

HOLY TRINITY TIMES



A Century of Change 1904-2004



With One Voice

100 Years of Worship at Holy Trinity English Lutheran Church

Our stories...

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When a group in 1904 chose to leave its home congregation of St. Peder's Lutheran Church, it was embracing the new realities of the communities in which members lived and worked. St. Peder's was a Danish-speaking congregation in Longfellow. This group, ripe with what we might now call "missionary zeal," believed that the new church should use the English language. The efforts of these members fittingly resulted in the establishment of the Evangelical English Lutheran Church of the Holy Trinity.

The founding group of Holy Trinity, ripe with what we might now call "missionary zeal," believed that the new church should use the English language.

THE EARLY YEARS: 1904 to 1917—During the early years, many "firsts" occurred. Eugene Lamonte Madvig was the first infant baptized (January 1, 1905), and Mrs. Charles (Sophia) Baker was the first adult baptized (April 29, 1908). The first confirmation class of five persons was confirmed on June 11, 1905. Theodore Bernard Koopman and Sarah May Wilkirs were the first couple married (July 15, 1908), and the first funeral was that of Mrs. J. Christian Cliplef on March 11, 1908.

This was a period of rapid growth of the worshipping community, as it moved from a baptized membership of 37 members to 273 members by 1909. The congregation's first pastor, Luther Bushong Deck, remained with the congregation for five years. The second elected pastor, Rev. John Sutherland Albert, was installed on June 22, 1912. He served the congregation until the arrival of the Rev. Carl Herbert Bartsch, the congregation's third pastor, on November 1, 1917.

THE YEARS OF NEIGHBORHOOD GROWTH: 1917 to 1950—Carl Herbert Bartsch was described as an animated, friendly, personable man who served Holy Trinity for 33 years until his death at age 61. During this time the congregation grew from 700 baptized members to approximately 2,000 worshipping members. Six worship services were scheduled for Easter Sunday in 1945. Sunday school classes were large and totaled 270 at the beginning of his ministry at Holy Trinity.

Bartsch's sermons were considered accessible and Biblical, though his preparation did not include the writing out of his sermons. Preaching from an outline in his mind, his sermons included current events and personal experiences. He did not necessarily use the prescribed liturgies for baptisms and weddings, but the overall tone was worshipful and orderly. Communion was open to all who believed and felt the need of forgiveness, but was offered at only one service on given Sundays, on an occasional Wednesday evening, and at special occasions such as an afternoon service for confirmands and

their families on Confirmation Day. The church was always appropriately decorated for special church seasons by members of the congregation.

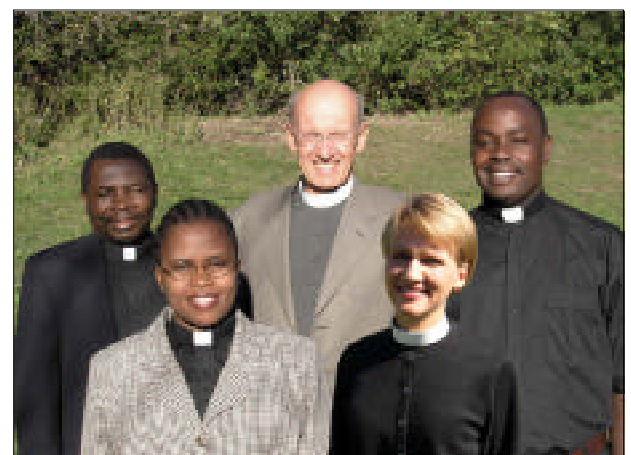
THE YEARS OF SOCIAL CHANGE: 1950 to 1969—Dr. Paul Graf began his ministry at Holy Trinity with a congregation of approximately 2,030 baptized members. He wrote his sermons at the dining room table on Saturday night after a week of thinking about the text. During his early years, the baby boom contributed greatly to rapid growth of the congregation. By 1954 the baptized worshipping community was 3,744, making Holy Trinity the third largest church in the United Lutheran Church of America (ULCA). That same year the 64th annual convention of the English Evangelical Lutheran Synod of the North West was held at Holy Trinity.

Graf had a strong emphasis on World Missions and served as president of the Board of World Mission of the ULCA. He also had a strong stewardship commitment. As it was noted in the congregation's 50th Anniversary booklet, "In the worship service each Sunday every person is given the privilege of placing a part of this personal life (by means of his money) on the altar of God."

Evangelism was also emphasized. Children were encouraged to bring a new person when they came the following Sunday. Congregation members were trained to do door-to-door outreach. Community children came to Vacation Church School. As the congregation grew, a trial third service was initiated to add to the 8:00 a.m. and 10:45 a.m. services. After a month it was decided to discontinue the 12:15 p.m. worship but the door was left open to reconsider a third service.

Special services abounded. Special Sundays were emphasized with one such service saw 30 to 40 baptisms on Easter Sunday afternoon. Special Sundays designated for communion were also held, to which shut-ins were occasionally brought. Thanksgiving saw both Wednesday evening and Thursday services. Services were held daily during Easter week and Advent. On New Year's Day an afternoon communion service was held. It was noted in 1969 that the Good Friday service was the largest service of the year.

Decorations also were special for the season. A large tree decorated with Chrismons (white Christian symbols) made by the congregation



2004 Holy Trinity Pastors: Front row—Elieshi Mungure and Stacy K. Johnson, Back Row—Andrea Mwalilino, Ronald K. Johnson, and Peter Ndungu.



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was used for several years. Crosses made by the congregation from palms were special favors for Easter worship attendees and graced the meal trays of several local hospitals on Easter Sunday.

Music was central to worship as well. The Junior Choir, Senior Choir, and bell choir played monthly at worship. (Handbells made by White Chapel in England were purchased by the congregation in 1961.) The Service Book and Hymnal, published in 1958, became the guide for liturgy. Of the 600 copies purchased for congregational use, 512 were given as memorials by members of the congregation.

Acolytes were only boys until the national church approved using girls in 1971. "Thank God for girl acolytes" one parishioner had commented in *The Community Church*.

In 1969 some classes were formed to study "contemporary worship" and steps were taken in the larger church to adopt a uniform lectionary for all Lutheran churches in the world under the auspices of Lutheran World Federation.

THE YEARS OF TRANSITION: 1969 to 1974—Over the next five years, several pastors served the congregation for brief periods of time: Clemens Ziedler, David Gerberding, Roger Eigenfeld, Roger Johnson, and Thomas Robison. Several important things in the worship life of the congregation took place during these years. Fifth-graders were permitted to take communion in 1972. Classes were held for parents so that they might help their children gain a better understanding of the sacrament. In 1974 several lay persons were appointed by the church council to assist with administering communion. Special sermons for children were held after which the children would be dismissed for classes.

Though communing every Sunday was initially controversial, the practice has continued.

Communion every Sunday first began during Easter Season 1971. Though communing every Sunday was initially controversial, the practice has continued with additional services being held for special occasions. The size of the congregation began to decline as people moved to the suburbs, making a two-service schedule more practical. In 1973 worship services were scheduled for 9:00 a.m. and 10:30 a.m.

A new Casavant organ was purchased in 1974 and had its first official use on Easter Sunday, April 14, 1974. It was dedicated May 5, 1974, with a 4 p.m. concert by Minister of Music, Layton Heckman. Two additional concerts were held later in the year sponsored by the American Guild of Organists, underwritten by Holy Trinity.



At Holy Trinity the table is open to all.

THE YEARS OF NEIGHBORHOOD SERVICE: 1974 to the present—Ronald Karl Johnson began his work at Holy Trinity on September 1, 1974. He was called to be pastor and staff coordinator.

The worship space took on a new look in 1975 with the renovation of the chancel area of the sanctuary. A free-standing altar, made from the wood of the old altar, was made by Wayne Siewert and Eric Fors and served to bring the focus of worship closer to the congregation. A faceted stained glass window was installed



Sacrament of Baptism, beginnings in the journey of faith.

behind the altar. It was given in memory of Helen Nelson and flanked by six tall standing candleholders made by Jack Hanson.

Numerous banners and paraments to be used in the renovated space were designed and made by Bev McGee. Improved lighting, new carpeting, and a redesign of the choir area permitting view of the chancel by the choir added to the update. Most of the work was completed by congregation members, and was dedicated the second Sunday of Advent, 1975. (Most recently the sanctuary has been repainted in anticipation of the congregation's centennial year.)

Worship was seen as the central and integrating action of the congregation's life together. As Johnson stated, "Its style is liturgical and central are the elements of Word and Sacrament. Liturgical implies pattern, structure, and relatedness. Thus it is that lessons, hymns, statements of faith, sermon, intercessions, offertory, and communion occur in a developmental sequence and have a common theme. Liturgical also implies an act of the people. Therefore, each worship service involves lay persons in leadership roles and in the process of communion." Congregation members are involved throughout the worship service and serve regularly as acolytes, liturgists, communion assistants, choir members, musicians, ushers, and caretakers of the altar and communion ware.

Sermon material focused on appreciation of God's gifts through creation, church, and city. Our life together also was a life of love, service, and responsibility for our community in a local and global context including concerns for world hunger, homelessness of children, elderly and refugees, the earth, and the political process. In this community life, it is appropriate for the

congregation to be involved in moral and ethical discourse about its society and its legislation, to influence wherever possible the issues which are an affront to justice and peace within the global community. Inclusion is a given value for the congregation and all are welcome without exception. Johnson's sermons have been characterized as theologically based, somewhat intellectual, thoughtful, and challenging.

The concept of story has been occasionally woven into the theme for the worship day, and chancel plays have from time to time been incorporated into Lenten worship or on a Sunday morning have been provided in a musical setting by the Sunday School and Vacation Church School children.

At least eight different liturgies have been used in recent years providing an awareness of a variety of offerings. Still in use are the Holy Trinity Liturgy, Lima, Haugen, Taize, African Liturgies, and settings I and II of the Lutheran Book of Worship.

Holy Trinity has benefited from its composer in residence, Robert Wetzler, who wrote the Holy Trinity Liturgy for the congregation in 2000. A number of other individuals have composed music resources as well, including Julie Lindorff, Ann Schrooten, and Rick Prescott. Currently three choirs participate in worship: the Junior Choir, the Senior Choir, and the Trinity Singers. The Baldwin Grand piano, purchased for \$15,000 in 1993, is still in use.

In 1976 the Worship and Music Committee prepared the first resource guide for baptismal, marriage, and funeral practices within the congregation. In 1983 a liturgical dance group was formed, and in 1987 the Andahazy Ballet performed *Los Sises*, a meditation in dance on the Passion of Christ for the Maundy Thursday Service. For the last three years congregation members have written an Advent-to-Epiphany daily devotional booklet that is sent to all members.

Banners to grace the chancel are a growing collection designed and made by Bev McGee, Artist in Residence, and by Jeanette Paulson and Barbara Berg, among others, and have been often given as memorial gifts. The practice of having banners above the outside entrance to the church representing the liturgical season of the church year began in 1989.

With the "Concordat of Agreement" between the ELCA and the Episcopal Church, several events focusing on unity have been held with Holy Trinity being a strong participant. These events were primarily worship and music, and were held at Lutheran or Episcopal congregations.

The congregation also has a long-standing relationship with St. Albert the Great Catholic community. Over the years the choirs have combined for worship and evening prayer, deepening the shared experience of these two congregations.

Swahili services began after congregational visits to Tanzania and have resulted in the forming of a Swahili-speaking congregation.

Of special note are the Swahili services that began after congregational visits to Tanzania and with the visit of Pastor Balira in June 1993. Regular worship services in Swahili began in October 1993, and have resulted in the forming of a Swahili-speaking congregation that draws members from Minneapolis, Saint Paul, and surrounding communities. The congregation currently sits on the growing edge of a rapidly expanding Spanish-speaking community, and is exploring the development of a Spanish-language liturgy.

In many ways the congregation has come full circle from the vision of its founding members who desired a worship service in which English was spoken to the inclusion of a Swahili-speaking congregation and the current possibility of sharing its building with a Spanish-speaking congregation. The immigrant experience continues to drive the worship life of a community in touch with the world.

—Mary Ellen Olson

'Unless You Come as a Child' The Christian Education of Holy Trinity's Youth

The center of Holy Trinity's life is worship. Intimately connected to the worship life of the community is education. In worship we hear the Word, celebrate the Sacraments, pray, seek forgiveness, and offer what we have and who we are to God's service. In education we learn to interpret the Scriptures, discuss the significance and implications of the Lord's Supper and Baptism, consider the responsibilities of forgiven sinners, and discern what it is that God calls us to do and be. The process of education lends meaning to worship, and worship nurtures the life of faith.

The Sunday Church School at Holy Trinity emerged during the earliest days of the congregation. It began in response to concerns that children of the congregation and the larger community needed to be educated in the Christian faith from a specifically Lutheran perspective. The beginnings were very modest: 26 children gathered for the first day of class in a storeroom of the building on 26th and Franklin Avenues. The congregation purchased an organ on an installment plan and bought curriculum through the General Council Publishing House. No funds were available to purchase chairs, which had to be borrowed in order for students to have a place to sit. The first year witnessed Holy Trinity's first children's Christmas program and a Sunday School picnic at Minnehaha Falls.

The Sunday Church School program is the centerpiece of the Christian education of the children and youth in the congregation.



Sunday Church School class, ca. 1980s

Sunday School enrollment grew rapidly. Four years after the program began, the number of participants had increased four-fold to 109. When the new academic year began in 1954, 50 years after the Sunday School's inception, there were 312 students and 24 adult leaders. In keeping with the major trends in Christian education at the time, the curriculum in the early years focused on hearing Bible stories, memorizing biblical passages, the Ten Commandments and creeds, and reflecting on the moral life of the individual. Clearly, the Sunday School emerged and thrived in large degree due to the work and leadership of a dedicated group of lay leaders.

Holy Trinity's commitment to the Christian education of children in the community has remained strong throughout its history. Although the number of children in the Sunday Church School program has decreased over the years, reflecting in large degree demographic changes in the community, the program itself has evolved. Children now begin Sunday School at age three and continue through grade 12. Currently all Sunday School materials are prepared in-house as a way of ensuring that they reflect, in content and process, the concerns of the congregation.

The following goals have been established for the Church School program:

- ✱ Promote a high level of biblical literacy and understanding of the history of the church.
- ✱ Engage in a process of serious, age-appropriate biblical and theological reflection.
- ✱ Experience creative ways of exploring biblical and theological themes, especially related to music and art.
- ✱ Establish a sense of community among students and between students and teachers.
- ✱ Encourage students to recognize the church as a place for belonging, worship and learning.

In pre-school through grade six, students begin the Sunday School day with Opening Worship and then go to their individual classrooms. They study a wide variety of biblical stories, focus on the history of the church, discuss the various expressions of the church in the world today, and consider topics such as church architecture, care of the environment, the immigrant experience, and affordable housing. Woven into the curriculum are large art projects and musical/drama productions.

Grades 7 and 8 continue biblical study but also add increasingly sophisticated discussions related to the catechism, the Ten Commandments, the history of the Lutheran Church, and issues facing youth today. High School students meet in a seminar format where they discuss a spectrum of topics including world religions, vocation, social concerns of the day, and issues directly related to the life of young people in the community. The Adult Forum, open to members of all ages, hosts speakers on a wide-range of topics relevant to developing, sustaining, and nurturing the religious, spiritual, moral, and ethical life of Holy Trinity's members.

The overarching goal of the Church School program for all ages is to provide for the most complete possible instruction in the Christian faith to assist baptized persons as they seek to live as faithful Christian people.

THE SUNDAY CHURCH School program is a critically important vehicle for the Christian education of the children and youth in the congrega-

tion. Indeed, it is really the centerpiece of the education program. However, the Summer Church School program provides an important complement to the weekly program. The summer sessions are also particularly attractive to neighborhood families, so it also becomes an avenue for outreach into the community.

Holy Trinity runs six separate weeks of Vacation Church School throughout the summer months. Each session has a different theme and targets a specific group of children or youth. The Summer Church School program is in session four consecutive days, allowing themes to be developed and studied in great detail. Children have the opportunity to engage in large artistic and musical projects. Over the years, we have learned the textile process of felting, created a nomadic-style yurt, produced numerous musicals, built several tool sheds for Habitat for Humanity, gone camping in wilderness areas, and toured the city and state.

Over the past 15 years, Holy Trinity has developed a "village model" for use in the Summer Church School program. It is an approach to education that is designed to encourage both experiential learning and



Primary department classes (April 6, 1952), held in current choir room.

Over the past 15 years, Holy Trinity has developed a "village model" for use in the Summer Church School program. It is an approach to education that is designed to encourage both experiential learning and critical thinking.

critical thinking. In order to do this, a large learning environment is created in the gymnasium depicting the week's theme. To illustrate "Paul's Travels," large structures (10 feet by 12 feet) were built to represent cities Paul visited. When the theme was "Christians Around the World," a Norwegian Stave Church, Russian Orthodox Church, Tanzanian Church, Nicaraguan Church, and English Cathedral were all created. The children then "travel" to these various places and "experience" a reality different from their own.

Connected to the experiential aspect of the program, the children also are engaged in discussions relating biblical and theological themes to contemporary life. The structures have evolved over the years, becoming more complicated and more interesting, and giving Holy Trinity an impressive collection of village props—everything from a Jewish temple to an Asian houseboat.

The Church School program involves many adults from the congregation. At one level, the materials created to assist teachers with their teaching are viewed as an opportunity for adult education. The curriculum is also intended to enable faithful teaching so that the congregation upholds its responsibility to be a place of worship and learning for people of all ages.

—Rev. Stacy K. Johnson



2004 Vacation Church School participants.

Swahili Speaking Community

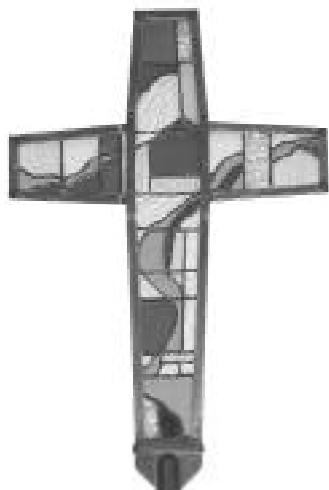
Over the past couple decades, many people of East Africa (Tanzania, Uganda and Kenya) have come to the metro area. Some come as students for specified period of time and then return home. Others have settled in the area. In the early 1990s it became evident that the number of East Africans in the area was substantial. This led the congregation to start a Swahili language worship service on a monthly basis. Over the past twelve years participation has grown to the point where there is an average attendance of nearly seventy-five people. There is now some conversation about the possibility of having two worship services per month.

The worship services are conducted by pastors from Tanzania who are in the Twin Cities doing graduate work. Generally a pastor stays here for three to four years. Currently the pastors are Andrea Mwalilino, Elieshi Mungure, and Peter Ndungu. We have been very fortunate over the years to have very fine pastoral care for the Swahili speaking portion of our congregation. In addition to regular worship services, there are occasionally marriage and memorial services.

There is a steady stream of persons from East Africa coming for visits to the Twin Cities. They include pastors, bishops and other people of the Christian community of faith in East Africa. Time is always allocated to these persons for the purpose of indicating the state of things in Africa. This reporting normally is done in the context of a meal that always follows the worship service.

The Swahili speaking congregation has been an important means for enabling this congregation to be in contact with the church as it lives in a distant portion of the world.

We have been provided with many new friends in Christ and some new understandings of the Christian faith.



Stained glass cross used in service processions, designed by Tim Kretzmann in 2003.

The 'Unruly Truth' of Life Confirmation and the Questions of Faith

The Rite of Confirmation has long been established in the Lutheran Church. Normally it occurs in the middle teenage years. The purpose of the instruction is to equip young people for confirming the faith confessed for them in baptism. Confirmation instruction is but one step in a lifelong process of "living into the covenant of one's baptism."

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According to oral histories, confirmation instruction during much of the history of this congregation was focused primarily on Luther's Small Catechism. This was largely consistent with the practice of the larger church. Great emphasis was placed on learning from memory the catechism. The creed, Lord's Prayer, Ten Commandments and their meanings, plus descriptions of Baptism and Holy Communion were the central features of the catechism. Confirmation classes usually occurred during 7th and 8th grades and met on a weekly basis. Confirmands were required to attend church services and Sunday Church School and to take sermon notes. Without questions there emerged from these experiences some strong personal relationships.

Stories concerning examinations of confirmands prior to the Rite of Confirmation have circulated for some time. Some people even remember these examinations as public in nature.

Stories concerning examinations of confirmands prior to the Rite of Confirmation have circulated for some time. Some people even remember these examinations as public in nature. A few individuals said they knew what questions would be asked; others claimed the whole process held more of a surprise.

For many years completion of confirmation instruction was associated with admission to the sacrament of Holy Communion. About 1970 the predecessor bodies to the ELCA changed the policy so that children were invited to receive the sacrament at age 10, upon the completion of a four- to six-session course. In 1980 Holy Trinity went a step further and invited children to receive the sacrament as early as age four. When children expressed interest in the sacrament, it was believed, they should be welcomed to the table. In addition, it was felt that admission to the sacrament would demonstrate that everyone was fully involved in the community. This most recent policy has proved to be a good one. Children at the earliest age possible are invited to the altar rail for a blessing at the time the elements of communion are distributed. As with baptism, we grow into an understanding of Holy Communion.

OVER THESE MOST recent years, confirmation has evolved into a four-year course. Once held weekly, classes are now conducted on a monthly basis, primarily to accommodate the activity schedule at school. There are four primary dimensions to the confirmation program: worship, Sunday and weekday classes, mission and service activities, and fellowship

and community-building events. Events that take place beyond the space of Holy Trinity include the Global Mission Village weekend, meal preparation at Simpson Shelter, Loaves and Fishes Program, hiking on Isle Royale, a visit to Holocaust Museum in Washington, D.C., and attendance at drama productions.

There are six primary areas of study over the span of the confirmation instruction. They are as follows:

- * Bible Story
- * Story of the Christian Church
- * Small Catechism of Martin Luther
- * Liturgies and music of the church
- * Mission of the church
- * Ethical reflection and conversation with culture

Generally matters related to the catechism are dealt with in the Sunday Church School class. The Sunday Church School class studies persons of faith. The other items are the focus of the weekday classes. In the final year, confirmands read a book that has theological implications. For example, "Night" by Elie Wiesel is regularly used. Confirmands are asked to reflect on that book in the light of the Christian faith. What does the book say concerning the nature of the human person and the reality of God? Confirmands also write an ethical reflection paper on some important issue before society and/or the church. Generally students decide to write on some matter for which the church has or is developing a social statement.

Every person needs certain touchstones in order to be able to struggle effectively with the issues of life and faith. A basic framework is necessary. All of this involves the raising of questions. Questions are strongly encouraged during the course of confirmation instruction. The following poem by Gerhard Frost captures the spirit in which confirmation instruction is best conducted.

Remember
Life is God sized.
Never trivialize it
By paring down its questions.
Let truth be as unruly as its questions.
Let it carry you where you dare not go and
where today you fear to go.
Strive to know
but in knowing,
remember you may be tempted to shrink
your world to what you know
and then slowly cease to catch breath in awe
and wonder.

The Rite of Confirmation marks the entrance of a person into greater responsibility in the life of the church.

The Rite of Confirmation occurs within the context of Sunday worship. It marks the entrance of a person into greater responsibility in the life of the church. There is also something of a recognition that parents and the congregation have fulfilled obligations assumed in connection with the sacrament of baptism, though this is not to say that there are no further responsibilities. Every person, youth and adult, needs the sustained encouragement of family and congregation. A practice that probably extends back to the earliest days of the congregation is that of presenting a bible to each confirmand. The hope is that the bible will be a resource throughout a person's life.

—Rev. Ronald K. Johnson

Equipped and Educated Living the Ethical Life

The Lutheran Church has always placed an emphasis on confirmation instruction, normally between the ages of 13 and 16. Unfortunately, many people feel that this can mark the end in Christian education. A large percentage of people in Christian congregations never again participate in serious Christian education classes. There is little wonder that the church is filled with biblically and theologically illiterate people.

The record indicates that Holy Trinity Lutheran Church has long attempted to address the matter of Christian education for adults. The most difficult task in any congregation is to find the time for such instruction. Before 1972 three worship services filled the morning. While for some time an adult forum was conducted simultaneously with the middle service of the day, it was, in some sense, in competition with other things that hour. For much of the congregation's life, the primary vehicle for adult education was the women's circles where Bible study was often conducted.

On the one hand, the decrease in number of services reflected a decrease in the number of people. On the other, this situation opened up some new possibilities in the area of Christian education. Most important, it was possible to designate an hour between worship services totally reserved for Christian education.

The stated position of the congregation is that there is an openness to deal with any and all issues of life and faith. Sometimes this brings division of thinking, but there is an agreement that we shall agree to disagree. The themes for these sessions are wide ranging. Generally each session is self-contained. The usual practice is to have special resource persons make a presentation, which is followed by discussion. Themes range from biblical study to theological reflection or consideration of issues in the life of the world.

ADULTS ALSO HAVE opportunities for special education sessions. One of the longest running approaches has been the "Symbols of the Faith" retreat. Dr. Randy Nelson, a member of the congregation and a theological faculty member, has led these retreats for 28 years. The retreat deals with four symbols of the Christian faith—God, Christ, Spirit, and church. The study is experiential. Participants discover they are better theologians than they thought. Every person of the congregation should participate at least once in this seven-hour retreat study.

Dialogue events have played a major role in the education of people within the congregation

and community. They are conducted in the context of breakfasts and luncheons. The theme is precise, the time allocated is not more than 90 minutes, and the discussion is lively. Themes are usually related to some moral or ethical issue before the community, state, nation, or church. These events have helped to establish the congregation as a center for moral and ethical discourse.



The Library regularly fills for presentations by guest speakers at Adult Forum, ca. 1960s.

The congregation should serve as a center for moral and ethical discourse in a neighborhood.

Symposia have become a regular part of congregational life. Resource persons from across the country and beyond have been invited to make presentations, usually three, over a period of several days. Speakers have ranged from a Russian diplomat during the Cold War days to the most prominent theologians of North and Central America. In this way, congregants can be exposed to some of the cutting edge thinking in theology.

Occasionally a special series is offered in the area of biblical study or the manner in which literature informs or is informed by theology. The homilies of Evening Prayer services also play a role in Christian education. Particularly during Advent and Lent, the homilies are often based on a piece of literature or a specific theological concept.

In spite of all the opportunities for Christian education that have been offered throughout the history of the congregation, the reality is that only a modest percentage of the congregation has participated in an intentional manner. The most recent attempt to expand the participation is the congregational book reading project. On a quarterly basis, a book is selected. Within this time period, provision is made for some manner of discussion, whether in the form of a group discussion or a written article.

A final example of Christian education can be seen in study journeys to various areas of the world—Central America, South America, Africa, and Mexico. In all cases, participants

learn about the culture as well as social, economic, and political realities. These personal encounters reinforce other attempts at congregational education. Contact with the local church is common. Many times the best analysis and development work comes from the religious community. Without question, these trips have nourished and expanded the congregation's discussion of the world's issues and life.

Christian education is also about challenging people in a way that generates new questions and lifts vision.

Most people enter into study seeking answers to questions. In the process, some knowledge is gained. Christian education is also about challenging people in a way that generates new questions and lifts vision. A person of faith is one who is not fearful of doubt and does not turn away from even the most penetrating and unsettling questions. This is all part of what is involved in "living into the covenant of our baptism."

—Rev. Ronald K. Johnson

Additional stories can be found on the Holy Trinity website
www.htlcmpls.org



'Let's Start at the Very Beginning' Origin and Early Years, 1904-1908

Holy Trinity Lutheran Church began when a group of younger members who had been active in the Young People's Luther League at St. Peder's Lutheran Church, a Danish-speaking congregation in Minneapolis, wanted to conduct Sunday School and church services only in English. "As young people," they later wrote in the first minutes of the church, "they realized that their field would be especially among young people and therefore it was also very evident that this field had been very sadly neglected, for in the whole district south of Cedar Ave. there was not a single English speaking Lutheran congregation."

In the whole district south of Cedar Ave. there was not a single English speaking Lutheran congregation.

On July 10, 1904, a group of these people met at the home of Mr. and Mrs. Herman Jensen to discuss the possibility of forming an English-speaking Lutheran church. On August 25th, John Madvig announced to a meeting that he had secured temporary space in Anderson Hall, a three-story brick building and meeting hall located at the corner of Franklin Avenue East and 26th Avenue South, a building that still stands a century later. This building was owned for at least part of the time by the Minneapolis Macaroni Company. This space cost \$5 per month to rent, and the group decided to purchase four dozen chairs, not to exceed \$4 per dozen. Nora Jensen gave the treasurer \$1 at this August meeting, the first contribution to the still-forming church. Concern for the youth of the group ran high from the start, and forming an English Sunday



Some of the founding women of Holy Trinity English Lutheran Church.

Nora Jensen gave the treasurer \$1 at this August meeting, the first contribution to the still-forming church.

School emerged as one of the initial priorities. On September 4, 1904, the founders established a temporary church organization, chose the name "The English Evangelical Lutheran Church of the Holy Trinity" for the new church, elected officers, and formed the English-speaking Sunday School. The first listing of the new church in the Minneapolis city directory occurred in 1905, showing "Holy Trinity Lutheran Congregational Sunday School" located at 2525 Franklin Avenue East, the same address as Anderson Hall. The church itself had no listing yet in the directory. Continuing its emphasis on youth, the church gave a reception to its first confirmation class on June 16, 1905, and Holy Trinity formed its first Luther League in August of 1905.

THE CONGREGATION WAS quite small in the early years. The 1906 city directory listed its membership (probably only adults) at only 28.

Though no listing of "charter" members of Holy Trinity exists, the following members attended the temporary church organizational meeting on September 4, 1904: John Madvig, Mr. and Mrs. A. E. Jensen, Nels Jensen, John Mattisen, Mr. and Mrs. Christ Cliplef, Miss Nora Jensen, and Miss Mary Petersen. Other early participants included Peter Cliplef, Emilius Jensen, James Matteson, Rasmus and Mina Leegard, Mr. and Mrs. Herman Jensen, and others.

ON JANUARY 29, 1905, Holy Trinity formally incorporated. Dr. G. H. Trabert presided at the permanent organizational meeting on that day. The young church adopted a constitution and voted to affiliate with the Synod of the Northwest. The church kept its initial name, the English Evangelical Lutheran Church of the Holy Trinity.

The first church council, elected at the time of incorporation, consisted of Nels Jensen, John Madvig, Emilius Jensen, Peter Cliplef, James Mattesen, and Jorgen Jorgensen.

THE YOUNG CHURCH began by taking lots of small, initial steps that we now would take for granted, and with virtually nonexistent funds. On October 23, 1904, for example, a committee was appointed to buy a stove for heating. The next May, John Madvig was authorized to buy a collection plate. On January 2, 1906, a committee was appointed to look for a bookcase.

The church's meager finances also reflected the tough times in its early years. At one point, for example, the church treasury held only 12 cents. On August 7, 1906, the treasurer reported that the church had no funds left and debts of \$16.70. But despite the tight financial situation, matters for providing for communion, for Sunday School instruction, and for confirmation were also dealt with by Holy Trinity during the early years.

INITIALLY, HOLY TRINITY could not afford to call a regular pastor to serve the young congregation. Instead, the church hired seminary students to preach and conduct services. The first student, Mr. Croman, served during the summer of 1905. The church hired student K. J. Hatten in the fall of 1905 and the first part of 1906. Later, field missionaries served as occasional pastors. In 1906-1907, Field Missionary Frank E. Jensen of Lindstrom, Minnesota, served as pastor of Holy Trinity when he could. On January 1, 1908, Field Missionary John A. Zundel began a six-month period of serving as pastor. His service ended on July 1, 1908, when Reverend Luther Deck became the first regularly called Pastor of Holy Trinity Lutheran Church, at the salary of \$50 per month. Pastor Deck served the church until 1913.

THE EARLY YEARS of Holy Trinity Lutheran Church essentially ended when the congregation moved into its own church building at the southwest corner of 29th Avenue South and 29th Street East in 1908, became self-sustaining, and called its first regular pastor. At this point, the church had moved south from what is now the Seward neighborhood into the Longfellow neighborhood and began setting down the roots that still anchor the congregation in this community. But it was the origin and early years at Franklin Avenue East and 26th Avenue South that provided the start to it all!

—Kevin Proescholdt



Building the Church

The Locations of Holy Trinity's Buildings

At the time that Holy Trinity English Lutheran Church formed in 1904, St. Peder's Lutheran Church was located at 2003 South 9th Street in Minneapolis. The first building that Holy Trinity used for worship was in a three-story brick building and meeting hall called variously Anderson Hall or the Anderson Building on Franklin Avenue East and 26th Avenue South (2523-2529 Franklin Avenue East), a structure that still stands. For at least part of the time that Holy Trinity used this site, it was owned by the Minneapolis Macaroni Company. This location served the young congregation for several years.

In 1907, the congregation purchased an empty lot at the southwest corner of 29th Avenue South and East 29th Street (2900 29th Avenue South), moving southward as the community itself grew and built southward. At the same time, Bethel Swedish Baptist Church, located at 2514 29th Avenue South, had outgrown its church building. Holy Trinity bought the church building from Bethel, and moved the 36 x 72 foot structure four blocks south in early 1908 at a cost of \$500 to the empty lot at 29th and 29th, placing it on a newly-built stone foundation. Here Holy Trinity had its first real church, and the congregation set down its roots in the Longfellow neighborhood of south Minneapolis.



Building at 26th Avenue and Franklin provided the first home to Holy Trinity Lutheran Church when the church was formed in 1904, ca. 1952. The building is still in use in 2004. Photo from Minnesota Historical Society.

Pastor Carl Bartsch came to Holy Trinity in 1917, and the congregation soon outgrew the church at 29th and 29th. Holy Trinity purchased an empty lot for a new church building at 28th Avenue South and East 31st Street in January 1922, located a block south of Lake Street.

In 1922, construction of a new 72 x 123 foot church building began at this new location. Architect C.J. Bard designed the plans, and Norwegian immigrant and Minneapolis builder Sven I. Serigstad began construction of the new structure, estimated to cost \$75,000. On August 13, 1922, ground was broken for the new building, and the cornerstone was laid on October 22, 1922.

A year later, on November 4, 1923, the Holy Trinity congregation marched together from the old church at 29th and 29th to the new building. Even though the new church was not yet completed, the congregation began using the

On November 4, 1923, the Holy Trinity congregation marched together from the old church at 29th and 29th to the new building.

lowest level of the new building (now the gym) for worship and parish activities. Construction continued throughout 1924, and the opening and dedication of the completed brick structure occurred on January 29, 1925, on the 20th anniversary of the congregation.

IN THE MID-1940s, the people of Holy Trinity again began to see the need for more space and began discussions regarding additional building. Pastor Bartsch died on April 10, 1950, and was succeeded by Pastor Paul L. Graf on August 15th of that year. Holy Trinity, under Pastor Graf's leadership, decided to build a new four-story parish house in Pastor Bartsch's memory. In April of 1952, the church moved a one-story home from just north of the church to a new location, and cleared the way for a major



Second home of Holy Trinity Lutheran Church at 29th Avenue and 29th Street, ca. 1923. Photo from Minnesota Historical Society.

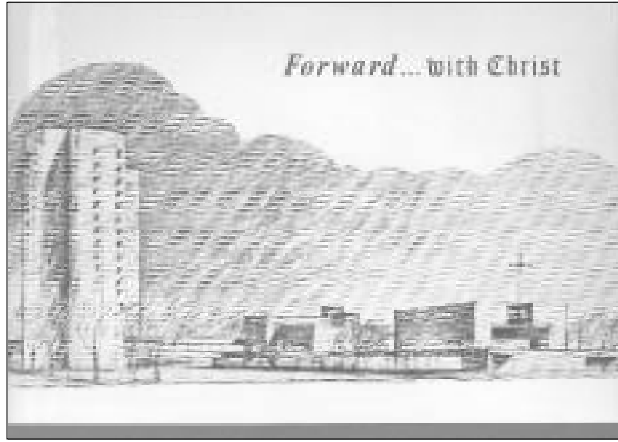
addition to the church.

On June 29, 1952, ground was broken for a new 94 by 87-foot, four-story \$500,000 Bartsch Memorial Parish Home, located immediately adjacent to the existing church on its north side. The cornerstone was laid on January 25, 1953, and by September of that year, the new Parish House was first used by the Sunday School. The formal dedication of the Parish House occurred on May 23, 1954. The new addition adjoins the older church, and continues to be used today.

About ten years later, in the mid-1960s, Holy Trinity developed new building plans. The church envisioned a five-phase construction project that included razing the original church building on 31st Avenue (to be replaced by a youth and community center), and building a new modern church sanctuary fronting on Lake Street. Funds were raised for this ambitious project that would have developed an entire Holy Trinity campus between Lake Street and 31st Street. Holy Trinity had already purchased some of the homes and lots along either side of 28th Avenue South.

In that era of urban renewal, when many old buildings were torn down and replaced by modern structures, Holy Trinity's promotional brochure of the project sounded those familiar themes: "WOODEN roof members, WOODEN flooring, WOODEN framing, WOODEN lath...providing conditions conducive to fire disaster."

The proposed new building project did not have unanimous support from the congregation, however, and divided the congregation



Sketch of 1960s proposed building projects.

between those who wanted to build the new church and those who rather wanted to emphasize outreach and service to the community. It also divided the two long-time Holy Trinity pastors, with Paul Graf in support of the new building and Wayne Wickoren emphasizing outreach and service. Members tended to line up behind one beloved pastor or the other, which further polarized the congregation.

Though money was raised for the building program between the mid- to late-1960s, the unsettled conditions within the congregation could not sustain the continued building plans. And in 1969 both pastors saw the need to leave

Holy Trinity. With the new times and new people, Holy Trinity decided in the 1970s to continue utilizing the existing church facilities and began to refurbish, repair, and remodel for the next 30 or more years.

Holy Trinity did eventually develop the mall area in two stages in the 1970s and late 1990s. In the 1970s, the church sold the lot on Lake Street to the Minneapolis Public Library for the construction of a new East Lake Branch Library on the site earlier envisioned for the new church.

One component of that earlier ambitious vision called for the construction of two high-rise apartment towers for senior citizen housing. This portion of the plan came to fruition after many years of planning and work. After Pastor Ron Johnson arrived at Holy Trinity in 1974, he supervised the acquisition of the last remaining lot needed to begin construction of a new 120-unit low-income high rise called Trinity Apartments. At this time, Holy Trinity also sought and received city approval to vacate 28th Avenue South between Lake and 31st Street in order to construct the high-rise. The congregation completed construction of the apartment building in 1978.

Finally, Holy Trinity continues to serve the housing needs of the community. In the

1990s, the congregation recognized the need for additional housing in the Longfellow neighborhood, particularly for affordable housing and housing for those with mental illness. Jane Kretzmann led the church's housing subsidiary for the planning, approval, and financing of a new 24-unit apartment building on Lake Street. The Trinity-on-Lake Apartment Building opened in 2003, and has completed the Holy Trinity campus between Lake Street and 31st Street while providing much-needed new housing for the community.

—Kevin Proescholdt



Current home of Holy Trinity Lutheran Church, 28th Avenue South and 31st Street South.



Giving Birth to a New Congregation

St. Peder's Lutheran Church

Holy Trinity Lutheran Church grew out of St. Peder's a century ago. Both congregations have continued to serve south Minneapolis since then, and have cooperated on various projects through the decades as well as both sharing the Good News to the south Minneapolis community.

St. Peder's formed on March 13, 1884, as a Danish-speaking Lutheran immigrant congregation in Minneapolis. About 90 members formed the initial charter congregation. St. Peder's bought a corner lot at 20th Avenue South and 9th Street South in 1886 (near today's Augsburg College and I-94), and built the first church building the following year.

The congregation called Adam Dan as its first pastor, who began his work in October 1884. Born in Denmark, he had served as a missionary in Palestine before receiving a call from the Scandinavian Lutheran congregation in Racine, Wisconsin. Rev. Dan accepted the call and was ordained in Racine in 1871.



Rev. Adam Dan

Grundtvigianism often encompassed a secular, broad-minded view of society that supported education, civic engagement, and a spirit of freedom.

The Lutheran Church in Denmark, and the Danish-American Lutheran churches in the U.S., were influenced by two differing traditions at this time. One tradition was called Grundtvigianism, named after a Danish pastor and theologian, N.F.S. Grundtvig. Grundtvigianism often encompassed a secular, broad-minded view of society that supported education, civic engagement, and a spirit of freedom. Theologically, Grundtvig came to believe in the importance of the early Christian Church itself and the Apostles Creed over a literal interpretation of the Scriptures, which he felt the early church had itself produced.

The other main tradition with Danish

Lutheran churches was usually called the Inner Mission. This tradition emphasized personal piety, a literal interpretation of the Bible, and the need for personal spiritual renewal and commitment. Adherents of the Inner Mission also often came from lower social classes of society than most Grundtvigians, and looked aghast at the secular nature of many Grundtvigians.

During the 1870s and beyond, the growing conflict between the Grundtvigians and Inner Mission affected many of the Danish-American Lutheran Churches. St. Peder's was no exception.

Adam Dan had been part of the Grundtvigian tradition. In 1873 and 1874, the Inner Mission faction tried to drum him from the church as a heretic, and initiated a lawsuit to force him from the Racine church, utilizing the opinions from the conservative Missouri Synod Lutheran leaders who concluded that Pastor Dan was guilty of "gross heresy and apostasy" and urged that his views "by all lawful and scriptural means be driven out and exterminated." Though the Missouri Synod and Inner Mission faction found Pastor Dan guilty of preaching false doctrine, the Grundtvigians remained the majority in the Racine congregation and the court gave them the church property and original name of the congregation.

The same kind of factional fighting divided many Danish Lutheran congregations, St. Peder's among them. In 1888, many families left St. Peder's because of this split to form Immanuel Danish Lutheran Church. Pastor Dan stayed at St. Peder's, however, until 1891. It may be that the broad-minded Grundtvigian view for civic engagement and mission he brought to St. Peder's positively impacted both St. Peder's and Holy Trinity in subsequent decades.

THE "LANGUAGE QUESTION" also impacted most immigrant churches in America, and St. Peder's again was not immune. Some churches switched to English early on, others held on to the native language well into the 1930s. The Augustana Lutheran Synod, for example, formed by Swedish immigrants, formed an Association of English Churches within the church until the synod had officially switched to English. At many churches, the older members tenaciously tried to retain their native language while younger generations pushed to make the switch to English.

This drama also played out at St. Peder's in 1904, when about a third of the congregation left St. Peder's to establish initially an English-



St. Peder's first church at 20th Avenue South and 9th Street South.

speaking Sunday School, and later to officially form the separate Holy Trinity English Lutheran

In 1904, about a third of the congregation left St. Peder's to establish initially an English-speaking Sunday School.

Church. Only about 15 families remained at St. Peder's after this split.

In 1920, a fire burned St. Peder's church building, the third major crisis in the congregation's history. After some soul-searching, St. Peder's chose to re-build further south in Minneapolis the following year, a building at 35th Avenue South and 32nd Street South that still stands. The language question had not gone away at St. Peder's either, even after Holy Trinity split away. In June 1930, two services were conducted in English and the rest in Danish. By 1932, only one Sunday School class in Danish remained.

In 1962, St. Peder's completed its final move southward in south Minneapolis, dedicating its current church building at 46th Avenue South and 42nd Street East. To this day, St. Peder's continues to preach the Good News and serve the community as it has since 1884. And, as one example of the cooperation it maintains with Holy Trinity, both congregations worked together to build a Habitat for Humanity house at 3408 Snelling Avenue South in 2002-2003 as a gift to the community, one of several projects that also help mark Holy Trinity's centennial.

—Kevin Proescholdt

In the Heart of the City

Longfellow at the Turn of the Century

As the calendar turned from 1899 to 1900, the Longfellow neighborhood was already changing and growing. Remember that the city of Minneapolis was less than 50 years old in 1900, but had grown rapidly to a total population of 202,718. All of the land of the Longfellow neighborhood had already been annexed to the city of Minneapolis, and the intersection of Lake Street and 27th Avenue was emerging as the cornerstone of the neighborhood.

A Stroll Through the Neighborhood

- * The original Longfellow School was located on the northwest corner of 27th Avenue and Lake Street, the present site of Blockbuster Video. The school, built in 1883, served students in grades one through eight. Twelve rooms had to be added to accommo-

date the growing number of children in the neighborhood.

- * The Lauritzen Blacksmith Shop had been on Minnehaha Avenue, immediately south of Lake Street, since 1884. The blacksmith shoed workhorses from the nearby farms, carriage horses, and horses at the fire station.
- * Fire Station Number 21, now Patrick's Cabaret and next to the current police station, was built in 1894. At that time they fought fires from water tanks and pumpers on wagons pulled by horses.
- * Police work and protection were provided by patrolmen on foot in the more settled areas of the city and on horseback in the more remote areas.
- * The first farm machinery foundry, that would become the Moline line of farm tractors and implements, was built in the 1890s at the northwest corner of Minnehaha Avenue and Lake Street, the current location of the Target Store and the strip mall.
- * The Flour City Ornamental Ironworks was on 27th Avenue just north of the east-west railroad line to Saint Paul.
- * The Milwaukee Railroad yards, north of the Minneapolis Moline plant, had already been in place for decades. The rail line running south through the neighborhood to Fort Snelling and Mendota had been in place since 1865, and the Princess Depot—still located at Minnehaha Park—since 1870.
- * The original Lake Street Bridge, built in 1888, was designed to carry pedestrians and horse-drawn street cars and wagons between Minneapolis and Saint Paul.
- * The land for Minnehaha Park was acquired and set aside in 1889, and the West River

Road park land was acquired between 1893 and 1902.

- * The Sheltering Arms orphanage of the Episcopal Church, located on the West River Road, was established in 1882. It continued as an orphanage into the 1930s. During the 1940s and 1950s, the building housed a polio treatment center. The building later functioned as the Minneapolis school's clinical research and teaching facility for mentally challenged children through the 1980s. The Becketwood residence for seniors is now at the location.
- * Elim Presbyterian Church was on the north side of Lake Street near 30th Avenue. Elim was the only church in what we now know as the Longfellow neighborhood.
- * A horse exercise track and a baseball park were located near 38th Street and Minnehaha Avenue. The track was needed because carriage and buggy horses needed regular exercise and the baseball field is said to be the predecessor of the Nicollet Ball Park.
- * Working farms of cultivated fields, hayfields, and pastures occupied much of the land south and east of 27th Avenue and Lake Street.
- * The topography of the land was almost flat. And, because it was an oak savannah prairie, it was almost treeless, except for the oak and cottonwood trees that bordered the bluffs along the Mississippi River and along the several streams that flowed east to the big river and drained the land. As the neighborhood was settled, these stream beds were filled in. The only visible remnants are the huge ravines cut into the river bluffs at 36th and 44th streets.

—Bill Milbrath

If you lived in Longfellow at the Turn of the Twentieth Century,...

...your house was likely within a few blocks of 27th Avenue and Lake Street.
 ...your water source was a well and a pump in the yard, and you also had an outhouse.

...you heated your house with a coal stove and cooked on a coal or kerosene stove.

...you traveled to work, shops, school, and church mostly by walking, or by street car, if you were going north of Lake Street (unless you were wealthy enough to own a horse and buggy).

...you lighted your home with kerosene lamps and had an ice box for perishable foods.

...anything delivered to your home—like milk, ice, or groceries—was by horse-drawn wagon, although milk and vegetables in season were also available from nearby farms.

...you quite likely had a garden in your yard, and canned the surplus vegetables and fruits in Mason jars for winter-time eating.

...you may well have had farm animals—a cow, a horse, or a few chickens—in a small barn on the back of your lot.

...you probably attended Holy Rosary Parish at 24th Street and Cedar Avenue if you were Catholic, and one of the Protestant congregations on Franklin or Riverside Avenues.

...your children attended Longfellow school at 27th Avenue and Lake Street for elementary, or South High School, then located across from Holy Rosary on Cedar Avenue.

...you were likely employed at the nearby farm machinery foundry, the railroad yards, or the ornamental ironworks, or at one of the many mills near Saint Anthony Falls.

...you lived in a neighborhood with only a few hundred households, with a total population of about 1,500 people.

...you were likely young, working class, and part of a family that spoke more than one language at home.

The Boom Years in Longfellow

1900 to 1930

The first thirty years of the 20th century were truly the “boom years” of the Longfellow neighborhood. Population grew from only a few hundred residents to almost 30,000. That meant the construction of about 300 new houses or dwelling units for 1,000 people each year. Minneapolis more than doubled from 202,356 to 464,356 from 1900 to 1930.

Accompanying infrastructure also had to be built to serve the growing population: miles of streets and sidewalks; sewer, water, and electric lines; street car tracks down the middle of the main thoroughfares; retail and commercial establishments located strategically along those routes, particularly where street car lines intersected; schools, parks, and libraries; and many churches throughout the neighborhood.

Street car lines came first, and the rest of the development followed. The north-south line on 27th Avenue was extended south of Lake Street along Minnehaha Avenue in 1905, and the crosstown east-west line along Lake Street was begun that same year. To connect Longfellow to St. Paul, however, the Lake Street Bridge first had to be strengthened to bear the weight of the much heavier street cars, work that was done in 1906. Finally, the north-south line on 36th Avenue was extended south of Lake Street in 1909.

As residential areas grew along the street car lines, water and sewer services were also installed. These utility lines reached Minnehaha and Lake Streets in 1903. By 1922, they had been extended south to 38th Street and east to 36th Avenue. Electricity also came along quickly during these years and became a reality for nearly all homes and for private and public buildings.

Two major amusement and recreational attractions were built in Longfellow early in the 20th century, drawing crowds from all over the city. In 1905, the Wonderland Amusement Park was built on the south side of Lake Street from

30th Avenue to 33rd Avenue, and was the Valleyfair of its time. The Park offered funhouses, exciting rides (“Shoot the Chutes”), daredevil acts (diving from a 100-foot tower), beautiful flower beds and landscaping, and night time illumination provided by thousands of new electric lights. On Memorial Day, 1905, 70,000 people came to Wonderland via the newly extended Lake Street Trolley line. The only building that survives is “Incubator Flats,” a two-story apartment house at 31st Avenue and 31st Street, where, for a fee, people could view premature babies in incubators, a scientific novelty of the time. The park closed in 1912, and some of its attractions were moved to the Excelsior Amusement Park out west on Lake Minnetonka.

The second major attraction in the neighborhood was the Longfellow House and Zoological Gardens, built in 1908 by Robert Freeman “Fish” Jones along the west side of Minnehaha Park. Jones, an admirer of the poet Henry Wadsworth Longfellow, welcomed visitors to his home wearing a tall hat and swallow-tailed coat and tossed fish to the seals in his pond. In the 1930s, Fish Jones’ land became part of Minnehaha Park, and his Longfellow House became a Minneapolis branch library until 1968. The house was moved to make room for the expansion of Hiawatha Avenue and light rail tracks, and is now newly restored within Minnehaha Park.

Neighborhood schools appeared as population soared. Simmons School was built in 1905 at 38th Street and Minnehaha Avenue. It served students in grades one through eight until 1942. The school later became a private electronics vocational school and most recently, in 1986, was converted to rental apartments. Johnson School, located at 37th Avenue and 32nd Street, was built in 1910 and was serve students until 1942. The building was in use until 1976, when single-family homes were built on the site. A



The roller coaster, Wonderland Park, East Lake Street, ca. 1905. Photo from Minnesota Historical Society.

private school, Minnehaha Academy, was established in 1913 by members of the Swedish Covenant Church near the West River Road south of Lake Street. Through the years, additions were built as enrollment grew. Finally, in 1981, the school purchased the former Breck School at 42nd Street and West River Road, making that site its South Campus.

Additional schools were built in the neighborhood, including:

- ✱ Hiawatha Elementary School, built in 1916 at 42nd Avenue and 42nd Street, and still in use by the community.
- ✱ Longfellow Elementary School, built in 1918 at 30th Avenue and 31st Street, was closed in 1978 but reopened in 1986, again as an elementary school.
- ✱ Stowe Elementary School, built in 1920 at 40th Avenue and 28th Street, was used until the early 1940s, when it became housing during World War II. The building was later torn down and homes were built on the site.
- ✱ Roosevelt High School, built in 1922 at 28th Avenue and 41st Street, continues to the present.
- ✱ Cooper Elementary School, built in 1923 at 44th Avenue and 33rd Street, continues to the present.
- ✱ Dowling Elementary School, built in 1924 along the West River Road south of 38th Street, was established as a city-wide school for children with physical disabilities and served that purpose until the late 1980s, when it became an environmental school.
- ✱ Sanford Middle School, built in 1926 at 42nd Avenue and 36th Street as a junior high school, now serves students in grades six through eight.
- ✱ Howe Elementary School, built in 1927 at 43rd Avenue and 38th Street, continues to the present.

The East Lake Library, first located and built in 1924 at 2916 East Lake Street, continued at that location until 1976, when the present library was built at 28th Avenue and Lake on land purchased from Holy Trinity.

Parks began to appear on the scene following land acquisitions for Minnehaha Park in 1889 and the River Road Park around the turn of the century. The Minnehaha Park pavilion was built in 1905, followed by the refectory in 1918. People flocked to Minnehaha Park from all over the city for picnics by the falls, arriving by street car or by train at the Princess Depot. Tent camping also became popular as cars arrived during the early years of the century.

Longfellow Park, established in 1918 at 36th Avenue and 35th Street, has been used by generations of neighborhood youth and adults for informal recreation and organized sports in all seasons of the year. Seven Oaks Park, at 34th Street and Park terrace, was donated to the city in 1922 after the land in that area was platted for houses. Some say this block-long, tree-filled deep ravine was created when the roof of a limestone cave collapsed thousands of years ago. Other parks in the neighborhood include Brackett Park, established in 1921 at 38th Avenue and 42nd Street, and Hiawatha Park, incorporated in 1931 at 43rd Avenue and 42nd Street.

Two prominent buildings were built at 27th Avenue and Lake Street during the Longfellow boom years and continue to anchor the intersec-

tion to this day. The first, the International Order of Odd Fellows (I.O.O.F.) building, was built in 1909 by the Masons. Its first floor has always consisted of retail establishments, the second story has been rental space for various medical and other professional services, and the third floor has provided space for meetings and activities of the Masons. It is now undergoing renovation and restoration for contemporary use.

The second building of note is the three-story Freeman Building, located across the street and built in 1917 by the Freeman family, who lived in the Seward neighborhood. The Freeman Department Store occupied the basement and first floor, and was a shopping destination for south Minneapolis residents for nearly 60 years. The second floor was rented to medical and other professional concerns, and it was also the site of a well-known accordion school. For years, the Coliseum Ballroom was located on the third floor and had the reputation of having the nicest dance floor in Minneapolis.

Motor vehicles arrived on the scene during the boom years of the Longfellow neighborhood, particularly during the 1920s. Mass production and assembly-line manufacturing made the automobile affordable to a great number of people and civic service organizations, such as the police and fire departments, and to businesses, which used the vehicles for deliveries of goods and services.

New and more rapid means of communication also became a reality for many as telephone equipment and services became affordable and as the invention of the radio and the establishment of broadcast stations came about. By 1930, social changes since the turn of the century meant that churches in Longfellow were ripe for growth. The neighborhood had grown from 1,500 to 30,000; the invention of the automobile meant that people could more easily travel to church and across greater distances; the pastor, could make extensive calls in his own car; and the arrival of the telephone meant that instant two-way communication was possible.

Many of Longfellow's churches began their ministries in the early decades of the 1900s. Among them are:

- ✱ **Prince of Glory Lutheran Church** (Minnehaha Avenue and 44th Street) was established in 1923 by Slovakian people, many of whom once lived at "Bohemian Flats" under the Washington Avenue Bridge. The church was first known as the **Slovak Lutheran Church of the Holy Trinity**, and its first church home, located at 29th Avenue and 29th Street, was purchased from **Holy Trinity Lutheran Church** when our congregation moved to its new building south of Lake Street. In 1957, the Slovak Lutheran Church moved to its new church building on Minnehaha Avenue and changed its name to Prince of Glory. The congregation disbanded in the 1990s. Its facility is now occupied by **The Ethiopian Orthodox Church of Our Savior**.
- ✱ **Elim Presbyterian Church** was located on the north side of Lake Street when Wonderland Park was built across Lake in 1905. The Sunday morning fun and noise from the Park soon conflicted with worship services at Elim. Wonderland management eventually purchased land at 30th Avenue and 33rd Street and moved the church to the new location. Eventually, fire destroyed the church building and a new building was built in 1914. Along the way, **Franklin Presbyterian** merged with **Elim**, and the congregation became known as **Vanderburgh Presbyterian**, which continued for 80 more years. The congregation dwindled in numbers and finally closed its doors. In recent years, the building has become the home of the **Indian Fellowship Assembly**.

—Bill Milbrath

If you live in Longfellow at the Turn of the Twenty-first Century,...

...you may live in a single-family home, a group house, or an apartment building.

...you will receive your water, like all other Minneapolis residents, from the Minneapolis Water Works.

...you probably travel to work by car, but significant numbers also use bike (on the new Greenway), light rail, or bus.

...you probably use one of the "big box" grocery stores, though there are several food coops or family groceries still in the area, including an increasing number of "ethnic" groceries.

...you might have a flower garden, but do not grow significant amounts of vegetables (which you might receive instead from a Community Supported Agriculture farm supported by Holy Trinity).

...you are challenged to "cook Minnesotan" at the annual Holy Trinity Minnesota Meal, where all ingredients for the potluck must be grown within this state.

...your children attend school throughout south Minneapolis, though many are at Cooper, Dowling, Hiawatha, Anne Sullivan, Seward, or Longfellow for elementary; Anne Sullivan or Sanford for middle school; and Washburn, Roosevelt, or South for high school.

...you probably speak English, but may well also speak at home Spanish, Oromo, Ahmharic, Ojibwey, Arabic, Hmong, or Somali.

...you probably haven't **touch**ed a farm animal in the last year!

...you are likely employed as an independent consultant or a professional, and you are employed whether you are a male or female.

...you live in a neighborhood with twenty thousand other people.

...you could have a picnic or play with children at a number of city parks, including Brackett and Longfellow.

...you are provided electricity in your home, and use it for refrigeration, cooking, air conditioning, kitchen appliances, a washer/dryer, and a **computer**.

...you hire professionals to fix the plumbing, electrical, or structural problems in your house, rather than fix them yourself.

...you may or may not be part of a faith community, but, if so, the choices include several non-Christian options in addition to numerous and varied Catholic, Protestant, Evangelical, Historic Black Church, and Orthodox churches.

Toboggans, Hayrides, and Wiener Roasts

From Luther League to Youth Groups



Luther Leaguers in the 4th floor Sky Room, Winter 1955.

In 1895, nine years before the birth of Holy Trinity, the Luther League was constituted in New York City. The League's early aims included building in youth the foundation of a strong sense of evangelism, leadership development, Christian service, fellowship, and the expectation of full involvement in the life of the church. These early objectives have continued to be guideposts for youth programs throughout Holy Trinity's 100-year history.

The first recorded mention of Luther League at Holy Trinity is in the Church Council minutes of August 1905. Since those early days, many of Holy Trinity's youth have been influenced by League and Youth Group membership, and recall their stories with enthusiasm.

Fred McGee recalls going to Luther League with his brother during the 1930s when Pastor Bartsch was always present to both welcome youth and participate. Fred remembers the Bible studies, plays and skits, youth "sermonettes," toboggan parties, hayrides, wiener roasts, picnics, "and the girls!"

"On Sunday nights in the 1940s, Luther League was your life," recalls Lois Drury (Dreher). "Your new boyfriend or girlfriend had to join, or they wouldn't stay your sweetheart for long." The advisors were much-loved seminarians Judd Lundquist and Charlie Barber and their wives as well as Bob Bartsch among the favorites. "I remember we scared one couple off," confessed Lois. "I think they thought we weren't *religious* enough. But we all were active in teaching Sunday School, faithfully attending church services, singing in the choir, and very involved in the life of Holy Trinity and our community. We were good kids."

The group was large (20 to 30 people) and kept growing. Each meeting included three essential elements: *devotions*; a *topic*, usually dealing with Christian faith, missions, evangelism, or social issues; and *recreation*. Lois' group often went to Leaguer Mark Heggem's house for recreational fellowship. Between the paper sales, picnics, softball games, winter camp, cards and board games, and community service projects, the kids kept out of mischief!

In 1958 Holy Trinity reached its membership zenith at 4,801 members, so a large number of youth were enlisted throughout the '50s. After Carl Bartsch's death in April 1950, Pastor Paul L. Graf was called to Holy Trinity and met with Leaguers and adult sponsors to reorganize Holy Trinity's one large high-school-through-adult-aged Luther League into three separate, inter-linked leagues. Throughout the early '50s, Pastors Graf and Wayne Wickoren, and parish workers Jan Nielsen (1951-56) and Gloria Sauke (1956-69), led Holy Trinity's Luther Leagues to continued growth. The *three* leagues became so large that they were reorganized into *five* leagues, for seventh grade to college-aged youth.

Every *The Community Church* in the 1950s listed weekly Luther League plans, such as the popular "Bible Quiz Bowls" and "Missions

Nights," highlighting Holy Trinity's commitment to work missions. Other topics reflected concerns of the times, such as "Should we Date?", "Should I go to College?", and "How to Fight Communism in a Christian Way." Holy Trinity's Joyce Johnson presented a topic on her experiences as a "Caravaner" (older leaguers who traveled the U.S. in teams to build other youth programs).

The recreational activities and fellowship further encouraged leaguers to return each Sunday night, rather than staying home and watching *Bonanza!* Leaguers enjoyed gathering in the Sky Room for lunch box auctions, ping pong, and songfests, perched on the benches that surrounded the red-and-white-striped pillars, while listening to the juke box, as well as outside activities: horseback riding, swimming talent shows, volleyball, roller skating, Bop Hops (with real DJs), and frequent exchange visits to other Lutheran churches.

Often devotions and program topics were followed by food and fellowship at various leaguers' homes. Connie Tuttle (Olson), still active at Holy Trinity, remembers the League as "one big happy family"; indeed, she, like many others, met her spouse of 45 years at Holy Trinity's Luther League! Carol Diede Marme remembers Luther League in the '50s as "the center of my teen-aged world."

SIBLINGS JACK AND Gail Hanson (Slarks) describe their '60s League experiences as the highlight of their week; being with many good friends; and, Gail remembers, those "really nice and fun vicars" (pastors-in-training from Southern Seminary) and their wives acting as advisors. Of course, she continues, there was the man just about every kid hoped would take them to the "Canteen" for a hamburger, Pastor Wayne Wickoren.

Bible studies, as well as '60s topics of social and moral concern (Lutheran-Catholic differences, the Jewish faith, drugs, service projects, Beatnik-style poetry readings, and hootenanny sing-alongs of anti-war and civil rights songs) were common and well attended. Jack Hanson recalls great discussion on topics such "Prejudice: what should be my attitude toward segregation?", led by Southern Seminary Vicar Ed Counts.

*Youth felt they were being heard, and their pastors not only listened to, but enthusiastically worked and played **with** them.*

During the 1960s Holy Trinity's congregation became divided. Factions arose, leading to staff changes in 1969. A dynamic, innovative, and attentive team was needed to fill this void. Pastor David Gerberding and, later, Pastors Roger Eigenfeld, Roger Johnson, and Thomas Robison's partnership began to do just that. Many old ways were left behind, and new traditions started, creating both satisfaction and concerns for long-time members. But, amidst all this change, youth and adults alike could turn over their attendance card every Sunday and express themselves honestly; all comments—

positive and negative—would be answered in the *The Community Church*. Youth felt they were being heard, and their pastors not only listened to, but enthusiastically worked and played *with* them.

WHEN THE AMERICAN Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches merged in 1988, Luther League was replaced by the ELCA's Lutheran Youth Organization, with unity as a major goal. This coincided with Holy Trinity's three stated goals in the November 1971 *The Community Church*: "Unity, One in Christ," "Sensitivity to the needs of community and family," and "relevance in all our actions." These three goals were guideposts for subsequent youth planning and programs.

Since Pastor Ronald K. Johnson's acceptance of Holy Trinity's call in 1974, he consistently encouraged the development of values in both adults and young people, bolstered by research in the 1980s indicating that these values were being ignored or lost. Dr. Peter Benson, President of the Search Institute, noted in a September 21, 1986 Adult Forum, "Children...should develop three value orientations: self restraint, compassion, and commitment." Instead, Benson feared, "the rage for self-fulfillment...had now spread to virtually the entire U.S. population." In response to this developing trend, the 1975 ninth-to-twelfth-graders met twice a month for recreation and service projects.

Service opportunities included working with mentally challenged persons, visiting shut-in members, teaching in the Sunday Church School, office or church projects, and belonging to a church singing group.

Service opportunities included working with mentally challenged persons, visiting shut-in members, teaching in the Sunday Church School, office or church projects, and belonging to a church singing group "to enable youth to participate meaningfully in the life of the congregation and community." In Pastor Johnson's 1977 Report of the Pastor, he expressed a concern for the participation of youth in parish life, emphasizing the importance of establishing strong fellowship bonds before the Rite of Confirmation. Hopefully, confirmation classes and youth activities would create a foundation and bond for continued and active involvement in their church and society. But *reaching for* and *achieving* these goals were not one and the same. Our world and society were becoming more and more complex, with family and church—once partners in developing youth into responsible and contributing adults—now competing with a myriad of entertaining choices for present-day youth's time and involvement.

From the 1980s to the present time, youth group participation has been tied to confirmation requirements. In addition to the confirmation topics studied in the '50s and earlier (Luther's Small Catechism, the Apostles' Creed, the Sacraments, Ten Commandments, and The Lord's Prayer), additional topics include the study of current social issues such as hunger and poverty, discrimination, and, more recently, the influences of culture, media, music, and the Internet. Youth have also been presented with topics encouraging faith-based activism, including refugee resettlement, commitment to peace and justice, and the needs of homeless people. In addition to weekly confirmation classes, youth continue to meet for monthly events planned for students seventh through

twelfth grades. Intergenerational programs, encouraging families to play and learn together, are well attended.



Heifer Project participants traveled to Arkansas to learn about the roots of world hunger, August 2004.

As the population of the Longfellow neighborhood has decreased from 33,000 in the 1940s to about 20,000 according to the 2000 census, the attendance at youth events is now smaller. In 2004 the number of young people typically attending youth events averages between five and fifteen, including invited friends. Why? Interviews with some youth indicate that school-work, sports, outside jobs, technology, and a variety of other interests take precedence in their lives over church youth group activities. Others, however, report that their weekly Sunday morning and once-a-month youth group recreational gatherings are important and valuable to them.

Korla Masters, actively involved in high school activities and

academic responsibilities, said, "I like going to youth events. I love Holy Trinity and feel comfortable with everybody there." She noted that opportunities such as being part of the Underground Railroad simulation, frequently serving meals at Simpson Shelter, participating in the Holy Trinity Theatre Circle's dramas, and other quality offerings, as well as the good friends she has made with both youth and adults, place congregational youth events high on her list of choices. Kris Bogren, youth advisor in the 1990s, believes "kids need mentored practice being adults and leaders...to learn and practice responsibility for their community and themselves."

So those who are presently involved in Holy Trinity's youth programs are being offered that same leadership development, sense of Christian service, fellowship, and involvement in the life of the church that was important to the founders of Luther League in 1895.

—Sandy Hoverson



Hoopin' It Up The Church's Gym Program

What had been a Congregational Meeting Hall was transformed into a gym in the 1940s when several members of Holy Trinity erected two plywood basketball backboards. To this day basketballs regularly bounce off these backboards.

A Holy Trinity team practiced in this gym for the Church Athletic Association, a city-wide YMCA-sponsored organization that pitted church teams from the Minneapolis area against each other in competition in men's basketball and softball. Later, men's and women's volleyball was added.

The Holy Trinity team included a seven-foot center—a rarity in mid-century—named John Pritchard. Needless to say, Holy Trinity won many basketball games in those days.

The church was a strong competitor for more than 50 years, winning many championships in the Southtown Y Leagues, as well as in city-wide tournaments. The YMCA started to withdraw its support for the program during the 1990s, and the leagues disappeared without

this sponsorship.

The gym, however, continues to be used on a regular basis. Literally hundreds of children, from both the church and the neighborhood, have used the gym over the past 55 years. During the 1950s, when Holy Trinity had its largest membership, children had to have a membership card from the "H.T. Gym Program" to use the gym after school and on Saturdays. Adults used the gym in the evenings. Men's basketball has been played on Thursday nights for most of the 55 years that the backboards have been up, and continues to this day.

The gym program and participation in the church leagues brought many children and



1931 basketball team posing on the front steps of Holy Trinity.

young adults into the membership and other activities of Holy Trinity over the years. It has been a strong asset to the ministry of Holy Trinity. Those few members who put up the backboards wanted to play basketball, but did so much more for the church than they could ever have imagined.

—John Kelly



Getting the "Lutefisk Fix" Community Events and Fundraisers

If the people of Holy Trinity had intentionally planned to achieve the following three goals, they couldn't have done a better job than two annual events—the Jul Bord and the Opportunity Sale.

- ✱ To involve many Holy Trinity people
- ✱ To involve a large number of people from the community
- ✱ To raise some funds for the church

The Jul Bord (in the Scandinavian languages it means "Christmas Table") began in 1980, using the kitchen and dining room at Trinity Apartments. The number of diners soon outgrew that space, so the gym and kitchen at the church have been the home of the Jul Bord for the past 20 years. But the menu remains that same, with a strong Swedish and Norwegian flavor, and includes lutefisk, meatballs, sausage, potatoes, pickled beets, lefse, fruit soup, rice pudding, cole slaw, and huge trays of cookies.

The number of people served on the second Saturday of December, has settled in at about 600 people each year. "And they come from all over the metro area plus any other Minnesota town with lots of Scandinavians," says Carol Kelly, who has managed this event every year.

"One year a fellow even flew in from California for a good lutefisk fix," Carol proudly added. "And we always welcome people back for seconds, thirds, or more."

"With a willing crew of a hundred or more church volunteers, the Jul Bord is always anticipated as a fun time of excitement and fellowship," Carol explained. "And many of our

people do the same job year after year. Scott Cole and Ron Peterson always prepare the lutefisk."

The Opportunity Sale is always held on a Saturday morning in October. "This event is aptly named," says Carol Kelly, who has also been in on the management of this event. "It's an opportunity for Holy Trinity people to recycle good and usable items, and for community people it's an opportunity to buy useful items at a very reasonable price."

The kinds of items donated and sold include small home furnishings, dishes and kitchen ware, small appliances, books, games, tools, collectibles, and baked goods. "And each year some more valuable antiques and collectibles come in and these items are always placed on a special table," Carol explains.

So after all of the organizing and pricing, during the two days prior to the sale, on Saturday morning the rows and rows of tables in the gym are all full and stacked high, with overflow on the floor under the tables—all ready for the crowds of bargain seekers.

In recent years we've noticed a growing number of immigrant and newcomer families at our sale, says Kathy Hollander, who now is heavily involved in managing this event.

And like the Jul Bord, the Opportunity Sale involves a large number of Holy Trinity people—with a core of 30 some people year



George Fantauzza and Ron Peterson preparing lutefisk for the Jul Bord.

after year and a total of about 75 people each year to do the set up and pricing before the sale and all of the cashiers and helpers during the sale, according to Kathy.

Finally, the story won't be complete without mentioning the income. According to Carol Kelly, the typical net income from each Jul Bord is \$3,000 to \$4,000; from the Opportunity Sale it's \$2,500 to \$3,500, which includes some matching funds from Lutheran Brotherhood. With a combined average of more than \$6,000 each year over a 20-year period, these two events amount to almost \$120,000!

The Church Council decides the use of these funds each year, with some used for the annual budget and the rest designated for the World Hunger fund.

—Carol Kelly

A Welcome Table

Hospitality is a Key to Congregational Sustenance

Since its inception Holy Trinity English Lutheran Church has supplied meals to people as a means of supporting fellowship and community. Who can say how far back in the life of the church food and fellowship have gone together? The provision of food has always been a nurturing and necessary activity. In addition, having a meal provided has generally made it easier to gain members' attendance and attention.

Many events, whether business meetings, political events, or fellowship events, have had a meal component; the persons who provide the food have been diligent behind-the-scenes workers. Since this form of service to others usually provides the backdrop for an event or project, it is unlikely that our church history lists all the contributions of food for gatherings, meetings, projects, work days, and so on.

Married Couples group also had a popular Chow Mein Supper for only \$1.00 per plate. Afterward a "panel of so-called Hippies who will discuss 'The Psychedelic Drop-out' and will attempt to explain their philosophy of life."

Gatherings have a social, as well as a stated, purpose. When Holy Trinity has enabled people to meet others and fostered a sense of community, we have practiced hospitality and helped people to see that they are not separated from the love of God. This has always been part of the mission of the church.

Gatherings over the years have taken many forms:

- * In addition to providing "food for the needy," individuals and groups prepared food for friends who were sick, for funerals, and for celebrations.
- * In May 1913, it was reported that the Ladies' Aid Society was involved in cleaning the church, making quilts, and preparing food for the needy.
- * For 60 cents in 1949, the Women's Missionary Society held a meeting with "prizes and good food."
- * Congregational picnics began early on for Sunday School children and adults. In more recent years, picnics were held at a local park and on the church mall area.
- * Dinner was supplied to canvassers visiting congregational members to collect pledges for the church.



Irene Blodgett and Ann Mae Finsveen

- * Christmas parties were held at members' homes with refreshments.
- * In 1950, Sunday School workers had a supper meeting to plan the Sunday School program.
- * A Fathers and Sons Banquet was sponsored by the Men's Club in 1950. There was also a Mothers and Daughters Banquet which was "limited to 300 guests with a splendid dinner."
- * Julia Brandanger, Holy Trinity's housekeeper from 1953 to 1977 "prepared and served many of the smaller dinners and assorted groups with larger dinners."
- * Coffee hour in the Sky Room in 1968 included coffee and treats. Coffee hours have probably always been part of a church's community-building, and Holy Trinity has held them for years.
- * An Evangelism dinner was held in January 1969 to gather names of "prospects for church membership." Again, this was a combination of feeding people while setting out to accomplish the goals of the church.
- * Married Couples group also had a popular Chow Mein Supper for only \$1.00 per plate. Afterward a "panel of so-called Hippies who will discuss 'The Psychedelic Drop-out' and will attempt to explain their philosophy of life." One can only guess how controversial this may have been!



The tradition continues of serving coffee following each church service.

- * Ethnic dinners (Ethiopian and Vietnamese) were held in the 1990s with representative cultural food served and some kind of presentation during the evening.
- * Lenten soup suppers were being served in 1993. Volunteers made soup and people could eat before attending the service.
- * "Dialogue breakfasts" were a more academic or political forum encouraging learning and discussion. Breakfast was served and some of our most interesting speakers were invited to present.
- * Women of the ELCA held a salad luncheon in May 1993. Entertainment was offered by the Creekside Crickets, consisting of 25 fiddlers, ukuleles, banjos, and violins.
- * A "Family Retreat Weekend" occurred in May 1993 also. These are excellent opportunities for people to relax, get to know others, and get in some recreation. This retreat was near Lanesboro and featured biking, canoeing, exploring caves, Amish tours, and Sunday brunch.



Carol Kelly and Carolyn Bjelland

- * Progressive Dinners held at member's homes began in the early 1990s. They were an evening of fellowship and nourishment, as well as a chance to see other people's homes. Progressive dinners continue to be very well attended and are currently held about twice a year.
- * April 1994 saw the first of several potluck suppers held at the church with the entertainment provided by a member's talent show.
- * A Heritage Potluck occurred in October 1994. People share a dish that reflected their heritage and ate together after the second service.
- * Two brunches have been held for quite a few years, primarily attended by women of the church. They are held at Advent and in the spring.
- * A 20s and 30s group began in the early 1990s to serve the interests of a young group of people. This gave an opportunity to get together, attend the theater, or just talk.

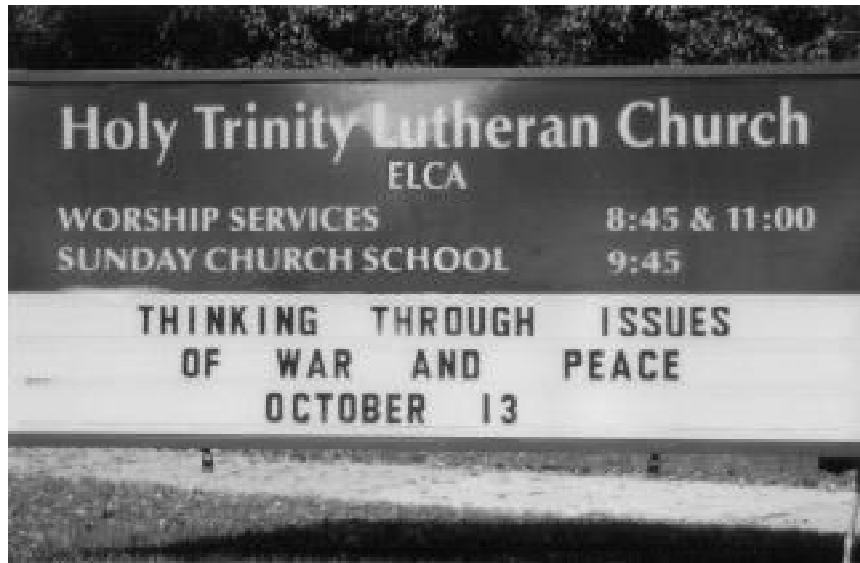
The Minnesota Meal began in 1995. Members gather together for a potluck and fellowship around potluck dishes using only Minnesota-grown food.

- * The Minnesota Meal began in 1995. Members gather together for a potluck and fellowship around potluck dishes using only Minnesota-grown food.

MANY OF THE events listed have become traditional events and have been held over and over again for years. What is incredibly evident about Holy Trinity Church is that the social and informative programs, meetings, and suppers have been varied and interesting. We have an active and inquiring membership which delights in an array of opportunities to interact.

The provision of opportunities to interact, to engage in fellowship, is one that affords everyone the chance to relate. To be supported and to support others, to be heard and to hear others allows us to better support our church because we feel part of a family. The role of social dinners and other fellowship events is not insignificant. When people feel related to others it is a direct support of church ministry because it allows us to realize the connections we have to each other and to God.

—Stephanie Cole



Engaged and Active The Church as Public Participant

Holy Trinity Lutheran Church has long recognized its responsibility to engage the world on issues that affect the life of the community. As the Protestant movement has declined in power and stature in recent decades, that participation has often meant speaking truth to power.

*Welcome has long been a
charism of Holy Trinity.*

Welcome has long been a charism of Holy Trinity. Whether welcoming displaced persons or refugees, economically vulnerable neighbors, people with disabilities, or children, the congregation has believed that all are welcome. That is true as well for people of all sexual orientation and gender identities.

In the mid-1980s Holy Trinity adopted a strong position by becoming a Reconciling in Christ Congregation, thus welcoming gay or lesbian persons at all levels of participation. While fidelity in relationship is emphasized in congregational life, the gender of one's partner is not. And people who self-identify as gay or lesbian have held virtually all leadership positions within the congregation in recent

years. Services of commitment have been held at Holy Trinity and celebrated by congregational members.

The ELCA church-wide does not yet welcome gay and lesbian people in entirety. And the current political climate has state and federal governments considering legislation to restrict the lives of these individuals. Holy Trinity as a congregation has made public statements through congregational and synodical action in support of extending the rights of gay and lesbian people.

Holy Trinity has also been involved in advocating and organizing for a more fair and balanced state budget as it pertains to funding programs that address the needs of those on the margins. Resources have been developed and circulated, speakers had informed, and resolutions have called upon synodical leadership to address these issues.

The Religious Alliance for a Just Global Economy, a group of religious leaders from the community that addressed issues of international trade and workers' rights, began at Holy Trinity in the mid-1990s, as more congregations looked at the sweatshop conditions of many international workers. Eventually this group evolved into the Twin Cities Religion and Labor Network, and added domestic workers rights issues to its agenda.

*[T]his commitment to the
vulnerable in our society is an
important thread within the life
of the Holy Trinity community.*

When the State of Minnesota initiated legislation allowing the carrying of concealed weapons by citizens, Holy Trinity participated with many other congregations to defeat this legislation. When it was none-the-less passed into law, Holy Trinity and Edina Community Church initiated legal action to stop the implementation of the law. A majority of Minnesotans had significant hesitations about this policy, but few institutions challenged directly the law. A group of churches and religious groups were forced to find a prophetic voice to challenge this law.

Whether speaking out about reservations about the value of increased gambling or defending the rights of refugees, this commitment to the vulnerable in our society is an important thread within the life of the Holy Trinity community. Flowing out of the community's worship and ethical discussion, this commitment to justice is bedrock to Holy Trinity.

—Bob Hulteen



State Representative Jim Davnie and Council Member Gary Schiff discuss city housing policy with the congregation, 2003.

**Additional stories can be
 found on the
 Holy Trinity website
 www.htlcmpls.org**

Holy Trinity Youth Called to Ordained Ministry*

	Family connections to Holy Trinity	Education	Career stops along the way
Raymond Johnson, ordained at Holy Trinity about 1940	parents, Edwin and Hilma Johnson	Roosevelt H.S. Augsburg College Luther Northwestern Seminary	<ul style="list-style-type: none"> • a church in Missouri near Omaha • Swanberg Lutheran Church, Brainerd lake • Faith Lutheran Church, Cross Lake (Ray established this church while at Swanberg Lutheran Church) • Gethsemene Lutheran Church, Uppsala, MN
James Bartsch, ordained at Holy Trinity in 1945	parents, Carrie and Carl Bartsch	South H.S. Augsburg College Luther Northwestern Seminary	<ul style="list-style-type: none"> • Military Chaplain • Mt. Zion Lutheran Church, Wauwatosa, WI • First Lutheran Church, San Bernadino, CA • Bethany Lutheran Church, Scottsdale, AZ
Robert Bartsch, ordained at Holy Trinity in 1949	parents, Carrie and Carl Bartsch	South H.S. Augsburg College Luther Northwestern Seminary	<ul style="list-style-type: none"> • Holy Trinity Lutheran Church, Milwaukee, WI • A Lutheran church in Wisconsin Dells • Redemption Lutheran Church, Wauwatosa, WI
Tom Warme, ordained at the Synod Assembly in Grand Forks in 1960	parents, Martin and Signe Warme	South H.S. Augsburg College Luther Northwestern Seminary	<ul style="list-style-type: none"> • Mission development in Detroit • St. Marks Lutheran Church, Neenah, WI • Army Chaplain, a 26-year career • Messiah Lutheran Church, Alexandria, VA
George Cruys, ordained at the Synod Assembly at Gustavus College in 1963	parents, Mae and George Cruys	South H.S. Augsburg College Luther Northwestern Seminary	<ul style="list-style-type: none"> • Lengby Lutheran, a three-point parish in NW Minnesota • St. Marks Lutheran Church, Fargo, ND • Richfield Lutheran Church, Richfield, MN • Trinity Lutheran Church, Lindstrom, MN • Mt. Carmel Lutheran Church, Minneapolis, MN
James Sheldon, ordained by the Minnesota Synod in 1967	mother Elsie Sheldon, and foster parents Nellie and Oscar Russell	Roosevelt H.S. University of Minnesota Newberry College Southern Luther Seminary	<ul style="list-style-type: none"> • Zion/St. James parishes in Virginia • St. Timothy Lutheran Church, Roanoke, VA • Messiah Lutheran Church, Virginia Beach, VA • Trinity/Emmanuel Lutheran, Rochester, MN • Lutheran Church of the Resurrection, Roanoke, VA
Robert Englund, ordained at the Minnesota Synod Assembly at Gustavus Adolphus College in 1970	parents, Chester and Kathryn (Englund) Nevers	Roosevelt H.S. University of Minnesota Luther Northwestern Seminary	<ul style="list-style-type: none"> • Holy Trinity Lutheran Church, Hibbing, MN • Gloria Dei Lutheran Church, St. Paul, MN • Lebanon Lutheran Church, Minneapolis, MN • Interim ministry assignments to the presbytery
Tom Johnson, ordained at Holy Trinity in 1983	parents, Kenny and Evelyn Johnson	Roosevelt H.S. University of Minnesota Pacific Luther Seminary Claremont School of Theology	<ul style="list-style-type: none"> • Mountain View Lutheran Church, Phoenix, AZ • Gloria Dei Lutheran Church, Fontana, CA • Prince of Peace Lutheran Church, Covington, LA (current call) • Adjunct Instructor, Claremont School of Theology
Stacy K. Johnson, ordained at Holy Trinity in 1998	parents, Barbara and Ron Johnson	South H.S. Macalester College Lutheran School of Theology Garrett Evangelical Seminary at Northwestern University	<ul style="list-style-type: none"> • Holy Trinity Lutheran Church, Minneapolis, MN • Vacation Church School coordinator • Evangelical Lutheran Church, Osseo, WI • Holy Trinity Lutheran Church, Minneapolis, MN (current call) • Adjunct Instructor, Luther Seminary

*partial listing—please contact Holy Trinity if you have any addition information (www.htlcmpls.org or 612-729-8358).

A Love for People and Work The Ministry of Carl Bartsch

“Bartsch’s Church”—that is how people on Lake Street referred to Holy Trinity during the 1930s and 1940s. Carl Bartsch had a very strong presence among a great many people in this neighborhood. But to the hundreds, and then thousands, of people of Holy Trinity, Rev. Carl Bartsch was their beloved pastor, friend, and confidant. He was truly the shepherd of their flock.

In 1917, Carl Bartsch, then at a parish in Winnipeg, accepted Holy Trinity’s call. For the next 33 years, until his death in 1950, he was the only Holy Trinity pastor.



Pastor Bartsch with 1927 confirmation class.

Holy Trinity had about 700 members in 1917. In 1925 that number had grown to 1,584 members. At the height of the Depression membership was 2,200 members. When World War II began, Holy Trinity had 3,038 members. When Carl Bartsch died in 1950 at 61 years old, 3,679 people were registered as members.

And, to give an additional sense of reality during those 30 some years, the neighborhoods around Holy Trinity were rapidly filling with lots of young families and children, together with many new schools, parks, libraries, movie theaters, and both retail shops and professional services.

Families and children, who needed a church home, were readily available; and Carl Bartsch was up to the task of inviting them in. He spent innumerable hours trying to bring as many members as possible to Holy Trinity—week by week, month by month, year by year, and decade by decade.

Jim Bartsch, Carl’s only surviving son and himself a pastor, when asked what his father was like and what made him a successful pastor,

said, “Very simple; he loved people and he loved to work. He was never home very much and he didn’t take many days off. Certainly he was interested in the welfare of his family, but he was the most dedicated person to his church and its ministry I have ever known.”

Fred McGee, now in his 90s and a Holy Trinity member for most of his life, once said of Bartsch’s style of evangelism: “Out on the street, when he shook your hand, he didn’t let go until he had you in church!” “He was very animated when he preached and he sure didn’t need a loud speaker,” Pat McGee recalled.

“The all-important themes of my father’s ministry were bringing people to church, stewardship and tithing, and benevolence giving,” Jim Bartsch recalled. “He preached tithing again and again, and we both became life-long tithers,” added Evelyn and Kenny Johnson.

“He was so caring,” recalled Lola Peterson. “Once when Don was at the drugstore to get a prescription filled for our daughter Nancy, who was very ill, Pastor Bartsch was there too at the soda fountain. He invited Don to share his ice cream and soon both of them were home and beside Nancy’s bed in prayer.”

MORE THAN ONE person recalled that when Pastor Bartsch made home calls, if he smelled something good in the kitchen, he went right in to taste whatever was on the stove... “all the while continuing his conversation about Holy

At Present

- es area, MN **Ray and wife Carmen have both passed away**
- wanberg
- MN
- WI **Jim and wife Rilla Mae are retired and live in Scottsdale, Arizona**
- CA
- Z
- ee, WI **Bob died at the age of 39**
- s, WI
- 'A **Tom and wife Bunny are retired and live in Roanoke, Virginia**
- George and wife Janet are retired and live in New Brighton, Minnesota
- N
- I **Jim and wife Marcia are retired and live in Pittsfield, New York**
- lis
- VA **Rob and wife Sharon live in Minneapolis**
- h
- NY **Tom and wife Mary, Nathaniel, and Annalisa live in Covina, California**
- chester, NY
- MN **Stacy, husband Christopher Myers (UCC pastor), and Andrew, Matthew, and Kathryn live in River Falls, Wisconsin**
- N
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**Keeping the Faith
The Ministry of Pastor Paul Graf**

Holy Trinity called Paul L. Graf as its senior pastor in 1950, following the death of Dr. Carl Bartsch. Pastor Graf was born in 1914 to John Henry Graf, who was a professor at Thiel College in Greenville, Pennsylvania. In 1937, Paul Graf came with his wife, Ruth Baer Graf, and son, Paul, to northeast Minneapolis to study Lutheran theology at Northwestern Theological Seminary. He arrived at a time of tremendous growth in the English Lutheran Church and fulfilled his father's desire to support what was then a new seminary in the upper Midwest. The seminary eventually moved to the Pillsbury House in Minneapolis.

During his seminary years, Graf served as a student assistant to Dr. Paul Wetzler, pastor of Salem English Lutheran Church. Because he came from Thiel College, he had strong ties to, and was mentored by, others with Pennsylvania Lutheran connections: Pastors Douglas Roth, David Gerberding, Paul Wetzler, and others.

Pastor Graf's ministry spanned nineteen years at Holy Trinity, from 1950 to 1969. His ministry was an energetic and committed continuation of the original church vision established in 1904 and of the leadership provided by his predecessor, Dr. Carl Bartsch. During Graf's tenure, the south Minneapolis community was stable, with many single-family homes populated by members who were educated and employed.

Under Graf's leadership, a four-story education wing was added to the church, complete with an elevator that led friends to teasingly inquire, "So, you think you'll get your people into heaven with an elevator?!" The Bartsch Memorial Chapel was built and daily worship was held in it. A day activity center for persons with developmental disabilities began under Pastor Graf, as well as preschool and daycare services. Start-up funds were collected for an apartment complex for senior citizens. And the music program was recognized as one of excellence. Graf loved to sing and was known to favor church Christmas music throughout the year.

Under Pastor Graf's leadership, the membership of Holy Trinity grew to 2,633 by 1960. The congregation supported 11 women's circles, five Luther League groups, three-year catechetical classes, and even a Stamp Club directed by Stan Helcinski. In Pastor Graf's day, the local utility companies supplied pastors with names and addresses of new neighborhood residents, a boon to outreach efforts. Pastor Graf and his staff made the effort to call on each one of them, extending an invitation to visit and join the church.

Graf was an enthusiastic, articulate preacher. He placed great emphasis on stewardship and tithing. Holy Trinity ranked third in benevolent giving in the national Lutheran Church body. Between 1950 and 1970, Holy Trinity members showed extraordinary commitment to support of the church at large. From 1950 to 1960, 2,710 new members joined the congregation, and by 1960, the confirmed membership had grown from 2,218 to 3,003 under Graf's tenure.

Pastor Graf was active in the Lutheran Church on a national scale. He served as President of the United Lutheran Church in America (ULCA) Board of World Missions, traveling to mission fields and forging close ties between Holy Trinity and its various missionaries, including Martin and Winona Ruccius in Liberia, and Douglas and Joan Erickson in China. Graf was a member of the Minneapolis Council of Churches, a convener of the conference of pastors of large Lutheran churches, and served as finance chair of the Lutheran World Federation Assembly.

During the years of Pastor Graf's ministry at Holy Trinity, and because of his prior ties to Dr. Robert Roth of Southern Seminary in Columbia, South Carolina, a number of students came to Holy Trinity to serve their internship year as one-year vicars. Graf mentored Ed Counts, Scott Hendrix, Robert Kepley, John Merk, Hollis

Miller, and Joseph Wagner. Other seminary students who worked within the congregation included Charles Barber, Roy Guinn, Bill Horn, John Lundquist, and Don Rieckers.

A number of young people raised in the congregation during Pastor Graf's years at Holy Trinity chose careers in the Lutheran church ministry: Rev. George Cruys, Rev. Robert Englund, Rev. Glen Flo, Rev. Tom Johnson, Gloria B. Sauke (Certified Lay Professional), Rev. James Sheldon, and Rev. Tom Warne.

The Grafts complemented one another in their service to the congregation. Mrs. Graf became a vital part of Holy Trinity, establishing and heading the toddler department, leading Sunday School worship for the children, involving herself in Lutheran Church Women (LCW) activities and offering rides to many of the women. She was active in the Northwestern Seminary and Deaconess Hospital Auxiliaries.

Pastor and Mrs. Graf raised six children together: Paul L. Graf II, James (Jim) Graf, Karen Graf Huebner, Kristin Graf Skulstad, Ruth Anne Graf Peterson, and Jon A. Graf. Paul II married Holy Trinity member Ruth Jackman. In February 1968, Jim married Caron Gutwinski at Holy Cross Catholic Church by special permission of the Vatican. The marriage was only the second such "mixed marriage" in the Twin Cities and garnered considerable press coverage.

The Graf children fondly remember their father's progressiveness, his firm discipline (often followed by a twinkle and a smile); his devotion to God, church, and family (in that order); his self-deprecating sense of humor; and his fine abilities as a host at both church and home.

Pastor Graf's children recall that their father held three-hour Good Friday afternoon services. On Easter Sunday, he established a special baptismal commemoration service that filled the sanctuary. Christmas-time was an occasion for Pastor Graf's annual smorgasbord at home for the Church Council and their spouses. And at Easter, the Graf children recollect that their father wrote and delivered two different sermons so that the choir didn't have to hear the same one twice! Pastor Graf wrote his sermons at the dining room table on Saturday nights. The Grafts remember their father as a forward-thinking man who considered all sides of an issue.

Pastor Graf ultimately held pastorates and other positions at Faith Lutheran, Walters, MN; Trinity Lutheran, Kenosha, WI; the Northwest Synod (ULCA) staff (stewardship secretary); the Minneapolis Synod; and Lutheran Social Services of Minnesota, as well as at Holy Trinity. He is particularly remembered by members of the "Sewing Club" group (a post-Luther League group of 50-years' standing) as a good preacher who touched them personally with his humor and sense of inclusion.

—Gloria B. Sauke



Rev. Paul L. Graf

Trinity," said Anna and Bob Butler. "He usually had candy in his pocket and kids would just reach in and help themselves," added Fred McGee.

"He could call everyone by his or her name and would do so both before and after each Sunday service," said Jim Bartsch.

Speaking about Bartsch's administrative style, son Jim said, "Dad was a take-charge kind-of-guy and would take the leadership in any decision-making process. He also had a good sense of the prevailing mood of the people and knew what direction to take."

About his mother, Jim Bartsch said, "Mrs. Carrie Bartsch is remembered as being a talented musician, a very funny comedian and mimic of popular personalities, a good helpmate in her husband's career, and a great mother by their three sons." Anna Butler added, "Carrie Bartsch learned to drive after Pastor Bartsch died, because she wanted to have her own independence."

Quoting from *The Community Church* of April 23, 1950, Dr. Paul Roth, who had preached the sermon at Carl Bartsch's funeral ten days earlier, said, "The whole community his church served has long ago learned to know him, as he moved through the streets and homes of South Minneapolis. Men, women, and children all knew Pastor Bartsch and loved him. His heart-warming smile, his sympathy, and kindness won a love for him that few have possessed in the history of our city's churches."

—Bill Milbrath

**Additional stories can be
 found on the
 Holy Trinity website
www.htlcmpls.org**

In Touch with the Times...and the Kids

The Ministry of Wayne Wickoren

And I will raise you up on eagle's wings, bear you on the breath of dawn, make you to shine like the sun, and hold you in the palm of my hand. (WOV 779)

The orderly walked into the University of Minnesota Hospital room of Pastor Carl Bartsch. The two talked together for some time. Dr. Bartsch lay seriously ill, drawing close to the end of a long life of service to God. Most recently, Dr. Bartsch was Holy Trinity's pastor of many years. Dr. Bartsch requested the continuing services of this orderly.

The orderly—Wayne Harland Wickoren—and the pastor struck up a close friendship over those days at the hospital, until Dr. Bartsch succumbed to his illness. This brief relationship was to shape the course of Wayne Wickoren's life in many ways.

When he was a student at Augsburg College, Wayne decided to enter seminary to prepare for the ministry. In 1950 he enrolled at Northwestern Lutheran Theological Seminary, located near the Minneapolis Institute of Arts close to downtown.

Wayne Wickoren was born on October 11, 1926, in McLeod, North Dakota, the son of Millard and Mary Wickoren. Wayne began his education in a small, rural school; attended high school at Oak Grove Lutheran Academy in Fargo, North Dakota; and came to Minneapolis to study at Augsburg College.

Shortly after beginning seminary, Wayne became a member of Holy Trinity and took on responsibilities as a student assistant. Wayne was ordained on May 20, 1953, having received a call from Holy Trinity to be an assistant pastor, with special emphasis on youth ministry and parish visitation.

Pastor Wayne began his service in our congregation in June of that year, and was officially installed on July 12, 1953. The Rev. Dr. A.C.M. Ahlen, Professor of Systematic Theology and Dean of the seminary, preached at Pastor Wayne's service of installation.

In reading through Holy Trinity's weekly newsletter—*The Community Church*—for those first years, one notices the enormity of the call Pastor Wayne took on. The congregation was growing, particularly with young families and children. The newly completed Bartsch Educational Center was one of the largest additions of its kind in the early 1950s.

Holy Trinity's youth ministry program was booming. Pastor Wayne's love for young people—people of all ages actually—was at the center of his approach to youth ministry. As busy as his days were, Pastor Wayne was rarely too busy to make time for others.

TWO PARTICULAR FEATURES of Holy Trinity's youth program in the 1950s and 1960s stand out:



The Healing Begins Team Ministry in the 1970s

Pastor David Gerberding arrived at Holy Trinity in February 1970. Soon after accepting a call, Gerberding and the church council assembled a competent and sizable staff, including Rod Bohline, parish administrator, March 1970; Roger Eigenfeld, pastor, July 1970; Howard Taminen, education director, August 1970; and Roger Johnson, pastor, January 1971.

At Holy Trinity the congregation numbered several thousand, but with divided loyalties. So, with determination and purpose, this new staff and the council sought to develop strong programs of preaching, teaching, and service to solidify this membership base as soon as possible.

Accordingly, early in the months of Gerberding's tenure, he and the council developed the concept of the team ministry and announced it in the *Community Church* as follows: "All pastors and professional staff would have as full a ministry of preaching, teaching, calling, counseling, and administering as desire, time, and strength permit." This

Summer camp at Chisago Lakes Camp and Luther League National Conventions. Each summer Holy Trinity youth would fill up at least one week at our synod's camp near Chisago City. These weeks were led by Pastor Wayne and other leaders from Holy Trinity. Pastor Wayne also served as chaplain at Lutheridge Camp in Arden, North Carolina, for three summers and was the pastoral advisor for the synodical Luther League organization. He helped form the national youth worker/pastors organization.

In addition, as a part of his call, Pastor Wayne visited all of the home-bound members every month. He also taught confirmation classes and preached and presided at worship regularly.

Pastor Wayne's achievement as a pastor of the Lutheran church did not go unnoticed. A number of other congregations throughout the larger church became interested in calling him. Among these congregations was Trinity Lutheran Church, Manhattan Beach, California, which extended a call to Pastor Wayne in the spring of 1957, barely four years after his coming to Holy Trinity.

After prayerful consideration, Pastor Wayne accepted the call to Manhattan Beach, resigned his call at Holy Trinity in June 1957, and departed in August. With great sadness Holy Trinity said farewells that summer.

In the months that followed, many members and leaders in our congregation became very concerned about what would happen to all of the youth programs and, more importantly, to all of the youth who had grown so close to Pastor Wayne.

In July 1958, Pastor Wayne was invited back to Holy Trinity. He preached at worship on Sunday, July 13. Following that reunion, Holy Trinity took an action rarely seen in the church: It extended a second call to Pastor Wayne, asking him to return to Holy Trinity as an associate pastor, with responsibility for youth ministry and Christian education. In September Pastor Wayne accepted this call and returned to Minneapolis to begin again at Holy Trinity on October 15, 1958.

In the years that followed, Holy Trinity continued to provide a spiritual home for many families in the Longfellow and surrounding neighborhoods in South Minneapolis. The youth and educational programs of the congregation attracted large numbers of young persons into the early '60s.

BY THE MIDDLE of the '60s, the winds of change began to blow through our society and culture, our cities and neighborhoods, our schools and community organizations, our



Pastor Wickoren engages Luther Leaguers.

church bodies and congregations. The struggle for civil rights in our country was intensifying. The possibility of our country going to war in some far off country called Viet Nam was becoming more real. Folks were leaving cities, including South Minneapolis, for the suburbs and beyond.

This turbulence also was experienced in the life of our congregation. How should Holy Trinity be serving our immediate neighborhood and its residents? Should our resources be spent on bricks and mortar or on people? These were the kinds of questions Holy Trinity was facing.

In June 1968 Pastor Wayne was instrumental in beginning a new outreach program called "Thee Corner." A used car lot and building on the northeast corner of 28th Avenue and Lake Street had become available and the "Thee Corner" was born. It was a joint youth program of Holy Trinity and St. Albert Catholic Parish. During this time Pastor Wayne was also involved in numerous social action programs.

Turmoil in the life of our congregation culminated in the resignations of Pastor Paul Graf in January 1969, and Pastor Wayne three months later. Large numbers of the congregation turned out on both occasions in support of Holy Trinity's two pastors.

Following his ministry at Holy Trinity, Pastor Wayne served in congregations in Harris, Minnesota; Tucson, Arizona; Philadelphia, Pennsylvania; and Houston, Texas; as well as an interim pastor in many other congregations throughout the country.

In May 2003 Pastor Wayne was recognized for 50 years of service to God and the church at a two-day event in Minneapolis. Hundreds of current and former members of Holy Trinity, as well as friends from all over the country, turned out to honor and to express love for Pastor Wayne, who has been such a special part of the lives of so many persons.

Sustained on the wings of God's grace and held in the palm of God's hand, Pastor Wayne continues to live out his love for God and God's people everywhere in his inimitable, personable, and engaging way.

—Rev. Rob Englund

meant that there would be no designation as senior pastor or associate pastor, for example, although one person would have the responsibility of staff coordinator.

But even good things sometimes come to an end. With many high hopes and expectations, the financial outcomes could not be sustained. As indicated by David Gerberding in 1972, "Our hope was to strengthen the programs of Holy Trinity so that the approximately 600 people who did not transfer their membership, but remained outside our activities, would again become active."

Obviously this did not happen, so staff downsizing began and continued: Howard Taminen to the Saint Paul Schools, Roger Eigenfeld to St. Andrew's Lutheran in Mahtomedi, and Roger Johnson to Trinity Lutheran of Lindstrom.

Meanwhile, newly ordained Tom Robison was called to Holy Trinity in 1972 and David



Holy Trinity Staff, 1967. Back row: Charles Svang (?), Phil Schumacher, Philip Brunelle, Pastor Wilbur Harmony, Pastor Paul Graf, Pastor Wayne Wickoren, Oscar Ostrom. Front row: Clare Nelson, Julia Brandanger, Florence Scheurman, Anna Butler, Gloria Sauke, Kay Hencinski.

Gerberding then left for St. James Lutheran in Burnsville in 1973. Rod Bohline, parish administrator, continued on for several more years.

So, in the final outcome, the people of Holy Trinity did pretty well and the best they could. It wasn't easy, but there were many bright, joyful, and hopeful times. And the dawn of a new day at Holy Trinity would again appear over that horizon.

—Bill Milbrath

An Eye Toward the Future

Pastor Ron Johnson's Vision for Holy Trinity

Pastor Ronald K. Johnson arrived at Holy Trinity in 1974 as the new pastor for the congregation. For the past 30 years, he has been the central force in creating and implementing all aspects of Holy Trinity's life and mission. Far from resting on his laurels, however, Pastor Johnson continues to have an eye toward the future and an eagerness to keep moving in that direction to build a better Holy Trinity.

Ronald Karl Johnson grew up in Illinois, with roots in the Augustana Synod, the Lutheran church body founded by Swedish immigrants in America. He graduated from Augustana College in Rock Island, Illinois, and in 1963 graduated from the Lutheran School of Theology, then also located in Rock Island. Pastor Johnson was ordained in May of 1964 by the Illinois Synod at Evanston, Illinois.

He received a call as Secretary to Bishop Bengt Sundkler in Tanzania, Africa, where he lived and worked and became familiar with Tanzania, its culture and people, and the work of the Lutheran church bodies there. His interests in Tanzania, global mission work, social justice, and ecumenical work would continue through his years at Holy Trinity as well.

Pastor Johnson foresees that Holy Trinity could perhaps meet the child care needs of the Somali community by building a partnership of Christian and Islamic communities here to meet the child care needs of both.

Pastor Johnson then received a call to serve churches in Chicago. Under his leadership, Messiah Lutheran and Trinity Lutheran merged to become Resurrection Lutheran Church. He continued his pastoral work in Chicago for nearly 10 years before coming to Holy Trinity, arriving for his first Sunday on September 1, 1974. He and his wife, Barbara, and children, Stacy (now Holy Trinity's other pastor), Sally, Andrew, Ben, and Joshua, soon became vital participants in the life of the congregation.

PASTOR JOHNSON CAME looking ahead to the future when he first arrived at Holy Trinity, and he continues to do so to this day. Pastor

Johnson's eye to the future reflects much of his past work at Holy Trinity as well, a continuity of ministry from 1974 through 2004. Rather than list his accomplishments and milestones of the past three decades, Pastor Johnson's forward-looking outlook reflects both our yesterday and Holy Trinity's tomorrow.

When asked where Holy Trinity might go in the future, Pastor Johnson foresees these potential initiatives:

- **Housing:** A major effort of Holy Trinity's over the past 30 years has focused on creating safe, affordable housing for the community through the construction of Trinity Apartments, the new Trinity-on-Lake apartment building, and the Habitat for Humanity home that Holy Trinity constructed on Snelling Avenue with St. Peder's Lutheran Church. Pastor Johnson envisions that housing will continue to be a priority in the future, by working to continue making the facilities good, functioning communities. Perhaps, he says, another housing project could be in the future, too.
- **Hispanic Ministry:** Minneapolis in general, and the Longfellow community specifically, will continue to have a significant Hispanic constituency for some time. Meeting the needs of this population will constitute a large, long-term task. Pastor Johnson believes that it will be exciting to figure out how to serve this third worshipping community at Holy Trinity, and to integrate the Swahili-, English-, and Spanish-speaking communities into a whole.
- **New Programmatic Responses:** Providing good, affordable child care has been a priority at this congregation for many years. With Holy Trinity recently pulling back somewhat from the child care program, other opportunities may arise for our congregation. Child care could certainly be one opportunity, Pastor Johnson believes, but right now the demographics seem to be at odds with moving strongly ahead on child care again. Perhaps a senior day program could be started, or the new mental health center could be expanded. The community will change, and Holy Trinity must be able to respond to the needs that present themselves.
- **Somali Community:** The relatively new Somali immigrant community in Minneapolis presents another possible opportunity. Pastor



Christian Lutakana, Mrs. Lutakana, Ernest Lutashoby, and Ron Johnson in Tanzania, ca. 1996.

Johnson could foresee Holy Trinity perhaps meeting the child care needs of the Somali community, and building a partnership of Christian and Islamic communities here to meet the child care needs of both.

• **Social-Political-Economic Justice Issues:** Holy Trinity has emphasized social, political, and economic justice issues in the past. Pastor Johnson envisions Holy Trinity continuing to work on these issues in the community, including a stronger participation in the Longfellow Community Council.

• **Moral and Ethical Discourse:** Holy Trinity has worked to position itself as a place where moral and ethical discourse has been encouraged and heard. Pastor Johnson believes that Holy Trinity can strengthen its commitment to be a place where this discourse can occur, a place for dialogue on the issues of the day.

• **Lots of Surprises:** Holy Trinity will be in for lots of surprises in the coming years, Pastor Johnson predicts. And that's one of the reasons that the future of Holy Trinity will be so exciting.

Thirty years after his arrival, Pastor Ronald Johnson still has his eye on an exciting future in store for our congregation.

SO, THIRTY YEARS after his arrival, Pastor Johnson—who has done so much to forge the last three decades of Holy Trinity's history—still has his eye on an exciting future in store for our congregation. Holy Trinity has been blessed by his leadership during these years.

—Kevin Proescholdt

Additional stories can be found on the Holy Trinity website www.htlcmpls.org

The Community Church and Team Ministry - 1970s

* "Monday Morning's Thoughts" were the musings, updates, or editorial comments by one of the pastors or staff.

* Questions and comments written by "people in the pews" were placed in the collection plate, and responded to by the pastors or staff. These responses were extensively read and discussed among Holy Trinity members. This continuing dialogue served to foster better understanding in the divided church.

The Intersection of Faith and Daily Life

The Ministry of Stacy K. Johnson

In many ways, the life of faith is concerned with interpretation. One role for the faith community is that of helping adherents find their angle, or angles, of vision. And the role of the pastor is often to encourage those exploring a life of faith to expand the angles from which they can see, one of the many ways pastors deepen the faith of the church.

Rev. Stacy K. Johnson challenged herself to find new angles of vision while a seminarian and graduate school student. Jack Seymour, a seminary advisor, suggested that she always be aware of the use of language in Christian education classes, because faith language offers us a way of thinking. For instance, when we look at gospel stories like the parable of the unjust steward, we can ask "What does this mean to me and my life?"

"This is exciting," says Pastor Stacy, "because then we are not looking only at flat, conventional scriptural interpretations; we are looking for possibilities." She adds, "This way of viewing the gospel allows us to ask how the gospel could be alive here."

Dr. Phil Hefner taught Pastor Stacy how to think as a theologian. He encouraged her to think creatively using classical images and invited her to read and talk about all she was learning. "[Phil] stressed the idea of God as

creator and humanity as co-creator. We are participating in God's image as we strive to strengthen our communities through our creative activity."

In a discussion or sermon, she is likely to quote theologians such as Walter Brueggeman or Douglas John Hall, making their words accessible to the hearer. Her love of teaching and learning is tangible. And she incorporated this passion into her ministry by teaching courses in Christian education methodology as an adjunct professor at Luther Seminary in St. Paul from 1997-99.

[T]he role of the pastor is often to encourage those exploring a life of faith to expand the angles from which they can see...

Word and Sacrament ministry is vital to Pastor Stacy's understanding of herself and has widened her angle of vision. "Regular preaching encourages thinking through one's thoughts, which makes for a better teacher," she

says. "In many ways, it completes the loop. I am a better scholar of the Bible because I need to preach and teach; I think more creatively about ethical issues because of my involvement in the liturgical life of the community."

In a historic moment for Holy Trinity, Pastor Stacy became the first woman called and ordained as a pastor of Holy Trinity Lutheran Church on October 11, 1998. Her connection to the congregation has been of many years' standing, and has always concerned itself with serving, teaching, and preaching the Gospel.

Growing up at Holy Trinity, Pastor Stacy felt that her call to the ministry clearly emerged from her work within the congregation. Holy Trinity, she says, has given her many opportunities to stretch her angle of vision; the congregation has continuously called her into new ways of service.

Her life within the Holy Trinity congregation began when her family arrived from Chicago in 1974. Stacy graduated from South High School and later earned the Bachelor of Arts degree from Macalester College in 1988, with majors in Political Science and Sociology. From 1990-91, Pastor Stacy served Osseo Evangelical Lutheran Church in Osseo, Wisconsin, as a pastoral intern while in seminary. She then earned a Master of Divinity degree from the Lutheran School of Theology at Chicago in 1992 and continued post-graduate study at Northwestern University/Garrett Evangelical Seminary in the area of Christian Religious Education. She completed a dissertation entitled *Christian Vocation and the Community of Faith* and received the Doctor of

Philosophy degree in 1996.

Stacy's ordination in October 1998 was the joyful culmination of a long period of preparation for the ministry. Her call as pastor at Holy Trinity is part time. In addition to Word and Sacrament ministry, her primary focus is in the area of Christian Education. She writes original curriculum for the Sunday Church School and the Vacation Church School. Stacy is married to Christopher Myers, a United Church of Christ pastor in River Falls, Wisconsin, where they live with their children Andrew, Matthew, and Kathryn.

A primary confirmation of Stacy's pastoral calling came during her undergraduate years at Macalester College in Saint Paul. While still a student, she oversaw the summer program at Holy Trinity and began fine-tuning the teaching materials. At first, she says, this was mechanical work, simply ensuring there were enough materials for participants. Over time, as Pastor Stacy evaluated the program, she realized materials were incomplete and expanded the existing curriculum in order to strengthen it. The work progressed, with positive responses from students and teachers.

This process of use and evaluation has led to Holy Trinity's adoption of the "village model" of learning for the summer program. Each summer, Vacation Church School children learn about the many and diverse sectors of city life, as well as how various aspects of it are both universal and particular, depending upon a child's circumstance.

Pastor Stacy believes that presenting the life of the city in this way breaks down barriers to children's understanding of how God works in their lives and helps children to understand how to interact creatively for the common good. "This is true of children's literature as well," she says. "Everyone can pay attention to and gain insight from children's stories." There are new ways of thinking to be found from a children's book; a new angle of vision, perhaps one closer to the ground.

From a pastoral perspective, Stacy is clear that Holy Trinity



Groundbreaking at the Trinity-on-Lake site included children as well as adults.

will continue to be involved in housing and educational issues, addressing the moral and ethical issues of the day at all levels. When it comes to ethical decision-making, she does not advocate adults keeping watch over this responsibility.

We want the children involved in all aspects of the church's life. That's why the kids wore hard hats and dug dirt with shovels at the groundbreaking for the Trinity-on-Lake Apartments.

"We want the children involved in all aspects of the church's life. That's why the kids wore hard hats and dug dirt with shovels at the groundbreaking for the Trinity-on-Lake Apartments." She goes on, "We want them to know that people can be involved in changing other people's lives...and that includes them."

That's a positive angle of vision for the future: An educator's point of view, for sure, but also the angle of vision of someone called to the ministry of Word and Sacrament.

—Bob Hulteen and Stephanie Sulzbach



Stacy Johnson teaching Vacation Church School, ca 1993.

Roll Call of Pastors

In its earliest years, Holy Trinity was served by various field missionaries from the church-at-large and seminary students.

Luther B. Deck	(1908-1913)
John Albert	(1913-1917)
Carl Bartsch	(1917-1950)
Raymond E. Johnson	(Known to have been on the staff, June 1946)
Paul Graf	(1950-1969)
William Christy	(1953)
Wayne Wickoren	(1953-1957, 1958-1969)
George Jacobsen	(1956-1958)
John Schultz	(1959-1960)
Wilbur Harmony	(1961-1968)
Clemens Zeidler	(1969-1970)
Elmer Flack	(1969)
David Gerberding	(1970-1973)
Roger Eigenfeld	(1970-1972)
Roger Johnson	(1970-1972)
Thomas Robison	(1972-1976)
John Ellison	(1973-1974)
Ronald K. Johnson	(1974-present)
Paul Tidemann	(1979-1981)
Joy Bussert	(1987-1988)
Stacy K. Johnson	(1998-present)

Additional stories can be found on the Holy Trinity website www.htlcmpls.org

'Go Into All the World' Study Trips Offer a New Perspective

Global travel has long been a focus of members of Holy Trinity. Through travel learning experiences, the Holy Trinity congregation has adhered to one of the challenges issued by the Social Issues Committee: "Encourage experiential learning through such vehicles as study journeys and service activities."

"[T]he purpose of travel is to come home to oneself. The journeys undertaken by Holy Trinity to Tanzania and other places have clearly enriched the travelers and in turn the congregation. Through this travel we all have a greater sense of the wonder and diversity of God's creation and a deepened sense of and commitment to our purpose and mission in God's world."

—Rev. Joel Wiberg

STUDY TRIP TO SOUTH AMERICA—In September 1978, seven Holy Trinity members traveled to Guyana. After a tour of Georgetown's markets, parliament buildings, courts, and cathedrals, the group had conversation with families of the Guyana Youth Singers. (The singers had performed at Holy Trinity the previous year.) Member Carol Kelly commented, "The purpose of the trip was to gain an understanding of the nature of a Third World, 'underdeveloped' nation, and to learn about the Christian community as it lives in conditions and culture significantly different than our own."

STUDY TRIPS TO AFRICA—In May 1982, three members traveled to Somalia, Kenya, and the Central African Republic. In Somalia, the group met with the director of the Interchurch Response Camp, a refugee resettlement organization comprised of Catholic Relief Services, Church World Service, and Lutheran World Relief. These organizations helped to alleviate immediate crises and to teach refugees long-term solutions through appropriate technology in medical care, agriculture, and drinking water. At that time there were 33 camps in this area; the one visited by the Holy Trinity delegation had a population of 20,000 people.

A member of Holy Trinity who was a Peace Corps worker lived in the bush village of Bossengoa, Central African Republic. The visit there included hospitals, a nutrition center, well-baby clinics, and conversations with people.

In January 1986, Ron Johnson and Stacy Johnson were part of a delegation from Lutheran World Relief that traveled to countries

in West Africa, Niger, Mauritania, Senegal, and Togo. As part of this delegation, they studied economic development projects funded through Lutheran World Relief.

In December 1991, Ron Johnson, Andy Johnson, and Joel Wiberg traveled to the Northwestern Diocese of the Evangelical Lutheran Church of Tanzania (ELCT) in Bukoba. Ron and Joel each spent time with the Northwestern Diocese after graduating from the seminary.

This trip allowed the renewal of contacts and friendships with people of the Northwestern Diocese.

The delegation had significant conversations with Bishop Samson Mushemba, a longtime friend, who had worshipped regularly at Holy Trinity while doing doctoral work at Luther Seminary. They explored ways in which Holy Trinity and the Northwestern Diocese could increase and enhance their long-standing relationship.

In December 1995, fifteen members traveled to Tanzania on a trip initiated by the Social Issues Committee and organized by Ron and Joel. The trip's itinerary was developed with the Lutheran Northwestern Diocese in Bukoba. The itinerary included visiting cities, small communities, a hospital, health centers, schools, and orphanage, a sugar cane factory, a shamba (small farm), a technology training center, an agriculture school, music school and a home craft school.

A member of the traveling group, Josiah Kibira, was spending a month in the Bukoba area visiting his mother Martha Kibira, the widow of the late Bishop Josiah Kibira who was the first Tanzanian Bishop of the Northwestern Diocese of Bukoba and one-time president of the Lutheran World Federation. The group was invited to Martha Kibira's home for a gathering of farmers, homemakers, teachers, and pastors, one of the many meetings in a home setting. The group also visited the home of Pastor Fidon Mwombeki, who, during his doctoral study at Luther Seminary, worshipped at Holy Trinity. The delegation worshipped with his congregation, followed by a festive meal.

The delegation was also the guests of Pastor and Mrs. Balira at their shamba located in the northern area of Tanzania on the border with Uganda. A canopy of banana leaves with rugs on the ground was created for our group. Pastor Balira proposed for Holy Trinity a project in support of a secondary school in Tanzania. Following this trip, a special appeal was initiated at Holy Trinity to help build a secondary school in Bunazi, as proposed by Pastor Balira.

In 1997 and 1998, Josiah and LuAnn Kibira and their two daughters, Abela and Namara, took a full year to volunteer in the Northwestern Diocese. Although they financed this endeavor themselves, they were recognized as volunteer missionaries by the ELCA Division of World Missions. LuAnn served various clinics as a nurse clinician and consultant (as well as homeschooling her daughters). Josiah initiated a program offering loans to persons wanting to

begin a business venture, as well as assisting the diocese with administrative issues and office support with computing.

In 1998 Pastor Joel Wiberg took a leave from his work to travel to Tanzania for one month to teach at a regional Lutheran Seminary in Ruhijia, a major teaching center of the Northwestern Diocese. Pastor Wiberg presented a monetary gift from Holy Trinity to the newly developed Theological School.

In January 2003, a group of 12 Holy Trinity members and friends traveled again to Tanzania. Joel and Nancy



Pastor Joel Wiberg in Tanzania.

Wiberg worked with the Northwestern Diocese to create a study/learning journey. The group was welcomed by Josiah Kibira and Abela Kibera, who were again visiting relatives. They traveled with the rest of the Holy Trinity group to the Karagwe Diocese of ELCT, a more remote part of Tanzania bordering the country of Rwanda. There the group was welcomed by the newly elected Bishop Benson Bagonza, who the following month, during a trip to Wisconsin, preached at Holy Trinity.

A visit to the Northwestern Diocese Ntoma Orphanage was a moving experience. Infants whose mothers have died in childbirth are cared for until they are strong enough to be cared for by other family members. The current AIDS/HIV epidemic has meant additional needs and care for these young and vulnerable infants who might not otherwise survive. The Northwestern Diocese developed a program called HUYAWA, a Swahili acronym for Service for the Children, which offers assistance to children who have lost one or both parents to this disease. Dale Bosch, who had taught in Arusha more than 30 years earlier, met with some former students and received a cordial welcome.

The Lutheran Church in Tanzania is truly an African indigenous church. The African leaders initiate and sustain a great variety of ministries, which they deem as vital for their church and nation. The Lutheran Church in Tanzania has welcomed missionaries from Germany, Sweden, Denmark, and the United States over the years and still does; but it is the local leaders and workers that keep the church faithful to its mission in this part of the world.

The Lutheran Church in Tanzania is truly an African indigenous church. While welcoming missionaries from Germany, Sweden, Denmark, and the United States over the years, it is the local leaders and workers that keep the church faithful to its mission in this part of the world.

Holy Trinity has had a regular and vital relationship with Christians of the Northwestern Diocese over the years, primarily due to the relationship Revs. Johnson and Wiberg have had with the diocese, the study trips, and the large contingent of Tanzanians who are members of our congregation.

With this continuing relationship, Holy Trinity has incorporated African liturgy into its worship service and the African members hold a monthly afternoon Swahili service at the church. Deo Gratias Mahamba, a musician and choir director at the Lutheran Cathedral in Bukoba, spent three months at Holy Trinity leading musical workshops and working with the choir. The African drums continue to pulse through Holy Trinity services as a reminder of this visit.



Ron Peterson in Tanzania.

Rev. Joel Wiberg says, "A wise person has said that the purpose of travel is to come home to oneself. The journeys undertaken by Holy Trinity to Tanzania and other places have clearly enriched the travelers and in turn the congregation. Through this travel we all have a greater sense of the wonder and diversity of God's creation and a deepened sense of and commitment to our purpose and mission in God's world."

STUDY TRIPS TO CENTRAL AMERICA—Holy Trinity members Judi and Lauri Issacson introduced the congregation to countries in Central America by visiting Mexico and Managua, Nicaragua, as members of the Minnesota Synod Hunger Task Force sponsored through Augsburg College's Center for Global Education. In 1984 Judi, on a Peace and Justice Enablers delegation, spent three weeks in El Salvador, Nicaragua, and Costa Rica. In response to her experience, Holy Trinity initiated monetary support for Agricultural Missions of the National Council of Churches.

Eventually Judi and Lauri developed a personal interest in El Salvador and founded a nonprofit organization, The Interchange Institute, to fund development projects in that country. The institute has raised significant funds for development projects; recently the institute brought Salvadorans to Minnesota for learning experiences for people in both countries.

In January 1993, a group of ten people visited Nicaragua through Project Minnesota Leon, a grassroots organization that builds sister



Holy Trinity delegation to Santa Rosa, Nicaragua.

relationships between groups in Minnesota and Leon, Nicaragua. The group stayed with families in a barrio, visiting churches, schools, and medical clinics during the days. A controversial civil war and natural disasters had resulted in high unemployment and medical problems. Delegation member Catherine Olson said upon her return: "No words can adequately describe my feelings while in Nicaragua or on return. The opportunity to see first hand how others live, work, and cope throughout the world is invaluable."

In April 1994, three members of Holy Trinity visited Nicaragua again in a Project Minnesota Leon-sponsored trip. This group deepened some relationships and saw some changes in the area as there was an increase in amenities from the previous year. The story of Nicaragua's war for independence that overthrew the Somoza regime and the subsequent fight against the contras was sobering for the American travelers. In Santa Rosa projects to produce income and improve quality of life initiated by the women of the community were awe-inspiring.



Tanzanian children.

Holy Trinity has had a regular and vital relationship with Christians of the Northwestern Diocese over the years, primarily due to the relationship Revs. Johnson and Wiberg have had with the diocese, the study trips, and the large contingent of Tanzanians who are members of our congregation.

"We committed ourselves to tell the story of Nicaragua," says Chris Engen. "Nicaragua has inherited a great many problems to overcome, but it has people with great abilities who can overcome problems if they are allowed to."

Six additional Holy Trinity members traveled to Nicaragua in February 1999, primarily to check on two projects (a pre-school in Leon and a clinic in Santa Rosa) after the devastation of Hurricane Mitch. After a disturbing visit to a garbage

dump where young and old scavenged to eke out an existence, the group was informed about "Jubilee 2000," an international movement to have rich creditor nations forgive some of the external debt of the poor countries. One of the major changes visible in Managua was the existence of Burger King and McDonalds. A tall Pepsi Cola can illumined the sky. Expensive cars now drove alongside wooden ox carts on the streets. Unemployment was more than 60 percent.

As the group prepared to leave, fond good-byes were exchanged. People cried "Do not forget about us" to the visiting Minnesotans.

In November 2001, six members of Holy Trinity spent a week in Arizona and Mexico coordinated by Borderlinks, an agency with facilities and staff in Tucson, Arizona and Nogales, Mexico. The staff provides orientation, programs, visits, and experiences to help participants understand the history of the United States/Mexican border area.

The necessity for fair trade policies became obvious. Nogales has grown in 30 years from a small town to a city of more than 600,000. For most residents there is no infrastructure of support. Residents who had recently lost farm land to international corporations flock to cities like Nogales to find jobs with other multinational corporations, even though the pay is low

and the working conditions often not good. The delegation met with representatives of these corporations, as well as received hospitality from Mexican families living in the various barrios.

STUDY TRIP TO CUBA—Twenty-three people traveled to Cuba on a Center for Global Education trip. Because of the U.S. embargo of Cuba, the group first traveled to Cancun, Mexico, and from there flew to Havana.

The ten-day visit was filled with visits to health clinics, schools, a cooperative farm community, and a meeting with a representative from the Cuban government. Cultural events,



Center for Global Education study trip to Cuba, 2003.

including an Intercontinental Cup baseball game, were other highlights.

Especially impressive was the Literacy Museum because of the event it commemorates. In 1961, two years after the revolution, Fidel Castro set a goal of teaching everyone to read and write. Ten thousand persons, mostly youth, responded to Castro's call, leaving schools and work for a year and going into the countryside. They were recognized by the lanterns they carried in order to teach at night after the farmers came in from the working their fields. Letters written by the farmers and their families thanking Castro are bound in books in the museum. The campaign raised the literacy rate from 40 to 96 percent in one year. Cuba is the most literate country in the whole world. It is easy to understand why Fidel Castro is a hero to the people of Cuba.

"With committed planning, it is possible for a relatively poor society to provide a basic level of social services for most its population—basic health care, education, and housing," says Deb Sodt. "Capitalism does not have all the answers for how to create a well-functioned society. People are motivated and creative when facing challenges."

Study trips broaden our views of our world, our nation, our selves, and our faith. This experience helps us in our struggle to bring a biblical faith to the life of the world.

—Margaret Peterson

Members of the congregation are currently preparing for a trip to Peru in 2005.

Lutheran Church Women Doers, Servers, and Workers of the Church

They were the doers, servers, and workers, these women of Holy Trinity, but first, they were the keepers of the faith. And, after all was said and done, the women of the church were good friends—good for each other and good to each other. This was the way it was for most of the first 70 years after Holy Trinity was established: one, two, or three women's groups in the early years, expanding to as many as 14 groups during the 1960s.

During its peak, the Holy Trinity Lutheran Church Women (LCW) and its many affiliated groups were a huge part of the congregation. The groups were called circles, chapters, guilds, and clubs, and their names were Alpha, Career Women, Carl Bartsch, Carrie, Christian Fellowship, Community, Dorcas, Douglas Erickson, Esther, Faith Lippard, Mary Markley, Miriam, Ruth, and Seamers.

The LCW's overall emphasis rested strongly on mission work, education, service, and membership. In 1962-63, the groups ranged individually in number from 12 to 77; total membership of all groups that year was 398.

Highly structured at all levels, the LCW groups organized at the individual, congregational-wide, synodical, and national church levels. Each group elected officers and appointed a great many committees.

A directory for the Holy Trinity LCW was printed and distributed annually. It included names, addresses, and telephone numbers of all members, officers, committees, dates and times of meetings, and more. At 40 pages, the 1962-63 LCW directory was nearly the same size as the current Holy Trinity membership directory.

Each group scheduled monthly meetings. About half held meetings in the afternoon and early evening, and all but one of the groups met at the church. The various women's groups assumed responsibility for many service-related activities within the congregation. Luncheons

and dinners were held often: the Men's Club dinners were monthly, evangelism and Luther League dinners were frequent, and the Bowling Banquet, Mother-Daughter Banquet, and luncheons following the end of Sunday School and Vacation Church School were all occasions for the women's groups to respond to the need and call for service.

In addition, women of the church prepared luncheons or refreshments following funerals of Holy Trinity members. Church women served as caregivers in the nursery during services, and participated in the support activities of the Lutheran Women's Welfare League, the Luther Seminary Auxiliary, and the Martin Luther Manor Auxiliary.

On a more informal basis, the LCW groups of Holy Trinity were the recruitment reservoir for Sunday School and Vacation Church School teachers. With 500 or more participants in each of these programs, a huge reservoir was certainly required.

Social change, though, brought a lower birth rate and smaller families; greater gender equity and more freedom from ingrained social roles; and a need and/or desire for greater family income. Change began to occur within the church at large and at Holy Trinity in particular.

In the midst of change, the national church body initiated a system of rotating members among the various women's groups at each congregation to help members become better



Devoted members of a women's circle, ca. 1990s.

acquainted. Members tried, but in the end, the top-down legislation just didn't succeed. Within a year's time, the groups and members had sorted themselves back to their original starting points, and the idea was quickly abandoned. Once-thriving women's circles, groups, and the LCW began to dwindle slowly through the 1960s and 1970s, until they no longer had a significant presence at Holy Trinity.

Recently, in conversation with long-time members Carol Kelly and Maddy Mann, both emphasized, again and again, the remarkable willingness of the LCW groups to be active and to help whenever and wherever they were needed. And while these groups are no longer formally in existence at Holy Trinity, women continue to form and sustain strong bonds through the many opportunities for faithful service—indeed, the story of Holy Trinity throughout its hundred year history.

—Bill Milbrath



Connected by More Than a Thread The Sewing Club

The women met and became friends at Holy Trinity more than 50 years ago. And the connections they made run so deep, and they have enjoyed each so much, they have continued together as the "Sewing Club" almost every month since!

So what was the common interest that brought these women together at Holy Trinity and held them together for so long? "Well," Lois Drury offers, "it was just the thing to do back then. It was fun and also a great way to meet and get to know the boys!" The women explained that there were many Luther Leagues then, including a post-High School League.

As more and more of the post-high leaguers got married in the 1950s, they became the

Young Married group at Holy Trinity. Choir rehearsal was a second weekly opportunity to spend time together as friends. Eventually, the long-standing Sewing Club was established. And the "sew-ers" have identified a number of essential ingredients to their success.

Although many couples, after they were married, moved from the neighborhoods around Holy Trinity to suburbs like Richfield and Fridley, they continued to gather to enjoy the relationships. The Sewing Club meets monthly in members' homes in the evening.

Surprisingly, the women believed that sewing was not the common bond. Instead it justified the time together. Sometimes these women called their group the "No Sewing Club!" These

women enjoyed their time together during the many stages of life. At first the conversations revolved around babies, kids, and parenting. Eventually it shifted to issues of the "empty nest" or grandparenting.

Now the group concentrates on health problems related to aging. And they are a source of comfort and support when a spouse dies.



The Sewing Club, not only creating beautiful projects but also life-long friendships.

Roster of the Sewing Club— Meeting for Half a Century

Marilyn (Nelson) Anderson,
Minnetonka
Nancy (Soderlin) Anderson, Maple
Grove
Vivian (Bodine) Bratt, New Brighton
Marge (Carlson) Carlson, Minnetonka
Marlys (Karpe) Dreher, Coon Rapids
Lois (Drher) Drury, Richfield
Bette (Hanson) Grinde, Richfield
Margaret (McGinness) Morgan,
Minnetonka
Virginia (Zube) Olson, Richfield
Marolyn (Soderlin) Olstad, Champlin
Gloria Sauke, Wells
Virginia (Kelly) Smith, Edina
Charlotte (Chelstrom) Sordahl,
Bloomington
Veta Vining, Verndale
Gloria (Nelson) Warner, Saint Paul
Donna (Johnson) Wold, Richfield

The group has adjusted meeting days and times to fit changing situations. While most of the group has stayed within the metro area, they are spread all over the Twin Cities. They now meet for lunch and leave for home by 2 p.m. so that they are home before rush hour traffic begins or before darkness falls in the winter.

These women have shared so much over these many years. Their friendship has embodied the care and commitment of an active community of faith.

—Bill Milbrath

Lift Every Voice Music in the Life of Holy Trinity

Let ev'ry instrument be tuned for praise;
Let all rejoice who have a voice to raise;
And may God give us faith to sing always: Alleluia!

These words from a well-loved hymn succinctly reflect the position of music in the life of the Holy Trinity congregation. It could be said that "we can't live without it!" Minutes from the first annual meeting of the congregation, held January 8, 1906, begin "After singing a hymn and the reading of a psalm [sic] and prayer led by the Pres. the meeting was opened by the Pres." and close with "... meeting adjourned by singing a hymn No. 84 The Lord my Sheperd [sic] is, I shall be well supplied: and by all uniting in the Lord's Prayer."

Congregational singing is, and has been, part of all public worship at Holy Trinity, with a broad spectrum of hymns sung and new hymnals embraced as they appeared over the years. (Though, yes, "Holy, Holy, Holy" was the processional hymn every Sunday during the Bartsch years, with Pastor Bartsch singing most robustly of all as he followed the choir down the aisle.)

Hymn festivals have a strong tradition as well. In celebration of the congregation's 75th anniversary in 1979, former choir director and organist Philip Brunelle returned to lead a hymn festival. Annual ecumenical hymn festivals were also held during Stephen Gabrielsen's tenure as music director in the 1980s, with as many as 13 area choirs participating (1984). Most recently, Holy Trinity hosted a Lutheran-Episcopal service of lessons and hymns in Epiphany 2004. Music has always been a central element of the Church School curriculum, and children's choirs have long been on the congregation's agenda. The sound of children's singing nourishes the congregation greatly.

It would be hard to judge whether the music of the choirs is more important to listeners or singers. The rich experiences that choral singing has brought to the congregation are suggested by a few memorable examples:

- ✱ All the treats of Christmas music, including a more than 20-year tradition (concluding in



Christmas Candle Light Service, 1954.



Hymn Festival, Feb. 26, 1984, under Stephen Gabrielsen's direction.

Holy Trinity Organists

Hannah Nelson (volunteer)	(1904-1906)
Clara Hansen	(1906-unknown)
Mrs. E. P. Shaw	(1920s)
Carrie (Mrs. Carl) Bartsch	(1923-1936)
Joseph Holstad	(1936-1959)
James Ausland (assistant)	(1957-1959)
Katharine Holum	(1960)
Robert Schultz	(1960-1962)
Marlene Baver	(1962-1963)
Gerald Orvold (assistant)	(1963-1966)
Robert Brace	(1963-1964)
Philip Brunelle	(1964-1969)
Charles Svang (assistant)	(1967)
Robert Kendall	(1969-1970)
Andrea Nabben	(1970-1971)
Betty Nelson (assistant)	(1970)
Layten Heckman	(1971-1974)
Mrs. Richard Bingea (interim)	(1975)
Dodd Lambertson	(1975-1976)
Stephen Gabrielsen	(1976-1986)
Kathryn Schenk (interim)	(1982)
Julie Lindorff	(1987-2000)
Elwood (Woody) Bernas	(2000-2003)
Christopher Nelson	(2003-2004)
Julie Lindorff	(2004-present)

the late 1960s) of a Choral Candlelight Service on the evening of the last Sunday in Advent, with all choirs singing, and dramatic productions, such as the story of *Martin the Cobbler* (1981 and 1983) and *Amahl and the Night Visitors* (1998).

Holy Trinity Choir Directors

Mrs. E. P. Shaw	(1920s)
Carrie (Mrs. Carl) Bartsch	(1920s-1936?)
Mildred Holstad	(1936-1940s)
Joseph Holstad (occasionally)	(1936-1959)
Mayo Savold	(1952-1957)
Thomas Warme (assistant)	(1955-1957)
Ralph Williams	(1957-1959)
James Ausland (assistant)	(1957-1959)
Marcella Oja	(1959-1960)
Robert Schultz	(1960-1962)
Marlene Baver	(1962-1963)
Gerald Orvold (assistant)	(1963-1966)
Robert Brace	(1963-1964)
Robert Mantzke	(1964-1967)
Kent Lundholm (interim)	(1967)
Philip Brunelle	(1967-1969)
Robert Kendall	(1969-1970)
Edith Norberg (interim)	(1970-1971)
Layten Heckman	(1971-1974)
Mrs. Richard Bingea (interim)	(1975)
Dodd Lambertson	(1975-1976)
Stephen Gabrielsen	(1976-1986)
Allan Mahnke (interim)	(1982)
Thomas Rossin	(1987-1992)
Julie Lindorff	(1992-1996)
Ann Schrooten	(1996-present))
Lowell (Rick) Prescott	(2003-present)

- ✱ The tradition of singing major choral works on Good Friday, particularly the requiems presented during the tenure of Tom Rossin as music director in the late 1980s and early 1990s.
- ✱ The healthy new musical perspectives gained during the residencies of composer Chris Graniias of the Eastern Orthodox tradition (1995) and Deogratias Mahamba, choral director of the Lutheran Cathedral, Bukoba, Tanzania (1999).
- ✱ The thrilling music of Easter, presented joyfully by choirs and instrumentalists.

AN ATTEMPT to have a congregational orchestra, started in 1963, was not enduring. However, instrumental music has been highly valued over the years, and the congregation has twice installed pipe organs (1935 and 1974), brought grand pianos into the sanctuary (1983 and 1993), purchased a three-octave set of handbells (1961), and in recent years, under the direction of Ann Schrooten and Julie Lindorff, gathered a fine array of African drums and percussion instruments. Guest musicians enhance worship on a regular basis.

Through the dedicated contributions of both a long line of professional musicians and members of the congregation, we have been able to experience the full musical tradition of the Christian church. Since 1998 we have even had our own Composer-in-Residence, Robert Wetzler.

We are richly blessed.

—Carol Johnson

Acting Out When Faith and Drama Meet

"I know, let's put on a show!" Those words might remind you of Mickey Rooney and Judy Garland, but at Holy Trinity Lutheran Church, they've been spoken for the better part of a century. The Holy Trinity Theatre Circle (HTTC) is the latest in a long line of dramatic endeavors for our congregation, and while HTTC might be the most organized of the bunch, it's by no means the only vehicle for theatrical expression that's been seen at Holy Trinity. In fact, records show that, on average, a theatrical event of some sort has been produced at Holy Trinity every 2.2 years for the past 76 years.



1934 Community Club

The dramatic efforts of our young congregation remain shrouded in mystery somewhat until the year 1928, when, according to the church bulletin of November 4, the "young people will present in play and pageant, *The Dream That Came True*." The listing goes on to say, "Many beautiful pictures of the Old Testament times will be shown. These pictures are produced by living models. Besides being entertaining, all of us will be made better by seeing it."

The 1930s, 1940s, and the early 1950s might have been a quiet period, theatre-wise, for Holy Trinity. Written records of productions don't seem to exist, but there is at least one photograph in our archives of what appears to be a minstrel show produced on the stage in the gym, complete with actors in blackface. This was well before we realized how offensive such productions were to persons of color; shows such as these are long gone.

Theatre activity really picked up starting in the late 1950s, when groups such as the Senior League, the Sunday School, the Luther League, and the various choirs all took turns producing events of a dramatic nature. Music was a big part of the programs during this period, and most of the productions were musicals of some sort. Many of these were original works, with four Christmas pageants between 1958 and 1964 written and directed by Pastor Wayne Wickoren. These had titles such as *Salvation's Story* (1961), *Go Tell It on the Mountain* (1962), and *The Five Responses* (1964).

While it makes sense that much of the drama produced at Holy Trinity was religious in nature, there have also been a number of productions that were just for fun. For example, in May 1958, Bea Sandquist directed the Senior Leaguers in a three-act comedy entitled *A Feudin' Over Yonder*. Then, in June 1961, a grand production of Gilbert and Sullivan's *The Mikado* was given, complete with costumes, sets, lighting, and what seemed like a cast of thousands. Stories about this production still reverberate throughout the church building, and at least one Holy Trinity member credits *The Mikado* with firing his love of, and involvement in, theatre arts. Both of these early productions were used as Luther League fund-raisers to finance various activities, such as trips to national Luther League conventions.

The Community Church archives from 1968 provide two tantalizing hints of attempts at

organized theatre at Holy Trinity, but there is not much evidence any of these endeavors bore fruit. One of the hints speaks of trying to form a drama group at "Thee Corner," the Holy Trinity youth center of the time. The other announces auditions for "some new plays" directed by Mike Mann, who was a recent high-school graduate at the time, and remembers working with junior-high-aged kids on a couple of one-act plays.

Activity slowed again during the 1970s until Steve Gabrielsen arrived as organist and choir director. During his tenure, "Gabe" put together nine productions using members of the Holy Trinity choir, including Christmas stories (*Once Upon A Christmas*, 1981 and 1983) and biblical stories (*He Led the Good Life*, 1978; *Love, You Spoke a Word*, 1983; and *The Story Tellin' Man*,

1985). His most ambitious efforts, though, were probably *Joseph and the Amazing Technicolor Dreamcoat* in 1984 and *Godspell* in 1986.

Any history of theatre at Holy Trinity would be incomplete without the inclusion of the efforts of the Sunday School and the Vacation Church School and of the various productions they've put on over the years. The work of the summer church school program deserves special

mention. A dedicated staff of adults, led by Pastor Stacy Johnson and Stephanie Sulzbach, shepherd a usually-large and energetic group of children through a musical dramatic production, start to finish, in just four days—truly, a remarkable achievement.

In addition to the normal summer production in 2004, older young people and adults staged a performance of *Godspell*. This time, set in a coffee shop (The Java Café) and without the clown motif, most of the lead characters/singers were middle and high school students. Rick and Jody Liedholm directed and provided stage management. Current choir director Rick Prescott directed the live orchestra.

*With the tragedy of apartheid at its center, **Lost in the Stars** became the impetus for a new age of issues-based theatre at Holy Trinity, and brought about the birth of the Holy Trinity Theatre Circle.*

In 1993, organist and choir director Julie Lindorff led the adult choir (with additional singers) in a production of the Kurt Weill musical *Lost in the Stars*. Based on the book *Cry, the Beloved Country* by Alan Paton, the musical tells the wrenching story of two families in South Africa, one black and one white, and how their lives are irretrievably changed when the son of the black family murders the son of the white family. With the tragedy of apartheid at its center, *Lost in the Stars* became the impetus for a new age of issues-based theatre at Holy Trinity, and brought about the birth of the Holy Trinity Theatre Circle.

THE HOLY TRINITY Theatre Circle is the current incarna-

tion of organized theatre at Holy Trinity Lutheran Church. The experience of *Lost in the Stars*, with its attempt to be a fully-mounted theatrical production that explored important issues, and the positive response received following its performance, proved that an ongoing theatre program could be successful. After developing a mission statement that speaks of producing thought-provoking drama highlighting important issues, with opportunities for participation by people of all ages, and with a dedicated group of hardworking people at its core, the Theatre Circle sprang to life in May 1994 with a staging of Thornton Wilder's classic drama, *Our Town*. Three performances were virtual sell-outs, and the first question from nearly everyone in the audience after watching the performance was "What are you doing next year?"

*After developing a mission statement that speaks of producing thought-provoking drama highlighting important issues, with opportunities for participation by people of all ages, and with a dedicated group of hardworking people at its core, the Theatre Circle sprang to life in May 1994 with a staging of Thornton Wilder's classic drama, **Our Town**.*

In 1995, the Theatre Circle mounted a production of the A. R. Gurney play, *The Dining Room*. This play explored family dynamics across a century of time through interpersonal interactions around a dining room table. 1996 brought a production of *Inherit the Wind*, a fictional retelling of the famous "Scopes Monkey Trial" of the 1920s. In 1997, the Theatre Circle recreated the Puritan world of early America and the Salem witch trials in Arthur Miller's *The Crucible*. Later, a return to lighter fare brought a charming production of *I Remember Mama* in 1999. Each of these productions was presented in the Bartsch Room.

In 2000, the Theatre Circle tried a new approach to presenting an issues-laden text—Henrik Ibsen's *The Enemy of the People*. Performed in the gym as a semi-staged reading, the actors had nothing to rely on but themselves and the scripts in their hands to tell the story of sustainable economy versus public welfare. The group appreciated the extra space allowed in the gym, and returned there in 2003 with a production of Harper Lee's classic novel of racism in 1930s Alabama, *To Kill a Mockingbird*.

Most recently, the Theatre Circle presented an adaptation of Lois Lowry's award-winning children's novel, *Number the Stars*, a story of friendship and bravery in the face of incalculable odds, when a young Danish girl helps



Cast from the first production of *Godspell*, 1986.



Cast of *Number the Stars*, Spring 2004.

save her Jewish best friend and her family from the Nazis in World War II. This production broke new ground with the scheduling of two morning matinee performances specifically for local school groups. With nearly the entire play double-cast and six performances presented, *Number the Stars* became the largest, and longest running, of any Holy Trinity Theatre Circle production.

Theatre continues as a vibrant element in the life of Holy Trinity Lutheran Church. Smaller efforts have been offered in the context of worship services (*Amahl and the Night*

Visitors, 1999, and various texts presented dramatically for Lenten services).

With theatre such a potent mechanism for highlighting important ideas and issues, we can expect to see drama used to its full extent for years to come.

The Theatre Circle has ten years of productions to look back on, and many more going forward. With theatre such a potent mechanism for highlighting important ideas and issues, we can expect to see drama used to its full extent for years to come.

—Peter Johnson



By the Numbers Membership and Other Measurements

In 1905, the first year of the permanent organization of the English Evangelical Lutheran Church of the Holy Trinity, there were 37 baptized members, 27 confirmed members, and 12 communing members. By 1941, Pastor Bartsch had announced at the annual meeting that "Holy Trinity last year led all congregations of the Lutheran Church in the United States in new members received." Minutes from that meeting indicated that 300 adults were received into the congregation, and 77 children were confirmed in the year just passed. By 1959, total membership would swell to 4,801 baptized members, 3,003 confirmed members, and 2,633 communing members. Today, according to the annual meeting notes from January 25, 2004, those numbers now stand at 1,471 baptized members and 1,231 confirmed members.

The total budget for the church's first full year totaled \$309. Miss Nora Jensen paid the treasurer \$1 as the first contribution to the new congregation. Two dozen chairs were secured at a price of \$4 per dozen, and the first organ was purchased for \$28. The record shows that the World War II-era budget of 1944 stood at \$43,263. By 1959, total receipts had increased to \$244,025, with total benevolence giving at \$93,356. Today in 2004, the budget stands at \$543,900.

In 1906, the congregation approved administering the Lord's Supper on the first Sunday of each month and new members were accepted on that Sunday as well. By 1922, individual communion cups were approved for use during Holy Communion. The sacrament was offered twice a month by 1940, and the pastor urged members to commune at least once each month. With membership nearing 2,000 members in 1943, communion was offered three times per month. Finally, weekly communion became available in 1971 and continues at present to be offered every Sunday at both services.

Sunday School students totaled 20 in 1905, with five Sunday School officers and teachers in attendance. The first year that confirmation classes were completed was 1907. Three young women (Miss Agnes Himbladt, Miss Henrietta Peterson, and Miss Hilda Thompson) were examined and duly accepted as members of the church.

In 1908, the first issue of the *Holy Trinity Lutheran*, a four-page church bulletin printed by the Men's League, appeared on the scene. Today, at each of the Sunday morning services, members receive a bulletin containing the complete liturgy for the service. (Holy Trinity alternates between five separate liturgies currently in use.) Members also receive by mail a weekly two-page newsletter, *The Community Church*, which provides an excerpt from the previous week's sermon or a topical theological reflection, a guide to the Biblical reading for the week, and a preview of forthcoming congregational classes and activities.

—Ralph McQuarter



Financial campaign volunteers in the sanctuary, ca. 1955.

Investing in the Future Endowments and Investment Funds

During the 1960s Holy Trinity members gave several hundred thousand dollars to a building fund, the purpose of which was two-fold: to build a new church that would front on Lake Street and to build a senior high rise on 31st Street and 28th Avenue. To this end, all of the property across 28th Avenue (currently the Trinity Apartments and Trinity-on-Lake buildings) was bought, as well as the land and buildings on Lake Street where the East Lake Public Library now stands.

As the congregation and ministry staff evolved in the early 1970s, the priorities of this expansion shifted. Trinity Apartments was built and substantial renovation of the present church structure occurred. A large part of the money that had been raised for a new sanctuary supported these building projects.

In addition, it was decided the property north of the sanctuary to Lake Street was not needed for Holy Trinity's ministry. That land was sold to the Minneapolis Public Library; East Lake Library now stands on that site.

The money received from this sale of land became the money that was used to establish an Investment Fund. The Fund started in 1974 with about \$140,000.

The original purpose of the Investment Fund was to invest these monies and use the income derived for the general good of Holy Trinity. The principal of the Fund was to be used only if an extreme emergency arose, but up to this time that has not occurred. Various additional gifts have been received over the years, the largest coming from the estates of Arvid Lund, Presi-

dent of the Minnehaha National Bank for many years, and John Moe and Bea Sandquist, long time members.

The Fund's investments have been managed by a committee of Holy Trinity members over the years. The Fund has now grown to an amount in excess of \$600,000. At least as important, about \$750,000 have been made available to the church and its ministry from the earnings over the years. The Fund has proved to be a stable source of income each year that helps in fulfilling the annual budget.

Many members look at the Fund as a way they can give money that will help Holy Trinity maintain its ministry in South Minneapolis years after they are no longer alive. In its first 30 years, the Fund has proven to do just that—to be an "investment" in the future.

—John Kelly

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Call to Lead

The Challenge of Church Governance

With the formal incorporation of the church, six male members were elected to serve on the Church Council in 1905. Three served as deacons (executive officers), with the remaining serving as trustees. Five women were chosen to serve as delegates to the Conference of the Women's Home and Foreign Missionary Society. Holy Trinity now has 19 Church Council members, both male and female, both elected and appointed. Five of the members serve on the Executive Committee of the Council: the President, Vice-President, Secretary, Treasurer, and Pastor.

Representation was an early issue in the life of the Church Council. In 1925, a motion was passed at the 20th Annual Meeting of the congregation that allowed two women to be elected to the Church Council to act as an "advisory board." One month later, at a regular Sunday worship service, the congregation voted to drop the word "male" from the constitution so that thereafter any member of the congregation over 21 years of age could be elected to serve on the Church Council.

At the next annual congregational meeting in 1926, the membership approved a change to the by-laws reducing the Church Council from 20 members to 12. Mrs. W.E. Tuttle was one of four members elected to serve one-year terms but withdrew her name; following new nominations (including three other women), Mrs. Lindquist was elected to the Council. In 1927, two women were elected to one-year terms on the Church Council: Mrs. Robertson and again, Mrs. Tuttle. The first woman to serve a three-year term on the Council was Ellen Erickson, elected in 1934.

When the Nomination Committee selected an all-male slate in 1931, three women were nominated from the floor at the annual meeting, but were not subsequently elected. In 1932, a committee of 20 members was selected from the congregation by the Pastor to meet monthly, in the form of a spiritual organization, to assist the pastor in the affairs of the church.

Annual meeting minutes suggest sometimes-rocky relationships among members. In 1935, two amendments to the constitution were approved as follows:

1. No one shall be eligible to hold any office in our congregation on the official board of the church or the several organizations of the congregation who does not regularly attend church services and partake of the Lord's Supper.
2. Members of the official board shall not be eligible to succeed themselves after a term of three consecutive years.

A general discussion was held at the 1937 annual meeting on the matter of cooperation in the church with the Pastor, the organ committee, and the official board. The Pastor appointed a sergeant-of-arms for the annual meeting.



Pastor Graf with Church Council, Spring 1967.

REPRESENTATION ACROSS AGES became an issue in the early 1970s. The members at the 1973 annual meeting voted and approved changes to the constitution and by-laws so that 12 Council members were elected for three-year terms, with two members over 60 years of age and two members under 21 being elected to one-year terms. Current by-laws state that the Church Council shall not consist of more than three designated staff and sixteen Council members. Any communing member who is at least 16 years old may be elected to the Council.

—Ralph McQuarter



Keeping the Door Open

Metro Work Center Expands the Ministry

Since its beginning almost 45 years ago, the Metro Work Center has been a "grassroots" kind of program. The program has always focused on the needs of persons with developmental disabilities. In about 1960, the program arose out of the needs of four young adults whose parents did not want their children institutionalized.

These families were all part of Our Saviors Lutheran Church, at 24th Street and Chicago Avenue. The pastor and the families all felt that their sons and daughters would benefit from a planned program using parish space.

The effort began with volunteers from the church and retired teachers who lived nearby. Programming was provided two or three days each week from mid-morning to mid-afternoon. Program content focused on crafts and food, and included two snacks and lunch each day. The program grew in numbers—both participants and volunteers—and soon expanded into space at the former parsonage next door.

At the same time, several people of Holy

Trinity became involved including Lola Peterson, Vivian Anderson, June Schriener, and Alan Wold. When Alan Wold, a Minneapolis Fire Department Assistant Chief, found numerous code violations, the Holy Trinity members requested space for weekday use at Holy Trinity. Space was found in a room behind the balcony, also used by the Boy Scouts.

The program was originally called The Open Door, and was renamed The Friendship Center when the expanded space opened at Holy Trinity. With incorporation in 1967, it was named the Day Activity Center of Minneapolis. In 1987, with a change in emphasis, the name became The Metro Work Center.

Until incorporation the primary funding sources included craft sales, program participation fees, and donations. Availability of Minnesota and federal grants increased fundraising options. In-kind donations from Our Saviors and Holy Trinity supported the mission as well.

The programming also grew and evolved from craft-centered projects to a life-skills focus.

Complex life skills, such as learning directions and tasks for employment, are now emphasized.

Over the years, Metro Work Center programming has grown and evolved from craft-centered projects to a life-skills focus.

The Center staff has continued to grow and evolve, with more education and degree requirements, more specialization, and more flexible work-time options. Currently the staff numbers about twenty people.

The number of participants during the 1970s grew to approximately 100 people, so two locations were necessary. With declining enrollment recently, the Richfield site was discontinued. The Holy Trinity site has almost 60 participants. The term for someone involved in the program has evolved from "participant" to "client" to "consumer."

The connection to Holy Trinity has been and continues to be important as it has evolved over the years. The first staff people were Holy Trinity members, and members have also served on the center's board for many years. The third floor rooms have been utilized daily for a long time, and their maintenance and improvement have been a joint effort. And the supportive and rich relationships between the Holy Trinity and Metro Work Center staffs have been very valuable for years.

—Bill Milbrath



Holy Trinity serves many Metro Work Center consumers.

'Go Into All the World'

A Drive toward Mission

The roots of missionary concern can be traced to the earliest days of the congregation. Shortly after the formation of the St. Peder's congregation in 1884, Adam Dan was called to serve as the first pastor. Before his arrival in the U.S., Rev. Dan had been sent to Palestine by the church in Denmark as a lay missionary. Undoubtedly this experience would influence the activities of the church that birthed Holy Trinity.

The story of missionary involvement in the life of the Holy Trinity congregation seems to have followed the general pattern of development across the board in mainline churches during her first part of the 20th Century. Characteristically, it was the women of the church who assumed major roles in the support of missions. In 1925, for example, the Ladies' Aid and Missionary Society had 150 members who were committed "to be of help in upbuilding of the community." Among their activities was a mission carnival where people were encouraged to come in various costumes.

Pastor Bartsch was strong on tithing and mission support. In his 1935 annual report, he stressed stewardship "until every member is converted to the missionary command of Jesus Christ. Each member should be willing to give something for missions regularly. The marked



Mission Festival, January 1961, Mrs. Warm, Mrs. Olson, and Mrs. Remmner in Japanese Room.

improvement this year is greater than any year in our history and it is due to the fact that the Storehouse Tithers have given on a 50-50 basis for church and missionary support. May the prayer of every Christian be that this year there shall be a spiritual missionary revival within our congregation."

The commitment to mission often involved the sponsorship of individual missionaries at various levels or terms of support. In the mid 1930s, the Martha-Mary Circle took a special interest in the work of Marion Trion-Miller in Liberia. Apparently their enthusiasm and generosity were a bit overwhelming, for "The Synod stepped in and said she was getting too much stuff and stopped that support. The Synod would decide how mission money would be divided up." It should be noted, however, that this was not an instance of bureaucratic high-handedness, but reflected policies developed to ensure that resources would be used to meet needs and priorities of the overseas churches in a fair and balanced way.



The Fulfillment of God's Mandate

Finding Jesus Amidst the Poor, the Sick, the Imprisoned, and the Homeless

Holy Trinity Lutheran Church has demonstrated a long commitment to the vulnerable of society. This commitment has been lived out through direct service to those in need and through advocacy with and for the vulnerable. A description of some of these efforts follow:

REFUGEE SERVICES—Beginning with the end of the Vietnam War, Holy Trinity began a long-term response to the growing need for congregational sponsorship of refugee families through Lutheran Social Services (LSS). By 1982 the congregation had sponsored eight families (approximately 60 individuals), all from South-east Asia. The generosity of the members in

There were a number of other missionaries who had a connection with Holy Trinity through the years. In 1949 members were encouraged to send Christmas cards to Douglas Erickson who was working under difficult conditions in Tsingtao, China. On his return in 1951, he visited Holy Trinity on various occasions as the congregation continued to contribute to his support when, unable to return to China, he was reassigned to Malaysia.

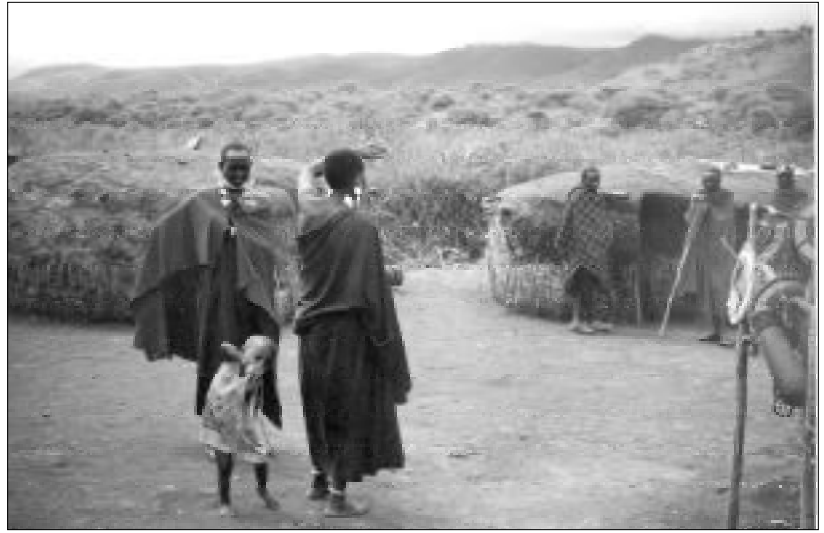
Rev. Fred Lueders and his wife were commissioned at Holy Trinity in 1958 for agricultural work in India and continued to receive support for some time. Also that year, Rev. Paul Lewis and Rev. John Anderson, missionaries to Liberia, were designated Missionary of the Month with half a unit under a cooperative program of support by various congregations in the North West Synod. In 1966 Rev. Ronald Zaudtke became one of the missionaries sponsored by Holy Trinity and, in this connection, spoke at a meeting of Lutheran Church Women. Some years before he had been commissioned at Holy Trinity for work in Argentina.

The Epiphany Appeal of the ULCA for 1958 was to raise \$85,000 for the Japan Lutheran Church to develop church camp facilities that had shown great promise. To promote this project, a Luther League Mission night was planned around the theme "Japan Speaks," with Japanese games, skits, information, and food.

In January 1961, a major Mission Festival was held at Holy Trinity, jointly sponsored by the ULCA Board of Foreign Mission, the Central Conference of the North West Synod, the United Lutheran Women of the Central Conference, and the Minnesota Luther League. Several Secretaries of the Board, as well as a number of missionaries from various fields, were on hand to present the cause of missions.

FOR A VARIETY of reasons, Holy Trinity has had a strong relationship with the church in Africa. Pastor Paul Graf was for some time a member of the Board of Foreign Missions of the ULCA and made two trips to Africa in this role. Following his report of the needs there, the congregation raised money in 1963 for a school and other projects. It is said that Pastor Graf had an "African room" in his house with artifacts acquired from these visits that were available for displays at mission festivals.

Pastor Ron Johnson served a seminary internship (1961-62) in Bukoba, Tanzania, as a secretary to Bengt Sundkler, bishop of the North Western Diocese of the Evangelical Lutheran Church in Tanzania. It is natural that this connection should find a continuing expression



Holy Trinity has long standing ties to African Christians.

during his 30 years of ministry at Holy Trinity.

Following visits by members of the congregation in 1991 and 1996, several projects for the work in Africa were undertaken. These included raising funds to provide resource books for parish pastors; a shipping container full of library books, as well as school, medical, and office supplies; blankets for a new seminary in Ruhja in northwest Tanzania; and a substantial contribution toward the building of a secondary school in the village of Bunazi in the same area. A commitment was also made to raise an endowment of \$25,000 to supplement the meager resources for pastors' retirement benefits.

An unusual aspect of the Africa connection involved music. In 1983 the congregation had a sewing bee to make 40 robes for the congregation in Bukoba. The following year \$1,000 was allocated to underwrite the cost for publishing 3,000 hymnals for the church in Northwest Tanzania. Then in 1998, Deogratias Mahamba, the choir director of the Lutheran Cathedral in Bukoba, arrived in Minnesota to spend three months at Holy Trinity working with the choir, conducting music workshops, and interpreting the life of the African church. His work here is still reflected on occasion in the worship liturgy.

Since the early 1980s, many people of this congregation have visited and became involved with various projects in Nicaragua, Costa Rica, El Salvador, Cuba, and Mexico. Currently a visit is planned for Peru. Because of political disruption in these areas, issues of social justice have often been of central concern.

*The needs of the world still call
for our witness to God's love
and our service to humankind.*

The mission of this church has developed and changed during the years to deal with a changing world, and the story of missions at Holy Trinity has reflected these changes in various ways. But the needs of the world still call for our witness to God's love and our service to humankind.

—David Lindell

*Holy Trinity Lutheran Church
has demonstrated a long
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monetary and in-kind donations enabled the sponsorship of five more Asian families, an Afghani family, and the reunification of an Ethiopian family by 1990. (Three of these

families went on to establish wonderful ethnic restaurants for the Twin Cities.)

Several Holy Trinity members tutored these recent arrivals in English. Members Mark and Sherry Landa, who were professionals in literacy for English as a Second Language, trained these volunteers in the finer points of tutoring. Many of the refugees continued relationships with some of the forty or fifty members involved with "welcoming the stranger."

Central American war refugees were aided by contributions to the "sanctuary" for Guatemalan refugees at a nearby church, the legal fund of a lay church worker arrested in Texas, and

the local chapter of the "Overground Railroad," based at St. Martin's Table.

In 1993 Holy Trinity participated in an Episcopal Church program sponsoring homeless families, which involved the welcoming of a family of eight from Tennessee. Sadly, the father was very ill, and soon died. Through his funeral, a couple baptisms of the children, and assistance with several moves around the city, several individuals have stayed in ministry with the family.

AMNESTY INTERNATIONAL—A chapter of this well-known international advocacy organization began at Holy Trinity by Marion Edman, Ardes Johnson, and others in 1982. Members have met and responded to requests for letters to be sent to authorities regarding prisoners of conscience around the world. Through such letter writing, political prisoners were reminded that their stories were not forgotten, a powerful reassurance in the face of torture and isolation. By 1988 three different church-affiliated groups wrote letters; today a number of individuals continue the tradition of speaking out for the unjustly imprisoned.

EMERGENCY SHELTERS—In response to rapidly growing number of homeless persons, the Minneapolis City Council in 1982 passed an ordinance allowing churches to offer shelter until April 1983. Several volunteers from Holy Trinity were trained and served night shifts at Holy Rosary Catholic Church during that period. Joining with other congregations, Holy Trinity members advocated with the county and the state to provide shelter and related service of basic needs and job development. The coalition of churches also took a role in establishing the "Housing Information and Resource Program," which finally settled at Lutheran Social Services by 1988.

HABITAT FOR HUMANITY—Beginning in 1987, Holy Trinity explored participation with the local chapter of this national organization, which uses volunteer labor in its program of enabling low-cost home ownership, and contributed financing toward a south Minneapolis home. Pastor Johnson was quoted in an interview: "Habitat helps renew the neighborhood... It's an artificial division to separate spiritual renewal from community renewal." Five years later, with financial support from a bequest, Kathy Hollander directed the training of a sheetrock team of about 20 persons and the purchase of necessary tools. This team has worked on more than twenty houses, mainly on Saint Paul's east side and in south Minneapolis. The work was challenging, but attending the house dedications and meeting the families selected to live in them always was fulfilling.

This ministry culminated in the building of an "anniversary house" near 34th Street and Snelling Avenue South, along with St. Peder's Lutheran Church, during 2002 and 2003. It was built on a federally de-contaminated site, costing \$50,000 in materials and representing 4,000 volunteer hours.



Gateway to the Holy Trinity campus, erected in 2004.

MINNEHAHA PANTRY—The 1978 annual meeting goal of establishing a food drive became a drive that continues through today for a community pantry located at a nearby church. An interesting antecedent to this donation project is found in the 1913 church annual meeting notes: "Needy remembered to amount of groceries and provisions amounting to \$30.00!"

LOAVES AND FISHES—Holy Trinity in 1987 joined a network of metro-wide churches that rotate responsibility (three times each year) serving low-income and homeless people an evening meal. This effort has been another rich opportunity for growth in living the gospel of Christ as a group of about twenty individuals helps with preparation, serving, or clean up of a meal. Kathy Hollander served as chief buyer and cook until 1993, when Stephanie Cole took over that role. Relying heavily on the Food Bank, the cost for serving the nearly 300 people currently (originally 550 people) is kept rather modest.

CLARE HOUSE—Clare House is a residence for persons living with AIDS. Three years ago the house began asking for volunteers who could come on a regular basis to cook for, and eat dinner with, a resident. Several members began serving a vulnerable community through sharing meals and fellowship.

MEALS ON WHEELS—The "Aged Committee" joined other south Minneapolis churches in 1973 to meet the need for shut-in elderly persons to have hot meals delivered each week day. Currently six Holy Trinity volunteers deliver meals for a week at a time, four or five times each year, from a central kitchen in Nokomis.

CHORE PROJECT—Increasingly the aging residents of Longfellow struggle to maintain adequately their homes, and this often leads to them needing to move prematurely. From 1990 to 2000 a nonprofit organization was housed at Holy Trinity to address these needs. Congregational and community members provided cheap labor for yard and house jobs at homes of the elderly in the community.

SENIOR CITIZEN ACTIVITY CENTER—Proposed by the "Aged Committee" at the 1975 annual meeting, the Senior Citizen Activity Center functioned weekly by serving a noon meal, and offering table games and a program on a variety of subjects. The service of blood pressure screenings was added, and attendance averaged 50 persons. About two years ago attendance decreased, and organized activity became limited mainly to occasional van trips to nearby places of interest.

METRO WORK CENTER—The Metro Work Center—occupying most of the church's third floor on weekdays—originally moved to Holy Trinity in 1965, having been a community and LSS-related program located at Our Savior's Lutheran for mentally handicapped children and adolescents (not yet served by public education). The program, with most of its participants, moved to the larger space available at Holy Trinity, and offered wood-working, arts and crafts, and transportation. (See *Keeping the Door Open—Metro Work Center Expands the Ministry*, page 25.)



Some of the members of the Holy Trinity sheetrock team, 1993. These teams have worked on more than 20 Habitat for Humanity projects.

CHILD CARE CENTER—During the 1960s, Holy Trinity members concerned about the need for a childcare center in the community hired staff to begin serving this need, utilizing ground floor rooms in the church addition. In 1975 Pastor Ron and Barbara Johnson facilitated the development of a Day Care and Preschool Program by hiring licensed teaching staff, and setting goals of supporting healthy early childhood development and parenting, based on a foundation of the Christian perception of life. That year the budget was \$46,000. Three years later, an after-school childcare component was added, raising the enrollment to 58 children.

A Day Care and Preschool Program at Holy Trinity supported healthy early childhood development and parenting based on a foundation of the Christian perception of life.

As programming developed, adding service to special education students, and providing specific support to single parents, enrollment rose closer to the capacity of 95. By the year 2000, enrollment had declined to 65, mainly due to radical reductions in government support for childcare. Over the next three years, the community's need for the day care/preschool was carefully weighed against budget deficits. With further decreases in enrollment, a difficult decision to close the childcare program was made in the summer of 2003.

The after-school program continues with 30 children enrolled, and with the original head teacher, Sharon (Fuzzy) West, still in her place and serving her second generation of children. She says she has "never met a kid she didn't like."

COMMUNITY TUTORING PROGRAM—In 1996 the community organization Longfellow United for Youth and Families (LUYF) collaborated with Holy Trinity to meet the need for evening support with homework for identified elementary students in the community. Volunteers provide tutoring assistance and relationship one evening per week during much of the school year. While LUYF supports students from a number of neighborhood schools, most of the students tutored at Holy Trinity have come from Anne Sullivan Communication Center at 31st Avenue and 28th Street.

—Joy Nelson

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A Place to Belong

Increasing Housing Options in Longfellow

Imagine a time-lapse photographic image going back 40 or more years. A bustling avenue numbered 28th ran east of the church on 31st Street. The streetcar, and later the automobile, dominated Lake Street, with gas stations and car dealerships and related businesses along the thoroughfare. It had been like this for decades. Changes that would shape the church's surroundings and mission were underway. During the 1960s land along 28th Avenue had been purchased, but then the congregation abandoned its idea to build a new sanctuary on Lake. A new pastor from Chicago was about to arrive.



Holy Trinity Apartments, completed in 1978.

By many accounts, the idea to develop housing and renew the neighborhood goes back at least 50 years. Evidence of formal action on the concept shows up in church documents at the end of December, 1973, when a special Property Negotiating Committee took on the task of selling land Holy Trinity owned north to Lake Street. Proposals to buy the property north of the church came from the Minneapolis Public Library for land on the west side of 28th Avenue; and from two developers for a senior high rise apartment building on the east side. The Property Negotiating Committee's report concluded, "Building a new East Lake Library and an elderly high rise will be a definite revitalization to our area and put that land involved to a use that is most beneficial to the community."

By January 1975, the Library's land purchase was complete. The City had approved rezoning for apartment construction and granted permission to vacate 28th Avenue between Lake and 31st Street in order to construct a pedestrian mall. Money from the sale of the land to the Library enabled repairs to the church's exterior and boosted Holy Trinity's endowment by about \$141,000. With advice and a grant from Greater Metropolitan Minneapolis Housing Corporation (GMMHC), the church established a separate nonprofit corporation to protect the congregation from any liability associated with housing development projects. Trinity Housing Corporation came into being in February 1975.

MORE THAN THREE years would pass before the first residents would move into Trinity Apartments. Initially there were community concerns about the building's height in relation to

Longfellow's comparatively low scale skyline. Additional land—residential lots—had to be purchased. U.S. Department of Housing and Urban Development (HUD) provided the bulk of the financing, including building construction and rent subsidies. The dedication of the 120-unit building at the end of 1978 included recognition that the building would need services to be effective. Trinity's share of development fees went to pay for enhancements to the structure, including an atrium and additional lounge areas on each floor.

From its beginning Trinity Apartments has been overwhelmingly successful. Waiting lists have been the norm. Early food services—managed by Holy Trinity—were replaced by a congregate dining program. Holy Trinity volunteers prepare a monthly Saturday evening meal for residents. Educational programs occur regularly.

THE NEXT TWENTY years were marked by increased involvement of the congregation in a variety of housing concerns. In the early 1980s, as a result of changes in federal policy, homelessness emerged as a community crisis. In response many churches established shelters. For several years, Holy Trinity provided volunteers to help a neighboring congregation offer shelter. But homelessness continued to increase.

Holy Trinity turned its energies to policy change. The congregation joined the Metropolitan Interfaith Coalition for Affordable Housing (MICAH) to work in coalition with other communities of faith to expand housing resources for low-income persons. Holy Trinity also began a partnership with Habitat for Humanity, a national organization that came into being in the 1980s. The social issues committee led the organizing of volunteers for restoration or construction of homes in the Twin Cities.

In all, congregation teams have worked on more than 25 homes. The most recent Habitat project was constructed in honor of Holy Trinity's 100th Anniversary for the Longfellow Neighborhood. This partnership included Habitat for Humanity, which obtained the land from the City, and Saint Peders, Holy Trinity's congregation of origin.

During the 1980s and 1990s, other plans to develop additional housing on the church's property emerged. Architectural plans were drawn up for an assisted-living facility adjacent to the senior high rise, but this plan did not progress.

BY 1997 A NUMBER of pressures prompted a new look at the congregation's remaining property. First, the two 100-year-old duplexes on the mall demanded nearly constant maintenance. Second, a shortage of affordable housing gripped Minneapolis.

At its annual meeting in January, the congregation established a task force to explore possible housing development options. Once again, the GMMHC provided seed money for the task force to conduct market studies, to interview potential developers, and to develop a plan for the congregation to consider at its 1998 meeting.

From the initial studies, two things became clear: Affordable housing was in short supply, and persons with mental illness disproportionately experienced homelessness and housing discrimination.



Habitat home on Snelling Avenue, this project was completed with St. Peder's in celebration of the 100th Anniversary.

The task force believed in the value of a building that would integrate persons from a variety of income levels and life experiences. The task force selected a developer (Brighton Development Corporation) and an architect (Peter Kramer), identified a service partner (Mental Health Resources), and proposed a plan for a 24-unit building on Lake Street. The plan specified one-third of the units be rented at market rate; one-third be treated as affordable housing; and one-third be reserved for persons with special needs. The congregation voted unanimously to donate the land for the housing project. The work of the task force ended; most members joined the board of Trinity Housing Corporation and work began in earnest to secure money and other approvals to make the dream a reality.

Another five years would pass before funding was secured and the building constructed. In November 2003, Trinity-on-Lake was dedicated and residents began to move in just 25 years after the dedication of Trinity Apartments. As with the previous housing development, the real task is one of making these apartments into a community. As Holy Trinity's second century dawns, the existence of 144 units of housing on the church property influences our sense of mission.

The records of Holy Trinity are replete with the facts of housing development. We know that the paths to housing never run smoothly or quickly. Patience was a theme in the reports



Trinity-on-Lake Apartments, completed in 2003.

made by Trinity Housing Corporation Board chairs 25 years apart.

Despite these challenges, the ripple effects of these projects are worth noting. We have new neighbors and new opportunities for service and relationships. Lake Street and the area around 27th Avenue are improved. Mental Health Resources has offices in the church to conduct housing and outreach services to persons in the neighborhood, not limited to Trinity-on-Lake.

All Holy Trinity's activities in housing—from the apartments to the Habitat for Humanity homes—have led the congregation to look outward, to serve as an example for other congregations, and to add legitimacy to our advocacy for policy change.

—Jane Kretzmann



Dedication Services, 1925.