

A Germans from Russia Lutheran Church and Congregation

by Clyde Eisenbeis (a:3.1.5.3.7-4.8.2.1.3-7.1), 1 May 1988. The following information is about a Germans from Russia Lutheran church.

Peace Lutheran Church, originally known as Friedens Gemeinde, was a small rural Lutheran church which clung to many German traditions. Built 16 miles north of Beulah, North Dakota in about 1910 by my Grandfather John Eisenbeis and three other charter members, it was closed in December of 1967 during my first year at college and torn down in the spring of 1968.

While the church building is gone, my memories of this church and the congregation are as strong as ever! We were family! We, and our ancestors, worshipped there together for decades. We baptized, confirmed, married, and buried fellow members. We had Church Picnics and Sunday Schools and Bible Schools. But what really set us apart from other churches and bonded us as a family was a unique spirit and some old traditions.

First of all the spirit. While the congregation only numbered around 40 members, we could sing, and did sing! As a kid, I remember many times hearing visitors comment on the hearty singing. And we noticed the difference, too, when we visited other churches. We were always amused at the low singing volume we found there, especially since they usually had a fancy electric organ (we were always accompanied by an old pump organ).

Then the traditions. During the regular Sunday morning worship services, the men sat on the right side of the church, and the women sat on the left side of the church with the boys in the front on the right side and the girls in the front on the left side. In the later years, the new pastors tried to convince the congregation to change, but this one tradition never did disappear.

We did replace the old picture of the Lord's Supper (which hung over the small altar) with a wooden cross on a red cloth background, and we did replace the velvet sacks on the end of a pole with standard offering plates, and we did switch from German services to English services, and we did paint the inside of the church a color besides white (a very light green), and some people did stop wearing black for communion which was served three or four times per year, but changing the seating was never an accepted alternative.

The dimensions of the church were about 20 feet by 28 feet, and the church had no basement. The front entry attached on the east side was about 10 feet by 12 feet and faced south where the gravel parking lot was. The cemetery was just south of the parking lot and was visible when seated in church.

The church seated about 80 people. There were two bench seat rows (one in front and one in back), and there were six or seven rows of chairs. The rows consisted of two sets of five chairs bolted together with a board running underneath them (one set on each side of the church). There were two bench seats in the entry. The men always sat in the entry while the women sat in the church until the service was ready to start.

There was a raised platform in the front of the church. On the platform in the right hand corner was a small area (about 4 foot by 4 foot) surrounded by a curtain where the pastor changed his clothes. In the center of the platform was the altar, and on the left side was the old pump organ. In front of the curtain was the pulpit. A gas lamp with a reflector hung on the wall near the pulpit and another was near the organ. Gas lamps were used only on Christmas Eve.

Sunday School was held for an hour every Sunday even in the summer time. Bible School was full days for two weeks in the summer. We knew a lot of Bible stories and all of Luther's Small Catechism

when we were confirmed. In a period of four years, I had to memorize and recite all six sections of Luther's Small Catechism eight times (per my mother's recollection). Even today, at age 38, parts of that catechism go floating through my head.

The church had no electricity until about 1960. There was a potbelly coal stove in the center of the church on the women's side (replaced by an oil furnace when electricity was installed).

There was no indoor plumbing. But there were two outhouses, one for men and one for women (I don't remember which was on the right side and which was on the left side).

The singing and the church services were always in German until 1959 when our German speaking pastor left. Confirmation, Sunday School, and Bible School, however, were switched from German to English beginning in the mid 1950's. We used a black German song book for the worship service. The organ players did not use musical notes. They played "by ear". The words were printed in Lateinisch (old German printed letters of the alphabet). We switched to the "Red Hymnal" when we went to English services in 1960 with the arrival of a non-German speaking pastor.

In the earlier years, the pastor was shared with another rural Lutheran church, St Johannes Gemeinde, located north of Zap, North Dakota. In the later years, when St Johannes Gemeinde closed, the pastor was shared with the Lutheran church in Zap. During these later years, church services were sometimes held in the afternoon during the winter.

In the earlier years, the pastor always wore only a black cassock during the church service (so we could listen to the message without distraction by the messenger). The pastors in the 1960's wore a white surplice over the black cassock.

Communion was served three to four times per year (always at Christmas and Easter). The people planning to take communion turned to face their chairs and knelt on the wooden floor by their chairs (while the rest stood) during the confession. Communion took place by kneeling on the raised platform at the front of the church, first by the men and then by the women.

We had Church Picnics every summer, sometimes at Great-Uncle Sam Krause's farm (he had a nice grove of trees by a stream that ran through the farm) and sometimes "down by the river" (actually the Garrison Reservoir now known as Lake Sakakawea). After a brief church service, the tables were filled until they groaned from the weight of all the food (pot luck) and were still full, even after people were done eating. At Uncle Sam's, we would play horse shoes, have gunny sack races, three-legged races, and visit. At the river, we would water ski, swim, fish, and go on boat rides.

Every fall, after the harvesting was done, we had Mission Festival. We would gather on a Sunday afternoon to listen to a missionary and look at the items he brought with him from the far-away lands he had visited. A special offering was given to help support missionaries sponsored by the Lutheran Church.

Occasionally skunks crawled under the church. It was always fun trying to remove them. The smell hung in the air in the church for a good week.

I remember daydreaming and staring out the open windows to the north watching the wheat fields wave in the breeze during the church service. Through the south window we watched the prairie grass ripple alongside the cemetery.

Christmas Eve, however, brings back the most memories for me! This was always a special event which required extra planning and rehearsing for weeks beforehand. Sunday mornings were spent rehearsing the singing, the "sprichle" (pieces or small speaking parts), and the program (always the

traditional Mary and Joseph manger scene). On Sunday afternoons we would gather with other families to make angel wings, halos, and shepherd staffs.

And then the big event! You could always tell it was a special time with the hissing of the gas lamps (white gas, no electricity) hanging from the ceiling in the center of the aisle, the decorations hanging on the walls, and the Christmas tree with lights powered by a car battery discreetly covered. The gas lamps were used only once per year, Christmas Eve, as all other church services were during the day. To this day I can still hear that sound of Christmas Eve!

We kids always sang a combination of English and German Christmas songs and said pieces in both English and German. (On this special evening, both boys and girls sat in front on the women's side.) At the end of the program, the pastor made a few closing remarks, and then brown paper sacks containing apples, oranges, peanuts and candy were distributed to all kids. The evening always closed with a hearty round of singing of "O Du Froeliche, O Du Selige". Whenever I hear that song, it brings back a flood of memories of Christmas Eve in a small, crowded church in North Dakota with many friends and relatives singing heartily with joy and gratitude!

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