a worship service in the congregation, the school would convene at 10:00 a.m. Saturday morning. The deacon would catechize and examine the children. In addition, he would read the text of a sermon to them, as well as to any adults who wished to attend.

From May through November of 1857, Pastor Thalberg returned to Norway, where he married Anna Aaseth. However, she died two years later. Then in 1860, whether due to illness or due to the desire to find another wife, Thalberg again decided to return to his homeland. He left promising to try to return and, failing that, to attempt to secure the services of another pastor from Norway. Meanwhile, he suggested the congregation ask Pr. P. A. Rasmussen to come and assist as often as he could.

In 1861 Thalberg wrote that he was ill and could not presently return. The congregation decided to try to find someone else. It would be four years, however, before they found another pastor. In the meantime, the congregations previously served by Thalberg were served by various pastors, and affiliated themselves in different manners. Breaking with North Cape, Norway aligned itself instead with Milwaukee and Port Washington congregations. The three extended a call to a Pastor Amlund. North Cape, wanting to work through Pr. Preus in calling another pastor, then accused Norway congregation of having deviated from church order and pure doctrine since the departure of Pr. Stub. Norway replied that they lamented the split with North Cape and wished to be reunited, but the call to Amlund had already gone out. Furthermore, they insisted there was nothing to repent of regarding church order or doctrine.



*Christian Hvistendahl,
Norway's fourth pastor*

When Amlund did not accept the call, it was decided by the trustees of Norway, Port Washington and Milwaukee to request that Amlund, in consultation with Professors Johnson and Caspari at the University of Christiania, try to arrange for a pastor. In May, 1863 Amlund sent a letter saying that he had succeeded in encouraging

Candidate in Theology Christian M. Hvistendahl to accept the position. An official letter of call was drafted and the hope was expressed that that part of the congregation which Pr. Preus has served (North Cape) might become reconciled. They were, and a call went out from all four congregations to Hvistendahl to be their "pastor and curate of souls, to preach God's Word clearly and purely...to educate the young, and to administer the precious Sacraments."

Hvistendahl accepted the call and the congregations sent him \$300 for travel money. The minutes of the trustees at this time record that the parsonage was again set in order. Repairs were made to the foundation and the cellar, and the pastor moved in in the fall of 1864. Congregational leaders were trustees Ole Andersen, Georg Larsen, Ole Spillum, Ole Hedjord and Gabriel Friis; assessors Johannes Njøs, Hans Skare, Erik Erikson, Halvor Lohner, Gunder Gautesen and Helge Tovsen; and congregation's council Hans Osmundtvedt, Nils Tufte, Johannes Arentzen, Engel Hansen and Peter Jacobson.

One of the first orders of business for the new pastor was to present a plan of action to deal with those who refused to contribute to church business affairs. He made it understood that the most severe consequence for refusal to contribute would be excommunication, that is, the offending party would be denied the privilege of receiving the Lord's Supper. During his second year at Norway, Hvistendahl received permission from the congregation to remove the old altarpiece in the log church and place a new one. He also negotiated with the congregation for a new stable in lieu of back pay. Norway paid \$100 per year for Pr. Hvistendahl's ministry.

Developments Outside the Congregation

When the Norwegian Synod was organized, one of the first things discussed was the glaring need for trained clergy. It was a cherished dream of the settlers to have a theological training school of their own in America. Initially, Norwegian Americans interested in theological training went to the Missouri Synod school in St Louis, Missouri, but in 1861 the Norwegian Synod collected over \$19,000, including contributions of \$372 from Norway and \$334 from North Cape, to begin a school at Halfway Creek, Wisconsin. College classes began at Luther College with eleven students and two faculty members. The school was moved to Decorah, Iowa the following year.

In the wider world there were ominous developments as the southern states declared their independence from the Union and civil war broke out. The first officer killed in the Civil War of 1861-1865 was Col. Elmer Ellsworth, shot while ripping down a confederate flag a southern sympathizer had hoisted atop a hotel in Alexandria, Virginia. His death saddened Hans Christian Heg, warden of the state prison at Waupun, Wisconsin, and he



The 1988 high school Sunday School class at the Col. Heg Memorial

named his baby son Elmer Ellsworth Heg in honor of the fallen officer.

Hans Heg grew up in Wind Lake and was a church and civic leader, as was his father, Even Heg, who had died in 1850. Declining a second term as prison warden, he and his wife Gunhild and their three young children returned to the Heg farm at Wind Lake. Hans volunteered to raise a 900-man regiment among fellow Scandinavian Americans in Wisconsin, Illinois, Iowa and Minnesota. "The government of our adopted country is in danger... Come, then, young Norsemen!" was his cry. He assembled the men for two months of training at Camp Randall in Madison in December, 1861. Heg persuaded Pastor Clausen to join him as chaplain to his men. His regiment, the 15th Wisconsin Volunteers, took a train to Chicago, where they were presented with a flag by Norsemen there. On one side were the stars and stripes of the U.S. and on the other side was the lion in Norway's coat-of-arms.

Heg's regiment steamed down to Bird's Point, Missouri, where, with other regiments added to his own, Heg temporarily commanded 2,500 men in the Battle of Island No. 10. Heg claimed his boys "liberated more Negroes than any other regiment in that part of the Army." He praised two of his companies but was dissatisfied with Co. K because "they never do anything except read their Norwegian prayer books and hang out with a long face."

After the battle of Stone River near Murfreesboro, Tennessee, in 1863, Heg wrote to his wife about the cold and gloom, the mutilation and death, and the "longest day I have ever spent in my life," when his brigade was decimated by half. "How bravely and faithfully these men stood by me."

Late in June, 1863, orders came for the start of the Chickamaga, Tennessee campaign. As an acting Brigadier General, Heg commanded the Third Brigade in the Battle of Chickamaga. He held his ground while other union forces retreated, leaving his flanks exposed. One of his men wrote:

From noon until sundown Heg was constantly exposed to the fearful fire of the enemy. It was at this hour, when his day's work was so nigh done, that a ball from a sharpshooter's rifle pierced his bowels...He once more rallied his men and rode on for about a quarter of a mile. Loss of blood enfeebled him, and he was obliged to give up his command.

He died the following day, September 20, 1863, at age 33, the highest-ranking Wisconsin officer to die in the Civil War. His remains were brought back to Wind Lake and Col. Heg was laid to rest on Indian Hill. Many other Norway and North Cape boys were wounded or died in that awful war.

The war, for Norwegian Lutherans, did not end in 1865. A bitter controversy erupted within the churches when Norwegian Synod pastors declared that slavery, in and of itself, is not sin. To the person in the pew this was crazy. Intuitively, it was obvious that slavery was evil. This was the reason their sons went to war. At issue for the pastors was the authority of the Bible, which, they said, must be literally interpreted because its words were inspired and therefore inerrant. The salvos flew back and forth in the church press, in the pulpit, in farmhouses and parsonages, even across the Atlantic at the University of Christiania. Pr. Clausen resigned from the Norwegian Synod over the question. The issue did not fade for many years.

“My Church, My Church, My Dear Old Church”

Following the Civil War, the trustees report that the parsonage was being rented out. Pr. Hvistendahl had moved to Milwaukee where he would be more centrally located to serve the four congregations. He would take the train from Milwaukee to Muskego Center, where various ones from the congregation were appointed “to fetch the pastor for the worship services.” He resigned from his call in 1869 to go to San Francisco, but before he left he helped Norway congregation lay the groundwork for a significant task—building a new church.

The log church, now 25 years old, was in need of extensive repairs. A committee was assigned to evaluate options. They recommended that the congregation build. Halvor Lohner, Ole Hermansen and Ole Hedjord, along with the trustees, worked out the details. Subscriptions for the building initially totaled over \$1,000. At the end of March, a contract to lay the 51' by 31' foundation was let to P. Goude for \$30. In May the congregation offered a contract to Zecharias Nielsen and Ole Hendriksen to build the church for \$450. In June the congregation panicked and considered using wood siding

instead of brick to cut down the expense. In the end they stayed with brick. Income reported by Treasurer Ingebretsen for the new church totaled \$2,175. In addition, the congregation took out a \$500 loan. The work, for the most part, was completed by the end of the year.

The January 3, 1870 annual meeting was held in the new church. There the congregation decided to sell the old church at public auction on Wednesday, January 12. Hans Jacobson bought it for \$150 and moved the old church to his farm, just east of Norway Hill. The congregations (Norway and North Cape—it is not clear if Port Washington and Milwaukee had participated) had extended a call to the Danish pastor, Markus Wiese of Indianapolis. In anticipation of his coming, repairs to the parsonage were undertaken. The trustees arranged to spruce it up by putting on new siding, plastering, replacing windows, and wallpapering. The renovation cost \$194, of which each congregation was to pay half.

At the 1871 annual meeting, Gabriel Saveland was accepted as a member and also became the new klokker, Peter Jacobson desiring to retire from the position due to old age. A new constitution for the joint congregation was proposed. The congregation decided to call North Cape "East Norway," and the Wind Lake congregation "West Norway." They held four congregational meetings in each district in addition to the annual meeting. At the annual meeting, the congregation agreed to introduce an innovation into their worship. An offering would now be collected during the service. Ole Hedjord and Johannes Haugen were elected to take charge of this task.

On Sunday, September 3, 1871, a festive dedication service was held in the new brick church. Pastor J. A. Ottesen wrote about it in *Kirketidende*, the Synod's monthly paper: "The old church... is now moved away, and a fine new church rises proudly with its spire in the old one's place. It is undoubtedly the most beautiful location that any of our Norwegian churches has. Nothing has been spared in order to do it right." He describes the wide aisle in the middle, the beautiful oaken pews, the pulpit high above the altar. The only criticism he has is that the pulpit is a little too high: "This will result in that the pastor is not heard so easily, in part it will often become too warm and stuffy for the pastor. The upper windows are made so they can be opened, so that will help." He acknowledged the contribution of the young people of the congregation who helped provide the carpet and organ.

At the dedication, Pastor H. A. Preus gave the "Intimation-talk," a sermon which was based on the first prayer, from the choir door. Pastor H.



Pr. Markus Wiese

A. Stub gave the dedicatory sermon on the gospel for the day, the 13th Sunday after Trinity. In addition to the parish pastor, Wiese, others taking part in the service were Pastors Tobias Larson, S. Guelmuyden and Ottesen. Many people attended in the delightful weather, according to Ottesen, and a collection for needy students was taken up. The festivities continued for three days, a highlight of the celebration being the public meetings that were held in the church concerning the importance of home devotions. Ottesen ended his article with a fitting benediction, "May the Lord grant the congregation and her pastor joy from the new friendly House of God, and may He let the hearts there always be fed with the Bread of Life unto salvation."

The years following the church dedication were devoted to settling the debt and getting used to life in the new church. Then, at the joint congregational meeting in January, 1873, Pr. Wiese read a letter of call he had received from his Danish countrymen in Chicago and asked to be let go. The congregation graciously responded that if the call was indeed so strong then there was nothing more to talk about—yet "it was talked about by many and much on both sides," according to the minutes. In the end, when asked if they would let the pastor go with love, the answer was a unanimous "Ja."

At a meeting in February, wishing to call a pastor from Norway, a letter was drafted to Prs. Ottesen and Rasmussen asking them to assist in this endeavor. The letter of call offered \$350 in salary, divided equally between Norway and North Cape, plus offerings on the three major festivals, payment for ministerial acts, and free use of the parsonage and land. Pastor Guelmuyden of Milwaukee served the congregation in the interim, and in 1875 Pastor Andreas Rønneberg of Norway accepted the congregation's call.

The congregation also decided around this time to procure a church bell. The energy for this seems to have started with the young people. Two girls, Miranda Evenson and Levi Nelson, went around the congregation taking up a collection to get a fund going. In 1874 a bell was installed, and custodian Erik Erikson was given the duty of ringing it for services. The congregation paid off the debt for the bell in 1876.

At issue during the next couple of years was what to do about the parsonage. Norway wanted to build a new parsonage and North Cape did not. Some wanted to sell the parsonage farm and try to buy the same number of acres in the vicinity of the church. Negotiations dragged on through the joint meeting in January, 1877. Finally it was decided to build on the current parsonage farm. Gaute Gunderson, Hans J. Ellertson and Haaken Hogenson drew up the plans and the contract went to Ellertson for \$1,400. (This brick parsonage still stands on the eastern shore of Waubesee Lake.) Not pleased with this decision, North Cape congregation took further steps to differentiate itself from the Norway congregation, divesting itself of any claim or responsibility either for the parsonage or for Norway Church and in turn claiming sole ownership for its own church building.

In the end, Norway congregation had a church of its own. Many today yet remember the church on the hill in the words of the old hymn: "My Church, My Church, My Dear Old Church, My Father's and My Own." Hilda Malchine's poem evokes this same sense of humble ownership:

*The little Norway church that stands upon a hill
Beside a quiet road—
It is the house of God, He has selected it for his abode.
No architectural splendor here appears,
It boasts no kinship with cathedrals tall;
Just one simple room where Christians meet
To hear the gospel's call...
To bring immortal souls to Christ the earnest preacher tries.
He talks not of himself or creed, but Jesus crucified.
I've often wondered why those poor and lonely pioneers
Chose that beautiful spot on Indian Hill.
They must have thought of Christ who gave his life for all on
Calvary's hill...
I like quaint churches built on country sod,
They seem so very near to God.
They seem to beckon and to lead the way
Where we can go to worship and to pray.*



The church on the hill as it looked when it was built in 1870

6—Norway Church Joins the Union 1876-1907

When Wisconsin Territory was granted statehood in 1848, Congress recognized that the territory had matured to the point where its population would be able to make a strong and welcome economic and social contribution to the Union. Similarly, the movement of Norway Church in the 1880s was an indication that it, too, was coming into its own. In its growing maturity, the congregation came to realize that the church of Jesus Christ is not an entity unto itself, but part of something larger, a communion of saints, the church universal.

The *Waterford Post*, a newly emerging local newspaper, played a significant role in connecting Norway congregation with the larger community. But it was their dispute with Pastor Rønneberg and their involvement in the election controversy that forced the congregation to finally define itself in the larger context of the church. Acting on deeply held conviction, Norway congregation found itself drawn into the process that would culminate in the formation of the United Norwegian Lutheran Church in America.

Pastors Huus, Rasmussen and Schmidt siezed upon this formidable thirst for involvement, pouring their energies into the congregation, educating about the wider church and its missions, inspiring the organization of new groups to carry out this mission, and encouraging the congregation to grow with the community by taking advantage of improvements in transportation and communication. Norway Church was coming of age.

The Waterford Post

The advent of the *Waterford Post* not only brought the larger community to the attention of the Norwegian immigrants, but by reporting on the events of their lives to the larger community, it encouraged them to see themselves as full and legitimate participants in the larger society.

The weekly newspaper printed notices of church meetings and happenings. The columnist from the Town of Norway used the pen name "Small Boy." Later columns were simply headed "Norway." Important passages of Norway Church members were noted. For example, a golden wedding anniversary party was held in 1881 at the Peter Jacobson home. Pr. Rønneberg made remarks, dinner was served, and in the center of the table was a large cake with fifty wax candles of different colors. A wreath was placed on Mrs. Jacobson's head. The reporter of this event hoped that many others would follow suit and celebrate such anniversaries.

Small Boy wrote of the election of A. Apple to the office of town chairman, who beat his opponent, Gaute Gunderson, by ten votes. In August, 1883 he wrote that threshing was in full swing. He described the barn-raising

at Albert Malchine's in June, 1884: "Before the workers left that evening the skeleton of a barn 66' by 36' towered aloft in the air." He reported the December wedding of Adel Friis and Jacob Bernetson, noting that after the ceremony at the "Scandinavian" church, all repaired to the home of the bride where the evening was spent enjoying food and amusements.

While the newspaper reported the lighter side of life, more sober endeavors occupied the business of the trustees. In 1882 Hans Jacobson presented articles for the organization of the cemetery. Lots were to be laid out in 210 sixteen-foot squares with four-foot wide gravel walks between them. Each family breadwinner would get one lot. German family breadwinners who paid their share for the new fence would also get one lot. All outsiders and members would be expected to maintain the fence as well as their own lots. A work day would be held in June to put the cemetery in shape.

During a heavy rain and hailstorm in August, lightning struck the steeple of the church, doing damage in the amount of \$100. At the annual meeting of January, 1883, the congregation decided to repair the steeple. They also toyed with the idea of moving the pulpit, but this was tabled for a future time. Each family in the congregation was assessed \$2 for church repairs. Some of the money would also be used to purchase a little land north of the cemetery in order to build stables for the horses.

Against Missouri

In 1883 a bitter controversy involving former pastor Thalberg engulfed the church. It ended finally with the painful resignation of Pr. Rønneberg from Norway congregation. Thalberg, who had left the congregation and returned to Norway to teach, came to the trustees with a claim for back pay. A congregational meeting was called to discuss the matter. Apparently, the discussion was heated but nothing was resolved. In the process, Pr.

Rønneberg became dismayed at the vehemence with which certain members, especially one Hans A. Jacobson, denied Thalberg his claim. The relationship between Rønneberg and Jacobson quickly deteriorated.

Pr. Rønneberg, portraying Jacobson as a troublemaker, publicly brought another complaint against him, claiming that Jacobson had accused him of saying that Pastor Tobias Larson taught false doctrine. Jacobson in turn asked permission to bring a matter before the congregation. He angrily claimed he had been denied the Lord's Supper two times by Pr. Rønneberg because he would not repent of his behavior at the meeting with Thalberg. Jacobson insisted that Rønneberg



Pr. Andreas Rønneberg

did not have the right to set conditions on his participation in the sacrament. He cited Pontoppidan's *Pastorale* and other books to support his case. Rønneberg stubbornly refused to discuss the excommunication and, after some argument, he and his supporters walked out of the meeting. After they left, Jacobson won the meeting's support. They declared that all excommunications which are done without the sanction of the congregation are against Lutheran teachings. Rønneberg was incensed. More meetings followed. In the end, the congregation took back its decision and allowed Rønneberg to give an explanation of his position. The damage, however, had been done, and in 1884 Rønneberg resigned and accepted a call in Black River Falls, Wisconsin.

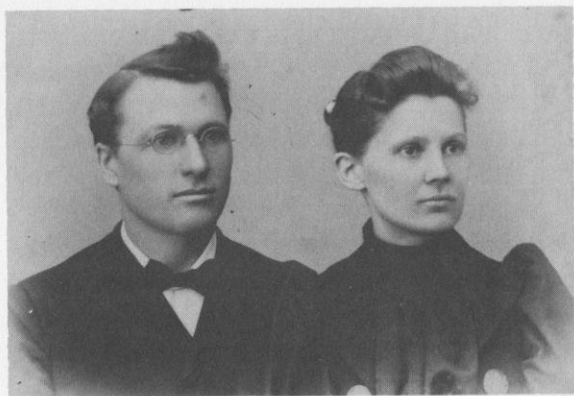
Addressing the congregation at the 1884 congregational meeting, Chairman Gunerius Dukleth inquired if anyone knew of a pastor who might be willing to serve Norway Church now that Rønneberg had left. Three persons were named. The congregation, it became clear, didn't care if the person called were a candidate (seminary graduate) or pastor, just so he could stand on his own two feet. And while they were indeed interested in getting someone who could preach in both Norwegian and English, what was of an even greater concern to them was where that someone stood on the issue of "election." They would not, the congregation decided, "call anyone who stood on the Missourian's side in the election doctrine."

The controversy in the 1880s over the doctrine of election split the Norwegian Lutheran churches apart. Pastors were literally thrown out of their churches over the matter. At issue was how a person comes to salvation. Simply stated, the Missourians believed that election, or predestination, was based solely on God's grace. God chooses to save people "in view of the merits of Christ," not in view of people's faith. The Anti-Missourians, on the other hand, with whom Norway congregation sided, believed that God foresees who will believe in Christ and God then chooses to save those people. This is election "in view of faith," which more closely squared with what Norwegian Lutherans had been taught in their catechetical studies.

There have been few issues debated so fiercely in Norwegian Lutheran church history. The arguments on either side were intense and bitter. When the dust cleared, about one-third of the pastors and congregations of the Norwegian Synod had withdrawn, becoming known as the "Anti-Missourian Brotherhood." These pastors and congregations were the impetus for the union movement which led to the formation of the United Church in 1890.

The United Church

In October, 1884 Gerhard Rasmussen of Clinton, Wisconsin consented to serve Norway and North Cape congregations every third Sunday of the month for one year, or until a resident pastor was found. The next year



Pr. Alfred and Matte Huus

Rasmussen suggested that a call be given to Alfred Huus, Rasmussen's brother-in-law, who had just gotten his C.T. (Candidate in Theology) degree from Capital University in Columbus. Huus fit the requirements—he belonged to the Anti-Missourian Brotherhood, and he could preach in both languages.

The years of the Huus pastorate, 1886-92, were a time of many important changes at Norway Church. For the first time in their history, the church became officially affiliated with a larger church organization, the United Norwegian Lutheran Church in America, or simply the United Church. Formed in 1890, the United Church was a consolidation of the Anti-Missourians, the Conference and the Augustana Synod. This was the first major step toward union among Norwegian Americans in their church affairs. Hans Jacobson was elected to attend the joint meeting in Scandinavia, Wisconsin on November 15, 1888. In December 1889, Pr. P. A. Rasmussen presented to the congregation the constitution and articles of union for the United Church, and the congregation accepted them by unanimous vote. Jacobson also was the delegate to the Union convention in May, 1890 in Minneapolis. From then on, Norway Church usually sent a delegate to the annual meetings of the United Church.

A whole new world opened up to the congregation at Norway when it decided to finally affiliate with the larger church. Interest and activity in foreign and home missions skyrocketed. Norway Church, which had first been served by missionary pastors who had their hearts set on ministry in Africa, now was in a position itself to support such efforts. Mission festivals were begun in 1891 as a way to focus attention on the missions of the church. Speeches and sermons educating people about the various mission fields were given in both English and Norwegian.

The congregation early became interested in the work of the Indian mission at Wittenberg, Wisconsin. This interest was sustained for many years because the Jacobsons of Wind Lake were involved with the mission. Dorcas Jacobson Wrolstad, whose father Axel was superintendent at the Indian school, used to sing and tour in the 1920s with the choir of Indian children, which performed across the state. She reminisces:

Because the Indian children were apt to become shy while being

asked to sing for Mission Festival services, I was asked to stand with them and give them confidence to sing out. Years passed by before I learned that my future husband, who was sitting in the balcony at South New Hope Church had asked his mother "who the white Indian was."

New Organizations and New Ideas

It was during the Huus pastorate that the first women's organization, *Kvinneforeningen*, or The Ladies' Aid, was organized. The energy for missions was great and the women delighted in the idea that within the context of their new organization they could concretely participate in supporting this important work of the church. They held their first meeting at the Hans A. Jacobson home on July 15, 1886. At that meeting Mrs. Christ Bensene, Mrs. Gunerius Dukleth, Mrs. Gabriel Fries, Mrs. Gilbert Fries, Mrs. Christ Hogenson, Mrs. Julius Jacobson and Mrs. Thomas Olson decided to sew and sell garments. Each woman donated \$.50 for material for overalls, jackets and gingham aprons.

In addition to providing for missions, the meetings grew into important social events. At their meetings the first Wednesday afternoon of the month, they had lunches of sandwiches, cake, doughnuts, fattigman and coffee. They paid dues of \$.10 per month. During their first year they were joined by several others, Mrs. Louis Rolfson, Mrs. John Haugan, Mrs. Martin Rolfson, Mrs. Ole Hedjord, Mrs. Gaute Gunderson, Mrs. John Dale, Mrs. Peter



Hilda and Lula Nelson on their way to church

Jacobson, Mrs. Gus Garnatz, Mrs. Ole Hanson, Mrs. Halvor Johnson, Mrs. John Larson, Mrs. Andrew Halvorson and Miss Ellen Johnson. At the Mission Festivals, held out in the woods, they sold or auctioned garments. Later on, the sales were held once a year at different homes. The proceeds from these sales, plus dues, were divided—two-thirds going to Foreign and Home Missions of the United Church, one-third to the local congregation.

Women came to meetings in lumber wagons, buggies or sleighs in the winter months. The Aid historian noted that meetings were not held in January and February because of the lack of stable room for horses. Two, Mrs. Andrew Johnson and Mrs. Jake Hanson, came driving horse and buggy a distance of ten miles and seldom missed a meeting.

Under Pr. Huus the congregation also worked to shore up the functioning of the Norwegian Religious School. Huus won the congregation's support for his plan to divide the school into two districts. One district, under the superintendency of John Larson Jr., would hold classes in the church. The other district, under the superintendency of Mary Friis, would hold classes in the Lohner schoolhouse in the western part of the settlement. In addition to parochial school, Olaus Hogenson and Hans Jacobson were in charge of the Sunday School of the congregation. Each Sunday one of these men was



The Jubilee organ used in the old log church

directed to read a sermon to the children after their classes were finished. Other congregational leaders during this time were Charles L. Jacobson, treasurer, and school commissioners Olaus Hogenson, Abraham Johnson, Halvor Johnson and Gaute Gunderson. Mrs. Huus was organist, assisted by Erik Erikson and Louise Johnson. Abraham Johnson was the custodian, with a salary of \$18 for the year. As custodian he also dug the graves and rang the bell at funerals. He was to be given \$2 every time anyone needed this service.

It was during this time that the church acquired a new organ. The 1886 annual meeting had authorized a committee of girls to "go around in the congregation to collect money for a new organ." Those who volunteered were Hildah Jacobson, Maren Friis, Clara Peterson, Eli Peterson, Mary Ann Gunderson and Andrine Storlie. In April, the *Post* reported that Norway congregation had purchased a new reed organ, "which gives good satisfaction." The old organ was sold to Haaken Hogenson for \$10.

At the 1888 annual meeting, Pr. Huus asked the congregation's permission to serve the Norwegians at Vernon, about twenty families, on three Sundays during that year. When Vernon decided to formally organize, Huus was instrumental in helping the congregation establish itself as the Vernon Norwegian Evangelical Lutheran congregation. By February 16, 1889, enough land had been acquired and enough money raised, including a \$160 donation from Norway Church, to enable the fledgling congregation to build its own church. The number of congregations in the pastor's charge now numbered three, with Norway continuing to be the place of the pastor's residence.

By 1889 Norway congregation finally conceded that the question of what to do about the towering pulpit had been postponed long enough. Most now agreed that the pulpit was so high it was very unpleasant for anyone to preach from it. A committee was elected to recommend changes. At their urging the congregation decided to tear down the old pulpit as well as the balcony around it. In its place they built an eight inch high platform in the chancel area, situating the new pulpit just above the altar, and framing it with a new altarpiece. They decided at the same time to raise the two back rows in the balcony so that people could see the lowered chancel area. The Ladies' Aid contributed the painting for the altarpiece. Created by Kurz and Allison of Chicago, it depicted Jesus on the cross with the women at his feet.

Language was always an issue in the immigrant community. It was announced at the annual meeting of 1890 that those who desired an English hymnbook to use with an English service should approach the pastor. At a special meeting, Julius Jacobson read a petition of the names of those who desired an English service and it was unanimously agreed to provide one. At the annual meeting of 1892 the pastor's salary was raised to \$400, reflecting the additional work of providing English afternoon services.

Many new members joined Norway church in 1890, a large share of them coming from the "White Church." Having met separately in the community over the past 40 years, the little church had now become reconciled with Norway Church. Although it did not officially close its doors until 1892, many of its members did not wait that long before becoming a part of Norway congregation. This new influx of members was the likely cause of some of the discussions about worship



Ludwig Johnson, klokker, and his wife Gunda

practices that the trustees dealt with at the time. At issue was how to reconcile some of the traditions that had developed separately in each congregation. Pr. Huus wondered how the congregation stood regarding pastor's attire. A vote was taken with the majority leaving it to the pastor, while eight voted he should not wear "pastor's clothes," and two voted for full vestments. The congregation also decided they again wanted to have a klokker, especially for the three great holidays of Christmas, Easter and Pentecost. Ludwig Johnson was unanimously elected and he served in this capacity for the next quarter-century.

There was considerable discussion within the United Church about the issue of whether the church should run its own college. A vote was taken at Norway Church on this issue November 30, 1892, with the congregation voting for Augsburg Seminary as their first choice. If, however, Augsburg was not turned over to the United Church within the next year, the congregation decided, St. Olaf should be the Church's college. The secretary was charged to publish this resolution in several Norwegian-language newspapers in the region, which he did.

The Rasmussens

When Pr. Huus resigned his call to take a call in Decorah, Iowa, Chairman Høyme of the United Church recommended Pastor Wilhelm Rasmussen of Elgin, Illinois for the job. Pr. Rasmussen came from a strong church family. His father, P. A. Rasmussen, had been a pastor for 48 years at Lisbon, Illinois, and had been intimately involved in the major theological discussions and the church union movement. When P. A. died in 1898 he was mourned throughout the Church. His work had had a strong impact on his children; four of his sons had become pastors. His daughter had married one. When Wilhelm consented to serve the three congregations, he was certainly familiar with them. His brother, Gerhard Rasmussen, had served Norway congregation on an interim basis. His sister Matte was married to Alfred Huus whom Wilhelm would be replacing at Norway congregation.

Pr. Wilhelm Rasmussen served the three congregations from 1892-1901, a period of relative peacefulness and stability, despite a depression in the national economy. The main organizations within the church at that time consisted of the Ladies' Aid, the Choir, and the Young People's Society. Young people's meetings were held at the parsonage. One particularly enjoyable evening included vocal and instrumental music, a lecture by the pastor, and plenty of good food and conversation. The congregation always enjoyed coming together and found many other occasions for celebration as well. A popular event was the pastor's birthday celebration at which he would typically be gifted with a purse of money and everyone would spend

the day in conversation, picnicking, music-making and speeches. The choir was considered a necessity at all gatherings of whatever nature. Mrs. Hogenson worked many years to build up and promote the work of the choir. In 1898 a list of choir members included Mrs. Christ Hogenson, Mrs. G. Gregerson, Miss Sarah Hogenson, Miss Helen Hanson, Edwin and Elmer Jacobson.

The language question arose again in 1894 when it was resolved to replace the English afternoon service with a Norwegian one. This decision met with community-wide consternation. The *Post* ran an editorial decrying the change, "This decision bars the seven to nine families in this congregation who intermarried with other nationalities, and in consequence are English-speaking people, from hearing the Gospel preached during the present year. This, the newspaper sarcastically continues, "is certainly a fine specimen of home mission work that is truly commendable!" A postscript in the minutes of the trustees noted that the decision to discontinue English services was subsequently revoked. The services continued to be held every fourth Sunday of the month.

The congregation's concern for integrating new members and disciplining its own is reflected in the minutes of the trustees. In 1896 the congregation took up the application of James Young for membership, but decided that since he was not confirmed he could not become a member. Many thought the constitution should be changed to allow it.

Then in 1897 Pr. Rasmussen presented a request from Mrs. Johannes Haugen and her daughters, as well as Lars Rolfson and his family, that they be released from membership at Norway. They had decided to "break with Lutheran teachings and go over to the Christian Scientists." The congregation sent a letter encouraging them to reconsider their decision, and action on their request was postponed for one year. "Norway congregation asks you to seriously reconsider this, not to reject your childhood faith and turn yourself over to new teachings." The parties involved renewed their request, and they were released.



Pr. Wilhelm and Inger Rasmussen in front of the new parsonage on Waubese Lake

According to the minutes of the trustees during this time, the work of the congregation continued apace. A proposal that the congregation withdraw from the United Church was made in 1898, but was not discussed. An invitation was sent to their old pastor, H. A. Stub, to return for a celebration of his 50th anniversary of ordination. The pastor's salary at this time was \$550—Norway paid \$300, North Cape \$200 and Vernon \$50. Congregational leaders were Edwin Jacobson, treasurer; John Elmer Jacobson, Sunday School superintendent; Miss Carrie Bensene, organist; P. Petersen, custodian. The School Commission included Andrew Halvorson, G. A. Friis, Ole Johnson, Haaken Hogenson and George Thompson. The Ole Hedjord and Halvor Peterson families gave a memorial gift of iron gates which were erected at the entrance to the Norway Hill Cemetery. The trustees voted to build a new fence around the cemetery. They also voted to change the pastor's salary payments to April 1 and October 1, instead of January 1 and July 1. The treasurer was instructed to pay the pastor first and then the other expenses.

In 1899 the congregation decided to make an even exchange of the parsonage at Waubesee for the land (ten acres with buildings) just west of the cemetery belonging to John Larson. The Rasmussen family moved into the new parsonage in October, 1899. Pr. Rasmussen asked to meet with both Norway and North Cape in order to talk about putting a "picketfence" in front of the new parsonage. The fence was a gift from North Cape, but the pastor wanted to be sure that all would be pleased with it. The congregations entrusted the pastor with erecting the fence according to his wishes.

Church and Community

In July, 1900 Rasmussen received a call from the United Church congregation in Adams, Minnesota. He accepted the call, but remained at Norway for a few months until they could secure a new pastor. Chairman Høyeme of the UNLC and Professor Kildahl of St. Olaf were written asking for recommendations. Both replied that it would not be easy to find someone because of the demand that they be able to preach in both languages. Pr. Rasmussen was asked to stay, and his salary was raised by \$50 in each congregation, but he declined. Pastor Lockrem of Norway, Illinois was called and he even came to Wind Lake to meet with the congregations but he, too, declined, saying that his congregation would not let him go. Lockrem recommended a Pastor Sletten, so Lockrem's name was scratched out on the letter of call and replaced with Sletten's, and Lockrem was asked to see to it!

Finally, in 1901 Otto Schmidt accepted the call. He and his family moved to Wind Lake in 1901 and stayed until 1907. Pastor Schmidt invested much of his energy in community as well as church affairs. He was instrumental in the startup of the Wind Lake Telephone Company in 1902. Not



Pr. Otto and Mollie Schmidt with their children and Nettie Helgersen

only did he participate in the business end of the company, including the decision to sell telephone stock at five dollars per share, but he also shared in the physical labor, stringing many of the telephone lines himself. He was a true community leader and his efforts were well recognized. A 1904 obituary of young Oliver Peterson praises Schmidt for his efforts in organizing a search party to recover the boy's body in Tichigan Lake.

Another improvement in the area was a new electric railway line, which ran out from Milwaukee. When the new railroad grade from Norway Hill to Waterford was completed, making a cut through Norway Hill that the *Post* reported was over fifty feet deep in some places, the newspaper was less than impressed: Thus, "centuries of nature had been disturbed by John Beggs, the railway magnate." The new line would make Wind Lake accessible to folks from the city, which in the *Post's* opinion would be a disgrace to the peaceable community.

In 1908 a new drainage district was organized. In 1861 the state of Wisconsin, which had owned the wetlands making up the large central portion of the Town of Norway, ceded this land to the town with the expectation that the town would sell the land and use the proceeds to drain it. The land was sold for \$1.25 per acre and the first dredging of a canal occurred in 1887. In 1908, in a meeting at the town hall at Blackhawk Corners (Hwys. K and S), the farmers gathered to investigate what it would take to drain all the land in the swamp as well as the land that abutted it. They hired engineers to survey the area and make recommendations for the location of canals and ditches. The system of canals which cleared the wetlands was completed



The church on the hill with its new steeple

between 1913 and 1915.

In the midst of the fast-paced improvement of the community, the work of the church continued. Congregational leaders included Thomas Thronson, secretary; Edwin Jacobson, treasurer; Carrie Bensene, organist; Elmer Jacobson, superintendent and custodian; Haaken Hogenson, Hans Bendickson and Frank Johnson, trustees. The School Commission continued to oversee the operation of the Norwegian Religious School.

A matter of church discipline was handled in special meetings in 1906. Pr. Schmidt brought a recommendation to the congregation for the excommunication of a member. After explaining the grounds for his recommendation, the congregation decided to uphold it. As it turned out, the guilty party repented and excommunication was not necessary. The care with which this matter of discipline was handled stands in stark contrast to the situation twenty years earlier which culminated in Pr. Rønneberg's resignation.

At the 1907 annual meeting, it was reported that the church steeple was in such poor condition that it should not continue to be used. A committee of nine men examined the steeple and made suggestions for its repair. It was decided to change the steeple entirely, designing it for easier maintenance. Olaf Hogenson, who offered to do the work for \$395, was awarded the contract. The trustees approached the Ladies' Aid, requesting a loan so that the work could proceed. A poem, "The Ladies' Aid," acknowledges that it was common experience for churches to operate in this fashion:

*The shingles on the roof are old, the rain comes down in rills.
The brethren slowly shook their heads
and spoke of monthly bills.*

The chairman of the board arose and said, "I am afraid that we shall have to lay the case before the Ladies' Aid."

The Old Church is Moved

The saddest episode of Schmidt's pastorate occurred in 1904 when the old log church was removed to Luther, the United Church's Seminary in St. Paul, Minnesota. The idea to restore old Muskego church seems to have been urged on by Sebastian Selkirk in his 1897 letter to the *Skandinaven* newspaper, in which he claimed that he had come across the old church while bicycling through Wisconsin. He claimed it was being used as a pigsty, and he suggested the church do something about it. Rasmus Anderson, however, claimed to remember a conversation with Chm. Høyme of the United Church in 1894 in which Høyme told him of his desire to restore and move the old church.

However it happened, by 1900 the United Church had purchased the old log building. The deal, according to Wilhelm Rasmussen who was pastor at the time, was done somewhat quickly because Hans Jacobson, the owner of the old church, claimed that he had had an offer from the Norwegian Synod for twice the amount offered by the United Church. Upon hearing this, Rasmussen immediately wrote out a contract which Jacobson signed, selling the old church building to the United Church. A few days later a check from Chm. Høyme for \$100 arrived and Rasmussen completed the deal. The building was then dismantled and placed under a shelter where it lay waiting to be moved.

Different ones voiced their opinions about a site for the soon to be restored church. Pr. H. A. Stub, in a letter to the editor of *Lutheraneren*, wrote that the church should be located on Indian Hill. But a resolution of the United Church in 1902 read: "In connection with the restoration of the old Muskego church, it is decided: The Church body's pastors shall try to gather in the necessary funds and Pr. Gerhard Rasmussen is to head up the undertaking." So, too, Pr. Wilhelm Rasmussen wrote:

Almost all the members who built the church are now dead or have moved away. The same is true for those who used to worship there. If it were replaced on Indian Hill, relatively few would have the opportunity to see it and admire it. But many could on the Seminary grounds. St. Anthony Park is the place for the Muskego church.



Gerhard Rasmussen led in the restoration of the old log church

It was Schmidt who came up with the idea of selling drawings of the church to raise the money that was needed to move it to St. Anthony Park. He arranged to have printings made of a detailed drawing of Old Muskego. Each print would sell for \$.25, with all profits going to defray the expenses of the restoration. Contributions, however, were slow in coming. Several letters in the summer and fall of 1904 pleaded for the needed money, at least \$2,000. Despite the lack of funds, the project went ahead. The September 15, 1904 *Waterford Post* reported, "The ruins of the old church were removed from Wind Lake this week...The logs, which were cut sixty years ago in the marshes of Racine County, were taken to Muskego Center awaiting removal to Minnesota." Needless to say, the *Post* thought it was a shame that the church would be taken out of the state. "It should have been rebuilt on the old Indian mound."

By late autumn of 1904, the church arrived in St. Paul. Charles L. Jacobson went to St. Paul to do the restoration. Gerhard Rasmussen wrote, "Hurrah! Now it is in the right place." But he went on to say that the treasury was empty and a loan would be necessary if gifts were not forthcoming.



The marker on Old Muskego Church in St. Paul

was simply absorbed into the United Church's budget. Though the removal of the church was certainly a loss to the community, it is just as certainly a blessing that the church was restored and preserved when it was. Without such timely intervention it would have decayed beyond repair and been lost forever.

Schmidt, in a letter to Rasmussen, urged him to keep on with the fundraising, for he himself had a lot of money tied up in those little drawings he was selling. Still in 1907, Rasmussen continued to plead for funds to pay off the debt which at that time was around \$1,500. It is not known if the debt was ever settled, or if it

7—Norwegian American Lutherans 1908—1927

The period from the turn of the century through World War I was a time of identity-seeking for Norway congregation. Increasing contact with the wider community in commerce, education and the media prompted the congregation to view themselves as American citizens rather than Norwegian immigrants. This changing perception of themselves was reinforced by the push to replace Norwegian language services with English services. As increasing numbers of non-Norwegians enrolled as members of Norway Church, the need to switch to English became inarguable. During Johnson's pastorate, the congregation moved to having half their worship services in Norwegian and half in English. By 1919 English was predominant, with only one service per month in Norwegian.

World War I brought a deeper sense of being a part of the American landscape. Norway Ladies' Aid worked with the American Red Cross in providing needed items for the soldiers. Twenty-six young men and women from the parish were involved in the war.

At the same time, Norwegian Lutherans in the United States were moving toward another merger. In 1917 they would join together to become the Norwegian Lutheran Church in America (NLCA). Now Norway Church was joined with most other congregations in learning what it meant to be Norwegian American Lutherans, all struggling together to determine the distinctive witness that the NLCA might bring to the wider church and the world. Norway congregation was grappling with these issues in 1918 as they decided to celebrate the 75th anniversary of the congregation. It was at this time that they solidified their identity as the "mother church," the first Norwegian Lutheran congregation in America. It became their defining story. Pastors Kildahl and Hestenes built on this identity, calling the congregation to new challenges in education and in missions.

A Flurry of Pastors

Pr. Schmidt accepted a call to Decorah and resigned in September, 1907. His farewell sermon at Norway was preached to an ovation from parishioners. The church was packed to suffocation and for many it was a tearful leavetaking. He had been a much-loved pastor. The next day, thirteen teams turned out to move his household goods to the depot at Burlington.

With Schmidt's departure, Norway again faced the task of finding a pastor. After consulting with Pres. Dahl of the United Church and Pr. Wilhelmson of the Milwaukee Circuit, they decided to call Pastor Thorvald Bakke of Oconomowoc, Wisconsin. The salary and service was to be the

same as with Schmidt. The trustees drafted and signed a letter of call the same day.

Pr. Bakke served the three congregations from 1908-1911. His wife, Thonette, played the organ for worship services at the church, and there was great sadness when she died after a brief illness in 1910. She is buried on Norway Hill. In 1911 Bakke married again and shortly thereafter left to take a call in Mapleton, Minnesota. He subsequently served several more congregations in the U. S. and Canada. Bakke's wife, Thora, moved back to Waterford after his death in 1932 and joined the T. T. Mission Workers. Bakke's descendents are still active members of Norway Church. Bakke, with the help of the Ladies' Aid, was instrumental in securing the beautiful stained glass windows for the church on the hill. It is fitting that when the new church was built, the stunning chancel window was given in his memory.

After Bakke left, Pastor Mathiesen of Milwaukee was asked to serve as interim pastor and in January, 1912, a unanimous call was extended to Osmand Johnson of Blooming Prairie, Minnesota. The pastor's salary for the three congregations totaled \$800—Norway contributed \$425, North Cape \$325, and Vernon \$50.

The ladies of Norway undertook to get the parsonage in order for the pastor's arrival. The *Post* reported that Mrs. Albert Malchine, Mrs. Ole



Pr. and Mrs. Thorvald Bakke

Johnson and Anna Dukleth went to Waterford to select wallpaper. But repair of the parsonage, or lack thereof, became an issue for the new pastor and his family, and Johnson resigned the next year. The trustees reported, "Since we could not produce through subscription as much money as was needed to put the

parsonage in working order, and since the trustees would not run up a debt, his resignation was accepted." Efforts were made to resolve the issue. North Cape contributed money toward parsonage renovation on the condition that Johnson would stay and Pr. Stearns of the Milwaukee Circuit met with the congregations in an effort to mend fences. But, although even Stearns deemed Johnson's resignation without grounds, nothing could be done to change his mind.

Meanwhile, the congregation moved forward with other business. In order

to meet the needs of parishioners, they decided to have half of their worship services be in Norwegian and half in English. They took a vote on whether or not to “dig out under the church and put in a basement,” but most thought it could not be done and the motion was defeated. Two worship assistants, Clarence Jacobson and



Pr. Osmand Johnson family

Burton Anderson, were elected. The temperance issue concerned many members of the congregation, and a Lutheran Anti-Saloon League was organized and met in the church.

At the 1914 annual meeting, the congregation both organized a call committee and decided to do major repairs on the parsonage. On January 17, 1914 the congregations elected to call Johan L. Kildahl, who would graduate from seminary in June. Kildahl was ordained to the ministry at the United Church convention in St. Paul in June, 1914, and was installed July 5 at Norway and the following Sunday at North Cape. Leadership at this time was provided by Thomas Thronson, secretary; Edwin Jacobson, treasurer; Lawrence Jacobson, organist; Elmer Jacobson, superintendent; Charley Hanson, custodian; Ludwig Johnson, klokker; as well as the trustees, deacons and the school commission.

Pastor Kildahl fostered much interest in the Young People's Society. Their Sunday night meetings included such edifying programs as: readings on “The United Lutheran Church in America” by Leonard Johnson; “The Muskego Church” by Grace Jacobson; “The Day of Jubilee” by Priscilla Bucholtz; and a violin solo by Evelina Jacobson. Kildahl also encouraged the youth of the congregation to sponsor a Reformation Festival. A collection taken during the festivities was enough to send five delegates to the district youth convention in Milwaukee. Delegates elected to attend were Irene Johnson, Naomi Anderson, Ragna Krogstad, Leonard Johnson and Orville Anderson. Much excitement surrounded the youth convention. Norway's choir, officially organized by and under the direction of Pr. Kildahl, also traveled to Milwaukee to take part in a grand concert given by a joint choir of area church musicians.

Norway Church hosted the Eastern District convention in March, 1915. Pastor Peterson of Jefferson Prairie taught about missions, basing his remarks on the parable of the sower. For one particular session he invited all the children of the congregations to be present and, drawing on the knowledge he

had acquired as editor of the English Sunday School paper used in the United Church, he spoke to them about children in heathen lands. To accomodate everyone, sessions were held in both Norwegian and English. The Ladies' Aid was in charge of organizing meals to be served at the parsonage on each day of the convention. Ladies were reminded not to bring any cakes, but "something more substantial" instead.

Contacts with other Lutherans broadened Norway congregation's horizons. An article in the *Post* tells of the time forty members of the Chapel Guild of Ascension Church in Milwaukee visited the Misses Mary and Lena Narum on their farm in Wind Lake. The "visitors came on a special car over the interurban line, enjoying a bountiful dinner, with songs and mirth." On another occasion, the Church was packed with those who came to hear a sacred concert furnished by the St. Olaf College sextette. The two ladies and four gentlemen, "everyone an artist," also gave a concert at North Cape and accepted contributions from the appreciative audience.

Meanwhile, the Ladies' Aid was expanding both its membership and its activities. In 1914 they began to hold devotions in English rather than Norwegian. That same year they also held their first bazaar, raising \$314. In addition to serving a dinner, they sold aprons, quilts, rugs, fancy work and bakery items. The Aid president was in charge of buying all materials until 1922. By this time the organization had grown to such an extent that committees were appointed in order to ease the workload. Each committee, in charge of either fancy work, quilts, aprons or rugs, now organized its own materials.

The women of the church were quite interested in seeing that a church basement was built and were willing to back this interest financially. A vote at the 1915 annual meeting finally authorized the trustees to proceed on the project. It was also decided to build "a little closet" for the pastor in the northeast corner in the church and to purchase folding chairs for the new basement. In May, H. Erickson got the contract to dig out a basement and do all the masonry for \$1,275. Olaf Hogenson, for \$420, did the carpentry work and painting in the basement. He also built a little closet and two chairs for the church proper. The trustees were authorized to borrow the money necessary. The Ladies' Aid also fulfilled their agreement to help defray costs, and as



Pr. Johan and Edith Kildahl family

soon as the basement was finished, the ladies held their meetings there.

The minutes then record a sad day in the congregation: "Norway congregation had the great misfortune that the parsonage burned down May 10, 1916." Along with the building went all of the official records of the church, save the minutes of the trustees.

Six days later a special meeting was called and the rebuilding process began.

The congregation decided to build a 32' by 40' bungalow on the same location. They asked Olaf Hogenson to prepare plans and specifications. In August they approved the plans, making only a few adjustments—yellow pine, they decided, instead of hardwood should be used for finishing, and the china closet should be set up against the wall where it would be cheaper to build. Hogenson Brothers got the contract for \$3,419. At a later meeting, held in the church basement, the cost for the new parsonage was apportioned into four classes, ranging from \$5-\$20, to be assessed to parishioners.



The parsonage west of Norway Hill, lost in a fire in 1916

The "Mother Church" of the NLCA

In 1917 Norwegian American Lutherandom, for the most part, came together. After many long years of discussions and negotiations, the Norwegian Lutheran Church in America (NLCA) was born in St. Paul, Minnesota. Hauge's Synod, the Norwegian Synod and the United Church joined forces, celebrating to the strains of F. Melius Christiansen's cantata "Wondrous Things the Lord Hath Done." H. G. Stub was elected to be the first president of the new synod. J. H. Kildahl was elected vice president.

At Norway Church, the parochial school was still in operation with Carl Kildahl, the pastor's brother, as teacher. Norway held school during the month of June and North Cape during July. Clarence Jacobson was elected as pastor's assistant for three years. At the January, 1918 annual meeting the congregation agreed to let the young people install electric lights in the church. A resolution by Pr. Kildahl for temperance was approved. It was also decided that in 1919 the trustees should begin to print their financial accounts and reports so that the entire congregation might have full access to them.

At the same meeting, the congregation decided to celebrate the 75th anniversary of the congregation. Commemorative events were scheduled for September 13-14, 1918. Pr. Kildahl wrote a history of the congregation, and former pastors and others were invited to attend the festivities. The diamond jubilee featured the Rev. Hans Gerhard Stub, the son of Norway's second pastor and current president of the NLCA. The *Post* reported that the weather



Aerial view of the new parsonage and the church on the hill

was beautiful and the church was packed. A 64-page book, dedicated to H. G. Stub, was printed to commemorate the event. The book included a historical sketch, followed by several of the sermons preached that weekend, including those of former pastor Bakke, and Pr. J. H. Kildahl. Most of the sermons were printed in Norwegian.

The speakers were cognizant that this jubilee took place in the midst of war. Twenty-six young men and one woman from the parish were listed as having been called up for service in the Great War. Two of them, Carl Hanson and Clarence Knudtson, had already died. Pr. Bakke noted the hard times Norway congregation had struggled through—pioneer hardships, cholera, the Civil War, and now this war. But, he reminded them, God had been with them through it all, and they were blessed to have their church to sustain them. It was truly their “mother.”

The newspaper account of the celebration says that it was “the greatest event of its kind among Norwegian Lutherans in the country.” But in retrospect it was only the beginning. During the next 25 years there were several other major occasions for celebration, including the dedication of Col. Heg Memorial Park (1928); the 900th anniversary of Christianity in Norway (1930); the centennial of the first homestead built in the town of Norway (1937); the visit of Prince Olav and Princess Martha of Norway celebrating the centennial of the Muskego settlement (1939); and the centennial of the congregation and the Norwegian Lutheran Church in America (1943). These events were enthusiastically received and very well-attended. The congregation worked hard to extend hospitality to its neighbors in the community and in the wider church, and it took great pride in the fact that it was the “mother church” among Norwegian Lutherans.

Identity-Building

A time of major changes followed World War I, not only for Norway Church but for the whole of the NLCA. It was a new world, a more interdependent world, and the NLCA grappled to bring its distinctive witness to bear on the American scene. In 1917 the Ladies' Aid joined with other Americans in a common cause, working together with the American Red Cross volunteers, sewing garments and knitting sweaters for the armed forces. The Aid joined with other women of the NLCA to form the Women's Missionary Federation and they sent delegates to the yearly meetings. The Norwegian Religious School, which had operated in one form or another from the beginning of Norway Church, was discontinued in 1921.



Pr. Kildahl with his confirmands

Instead, a summer school was held in the congregation and this, along with Sunday School, was felt to be sufficient instruction for the children. Though Norway congregation had gradually incorporated English into its affairs over the past 35 years, it needed to do more. In 1919 it was decided to have only one Norwegian service per month. In addition, the church records were now to be written in English.

When, in 1920, Pr. Kildahl left Norway to accept a call to Owatonna, Minnesota, the struggle of the recording secretary to write the minutes in English was evident. Writing that a call had been issued to Pastor Hestenes of Nebraska, he went on to remark that since they weren't sure he would accept the call, they didn't know if there would be "eny yous" in sending it.

The ladies of the parish hosted a royal sendoff for Pr. Kildahl and his family, the Norway women serving a chicken pie dinner after the morning service and the North Cape women serving ice cream and cake following the afternoon service at North Cape. The entire community sent the Kildahls along with their best wishes and a purse containing \$130. Jacob Mathias Hestenes did accept the call to Norway and he was installed in June, 1921 by the Rev. Norby of Deerfield, president of the Eastern District of the NLCA.

Pr. Hestenes's legacy to Norway congregation was his work in helping the congregation come to realize that it was indeed a part of something larger than itself. He untiringly promoted the cause of the church's missions. Annual reports were printed which listed not only business decisions and

organizational work, but also the name of every member who had contributed money to the cause, both locally and synodically.

A stewardship piece called "Duty of Contributing" was also prominently printed. Here the confirmed member was soberly reminded of the obligation *to contribute according to his ability to the maintenance of the church and school and the paying of the debt of the congregation. If any one for the period of a year does not contribute anything to defray the expenses of the congregation and is not exempted on account of poverty, he should be reprimanded in a brotherly manner. It is the duty of every member to contribute according to his means to the Synodical Budget. Every year at the Mission Festival an envelope offering is taken up for that cause, and every member is to take part in this offering...We also wish to call the members' attention to the obligation specified in the Letter of Call to the pastor, that the pastor is to receive, besides the regular salary, three offerings a year and fees for ministerial acts. It is the duty of every member to live up to this pledge. In case any member is unable to be present when the offering is taken up at church, it is his duty to forward his contribution to the pastor as soon thereafter as possible.*

That year the trustees reported receipts totaling \$1,368 for local expenses and \$1,458 for the synodical budget and other mission endeavors. Put in today's terminology, benevolence was 52% of the budget, and this was the norm for the congregation until the 1950s when debt on the building began to eat up more of the total budget.

The local budget consisted of salaries—\$800 to Pr. Hestenes; \$50 each to Harda Hestenes and the pastor for teaching the summer parochial school; \$75 to Charles Hanson, custodian, as well as \$8 per grave for digging; and



Pr. Jacob and Carrie Hestenes family

\$50 to Naomi Anderson, organist. Other expenses included printing costs for the annual report, coal (the annual meeting instructed the custodian to build the fire at 6:00 a.m. on cold Sundays), electricity, telephone poles, wine and wafers. The innovation of an envelope system was adopted in 1922. There were 12 envelopes and it

was suggested that married members contribute \$1.25 per month and other members a free will gift. Instead of returning the envelopes to the trustee of their district, members were encouraged to deposit them in a receiving box in the entrance of the church. Clarence Jacobson, financial secretary, would collect the envelopes after every service.

The trustees, represented by men from each of the three districts of the parish (Nels Thronson, west; Albert Malchine, south; and Elmer Halvorson, east), continued to take care of church business. Pr. Hestenes appointed the deacons: John Elmer Jacobson, Hans Ellertson and Nels Thronson. Orville Anderson was secretary, Severt Johnson, treasurer, and John Elmer Jacobson, superintendent.

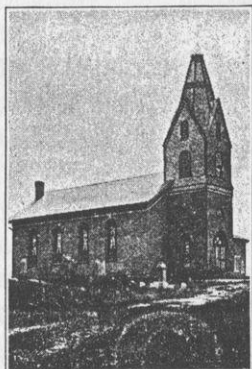
The congregation celebrated its 80th anniversary Sunday, September 16, 1923 in connection with that year's Mission Fest. Pr. Hestenes encouraged the congregation with these words, "Our NLCA is the third largest Lutheran body in the United States, with 2,783 congregations, 1,301 pastors and 500,000 members. For two successive years we've raised the full amount at our Mission Festivals. We must again this year." A Thankoffering, collected by "going around the altar," yielded \$1,362. After the service, the women served a chicken dinner in the church parlors.

In addition to the Ladies' Aid, other women's groups in the 1920s formed around special interests. The Sewing Society, for example, undertook fundraising activities to help pay off the debt on parsonage and church renovations. But the most ambitious group to organize were the Thursday Thimble Mission Workers. They met for the first time in July, 1924 at the home of Mrs. Anna Thronson, and each month thereafter to sew their fancy work. After devotions of readings, hymns and prayers, they would collect dues of \$.10 per month. Their goal was to work for the missions of their church and also to help their friends, Juliann and Grace Jacobson, daughters of the congregation. Affiliated with the Scandinavian Alliance Mission based in Chicago, they were missionaries in Maracaibo, Venezuela. The T. T. Mission Workers also supported a native Alaskan missionary. They sold their fancy work and, in November, 1925, held a chicken dinner, charging \$.50 for adults and \$.35 for children. At year's end they were able to send \$75 to Alaska and \$25 to the Jacobsons. They kept up this sort of work for forty years, with the simple goal of "doing their bit to help with missions."

The Muskego Messenger

The March, 1922 issue of *Muskego Messenger* marked Pastor Hestenes's debut in the world of publishing. A four-page publication, the *Messenger*, was created to keep parishioners up-to-date on happenings in the congregation. On the front page was a picture of North Cape and Norway churches. The back page listed advertisers, for example Krogstad's Store in Wind

OLD MUSKEGO MESSENGER



NORWAY LUTHERAN CHURCH



NORTH CAPE LUTHERAN CHURCH

J. M. HESTENES, Pastor

Waterford, Wisconsin

Lake, "The best and cheapest place to trade." The paper printed churchly stories and quotes, a calendar of parish events, and news and notes concerning activities, like the special lectures Hestenes did on "The Modern Dance." The paper also shared news of the wider church, reporting, for example, that Pr. H. A. Stub represented the NLCA at the first meeting of the Lutheran World Federation in Eisenach, Germany; and fire had destroyed St. Olaf College's Høyme Chapel. This last piece of reporting resulted in generous contributions from

the parish to enable the college to raise a new building immediately.

The *Messenger* was published monthly and helped keep the parish abreast of the fluctuating schedule of worship services at the three churches. The following one-month schedule of services illustrates the complexity of the undertaking: 10:30 a.m. March 5 at North Cape; 10:30 a.m. March 12 at Norway and 2:00 p.m. at Vernon; 10:30 a.m. March 19 at North Cape and 2:00 p.m. at Norway; 10:30 a.m. March 26, a Norwegian service at Norway and regular 2:00 p.m. service at Vernon.

Announcements of activities during the summer of 1925 reveal that Pr. Hestenes took a leave of absence to work for the District Pension Fund. Oscar Rem had charge of the parish, including teaching summer school,

which at Norway ran for one month "in the forenoon at Tichigan and in the afternoon at Rolfson's Schoolhouse." The *Messenger* was discontinued after Pr. Hestenes left the congregation.

Pr. Jacob and Carrie Hestenes's son, Joseph, who also became a pastor, reminisced about his youth in the congregation. He remembers that confirmation class, or "reading for the minister," was held for boys and girls in eighth grade on Saturdays. The youth from Vernon came over to Norway, and North Cape youth had their own meeting time and place. Dr. Sverdrup's text was used and there was much memory work. Each confirmand had a text edition of the hymnal and memorized hymns as well. Year by year the number being confirmed in Norwegian was smaller and smaller. About this time the tradition started that boys were confirmed in their first long pants. "Some boys were hindered in that joy by reluctant mothers (I wore short pants!)"

Sunday School was successful, according to Joe, because of the personal concern and sincerity of the teachers and of the superintendent, John Elmer Jacobson. The church sanctuary, the balcony, the basement and even the furnace room were all used for classes. The students were rewarded for their attendance and progress with pins and wreaths which were valued and worn with pride. Mr. Jacobson handed out the three Sunday School papers. If you were absent he would see that you got yours next time. There was always a yearly picnic out at Borkenhagen's Park, on the southeast shore of Waubesee Lake.

Young People's Luther League was a much-loved and going concern in those days, too. There was no competition from other events; it was the place to be. Monthly meetings open to the entire family were held in the church. Such meetings were a good place to showcase budding talents. There were special speakers, sleigh rides, bake sales, lawn parties and conventions. A popular tradition among the youth was the League-sponsored New Year's Wake. A meal of oyster soup was followed by fellowship and games in the church parlors. As midnight and the New Year approached all would gather for a devotional service.

A special Christmas Eve tradition, a tree festival, was held each year, too. Sylvia Jacobson Clymer reminisces:

Instead of having a tree in our homes, we went to the church to enjoy the big beautiful tree there. After an early supper of oyster stew, the family bundled up and walked through the snow across the fields and up to the church on the hill. Other families were arriving on foot or by cutters or bobsleds. Horses had to be blanketed and sheltered in stalls in the church shed. Then we proceeded, tense with anticipation, up the hill. What a sight met our eyes! Behind the altar rail stood the tree, decorated with tinsel and twinkling with the lights of wax candles. All around



Christmas at Norway, 1910

under the tree were piled gifts which families had brought. Young men had water ready in case of fire. We sat while prayers and a program of songs and recitations by the children were done, then finally the distribution of gifts. The young men took turns reaching for a gift, reading the name, and walking down the aisle calling for the child to receive it. You can imagine the excitement of the next hour or two. A doll or a book, and an orange was received, what joy! Then to go home and to bed, tired and happy.

In 1926 Pr. Hestenes conducted 11 Norwegian services. The rest were conducted in English. On Festival Sundays (Christmas, Easter and Pentecost), he was required to preach in both languages—ten minutes in English, then ten in Norwegian. That year he held five Communion services as well. Communicants had to announce themselves to the pastor in the sacristy before they would be admitted to the table. Then, kneeling, the communicant would receive absolution by the laying on of hands. Naomi Anderson played the old pump organ and also gave private piano lessons, coming to the home to conduct the lesson. Miss Margaret Lee, a Waterford High School teacher, was the choir director for many years. One of the traditional roles of the choir was to sing at church funerals. After the funeral, they marched with the mourners to the gravesite and, as the casket was lowered, sang “Nearer My God to Thee.”

Pr. Joseph Hestenes has kept close ties with Norway Church, having married a daughter of the congregation, Luella Halvorson. He has participated in many special services at Norway through the years. Jacob and Carrie Hestenes's daughter Harda taught parochial school in the congregation. Another son, Erling, became a pioneer medical missionary of the NLCA. After serving with the Medical Corps in Japan during WWII, Dr. Hestenes went to Hlabisa in South Africa, built a 150-bed hospital, and stayed for 26 years. Thus, Hestenes fulfilled what had been a dream of Clausen and Stub a century earlier—to join with the Norwegian Hans Schreuder's mission to the Zulus in southern Africa.

8—The Old Muskego Parish 1928-1943

When Pastor Jahren arrived in 1928, he began the longest pastorate in Norway's history, twenty years. He helped the congregation through difficult times, including the Great Depression and another world war. With his love of history and his pride as a Norwegian American, he was the perfect shepherd to see the congregation through a flurry of commemorations and celebrations—from the dedication of the Col. Heg Memorial to the visit of Prince Olav and Princess Martha of Norway.

The three yoked congregations were now commonly identified as "The Old Muskego Parish," with Norway as the hub, Vernon to the west, and North Cape to the east. The organizations of the congregation thrived, with Lutheran Brotherhood for the men, Young People's Luther League, Women's Guild, and strong education and music programs. The parish kept in touch through the *Saga* and participated fully in the wider church through circuit meetings, conventions, choir concerts and rallies.

Two major new developments important to the life of the congregation occurred during this time. One was the decision, in the midst of the Great Depression, to start a building fund for a new church. The second was that the women of the congregation finally stepped forward to claim their place as equal participants in the life of the congregation. A tremendous growth in interest and participation in the various activities of Norway's women led to the creation of the Women's Guild, an umbrella organization for all the varied groups in the congregation. With the advent of the Guild, there was more focus on Bible study, fellowship, leadership development and support for missions. In 1943 women were finally granted full membership in the congregation when the constitution was amended to include them in the voting membership.

Pastor Jahren

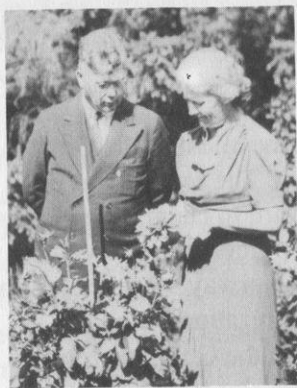
In 1927 Jacob Hestenes resigned his call in order to work for the Board of Pensions. A letter from headquarters explained, "We have 100 ministers, missionaries and professors between 65-90 years old, and 120 widows. They all need something to live on. We need your pastor for this cause." While the search for a new pastor commenced, the Hestenes family continued to live in the parsonage. Pr. Hestenes later went on to other parish work in Merrill, Wisconsin, where he died in 1933. He is buried on Norway Hill.

When Hans Christian Martin Jahren of Grand Meadow, Minnesota accepted Norway's call, he began a twenty year pastorate, the longest in Norway Church history.

Jahren's joint salary was \$2,100—\$1,150 from Norway, \$775 from North Cape and \$175 from Vernon congregation. The 1928 local budget was \$2,475 and the mission budget was \$1,664, including \$432 paid out for education, \$466 for home missions, \$466 for foreign missions, and \$300 to other charities.

The parish, consisting of the three congregations, was aptly named "Old Muskego." Yearly printed reports included the ministerial acts, budgets, and a list of contributors for each congregation. For example, Jahren reported on his ministerial acts in 1928—26 English and 12 Norwegian services, 6 baptisms, 3 weddings, 6 funerals, 180 communicants. Two pair of sponsors were listed for each baptism, and witnesses to the marriages were also included in each report. The date of death, date of burial, and age of the deceased were listed for funerals. In the yearly report, dues and contributions given by individuals continued to be listed by district. Three columns listed

contributions for general expenses, missions, and the Deaconess Home. 372 giving units gave an average of \$5.30, \$2.77 and \$2.50 respectively. In addition to a financial secretary, a mission secretary was now elected who prioritized the many different mission needs and forwarded all money collected.



Hans and Amy Jahren

Extensive work on the church was again performed in 1928. Severt Johnson did repairs on the basement and built a rear entrance. The whole building was painted. Old sheds were torn down at the parsonage and a chicken house was built. The Ladies' Aid raised money in order to pay for all this by serving a lutefisk supper and a dinner at

the Fourth of July festivities. They also paid Mr. Mealy \$315 for new carpeting for the sanctuary and bought new dinnerware for the church parlors.

In Luther League, a pair of Leaguers was assigned to coordinate each monthly program, presenting a short talk or essay. Serving committees were also listed by month. The League splurged and bought a "Victor Animatograph" for \$160, a picture machine for which they rented slides.

Superintendent Jacobson encouraged parents to bring their children to Sunday School and to stay with them during the period of recitation. Classes were based on Luther's Catechism and Bible History, and were divided into nine grades. The Beginner's Department used Bible picture lesson cards and large picture rolls. That year there were 102 pupils, 15 with perfect attendance.

A cemetery committee had existed at Norway for many years, but in 1928 it was formally organized into an association and bylaws were adopted.

A cemetery board was elected—Julius Christianson, Martin Krogstad and John Johnson. Yearly dues were charged for the cemetery's maintenance.

Heg Park is Born

Since 1924 there had been much consideration given to building some sort of memorial to Norway's Civil War hero, Col. Hans Heg. Nels Bergan solicited money and enthusiasm for the memorial. He made a deal with Edwin Jacobson for an eleven-acre tract adjacent to Norway Hill as the site for a monument. Norway School District Number One, in need of a larger building, donated its site to the cause and the old school was torn down. A new school, built directly across the road, was called Col. Heg School (the present Norway Town Hall).

Paul Fjelde of Oslo designed and cast a nine-foot bronze statue of Col. Heg. The original sculpture stands at the east entrance to the Capitol building in Madison. A replica was made and set on a concrete base eight feet high for the Heg memorial. Another replica was given to the people of Lier, Norway, Heg's birthplace, by Norwegian Americans.

Col. Heg Park was turned over to the Racine County Park Commission and the monument was dedicated July 4, 1928. Louis Rolfson, G. A. R. veteran of Co. C, 15th Wisconsin Volunteers, unveiled the statue.

The Park Commission later built a museum and refreshment stand and put in picnic tables, fireplaces and playgrounds. Julius Christianson, for many years the park's custodian, estimated that in the summer of 1936, over 55,000 people visited Col. Heg Park. The museum housed an extensive collection of articles from pioneer days, including the Bible and catechism that Heg had with him on the battlefield. Part of the dream of the history-minded folks who planned the Heg Memorial was to someday move the old Muskego church back home from its exile in St. Paul. Through the years many festive occasions at Norway Church have been celebrated at Heg Park.

Old Muskego Saga

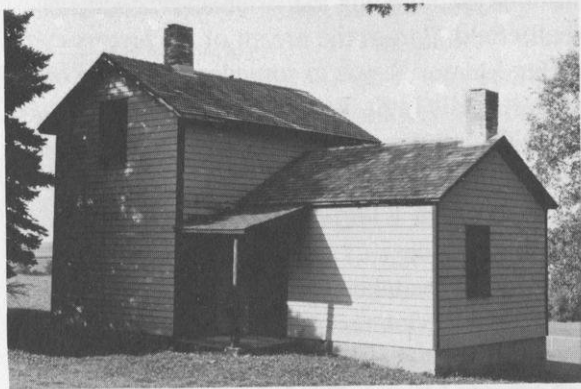
The idea of a monthly parish paper was taken up again in 1931. Called *Old Muskego Saga*, it was published in the interest of Norway, North Cape and Vernon congregations of the Old Muskego Parish. At first it was published under the cover of "Our Lutheran Monthly" and was four pages long. It was dropped for a few years but was picked up again in 1935 in an expanded format (from 16-28 pages). Jahren edited the paper and it was sponsored by the Lutheran Brotherhood. The local men's organization raised revenue for the project by selling advertising. Each year the *Saga* printed the annual reports of the congregations. The reports included a financial and narrative report of each organization as well as lists of individual contributors.

Pastor Jahren was married to Amy Nelson in 1929. His sister Alette and his mother lived with them at the parsonage. The parsonage grounds became a real garden spot as the Jahren's cultivated beautiful flowerbeds, complete with a water garden. In the *Saga*, Jahren once offered children goldfish from the pond, "just bring a quart jar, preferably after class on Saturday." Many weddings took place in the parsonage rose garden during Jahren's years at Norway.

The 900th anniversary festival of the introduction of Christianity into Norway was held July 27, 1930 at Col. Heg Park. It was sponsored by the NLCA congregations of the Eastern Milwaukee Circuit. The local committee encouraged people to bring basket dinners. They provided bulk coffee at \$.60 a gallon, "just bring your own pail." Refreshment stands sold ice cream, candy and cigars were also available. The Ladies' Aid operated lunch stands and raised \$537 for the local and mission budget.

The big news coming out of the 1931 annual meeting was the decision to start a building fund. With 120 children in Sunday School and 400 baptized members, the church was beginning to have growing pains. Initially, it was determined to simply build an addition to the church on the hill. However, it was very difficult to get a fund going in the 1930s as the Depression worsened and planning was postponed. Growing pains were also the joint meeting between the three congregations of the parish to determine if all should continue to be served by one pastor. They voted to continue as they were.

The *Saga* for December, 1931 announced a Christmas Day service at 10:30 a.m. and a Christmas Eve tree festival at 7:30 p.m. at Norway Church. The Christmas offering was designated for the pensioners of the NLCA.



The Eielsen House was moved to Wind Lake from Jefferson Prairie, Wisconsin.

Norwegian services were held at 2:30 on January 1, 1932. Norway's annual meeting was held January 6 at 11:00, with officers meeting at 10:00. The Ladies' Aid met at the same time and served dinner after the meeting. In order to discourage competition between Norway and North Cape, it was decided to have weekly services at both

churches instead of on alternating weeks as had been the custom.

In 1932 the Eielsen House was moved to Wind Lake from Jefferson Prairie and was put on the parsonage grounds which abutted Col. Heg Park. Eielsen, of course, had close connections with the Old Muskego Parish.

When Elling died in 1883, his widow Siri came to live with their daughter, Mrs. Randolph Runden of North Cape. The house was eventually sold to the Racine County Park Commission.

The *Saga* kept parishioners up to date on all the different activities of the church's organizations. In addition to the Luther League, a Junior-Intermediate League now met at Norway. They held special events of their own, and the Jr. Leaguers were also urged to attend the Luther League socials and programs. An advertisement in the *Saga*, directed at senior boys and girls, asked them to consider continuing their studies at our Lutheran institutions. They were encouraged to write to St. Olaf or Luther Colleges, or if they were interested in nursing, the Lutheran School of Nursing in Milwaukee. Waldorf College was recommended for junior college; for Bible study, the *Saga* recommended the Lutheran Bible Institute in Minneapolis.

Young people were also reminded to register for a week at Lutherland or Cisco Beach Bible camps. Lillie Gulbranson urged her contemporaries to sign up for camp: "Let's clasp our hands in Christian fellowship, let's open wide the Bible, let's learn to walk with God—let's go to Lutherland!" The *Saga* reported that Ruby Dukleth, Gilma Johnson, Eunice Bucholtz, Gilmore Olson and Russell Wieners attended the Youth Convention in Minneapolis in June, 1936 and were "thrilled with what they saw and heard."

Loyalty Sunday was held on February 6, 1938. Pastor Larson preached on stewardship. Erik Erikson, financial secretary, gave the report from the church council. At the annual meeting, the congregation decided to make \$5 the minimum which each confirmed member who supports himself in whole or in part should pay towards the local expenditures. The council was given permission to add \$1 or more to the assessment, beginning March 1, for repairs on the parsonage and to pay the salary for the choir director. Council members called on parishioners in their homes to receive their contributions. Each family was also encouraged to use Master's Pence boxes as a way of raising additional funds for the synodical budget. In 1937 the practice of placing offerings in collection baskets in the church replaced the practice of putting the envelopes in the box in the vestibule.

The effects of the Depression are noted not only in the decision not to enlarge the church at that time, but also in that people were encouraged to contribute to the building fund "when financial condition allows." The church budget remained flat during these years; in fact, cemetery dues were reduced \$.50 to \$1.50 per year.

The April, 1938 *Saga* contained a reminder from Superintendent Hilda Malchine and her counterparts at North Cape and Vernon that organization for a new season of work was underway. "In order that your child may get the full benefit of our labors, we want to enlist your support and cooperation: Send your child regularly! Insist on promptness. Rehearse the coming Sunday's lesson with your child!" Attendance records were kept in the main

Old Muskego Saga

All Lutheran Sunday Evening Vespers

DURING JULY - HEG PARK

The Sunday evening vespers which became so popular last year will be continued this year during July. The Letter to the Philippians will be studied, one chapter each evening. Those who attend are urged to read the letter and re-read it carefully.

The meeting will be held in Heg Park. In case of rain, in the Norway Church. Meetings will begin at 7:30.

July 4th—Rev. Karl J. Wilhelmsen of Gethsemane Church, and Rev. Harvey G. Feustel, Church of the Redeemer, Racine, Wis.

July 11th—Rev. Cornelius Hansen, Immanuel Church, and Rev. E. R. Anderson, Emmaus Church, Racine, Wis.

July 18th—Rev. J. A. Snartemo, Immanuel Church, and Rev. H. L. Obrestad, South Shore and Trinity Churches, Milwaukee.

July 25th—Rev. E. R. Larson, Mount Hope, West Allis and Rev. A. L. Swenson, Our Saviour's Church, Milwaukee. We have asked the pastors to bring a choir or singers from their respective churches.

Pastors will kindly post this column on their bulletin boards.

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June - August, 1943

The Old Muskego Saga kept parishioners informed of their church's activities, provided inspirational reading, and helped forge Norway, North Cape and Vernon congregations into a more unified parish.

entry and church parlors for both Sunday School and church attendance. To be eligible for awards, pupils and teachers had to attend 35 Sunday School classes.

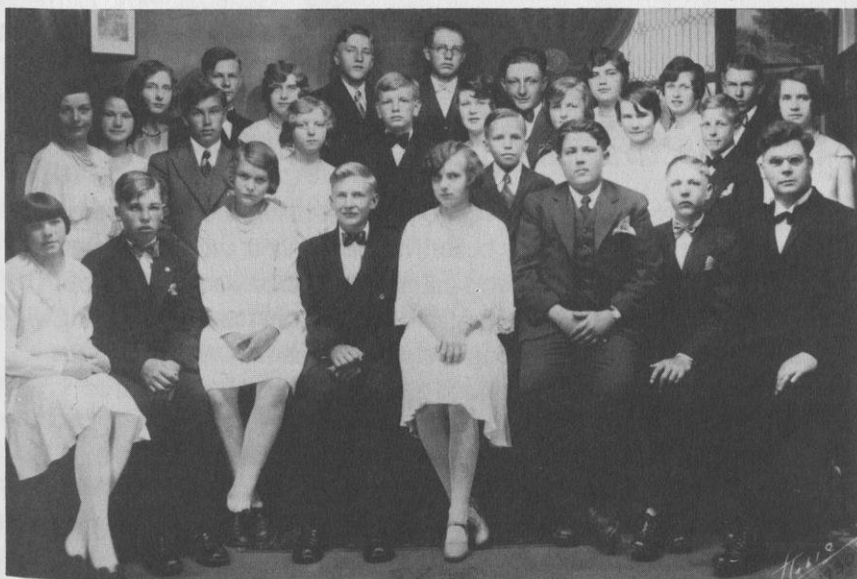
Confirmation classes continued to be held on Saturdays. The confirmands were quizzed by the congregation on an evening prior to confirmation day. Pictures from the 1930s show the girls in white dresses, carrying roses, and the boys in suits with a rose pinned to their lapels. In one class there were 32 confirmands. More usual were classes of 15-20.

The 95th anniversary of the congregation was celebrated July 10, 1938, as families from the three congregations gathered in the park for worship and festivities. Dr. Martin Anderson, president of the Eastern District, preached at the morning worship. The choirs of Norway and North Cape sang, Miss Alette Jahren rendered a solo, and Pr. Lowell Jacobson played his cornet for the hymn-singing.

Sons of the Old Muskego Parish who were ordained in the 1930s included Joseph Hestenes in 1935, Lowell Jacobson in 1936, and Clarence Johnson of North Cape in 1933.

The *Lutheran Hymnary* (the black book) was used in worship. Communion was held six times a year. There were still Norwegian services scheduled regularly throughout the year but the need was fading.

The Lutheran Brotherhood, a local chapter of the NLCA men's group, was active in the 1930s. There were occasionally Lutheran Men's rallies, one of which was held at Norway in April, 1938. The men sponsored the *Old Muskego Saga*, and in 1938 they bought lumber for a dartball board. The Dartball League, which continues to this day, was a way to keep their love of



Pr. Jahren and one of his larger confirmation classes

baseball going in the long winter months. The men also sponsored a softball team in the summer, which also continues today, and their team played in a church league. The men built a softball diamond on the parsonage property next to Heg Park.

The Brotherhood, along with the Racine County Park Commission, sponsored a centennial picnic at Col. Heg Park in commemoration of the founding of Eliphalet Cram's farm in 1837, the first farm home in Norway township. The ladies of Norway congregation served a chicken dinner and supper. Entertainment for the day was a hotly contested baseball game between the North Cape and Norway Hill teams.

The June, 1939 *Saga* highlights the visit of Their Royal Highnesses Olav and Martha of Norway in celebration of the centennial of the Muskego settlement. It was a very well-orchestrated affair. The royal couple arrived at 12:30 p.m. on June 20. The program included a luncheon, followed by an open air program which included musical selections, a presentation of gifts, welcomes from Pr. Jahren and Mr. Morris, mayor of Racine, followed by a response from Prince Olav, and concluding remarks by Gov. Julius Heil. The



The visit of Prince Olav and Princess Martha

served a three-course dinner to over 400 guests, in addition to the members of the Royal Party. The tent was beautifully decorated and the royal table was banked with flowers, ferns and palms. The Ambassador Hotel of Milwaukee presented a unique centerpiece—a replica in ice of the old log church. After dinner the royal couple visited the church. Following the program at the park, the prince placed a wreath at the Heg statue.

Women's Guild had charge of the dinner which was served in a big tent in Col. Heg Park.

The general committee for the dinner consisted of Mrs. T. H. Cook, Mrs. Anna Scheller, Mrs. Herbert Weltzien, Mrs. Amandus Olson and Miss Rachel Krogstad. Mrs. Jahren was in charge of training the waitpeople. They

Women Come into Their Own

Several women's groups had sprung up at Norway church in the 1920s and 1930s, among them the Big Bend Circle, Tichigan Circle, the Orphan Club and the Norway Mission Society. These groups met for Bible study,

fellowship, and to work to raise awareness and money for missions. Tichigan Circle was organized at the home of Mrs. Ed Kaebisch in 1934. Some from the disbanded Big Bend Circle joined with them. The Ladies' Aid also continued their work, having their first lutefisk supper in 1931. In 1932 the Aid gave \$200 to the church building fund, the first of many contributions to that fund through the years.

The historian of the T. T. Mission Workers notes that in 1933 a "letter came from Alaska telling us that our missionary was not doing the work expected of him, so we discontinued our mission work there. We decided instead to work for the Indian Mission at Wittenberg, Wisconsin." The T. T. workers challenged themselves with a different way to raise money. Each member was given a dollar and instructed to do what they could to make that dollar multiply. Returns from the 15 members totaled \$56.10.

The NLCA had fostered women's organizations by forming the Women's Missionary Federation (WMF) in 1917. The Norway women continued to be affiliated with this organization, sending delegates to the WMF conventions and making use of the Federation's Bible studies and educational materials about foreign and home missions.

The Lutheran Daughters of the Reformation, or LDR, constituted nationally in 1926, was a spinoff of WMF. An LDR chapter was organized at Norway in 1931 at the Gulbranson home. Its purpose was to lead young women to know Jesus Christ as their Savior. They studied the Bible, learned about the different missions of the church, and had guest speakers. They made items of clothing for the Martin Luther Children's Home and delivered popcorn balls and homemade candy to the children. At Christmas, in addition to presenting a program, the Daughters also gave a gift to each person at the Old Folks' Home.

Yet another legacy of the LDR was their establishment of a church library. Pearl Gulbranson, librarian, would periodically run reminders in the *Saga* encouraging the congregation to make use of the new library. In 1933, the LDR, in cooperation with the rest of the congregation, installed the new church water system. This was a welcome innovation for the women who were responsible for all of the dinners, suppers and other events that were at the center of church life. One of the distinguishing features of LDR occurred at roll call, each woman responding with a Bible verse when her name was



The LDR, later known as the Martha Clausen Guild



The Norway Ladies' Aid in 1943

called, a practice that continues today. In 1947, to honor the congregation's first schoolteacher and pastor's wife, the group changed their name to the Martha Clausen Guild.

Mrs. Esther Malchine hosted the organizational meeting for the Altar Guild on March 16, 1934. Five charter members, along with Pr. and Mrs. Jahren, were present at the meeting. The Guild's purpose was to furnish the altar with cloths and other necessary articles, to supervise the care of same, and to work for some mission activity. They purchased vases for the altar and furnished fresh flowers each Sunday during the blooming season. The first altar and pulpit cloths they furnished were red for the Mission Festival worship. They also presented two collection baskets and a baptismal towel to the church. They sent a large box of clothes to the drought-stricken in the western states. And, of course, they had monthly programs consisting of Bible study, musical numbers, readings and prayers.

In 1935 the women decided they might be more effective if they were united under one umbrella organization. They met at the home of Mrs. Andrew Halvorson to map out a possible course of action. On December 4, in a meeting in the church parlors, officers for the Women's Guild of Norway-Muskego Church were elected: Mrs. Albert Malchine, president; Mrs. John Alaxson, secretary; Mrs. Ed Kaebisch, treasurer; and Mrs. Anna Scheller, box secretary. The president of each society was to represent her group at the council meeting whenever it was called by the president of the Women's Guild.

The Guild organized Pioneer Days, held the last weekend in May. They

sent out invitations to old members, and each pioneer was given a flowering plant. After the program was presented, the ladies then marched to the cemetery and decorated the graves of soldiers and loved ones. Along with the men of the congregation they organized the July 4th picnic at Col. Heg Park. This event was so big a traffic officer had to be hired!

The Guild enabled the women to become more organized, studying the same materials and working together for common causes, such as hosting large church events. And it was to the officers of the Women's Guild that the church trustees looked when raising money to repair and decorate the church. In 1937 the Guild contributed \$1,113 and paid \$500 on the church debt. Mrs. Hilda Malchine, in a report in 1941, outlined the work of the Guild during her six years as president, noting that the various women's groups had raised a total of \$5,283 for the mission of the church.

It is interesting to follow the progress of the decision to include the women as voting members of the congregation at Norway Church. Women had, of course, been active and valuable participants in church life since the very

beginning. The activities of the Ladies' Aid and its auxiliaries enabled women to lead and direct their own activities. Women had also been organists, choir directors, teachers and Sunday School superintendents. By the 1930s, women were starting to show up in the official minutes as committee members. At the January 4, 1933 annual meeting, Margarit Alaxson was nominated to sit on the auditing committee, though she was not elected. Mrs. Bessie Noll was elected to the auditing committee the following year. This was a first for Norway Church.

At the January 8, 1936 annual meeting it was decided to allow the women present to vote on



Hilda Malchine led the Women's Guild.

an amendment to Article VIII of the Constitution. The amendment stated that anyone who, for a period of two years, refused to contribute his just share to defray the congregation's expenses, that one would forfeit all rights as a member until all back dues were paid. The amendment passed with 32 yes votes, 12 no and 11 abstentions. The same amendment was voted on at the 1937 annual meeting, with the women again voting only on this motion. The amendment carried and was adopted.

Again at the 1938 annual meeting, the women were allowed to vote on what kind of shingles to put on the parsonage roof—wood or asbestos. Wood won the day, beating out asbestos by five votes! The women were invited to discuss and vote at a special meeting of March 1, 1939 concerning the building fund and ways to raise money. The motion to enlarge the church at that time failed to pass. A decoration and repair committee was then organized, consisting of the Board of Trustees as well as officers of the Women's Guild.

Finally, at the 1942 annual meeting it was moved to amend Article V of the constitution, giving women the right to vote. It carried 21-7. The second vote on the amendment at the 1943 annual meeting carried by acclamation.

9—Looking Forward, Looking Back 1943-1948

The 1940s were a time of fundamental change at Norway. World War II and the social changes that followed in its wake transformed life in the little community. The return of the GIs brought growth in the economy, changes in women's roles, and a baby boom. Wind Lake was growing and changing.

The congregation was a centerpiece in the NLCA's centennial, which of course was also the congregation's centennial. It was a festive year even in the midst of war, a time to look back over a century of existence with gratitude to God. Yet even as the congregation celebrated the past that had brought them to this point, it was becoming increasingly clear that a challenging future lay ahead, one that would require a renewed vision and a firm commitment to a certain purpose. The NLCA changed its name to "The Evangelical Lutheran Church" in order to reflect its increasing diversity. And the Old Muskego Parish was breaking up. North Cape called its own pastor. Vernon would be unyoked in the early 1950s. It was time to look around at the changing community and to ask the same questions that were asked by the pioneer generation—how do we worship and serve the God of our mothers and fathers here in this place? Norway Church found the answer in the home mission field laid out before it. Gracefully, it went about the task of gathering new faces and new ideas into the fellowship.



Baptismal font in the church on the hill

The Centennial Celebration

Plans for the centennial of Norway Church were laid far in advance of the actual event. The theme, apt for those war years, was "Victory through Christ to the Glory of God." By this time the congregation had some experience in hosting and providing lodging for large crowds, and in planning and carrying out well-designed programs. But this celebration surpassed them all; it was truly spectacular.

The Women's Guild, led by Mrs. Lillie VanValin in 1942, increased their efforts, recruiting more members and sparking even greater energy for the coming anniversary year. Under the leadership of Mrs. John Stalbaum, they played a vital role in the celebration. The Eielsen House, which had been moved to the parsonage grounds, was painted, repaired and landscaped in preparation for the many visitors who would tour the house in the anniversary year. The renovation was financed by money raised from selling little



The combined choirs of Norway and North Cape

replicas of the old log church, centennial buttons and pictures of the house. Items from the Clausens, Stubs and Eielsens were collected for display in the house. The old Clausen parsonage, then owned by Mabel Jacobson, was also opened for tours. Here visitors could see the beautifully preserved walnut doors and sturdy ceiling beams that had been hewn from the forest by Claus Clausen and his parishioners.

The centennial itself was celebrated the weeks of June 20-27, and September 5-13, 1943. A centennial history, edited by Anna Johnson, was published for the event and sold for \$1. Proceeds financed a tribute to the servicemen and women of the congregation. The choir rehearsed special numbers and participated in all the celebrative services. In June a special service and program was held in conjunction with the closing sessions of the Eastern District convention. In the afternoon, Dr. T. F. Gullixson, president of Luther Theological Seminary in St. Paul, addressed the gathering with a speech entitled "Being Dead, Yet They Speak from Old Muskego," picturing the efforts involved in founding the church born in a barn.

Even though we of the Seminary are custodians on your behalf of this venerable and sacred building, we would not be jealous of its place of distinction as the first church, for its honorable predecessor as the place of assembly for the Christian congregation which built it was, if you please, a barn...A stable is a very honorable place indeed for a Christian institution to be born. A certain event in Bethlehem guarantees that fact. The NLCA is the church that was born in a barn.

Norwegian Day was observed Sunday, June 27, when Dr. A. J. Bergsaker preached in the language of the pioneers.

On Community and Patriotic Day, September 5, Dr. N. M. Ylvisaker, director of the National Lutheran Council Service Commission, addressed the crowds in Col. Heg Park. As part of the celebration two beautiful walnut service plaques honoring those from the congregation who had served their country in the world wars were unveiled.

Sunday's service was led by Dr. J. A. Aasgaard, president of the NLCA. He urged his hearers to rededicate and reconsecrate their lives in service to Christ. Pr. Lowell Jacobson, a son of the congregation, stressed the Four Freedoms enjoyed by God's people—freedom of worship, freedom from fear, freedom from want, and freedom of soul-winning.

A large assembly of the congregation gathered in the church on Foundation Day, September 13. The address was delivered by Johan Kildahl, a former pastor of the congregation, who told this story:

Some time ago a pastor of the Reformed Church and a Lutheran pastor were traveling on the same train. Thinking that they had something in common, they became engaged in a friendly conversation. After comparing notes for a while, the pastor of the Reformed church turned to the Lutheran pastor and asked him this question: "What do you think of Jesus Christ?" After pausing a moment the Lutheran pastor gave this answer: "I believe that Jesus Christ, true God, begotten from the Father from eternity, and true man, born of the Virgin Mary, is my Lord...even as he is risen from the dead, and lives and reigns to all eternity. This is most certainly true."

The pastor of the Reformed church, after a moment of quiet, asked, "Where did you learn that?" The Lutheran pastor said, "From my grandmother." "Where did she learn it?" he asked. "From Luther's Small Catechism," was the reply. Said the Reformed pastor, "I have never heard anything so beautiful in all my life."

Do you know who that grandmother was? She used to live and work in the Old Muskego congregation in pioneer days. She was Mrs. H. A. Stub, wife of Pastor Stub, the second pastor to serve here, and the mother of Dr. H. G. Stub, first president of the NLCA. The grandson who told the story was Dr. Jacob Stub, pastor of Central Lutheran Church in Minneapolis...Brush off the dust that covers the catechism, open it, and refresh your memory once more and strengthen your faith again in the Son of God.

not, don't feel too badly because lots of it is full of the enemy And We Do Mean Worms." The women also sent devotional booklets, and boxes of goodies at Christmas and Easter.

During the war years and rationing, the women had to plan carefully, but they "always managed to have plenty to eat at all the meetings of their organizations, though not anything as elaborate as was customary." The T. T.



Severt and Anna Johnson filled many leadership roles at Norway.

Mission Workers couldn't serve as much in 1945 due to the rationing of sugar. In order to raise money some of the ladies showed the school-house, for which they earned \$80. In October they sent clothing to relatives and friends of Mrs. Narum, Mrs. Krogstad and Mrs. Larson in Norway. On March 24, 1946 the

Women's Guild served a three-course banquet to all returned service people. Each was also presented with a picture of Christ.

Reports from the organizations of the church continued to be printed in the *Saga*. After some very lean years during the Depression, staff salaries were increased and fees for the cemetery were raised to \$2.50 per year. Expenses for the congregation included salaries for Pr. Jahren, \$1,150; organist Naomi Anderson, \$150; choir director Alettè Jahren, \$130; and custodian George Jacobson, \$200. Fifty-seven dollars was spent on coal for the church, and forty-nine for electricity. The total local budget was \$2,240. Severt Johnson, treasurer, reported there was \$750 in the Building Fund and that \$1,660 had been given to missions. Also included were reports from the Cemetery Board, Women's Guild, Ladies' Aid, T. T. Mission Workers, Sunday School, LDR, Luther League, Choir, Big Bend Circle, Tichigan Circle and Altar Guild.

A Clamor for Change

A special meeting of the congregation was called for October 10, 1944 in order to formulate a response to a letter from the congregation at North Cape declaring their release from the Old Muskego Parish. Over 100 members voted not to accept the letter. By the annual meeting of 1945, however, feelings had settled and a resolution accepting the request to withdraw from

\$2,410, North Cape \$847, and Vernon \$281. Donors were encouraged to pay up on their pledges, noting that the income tax laws now permitted the deduction of contributions from taxable income.

A children's centennial Commemoration Service was also held throughout the NLCA in 1943. The bulletin cover depicts a rendering of the first confirmation in the Old Muskego church (see illustration, page 21).

200,000 children and young people are enrolled in our Sunday Schools. Through one hundred years, God has richly blessed our church...This century belongs to you boys and girls now in our Sunday Schools. God calls you to hold high the banner of the Cross and to go forward in Jesus' name.

Mrs. Severt Johnson wrote a summary of the centennial year which was published in the *Saga*: "We have come to realize, more than ever before, the debt of gratitude that we owe to pioneer pastors and consecrated laymen, to our parents and grandparents, and most of all to almighty God for our own dear church on Norway Hill."

The War Years

The first hint of the impact of World War II on the lives of the folks at Norway Church is found in the April, 1942 issue of the *Saga*. In that issue words were reprinted to a song that had been sung during the NLCA convention in Minneapolis, "God Bless our Lads." The song was to be sung to the tune of "Abide with Me." The last verse was as follows:

God guard our men, and though just now they roam, grant us our prayers and bring them safely home. God bless our foes and cause all eyes to see, that peace, O Christ, can only come from Thee.

Pastor Jahren said it would be copied and pasted in the hymnaries so it could be used during services. Occasionally the *Saga* excerpted letters from servicemen. In one, Lyle Jacobson wrote:

The words to that old hymn, "My church, My church, My Dear Old Church," keep going through my mind these days. I sure consider myself lucky to have been brought up in a Christian home and received early religious training as you see so many boys that seem to have no fear or trust in God...We don't realize how lucky we are until we've been away for a while.

The Women's Guild kept track of all 46 young men and women who served in the armed forces during the war. Pr. Jahren wrote letters to them every month. The women's groups also rotated letter-writing monthly. One such letter, dated August 8, 1944, was sent off from the Ladies' Aid: "The farmers are busy cutting grain and threshing. It is also sweet corn time in Wisconsin. Maybe some of you have tasted corn on the cob this year, too. If

not, don't feel too badly because lots of it is full of the enemy And We Do Mean Worms." The women also sent devotional booklets, and boxes of goodies at Christmas and Easter.

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Mission Workers couldn't serve as much in 1945 due to the rationing of sugar. In order to raise money some of the ladies showed the schoolhouse, for which they earned \$80. In October they sent clothing to relatives and friends of Mrs. Narum, Mrs. Krogstad and Mrs. Larson in Norway. On March 24, 1946 the

Women's Guild served a three-course banquet to all returned service people. Each was also presented with a picture of Christ.

Reports from the organizations of the church continued to be printed in the *Saga*. After some very lean years during the Depression, staff salaries were increased and fees for the cemetery were raised to \$2.50 per year. Expenses for the congregation included salaries for Pr. Jahren, \$1,150; organist Naomi Anderson, \$150; choir director Alette Jahren, \$130; and custodian George Jacobson, \$200. Fifty-seven dollars was spent on coal for the church, and forty-nine for electricity. The total local budget was \$2,240. Severt Johnson, treasurer, reported there was \$750 in the Building Fund and that \$1,660 had been given to missions. Also included were reports from the Cemetery Board, Women's Guild, Ladies' Aid, T. T. Mission Workers, Sunday School, LDR, Luther League, Choir, Big Bend Circle, Tichigan Circle and Altar Guild.

A Clamor for Change

A special meeting of the congregation was called for October 10, 1944 in order to formulate a response to a letter from the congregation at North Cape declaring their release from the Old Muskego Parish. Over 100 members voted not to accept the letter. By the annual meeting of 1945, however, feelings had settled and a resolution accepting the request to withdraw from

the parish was approved. The resolution also expressed "deep and sincere appreciation of 94 years of friendly cooperation in the Old Muskego Parish." North Cape could now support their own resident pastor, which they did, installing A. B. Solberg in 1945.

This occasion seemed to prompt some dissension regarding Pr. Jahren's continued leadership at Norway. Many felt that it was time for a change. A special meeting in October of 1945 voted down an increase in the pastor's salary to make up the slack resulting from North Cape's withdrawal. At the January 9, 1946 meeting, a resolution was presented that would limit the term of a pastor's service to five years, with the privilege of extending it year-to-year. The resolution was referred to a constitution committee. At a special meeting in May, mediated by District President Anderson, a vote of confidence for Pr. Jahren passed 71-63. The congregation also voted to increase the pastor's salary to \$2,100.

The discussion, however, was not over. At a special meeting on July 1, 1947, 120 people turned out to talk about plans for a new heating system and "any other business." After a vote was taken to approve a new system, Orville Anderson presented the real reason for the meeting to Chairman Merrill Stalbaum:

Whereas we believe it to be the best interest and future welfare of our congregation in order that a true Christian spirit may prevail, and Whereas it has shown itself in the past years that our attendance has dwindled considerably, and Whereas no congregation can continue in true harmony where there are two factions differing from each other, Therefore, be it Resolved that Rev. H. C. M. Jahren be requested to resign as pastor.

It was signed by 82 members. The resolution was approved 85-30.

Another bone of contention aired at the meeting involved the purchase of a new Hammond organ. Without formally consulting the congregation, Pr. Jahren had secured outside funding to aid in the purchase of a new organ. Many in the congregation did not approve of this high-handed decision-making. Consequently, a resolution was passed insisting that all money so far collected or donated by members of Norway-Muskego congregation be placed in a separate organ fund for future use, and all money solicited by Pr. Jahren from people outside the congregation be returned to them. The secretary was directed to have certified copies of the minutes of this special meeting sent to Dr. Anderson and the Rev. Jahren.

The pastor's thorough annual report for 1947 indicates that he was not ready to throw in the towel. Jahren gave a detailed accounting of the flurry of activities within the parish, including the fact that a "wonderful new Hammond organ with a set of Degan Chimes had been installed, with a total cost of \$2,817." 48 English and 2 Norwegian services had been conducted, and membership increased to 536. The Building Fund increased to \$6,000. In

addition, the young people and mothers of Old Muskego entertained 650 young people on June 28 who had come out to Heg Park from the National Luther League convention in Milwaukee.

In 1946 the NLCA changed its name to the Evangelical Lutheran Church (ELC). It, too, was struggling with post-war impulses to change and reach out to a wider and broader America than it had known before. The ELC's new constitution was approved at Norway's annual meeting in 1947, and again in 1948 when it was duly adopted except for one amendment, which proposed to strike the word "worker's" from "worker's council," which sounded too much like socialism. The council would seek to bring together the officers of the congregation and representatives of all boards and organizations, and would meet on the call of the pastor or the trustees. The amendment approved, the chairman then asked Pr. Jahren to comment on the matter of his resignation.

Before he left Norway, Jahren wrote an article for the *Waterford Post* dated June 24, 1948, laying out his vision for the new Norway Church:

I envisioned a beautiful gothic edifice of original design suited to the needs of the congregation crowning the brow of the hill west of the parsonage with ample room for a parish house, a background of evergreens, and a beautiful landscaped area between the church and highway 36...The work must now be left to another.

A farewell reception was held for Pr. and Mrs. Jahren at the church, complete with a cake encircled by the Jahren's favorite flowers, roses, in honor of his 35 years in ordained ministry. Hans Jahren assumed his duties in his new pastorate at Sturgeon Bay, Wisconsin on July 1, 1948, where he died in 1951.

The interim services of Pastor Johan Olsen were secured. Oliver Sand, Olsen's son-in-law, came with him each Sunday from Milwaukee, and he



Pr. Charles and Irene Paulson, Phil, Chuck, Naomi and Lael

was asked to direct the choir, which he gladly did. There were a few unsuccessful attempts to call a pastor. Finally on May 11, 1949, it was voted to call Charles T. Paulson of Calmar, Iowa. The trustees were directed to get the parsonage ready. He moved his family into the parsonage in time for the new school year.

Pr. Olsen conducted the installation service for Pastor Paulson on September 4, 1949. Milwaukee Circuit pastors and wives were guests at the dinner that was served in the church parlors following the installation.

It seems that Norway Church had gotten itself the kind of dynamic leadership they had been looking for. In his first four months, Pr. Paulson presented a list of ten new members for acceptance and conducted 16 baptisms. The financial statement now listed three columns of contributions: local budget, synodical budget and building fund. The largest chunk of mission money was still received at the Mission Festival, supplemented by offerings taken at Thanksgiving, Christmas and Easter. These mission offerings replaced the special offerings that had been taken to supplement the pastor's salary in years past. In his 1950 annual report, Pr. Paulson noted and encouraged a mission consciousness in the congregation:

Although the oldest in the synod, the congregation shows itself to be one of youthful vigor and strength. There is a large Home Mission field given to Norway. It is doubtful whether any other rural church in our Synod is offered as large an opportunity. With the opportunity comes great responsibility. May the Lord grant us faith to meet the challenge.

10—Let us Rise and Build

1950-1963

With the coming of Pr. Paulson, the congregation had the charismatic leadership it needed to lay the foundations for a vibrant home mission outreach. Grounded in the Word and with boundless energy, Paulson led the charge, capturing the imagination and securing the enthusiastic commitment of a whole generation to rise up and build. On donated land, the congregation in 1953-54 built the parish unit, and in 1963-64 the new church, at a combined cost of \$450,000. By 1962 the congregation had grown one hundred-fold to over 1,000 baptized members. There were nearly 400 children in the Sunday School. Whatever changes were needed to accommodate the growth were done—secretarial help, pastoral interns, and finally an assistant pastor in 1962. Another parsonage was bought. Money poured into the Building Fund, from both individuals and organizations, which undertook special fundraising activities.

Paulson increased communion to once a month. With powerful Word and Sacrament ministry and strong religious education nurturing the different organizations of the church, the congregation's reason for being was clear and focused—to be a beacon to the community, including any who would come to participate in the fellowship of Jesus Christ at Norway Church.

Reaching Out

It didn't take long before C. T. Paulson's challenge was articulated in concrete terms. At the January 12, 1950 annual meeting, Melvin Johnson, chairman of the Building Fund Committee, offered the resolution that plans be made for a fund drive to raise \$75,000 for a new building to be completed on or before the 110th anniversary of the congregation, or 1953. No building was to be erected until half the money was raised.

The congregation was ready, and responded with tremendous enthusiasm and energy. As of June 1, 1951, arrangements were made for the Vernon congregation to be served by Pastor Simone of West Allis. Thus Norway and its pastor were able to focus all their efforts on the task at hand in the Wind Lake area. At the January 10, 1951 meeting, the building committee was authorized to engage an architect and to go ahead with planning for an educational unit. Paulson got a \$600 raise, and a telephone was installed in the church. Paulson reported much progress in church and Sunday School attendance: "Scarcely a Sunday passes without new faces at the church." He emphasized that the building is needed not for future needs, but for present. Membership stood at 575 baptized and 452 confirmed members. There were 165 children in Sunday School. To accommodate everyone, there were two Sunday worship services. At a special meeting in May, the congregation

agreed to accept the Massman-Johnson site for the new church. They also authorized the building committee to move forward on drawing up plans for both a church and school.

The financial statement for the year 1950 showed a tremendous response to the building fund drive. There was much sacrificial giving, including some individual gifts of up to \$3,000. This was at a time when the entire congregation's budget totaled approximately \$9,000. The organizations of the church also worked hard to raise money for the building fund, which in 1950 stood at \$50,000.



*Naomi Anderson,
Norway's organist for
60 years*

The congregation was always searching for ways to reach out to the community, and in 1950 they published a pamphlet which provided interested persons with a brief history of the church and a synopsis of the activities offered. The Lutheran Brotherhood, under the presidency of Gene Gunderson, continued to be active. The Luther League sent four delegates to the national convention in Seattle. The staff consisted of Naomi Anderson, organist, Oliver Sand, choir director, and Severt Johnson, custodian. Mission money was given to the Homme Home in Wittenberg, Juliann Jacobson in South America, and Lowell Jacobson in his Chicago mission.

The Women's Guild in 1950 was busy sending boxes to Dr. Erling Hestenes in South Africa. In all, they donated 17 boxes filled with sheets, white material for bandages, clothing for babies, and soap. In addition, the women sent 35 bundles of sewing items to World Action headquarters in Philadelphia, designated for distribution in Europe. On June 4 the women hosted a reception, consisting of luncheon and program, for 49 new church members. In November they gave a surprise harvest shower for the Paulsons and their son Philip, who had been stricken with polio. Miss Mildred Knapcik of Chicago, who would soon leave for South Africa where she would be stationed near Erling Hestenes, was the guest speaker at their annual meeting. The women's Bible study that year was on the gospel of John. Pr. Paulson led the discussion. As always, the women were heavily invested in the religious education of the children. Conditions were cramped in the Sunday School and the Altar Guild did their best to help alleviate the crowded conditions by making curtains of monk's cloth and supplying the school with more primary chairs.

The Women's Guild consisted of six active organizations, with the oldest, the Ladies' Aid, celebrating their 65th anniversary on July 15, 1951. At a program in the church the current president, Mrs. Esther Malchine,



Pr. Paulson and the Sunday School teachers

encouraged the Aid in their work and service: "May we who carry on the work today ever have the zeal for Christian service that characterized our pioneer mothers."

The January, 1952 annual meeting heard and approved the plans that architect Steubenrach had drawn up for the parish unit. The plan detailed a church in "modern gothic design, with provisions for every activity necessary to the successful operation of the congregation, as well as provision for growth." In November the building committee reported that the lowest bid was \$166,971. The congregation authorized the committee to go ahead with contracts and take out a loan for \$75,000.

The Parish Unit

Both Pr. Paulson and Mrs. Amy Jahren broke ground for the new parish unit on December 7, 1952. The new building would be erected about a thousand feet north of the old church on land given to the congregation by Mr. Severt Johnson. When completed, the 75' by 92' educational unit would consist of three floors, accomodating ten Sunday School rooms, a fellowship hall, recreation room, ladies' lounge, kitchen, and heating and plumbing facilities for the whole edifice. The fellowship hall would seat 400 people, 275 if they were seated at tables. The outer walls were to be built of lannon stone. The long range plan called for the new church to be built alongside the educational unit. General contractor, Cecil Mehring of Waterford, began work immediately.

The monthly newsletter of the congregation, *Norway News*, reported that excavation began on February 13, 1953. Contributions to the building fund came in regularly. In February of that year they totaled \$71,000. The congregation was exhorted, "The winning of souls to Christ is the primary mission

of our Church. We must meet our full responsibility NOW. Pray with the fervor that must have been in our pioneer parents when they built and organized that first church.”

The work of the church continued uninterrupted. The Sunday School reorganized and classes began again on Palm Sunday. The music program was expanded when a Junior Choir and Ladies’ Chorus were organized under the direction of Mrs. Edmund Petersen. Mary Johnson was elected president of the newly formed Junior League. At the 1953 annual meeting, Ruth Hanson became the first woman in the history of Norway Church to be elected to a church office. She was voted in as secretary of the congregation. Miles Anderson was president of the congregation and presided over the approval of a new constitution. Pr. Paulson reported that if the building of the parish unit continued on schedule, the 1954 Sunday School would start the year in the new building. A new item in the budget was a Social Security tax. That year the tax was \$30. The country was at war again and the newsletter faithfully listed the servicemen serving in the U.S., Korea, Germany, Guam and Hawaii, admonishing the congregation to remember them in their prayers.

In 1953 the Women’s Guild began to furnish the new kitchen. Every lady was encouraged to use her talents and fill a kitchen bank, turning it in to commemorate the 110th anniversary in September. Their president, Mrs. Henry Davis, encouraged them: “Find out what God would have you do, and do that little well. For what is great and what is small, ’tis only He can tell.”

The cornerstone of the new building was laid September 13, 1953, on the 110th anniversary of the congregation. Papers were sealed in the cornerstone, including a new revised edition of the Bible, a membership list of the congregation, and an historical sketch that would be presented at the afternoon program. At noon the congregation gathered for a potluck dinner in Heg Park. After lunch the Guild presented a program of music and original poetry. Mrs. Oscar

Dukleth wrote and read the poem “Faith Marches On.” Mrs. Mabel Jacobson read her poem “Tithing.” The choir sang “The Lord Bless Thee and Keep Thee.”

A highlight of the program was the ingathering of Kitchen Banks, totaling some \$1,300. The women shared some of the ways in which they



The congregation files into the new parish education unit



The women get familiar with their new kitchen

and auction sales. The women's organizations raised over \$3,000 that year. "Truly God's spirit is working among us, strengthening and guiding us as we carry on the work here in cooperation and harmony as the dreams of a generation are being realized," wrote Mrs. John Stalbaum, historian.

filled the banks. The woman with the largest bank had sold greeting cards. A woman who lived near a lake sold worms to fishers for bait, and farm women gave egg, poultry, and vegetable money. In addition to the individual banks, societies had bake sales, served wedding dinners, and sponsored rummage

Moving in

1954 was a transition year. In addition to continuing on with the everyday work of the congregation, efforts were also directed toward getting the new parish unit ready for use. Alongside their regular mission work, the Guild took on the task of furnishing much of the new parish hall, purchasing tables for \$1,040, new dishes for \$1,125, and cupboards for \$1,952. The Lutheran Brotherhood bought chairs for the new building. The Sunday School bought furniture.

On July 11 the great transition took place. The Sunday School assembled at the church at 9:15 a.m. for the last time. They sang "Beautiful Savior," and Mrs. Van Valin, superintendent, gave a history of the Sunday School. Led by Pr. Paulson and Mrs. Van Valin, they marched down the hill singing "Onward Christian Soldiers." After assembling in the new fellowship hall, Paulson addressed them and they were dismissed to their classrooms. The Sunday School at the time was a strong mission organization. It was estimated that children came from seventy homes where parents did not belong to the church.

The Parish Unit was dedicated Sunday, September 12, 1954 at 3:00 p.m. The bulletin cover featured a picture of the new building. Many local pastors participated and the Ladies' Chorus and Senior Choir sang. The processional and recessional hymns were ones that were sung almost every Sunday during worship in those years, "Holy, Holy, Holy" and "Savior, Again to Thy Dear Name." Worship services continued to be held at both 8:15 a.m. in the old church and 10:45 a.m. in the fellowship hall of the parish unit. Sunday School for the

more than 250 students was at 9:30.

The congregation also undertook an ambitious evangelism program in 1954. A project of the National Lutheran Council, its goal was to deepen the spiritual life of the members and reach forth to the unchurched with the gospel. Coinciding with this effort was a further innovation that served to strengthen the ministry of the congregation. Pr. Paulson was convinced that sparse and irregular communion

services had been a weakness of the Lutheran churches, many people having formed the habit of communing only once or twice a year. The congregation decided to begin celebrating communion on a monthly basis. The result of this innovation was a growing attendance at the Lord's Supper. Membership in 1954 increased to 682.

In 1954 giving per confirmed member stood at \$19.34 for the local budget, \$6.29 for synodical, and \$28.66 for the building fund. The 1955 budget jumped to over \$17,000, including \$6,879 for debt retirement. The congregation allowed another \$10,000 loan from Welfare Building and Loan, and authorized a part-time secretary for Pr. Paulson. The address of the church was Route 1, Waterford, and the phone number was Wind Lake TWilight 5-2281.

In 1955 the Lutheran Brotherhood bought a Coca-cola machine, which was installed in the lower level of the Parish Unit. The Guild sewed drapes for the fellowship hall, ladies' lounge and pastor's study. The congregation used the new building that year to good advantage, in addition to church and Sunday School, using it for a mother-daughter banquet, family night programs, a reception for Erling Hestenes, and a reception for new members.

In 1956 the congregation took a vote to determine where the new headquarters for the American Lutheran Church should be. Minneapolis beat out Chicago 36-24. Mrs. Henry Davis, president of the Women's Guild, announced that the entire proceeds of the lutefisk supper, \$1,000, was to be applied to reducing the principle on the debt. Money kept coming in for the



The children march down the hill to their new church home.

building fund, over \$15,000 in 1955. Louis Noll, treasurer of the Building Fund, reported that monies received so far totaled \$112,780.

In 1956 programs for the Guild followed the WMF series "But Grow in the Grace and Knowledge of our Lord and Savior Jesus Christ." A part of each organization's meeting was devoted to this Bible study, led by either the pastor or a group member. Sixteen women organized a new Mother's Circle. Its goals were to meet in Christian fellowship and to exchange helps in raising their children. They supplied the napkins for use in baptism and sponsored the Cradle Roll, enrolling 25 babies that first year.

The annual lutefisk dinner held in February carried on an annual tradition. It had had a varied history, sometimes sponsored by the Ladies' Aid, sometimes by the men's Brotherhood, sometimes held in February, sometimes held in December, sometimes it was a dinner, other times a smorgasbord. But lately, according to a contemporary article in the *Racine Journal-Times*, it had become a "finely organized, community-wide, ecumenically and ethnically integrated production." The noon meal and two evening sittings served about 900 people. 120 more were involved in preparing and serving the meals. In the past the lutefisk came in three-foot-long strips, stacked like cordwood. It had to be reconstituted by soaking it in lye water (lutefisk means "lye fish"), then freshening it in more water. This was the work done in "the pit," supervised for many years by Oscar Dukleth, and more recently by Tom Johnson. Today the fish is bought from a Minneapolis fish dealer direct from Norway, already soaked out and frozen. It takes about \$1,000 worth of fish to feed the crowds, along with 260 pounds of pork and beef for meatballs, 250 pounds of potatoes, 150 pounds of carrots, 90 pounds of butter and 8 dozen eggs for the coffee. The members bake around 50 cakes and tens of dozens of lefse, rosettes, krumkake and fattigmand.

In earlier years it was frowned upon to have too many church dinners, because it detracted from the livelihood of area restaurants. Not so with the

lutefisk dinners (no self-respecting restaurant would serve it)! These dinners are unique, and those who have made the circuit to different versions of the dinner insist that Norway does it best!

The Guild furnished the women's lounge with drapes, davenport and end tables. They also provided drapes for the choir room. They added



Church dinners raised lots of money for the building fund. They were fun, too!

two water heaters and two used stoves to the kitchen. The T. T. Mission Workers furnished a new refrigerator. The Altar Guild bought a savings bond (\$500) designated to be used for the altar in the new church.

By 1957 the Guild had a unified budget. One "church bank" was used, rather than mission boxes, self-denial offerings and thankofferings. Martha Clausen Guild (the former LDR) worked on a cookbook. The Norway Mission Society celebrated its 45th anniversary. Their guest for the celebration was Miss Marion Hanson, missionary to Japan. Mrs. Henry Davis attended the Lutheran World Federation meeting in Minneapolis, and four of the young people attended the international Luther League convention in Missoula, Montana.

Leadership of the council during this time consisted of president Roy Franke, vice president Howard Jacobson, secretary Ralph Frost, and treasurer Harley Jacobson. Trustees were Roy Weltzien, Melvin Johnson and Arthur Froehlich. Deacons were Amandus Olson, Miles Anderson, Harold Cummings, Willis Johnson and Lester Johnson.

In 1958 the congregation decided to participate in the church internship program, one of their goals being to secure additional help for Pr. Paulson, who was being pushed to the limit by all that was happening in the growing church. Severt Johnson, who was church treasurer and custodian for many years, shared his home from 1958-1962 with the four interns, third-year seminary students, who would serve a year each at Norway: Stan Rosengren, Ivan Ives, Joy Eisenhauer and William Breen.

The membership of Norway Church grew from 575 in 1951 to more than 800 in 1958. The Martha Clausen Guild put out a very fine cookbook, "From Martha's Kitchen." The pages and pages of recipes featured the best of the good cooks in the congregation—everything from egg coffee to sweet rolls, Swedish meatballs, Italian spaghetti, "Cornhusking and Silo-filling Cake" and sandbakkelse. Its first year's sales, \$1,200, was given to the building fund. The cookbook went through several editions and was later supplemented by another, "More From Martha's Kitchen."

One of the major benefactors of the sales of the cookbook over the years has been the Martha Clausen Guild-sponsored church library. Intern Bill Breen was interested in reviving the library, which had begun in Pr. Jahren's



Gene and Duke in "the pit" with the lutefisk



Olene Johnson, church librarian, with her Sunday School class

time. Glass shelves housed books in the church basement, but had been neglected over the years. Olene Johnson consented to undertake the task of revitalizing the library. The Martha Clausen Guild, of which she was a member, underwrote all the costs. The library's first home in the new church was a Sunday School room on

the second floor. Later it was moved to the basement, sharing quarters with the church office. Finally, it had grown to such an extent that it required its own room.

Planning for a New Church

At the annual meeting of January 18, 1959, the congregation formed a New Church Committee, charging it to take a survey of the congregation regarding plans for a new church and report back in six months. At a special meeting called for August 2, 1959, the committee gave its report. John Lee Malchine reported on projected growth in the area, noting that 360-420 attend services now. Miles Anderson recommended building a church with a full basement and with seating for 350-400 people. Chester Alaxson recommended a size of 108 by 50 feet, a full basement and elevator. George Delikat recommended a hard surface parking lot. They estimated the cost to be between \$16-18 per square foot. The interest rate would be about 5 1/2%. The congregation decided to hold Sunday evening meetings to discuss the building and the building committee was authorized to select an architect.

The 1960 annual meeting, led by President Gene Gunderson, elected a delegate to the last ELC convention, April 19-21, 1960. The congregation decided to explore the possibility of securing an associate pastor who was also a qualified minister of music. At a special meeting in October, the congregation purchased the Massman property, the southwest portion of the new church site, for \$16,000. The congregation celebrated the 90th anniversary of the church on the hill by holding services there each Sunday during the month of June. It took three services, at 8:15, 9:30 and 10:45 a.m. to accommodate the congregation, now at 900 members.

Though much energy was focused on local mission needs, the wider world was not neglected during these years. One of the more satisfying

moments occurred when Duke Hanson, mission secretary, sent a letter to the Oslo Memorial Church Building Fund in Norway, explaining that interested donors in Norway had contributed approximately \$400 to the building of the old log church in 1844. Now Norway Church would like to express its gratitude by helping to build the new Memorial Church in Oslo. He enclosed a check for \$400.

As a result of the 1960 merger of the ALC, ELC and UELC, yet another new church was born, the American Lutheran Church (ALC). Headquartered in Minneapolis, it began functioning in January, 1961. Dr. Fredric A. Schiotez was elected its first president. In the Milwaukee area, the merger joined 12 ALC, 8 ELC and 1 UELC congregations into a Lutheran group of some 27,000 members. The largest Milwaukee congregation was Ascension, served by Hoover Grimsby, with 5,400 members. The ALC inherited a network of 510 missionaries, touching three continents. It had a budget of \$2.7 million, four theological seminaries—in St. Paul, Dubuque, Columbus and Saskatoon, nine senior colleges, three junior colleges and four nursing schools. The new church consisted of 19 districts. Norway Church was part of the Southern Wisconsin District with offices in Janesville.

One of the casualties of the merger was the Women's Missionary Federation. After 42 years of service, it was discontinued and replaced with a new women's organization, the American Lutheran Church Women (ALCW). The new ALCW was organized into two departments, education (to know) and stewardship (to do). Its main organizational unit was the



Though the décor was still sparse, this wedding party felt like royalty in the new fellowship hall.

circle. Norway had seven, which met once a month for Bible study.

A special meeting to discuss architecture was called March 19, 1961. Dr. Joseph Sittler of the University of Chicago was invited to speak about design and style. Architect Edgar Steubenrach also made a presentation. The congregation kicked off a three year fund drive with the goal of raising \$75,000 for the building fund. An August 20 special meeting authorized moving the house on the Massman property to land donated by Leonard and Evelina Johnson, just west of the Heg Memorial. On October 1, 1961 two plans for a church were presented—Plan A showed the church attached to the Unit; Plan B showed it separate. It was voted to adopt Plan B.

The staff in 1961 consisted of Paulson, intern William Breen, president Allan Jones, choir director George Delikat, organist Naomi Anderson, custodian Lester Johnson, and secretary Doris Collins. The pastor reported that membership had now risen to 1,014. The treasurer's report listed individual contributions to four funds: current, building, mission and welfare. The average total giving was \$65.16 per confirmed member. A total of \$60,187 was disbursed. Sunday School was 400 strong with a staff of 28.

The hot item at the January 21, 1962 annual meeting was the vote on whether or not to call an associate pastor. The motion passed 50-49, with President Allan Jones casting the deciding vote. The congregation also decided to hire a full-time church secretary.

At a special meeting May 13, the congregation rejected a motion to authorize contracts for the new church bidded at \$314,377. The plan was sent back to the architect with instructions to reduce the cost. In August, the congregation voted to call Pastor V. Truman Jordahl, interim pastor at Cross Lutheran, Burlington. He moved into the second parsonage, the old Massman house.

Pr. Jordahl was welcomed to the Norway community with the performance of a play, *Muskego Boy*, which had been adapted from the book of the same name



Bob Funk, Lael Paulson and Coolie Van Valin in Muskego Boy

by Edna and Howard Hong. It is the story of a Norwegian immigrant family's coming to the Muskego settlement, their first year in the new land, and the formation of Norway congregation. New members were also welcomed into the congregation that evening. It seemed an appropriate introduction to Norway congregation.

Then tragedy struck. Pastor Paulson, the driving force behind the forward march of Norway Church, was stricken with a heart attack Friday morning, January 11, 1963. He died instantly. The congregation was stunned by the untimely death of their beloved pastor. From all quarters of the community, people gathered to pay final respects to a man who had won their hearts by so wholeheartedly living out his simple motto: "Only one life will soon be past, Only what's done for Christ will last."



Paulson leads worship in the church on the hill.

Pr. Joseph Hestenes delivered the funeral sermon that Tuesday afternoon to a crowd that overflowed the fellowship hall, spilling into the basement, where almost 100 more listened over loudspeakers to the calming words of hope and promise.

Waterford Post editor Chapman wrote the obituary:

Few people in our community have had greater impact on the lives of parishioners and non-parishioners as well as did Rev. Paulson. He was Man, Mentor, Advisor, Leader, Councilor and Friend all rolled into one. He had the peculiar ability to disagree, if need be, without being disagreeable, and this ability won undying regard and friendship from hundreds of people...yet he was unassuming and humble and a man of great principle.

11—Blessed to Be a Blessing 1963-1977

The death of Pastor Paulson in the prime of his life threw the congregation into shock and disbelief. The loss was akin to the feelings evoked later in 1963 when President Kennedy was assassinated—a charismatic leader cut down in the prime of life, before his work was done. And like Kennedy's death affected the nation, the traumatic loss of Pr. Paulson imprinted itself on the soul of the congregation. Many feelings—guilt, fear, sadness—needed to be dealt with and healed. But there was also work to do. Difficult meetings ensued as the congregation struggled to get on with both its building program and calling another pastor. It seems that the congregation chose to resolve its grief by going forward with the dream, completing the work Paulson had begun.

So the church was built and dedicated. Pastor Amundson came, and with a steady and caring style of leadership, he facilitated healing and the building of a new community. The congregation started to be more comfortable in its role as a center of the community, spreading out its wings to be a home to many diverse people and needs.

Under the banner "Blessed to Be a Blessing," the 125th anniversary was an opportunity to look around and assess where things stood. What a contrast to 1943! The congregation now had a huge new facility and the membership was 1,200 strong. Norway Church was blessed with a rich heritage, a proud tradition, and people of vision who reached out into the community. The sense of having been blessed by God in order to be a blessing was strong indeed.

Life Goes On

Bids for the building of the new church were to have been opened the day Paulson died. For the next two Sundays the congregation tried to regroup. On January 20, the regular annual meeting date, Allan Jones presided over elections and discussion about the building. Miles Anderson reported for the deacons, stressing the problems created by the loss of "our Pr. Paulson." Discussions were continued January 27, with new president Richard Johnson in charge. It was a volatile meeting. Strong opinions were put forward regarding the building of the new church. Many couldn't imagine going forward without Paulson's leadership. Instead of letting out bids, the plan was sent back to the architect for further revision and cost reduction. Finally, on March 31 the plan was amended to include a full basement and was let out for bids. It was understood that nothing over \$200,000 would be considered.

Pr. Joseph Hestenes officiated at the groundbreaking, turning the first

shovel of sod (Jordahl was in Europe) on Sunday, July 21 at 3:00 p.m. Mrs. Irene Paulson, who lived the rest of her life in the community, turned the second bit of sod, followed by congregational leaders. The completion date was set for May, 1964.



Prs. Amundson and Jordahl lead the cornerstone-laying service

The congregation celebrated its 120th anniversary on September 15, 1963 with a program at 2:00 p.m. in the Parish Unit. State Senator Lynn Stalbaum was the guest speaker. The state historical society had been petitioned by Pr. Jordahl and the congregation to designate Norway Church as an official historical site. The society had agreed and a marker indicating this distinction was erected and dedicated on this occasion.

The building committee published a pamphlet called "Fulfilling God's Need at Norway." In the pamphlet, William Larson, chairman of the building committee, detailed the process so far. The congregation, he wrote, had instructed the committee to follow the architect's plans with two exceptions, the capacity for seating was to be increased and the floor of the church was to be made level with the ground floor of the present building. These changes were made in the final plans and they were submitted for bids. The committee, in consultation with the architect, decided on painted plaster walls for the interior. The floor treatment in the narthex would be Terazzo, and in the sanctuary a heavy cork-type solid-color linoleum. The windows would be clear glass storms on the outside and amber glass on the inside. It was anticipated that the amber glass would be replaced with stained glass as finances permitted. The window on the west end above the altar would be stained glass. Contracts had been let out to Magill and Welkos of Elkorn, general contractor, for \$141,000; to Bakke Electric of Waterford, for \$13,450; and to Steinke of Waterford for plumbing and heating, for \$16,338. The total contracted expense was \$170,758. Additional expenses included architect's fees of \$8,428 to Steubenrach of Sheboygan, and approximately \$7-10,000 for fixtures.

The pamphlet's projected growth of the congregation turned out to be somewhat optimistic. Sunday School enrollment, which was 205 in 1952 and 344 in 1960, was projected to be 500 in 1969. Similarly, baptized membership, 623 in 1952 and 943 in 1960, was projected to be 1,500 in 1969. President Richard Johnson challenged the congregation:

This is our generation—and if history has any useful purpose, it should be more than just the recording of events. It should kindle the Spirit of self-sacrifice and motivate us to overcome the problems of our age. It is my hope and prayer that each member of Norway will find the common effort of building a church reason for increased Christian joy.

Pastor James Amundson was installed as Senior Pastor at both services December 15, 1963 by Dr. Austinson. He was a U. S. Navy Chaplain during WWII. (It was impressive to see Pr. Amundson in his Navy uniform participating in the Memorial Day service up on Norway Hill.)

Pr. Amundson recalls that he was drawn to the congregation for many reasons, one being that his great-grandfather, Amund Amundson, had moved here from Norway in 1848. He had purchased a farm near Wind Lake and lived there for five years, until he moved with his family to Winneshiek County, Iowa, and homesteaded on a farm northeast of Decorah. His grandfather did not, however, become a member of the congregation. He was a loyal supporter of Elling Eielsen, and went to Eielsen's services whenever he was around.

One aspect of church life which Pr. Amundson and his family dearly loved and nurtured was music. It was thrilling to hear Pastor and his three sons harmonize together in a quartet. Mrs. Amundson directed some of the choirs, fostering a great appreciation of music among aspiring church musicians as well. In 1971, a son, Dick, came back to Wind Lake after spending a semester at Pacific Lutheran University in Tacoma. He had participated in a Christian musical while there, called "Tell It Like It Is." His dream was to share that musical with the community around Wind Lake. To that end he met with youth groups from various churches, who came together before school once a week to read and discuss portions of the Bible. With the help of some teachers at Waterford High School, "Tell It" was rehearsed and presented at the high

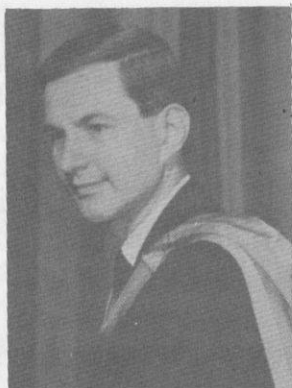


*Pr. James and Clara Amundson,
Dick and Steve*

school shortly before Christmas, 1971. It involved almost one hundred high school students and was a great success, touching many lives. Dick continued his singing ministry, forming an international Lutheran Youth Encounter team called "New Vision." This group also included a college classmate of Dick's with a Norway Church connection, Dave Walle. Steve Amundson is remembered as a very gifted musician. He often sang or played in a brass ensemble for worship services. Steve is the current conductor of the St. Olaf College orchestra.

Pastor Jordahl stayed on as Amundson's assistant. "The work here presents a real challenge," Amundson told the gathered congregation, "and it will with your cooperation and prayers, be a genuine joy to work with you in the greatest task on earth, our Father's Business."

An article in the ALC's *Lutheran Standard* in 1963 acknowledged the flurry of activity at Norway Church. The article mentioned the two sons of the congregation who had graduated from Luther Seminary that May, Chuck Paulson and David Jacobson. Then it talked about their home church.



Pr. Jordahl

Once it was an open country church serving farmers. Today it is an open country church only so far as its location is concerned, for its membership is 75% or more urban so far as either the occupation or the residence of the people are concerned. Many work in Milwaukee, Racine, Waukesha, and even Kenosha, commuting to work each day. Some who once lived in the city have moved...summer homes near the lake have been made into year 'round homes. Farms have been subdivided and modern homes built upon them.

The writer congratulated Norway Church for not only embracing the mission opportunity by inviting new families to join with them, but also for responding to the challenge of growth with vigor and foresight, building a new church to accommodate the fruits of their missionary labor.

In 1963 the T. T. Mission Workers were getting on in years, but they gave Erling Hestenes the usual gift of \$75. They had decided the previous year that "hereafter only sandwiches and one sweet would be served" at their meetings. The historian noted that over the forty years of T. T. Mission Workers, they had contributed \$9,350 both to missions and to the continuing work of the congregation.

One of the new organizations that blossomed at this time was the Young Adult group. Steve Cook became its first president. Pastor Amundson, of course, also introduced new ideas to the congregation. He initiated the Bethel Bible Series and recommended the formation of additional choirs. He also instituted a unified budget, with current expenses and mission funds to be considered as one item. Copies of the *Service Book and Hymnal* (the red book) were ordered so they might arrive in time for the dedication of the new church.

An acolyte group was formed under the direction of Pearl Bruce of the Altar Guild. Teenage boys were recruited and trained in the duties of the office which included lighting the candles at the beginning of the service ("the object is to light them, not call attention to the action by any gymnastics"),

and extinguishing them during the last hymn. The young man chosen for the honor of acolyting on a particular Sunday was expected to suitably prepare himself. "Prayer, bodily cleanliness, clean hands and fingernails, clean shoes (preferably black, perhaps brown, but never white bucks)," were all expected. Herb Weltzien, Richard Anderson, Ray Rossman and Norman Bruce were in the first group of acolytes. The group started out with one acolyte per service, then two. Later, girls were allowed to accolyte, too. Over the years, Mrs. Bruce reports that 186 young people have been involved in acolyting.

The New Church is Dedicated

A thousand people were present for the dedication of the new church which was held Sunday, May 24, 1964, at 2:30 p.m. Pr. Amundson gave the greetings, "God has blessed this congregation with men and women of vision, faith and obedience to His Word to rise up and build this new church edifice, which we today dedicate to His glory. Here is further evidence of God's work, the result of His abundant blessing upon the teaching and preaching ministry of His Word in the lives of His faithful people through these 120 years." The official act of dedication was performed by President Austinson. The senior, youth, junior and cherub choirs also took part. The council president, Martin Bakke, accepted the key, opening the door for all to enter. The Bible, hymnal and sacramental vessels were received at the altar and they, along with the altar, pulpit and font were blessed.

The program for the celebration introduced the the new church to the congregation in this way:

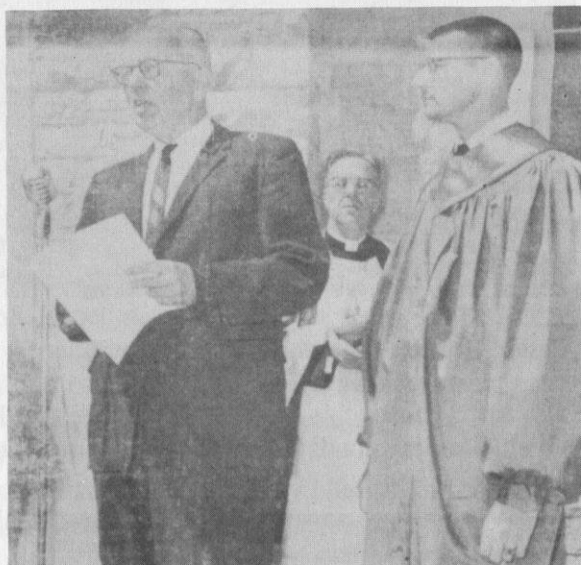
It sits on a gentle slope north of the church on the hill, on donated land located directly across from Heg Park. When the original Parish Unit was planned, a general design was prepared at the same time for a church extension. Several contemporary designs attempted to adapt to the Gothic of the unit. The congregation decided to retain the very fine simplified, Gothic type of architecture. The tower was extended 24 feet to a total of 52 feet in order to provide room for various bells. Limestone was obtained from the same quarry as the educational unit. The church seats 408 in the nave, the balcony seats 68, with room for the organ left. The basement is unfinished. The stained glass chancel window is genuine hand-blown antique glass imported from Germany, France and England. It was designed and created especially for our church by T. C. Esser Glass Studios in Milwaukee, under the direction of master craftsman, Erhard Stoettner.

Dr. John Kildahl of Lutheran Medical Center in Brooklyn gave the youth dedication service address that same evening. The Luther League and Young

Adults of the church participated in the evening suffrages service which was attended by over 400 people. "God," Dr. Kildahl told the gathered people, "has great things in store for youth, far beyond their expectations. Look toward the future with confidence." The women of the congregation served a buffet supper between the two services to all in attendance (1,000 people).

The calendar of dedication festivities continued throughout the summer. Congressman Schadeberg presented an address at the "Dedication To Service To the Community" program on June 7. An open house with a guided tour, refreshments and coffee were offered to the visitors.

The class of 25 confirmands had their public catechization the evening of June 18. Confirmation followed on June 21 at the 10:45 service. ALC President Schiotz brought the message at the July Mission Festival, which was followed by a noon picnic dinner at Heg Park. With the dedication of the new church, the challenge articulated and led by "our Pastor Paulson" had come

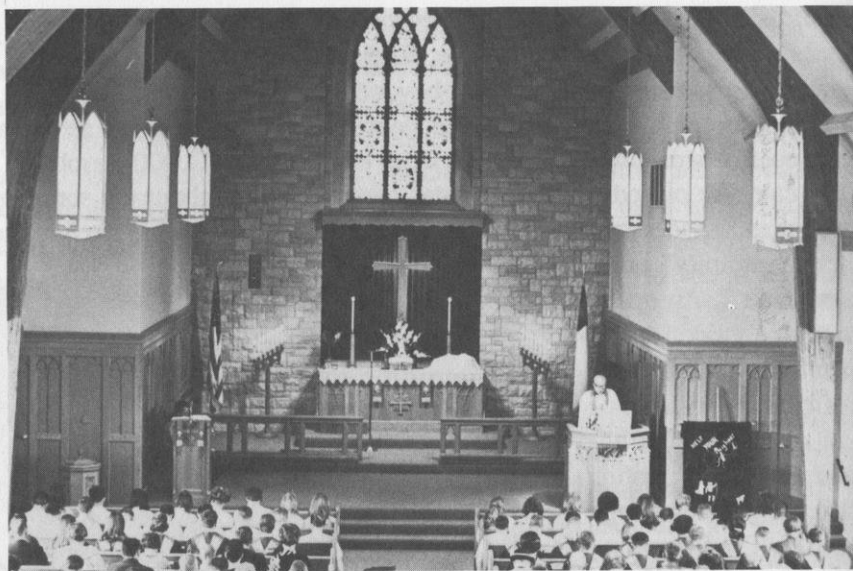


Pres. Bakke, Dr. Austinson and George Delikat at the dedication service

to fruition. Norway Church was poised for a new era of worship, learning and service in the community and the wider world.

Blessed to Be a Blessing

In 1965 Pastor Dennis Raymond was called to serve as assistant pastor. (His seminary classmates, David and Howard Jacobson and Chuck Paulson, sons of the congregation, also were ordained during that time. Another, John Dukleth, was ordained in another Lutheran denomination.) Dennis and his wife Naomi took up residence in the second parsonage. He was installed September 12, 1965 for a term of three years. He received a salary of \$5,000 that first year. Pr. Raymond remembers that it was his first call, there were no interviews and not much deliberation. "You just didn't turn down your first call in those days, you went, and I wasn't sorry!" His specialty was youth ministry and, with Naomi as partner, the Luther League flourished under his direction. The Young Adult group as well as a Jr. High fellowship group was



Pastor Amundson preaches in the new sanctuary.

also active during this time. Naomi started a high school choir of about 25 youth. The Raymonds also did much to nurture the music life of the congregation.

Women were now being elected to leadership positions in the church in larger numbers. Irene Noll became the financial secretary of the congregation, a position she held for nearly thirty years. Norma Fries was elected to the nominating committee. Ethel Astwood was the recording secretary at the annual meeting.

There were new challenges. The benevolence budget for the ALC was raised by one-third in 1964 and it was reported at the 1965 annual meeting that the congregation almost made it. Teacher training began for the Bethel Bible Series. The new Bible study was eagerly anticipated as the tool that would provide a new generation with a compelling introduction to God's Word. Forty young people were confirmed that year, and 28 were baptized. Baptized membership was 1,269; confirmed, 828. Also that year, the congregation borrowed \$20,000 to blacktop the parking lot, and they sold \$800 worth of land to the state of Wisconsin for the new Highway 36.

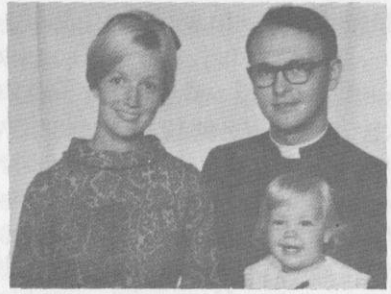
There had for some time been dissent within the congregation over the practice of listing individuals, along with the yearly amount they had contributed to the congregation, in the annual report. In 1967 the congregation reached a compromise. They agreed to abandon the practice of listing individual names, deciding instead to try using envelope numbers. This proved to be an unsatisfactory solution, however, and in 1968, they dropped all the individual listings and printed only total congregational giving in the

financial reports.

The ALCW reported that they had raised \$731 from the thankoffering boxes gathered. One box came with this prayer enclosed: "Treasure Chest be on your way, make my gift a blessing to someone today. I wish it were a hundred fold, much more than you could ever hold. With this gift, I send a prayer, that all people everywhere may learn of God's goodness and love. For truly my cup runneth over with blessings from above."

This sense of being blessed was the focus of the major project for 1968, the congregation's 125th anniversary celebration. Its theme was "Blessed to Be a Blessing." Pastor Raymond considers working with the anniversary committee a highlight of his years at Norway. He particularly remembers the arts weekend of June 14, 1968. It included an art exhibit, a play ("The Summons of Sarel"), a film discussion, a hymn festival, and a recital of music. Dennis reminisces: "I don't think I'll ever forget Naomi coming out of the hospital after having Marc and accompanying me the next day on the piano for five solos from "The Messiah!"

The women outdid themselves on the anniversary lutefisk dinner. Held on February 15, 1968, they managed to net \$1,800. Tickets sold for \$2.50 for adults and \$1.25 for kids. In return, ticketholders were able to stuff themselves with all the butter-drenched lutefisk they could hold, washing it down with lefsa, lingonberries, meatballs, potatoes, and cup after cup of steaming black coffee.



Dennis and Naomi Raymond with daughter Stephanie



The 125th anniversary logo

The next anniversary event was a fellowship banquet held on September 13, Foundation Day. Dr. O. Malmin, former editor of the *Lutheran Standard*, was the featured speaker. A representative of Lutheran Brotherhood insurance was also on hand to present a Landmark Church award to the congregation. President Austinson preached at the morning worship on September 15, and Dr. Schiotz preached at the afternoon service of rededication. In connection with the event, the congregation collected a thankoffering of \$2,109. They sent it, along with their prayers, to Dr. Erling

Hestenes to help with the training of doctors in South Africa.

In 1969 the Raymonds accepted a call to Springfield, Minnesota and in August, Lloyd and Carolyn Tobiassen came to Norway. Tobiassen's major responsibility was to be in youth work. That same year, the Eielsen House and the softball field adjoining the park were sold to the Racine County Park Commission. The agreement stated that the Commission would now retain responsibility for upkeep of the house.

Pastor Tobiassen's report in 1971 showed some new directions for the congregation. He was interested in small group possibilities, Bible study groups, prayer groups and the like. He pushed for allowing AA and Al-Anon groups to meet at church. He recruited more adults to help guide the Jr. High fellowship group as well as the Luther League. There were a record 41 youth confirmed that year, and 35 baptized.

More and more, lay people were being involved in the worship services of the church. Laymen's Sunday provided the opportunity for lay people to bring their vision of God's word to the congregation. Those who brought messages during the year 1971 included Paul Baumann, Art Showers, Dick Johnson and Norm Schultz. Dick Amundson and Richard Fretty organized folk services for the congregation. Young college students David Johnson and Norman Bruce preached on student Sunday. 1971 was also the year of "Tell It Like It Is," in which many Norway youth participated.

In the wider church, the LCA and ALC were working closer together. Plans were being solidified to merge the LCA's Northwestern seminary with the ALC's Luther seminary in St. Paul. And, in a landmark decision in 1970, after long discussions and debate, women were given the opportunity to be ordained. When the few women who were then studying at Luther Seminary graduated, they were allowed to accept a call, if a congregation would have them.

In 1972 Pr. Amundson and Clara left for Green Bay, and on Sunday, August 27, Pr. Tobiassen was installed as senior pastor. He and Carolyn moved into the first parsonage in September.

The new Møller organ was dedicated September 24, 1972, at a 3:00 p.m. recital given by Leonard Rose, who was the choir director at Norway in 1953, and was currently the organist at Ascension Lutheran in Milwaukee. The dedication was the culmination



Lloyd and Carolyn Tobiassen with Matthew

of several years work by the organ committee which had been led by Don Jacobson. Pr. Amundson came back to give the message at the dedication. Current organists were Naomi Anderson, Norma Fries and Jo Jacobson, who also accompanied the senior choir. Debbie Dolezal and Sue Johnson substituted. Many gave memorials and gifts to the organ fund. The Clarence Halverson estate was a major contributor to the cause. Chester Alaxson and Ray Knurr did the cabinetry for the two-manual, 15-stop organ. With the purchase of the organ, the congregation incurred an addition debt of \$13,752. They still owed \$76,000 on the building.

Pastor Joel Olsen came to Norway from Yale Divinity School in 1974 to become the congregation's new associate pastor. He focused on education and youth programming. Pr. Olsen was also interested in worship and in 1976 he guided the worship committee in their decision to move the altar away from the chancel wall to make it free-standing.

Author Edna Hong was present for the congregation's November presentation of the play *Muskego Boy*, produced and directed by Jean Frost and Donna Hanson. Those in attendance that evening have probably not forgotten Irene Paulson's stellar performance as "Bestemor" (especially her farewell scene). The evening's offering was designated for mission support.

Luther League was reorganized into Norway Youth Fellowship. One of the goals for the new organization was to work toward participation in the New Orleans national convention. The group was also an active participant in conference events. Canoe trips were all the rage during Pr. Olsen's time. The destination of choice was the Wolf River at Clintonville, Wisconsin. Summer camp still drew large crowds, and Norway youth became involved at Imago Dei Bible Camp as well as Lutherdale near Elkhorn.

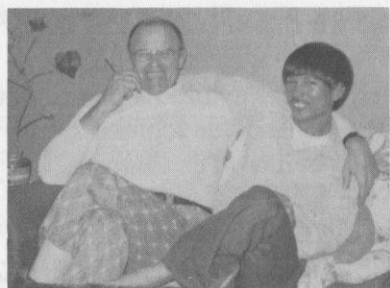
In 1975 there were enjoyable changes in both parsonages. Pr. Olsen married Louann Jacobson of Norway congregation, a daughter of Pr. Lowell and Carolyn Jacobson. And Matthew Lloyd Tobiassen, age 3, came to Wind Lake from Korea as the newest member of the Tobiassen family.

Other new arrivals to the community and the congregation in 1975 were two Vietnamese men, Quot and Mao.

They came as part of the congregation's refugee resettlement effort. Eldon Ricke chaired the committee that was responsible for integrating the men into the community. The Bill Loos family volunteered to take the men into their home until suitable living arrangements could be made. Soon afterward, the congregation was able to rent a basement apartment in Waterford. Lorris Roed gave the two men work in his construction busi-



*Pr. Joel and Louann Jacobson
Olsen*



Bill Loos with his Vietnamese friend

ness. The winter was hard on them. Mao ended up in the hospital with pneumonia. The next summer they decided to move to Milwaukee and live among their resettled compatriots there. The committee also resettled another Vietnamese family, Mr. and Mrs. Lie and their five little children. The committee found and refurbished a house in Milwaukee. Mr. Lie got work at Marquette University and the family was able to get its feet on the ground.

The congregation continued to support Dr. Hestenes in his work in South Africa, but after learning that he now would be fully funded by the South African government, they decided to direct some mission money to Dick Amundson and Dave Walle and their colleagues in the LYE music team, "New Vision," who were planning a trip to New Guinea. At that time also, the congregation was introduced to the ministry of Pr. and Mrs. Arthur Wyse in Columbia, South America. Norway congregation was pleased to have a new ministry to support.

In 1976 the Luther Leaguers were actively preparing a special Christmas Eve service that would become a tradition at Norway church. They planned to hold "Christmas in the Barn," Malchine's barn, that is. Located just a mile south of Norway Hill, the setting was perfect. Dressed as shepherds and wise men, the young people sang and told the Christmas story. Dr. George Buchal provided special music and Kevin Malchine's cow, the Polachowski's sheep, and a real, live baby Jesus lent their special sounds to the production. The simple setting, and the singing and hearing of the old, old story was memorable. Due to popular demand, the one service became two, at 6:30 and at

9:30 p.m. They have been a part of Christmas at Norway ever since.

In the fall of 1976, an unfortunate accident became the occasion for celebration. The old bell in the church on the hill came crashing off its moorings onto the floor of the steeple. An article in the *Burlington Standard Press* noted that for the first time in more than one hundred years,



"King's Kids," the Luther League singing group which also loved to canoe and lead "Christmas in the Barn"

parishioners at Norway would not hear the peal of the bell beckoning them to the Christmas Eve worship at the old church. Jean Jacobson of the Old Church Committee headed up the search for a new bell. It was a difficult task, as only a couple places in the world made the large bronze-cast bells. The committee contracted with the Verdin Co. in Holland to do the job. It took six months. After the bronze was poured and hardened, a bell master tuned it with a lathe. The new bell was dedicated in a special service in November, 1977. Prs. Joseph Hestenes and David Jacobson participated in the dedication, as did Allisann Apple, whose great-grandmother, Mrs. Miranda Halvorson, helped collect funds for the first bell installed in 1874. The old bell was mounted on the south side of the old church. At that same dedication, thanks to the efforts of the Norway Historical Society, the old church was placed on the National Register of Historic Places.



Thousands of cups of coffee served: Norway's fellowship hall

12—Epilogue

1978—1992

It is a bit of a murky undertaking to point to a moment in time and claim that it is here where history ceases to be history and turns instead into the past of our present. But the distinction needs to be made. In 1977-78 the congregation experienced a complete change of pastoral leadership, and this seems as appropriate a place as any to declare an end to this particular history of Norway Church. Of course, the work of the congregation has moved on since then and it is a fascination to look around at our present and marvel at how the circle of the history of Norway continues to turn, becoming wider, deeper and richer with the passing years.

In 1843 a little band of Norwegian immigrants who had settled the newly-opened territory of Wisconsin, longed for a pastor and prayed to God to make it so. They sent for a Danish schoolteacher whose heart was halfway to Africa, brought him across the ocean to their church in a barn, and had him ordained in a language they could not understand, according to a church Ritual they were not certain they ascribed to. And so it has been with the pastors of Norway, the congregation asking God to make it so, and working faithfully with whomever God has given as an answer to their prayer.

In 1978 Norway congregation continued with the new pastoral team of Eugene Leschensky and Dell Sailer leading the congregation forward. When Leschensky retired in 1980, Dan Odden joined the staff. Then, when in 1970, the Lutheran church decided to include women in the ranks of their ordained

ministers, some in the congregation were not sure it was a good idea. But when this writer, a daughter of the congregation, became ordained in 1985, Norway Church threw a party and celebrated this new thing that God was doing.

When Odden left in 1986, the congregation called a woman pastor of its own, Diane Joseph. And when Pastor Joseph left, the circle of history deepened yet again and Jim and Susan Schubert became the first clergy couple to accept a call to Norway congregation. In the pastoral tradition of the early pioneers, the congregation has consistently opened itself to what some might consider the unorthodox promptings of God and made it so.



Pastor Dell and Shari Sailer



Pr. Diane Joseph

In 1988 Norway Church was swept into the latest of the Lutheran mergers, becoming a member of the new Evangelical Lutheran Church in America (ELCA). With the scepticism that Norway has always reserved for the larger church bodies it affiliated with, the congregation proved to be of more than one mind in its opinion of this newest national church as well. At issue are some of the same concerns that delegates Elias Stangeland,

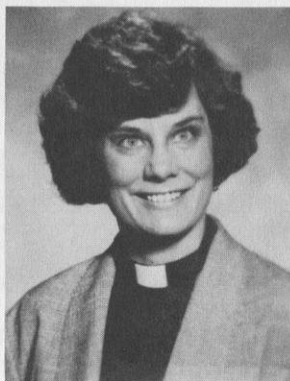
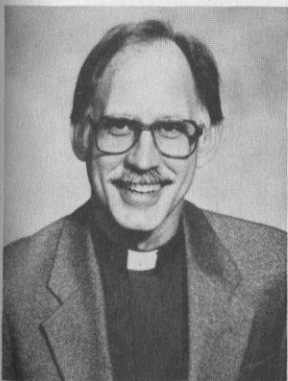
Peter Jacobson and Nils Katrud struggled with when they first met in 1851 to participate in creating the Norwegian Synod. How much control should be given up in order to reap the benefits of a united church?

The buildings that Norway Church has constructed in the course of its history have been more than buildings, they have been homes to the congregation. From Heg's barn, worship center, hospital and hotel to the settlers; to the tightly-hewn log church, built with the sweat of men and women and oxen; to the church on the hill, which in a moment of panic was almost built with wood, not brick; to the spacious new church, anticipated with excitement and built with fear and then faith after the death of Pastor Paulson—all have been built to be home to the diversity of people that come through its open doors.

In 1978 Mrs. Irene Paulson lit a match and, as Pastor Leschensky said a prayer of thanksgiving, the mortgage on the church went up in smoke. But work on the building continued. In 1983 the congregation replaced the amber windows with stained glass and remodeled the sanctuary, removing the curtains behind the cross and lowering the communion rail to the level of the nave. This created a warm and inviting space for the congregation's worship. In 1986 new needs were becoming evident and the congregation undertook a

major renovation, adding an elevator and more Sunday School and Mustard Seed Preschool rooms, increasing the energy efficiency of the building, and hooking the church up to the sanitary district.

The church on the hill, full of memories for many,



Prs. Jim and Susan Schubert



Special confirmation service for Cindy, Mark and Jeff, with Prs. Sailer and Odden

continued to be lovingly maintained by the congregation. In 1990 a fire destroyed the steeple and threatened the rest of the church. The ladders of the fire department trucks were too short to reach, so Dave Gunderson, who had climbed into that steeple as a boy, courageously climbed up inside with a hose and brought the fire under control. The congregation took advantage of the moment, and in addition to replacing the steeple, made other needed improvements in the building.

Norway congregation, however, has always been more than its pastors, buildings, or the church bodies it has affiliated with. Born in a strange land, confronted by cholera epidemics and death, leading work-weary lives, and looking toward an uncertain future, the early Norway congregation knew that their survival depended entirely upon the way in which they took care of one another. And they did it well, with compassion and tolerance and grace.

This is still so in Norway Church. Many of the congregation's current ministries reflect this same empathy. Helping Hands, which developed under the leadership of Judy Mormon, serves scores of families each year with its



Ordination service, October, 1985, with Prs. Odden, Leschensky, Hestenes, Duke, Donna and Karen Hanson, Sailer, Prof. Grindal, Prs. H. Jacobson and Tobiassen

food shelf. Mustard Seed, a licensed preschool operating under the direction of Dora Jahnke, was created to meet the need for quality childcare in a society that more and more requires the presence of parents in the workplace. Norway Shores, an apartment building development, is the congregation's response to the need of elderly people in the community for affordable and comfortable housing. These are a few among many of the ways Norway Church continues to reach out to the community.

Norway began its 150th anniversary celebration on Foundation Day, September 13, 1992. Representatives from 23 neighboring churches came to help celebrate this day in the life of a congregation which was born 150 years ago out of pioneers' hunger for a spiritual home. In searching for a home, they became a home—"Old Muskego," a mother church in American Lutheranism.

Bishop Peter Rogness, guest preacher at the worship services, recalled Norway congregation's proud past. He asserted that we today face many of the same issues the pioneers faced—we are anxious about the future, wondering how to live out our faith in this dangerous, mysterious world. "Today, as ever," he said, bringing a word of grace and challenge to the congregation, "we stand on the solid rock of Jesus Christ our Lord."



Norway Ev. Lutheran Church as viewed from Indian Hill

Appendix A: Pastors, Membership, Events

Claus L. Clausen 1843-1846	270 members	1st church-1844,\$500 Norwegian used	Parsonage - Paul Jacobson farm
Hans Andreas Stub 1848-1855		Guldberg's, Wexel's Hymnbooks	Parsonage - on Waubeesee Lake
Hans L. Thalberg 1856-1860		Interim - P. A. Rasmussen, Fjeld,	Interim - Amlund, Krohn
Chr. Hvistendahl 1864-1870	230 members	2nd church-1869 \$3,500	
Markus F. Wiese 1870-1873			Guelmuyden 1873-75
Andreas Rønneberg 1875-1884	420 members	Landstad's Hymnbook	G. Rasmussen 1884-86
Alfred L. Huus 1886-1892	290 baptized, 196 confirmed members	Some English used	Joined UNLC - 1890
Wilhelm Rasmussen 1892-1901	335 baptized, 225 confirmed members		New parsonage west of cemetery
Otto E. Schmidt 1901-1907			
Thorvald Bakke 1908-1911	364 baptized, 234 confirmed members		J. Mathieson 1911-12
Osmand Johnson 1912-1913			
Johan L. Kildahl 1914-1920	424 baptized, 274 confirmed members	Mostly English used, Lutheran Hymnary	New parsonage - 1916 Joined NLCA - 1917
Jacob Hestenes 1921-1927	383 baptized, 275 confirmed members		
Hans C. M. Jahren 1928-1948	559 baptized, 448 confirmed members		Johan Olsen 1948-49 ELC - 1946
Charles T. Paulson 1949-1963	1,014 baptized, 694 confirmed members	Parish Unit - 1954, New Church - 1964, \$450,000	Interns - 1958-62 Assoc. Pr. Jordahl Joined ALC - 1960
James Amundson 1963-1972	1,282 baptized, 826 confirmed members	Service Book and Hymnal	Assoc. Prs. Raymond, Tobiassen
Lloyd Tobiassen 1969-1977	1,150 baptized, 885 confirmed members		Assoc. Pr. Olsen
Eugene Leschensky 1978-1980	1,456 baptized, 1,003 confirmed members		Assoc. Pr. Sailer
Delbert E. Sailer 1978-present	1,358 baptized, 1,027 confirmed members	Church Addition and Renovation-\$517,000 Luth. Bk. of Worship	Assoc. Prs. Odden, Joseph, Schuberts Joined ELCA - 1988

Appendix B: Membership list, 1853, 114 families

Ole Haakensen, Jørgen Larsen, Halvor Øistensen's widow, Halvor N. Lohner, Ole Larsen Groue, Svenung Johannesen Bergen, Evind Omtvedt, Syvert Ingebretsen, John Kasine, Helge Tovsen, Halvor Tovsen, Ole Olsen Rue, Christian Rønningen, Tosten Sjøgaarden, Mikkel Waluvsen, Ole Andersen, Peder Jacobsen, Knud Haugene, Torstein Kleven, Gullik Kleven, Ole Ouversen's widow, Jermund Kittelsen, Tollev Olsen, Niels Lohner, Knud Kultan, Øisten Larsen, Kittil Lohner, Ingebrecht Myhran, Hans Osmundtvedt, Christian Rue, Niels Rue, Gonvald Dobbe, Hans Tveito, Andrea Larsdatter, Lewis Olsen Waae, John Nielsen Rue, Hans Hansen Bakke, Jeremias Friis, Torbjorn Halvorsen Juv, Kittil Haugen, Niels Toresen Haugen, Halvor Bergen, Andreas Ellertsen, Eric Svartebraaten, Goskalk Eie, Hans Opsahl, Halvor H. Qvie, Guri N. Landsværk, Knud Bekhuus, Ole Jacobsen Tjermedahl, Øisten Mæland, Peder Lansværk, Christopher Braaten, Niels Pedersen, Ole Olsen Høyeme, Mathias Himoe, Øisten Andersen's widow, Eric Skjeisei, Anders Helgesen Lien, Ole Skare, Torsten Groue, Elling Knudsen, Andrew A. Smith, Lars Tinderholdt, Haaken Andersen, Johannes Svennungsen Haugene, Ole Hedjord, Egild Kleven, Ole Wemork, John Eilingsen, Søren Myren, Ole Drenghandsen, and Ole Maaren.

At Yorkville Prairie, Erik Olsen Skjeggerud, Halvor Hegholdt, Johannes Svennungsen Tykegrav, Søren Søtholdt, Thyke Hendricksen, John Johnsen Landsværk, Amund Simundsen, Hermund Tofte, Torjus Gundersen, Svend Klomsæth, Erik Solsæth, Gunder Lunden, Steen Sandersen, Hans Skare, Mons Aadland, Elling Spillum, Hans Landsværk, Iver Pedersen Gjeringen, Mathias Knudsen, Peder Meyer Olsen, Jens Olsen, Johannes Grinden, Peder Christian Lykken, Mathias Helleksen, John Christiansen, John Bollager, Ole Krokene, Torsten Bøen, Gullik Storlie, Ole Andersen, Ouver Tinker, Ole Spillum, Ole Hælland, and Ole Halling.

Appendix C: Membership list, circa 1910

Aanenson, Ole	Christianson, Emil	Friis, Jeremias
Aanenson, Halvor	Christianson, Julius	Friis, John Edmond
Adland, Knudt	Christianson, Martin	Friis, Lewis Eliat
Alaxson, Edd	Clausen, Rasmus, Mrs.	Friis, Martin
Alaxson, Margrit	Colbo, Helen	Friis, Nils
Alaxson, Robert	Colbo, Hilda	Friis, Oliver Levi
Alby, Barney	Cook, Henry	Friis, Otto
Allen, Jessie		
Anderson, Anna	Dale, Peter	Garnet, Anna
Anderson, Betsy	Donaldson, Geo.	Garnetz, Wm.
Anderson, Cornelia Mrs.	Dukleth, Anna	Grave, Elias
Anderson, Edmond	Dukleth, Emma	Gregg, Tone
Anderson, Ingbor	Dukleth, John Olaf	Gregg, William
Anderson, Ole	Dukleth, Maren	Gregerson, Bergit
Anderson, Roy	Dukleth, Peter	Gregerson, Greger
Anderson, Thomas		Gregerson, Halvor
Anderson, Tostin	Ebert, Ellen	Gregerson, Marie
Anjon Margrite	Ebert, Elmer	Gulbranson, John
Anojon, Juliane	Edmundson, Earl	Gulick, Engbor
Aslagsen, Knudt	Ellertson, Andrias	Gulick, Ole
	Ellertson, Arnold	Gulbranson, Adolph
Bakke, Rev.	Ellertson, Howard	Gunderson, Ed
Beecher, Charles, Dr.	Ellertson, Marie	Gunderson, Gautha
Beecher, Jacob	Eng, Sigurd	Gunderson, Magritte
Bendickson, Anna	Engibritson, Otto	Gunderson, Oscar
Bendickson, Clara	Erickson, Erick	Gunderson, Rachel
Bendicksn, Ed	Evenson, Margith	Gunderson, Svend
Bendickson, Hans	Evenson, Ole	Gutormson, Peder
Bendickson, Halvor		
Bensine, Carrie	Fedder, Hedevig	Haagenson, Aloys
Berge, Ole	Finhalt, Harriet	Haagenson, Christopher
Bergen, Lars	Fries, Gabie	Haagenson, Gunild
Boldt, Samuel	Fries, Gabriel Andrias	Haagenson, Ingbor
Bower, Christian	Fries, Gabriel	Haagenson, Karl
Brown, Marie	Fries, Gilbert A.	Haagenson, Ole
Bertine, Clare (others)	Fries, Michael	Haagenson, Turi
Bucholtz, Chas.	Friis, Abelone	Halverson, Clarence
Bucholtz, Ed and Sophia	Friis, Alvin	Halverson, Elmer
Bucholtz, Hilda	Friis, Anna	Halvorson, John
Bucholtz, Mathilda	Friis, Arthur	Hanson, Albert
Bucket, George	Friis, Bertha	Hanson, Alvin
	Friis, Gisine	Hanson, Anne
	Friis, Grace	Hanson, Andrew
	Friis, Hans	Hanson, Clarence

Hanson, Hilda	Johnson, Esther Thompson	Mossman, Henry
Hanson, Howard	Johnson, Gerhard	
Hanson, John	Johnson, Halvor	Narum, Lena
Hanson, John	Johnson, Harvey	Nelson, Pauline
Hanson, Ole	Johnson, Henry	Nerum, Ingribrit
Hanson, Soren	Johnson, Irene	Nesheim, Bertha, Mrs.
Hanson, Stener	Johnson, Jens	Neubaur, Fredrich
Hanson, Thomas	Johnson, John	Newel, Chora Emelia
Hart, Agnes	Johnson, John E.	Njaa, Abraham
Hart, John	Johnson, Julia, Mrs.	Noll, Chas.
Hart, Walter Joseph	Johnson, Lars	Noll, Louis
Haugan, Hilda	Johnson, Leonard	Narum, Maren
Haugan, Knud	Johnson, Ludwig	
Hedjord, Ida	Johnson, Mrs.	Olsen, Gilbert
Hedjord Ole	Johnson, Nils	Olsen, Hans
Hedjord Josephine	Johnson, Ole	Olsen, Ole
Helgesen, Hans	Johnson, Wm.	Olsen, Ole
Hogenson, Peter Edmond	Jorfstad	Olsen, Ragnild
Hogenson, Olaf		Ostensen, Halvor
Huus, Rev.	Kjonaas, Anne	Overson, Ed
	Knudtson, Chas.	Overson, John
Ingebritson, Gunild	Knudtson, Clarence	Overson, Thomas
Ingebritson, Karen	Knudtson, Halvor	
Iverson, Syvert	Kripline, Louis	Pederson, Ivan
		Peterson, Ellen
Jacobson, Alice	Laanar, Ingrid	Peterson, Bessie
Jacobson, Andrine	Landsverk, Liv	Peterson, Gunald
Jacobson, Caroline	Landsverk, Martha, Mrs.	Peterson, Halvor
Jacobson, Grace	Larsdader, Inge Marie	Peterson, Ida
Jacobson, Gunhild	Larson, Arne	Peterson, John
Jacobson, Hans	Larson, Bernt Nikalai	Peterson, Nils
Jacobson, Hans Jacob	Larson, Carl	Peterson, Peter
Jacobson, Julia	Larson, Clara	
Jacobson, Lawrence	Larson, Hans	Rasmussen, Andrew
Jacobson, Luella	Larson, James Albert	Rasmussen, Rev.
Jacobson, Martin C.	Larson, John	Rolfson, Clarence
Jacobson, Michal	Larson, Louisa	Rolfson, Ed
Jacobson, Ole Heg	Larson, Ole A.	Rolfson, Elmer
Jacobson, Peter	Larson, Olivie	Rolfson, Marie
Jacobson, Richard	Lekfield, Arnold	Rolfson, Robert
Jacobson, Sophia	Lekfield, Burton Page	Rolfson, Ungaboor
Johnson, Aaiie	Lohner, Halvor	
Johnson, Abraham	Lonar, Thoni Karilin	Skarie, Hans
Johnson, Alfred	Loner, Ole Nilson	Skofstad, Anna
Johnson, Andrew	Ludwig, Emma MARIe	Skofstad, Evan
Johnson, Annie		Skofstad, Hattie
Johnson, Berte Marie	Malchine, Albert	Skofstad, John
Johnson, Edwin	Miller, Henry	Skofstad, Ole

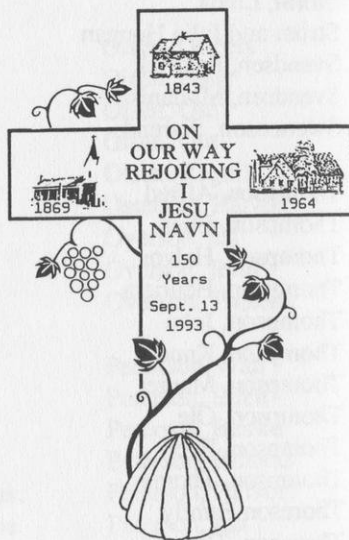
Smebe, Ole
Smith, Andrew
Smith, Ella
Smith, Evelin
Smith, John
Sodebert, Peder
Soderberg, Marie, Mrs.
Spillum, Ellen Martha
Stangeland, Ellen
Stangeland, Peder
Stefensen, Aarie
Storlie, Anna
Storm, Linda
Strom and Julia Hougan
Svendsen, Fredrick
Svendsen, Marianise
Swenenson, Sivrend

Thompson, Alfred
Thompson, Elias
Thompson, Halvor
Thompson, Henrieta
Thompson, John
Thompson, Knud
Thompson, Marget
Thompson, Ole
Thompson, Even
Thompson, Thomas
Thoreson Family
Thronson, Thomas
Thronson, Throne
Tovsen, Giersmund
Tovsen, Helge
Tovsen, Sigau Evensdle, Mrs.
Tovsen, Turine

Weltzine, Herbert
Weltzine, Walter
Westerdahl, Lillie
Wright, Chas.

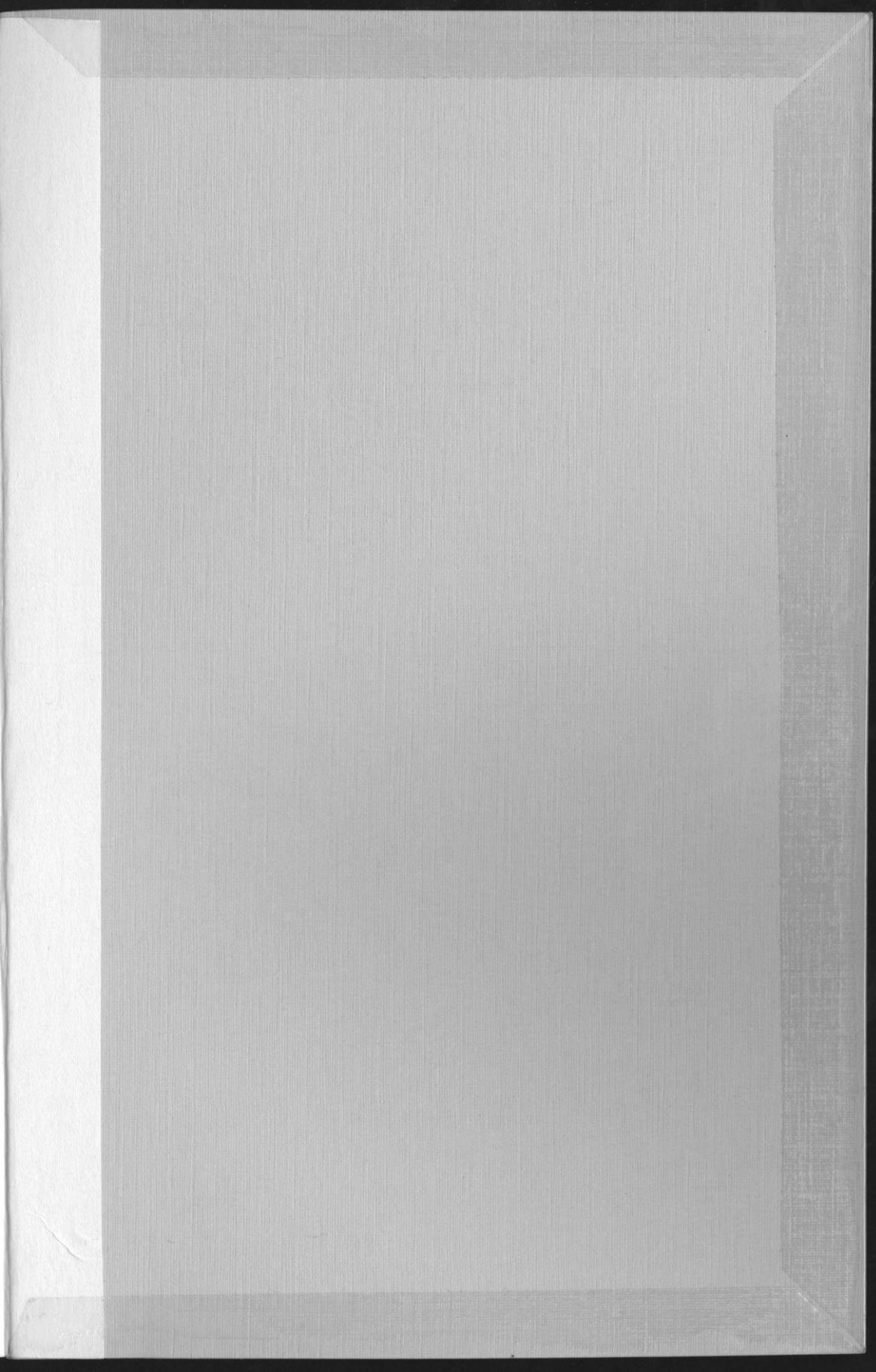
Appendix D: 150th Anniversary Year Calendar of Events

- Sept. 13, 1992 Foundation Day Worship (8:15 and 10:45 a.m.) with Bishop Peter Rogness preaching. Pot Luck Dinner, Program, "Old Muskego Church" cake.
- Oct. 13-15, 1992 Pilgrimage to Old Muskego Church, St. Paul, Minn.
- Nov. 8, 1992 Sunday Worship, Pastor Eugene Leschensky preaching
- Nov. 14-15, 1992 Leadership Training
- Nov. 15, 1992 Sunday Worship, Pastor Howard Jacobson preaching
- Dec. 9, 1992 WELCA Norwegian Christmas Celebration
- Dec. 20, 1992 Sunday School Christmas Program
- Dec. 27, 1992 Sunday Worship, Pastor Karen Hanson preaching
- Jan. 10, 1993 Kris Johnson's Lutheran Youth Encounter team performs
- Jan. 31, 1993 Sunday Worship, Pastor Dan Odden preaching
- Feb. 12, 1993 Lutefisk Dinner
- Mar. 27, 1993 Unkalung Choir Concert, with sit-down dinner
- Mar. 28, 1993 Sunday Worship, Pastor Harold Swanson preaching
- Apr. 4, 1993 Sunday Worship with Luther College Collegiate Choir
- Apr. 18, 1993 Sunday Worship, Pastor Joseph Hestenes preaching
- May 7, 1993 WELCA Old-fashioned Mother-Daughter Banquet
- May 16, 1993 Sunday Worship, Pastor Joel Olsen preaching
- May 23, 1993 Sunday Worship, Pastor Arland Fiske preaching
- June 19-20, 1993 Heritage Days in Col. Heg Park. Saturday Memorial Worship at 5:00 p.m. Sunday Worship, Pastor Charles Paulson preaching
- June 27 1993 Sunday Worship, Pastor William Breen preaching
- July 11, 1993 Sunday Worship, Pastor James Amundson preaching
- July 25, 1993 Sunday Worship, Pastor David Jacobson preaching
- Aug. 1, 1993 Sunday Worship, Pastor Dennis Raymond preaching
- Aug. 14, 1993 Sunday Worship, Pastor Lloyd Tobiassen preaching
- Sept. 12, 1993 Ethnic Fest



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