

3201 PLEASANT AVENUE SOUTH

HISTORIC REFERENCES



Year Built: 1886

1886: Mount Calvary Mission Church

1886: St. Luke's Episcopal Church

1908: Golgatha Norwegian Lutheran

1927: St. Francis Liberal Catholic Church

2021: Lyndale Church Lodge

Compiled by

Kathleen Kullberg

"If your walls could talk...."

Minneapolis, Minnesota

2022

3201 PLEASANT AVENUE SOUTH

HISTORIC LIST OF OWNERSHIP 1881 to 2021

DATE	TYPE	GRANTOR	GRANTEE	
7/28/1881	WD	Louis Menage & Amanda	Laura H. Carpenter	\$ 700
2/24/1886	WD	Laura H. Carpenter & Walter	Louis Solberg	\$1,800
9/14/1886	WD	Louis Solberg & Mattie	Susanna Strong	\$2,300
5/2/1892	WD	Susanna Strong & Timothy	St. Luke's Parish	\$3,000
5/2/1892	MORT	St. Luke's Parish	George Suffel	\$4,000
5/4/1892	ASNT	George Suffel	William A. Broom	
5/27/1895	FRCL	William A. Broom	St. Luke's Parish	\$4,693.93
8/4/1896	Sold	Apparently Sold at auction per the court		
9/14/1906	FINAL	Decree filed by William A. Broom		
5/9/1910	WD	William A. Broom and Margaret	Pleasant Ave. Norw.	\$4,000
5/21/1923	WD	Golgatha Norw. Evang. Church	Bethlehem Luth. Church	\$ 1
		(Formerly Pleasant Ave. Norw. Church)		
11/18/1932	CD	Bethlehem Luth. Church	Church of St. Francis	
5/17/1937	WD	Bethlehem Luth. Church	Church of St. Francis	\$ 1
2/12/2021	WD	Church of St. Francis	Lyndale Church Lodge, LLC	

Note:

- 1899 Building was leased to Christ Episcopal Mission Church
- 1899 Christ Church removed pews, font, other furniture to their building 1899. Owner, William Broom contested the removal of the furnishings, claiming they were his property and not the property of the church.
- 1901 Building used as a pipe organ factory by John S. Austin
- 1904 Building used a furniture factory by Monarch Novelty Company

SUMMARY

The stucco church building at the corner of West 32nd Street and Pleasant Avenue has a long religious presence in the Lyndale neighborhood. Its history began as a wooden structure built as an outreach mission to the early suburban Episcopal diocese community when it was built in 1886 by Reverend William Hamilton.

In the summer of 1885, a Sunday school had been started in the residence of Mr. F. Hall who lived at 3103 (now 3109) Pleasant Avenue. In the fall of that year, the assistant minister of Gethsemane church was assigned to conduct the Sunday school, which was moved to the local Avery Community Hall on 26th Street when the Hall residence became too small to accommodate the members. It was determined that a mission church could be established out of the city limits in 1885 and the name of Mount Calvary Mission was recognized by Gethsemane.

Services were held at the Avery Hall, then at a vacant store front at 2926 Pillsbury Avenue, and then moved again to 2828 Nicollet Avenue. It was clear that a permanent facility was needed to accommodate the growing parish and in 1886 a building fund was started.

The property at Pleasant and 32nd Street was purchased by Mrs. Susanna Strong, mother of Rev. William Hamilton's wife, Jane Strong Hamilton. Later that year, the vestry of Gethsemane changed the name of the new location to St. Luke's Episcopal Church and building commenced in December. The first service in the new building was held on Wednesday, January 26, 1887.

Per the diary records compiled by Reverend Hamilton from 1886 to 1892, the church building was built for \$1,000 with an original footprint of 30 x 50 feet. With the congregation still growing, in 1889 a large addition, 24 x 30, was built onto the structure for another \$1,000.

During July, August and September 1889, the church was closed so the new addition, the furnace, vestry room and the present chancel, and altar were completed. Services resumed in September. When Reverend Hamilton left on a sabbatical in 1891, the congregation purchased a house across the street from Gethsemane and had it moved next door to St. Luke's to serve as a rectory.

Reverend Hamilton resigned in May of 1892 to serve a new church in Leadville, Colorado. However, after living in the higher altitude for only a week, he returned to Minneapolis and again became rector of St. Luke's. In December 1893, he received another call to serve Calvary church in Chicago.

Reverend Maurice James Bywater from Albert Lea, Minnesota, was called to be the new rector of St. Luke's in early 1894. Reverend Bywater continued recording in the diary of St. Luke's. A new organ was installed by Palm Sunday, 1893.

From records in the diary, apparently St. Luke's and Reverend Bywater could not reach a salary agreement and Bywater subsequently accepted a call to serve Christ Church in Waterloo, Iowa in March of 1895.

St. Luke's did not call another rector and services were held for a few months by visiting ministers and the church was finally closed about 1896.

The mortgage lender who held the mortgage on St. Luke's in 1892, was George Suffel of Canada. He sold the mortgage to William A. Broom of Minneapolis.

In 1895, William A. Broom was foreclosed on and the church building was to be sold at public auction in May which was recorded by August of 1896. The final decree was filed at City Hall by Broom on September 14, 1906.

During that interim time, in 1899, the building became the temporary home for Christ Episcopal church with Rev. Edward Purdy officiating. Christ Church was building a new facility at Motor Place and Lake Street and needed space until the new church was opened. Apparently at this time, the vestry and Reverend Purdy determined to remove several furnishings and take them to the new Christ Church, including pews, lecterns, chairs and tables. When this became known to the mortgage lender/owner, Mr. William Broom, Christ Church was charged with stealing the contents but an attorney concluded that the owner had no rights to the furnishings.

In 1901, Mr. Broom leased the property to John S. Austin, a piano tuner and organ builder. Austin later moved to New York City to continue his factory.

Next, in 1904, the Randall and Janovec Sash and Door Company leased the property to build residential furnishings.

Finally, by 1908, the Pleasant Avenue Norwegian Lutheran church took possession of the building and closed with William Broom in May 1910 for \$4,000.

Pleasant Avenue Church services were mostly conducted in Norwegian. Several prominent ministers grew the church there and by 1913, the name was formally changed to Golgatha Norwegian Evangelical Lutheran Church.

Notable ministers of that church during the tenure were:

1908 – 1912: Rev. Carl Clausen

1912 – 1918: Rev. Martin O. Sumstad

1919 – 1920: Rev. Bernard Habel

1921 – 1927: Rev. Olin Reigstad

In 1927, Golgatha determined to merge with Bethlehem Lutheran church on Lyndale Avenue.

After Golgatha moved on, later in 1927, St. Francis Liberal Catholic church began leasing the building on Pleasant Avenue and entered into a Contract for Deed to purchase the building from Bethlehem Lutheran in November of 1932.

The final Warranty Deed was completed between the two denominations in May of 1937.

Notable ministers of St. Francis during its tenure on Pleasant Avenue were:

1928 – 1977: Rev. Bishop Newton A. Dahl

1977 - 1983: Rev. Victor Arnold Neuman

1983 - 1989: Rev. Craig Lawrence Shurr

1989 – 2021: Rev. Richard William Curney

2009 – 2014: Rev. Judith Curney-Cilcain

2017 – 2017: Rev. Lee Dunn

Reverend Curney took ill and resigned his position in early spring of 2017. Reverend Deacon Lee Dunn was called to the rectorship in March but he resigned in June of 2017.

Reverend Curney was called back to take charge that summer. By 2018, St. Francis Liberal Catholic Church was struggling with membership and attendance.

In the early years of 2020, with the unknown outcome of the Covid-19 Pandemic and civil unrest in Minneapolis, it was determined by the vestry members, parish and the diocese that St. Francis would have to close its doors. By late 2021, the Bishop arrived and deconsecrated the church and the property was put up for sale.

A new owner, the Lyndale Church Lodge, LLC took possession of the property and began to renovate the building into a luxury residential property.

In October of 2022, the Lyndale Church Lodge was formally opened as a private bed and breakfast rental property with three spacious bedrooms and living accommodations in the basement and a full length private entertainment area on the main floor. Many of the original church features, including the altar area, sacristy oak storage drawers and stained glass windows have been retained and carefully integrated into the space. The LLC has been eagerly gathering as much history and memorabilia of the church building to incorporate into the décor lest the history of this remarkable structure not be lost to time.

HISTORIC DOCUMENTS



Minneapolis Atlas, 1898, plate 35

ST. LUKE'S EPISCOPAL CHURCH

SAINT LUKE'S EPISCOPAL CHURCH

(1886 to 1896)

DIARY REFERENCES

BY

Rev. William Hamilton and Rev. Maurice Bywater

The following historical information is transcribed from the church diary by the first parish minister, Rev. William Hamilton. It recounts the founding and early years from 1885 to his departure in 1893. He was then followed by the Rev. Maurice Bywater from 1893 to 1895, who continued the diary until his departure.¹

Reverend Hamilton built the original church which in essence still stands within the walls of the existing structure. The church was founded as an outreach of Gethsemane Episcopal church in Minneapolis. It was very successful in attracting a large number of members and young people. Hamilton recounts how he and his family left for Colorado in May of 1892 but did not find the altitude suitable so returned to Minneapolis almost immediately and continued his tenure until later in 1892.

In 1893, the Reverend Maurice Bywater was called to succeed Hamilton but he only served for two years. It is assumed from the diary, that there were insufficient funds within the parish to pay his annual salary.

After Bywater departed, the parish continued with temporary ministers for a short time and then the building was closed after the mortgage was foreclosed on in 1895-96 by lender, William Broom.

About 1898, the new church of Christ's Episcopal was forming in the neighborhood Place and needed to lease space until its new facility would be ready for occupation. Apparently, from the newspaper reports, the Reverend Edward Purdy of Christ Church determined to remove some of the pews and other furnishings from St. Luke's to install in the new Christ Church building. This led to a legal dispute by the owner of the building (Mr. William Broom) and the Episcopal diocese in which the church ultimately was not held liable for taking the furnishings.

By 1900, St. Luke's building was vacant but the owner of the property rented out the space to businesses. John Austin, a piano tuner and organ builder, leased the building from 1901 to

¹ The Diary of St. Luke's Episcopal Church can be found at the Minnesota Historical Society in St. Paul, Minnesota: Episcopal Church Diocese of Minnesota: An Inventory of Its parish Record Books at the Minnesota Historical Society, Manuscripts Collection: St. Luke's Episcopal Church.

1903. From 1904 to about 1907, J. W. Randall and J. W. Janovec under the name of Monarch Novelty, Sash and Door Company leased the space for manufacturing furniture.

In 1908, the property was again returned to parochial uses when the Norwegian Lutheran church began to lease the building.

Finally in 1910, the owner of the premises, Mr. Broom, sold the church building to Pleasant Avenue Norwegian Lutheran Church. The parish house was sold separately and in 1917 a new parsonage was built to replace the one moved from Gethsemane.

HISTORY – From the Diary kept by Reverend Hamilton and Reverend Bywater

A short history of St. Luke's Parish from its beginning until the present time, February 1892. Compiled by the rector, Rev. Wm. B. Hamilton.

[June 1885:] During the summer of 1885, about the month of June, a Sunday school was organized by the Rector of Gethsemane Church, the Rev. Anson R. Graves, Missionary Bishop of the Platte, in the residence of Mr. F. H. Hall, who was then living at No. 3103 Pleasant avenue, the number of the house having since been changed to 3109.

[Sept. 1885:] On the 14th Sunday after Trinity, September 1885, the Rev. Wm. B. Hamilton, the Assistant Minister of Gethsemane church, having been assigned the work by the Rector, inaugurated Mount Calvary Missionary holding the first regular church service in same place at 3:30 pm. The service consisted of full Evening Prayer and a sermon. The Sunday School was held after the service at 4:30pm.

This was the beginning of the present St. Luke's Parish. Mr. Hamilton has remained in charge of the work, with the exception of a month or so hereafter mentioned, from the first until the present writing. From the date of the first service, Sept. 6th, 1885, regular services were held in the Mission on Sunday afternoons until they were replaced by the regular morning and evening services.

The residence of Mr. Hall soon proved too small to accommodate the congregations, and the place of service and Sunday school was changed to Avery's Hall on 26th Street between Nicollet and Blaisdell avenues.

In this place the services were held every Sunday afternoon at 3:30 o'clock with Sunday school immediately after the service until the end of the month of

June 1886 at which time Mr. Hamilton's engagement at Gethsemane church terminated. From the end of June until the service and Sunday School were carried on by members of Gethsemane parish.

On June 15th, 1886, a meeting was held at Averys consisting of most of the members of the Mission, Mr. Hamilton and Mr. A.M. Hilliker of Gethsemane church now professor at Seabury Divinity School, at Faribault. It was decided at this meeting to organize Mount Calvary Mission into an independent mission if possible; and to further this object a committee of nine was

appointed to find how much could be raised by definite pledges toward a clergyman's salary. On June 21st the committee reported that the sum of \$364.00 had been pledged. It having been made known to the committee previously, that the Bishop of the Diocese had promised sufficient assistance to Mr. Hamilton to enable him to accept an offer of \$400.00 for the first year to become Rector of the independent mission, it was thereupon unanimously decided to send him a call to become rector of the work pledging him a salary of \$400.00 for the first year. Mr. Hamilton accepted the call and took charge of the mission as Rector or priest-in-charge on August 1st, 1886.

[August 1886:] Regular Sunday services were held, first in "27th Street Hall" and afterwards in a vacant store on Lindley, since called Pillsbury avenue, No. 2926, and then in a vacant store on Nicollet avenue, No. 2828. A building fund was at once started by the Rector.

At this time the Rev. E. J. Purdy made formal complaint to the Bishop of the Diocese against Mount Calvary Mission as being a work which encroached upon the rights of All Saints parish of which Mr. Purdy was the rector. At a meeting, called by the Bishop at Gethsemane church, of the standing committee of the Diocese, and the rectors of the parishes in Minneapolis, it was proved by Mr. Hamilton by reference to the map of Minneapolis and the location of every family belonging to either All Saints parish or Mount Calvary Mission that the territory occupied by the two was entirely separate. Upon which by a vote of the city rectors, given unanimously, the work of the Calvary Mission was endorsed and Mr. Purdy's complaint was overruled by the Bishop [Bishop Whipple].

[November 1886]: On Wednesday evening November 3rd, 1886, at a parish meeting held at No. 2828 Nicollet avenue, the name of the mission was by vote changed from Mount Calvary Mission to St. Luke's Mission.

In December, 1886, the two lots occupied at the present writing by the church and the rectory, the front 125 feet of Lots 1 and 2, Block 1 Pleasant Avenue Addition were bought by Mrs. Susanna Strong, and an agreement for deed given to the trustees of Mount Calvary Mission or the wardens and vestrymen of the Parish when incorporated. Steps were immediately taken by the rector to raise money to build a church or chapel upon the lots and in January 1887, the chapel as it was then called, consisting of what is the nave of the church at the present time, was nearly enough completed to be used for the first time.

On Wednesday, January 26th, 1887, the first service was held in St. Luke's Chapel. The service consisted of Evening Prayer, and confirmation by the Rt. Rev. M. N. Gilbert, DD, Assistant Bishop of the Diocese. Eleven persons were confirmed at this service.

Upon the first Sunday that the chapel was occupied for services, being the 4th Sunday after the Epiphany, January 30, 1887 was begun the custom of the weekly celebration of the Holy Eucharist by a celebration at 9:45 o'clock at which service 22 persons communicated.

[June 1887]: In June of this year, 32 families and 60 communicants were reported to the Diocese Council from St. Luke's Mission.

[December 1887]: Christmas Day 1887 is especially marked in the history of the Mission by two events.

Upon that day for the first time the proper Eucharistic vestments were used at the celebration of the Holy Eucharist. From that day to the present time, they have been, and God grant they may never cease to be, used at that service in the parish.

Also upon that day the boys choir of over 30 members first sang choral Evensong at 4 o'clock.

[Easter, 1888]: On Easter Day 1888, the processional cross was first used. It was presented to the church by the boys of the choir themselves.

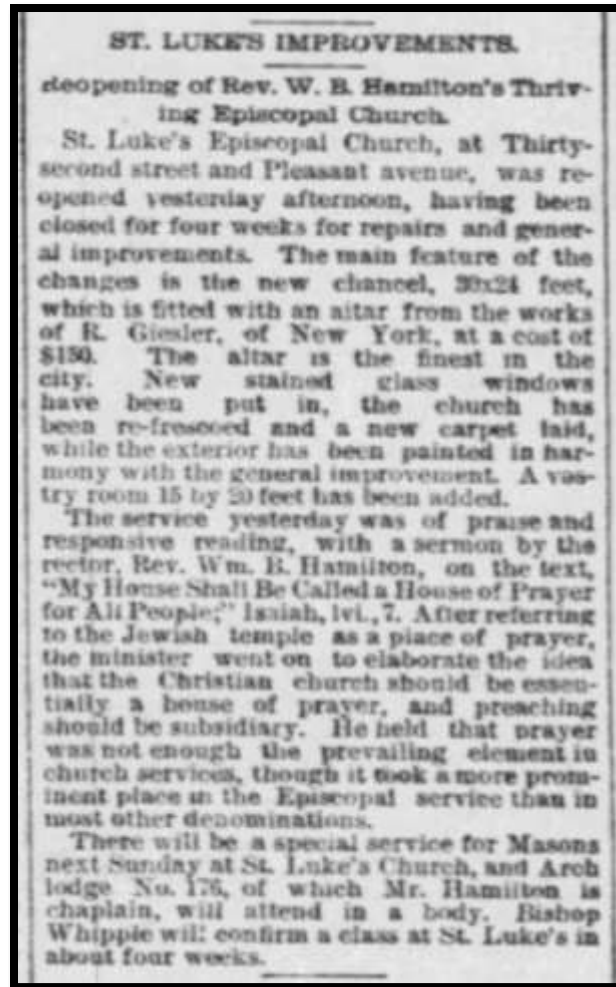
[September 1888]: the first anniversary service and Harvest Home Festival was held on the 15th Sunday after Trinity, Sept. 9, 1888. The distinguishing feature of this service and subsequent ones like it was that gifts of money and provisions were given and offered in the church. And after the service distributed to those in the parish and the ward who were in need of them.

On the 3rd Sunday in Advent December 16, 1888, wafers were substituted for the common household bread which had hitherto been used for the Holy Eucharist, and have since continued to be the only bread used in that service.

[July 1889]: From the 4th Sunday after Trinity July 1889 until the 9th Sunday after Trinity, August 18th, 1889, the church was closed. **During this time was being built the vestry room and chancel as they now are. At this time, also the new furnace was put in and the altar, font, pews were put into the church.** The chancel and vestry room and pews were obtained for the Parish by two or three ladies without any expense whatever to the Parish. The furnace and new chandelier for the chancel were paid for by a guild of young people existing in the Parish. The altar was purchased with a fund raised for that purpose by the rector and the font was paid for by the Little Girls Guild, since become the King's Daughters.²

It should have been stated above that at the Diocesan Council held at Faribault in June 1889, St. Luke's Parish was admitted into the union with the Diocesan Council, it having become incorporated on March 4, 1889.

² At the time, the new altar was considered the finest altar in all of Minneapolis and was built in New York by the firm of R. Giesler. Minneapolis *Star Tribune*, August 19, 1889. New stained glass windows were also installed.



The following is clipped from "*The Living Church*" of October 4, 1890:

Minneapolis: On the first Sunday in September, St. Luke's Church, the Reverend William B. Hamilton, rector, held its fourth anniversary and Harvest Home Festival. This parish which was only started in August 1886, was only admitted as an organized parish last year. The following are some of the statistics of the growth of St. Luke's in the past four years. Starting with 12 communicants, no church building or building fund, and no lots to build upon, it now has 125 communicants, a church building valued at \$4,000 and other church property valued at \$3,000 (with \$3,000 incumbrance upon the whole). It has a boy choir of 30 members, and an altar guild which has within the last six months raised for church purposes \$75, besides doing \$125 worth of ecclesiastical embroidery on altar cloths for the church. During the four years, there have been 105 persons baptized, and 85 confirmed. St. Luke's church has the most advanced ritual of any church in the city. It is the only one in which the full Eucharistic vestments are worn or a processional cross is used. It has also the finest altar of any churches in the city. The present rector is the founder of the parish and the only one who has ever had charge of it.

[December 1890]: From December 3rd till May 23rd, 1891, the Rector was absent from the parish with the consent of the Bishop pursuing a special course of study. During the interval the services were kept up by the Rev. George A. Strong, who was engaged by the rector for that purpose, until and including the 3rd Sunday after Easter, April 19th, 1891. From this time until the rector returned, the services and Sunday school were maintained by Mr. F. H. Hall, senior warden and lay reader, with the assistance of other parishioners.

In the winter of 1890-91 and during the rector's absence, a gentlemen's club was organized in the parish to promote socialbility among the gentlemen of the parish and to discuss and advance the interests of the parish. With some funds previously subscribed for the purpose of reducing the debt on the church property, but by the consent of the subscribers diverted from their intended use, the club **purchased in the summer of 1891 a house on 4th avenue nearly opposite Gethsemane church and had it moved and placed upon the lot next the church and fitted up for a rectory** and the rector moved into it at its completion in August of the same year.

[August 1891]: One other organization must not go unnoticed in this history. In the summer of 1888, St. Mary's Guild, later known as the St. Luke's Altar Guild, was organized with Miss L. L. Baker afterwards Ms. E. M. Wood (of blessed memory) as President.

During the summer of 1890, this guild consisting of five active members took, at their own expense, a full course of lessons in ecclesiastical embroidery needle work, and embroidered three sets of altar cloths and antependia, raising and expending for the church upwards of \$75 and doing over \$125.00 worth of embroidery for the church. This guild placed in the church on Easter Day 1890, the credence shelf in memory of the first president of the guild.

[December 1891]: On Dec. 10, 1891, a monthly celebration of the Holy Eucharist was begun and continued as a custom of the parish until the departure of the Rev. Wm. B. Hamilton in Jan. 1893.

[June 1892]: On June 2nd 1892, a weekly celebration of the Holy Eucharist was instituted, occurring on Thursday in each week. This was in addition to the celebration which occurred regularly on Sundays.

[May 1892]: In May 1892, the rector resigned the rectorship of the parish and accepted that of St. George's Parish, Leadville, Colo. Finding, however, that the climate and altitude of Leadville was not suited to himself and family he returned to the parish Sunday May 8th having been absent one Sunday and upon invitation of the vestry resumed the rectorship of St. Luke's parish. In this month also a new loan was made upon the church property and the property vested in the officers of the parish.

On Dec. 21st, 1892, the rector received a call to become rector of Calvary, Chicago, Ill. Which having accepted he terminated his rectorship in St. Luke's Parish by resignation taking effect Jan. 12th 1893.

[May 1, 1893]: Resume of the history of St. Luke's parish by the second rector, Rev. Maurice Jas. Bywater formerly rector of Christ Church, Albert Lea, Diocese of Minnesota. In the month of February 1893, I received a nomination from Bishop Gilbert to become the new rector of St. Luke's (the past rector Rev. Wm. B. Hamilton having received a call to and accepted the rectorship of Calvary, Chicago) and in a day or two later received from the vestry of St. Luke's Minneapolis asking me to become their rector which call I responded to on the first of March, 1893.

At a special meeting of the vestry held in the same month at the house of Mr. J. H. Robertson it was unanimously agreed to supply a pipe organ for St. Luke's church. **Negotiations were entered into with the Barckhoff Organ Co. of Salem, Ohio, culminating in the placing of a \$1,000 pipe organ in the church on Palm Sunday, 1893.**

[April 27, 1893]: On Thursday April 27, Bishop Gilbert held his first confirmation under my rectorship when seven persons were confirmed, four being males.

[June 1893]: In June the young ladies of the parish bought the book rest which now lies on the altar.

Mr. W. W. Bartlett becomes the organist giving his efficient services gratuitously. The weekly celebration was commenced and continued. In the fall a bi-weekly celebration was commenced continuing for 10 months.

[October 18, 1894]: This being the Feast of the Patron Saint of the church, the day was observed with early celebration at 8, one at 11, and Festal Evensong at 7:30. The Rev. J. J. Faudi, Rector of Gethsemane, preached and admitted into the Brotherhood of St. Andrew four men as a nucleus for a chapter. There begins to be a large arrearage in the rector's salary. There seems to be no definite plan for raising the stipend beyond the amount of the Sunday offerings.

In December of this year application for a charter for St. Luke's Chapter of the Daughters of the King by the following ladies, being communicants in good standing of the church: Mrs. P. W. Jackson, Mrs. J. Bywater, Mrs. F. H. Hall, Mrs. H. Bausmann, Miss Jessie Hall, Miss Bernice Williams, Miss Ethel Griggs, Mrs. Minnie Donovan, and Mrs. L. Gilbert.

In order to accept a call to the parish of Christ Church, Waterloo, in the Diocese of Iowa, the writer tendered his resignation to the Bishop of the Diocese, and the senior warden of the parish of St. Luke's to take effect on the first day of March, 1895, after a rectorship of two years, having been privileged during that time to add to the church thirty three persons by Holy Baptism (seven of them being of full age), eighteen by the sacred rite of confirmation at the hands of the Right Reverend Bishop Gilbert, S.S.D, assistant Bishop of the Diocese, and twenty one other persons by reception or by card of transfer.

May the Lord of the Harvest abundantly bless this young and growing field. M. J. Bywater
Priest

END OF DIARY

After the Rev. Bywater departed, the building was used periodically. In 1899, Christ Episcopal Mission Church temporarily took over the building with Rev. Edward Purdy, priest in charge. Christ Church built a new building at Lake Street and Motor Avenue (address 3002 Findley Place). By all accounts, Rev. Purdy removed the pews, font, etc. to the new church in 1899. This was a much hotly contested dispute between the owners of the building and Christ Church who said they were entitled to the furnishings not 'nailed down' as they were not in the mortgage.

THE PEWS WERE NOT MORTGAGED

Christ Church People Therefore Took Them Away.

Lawyers Said the Furniture Was Not Incumbered.

The members of Christ church deny that they were implicated in any attempt to defraud when they took the pews, pulpit and other church furnishings out of St. Luke's church. They claim that they did take the furniture, but only after having consulted an attorney as to the ownership of the property, and after the attorney had decided that they belonged to the parish, and not to the person who owned the church building.

It is admitted that there was trouble over the ownership of the pews, but as the congregation and the best legal talent in the city decided that the mortgage on the building did not cover the furniture, the act of taking them to another church was perfectly legitimate.

St. Luke's church was abandoned for several years, and all the furnishings taken out. When Christ church was organized it took up temporary quarters in St. Luke's, and the furniture was not nailed down. A new church was built and the pews, etc., were removed.

The whole difficulty lies in whether or not in giving a mortgage on the church, a mortgage was given on the furnishings. The members of the church claim that the furnishings were exempt, while the holder of the mortgage declares just as emphatically that they were not.

THEIR TITLE NOT CLOUDY

CHRIST CHURCH PEOPLE SAY THEY
OWN THOSE PEWS.

Were Removed to the New Building
Openly and on the Advice
of an Attorney.

"The Tribune's article in reference to the furnishings of the St. Luke's church building was amusing, but at the same time it did not do justice to all concerned and should have been more explicit," said a well known member of Christ church yesterday.

"It is true that there has been a dispute over the ownership of the pews, etc., but the best legal talent in the city said that the mortgage on the church building did not cover the furnishings, and I do not think that the owner of the old St. Luke's building really thinks that his title covered any more than the building.

"A number of years ago the St. Luke's parish was abandoned, and the rector, Mr. Purdy, took the pews, etc., away. The church building was vacant several years and then Christ church was organized. There were comparatively few members of the old St. Luke's church who became members of Christ church. It was a coincidence, though, that Christ church secured the old building for a house of worship, and much of the furniture that was put in was that formerly used by St. Luke's church. It was not nailed down, because the occupancy was only temporary.

"Christ church now has a new building on Motor avenue and services are being held there. The furniture was taken out of the old church openly and placed in the new building. The owner of the old property

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asked to leave the pews in their place, as he claimed ownership. But we consulted an attorney, looked up the old mortgage and found that he had no title except to the building proper. If he had title we would never have thought of removing the furnishings. That is all there is to the story."

"Julia, you ought to see the doctor about that cough."

"So near Christmas as this? No, indeed!"—Chicago News.

MINISTERS:

1886 – 1892: Rev. William B. Hamilton

William Hamilton was born in 1859 in Bowling Green, Kentucky. He married Jane Strong of Minneapolis in Faribault in 1886 where he was serving as assistant minister at Gethsemane Episcopal Church.

Jane's mother, Susanna Strong, was responsible for acquiring the property at the corner of Pleasant and Thirty-second Streets on which St. Luke's church was built.

William and Jane Hamilton had five children. He died in 1949 in Tulare, California after serving for many years at churches in Chicago and Medford, Oregon.

Faribault.

Three weeks ago Faribault was thrown into a state of excitement and happy surprise at the appearance of cards announcing the approaching nuptials of Rev. William B. Hamilton of Minneapolis to Miss Jennie Strong of this city. The surprise was all the greater as many of the young men of Faribault's gay circles thought the young lady in question was still unprepared to surrender her heart and take unto herself a lord and master. After the ceremony the happy couple left for the East, where they have been sojourning since the morning of June 24. Thursday evening last the elegant residence of the bride's parents on Fifth street, was thrown open, and Mr. and Mrs. Strong, assisted by Mr. and Mrs. Hamilton, hospitably received their Faribault friends from 8 to 10 o'clock, when the guests present passed out onto the lawn, where a pavilion had been built for dancing. The large platform was completely filled with the

friends of the newly-married couple. At 11 o'clock refreshments were served in the dining-room by Caterer May of Minneapolis. Among the guests from abroad were Mr. and Mrs. T. L. Alcott, Chicago; Miss Ward and Miss Strong, Fond du Lac, Wis.; Miss Varney and Messrs. Thurston, Chicago, and Milton Waugh, Belleville, Ill. The toilets of the ladies were elegant. The bride, Mrs. Hamilton, wore Ottoman silk trimmed with point lace and pearl ornaments; Mrs. Strong, black silk with jet ornaments; Mrs. Dr. Daniels, black satin with thread lace overdress and jet trimmings. Miss Daniels, a lovely dark-eyed brunette, appeared in a cream white surah, trimmed with Breton lace, diamond ornaments; Miss Minnie Cool looked lovely in a white tulle trimmed with Oriental lace. Mrs. Horace Barron wore a lace grenadine with garnet satin points trimmed with cream lace; Miss Kate McIlvaine, white mull; Mrs. E. C. Bill, baby blue satin and white lace; Mrs. Tom Mee wore a superb black silk elaborately trimmed with lace and a charming reception bonnet; Mrs. A. W. Stockton wore a mauve silk trimmed with garnet and real lace.

Rev. Hamilton, Former Medford Rector, Succumbs

The Rev. William B. Hamilton, 90, for 20 years rector of St. Mark's Episcopal church of Medford, passed away Friday at Tulare, Calif., according to word received here. Funeral services will be held Tuesday from St. John's Episcopal church in Tulare.

Rev. Hamilton was born March 21, 1859 in Bowling Green, Ky. He attended Harvard university and later received theological training at the Seabury Theological Seminary.

His wife, the former Jane Strong of Minneapolis, Minn., survives as do also two daughters, Mrs. H. R. Anderson and Mrs. George P. Olsen, and six grandchildren, all of Tulare. Rev. and Mrs. Hamilton had made their home in Tulare for the past five years.

Came Here In 1912

Prior to his acceptance of the Medford pulpit in 1912, Rev. Hamilton was rector of Calvary Episcopal church in Chicago for 18 years.

Up to the time of his arrival here Episcopal services were held in the Masonic hall. The beautiful stone edifice on North Oakdale which is now the congregation's home, was built during his rectorship. He retired from the service of St. Mark's in 1937 after a long and outstanding career. He was highly regarded in Medford and throughout Oregon not only for his clerical attainments but also for his civic and fraternal work. He was a member of the Elks and Masonic lodges and served for many years as chaplain of the Medford Elks lodge.

1893 – 1895: Rev. Maurice James Bywater

Bywater was born in 1858 in Totenham, England. In 1891 he emigrated from Nassau in the Bahamas to the United States. He was married to widow, Mary Thompson on September 4, 1893 in Minneapolis.

The couple had one son, Maurice John, born in 1897 in Pittsburg, Kansas.

After resigning from St. Luke's in 1895, Rev. Bywater took a position in Iowa, then moved to Seattle, Washington where he served from 1907 until his death in 1927.



TRANSITION PERIOD: 1899 TO 1901:

In 1901, the now vacant building at 3201 Pleasant became the manufacturing facility for pipe organs. Resident artisan was John S. Austin, piano tuner. He occupied the building through 1903.

Austin eventually moved out to New York City and continued his organ company there.

In 1904, the church then became the furniture factory for Monarch Novelty Company, owned by J. W. Randall and J. W. Janovic, as well as a Sash and Door Company.



By 1910, the building was returned to Christian service and sold to the Norwegian Lutheran church and became the Pleasant Avenue Norwegian Lutheran church. This church was renamed the Golgatha Norwegian Lutheran church in 1913.

**GOLGATHA NORWEGIAN LUTHERAN
CHURCH**

GOLGATHA NORWEGIAN CHURCH (1908 TO 1927)

Per Kristin Anderson, Augsburg College in 2022 as reported to the writer:

“The Lutheran congregation started in 1908, and it was first known as the Pleasant Avenue Norwegian Lutheran Church. It was established as a mission church by Our Savior's, serving the growing city and "unserved" neighborhoods. By 1913, they were using a new name--Golgotha Norwegian Lutheran church, eventually dropping the "Norwegian" from their name. In the early 1920s (one source says 1921, and others say 1923),³ they merged with Bethlehem Lutheran Church, which was located just south of downtown. After the merger, the congregation made plans to move to a new building at 4100 Lyndale, and while waiting for the building to be finished, Golgotha and Bethlehem continued to use their older spaces.

An article about the dedication of Bethlehem's new building (1927) said that the Pleasant Avenue church had been sold to the St. Francis Liberal Catholic parish.

The first pastor of Golgotha was Carl Clauson (1876-1945). He was born in Red Wing, and he attended Luther College and Luther Seminary. He served a few parishes in northern Minnesota before moving to Minneapolis to work as a "city missionary" from 1908-1912. (See above for reference to Golgotha's origins as an urban mission church.) Clauson moved to Bloomer, Wisconsin, in 1912 and served a church there until his death in 1945.

The next pastor to serve Golgotha was Martin O. Sumstad, born in Norway in 1882. After his 1898 emigration, he attended Luther College and Luther Seminary. He graduated in 1910, and he served first at Our Savior's (the congregation that formed Golgotha). In 1912, he started to work at Golgotha. He worked in Brooklyn in 1918-19, and then he returned to Minneapolis to work at Augsburg Publishing House (the press owned by one of the synods of Norwegian-American Lutherans). In 1921, he went to work at a church in Roland, Iowa. Finally, he came back to Minneapolis to serve as the director of the synod's church book mission. He died in Minneapolis in 1954.

From 1919 to 1920, newly ordained minister, Reverend Bernard H. J. Habel took over as rector of Golgotha. When he left for a new calling in Iowa, Habel was replaced by Rev. Olin Reigstad who had just become assistant pastor at Bethlehem Lutheran.

Olin Reigstad was the final pastor at Golgotha. He was born in DeForest, Wisconsin, in 1887, and he attended St. Olaf College and the United Seminary in St. Paul (now the Luther Seminary campus). His first call (1914-18) was to Madison, SD, followed by three years (1918-1921) at Stoughton, Wisconsin. He was called to Bethlehem in 1921, and because of the merger of the congregations, he served Golgotha as well. Reigstad died in 1946.

Golgotha was not around long enough to have celebrated any anniversaries (the typical opportunity for published histories), and I'd guess that this material would have been swept up

³ Actual legal property documents at Hennepin County give the official date as 5/21/1923 when Golgotha signed over to Bethlehem for \$1.00.

into Bethlehem's histories. If there are photos of the building, they would most likely be in Bethlehem's files.

MINISTERS:

1908 – 1912: Rev. Carl Clauson

REV. CARL CLAUSON

Rev. Carl Thorbkorn Clauson, pastor of Our Savior's Lutheran church of Bloomer, passed away Friday at the Luther hospital, Eau Claire after an illness of five months.

Rev. Clauson, the son of Claus and Bertha Ylvisaker Clauson of Red Wing, Minn., was born April 4, 1876. He graduated from Red Wing high school in 1893 and from Luther College in 1896, receiving the degree of C. T. from Luther Seminary in 1899 and was ordained in January 1900. Rev. Clauson has served in the following congregations, Twin Valley, Minn., as assistant to Rev. J. R. Vaaler in 1900; at Bemidji, Minn., 1900-1901; at Granite Falls, Minn., 1901-1908; at Minneapolis (Golgatha) 1908-1912 and at Bloomer from 1912 to the present date. He was married in 1901 to Caroline Bjorjo of Red Wing.

Rev. Clauson is survived by his wife and one son, Dr. Theron Clauson of Bloomer, two brothers and two sisters.

Funeral services will be held Monday afternoon at 1:30 o'clock at the Clauson home and at 2 o'clock from Our Savior's church.

1912 – 1918: Rev. Martin O. Sumstad (spouse Amanda Ekhern)

Sumstad was born in Norway in 1882, married Amanda Ekhern in 1913 and served Golgatha from 1912 to 1918. He died in Minneapolis and is buried at Lakewood Cemetery. His spouse died in 1958 and also was interred at Lakewood.

THE REV. M. O. SUMSTAD

Services for the Rev. Martin O. Sumstad, 71, 1016 E. Minnehaha parkway, who died Saturday, will be held at 2 p.m. Wednesday at Our Saviour's Lutheran church, Twenty-fourth street and Chicago avenue, with burial in Lakewood cemetery.

Born in Trondelag, Norway, Mr. Sumstad served several pastorates before becoming director of the Evangelical Lutheran church book mission 12 years ago.

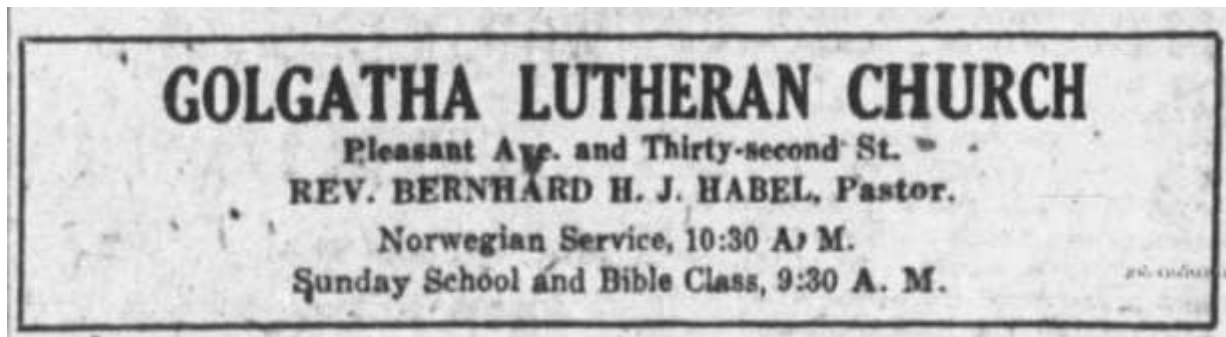
He was assistant pastor of Our Saviour's church from 1910 to 1919; pastor at Golgatha mission church, Minneapolis, from 1912 to 1918; at Zion church, Brooklyn, N. Y., in 1919; associated with Augsburg Publishing House until 1921 and pastor at Roland, Iowa, until 1942.

Mr. Sumstad served on the ELC foreign mission board from 1930 to 1942. He is survived by his wife, Amanda.



1913.

1918 – 1922: Rev. Bernard J. Habel



Rev. Habel was born on February 8, 1890 in Christiana, Norway. He emigrated in 1909 and became a naturalized citizen in 1915. He married Lillian Anderson on February 8, 1917 in Chicago, Illinois. During WWI, he was enrolled at the Training School for Chaplains at Camp Zachary Taylor in Kentucky. He was commissioned and called into active service as a 1st Lieutenant, Chaplain on September 26, 1918 and assigned to the 161st Depot Brigade. He was discharged at Camp Grant, Illinois on May 14, 1919. He arrived in Minneapolis and was installed as the new minister of Golgatha church on June 8, 1919. He and his wife had no children. They left Golgatha by 1922.

In 1937 he was called to serve the Bethlehem Lutheran Church in Porter, Iowa. By the 1940 census the couple was living in Cherokee County, Iowa where his wife Lillian was institutionalized at the State Hospital for the Insane. By the 1950 census, Lillian was back at home and they were living in Inwood, Iowa.

Rev. Bernard Habel died on July 25, 1974 in Canton, Iowa.

Rev. Bernard Habel

INWOOD, Iowa — Funeral services will be at 10 a.m. Tuesday at Bethlehem Lutheran Church for the Rev. Bernard H. J. Habel, 84, Inwood, who died Thursday at a Canton nursing home.

The Rev. Mr. Habel was born Feb. 8, 1890, in Norway. He married Lillie Andres in 1917. He served in World War I as a chaplain. He came to Inwood in 1937 and served Bethlehem Lutheran Church until retiring in 1955. (Porter, Rock Valley)

1922 – 1927: Rev. Olin Reigstad



Rev. Olin Spencer Reigstad – 1921



Rev. Reigstad – 1934

rites Tuesday

Bethlehem Pastor Served 25 Years

Funeral services for the Rev. Olin Spencer Reigstad, 59, pastor of Bethlehem Lutheran church for 25 years, will be at 2:30 p.m.



Tuesday at the church. Burial will be in Lakewood cemetery.

Mr. Reigstad died Friday of a heart attack at his residence, 4152 Lyndale avenue S.

Prior to coming to Minneapolis, Mr. Reigstad was associated with churches in Madison and Stoughton, Wis. He attended University of Wisconsin and graduated in 1911 from St. Olaf college, Northfield, Minn., and in 1914 from Lutheran Theological seminary.

He was a member of the board of Home Missions of the Evangelical Lutheran church, The Lutheran Welfare Society of Minnesota, and the Ebenezer Old Peoples home.

Surviving are his wife, Amanda; three daughters, Mrs. L. H. Pladsen, Ruth and Constance, and two sons, John and Paul.

Obituary 1946, Minneapolis *Star Tribune*

The church was renamed to Golgatha Lutheran church by 1913 and was very active in the community as well as helping with WWI initiatives.

LITTLE REFUGEE GIRLS will receive clothing and fighters will be supplied with socks as the result of industry of the Red Cross unit of Golgatha Lutheran church. Sixty petticoats and 188 pinnafors for little girls have been finished since the unit started sewing June 18, according to an announcement made yesterday by Mrs. I. C. Menes, sewing supervisor. Thirty-seven pairs of socks have been knitted by the women this month, Mrs. Emil Johansen, who has charge of the knitting this month, reported. The Golgatha women have been knitting for the Red Cross for a year under Mrs. Martin Sumstad's direction. The sewing meetings are conducted Tuesdays from 10 a. m. to 4:30 p. m. at the Lynedale school.

Miss Ethel Fischer Becomes the Bride of Rev. H. T. Braa

**Ceremony Takes Place at the
Golgatha Lutheran
Church.**

The marriage of Miss Ethel Fischer, daughter of Mrs. Ella Fischer, 3312 Clinton avenue, to the Rev. Henry T. Braa took place Tuesday evening in Golgatha Lutheran church. The Rev. M. O. Sumstad officiated, assisted by the Rev. R. T. Braa of Bow Island, Alberta, brother of the bridegroom.

Mr. Ernest Erickson played the organ and Miss Hannah Swensrud sang "O Promise Me" and "O Perfect Day." The bride's attendants were Miss Jennie Wahl, maid of honor, and the Misses Agnes Olsen and Clarice Hagen, bridesmaids.

The bride wore a gown of white satin with an overdrape of embroidered net and a court train which fell from the shoulders of the gown. Her tulle veil was made in a crown effect and was held in place with a band of seed pearls. She carried a shower bouquet of white roses and sweet peas. The bride's mother wore a gray, satin gown trimmed with silver lace. Her corsage bouquet was of pink roses.

Among the out-of-town guests were Miss Ida Braa and Messrs. T. S. Braa, G. T. Braa and Carl Braa of Well Rapids, S. D.; Mr. J. E. Winder of Wentworth, S. D.; the Rev. and Mrs. K. T. Braa of Bow Island, Alberta, and Miss T. Barlow of Cannon Falls, Minn. The Rev. and Mrs. Henry T. Braa will be at home after September 7 at Preeceville, Canada.

Description of wedding at Golgatha in 1916

The Rev. M. O. Sumstad, pastor of Golgatha Lutheran church, will deliver a series of five lectures on Martin Luther in the church auditorium, Pleasant avenue and Thirty-second street. The first of these lectures, "Luther Reforming the Deformed Church," will be held at 7:45 p. m. tomorrow.

By 1932, Golgatha had been merged into Bethlehem Lutheran Church on Lyndale Avenue and a new denomination which had been leasing the property since 1927, took over the building – Church of St. Francis, Liberal Catholic.

Bethlehem entered into a contract for deed with Church of St. Francis in 1932 which converted to a warranty deed in 1937.

**ST. FRANCIS LIBERAL CATHOLIC
CHURCH**

The Liberal Catholic Church Origins:

“Established in England in 1916 through a reorganization of the former Old Catholic Church in Great Britain, the new movement quickly spread to other countries, and in 1918 adopted its distinctive name, THE LIBERAL CATHOLIC CHURCH. Its Episcopal succession is derived from the Old Catholic Church of Holland through Archbishop Arnold Harris Mathew and his Auxiliary, Bishop Frederick Samuel Willoughby, the latter having been elected and consecrated “to safeguard the Succession.” Archbishop Mathew ordained a number of Theosophists to the Priesthood, knowing that they were Theosophists and knowing about their philosophy. They had built up a congregation in London which was at that time (1915) the only congregation of the Old Catholic movement in England. In an about-face the Archbishop suddenly demanded that they all withdraw from membership in the Theosophical Society, and when they demurred at this breach of agreement, he bowed out and declared the whole movement “terminated.”

This left them free to act as they should deem best, but without a bishop. Bishop Willoughby, who had been elected from among their number by their votes (though not a Theosophist), and from whom Archbishop Mathew had since parted company, passed on the Apostolic Succession to them by consecrating James Ingall Wedgwood to the Episcopate as Presiding Bishop of the now autonomous body, in London on February 13, 1916. He in turn consecrated Charles Webster Leadbeater to the Episcopate in Sydney, Australia in July of that year, and the Church rapidly spread over the world, being active in over 40 countries with more than 15 languages, continuing to grow in all of them. (All services are in the language of the people). Although Theosophists played a major role in establishing this Church, the Church itself has no connection with the Theosophical Society or with any other philosophical school of thought. Clergy and members are free in such matters. All clergy are self-supporting, receiving no financial remuneration for their work. They are free to marry if they wish.

Nowhere is the Church large as yet, but it is steadily growing. The United States of America has its complements of bishops, priests, incorporated parishes as well as unincorporated missions, various churches, church centers and private oratories. The Church in the USA is incorporated in the State of Maryland as “The Liberal Catholic Church, Province of the United States of America,” but its Provincial Headquarters is now in Ojai, California.

The world headquarters of the Church is maintained in London, England, where its archives are kept and where the official international journal, The Liberal Catholic, has been published for over 50 years under the direction of the Presiding Bishop.”⁴

What is The Liberal Catholic Church?

A CEREMONIAL CHURCH

The Liberal Catholic Church is one of thirty or more Catholic Churches in the world which are independent of Rome, such as the Greek Orthodox, Coptic, Old Catholic, etc. It teaches the Christianity of the Christ and administers the seven Sacraments which are regarded as channels

⁴ From www.tlccusa.org (The Liberal Catholic Church USA website, 2022)

of His blessing. It is a church wherein there is intellectual and religious freedom and a natural balance between ceremonial worship, devotional aspiration, scientific and mystic thought. It uses a revised Liturgy in the language of the country, a Liturgy devised to sound a note of joyous and uplifting aspiration. The Liberal Catholic Church welcomes all and everyone to its services, those who have faith and those who have lost faith; those who believe in the literal exposition of the scriptures and those who accept the allegorical spiritual interpretation. Above all, it wishes to serve those who are earnestly seeking spiritual enlightenment.

FREEDOM OF BELIEF

The Liberal Catholic Church erects no barriers around its altars. All who come in a spirit of reverence are welcome to Holy Communion and to all other services of the Church. What opinions or beliefs an individual holds is considered to be his/her own affair. The mind that is free is in the best condition to grow. Growth into spirituality enhances the perception of truth which each one must discover for himself/herself and in his/her own way. Anything less than full mental freedom is thought to retard progress. Thus, the difference between The Liberal Catholic Church and all other Catholic and Protestant Churches lies in the fact that with the ancient sacramental worship have been associated the widest measure of intellectual freedom and respect for the individual conscience.

RELIGIOUS EQUILIBRIUM

The Liberal Catholic Church seeks to give the world the best elements of Catholicism with the best of Protestantism. On the Catholic side are the seven Sacraments; but these have been hedged about with all kinds of man-made dogmatic encumbrances such as creeds, rigid beliefs, the confessional, penances, indulgences, etc. On the Protestant side we have an earnest attempt to promote religious freedom; but the reformers discarded the Sacraments, lost the Apostolic Succession and soon lost much of the intellectual emancipation they had previously gained, which development has led to the rise of innumerable sectarian movements.

ORDERS OF THE CLERGY

The orders of the clergy of The Liberal Catholic Church were derived through the Old Catholic Church of Holland which became independent from Rome over two centuries ago. Through this Apostolic Succession, unbroken since the time of Christ, The Liberal Catholic Church aligns itself with the historic church in past centuries. The clergy are neither forbidden nor enjoined to marry. They serve without personal remuneration. The clergy claim no authority over the individual conscience; rather, stress is laid on their function as ministers of the Divine Sacraments, ready to serve those who may ask or need their help.⁵

ST. FRANCIS LIBERAL CATHOLIC CHURCH

St. Francis Liberal Catholic Church began leasing the building on Pleasant in 1927 from the Bethlehem Lutheran Church. By 1932, a contract was entered between the two organizations and in 1937, the warranty deed was finally transferred to St. Francis.

⁵ Ibid

Over the years, the church has been served by ministers with long-term dedication to the needs of the congregation and setting an historical precedent by installing the first woman priest of the denomination in Minnesota.

1928 – 1977: Rev. Bishop Newton A. Dahl

1977 - 1983: Rev. Victor Arnold Neuman

1983 - 1989: Rev. Craig Lawrence Shurr

1989 – 2021: Rev. Richard William Curney

2009 – 2014: Rev. Judith Curney-Cilcain

2017 – 2017: Rev. Lee Dunn

MINISTERS:

1932 – 1977: Rev. Newton A. Dahl

Reverend Newton Arnold Dahl was born in Minnesota to Norwegian emigrants, Andrew and Emma Dahl on July 20, 1894 in Minneapolis. He worked as an errand boy in a tailor shop in 1910 and by 1918 began serving in WWI. He enlisted in 1918 and was known to have flown several missions. A year later, he was mustered out and returned to civilian life.

In the 1920 census, he was living at home with his parents at 3342 Oakland Avenue in Minneapolis and working as an electrician.

By the 1930 census, he was serving as an ordained minister St. Francis Liberal Catholic Church at 3201 Pleasant. By 1947, he was consecrated as a bishop in the church which he served faithfully until 1977.

He died in November 1977 and his ashes were scattered at Lakewood Cemetery in Minneapolis.



Rev. Dahl was born “Bishop Newton Dahl was a bishop in the Liberal Catholic Church, Province of the USA.

Consecrated on 08 JUN 1947, Minneapolis MN by the Bishops: Buenaventura JIMÉNEZ, Ernest JACSON Auxiliary Bishop for the USA, Regionary Bishop for the USA in 1949 Emeritate: APR 1971

The fourth Regionary Bishop of the United States was Newton A. Dahl, who served from 1948 through 1971.

His parents were Andrew N. and Emma Bertha Dahl, both born in Norway. Andrew was born around 1857 and Emma around 1867 they married around 1890 after they had come to the US. He had, as siblings, sister Geneva, 2 years older; sister Agnes (who is buried in this cemetery), 3 years younger; brothers Arthur and Theodore (who is buried in Fort Snelling cemetery), 6 and 10 years younger respectively. Geneva married a man by the last name of Francis and had 2 children, Flayton and Charlotte. Geneva and her husband appeared to have lived in Canada at one point as Flayton was born there. By the 1920 census, Flayton and Charlotte were ages 7 and 4 respectively and living with Andrew and Emma so it is assumed their parents were then dead.

Newton was the pastor at the Church of St Francis at 3201 Pleasant Ave in S Minneapolis until his death in 1977.” (FINDAGRAVE.COM, Lakewood Cemetery, Minneapolis)

An ad from Minneapolis *Star Tribune* in 1970 announced Easter services.

CHURCH OF ST. FRANCIS

LIBERAL CATHOLIC

3201 Pleasant Avenue, Minneapolis, Minnesota 55408

CORDIALLY INVITES YOU TO EASTER WORSHIP

EASTER SUNDAY 10:00 A.M.

A CELEBRATION OF THE HOLY EUCHARIST AND SERMON

"CELEBRATING A VICTORY"

Holy Communion to all whether members of the Church or not

SOLEMN BENEDICTION OF THE BLESSED SACRAMENT, Tuesdays 7:30 P.M.

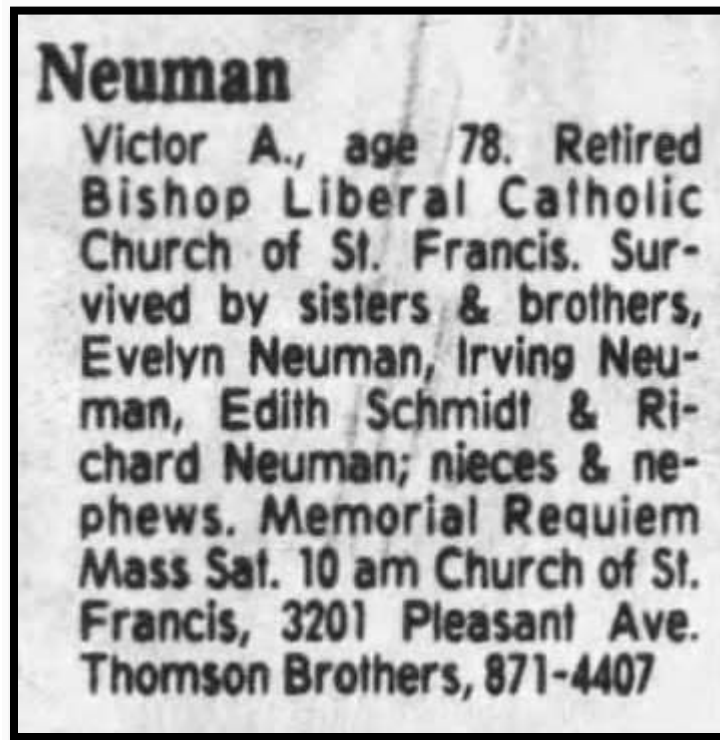
The Liberal Catholic Church is neither Roman Catholic nor
Protestant but Catholic-Universal

Dahl

Rt. Rev. Newton A., age 83,
3342 Oakland Av. Regionary
Bishop Emeritus of The Lib-
eral Catholic Church, Rector
The Church of St. Francis, 50
year member Theosophical
Society. Survived by sister,
Miss Agnes Dahl; brother
Theodore Dahl; niece & neph-
ews, Mrs. Charlotte Smeby &
Flayton & John Francis.
Services Wed. 11 am Church
of St. Francis, 3201 Pleasant
Av. No visitation. Memorials
may be given to The Church.
Arrangements with Thomson
Brothers, 871-4407.

Obituary, Minneapolis *Star Tribune*, November 15, 1977.

1977 – 1983: Rev. Bishop Victor Arnold Neuman



1983 – 1989: Rev. Craig Lawrence Shurr

Long time member of the church, Craig Shurr served as a deacon in the church from the age of 21. He was ordained a minister in 1973 and served as assistant rector. In 1983, he officially became the church's full time rector.

He was born in 1937 to Percy Shurr. Craig was married in 1970 to Mary Dee Graham. He died in 1989.

Craig Shurr; was rector of liberal church

The Rev. Craig Shurr, 51, rector of the Liberal Catholic Church of St. Francis in south Minneapolis, died of heart failure Wednesday at Riverside Medical Center in Minneapolis.

Shurr, a Minneapolis native, had been a member of the Liberal Catholic Church of St. Francis since he was 4 years old. He became a server at age 15 and a deacon at 21. He was ordained in 1973 and became rector of St. Francis in 1983 after serving as assistant rector for about 10 years. The Liberal Catholic Church is a descendant of the Old Catholic Church in the Netherlands, which disagreed with papal infallibility, a tenet of the Roman Catholic Church. Its clergy are volunteers and are allowed to marry. The St. Francis congregation has about 40 active members and is the only one of its denomination in the Twin Cities area, according to Deacon Richard Curney.

In his secular life, Shurr had been employed making lenses for telescopes. He was an active member of the Minnesota Astronomical Society and Friends of the Minneapolis Public Library and had taken pictures displayed at the library planetarium.

Shurr is survived by his wife Mary; children Ella Mae, Alison and Brian, all of Minneapolis; his father, Percy Shurr, of Minneapolis; his mother and stepfather, Vivienne and Benjamin Lander, of St. Petersburg, Fla.; brothers Dennis and Michael Lander, both of Minneapolis, and a sister, Michele Meehl, of Richfield. A memorial service will be held at 3 p.m. today at Lakewood Cemetery Chapel, 3600 Hennepin Av. S., Minneapolis. A requiem mass will be said at 10 a.m. Sunday at the Liberal Catholic Church of St. Francis, 3201 Pleasant Av. S. Arrangements are by Thomson Brothers Funeral Chapel.



Obituary, *Star Tribune*, May 17, 1989.

1989 – 2017; 2017 - 2021: Rev. Richard Curney

Richard William Curney was born in 1947 in New Canada, Minnesota. He was married in 1971 to Judith Beckett and had one daughter, Kashia Coline Curney. The couple divorced in 1980. But Judith worked faithfully at the church and when she was able to be ordained, she became an assistant at St. Francis until her death in 2014.



2009 – 2014: Rev. Judith Carney Cilcain⁶

The staff at St. Francis, the only Liberal Catholic church in Minnesota, appreciate that spiritual seekers may be taken aback by the small size of their flock. “If you were seeking a larger congregation,” notes the church bulletin, “consider that if everyone seeking a larger congregation came at once, they would find themselves in a larger congregation. Please try us again this Easter. We always hope for a good turnout for Easter.” Indeed, this Easter Sunday saw what Rev. Judie Cilcain acknowledged was an unusually large number of worshippers: when organist Noah Strom began the service’s first hymn, he had seventeen listeners.

The parish will make its mark in local history on April 26, when Cilcain, 65, is set to become the first Minnesotan woman ordained as a priest in the Liberal Catholic Church, a Belgium-based church that counts about 3,000 members in the United States. St. Francis was founded in 1923, and it has occupied the same building—at 32nd and Pleasant in Uptown Minneapolis—since 1927. (“We have a good relationship with our neighbors,” says Cilcain. “We’ve never had graffiti!”)

⁶ *TC Daily Planet*, April 22, 2009: “She’s a hippie she’s a mystic...and now she’s going to be a priest” by Jay Gabler

The difference between the Liberal Catholic Church and a liberal Catholic Church is stated succinctly in the guide St. Francis publishes for newcomers. “The Liberal Catholic Church,” reads the guide, “is one of more than 30 Catholic churches in the world independent of Rome, such as the Greek Orthodox Church. Like the Roman Catholic Church, it teaches the Christianity of Christ and administers the seven ancient sacraments. Unlike the Roman church, however, it allows its members freedom of conscience and belief. Also, its priests are not paid by the church, and they may be married.”

The St. Francis pastoral staff work a further variation on the theme of marital freedom: Cilcain (currently a deacon) and Rev. Richard Curney, the parish’s rector, were married to one another when they joined the parish in 1970. They split in 1979, and both have since remarried. “I like to say that Dick married me twice,” says a beaming Cilcain. “He became my first husband, and years later he performed my marriage to my second husband.”

Cilcain—who chose her own last name, a Welsh word meaning “beautiful retreat,” after the divorce—was raised Lutheran and, in adulthood, embarked on a spiritual quest that took her through Christian Science and into mysticism. She and Curney were attracted to St. Francis by its theological openness and its friendly community. “Dick and I were hippies,” says Cilcain.

“We found this church full of neat old people, and it seemed like the right place to be.” Cilcain and Curney both participated in the Easter service along with Jodi Christenson, a server who will be ordained as a subdeacon the day before Cilcain is raised to the priesthood. Rev. Lee Dunn led the service, which would have felt familiar to any Roman Catholic and many Protestants. A few distinctive details, though, were apparent: Dunn, while dressed in traditional priest’s robes, was barefoot. Unfermented grape juice, rather than wine, was consecrated. And sitting on the altar was a picture of a majestic tower; the picture, Cilcain explained later, depicted a mystical vision associated with the Eucharist.

“Judie’s been on the altar for about 15 years,” says Curney. “She’s been church secretary and treasurer, buying the candles and generally helping out everywhere.” The Liberal Catholic Church began ordaining women as priests in 2001, ordaining a woman in the United States for the first time in 2003. “When the bishop said it was okay for women to become priests,” says Curney, “Judie was a logical candidate.”

“Judie’s expressed a real attitude of love towards the congregation,” says Noah Strom, the organist. Strom appreciates the church’s theological stance, but when asked why he’s a parishioner at St. Francis, he doesn’t hesitate before answering: “The people. It’s a small community, and everyone knows each other.”

Seated next to Strom at the church-basement social gathering after the Easter service—Cilcain's husband David Cargo baked cookies and cake to share around a single table that everyone managed to find a spot at—was Simone Reiss, who converted from Roman Catholicism. "I've always considered myself catholic with a small c," she says. "Here, I can be Catholic and not have to have all that sexism and all those rules. I'm don't have to struggle with that any more, and I appreciate that the priests are volunteers. That's how it was in the original church."

Both Strom and Reiss appeared younger than the average St. Francis parishioner, but not decades younger—Curney estimates that the average age among the several dozen parishioners is about 40. Curney and Cilcain both stress that they're working to increase the size of the parish, but they won't be out knocking on doors. "We don't proselytize," says Curney, "and we don't demand anything."

"I hope the gay community finds us," says Cilcain. "We are open to everybody. It's a wonderful gift we have to offer."

2017 – 2017: Rev. Lee Dunn

When Rev. Curney fell ill in 2017, he and the vestry determined he should retire. Rev. Lee Dunn, a long time member of the parish and deacon, was selected to become rector in the spring of 2017. In June of that year, Rev. Dunn decided to resign the position of rector and Rev. Curney was reinstated until 2021 when the parish decided they could no longer continue as a parochial entity. The bishop of the Liberal Catholic church was called to deconsecrate the building in 2021 and then the church was put up for sale.

NOTABLE CHURCH FACTS and ARTICLES

In 1966, St. Francis church along with global parishes of the denomination celebrated the 50th anniversary of the founding with Rev. Dahl leading his congregation in the festivities.⁷

Later in 1983, a serious fire nearly forced the congregation to reconsider their options. But the resilient parishioners determined to rebuild.⁸



⁷ Minneapolis *Star*, February 10, 1966.

⁸ Minneapolis *Star Tribune*, July 4, 1983.

In 1989, another article by Minneapolis *Star Tribune* religion journalist, Martha Allen, wrote a description of the rich history of the Liberal Catholic church.⁹

Founding of Church to Be Noted

The 50th anniversary of the founding of the Liberal Catholic Church will be noted Sunday by the church's Minneapolis parish, the Church of St. Francis, 3201 Pleasant Av.

The event that will be commemorated is the consecration of the late Rev. James Ingall Wedgwood as first presiding bishop of the church on Feb. 13, 1916.

According to the Rev. Newton A. Dahl, rector of the Church of St. Francis, the Liberal Catholic Church drew its apostolic succession from the Old Catholic Church of The Netherlands, which has been an independent church body for more than 200 years.

He said the Liberal Catholic Church leaves its members "entirely free in matters of belief, interpretation of scripture and the creeds" and aims at "combining the traditional sacramental form of worship with the widest measure of intellectual liberty and respect for the individual conscience."

Liberal Catholic clergy receive no remuneration from the church and are entirely self-supporting.

Thus, said Mr. Dahl, "they are in touch with all of life's problems and can give wise counsel to the members of their parishes when needed."

A faith apart Church has rich mix of beliefs

By Martha Sawyer Allen
Staff Writer

The parishioners swear this is true: A cut rose lasted 3½ months in a vase on the altar at the Liberal Catholic Church of St. Francis this spring.

"That's a pretty common time for flowers to last here," said Richard Curney. And, indeed, flowers from services of two weeks ago appeared fresh and vibrant on the altar of the small church in south Minneapolis.

A spiritual energy flows in and around the little congregation, its members say. They talk, with carefully chosen words, about how during worship they feel the presence of those who have gone before. They feel this is a holy place.

A statue of Buddha rests on a shelf near a statue of St. Francis of Assisi and a statue of the crucified Jesus. All are symbols held in reverence in this church.

But this is not a far-out, left-wing group of '60s hippies blowing incense into the air. Although the church is filled with the sweet smell of incense, outsiders might think they had landed in the pre-Vatican II Roman Catholic Church.

The priest faces the altar, with his back to the parishioners. His vestments are the traditional garb of the Roman Catholic church. There is a kneeling rail for communion separating the worshippers from the altar. Women cannot be ordained. The Tridentine mass, used by the Roman Catholic Church for hundreds of years until it was changed



Staff Photo by Jeff Wheeler

Richard Curney, foreground, of the Liberal Catholic Church of St. Francis in Minneapolis, gathered with some church members. From left, they are Barbara Lee, Wallace Zick, Monica Molander, Edna Hartman, Mary Shoquist, Sandra Murphy and Sue Knips.

by the Vatican II Council in the early 1960s, is celebrated.

But the priest is a volunteer and can be married. When not in church, Curney, a deacon who will be ordained in November, runs a sandwich shop franchise operation and used to own a health-food store. The Liberal Catholic Church is independent of the Roman Catholic Church.

Those who fit into the congregation are people with minds that "can stretch around our religious conservatism and philosophical liberalism," Curney said.

The church's main doctrine is that it has none. Although it is a Christian church, individuals are encouraged to pursue their own spiri-

Church continued on page 5B

⁹ Minneapolis, *Star Tribune*, June 4, 1989.

Church Continued from page 1B

tual paths. They believe that this is a place for those with a mature faith, a faith that has been worked through, thought about, wrestled with — not just something inherited from their parents without question.

One thing most of them agree on is reincarnation. They believe that it's a possibility and not in any conflict with Christian teachings. Many members quote early Christian and Jewish mystics to prove their theological points. Some have come from New Age churches and others have wrestled with the precepts of Eastern mysticism.

Recently, the congregation's beloved pastor, the Rev. Craig Shurr, died. After the funeral, Barbara Lee, a member, sat alone in the church. "I felt a real peace," she said. "I felt he was happy where he was." She says she feels a deep connection with those who have died. "There's a lot of spiritual presence in this church."

Reincarnation is the belief that souls move from body to body through various lives until perfection has been reached. It is at variance with fundamental Christian teaching of

the resurrection of the body and soul.

All of that doesn't bother Lee, who was raised as a Methodist, became a Roman Catholic and now is a member of the Liberal Catholic Church. "It's instinct more than anything," she said. Reincarnation "is the only thing that made sense to me."

Liberal Catholic leaders say that reincarnation fits with teachings in the first 300 years of the church.

There are only 40 members in this congregation, and only 2,800 in the United States. Curney said he believes that the numbers are small because the clergy is made up of volunteers and they don't spend lots of time building up churches or proselytizing. He had decided earlier not to become a priest, but when Shurr died, he changed his mind because he feared the church might close.

Members say that many people come to the church thinking they'll find New Age worshipers with unconventional services, but turn away when they find conservative church practices. Others come to them expecting to find the "old" Catholic church,

but flee when they get past the ceremony and find unorthodox beliefs.

But that doesn't bother the members. They speak affectionately of the love and friendship they find in their group. They think of it as a family.

"We all have favorite places where we like to sit," said Pilar Rodriguez. "I like to sit behind Monica's sister, Peggy, because that's where the sun comes in. We're not many people but we sound like more when we sing."

They also speak frequently of the early Christian church and the mystics, whose teachings were disavowed by the Roman Catholic church centuries ago in many cases.

The church is a "vehicle to bring a spiritual energy into the world," said Wallace Zick. "Here you're obligated to study any idea. The whole idea of the church is (individual) spiritual growth."


"There's an interesting energy field here," said Sue Knips. "You go beyond yourself and get lost like you've never felt before. There's a high-Catholic feel here, but I feel free to be who I am. It's a bit of a paradox. . . . It seems like a holy place."

The church, at 3201 Pleasant Av. S., is an outgrowth of a breakaway movement in the Netherlands. It was formed in England in 1916 and retains its international offices there. It claims to have apostolic succession from Jesus through the original popes in Rome.

Still, the Minneapolis congregation is not afraid of challenging the denomination's structure. Parishioners wrote to the 33 other parishes nationally this year, seeking support for the ordination of women. The last synod of bishops discussed the issue but took no action.

When the U.S. bishop visited the church recently, parishioners questioned him again about women clergy. They said he was overwhelmingly in favor of ordination, but they don't know when it will come. The parishioners say they're sticking with their small church because they don't want to desert a good thing just because they don't agree with everything about it. "That would be like throwing the baby out with the bath water," Zick said.

Another 1998 newspaper article in the Minneapolis Star Tribune featured the church and its mission.



Star Tribune photo by Mike Reed

Services at the Liberal Catholic Church of Saint Francis in Minneapolis are a blend of spiritual traditions.

Liberal Catholic Church of Saint Francis

► **Where:** Liberal Catholic Church of Saint Francis, 3201 Pleasant Av., Minneapolis.

► **Services:** Sunday, 10 a.m.

► **Pastors:** The Revs. Richard Curney, Richard Neuman, Wallace Zick and Robert Smishek.

► **Mission statement (Act of Faith):** "We believe that God is Love and Power and Truth and Light; that perfect justice rules the world; that all His sons shall one day reach His feet, however far they stray. We hold the Fatherhood of God, the Brotherhood of man; we know that we do serve Him best when best we serve our brother man. So shall His blessing rest on us and peace for evermore."

► **First impression:** A fascinating and spiritually provoking blend of "Catholic" liturgy, Protestant reform and contemporary New Age spirituality.

► **Worship:** The 15 people present, ranging from middle age to senior citizens, worship in a plain, stucco-sided building in an increasingly multicultural urban neighborhood in south Minneapolis. My first impression as I entered the pinewood chapel was that I had walked into a 1940s pre-Vatican II Roman Catholic Church. The altar, flush with the front wall, faced away from the people. Above it was a triptych featuring the face of Jesus, flanked by St. Alban and St. Francis. A glowing red sanctuary lamp hung near the tabernacle.

The feeling that I had moved back in time heightened with the opening procession — a traditionally vested priest led to the altar by a deacon who cleansed the way with a thurifer of incense. As the service unfolded it began to take on the aura of an Eastern Orthodox liturgy. The priest and congregation chanted most of the prayers while a permanent cloud of incense hung about 10 feet above the floor. But the content of the prayers seemed less Roman Catholic and Eastern Orthodox and more liberal Protestant.

But, that didn't seem quite right either because some of those prayers appeared to have a gnostic, mystical quality about them. It was only after the service, when I had the chance to read some of the literature about the church, that I realized that the Liberal Catholic Church was an amalgam: a fusing of religious traditions that resulted in the creation of a rather unique theology of its own. The denomination traces its roots to the Old Catholic Church of Holland, which became independent of the Roman Catholic Church more than 200 years ago. The new church was profoundly influenced by the religious freedom and intellectual emancipation that characterized early Protestantism. The "mystical" element I experienced stems from the church's belief in the divinity of man. Man's inner urge is described as a quest for self-perfection which will result in an ultimate return to God.

"Religion," according to one brochure, "does not mean dogma, doctrine, or denominational regulation (or) rigid ceremonial or ritual." Rather ritual and sacraments, including the Holy Eucharist, are tools for channeling the divine energy that permeates the universe.

► **Visitors:** The pastor and the print material welcomed visitors, who were invited to take communion regardless of their church affiliation.

► **Programs and services:** This is an obviously small congregation whose clergy receive no financial remuneration, so much of the church's activities appear to be pastoral. Those present were encouraged to seek personal counseling from the pastors. The bulletin mentioned that donations of food for the community were needed urgently and that the church is "pleased to perform marriages of those whose bond of love is not recognized elsewhere."

► **If you go:** Take Interstate Hwy. 35W in south Minneapolis to the 35th Street exit. Go west on 35th to Nicollet Avenue. Go north on Nicollet to 32nd Street. Go west about three blocks to Pleasant Avenue. The church is on the southeast corner of 32nd and Pleasant.

— Tom Di Nanni, president of Camelot Communications, is a Twin Cities religion analyst. He is seeking out a worshiping experience as a first-time visitor. If you know of a community that you'd like him to visit, write him at Faith & Values, Star Tribune, 425 Portland Ave. S., Minneapolis, MN 55408, or FAX him at 673-4355, or e-mail him at Faith@GW.StarTribune.com

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¹⁰ Minneapolis, *Star Tribune*, March 28, 1998.

In groundbreaking fashion, the Liberal Catholic church of St. Francis celebrated another milestone in 2007 when Sunday mass was celebrated by a woman priest visiting from Chicago. Although the Roman Catholic church forbids the marriage of priests, it also forbids women from holding any official duties within the church other than as religious order of nuns or as lay persons. But the Liberal Catholic Church broke traditional mores within its walls the day when Rev. Diana Cabigting came to Minneapolis.

Rev. Richard Cumey, rector of St. Francis broke bread with Rev. Cabigting.

In 2009, Judith Curney-Cilcain, member of the parish was the first woman ordained in Minnesota to the faith. She also served St. Francis parish until her death in 2014.



TOM WALLACE • twallace@startribune.com

The Rev. Richard Cumey, rector at the Liberal Catholic Church of St. Francis in Minneapolis, received communion from the Rev. Diana Cabigting of suburban Chicago. Cabigting, who was ordained as a priest by the Liberal Catholic Church, led services Sunday at St. Francis.

And now, it's a she celebrating the mass

● On a visit to the Twin Cities from Chicago, a groundbreaking priest prefers to downplay politics and focus on serving believers.

By JEFF STRICKLER
jstrickler@startribune.com

There was a minuscule change in the wording of the Holy Eucharist at the Liberal Catholic Church of St. Francis Sunday morning. Only one word was different; in fact, it was just one letter of one word. But the ramifications were historic.

A phrase calling for a blessing for "he" who celebrates the mass was changed to refer to "she." And with that, the Rev. Diana Cabigting is believed to have become the first female Liberal Catholic priest to celebrate mass in a Minnesota church.

Other women have led mass in homes and rented meeting rooms, but not in a church. And Cabigting, who has conducted her share of services in living rooms that have been converted to chapels, basked in the setting.

"I loved the sound," the former orchestra teacher said after the mass, which was held in the main sanctuary of the church at 3201 Pleasant Av. S. in Minneapolis. "I loved the way the voices echoed and filled the room."

Priest continues: She's accustomed to encountering anger. **E12 ►**



Photos by TOM WALLACE • twallace@startribune.com

The Rev. Diana Cabigting greets Pilar Rodriguez and other churchgoers after her service Sunday at the Liberal Catholic Church of St. Francis in Minneapolis.

It's a she celebrating the mass

• PRIEST FROM EI

The Liberal Catholic Church broke away from the Roman Catholic Church more than a century ago and exists independently of the Vatican. It has retained many of the Roman Catholic philosophies and practices, with some notable exceptions. Priests are allowed to marry, for instance. But those priests have been made—until now.

"We're just doing our little part to further the expansion of human understanding," said the Rev. Richard Carney, rector at St. Francis. "As we grow as a culture, there's been an awakening of openness that is not represented in the priesthood."

Taking the final step

Cabigting, who lives in suburban Chicago, downplayed the political aspect of her being invited to celebrate mass at St. Francis.

"This mass is not about me," she announced at the start of Sunday's service. Although she's one of only two women ordained by the Liberal Catholic Church (the other lives in New York), she's not trying to be a trailblazer, she insisted. All she's trying to do is what she's always wanted to do: serve believers.

"I've wanted to be a minister since I was a kid," she said in an interview. "I'd done every-

thing else I could. I'd worked as an organist, sung in the choir, taught Sunday school, served as the church secretary. But I couldn't take that final step.

"It was like the dinner bell was ringing but I couldn't come to dinner. Now I'm the one ringing the bell."

She watched over the years as other denominations welcomed women into the clergy. Methodists started ordaining women in the 1950s, Episcopalians followed in the '60s and Lutherans made the change in the early 1970s. But in her church, those advocating for a change were left with two basic options, she said: Leave or keep your opinions to yourself.

"I've heard the arguments for 25 years, and they all come down to the belief that women can't consecrate the host," she said. "To which I say, 'How do you know? Have you ever tested it?'"

She was ordained in August 2003, but she kept the news mostly to herself for two years.

The ordination "was a personal journey for me," she said. "It was part of my personal spiritual growth. I didn't do it to run out and start a church or anything, so I didn't feel it was necessary to go out and tell everyone."

Cabigting, 56, didn't even tell her husband at first. She

was ordained while on a trip to Germany, where female priests are more accepted. Her husband is a 20-year Navy officer who tends to have a by-the-book, work-through-proper-channels mind set.

"It took me a few days to work up the nerve to tell him," she said. "Finally, he gave me an opening. He said, 'Maybe someday you could become a priest.' And I said, 'Well...'" "When I told him, his mouth dropped open and he sat there totally still for 10 minutes. That sort of thing doesn't happen to my husband. He has something to say about everything," she laughed as she added, "It was the greatest day of my life."

A source of anger, inspiration

The issue of female priests remains so controversial that Cabigting is accustomed to encountering anger. (Even a one-paragraph announcement about her visit in last week-end's Faith + Values section generated vitriolic e-mails to the StarTribune.) But she refuses to respond in anger. She accepts that centuries of institutional teaching won't be offset by one church service in south Minneapolis.

She gestured toward a tangerine that she was nibbling as a midmorning snack. "If your whole life your mother told you that this was a banana and

then someone tried to tell you that it was a tangerine, you'd say, 'No, it's not. It's a banana,'" she said.

Which is not to imply that she'll back down from an argument. Citing her "bulldozer personality," she admitted that she enjoys pushing people out of their comfort zone.

"It's the teacher in me," she said. "Jesus Christ didn't just stay in his own neighborhood. He went all over the place to study and then share with people. I enjoy sharing with people—although sometimes I might share more than they want to hear."

If she accomplishes anything, she said, it will be to inspire other women to follow their dreams of being ordained. One of those is likely to be Julie Cilcain, a deacon at St. Francis.

"I've been a part of this church for 37 years," Cilcain said. "For me, the next step is the priesthood. And, hopefully, by next year."

As for Cabigting, before she left for home, she offered to return to the congregation at St. Francis whenever anyone wanted.

"I'll do weddings, baptisms, whatever is needed," she said. "It's a 'have ordination, will travel' sort of thing."

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"I've wanted to be a minister since I was a kid," says Cabigting, shown here leading Sunday's service.

Cilcain, Judith Ann Cargo



Age 71, of Saint Paul, passed away September 21, 2014, attended by David S. Cargo, her husband, and Kashia Curney, her daughter.

Preceded in death by her parents, Arthur and Evelyn Becket. She is survived by her husband; daughter Kashia (Craig) Curney; grandchildren Jazmyne, Autumn, and Tristen. Judie worked at the University of Minnesota for 29 years in a variety of departments, retiring as an executive secretary in 2009. She was active in Liberal Catholic Church of Saint Francis in Minneapolis, where she was ordained as priest in 2009. In retirement she volunteered for Feline Rescue, the Friends of the Parks and Trails of St. Paul and Ramsey County, and knitted for many charity causes and fundraisers. She will have a Requiem Eucharist at the Church of Saint Francis, 3201 Pleasant Ave. S., Minneapolis, on Sunday, Sept. 28, at 10 a.m. This will be her funeral as well, with a Eulogy/life story and celebration her life. This will be followed by a vegetarian potluck in the church basement. This is intended to be a boisterous and rousing party in her honor, with music, photos, and fond memories. In lieu of flowers, memorial donations may be made to two causes to which Judie made substantial donations of her own time and money. Checks can be written to Feline Rescue and sent to the address below. Also, donations can be made through their web site: Feline Rescue, Attn: Judie Cilcain Memorial Donations, 593 Fairview Ave. N., Saint Paul, MN 55104 (feline rescue.org) or checks can be written to Friends of the Parks and sent to the address below. Also, contributions can be made through their web site: Friends of the Parks and Trails of St. Paul and Ramsey County, Attn: Judie Cilcain Memorial Donations, 1660 Laurel Avenue, St. Paul, MN 55104 (www.FriendsoftheParks.org). Twin Cities Cremation 612-866-6711



¹¹ Minneapolis *Star Tribune*, September 25, 2014.