

# The Augustana Heritage Newsletter

Volume 7 Number 3 Fall 2011



## Guest speakers to explore Augustana's legacy at Gathering VIII in St. Peter, June 21-24, 2012



**Bishop Antje Jackelén of the Church of Sweden**

Guest speakers will explore the theme, "A Living Legacy," at Gathering VIII of the Augustana Heritage Association at Gustavus Adolphus College in St. Peter, Minnesota, from June 21-24, 2012. Even though 2012 will mark the 50th anniversary of the Augustana Lutheran Church's merger with other Lutheran churches after 102 years since its founding by Swedish immigrants in 1860, it continues as a "living legacy" among Lutherans today.

Garrison Keillor, known internationally for the Minnesota Public Radio show "A Prairie Home Companion," will speak on "Life among the Lutherans," at the opening session on Thursday, June 21. He will follow, at his request, with "a hymn sing and a dance."

Guest speakers and a panel discussion will highlight plenary sessions on Friday and Saturday, June 22 and 23. This historic Gathering will close with a celebration of Holy Communion at 10:30 am on Sunday, June 24.

### Register now for AHA Gathering VIII in St. Peter

Register now for AHA Gathering VIII in St. Peter, Minnesota. See Pages 14, 15, 16 and 17 for the registration form, including all costs, plus the tentative list of interest groups and the tentative daily schedule. Full details on the program will be published in the Spring 2012 issue of the *Augustana Heritage Newsletter*.

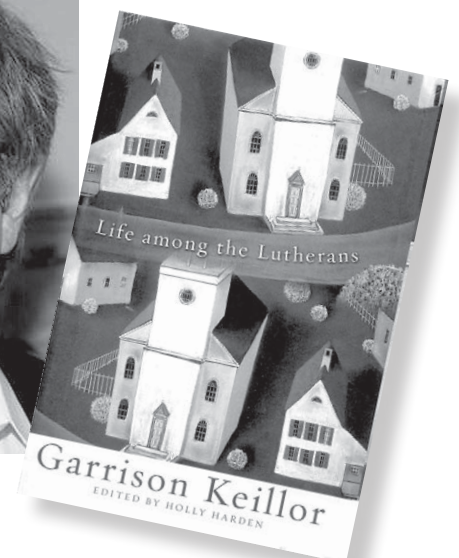
The plenary speakers include: Bishop Antje Jackelén of the Diocese of Lund, Church of Sweden, on "The Church in Two Secular Cultures: Sweden and America"; Dr. James Bratt, Professor of Church History at Calvin College, Grand Rapids, Michigan, on "Augustana in American Church History"; The Rev. Rafael Malpica Padil, executive director of the Global Mission Unit, Evangelical Lutheran Church in America, on "Global Missions Yesterday, Today and Tomorrow".

"Augustana: A Theological Tradition" will be the theme of a panel discussion led by the Rev. Dr. Harold Skillrud, the Rev. Dr. Dale Skogman and the Rev. Dr. Theodore N. Swanson. The Rev. Dr. Arland J. Hultgren will moderate the discussion.

The Jenny Lind Singer for 2012, a young musician from Sweden, will give a concert on Saturday evening, June 23. See Page 14 for the tentative schedule for each day in what promises to be another wonderful AHA Gathering.



**Garrison Keillor will speak on "Life among the Lutherans", the title of his book published by Augsburg Fortress.**



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*The Augustana Heritage Association defines, promotes, and perpetuates the heritage and legacy of the Augustana Evangelical Lutheran Church.*

## CONTENTS

Front Cover	Guest speakers at Gathering VIII
3	Gustavus begins Sesquicentennial Whither AHA?
5	Paul Granlund, sculptor at Gustavus for 25 years
7	Global Tensions, Augustana and World Lutheranism
11	Book Review: "A Journey of Grace" by Herb Chilstrom
13	Report of AHA Board of Directors meeting AHA Book Fund: an aggressive publishing program
14	Gathering VIII 2012 – Schedule
15	Gathering VIII 2012 – Registration Form
17	Gathering VIII 2012 – Interest Groups Report of AHA treasurer
18	The Augustana Liturgy by Ronald Bagnall
21	Lutherfest at Midland University and Wahoo
22	An untimely death in the Augustana Synod
24	Book Review "Light and Leaven" by Ann Boaden
25	Augustana Institute at LTSP
26	Wives of Augustana pastors from Jamestown Word from the Editor
27	News and Events
Back Cover	Books, CDs and DVDs for sale by AHA

# Gustavus begins sesqui-centennial celebration

Eric Norelius and other Swedish immigrant leaders in Minnesota saw a need to educate their children, so that they might succeed in their new communities and teach Christian principles. They looked to build a school in Minnesota and, in 1861, founded Gustavus Adolphus College in St. Peter, naming the school after the 17th century Swedish king.

Over the last 150 years, much has changed, yet in this time Gustavus Adolphus College has stayed true to its mission, educating nearly 42,000 students to lead and serve their communities.

Gustavus kicked off the celebration of its 150th academic year in the fall of 2011, and will conclude the festivities at Homecoming, October 13-14, 2012. The year will be filled with reflections on the past, celebrations of the present, and opportunities for future engagement.

Sesquicentennial celebration plans include:

- Publishing a new pictorial history book and a new scholarly history book
- Hosting an exhibit of Scandinavian art—contributions from the National Museum, Modern Museum, and Thiel Gallery
- Dedication of a new academic building and west mall on campus
- Dedication of Gustavus space in the new American Swedish Institute addition
- 34 Sesquicentennial Celebrations around the country
- Athletic Sesquicentennial Events for all 26 sports
- Gustavus Music Colloquium Series featuring eight concerts with discussion
- A year of Global Insight focused on the Circumpolar region of the world
- 47th annual Nobel Conference: The Brain and Being Human
- Raoul Wallenberg Memorial Lecture: *Bonhoeffer and Repentance: A Constructive Proposal for Christian Public Witness*
- Christmas in Christ Chapel: *Julljus: Light from the Old World; Light to the New*
- Commemorating Controversy: The US-Dakota War of 1862 Speaker Series

photo courtesy of Gustavus Adolphus College



**Gustavus Adolphus College: Statue of 17th century Swedish King Gustavus Adolphus and chapel tower**

- Celebration of Martin Luther King Jr. with presentation by Dr. King biographer, Taylor Branch
- Moe Lecture featuring Dr. Jackson Katz, leading anti-sexist male activist, filmmaker, author, and lecturer
- Gustavus Music Showcase concert in the Twin Cities featuring commissioned works for choir, wind orchestra, and symphony orchestra from Eric Whitacre, James Stephenson, and Chen Yi
- Pulitzer Prize winning American Civil War historian and Gustavus graduate James McPherson as visiting scholar
- Lindau Symposium featuring Charles Krauthammer, physician, Pulitzer Prize winning syndicated columnist, and political commentator
- Celebrating of 150 years of faith and 50 years of Christ Chapel: Featuring ELCA Bishop Mark Hanson as keynote speaker in conjunction with the gathering of the Association of Congregations
- The MAYDAY! Peace Conference focusing on immigration
- Out of Scandinavia featuring playwright Jonas Hassen Khemiri
- Gustavus Sesquicentennial inspired dance by site-specific choreographer Stephan Koplowitz

For more detailed information on the Sesquicentennial, go to [www.gustavus.edu/150](http://www.gustavus.edu/150)

## Whither AHA? Thoughts from the Future Committee

by Hal Nilsson, Future Committee Chair

Next year, a half-century will have passed since the Augustana Lutheran Church gave up its life to become part of a larger Lutheran body in North America. Augustana thus is a living memory for an aging and steadily declining number of us. For more than a decade, the Augustana Heritage Association (AHA) has perpetuat-

ed the legacy of this church of Swedish immigrant origin through well-attended gatherings, a popular newsletter, and scholarly publications. The questions are, how much longer can AHA continue, in what form, and what gifts from Augustana should be preserved when present partici-

*continued on Page 4*



# Whither AHA?

continued from Page 3

pants no longer are on the scene?

Last spring and summer, AHA's Future Committee sought input on these questions through a survey posted on the organization's website, [www.augustanaheritage.org](http://www.augustanaheritage.org). By mid-July 2011, more than a hundred responded. (Thanks to all of you who took time to answer the questions!) Valued most in respondents' memory of Augustana is "its sense of church beyond the congregation," followed closely by "its care for liturgical worship," "its concern for social justice," and "its emphasis on global mission." These are values that should be passed on to the ELCA and ecumenically, say the survey participants. How we do this is a work in progress.

But first, it is clear that as long as there are people who experienced Augustana first-hand, they want to gather. The Future Committee and the board have received that feedback from the survey and other sources. For many of us, life-long friendships began in Luther League, Bible camp, and at the church's colleges and seminary. The 2012 Gathering at Gustavus Adolphus College is the next major opportunity to renew those friendships. This Gathering VIII likely will be the last of the full four-day events that have been held every two years since 1998. However, calls for an event that would highlight the history of Luther Junior College, Wahoo, Nebraska, the Augustana school that merged with Midland University in 1962, have resulted in tentative plans to hold a scaled-down AHA event on Midland's campus in Fremont, Nebraska, in 2014. If this event takes place, two other Augustana institutions with roots in Nebraska, Bethphage Mission and Immanuel Deaconess Institute certainly will be celebrated.

## Events with Augustana roots

When and where else might Augustana friends reunite? Many events around the country attract those with Augustana roots, among them the Messiah Festival at Bethany College, Lindsborg, Kansas; the annual service using the Augustana liturgy held at Normandale Lutheran Church, Edina, Minnesota; Swedish services at the Jenny Lind Chapel, Andover, Illinois; and the Scandinavian Festival at California Lutheran University in Thousand Oaks. Using the newsletter and website, AHA can publicize and encourage attendance at such events.

AHA has contributed to the Augustana legacy by sponsoring several books and participating in scholarly conferences. The Future Committee imagines that contribution can continue, probably in revised form, by joining forces with the Augustana Historical Society based at Augustana College in Rock Island. The Society's purpose includes assembling materials that relate to churches founded by Swedish immigrants. Collaboration between AHA and

AHS on a newsletter, other publications and public events appears quite feasible. Also, AHA's membership records and files may be located in the Historical Society's office.

Augustana's values will be preserved by the financial gifts we leave behind. At next year's Gathering, AHA members will receive an updated version of *Continuing the Legacy of Augustana: A Program of the Augustana Heritage Association*, a brochure outlining numerous opportunities to make gifts and bequests to institutions and agencies founded by the Augustana Synod or that carry forward our heritage. Among these are the Jenny Lind Chapel Endowment Campaign to raise funds for the preservation of the original Augustana church, and the Augustana Institute (earlier named "Augustana Room") at Lutheran Theological Seminary at Philadelphia.

## Reaching the younger generation

The website survey question that drew the longest responses asked for ideas to reach new, younger members, those who were children or not even born when Augustana merged into the LCA. Many respondents cherish the values and friendships received through Augustana, but are clear-eyed about the difficulty of conveying one generation's experiences to the next. They are not sanguine about AHA continuing much longer. Others believe there still is energy and enthusiasm to support AHA's purpose. Some challenge AHA to find younger persons for leadership positions. At least one respondent makes a point of bringing "younger" persons to AHA Gatherings, that is, those who are 50 to 60 years of age. They come away inspired, said the writer. Last spring the AHA Board itself was challenged by a presentation from a "younger" daughter of Augustana who is a former staff person in the ELCA's Global Mission division. She thinks, for example, the ELCA can benefit by assimilating more of Augustana's commitment to global mission.

During the fall and winter, the Future Committee and AHA Board will wrestle with the organization's future. They will try to discern whether the purpose and functions articulated a decade ago still are relevant or need to be revised. They will attempt to outline AHA's work at least through 2014, and formulate recommendations for the membership to consider in St. Peter in June 2012. And they will not give up efforts to find "younger" leaders. Your comments and prayers are invited as we carry on.

*The Rev. Dr. Harold T. (Hal) Nilsson, a 1965 graduate of the Lutheran School of Theology/Rock Island, served congregations in California, Utah, and New Mexico, before retiring. He grew up at First Lutheran Church, Palo Alto, California, a congregation founded by Augustana in 1920. You are welcome to send him your comments at [revhtrn@gmail.com](mailto:revhtrn@gmail.com).*

# Paul Granlund, sculptor at Gustavus for 25 years, was a premier artist throughout the world

by Barb Larson Taylor

Paul Granlund was sculptor-in-residence at Gustavus Adolphus College from 1971 until his retirement in 1996. In a creative career spanning more than 50 years and more than 650 works, he had been recognized as a premier sculptor throughout the United States and abroad. His figurative bronze sculptures have been installed in public and private settings from Australia to Italy to India, from Minneapolis to Hong Kong.

Granlund was born in Minneapolis on October 6, 1925, the son of Augustana pastor, Clarence O.

Granlund, and Naomi Moren Granlund. A 1952 graduate of Gustavus, he went on to receive a Master of Fine Arts degree from the Cranbrook Academy of Art in Michigan in 1954. In that same year, he was one of the three Americans awarded Fulbright fellowships to study sculpture in Italy. A fellowship in creative sculpture from the Guggenheim Foundation allowed him to return to Italy, where he stayed from 1957 to 1959. During the 1960s, he was on the faculty of the Minneapolis College of Art and Design.

Granlund won several major competitions for his work, including the Minnesota Governor's competition for a Vietnam War memorial, the Dubuque (Iowa) Five Flags Plaza Bicentennial sculpture competition, and the "International Year of the Adolescent" sculpture competition sponsored by the Wilson Center of Faribault, Minnesota. His work has been exhibited at more than 70 one-man shows in galleries and museums in Minneapolis, New York, Chicago, St. Louis, San Francisco, Los Angeles, and several other cities. In 1987, his sculpture of Charles A. Lindbergh was installed at Le Bourget Field in Paris. *Constellation Earth*, an eight-foot sphere celebrating the global family, was placed in Peace Park in Nagasaki, Japan, in 1992.

Closer to home, castings of his sculptures have been installed at the Minnesota State Capitol, the World

Trade Center in St. Paul, the Mayo Clinic in Rochester, as well as in a number of churches, hospitals, and colleges in the region.

Beyond his art, he was beloved for his inquisitive mind and his hospitality in welcoming anyone to his studio while he worked. Current Gustavus Sesquicentennial Sculptor and apprentice to Granlund, Greg Mueller, says, "The Granlund Sculptures on this



**Jacob and the Angel (1962)**

In this first Granlund sculpture to have been placed on the Gustavus campus, *Jacob and the Angel*, is now placed at the west entrance of the Ogden P. Confer Hall and Edwin J. Vickner Language Hall. The sculpture shows an ambiguous figure dissolving into formless clay or sprouting wings? Is it about to fall or to spring upright? In the Genesis story, Jacob wrestles with either a man or an angel. Granlund's single figure helps us to see that Jacob's contest for identity, mastery, and courage, which is our own, is an inner struggle.

campus are not necessarily a visual luxury, rather, a celebration of the College's core values given physical form. Granlund's open door to students and visitors provided an intangible asset to the community, weaving its way into the liberal arts mission as a working place of creative research and alternative classroom of teaching and learning. As a former studio assistant, I certainly feel it

photo courtesy of Gustavus Adolphus College

**Paul Granlund**

photo courtesy of Gustavus Adolphus College



#### **Luna Moth Matrix (1980)**

This is one of three Granlund sculptures to grace the Christ Chapel grounds. To the east of the chapel, *Luna Moth Matrix*, a metaphor of the promise of resurrection and renewal, celebrates the memory of Douglas Sandberg. Time and space are combined as the sculptor converts into mass the fluttering of moth wings which normally happens in time. Movement is suggested in the posture and balance of one wing suspended in space on its tip. Embedded in that wing is a fetal male figure indicative of the chrysalis state; on the opposite side, the wings carry the impression of an extended female figure implying liberation and flight.

was Paul's hope that his 'helpers' would find their creative centers and pursue their art with the same passion and vigor."

More than 30 of his creations have been placed on the Gustavus Adolphus College campus, including the friezes and doors of Christ Chapel. Don Myers, director of the Hillstrom Museum of Art at Gustavus, described Granlund's influence on the campus in this way: "Paul's work has positively shaped the visual message of the Gustavus Adolphus College campus since his first work was installed here, from BC/AD to his buoyant figural works that celebrate life, at college and beyond. Paul said that he asked himself, in assessing if he felt one of his figures was complete, whether or not it 'danced', and through his works he has made Gustavus dance! And, because of the joyous spirit of his work and his wide recognition, Paul brought attention to the College it might not otherwise have received."

As part of the Sesquicentennial celebration, the Hillstrom Museum of Art will have a portraiture exhibition from November 21, 2011 – January 27, 2012.

*Familiar Names, Familiar Faces: Portraiture by Paul*



#### **Linnaeus (1988)**

The stylized *Linnaeus (Head of Carl von Linné)* was placed at the entrance to the Linnaeus Arboretum Interpretive Center in the spring of 1988 to commemorate the Swedish natural scientist who lived from 1707 to 1778. Paul Granlund writes, "Since the Linnaeus name was derived from the image of a lime tree, I felt it appropriate to incorporate the tree shape as I sculpturally celebrated the life and work of Linnaeus. The orderliness of the eighteenth-century wig reminded me of the precise arrangement of plants at The Linnaeus Garden in Sweden. I have taken the liberty of melding these two images in this sculpture."

*Granlund* will concentrate on Paul's portraits in contrast to the 2003 retrospective of his work that was largely based on the figures.

Granlund died on Sept. 15, 2003, in Mankato, Minnesota. He is survived by his wife, Edna (Gustavus class of 1950) and four children, Gretchen, Gregory, Jonathan, and Timothy.

*Barb Larson Taylor, 1993 graduate of Gustavus, is Assistant to the President for Special Projects at Gustavus Adolphus College.*



# Global Tensions, Augustana and World Lutheranism

## Augustana and the Global Church

by Norman A. Hjelm

*This is an excerpt from the paper, "Augustana and the Global Church," given by the Rev. Dr. Norman A. Hjelm of Wynnwood, Pennsylvania, at the Augustana Heritage Association's Gathering VII in 2010 Rock Island, Illinois. Other sections of this paper dealt with the relation of American Lutherans with the Church of Sweden and the role and contribution of the Augustana Church in the modern ecumenical movement.*



Norman Hjelm

"Augustana and the Global Church"—even though I was involved in making up this title, I am not at all sure what I should have done. "Global Church" was surely not the way people in Augustana talked. "Foreign missions" or "international aid and cooperation" were terms far more common to our self-understanding. In a certain way this topic is, quite simply, anach-

ronistic. Augustana as such ceased to be in 1962 and history has moved on. Indeed, a case might well be made that history has now surely passed us by.

Yet I recall that some years ago I had an exchange of letters with Reuben Swanson, the late president of this Augustana Heritage Association, in which I suggested that this Association served no helpful purpose if it existed merely as a forum for our nostalgia. We are, rather, formed to review, clarify, and understand our history and tradition both appreciatively and critically. We exist for the life of the church today, a church that is increasingly expressed globally and surely can be enriched by a critical appraisal of the Augustana heritage. What follows in this paper is but a segment of that heritage.

E. Clifford Nelson in his extremely illuminating work of 1982, *The Rise of World Lutheranism: An American Perspective*, has about as good a description as can be found of the attitude of both American and European Lutherans toward global connections at the beginning of the 20th century:

The idea of a world fellowship of Lutherans was hardly a burning issue among the denomination's leaders in America. A similar attitude prevailed among German and Scandinavian churchmen. The pressure of immediate problems left most Lutherans with little energy and less time to give thoughtful consideration to establishing

a Lutheran world organization. In America, for example, parochial and sectional demands seemed to exhaust all available resources. The task of missions to the immigrants, the erection of church buildings, the founding of schools and institutions of mercy, the establishing of a Lutheran presence in a predominantly Anglo-American Protestant milieu—all these matters seemed to require immediate attention and large sums of money, of which there was never enough. Had it not been for the high degree of dedication and Christian commitment of both laity and clergy, the planting of Lutheranism in North America would no doubt have been an unimpressive and less-than fruitful enterprise. And although the European church circumstances differed from the American, the lassitude toward global Lutheranism was identical.

But then, Nelson became cautionary:

To assume, however, that Lutherans did virtually nothing to foster their international relationships prior to the distressing postwar circumstances that produced them to engage in united action would be an injustice to history <sup>1</sup>

It is not possible in this presentation thoroughly or even cursorily to elaborate on those international relations which marked American Lutheranism as early as the 18th century.

We know that "the father of American Lutheranism," Henry Melchior Muhlenberg (1711-87)—whose personal motto, *Ecclesia Plantanda*, "The Church must be Planted," has provided us with the theme of this Gathering—was sent to the New World at the behest of the famous pietistic foundation at Halle, Germany, and he remained in close touch with that foundation throughout his remarkable ministry here. We know that Wilhelm Loehe (1808-72) was instrumental in enlisting young men for German-language pastoral service in America. We know that two "practical" seminaries in Schleswig-Holstein, Kropp and Brecklum, provided the Lutheran General Council and General Synod with approximately 350 pastors over a span of four or five decades in the 19th century. (The Swedes should have done as well!) And there have been other fruitful contacts between American and European Lutherans—for example, in the areas of theological reflection, missionary work, and deaconess work

But we want to lay emphasis on the effects of *international tension*—two devastating World Wars—on Lutheran cooperation both within North America and between North America and the rest of the world. These two wars

broke transatlantic inter-Lutheran relationships. At the conclusion of each war those relationships desperately needed rehabilitation.

In 1917 the National Lutheran Commission for Soldiers' and Sailors' Welfare was formed to minister to American servicemen both in the United States and in Europe; Augustana participated fully in this work. Funds in the vicinity of \$1,500,000 were contributed by American Lutherans acting together in this effort. Interestingly, G. Everett Arden (1905-78) has commented: "What theological debate and doctrinal discussion failed to accomplish, catastrophe achieved, namely, galvanizing Lutherans in America into common action, and creating out of their divided ranks a common front."<sup>2</sup> Taking Arden's words, some have spoken about the effects of both World Wars I and II on American Lutherans as "catastrophe producing cooperation."

### National Lutheran Council formed

The second event of importance bringing many Lutherans closer to one another and, again, to their sisters and brothers in Europe at the time of World War I, was the formation in 1918 of the National Lutheran Council (NLC). Three particular issues forced the formation of this Council. The first was the matter of "linguistic injustice," particularly felt in churches of German background. A number of American governors and state legislatures took action to forbid the use of German and other European languages in public worship and a means of pleading the case for the use of such languages was needed. The second was the matter of developing a home mission strategy that would bring Lutheran church life to communities where defense industries were mushrooming. This was a particularly difficult problem since the Missouri Synod, which was affiliated with the Synodical Conference and not a part of the new Council, was prone to charge other Lutherans with "sinful unionism" since their ministry in these communities was open to all Lutherans, even those with whom there was no pulpit and altar fellowship. And the final issue giving birth to the National Lutheran Council was the need to provide aid to Europe's war-stricken persons and churches.

In this latter connection, the Council in 1919 established a "European Commission" of six persons, including Professor Sven Youngert (1861-1939) from the Augustana Church. This group was instructed to travel to Europe "to investigate and report the situation of each Lutheran group in the war-involved countries; they were to offer American assistance in solving the ecclesiastical problems of their brethren; and they were empowered to spend up to \$50,000."<sup>3</sup> Again, Augustana was brought into strikingly new global situations and contexts, largely on the basis of human and church need. Yet it is difficult for us to assess the effects of this European Commission

and its work. Once again, Clifford Nelson has shown us where American Lutherans stood at a particular point in history, the end of World War I: "As a matter of fact, nobody could foresee the nature of the problems to be confronted; the implications of American Lutheran involvement in postwar Europe were almost totally unpredictable. One member of the [National Lutheran Council] executive committee, Victor G.A. Tressler, recognized the ambiguities of this venture of faith. Said he, 'The question really is, whether or not American [Lutherans are] ready and able to [assume a role in] world leadership.' In the light of subsequent developments, this opinion proved to be valid. With the benefit of hindsight, about the only safe and unquestioned conclusion we can draw is that, by the NLC's appointment of a European Commission, Americans were taking the initial steps in re-establishing contacts with their over-

seas brethren, and that is all."<sup>4</sup> Perhaps Dr. Arden's words about "catastrophe" and the work of the National Lutheran Commission for Soldiers' and Sailors' Welfare apply here too. Human need forces human action, and global need brings about global action. Others have described this as "the calamity theory"—common calamities require common action.

Now the vastness of our topic, "Augustana and the Global Church," requires some decisions as to what we should here cover. At the end of World War I, Augustana and



photo courtesy of ELCA Archives

G. A. Brandelle

American Lutheranism—indeed American Lutheranism and global Lutheranism—was embarking on an institutional journey that would take them far. And while the story of that journey hardly provides the story line for a Broadway musical, it is fascinating, at least to old guys like me. And it is an important story: The founding of the Lutheran World Convention, Eisenach 1923, where Augustana's president G.A. Brandelle (1861-1936) played an important role, an event within the context of a shattered German economy which caused massive hunger among the people. The second such convention in Copenhagen in 1929 which was almost shattered by the insistence of German Lutherans that a resolution be passed protesting the inhumanity of the Treaty of Versailles that had been signed ten years earlier. The third meeting of the Lutheran World Convention in



Paris in 1935 when the shadow of the church struggle in Germany fell over global Lutheranism. And, of course, the fourth meeting of the world group of Lutherans scheduled for 1940 in Philadelphia never took place because of World War II. War, it seemed, was destined to keep Lutherans forever apart from one another.

But during World War II, the leadership of American Lutheranism—through the American Section of the barely breathing Lutheran World Convention and the National Lutheran Council—neither slept nor despaired. In 1940 Lutheran World Action was begun, a program of aid to refugees and to orphaned missions, under the leadership of two of the ablest persons in American Lutheran history, Ralph H. Long (1882-1948) and Paul C. Empie (1909-79). Lutheran World Action was perhaps the most important and successful program of inter-church aid ever undertaken in American Lutheranism; by 1965 Lutheran World Action had gathered more than \$80,000,000 for its work.

### Missouri Synod joins with NLC

And in 1944 the National Lutheran Council adopted a carefully worded statement that brought the Missouri Synod and the Council together to plan for postwar relief. In this effort, the relation of the Augustana Church to world Lutheranism was solidified forever. In early 1945, while war was still raging in Europe, three American Lutheran leaders were commissioned to take a six-week fact-finding journey to Europe: Ralph H. Long, then executive director of the National Lutheran Council; Lawrence B. Meyer, then executive of the Missouri Synod's Emergency Planning Council; and P.O. Bersell (1882-1967), then president of both the National Lutheran Council and the Augustana Lutheran Church. It was Dr. Bersell who gave us the most complete account of this journey. They left Washington, D.C. on February 28, 1945, in a U.S. army transport command airplane, stopping in Labrador and Iceland on the way to London. Bersell described the flight as "hazardous"—German V-1 and V-2 bombs were still falling on London and their later flight to Sweden, aboard a converted Boeing Flying Fortress, was in the dead of a moonless night over the North Sea and German-occupied Norway.

Bersell described the purpose of their trip in the following way:

First, [we were] to observe and evaluate conditions, to learn as much as possible of the state of the Lutheran churches and their present and postwar needs. The magnitude of this prime objective of our mission is quite evident when we remember that eighty-five percent of all Protestants on the continent of Europe are Lutherans, and that no church has suffered as much as ours.

Second, to contact as many Lutheran church leaders as possible in order to set in motion and implement a worldwide program of Lutheran action looking to the

reconstruction and rehabilitation of the Lutheran church and its work in all lands.

Third, to contact other Christian leaders, especially the World Council of Churches' Reconstruction Committee in Geneva, for the purpose of coordinating and integrating this work of the Lutheran Church with the work of other churches that are also ready to launch out on great reconstructive and eleemosynary programs, involving the expenditure of millions of dollars. It is obvious that by the very ecumenical character of this worldwide church relief work the Lutheran Church will be the greatest beneficiary. Proportionately the free Lutheran churches should also be the greatest contributors.

Fourth, to contact the United States Army and Navy chaplains, their chiefs and staffs, for the purpose of extending as widely as possible our American Lutheran spiritual ministry to our servicemen abroad.

Fifth, to contact those in charge of the prisoners of war work on the continent and in England, namely, the civilian organizations YMCA. and World Council of Churches, and the military command, for the purpose of learning how our American Lutheran Commission for Prisoners of War can best cooperate in this service wherein we have already given such a large contribution.<sup>5</sup>

After nine days of meetings in Great Britain, the three Americans flew, as already mentioned, over Norway to Sweden. In Stockholm they had intense discussions regarding these same issues with King Gustav V, Count Folke Bernadotte, and leaders of the Nordic churches.

Subsequent meetings were held in Sigtuna, Sweden, March 17, 1945, and Geneva, April 2, 1945. The Sigtuna meeting laid the groundwork for the future of world Lutheranism as it would take shape in the Lutheran World Federation (LWF). Bersell maintained that the LWF was "conceived" in Sigtuna in 1945 and "born" in Lund in 1947. During these discussions, extremely difficult issues were faced. In addition to the matter of leadership and coordination of the post-war relief work that was to be carried on by the Lutherans from America and Sweden, two countries untouched by the ravages of the war, the role of Bishop August Marahrens (1875-1950) of Hannover, Germany, in the future of world Lutheranism, was faced. Marahrens was president of the Lutheran World Convention, but the Americans wanted his resignation since, as Bersell put it, he had "blessed" Hitler's armies in their "push to the east." (A forthcoming major study of the role of the Lutheran World Federation during the cold war by Dr. Risto Lehtonen of Finland will shed new light on this judgment. Lehtonen is of the view that the Americans somewhat overstated the case against the German bishop.)<sup>6</sup> Only with reluctance did the Swedes, led by Archbishop Erling Eidem (1880-1972), agree to the American insistence.<sup>7</sup>

The story of the establishment of the Lutheran

World Federation at Lund in 1947 cannot be fully told here. Jens Holger Schjørring of Aarhus University in Denmark has described the LWF as being founded on “four pillars”: rescue for the needy, common initiatives in mission, joint efforts in theology, and a common response to the ecumenical challenge.<sup>8</sup> The Augustana Church lived through the first fifteen years of the LWF,



**Carl Lund-Quist (left) and P. O. Bersell**

crucial post-World War II years.

And perhaps Augustana's contribution in those early years of the Federation was greatest in the person of Carl Lund-Quist (1908-65), a graduate of Bethany College and Augustana Theological Seminary who was ordained into the ministerium of the Augustana Church in 1936. Lund-Quist served as general secretary of the LWF from 1951 to 1960. Those were years when the East-West divide, the Cold War, was at its sharpest. It was under Lund-Quist's leadership that the third Assembly of the LWF was held in Minneapolis in 1957. While Lund-Quist's attempts to bring delegates to Minneapolis from East Germany and Hungary did not bear great fruit, he did secure permission for Bishop Lajos Ordass (1901-78) of the Lutheran Church in Hungary to come to Minneapolis where he preached at the opening service of the Assembly. Ordass had been imprisoned by the Communists for his outspoken leadership of the church and was to be placed under house arrest again. We know that Carl Lund-Quist on at least one occasion traveled into Communist Hungary wearing two suits, one of which he was able to give to Bishop Ordass. Lund-Quist's health failed largely because he bore within himself the sufferings of the church in a time of world division and tension.<sup>9</sup> Augustana made no greater contribution to the global church than Carl Elof Lund-Quist.

In conclusion, many of our forebears in the Augustana Lutheran Church would be surprised if they heard the contours of a story of Augustana and “the global church”—surprised in disappointment, surprised in

gratitude. The story is a human story, marked by insight and stubbornness, by impossible dreams and low expectations. But it is also, in the providence of God, a story of the recognition, albeit slow at times and lacking in foresight, of a not-yet-finished search for communion in an ever more globalized yet continuously fragmented world. Church and unity; mission and world. I hope that, running through the catalogue of names and events that this story hurls at you, there runs a thread of what God has done in the world through the history of the Augustana Lutheran Church. It is an imperfect history that now lives on in an equally imperfect ecclesial community, the Evangelical Lutheran Church in America.

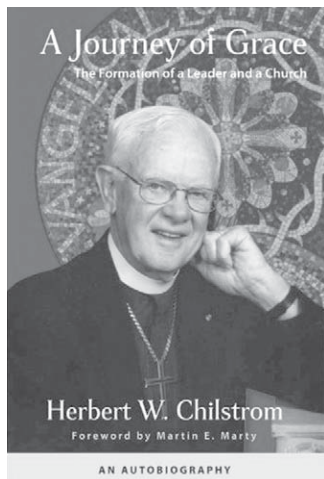
## Endnotes

- 1 E. Clifford Nelson, *The Rise of World Lutheranism: An American Perspective* (Philadelphia: Fortress Press, 1982) 79.
- 2 G. Everett Arden, “Enroute to Unity” in Herbert T. Neve and Benjamin A. Johnson, eds., *The Maturing of American Lutheranism* (Minneapolis: Augsburg, 1968) 229. Quoted in Maria Erling and Mark Granquist, *The Augustana Story* (Minneapolis: Augsburg Fortress, 2008) 318.
- 3 Nelson, *op cit*, 71.
- 4 Ibid., 88-9.
- 5 P.O. Bersell in *The Lutheran Standard*, May 19, 1945, 14. Quoted in Nelson, *op. cit.*, 353-4.
- 6 To be published by the William B. Eerdmans Publishing Co. of Grand Rapids, MI.
- 7 This whole story is told in considerable detail in E. Clifford Nelson, *op. cit.* pp. 350-404, “The Rebirth and Reconstruction of World Lutheranism, 1944-47.” cf. also Jens Holger Schjørring, “The Lutheran Church in the World Today: The Founding of the LWF” in Jens Holger Schjørring, Prasanna Kumari, and Norman A. Hjelm, eds., *From Federation to Communion: The History of the Lutheran World Federation* (Minneapolis: Fortress Press, 1997) 3-40.
- 8 Schjørring, *op. cit.*
- 9 On Lund-Quist, cf. Schjørring, Kumari, Hjelm, *op. cit.*, *passim* and also Emmet E. Eklund and Marion Lorimer Eklund, *He Touched the Whole World: The Story of Carl E. Lund-Quist* (Lindsborg, KS: Bethany College Press, 1990 and 1992). On Ordass, cf. László Terray, *He Could Not Do Otherwise: Bishop Lajos Ordass, 1901-1978*. trans. Eric W. Gritsch (Grand Rapids: Eerdmans, 1997).

*Norman Hjelm of Wynnewood, Pennsylvania was ordained by the Augustana Church in 1960 and was for a number of years Director and Senior Editor of Fortress Press when it was located in Philadelphia. From 1985 to 1991, he was Director of Communication and Acting Deputy General Secretary of the Lutheran World Federation in Geneva, Switzerland. He retired in 1996 after serving as Director of the Commission on Faith and Order of the National Council of Churches. In 2009 he was awarded an honorary doctorate in theology by Uppsala University in Sweden.*

## Book Review

# Herbert Chilstrom sees his life as a ‘journey of grace’ in an autobiographical and historical book



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***A Journey of Grace: The Formation of a Leader and a Church***  
**by Herbert W. Chilstrom**

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**reviewed by Arland J. Hultgren**

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One could hardly improve upon the title and subtitle of this book. In the introduction Herbert Chilstrom says that, when looking back over his life and his

experience in the church, it was first and foremost “a journey of grace.” That accounts for the title. But the subtitle, as with so many books these days, tells us what the book is actually about. The book is both autobiographical and historical.

Chilstrom draws upon an amazing amount of primary and secondary sources. He makes use of personal files that he kept each year since college days, letters written to his parents and preserved by his mother, letters written to others, letters received, sermons and other addresses to various groups, reports made to church assemblies and boards, official pastoral letters, and articles in newspapers and the church press. He provides the context for these, often reflects on what he wrote, and even more often assesses their reception.

Given the use of such an array of resources, one might think that the book is one of dull reports and snippets of articles and letters that have been cut and pasted within a framework. But that is not the case. The book is engaging, and reading it provokes an emotional response. That is due in large part to the sharing of deeply moving letters and reflections from his journal that involve those closest to the author: his wife Corinne, his brother David, developmentally challenged since birth, and his three children—Mary, Christopher, and Andrew. The most moving of all are those places where the author speaks about his brother with tenderness and, above all, where he relates his feelings of overwhelming sadness about Andrew, who took his own life while he was a college student. Who cannot but be otherwise than moved when reading the following portion from Chilstrom’s journal, written after his installation as pre-

siding bishop of the ELCA on October 10, 1987? His brother David could not attend because he had the flu, and his son Andrew was very much missed. On page 370 the author writes that his brother, so often disappointed in life, had to face another disappointment that day, and “that was hard for me to handle.” Then in a letter to Andrew, he wrote that it was “much harder...missing you.” He continues:

We had planned to have Mom, Mary, and Chris bring the elements to the altar. I wasn’t sure I could handle that—seeing them without you. Fortunately, they came only part way and were met by an assistant who received the elements from them and then brought them to me. Had they come all the way up to the altar I’m not sure I could have continued. I just made up my mind that I had to put my emotions aside as much as possible so the service could go on for the sake of the congregation. And that is what I did.

The first five chapters of the book tell the story of Chilstrom’s birth (weighing in at ten pounds, twelve ounces!) in Litchfield, Minnesota, on October 18, 1931, and interesting details about his Swedish ancestry, the origin of the family name, and other insightful information about his parents, boyhood, schooling, and subsequent events concerning his higher education and the early years of marriage. Against his parents’ wishes and with the disapproval of his pastor, he attended the Lutheran Bible Institute in Minneapolis for a year (1949-50). That is where he met Corinne Hansen. So much of Chilstrom’s life was affected and obviously enriched to an unusual extent by his relationship with her. They were married in 1954, and the accounts throughout the book of their deep and abiding relationship reveal a truly mutual life-giving marriage. A good part of the book shows how Corinne supported her husband but also emerged as an independent and accomplished person in her own right.

While he was a student at Augsburg College, Chilstrom’s leadership abilities blossomed, including service as student body president. Particularly interesting is his account of his years as a student at Augustana Theological Seminary. He gives vivid descriptions of the faculty members, tells of his internship, and nar-



rates his surprise of being assigned at the end of his seminary days to the Red River Valley Conference of the Augustana Lutheran Church and (initially “more than a bit chagrined”) to a two-point parish at Pelican Rapids, Minnesota.

Three chapters are devoted to the early years of Chilstrom’s career. These include reminiscences and observations about parish ministry in Pelican Rapids; a move to teach at the LBI in Teaneck, New Jersey; graduate studies at Princeton Theological Seminary and New York University; a series of inquiries from congregations about possibly extending a call to him; a parish call that he did not accept; and his ministry at First Lutheran Church, St. Peter, Minnesota. The stories, the reflections, and the shared wisdom of those chapters could be particularly helpful for recent seminary graduates to read prior to taking up parish ministry.

For church historians and for anyone else interested in the history of the Lutheran Church in America (LCA) and the formation of the Evangelical Lutheran Church in America (ELCA), the next five chapters are essential reading. The author was president/bishop of the Minnesota Synod, LCA, from 1976 to 1987. He recounts events during that period, both happy and stressful. He emerged as an important leader not only in the synod but also in the LCA, gave lectures far and wide, preached, and faced challenges and controversies. He was a member of the Commission for a New Lutheran Church (CLNC), which gave opportunity not only for participation in the formation of the ELCA but also for making observations both early on and over the years. His reminiscences and observations have to do not only with issues but also with personalities and the ways that certain persons were able to maneuver.

The years of Chilstrom’s service as presiding bishop of the ELCA, 1987 to 1995, are covered in three chapters, and they are of high interest for a couple of reasons. One is simply that they provide a history of the period, written by a leading participant. But the other reason is that they reveal even more than prior chapters do—and to a considerably higher degree—of the inner life of this remarkable man. He discusses the challenges of leading the new denomination to become a unified

body. He relates stories of those early years in Chicago and out and about throughout the ELCA and the larger church beyond. Drawing from his journal, he reveals his thoughts, inner struggles, and observations about events and persons, both supporters and detractors. The Index of Names lists 378 persons, most of whom the author has had some association with either personally or in correspondence; and many about whom he makes candid observations. He tells about his serious doubts near the end of his first term (1987-91) whether he should stand for re-election for a second, concluding that he should continue in office if called to it. He shares his disappointments and where he thinks the CNLC, the ELCA, and he made mistakes. In a final tribute to his wife, given at the close of his second four-year term in office (1991-95), and looking forward to retirement, he says that he had spent more than four of the eight years away from home.

The book is written from the standpoint of one who was in the midst of the events and developments that are discussed. While some might consider it therefore inevitably partisan in controversial matters, it is precisely its character as an “insider’s tale” that makes it so valuable. It provides accounts that the professional historian of today and in the future would not otherwise be privy to, but now has first-hand. No single person was as deeply involved in the formation of and the formative years of the ELCA as Herbert Chilstrom. For his work here, we give him thanks. And the bonus is that he does it so well. The book can be recommended for a wide public. It is a singular pleasure to read.

*A Journey of Grace: The Formation of a Leader and a Church.* By Herbert W. Chilstrom. Foreword by Martin E Marty. Minneapolis: Huff Publishing Associates/Lutheran University Press, Minneapolis, 2011. Phone 1-888 696 1828. Online: [www.lutheranUpress.org](http://www.lutheranUpress.org) Hardbound. 614 + xvii pages. \$28.00.

*The Rev. Dr. Arland J. Hultgren is Asher O. and Carrie Nasby Professor Emeritus of New Testament at Luther Seminary, St. Paul, Minnesota.*

## Help perpetuate the Augustana Church’s heritage

Even though the Augustana Heritage Association will change after the St. Peter Gathering VIII from June 21-24, 2012, we invite you to join the AHA and/or renew your membership. We need and welcome your support as we together seek to answer the question, “Whither AHA?” Membership fees are for two-years - \$35 for individuals; \$50 for couples or families; \$100 for congregations and institutions. Send your name, address, phone number, and e-mail address, with a check payable to “Augustana Heritage Association.” Send to the AHA, 1100 East 55th Street, Chicago, IL 60615. An AHA membership makes a fine gift for a family member or friend. We especially welcome younger members.

# Report of AHA Board of Directors meeting held April 28-30, 2011, in St. Peter, Minnesota

by David E. Baker, AHA executive director

The Board of Directors of the Augustana Heritage Association held its 2011 annual meeting April 28-30, 2011, at Gustavus Adolphus College in St. Peter, Minnesota. Present were: Hal Nilsson, vice president; Ann Kohler, secretary; Jerry Leaf, treasurer; and board members: Roger Anderson, Loran Bohman, Herb Chilstrom, Terry Denley, Marilyn Jackson, Ted Johns, Helene Leaf, John Norton, Curtis Olson and Dot Palmquist. Also present were David Baker, executive director; Arland Hultgren, advisor; Ronald Englund, newsletter editor; and Ruth Ann Deppe, office manager. Excused were Don Sjoberg, president; Dale Skogman, board member; Paul Cornell and Kathryn Swanson, advisors.

This year's meeting focused on the future of this unique organization. The board spent considerable time examining a variety of options for the future. A separate report on that topic by Hal Nilsson, chair of the Future Committee appointed by the president following the 2010 Gathering in Rock Island, appears on Page 3 of this issue.

Reports were received with gratitude from the president, treasurer, executive director and the four standing committees of the board - Administration and Finance, Communications and Membership, Gatherings and Relationships and Publications and Projects. Of particular note was the report of the treasurer which indicated a strong financial position for the Association.

In addition, the 2012 AHA Gathering VIII local planning committee presented an overview of plans already underway, as well as contemplated, for this event. The

board was pleased to hear the progress being made toward another outstanding Gathering.

Of special note was a report from the Jenny Lind Chapel Endowment Campaign Committee. This committee, which is seeking to raise funds for this historic chapel in Andover, Illinois, has five members appointed by the AHA executive director; and five members appointed by the local Jenny Lind Chapel committee in Andover. This committee is seeking to raise funds for the endowment of the Chapel and will be working closely with a professional fund raiser over the next 18 months. Honorary co-chairs for the campaign are Herb Chilstrom, retired ELCA presiding bishop; and Steve Bahls, president of Augustana College.

Other actions taken by the board included the appointment of Judith Burch from Lindsborg, Kansas, as auditor for fiscal year 2011; and the appointment of a nominating committee for 2012 - Roger Anderson of Sun City West, Arizona; Judy Gifford of Schnecksville, Pennsylvania; Ted Johns of Sunrise Beach, Texas; and Kathryn Swanson of Fort Collins, Colorado.

The next meeting of the Board is scheduled for June 20-21, 2012, in St. Peter. The next business meeting of the AHA is scheduled for Saturday, June 23, 2012, in St. Peter. All are invited to attend this AHA business meeting which will be held in conjunction with the 2012 Gathering. Plan to take part and have a say in what you think the future ought to have in store for AHA and its mission, which is to "promote and perpetuate the heritage and legacy of the Augustana Lutheran Church."

## The AHA Book Fund: an aggressive publishing program

by Arland J. Hultgren

One of the most notable activities of the Augustana Heritage Association has been an aggressive publications program. That is in keeping with the purpose of the AHA: "to define, promote and perpetuate the heritage and legacy of the Augustana Lutheran Church." Most of the publications tend to be historical in nature, written by persons who have an "institutional memory" of the Augustana Lutheran Church and who, at the same time, seek to interpret the past for newer generations. These publications include the *Augustana Heritage Newsletter* and a series of books. All of these are listed

at the AHA website ([www.augustanaheritage.org](http://www.augustanaheritage.org)) under "Publications." Books can be ordered there, and full texts of articles in the *Newsletter* can be downloaded. Books, journals, CDs and DVDs for sale by the AHA are also listed on the back page of every issue of our newsletter with information about ordering them.

In order to carry on the publications program, it has been necessary to have funds in advance of actual publication. As soon as a book or the *Newsletter* rolls off the press, the printer needs to be paid. The bill arrives prior to actual sales. Early on, the bills for books were



# “A Living Legacy”

Gathering VIII–Gustavus Adolphus College  
Saint Peter, Minnesota  
Thursday, June 21 – Sunday, June 24, 2012

## Tentative Schedule

### Thursday, June 21

8:00–3:00 Optional Pre-Gathering Bus Tour to Vasa, Minnesota (not yet confirmed)  
1:00–8:00 Registration–C. Jackson Campus Center, lower level  
4:00 Choir rehearsal–Christ Chapel  
5:30 Dinner–Evelyn Young Dining Room  
7:30 Garrison Keillor–Christ Chapel  
9:00 Reception–Beck Academic Hall

### Friday, June 22

7:00–8:30 Breakfast–Evelyn Young Dining Room  
8:30 Opening Hymn Service–Christ Chapel  
9:30 Plenary Session I–Christ Chapel  
10:30 Coffee break–Beck Academic Hall  
11:00 Interest Groups (Session 1)–Beck Academic Hall  
12:15 Lunch (reunions at designated tables in Dining Room)  
1:45 Plenary Session II–Christ Chapel  
2:45 Coffee break–Beck Academic Hall  
3:15 Interest Groups (Session 2)–Beck Academic Hall  
4:30 Choir rehearsal–Christ Chapel  
5:30 Swedish Smorgasbord–Evelyn Young Dining Room  
7:00 Hymn Sing and Plenary Session III–Christ Chapel  
8:30 Reception–Beck Academic Hall

### Saturday, June 23

7:00–8:30 Breakfast–Evelyn Young Dining Room  
8:45 Morning Prayer–Christ Chapel  
9:30 Interest Groups (Session 3)–Beck Academic Hall  
10:30 Coffee break–Beck Academic Hall  
10:00–11:00 Commuters arrive and register–Jackson Campus Center  
11:00 Festival Communion Worship–Christ Chapel  
12:30 Buffet lunch–Evelyn Young Dining Room (reunions at designated tables)  
2:00 Plenary Session IV–Christ Chapel  
3:00 Coffee break–Beck Academic Hall  
3:00 Commuter participants optional tours (campus, Granlund)  
3:15 Choir rehearsal–Christ Chapel  
4:00 AHA official meeting–Christ Chapel  
5:30 Dinner–Evelyn Young Dining Room  
7:00 Jenny Lind Winner Concert–Christ Chapel  
8:30 Reception–Beck Academic Hall

### Sunday, June 24

7:00–8:30 Breakfast–Evelyn Young Dining Room  
8:45 Hymn Sing–Christ Chapel  
9:00 Plenary Session V–Christ Chapel  
10:00 Coffee break (back of Chapel)  
10:30 Closing Communion Worship–Christ Chapel  
12:00 Lunch–Evelyn Young Dining Room

## Points of Interest Along the Way

As you travel to and from the Augustana Heritage Association Gathering, there are a number of interesting historical sites along the way to St. Peter. We invite you to build some time into your schedule to include these stops. More information about these stops can be found on our website and in the confirmation packet you will receive after you register.

The Local Planning Committee is also tentatively offering a pre-Gathering bus tour to Vasa, Minnesota (near Red Wing). This was the birthplace of Gustavus Adolphus College in 1862 by Rev. Eric Norelius. We would be able to tour the Vasa Children's Home (which is currently a Lutheran Social Service site), and Vasa Lutheran Center and Museum, and the Vasa Lutheran Church. This tour would include the cost of the bus, a to-go breakfast on the bus, and lunch at Vasa. We would be leaving around 8:00

a.m. on Thursday, June 21. Please check the “Yes, I am interested” box on the registration form if you would like more information when it becomes available.

More information, including registration costs and schedule, will be updated on our website and also in the spring edition of the AHA Newsletter.

## Suggested Off-Campus Housing

**In St. Peter:**  
AmericInn Hotel and Suites  
507-931-6554

**In Mankato (10 miles south):**  
Best Western  
507-625-9333

Country Inn and Suites  
507-388-8555

Microtel Inn and Suites  
507-388-2818

Please indicate when making reservations that you are with the Augustana Heritage Association Gathering at Gustavus. The AHA blocks of rooms will be held until May 15, 2012. After that date, availability cannot be guaranteed. Please reserve early.

## Questions, comments or concerns

If you have any questions regarding *Gathering 2012–A Living Legacy*, please contact one of the Gathering Coordinators, Marie Benson (507-931-2584), or Terry Denley (507-934-4841), or Amy Pehrson at Gustavus Adolphus College, (507-933-7169).





Augustana  
Heritage  
Association

***"A Living Legacy"***  
**Gathering VIII – Gustavus Adolphus College**  
**Saint Peter, Minnesota**  
**Thursday, June 21 – Sunday, June 24, 2012**

**Registration for the Gathering**

The registration fee of \$205 includes all plenary and small group sessions, campus meals, coffee breaks and Gathering program costs Thursday evening through Sunday lunch. **This price will be honored for registrations postmarked or submitted by May 5, 2012, after this date registration cost will be \$220.** The registration fee does not include lodging. If you wish to stay in a college residence hall, please complete the shaded on-campus housing box on the back of this sheet. If you choose to stay off campus, you must make your own arrangements. A listing of area motels is included on Page 14. Payment for registration (and housing if desired) must accompany this registration if mailed to us, otherwise please register online at [www.gustavus.edu/aha](http://www.gustavus.edu/aha) (an additional charge will apply).

***Please be sure to bring your copy of "Songs of Two Homelands"***

**Registrant #1:**

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

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

City, State, Zip: \_\_\_\_\_

Phone: (     ) \_\_\_\_\_

E-mail address: \_\_\_\_\_

**Registrant #2: (Roommate)**

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

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

City, State, Zip: \_\_\_\_\_

Phone: (     ) \_\_\_\_\_

E-mail address: \_\_\_\_\_

☐ **Gathering Choir:**

Yes, I (we) shall sing in the Gathering Choir. Music will be sent in advance. Indicate the number of persons for each voice sections which apply:

\_\_\_\_\_ Soprano

\_\_\_\_\_ Alto

\_\_\_\_\_ Tenor

\_\_\_\_\_ Bass

☐ **Friday and Saturday Reunion Box Luncheons (please check appropriate box(es)):**

(Note: *Deadline for reunion requests is May 1*)

- ☐ Gustavus Adolphus College, St. Peter, class of \_\_\_\_\_ number attending: \_\_\_\_\_
- ☐ Augustana College, Rock Island, class of \_\_\_\_\_ number attending: \_\_\_\_\_
- ☐ Bethany College, Lindsborg, class of \_\_\_\_\_ number attending: \_\_\_\_\_
- ☐ Luther Junior College, Wahoo, class of \_\_\_\_\_ number attending: \_\_\_\_\_
- ☐ Upsala College, East Orange, class of \_\_\_\_\_ number attending: \_\_\_\_\_
- ☐ Augustana Seminary, Rock Island, class of \_\_\_\_\_ number attending: \_\_\_\_\_
- ☐ Missionary group, location(s) \_\_\_\_\_ number attending: \_\_\_\_\_

☐ **Gathering registration payment:**

*If postmarked by May 5, 2012 - \$205 per person*

Number of registrants \_\_\_\_\_ Total paid: \$ \_\_\_\_\_

*If postmarked after May 5, 2012 - \$220 per person*

Number of registrants \_\_\_\_\_ Total paid: \$ \_\_\_\_\_

☐ **On-Campus housing: \$90 per person for the Gathering** *(Thursday – Saturday night)*

*The available halls are air-conditioned with most having suites with two single beds per room with a bath. There is one fee, \$90 per person, for the three nights (Thursday, Friday, and Saturday). Should a “single” room be desired, the fee will be \$180 per person for the three nights.*

Please select desired on-campus housing option:

\_\_\_\_\_ Double room, \$90 per person x 2 people = \$180

\_\_\_\_\_ Single room, \$180 per person x 1 person = \$180

**Please note: If you choose not to stay on campus, you must make your own hotel arrangements.**

☐ **Total enclosed: Payment enclosed by check or money order Total enclosed: \$ \_\_\_\_\_**  
**payable to Gustavus Adolphus College**

Refund policy: Prior to May 1, 100% refund  
May 1 – May 31, 75% refund  
June 1 and after, no refund (except for medical circumstances  
which will be determined on a case-by-case basis)

If completing this form online and paying via credit card, please go to  
[www.gustavus.edu/servantleadership/aha](http://www.gustavus.edu/servantleadership/aha) and click on the Register button. Please be aware that an additional  
service charge of up to 3% will apply for paying with a credit card.

☐ **Pre-Gathering Bus Tour: Please check here if you are interested in receiving more information  
regarding a bus tour to Vasa on Thursday, June 21 (8:00 a.m. – 3:00 p.m.)**

**Mail this registration form along with payment to:**

Augustana Heritage Association Gathering  
c/o Center for Servant Leadership  
Gustavus Adolphus College  
800 West College Avenue  
Saint Peter, MN 56082

*For questions regarding this registration, please contact Amy Pehrson  
at 507-933-7169 or via e-mail at [apehrson@gustavus.edu](mailto:apehrson@gustavus.edu)*

*For office use only:*

Housing assignment \_\_\_\_\_

Date received \_\_\_\_\_

Housing payment received \_\_\_\_\_

Total amount received: \_\_\_\_\_

Choir \_\_\_\_\_

Check number: \_\_\_\_\_

Reunion lunch: \_\_\_\_\_

On-line number: \_\_\_\_\_

# Variety of themes in Gathering VIII Interest Groups

Interest Groups are a popular feature of Augustana Heritage Association Gatherings. Gathering VIII at Gustavus Adolphus College will continue this tradition, with a wide range of groups tentatively planned. These presentations are repeated at three special times when the participants may attend one of the interest groups. Choosing which three to attend can be a challenge, if you have an interest in a wide number of them!

The final list of Interest Groups, with more information, including names of leaders, will be published in the Spring 2012 issue of the newsletter.

## Tentative list of interest groups:

1. Eric Norelius: His Life
2. The Story of the Vasa Children's Home, Vasa, Minnesota
3. History of Augustana Hymnody
4. Families of Augustana and Gustavus – Edgar Carlson
5. Families of Augustana and Gustavus – George Hall
6. Families of Augustana and Gustavus – Richard Reusch
7. Families of Augustana and Gustavus – The Youngdahls
8. Families of Augustana and Gustavus – E. O. J. Johnson
9. Families of Augustana and Gustavus – Vikner-Gamelin
10. Women of Augustana – Inez Rundstrom
11. Women of Augustana – Mina Anderson
12. American Swedish Institute display
13. Life and Art of Paul T. Granlund
14. Resurrection Cemetery, St. Peter, Minnesota
15. Augustana and Gustavus connections with present day Sweden
16. Travels with Linnaeus in Sami-land
17. More to the Story: the Legacy and Promise of Lutheran Pension and Benefit Plans
18. The Contributions of Regina Holmen Fryxell
19. Augustana's leadership in the Lutheran Church in America (LCA) and Evangelical Lutheran Church in America (ELCA).
20. Renewal Movements within the Augustana Church: Lutheran Evangelistic Movement (LEM), Lutheran Bible Institute (LBI), and the World Mission Prayer League
21. Young Adults in Global Mission

# AHA Treasurer, Gerald Leaf, gives a financial report



**Jerry Leaf**

## Our Members are Generous

The work of celebrating the Augustana Heritage is alive and well. Memberships in 2010 totaled \$16,500. Gifts were \$3,200. Book and CD sales amounted to \$3,100. These amounts have been about the same for the past three years, totaling about \$20,000 per year.

The main source of income for the Association is from the biennial Gatherings. After all

the expenses of each gathering had been paid, the net income for the last two Gatherings (Lindsborg and Rock Island) came to \$35,000 each.

These amounts do not include Gathering offerings that were paid directly from each Gathering to the designated Augustana ministries.

## We Learn, Share and Rejoice

The expense of doing the work of the Association can be put into four basic categories.

The first category is operational, which includes office expense, mailing, supplies, etc, as well as staff trav-

el and honoraria/wages. This expense amount for 2010 was \$7,300.

The second category is Board expense, which amounted to \$2,600 and was in part covered by gifts from Board members.

The third category is Liability Insurance and IRS/IL reporting, which was \$3,100. (An auditing firm completes and files the forms.)

And finally, the fourth and largest expense is for our Newsletter. In 2010, the expense was \$11,200 for the two issues.

## It All Adds Up

At the end of 2010, the balance in the General Fund was \$70,656 and the balance in the Book Fund was \$44,754. The people of Augustana and the spirit of Augustana are alive and continuing to remember our great heritage and spread the word of how the Church ministers to and for every generation.

Total of these two funds as of December 31, 2010, was \$115,410. \$42,406 of this total was invested in the ELCA Mission Investment Fund.

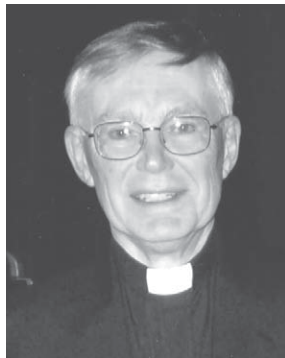
Thanks to God for all who have worked and shared so generously!



# The Augustana Liturgy–Part 5

## Hymns from Start to Finish

by Ronald B. Bagnall



Ronald Bagnall

Hymns and chants are the way that Christians sing their faith—from start to finish. A child raised in the worship of the Church cannot help but sense the importance and the impact of words tied to music for expressing the faith that has been handed down through the ages and around the world. Pastors know how to preach the faith, and some parishioners also; but for most of us we do our best when we sing

the faith. In this final installment I can hardly cover the breadth of Augustana's hymnody. Since this is my swan-song, I will simply select the most favorite of my favorites that have a connection with our Swedish heritage. From start to finish this short list of favorites follows the church year from Advent to Doomsday.<sup>1</sup>

### Advent

For several centuries Advent among northern European churches began with the Gospel of "Christ's entry into Jerusalem," with its shouts of Hosanna and "Blessed is he that cometh in the name of the Lord"—Matthew 21:1–9. With the use of this passage (as with other pericopes), the liturgical year was meant to be understood, not as an observance of a chronological sequence of events, but rather as a participatory celebration of the great mysteries of the faith—present here and now in word and sacrament.<sup>2</sup>

*Prepare the way, O Zion*, by Franz Mikael Franzén, is a stirring sermon in song, which expounds on Jesus' quotation of the prophet Zechariah, "Tell ye the daughter of Zion, behold thy King cometh unto thee..." (Zech. 9:9–Matt. 21:5). In the old Swedish and in the early English Augustana hymnals, all seven stanzas of the original text were included and set to an isometric tune.<sup>3</sup> Happily with the *Service Book and Hymnal* [SBH # 9] the original rhythmic version of the tune appeared, but only four stanzas were included.<sup>4</sup> The rhythmic melody helps to convey the movement behind the words as the "Lord and King" approaches, reinforced by the repetition of the Benedictus from the Sanctus of the Eucharistic liturgy: "O blest is he that came in God the Father's name—Wälsignad ware han som kom i Herrans namn!"

### Christmas

To stay overnight with grandparents, to get up before dawn, to drive carefully through the snow on Christmas morn, to enter the church bright with candles, then to stand up and sing all four stanzas of *All Hail to Thee, O Blessed Morn*, by Johan Olof Wallin—usually with at least the first stanza (if not all) sung in Swedish, "War helsad sköna morgonstund"—oh, what wonderful memories!<sup>5</sup>

Wallin based this hymn on the traditional texts for Christmas Day: Hebrews 1:1–3 (or 12)—"Christ the Image of God" and John 1:1–14—"The Word Became Flesh." Instead of angels, shepherds and the babe of Luke's gospel, this hymn sings of prophets, the Shepherd, the Man of sorrows and God's own Image from the texts just mentioned. Although the 1901 Hymnal provided both isometric and rhythmic versions of the melody, all later English hymnals used only the isometric form—not necessarily a poor choice (in my opinion) because its sermonic text calls for greater concentration on the seriousness of the words than on the rhythm of the tune.

### Holy Week/Easter

The Paschal feast, once classified as a "first class double," calls for two favorite hymns: *O Paschal Feast, What Joy Is Thine* and *Praise the Saviour, Now and Ever*, both translations of early Latin office hymns. The first hymn (probably Ambrosian in origin) was translated into Swedish by Olavus Petri.<sup>6</sup> The second hymn is based on one of two by Fortunatus for Holy Week, but revised by Wallin and transferred from Lent to Easter in the 1819 *Psalm-Bok*.<sup>7</sup>

Like great hymns that preach the faith, these hymns do not simply tell the story of Easter, they especially proclaim in Lutheran fashion the here-and-now benefits of the paschal gospel: life and hope, liberty, redemption—and also the drama of *Christus Victor*<sup>8</sup>—"victory gaining, life obtaining"—to use the fine translation in the *Service Book and Hymnal*:

*O Paschal Feast, What Joy Is Thine*  
For thou hast triumphed o'er the tomb;  
no more we need to dread its gloom...  
Thy precious Blood was shed  
that we might eat of heavenly bread...  
Thou givest saving strength indeed  
in all our conflicts, all our need...  
As thou didst rise on Easter day  
help us to rise from sin, we pray...  
*Praise the Saviour, Now and Ever*

Christ hath bruised the serpent's head...  
Hell itself is captive led...  
Bonds are broken, heaven is open...  
Christ is risen from death's prison...  
Praise the Spirit, through Christ's merit  
life eternal he doth bring.

## Pentecost/Trinity

On the Ember Wednesday of Pentecost week, 1965, three of us from Jamestown, NY,<sup>9</sup> along with many others, were ordained ministers of "the Church in the Holy Office of the Word and Sacraments according to the Confession and Order of the Lutheran Church of America." The "Confession" was the same as before—the *Confessio Augustana* and the other confessions in the Book of Concord. The "Order" was somewhat new, the *Service Book and Hymnal* (1958) with its "common liturgy" (based on the 1888 "common service"), but fortunately with a "new" setting based on ancient plainsong chants, adapted by Augustana's Regina H. Fryxell.<sup>10</sup> On the following Trinity Sunday, at Immanuel Church—using the Fryxell setting—I preached and presided at the Holy Communion for the first time. Among the hymns sung was my very favorite, *We Worship Thee, Almighty Lord*—another old sturdy hymn with the repeated refrain of the Sanctus, "Holy, holy, holy art thou, O God!"<sup>11</sup>

That text was somewhat new—a revision by Wallin of the much older text of a medieval Sanctus trope for the feast of Corpus Christi, which at the reformation was appointed for the masses of Pentecost and Trinity (and Christmas). The original, *Dig ware lof och pris, o Krist*, with its paraphrasing of the Eucharistic preface points to the gifts of grace and mercy that the Church, the Bride of Christ, would receive in the Sacrament of the Altar.<sup>12</sup>

## Trinity—last Sundays—Doomsday

On the last Sundays in the Trinity season, the churches of the reformation appointed the judgment day (doomsday) gospels from Matthew 25. Among the hymns on the gospel of the wise and foolish virgins (Mt. 25:1–13) is that by Laurentius Laurentii, *Rejoice, All Ye Believers*, now set to an uplifting Swedish "folk melody."<sup>13</sup> This tune with its rising notes at the beginning of each phrase conveys the movement in the text of the Bridegroom and the believers toward each other, coupled with the scene of the saints round the throne of the Lamb in Revelation 5 and 21. Again, as noted at the start, so now at the end: the church's year of grace is not merely an observance of chronological events, but rather a celebration of the great mysteries of the faith—present here and now in word and sacrament.

Having reached the end, I now conclude with two favorite hymns that could be sung at all times and in all places: Franzén's *Thine Own O Loving Saviour*<sup>14</sup> and *Jesus Is My Friend Most Precious*<sup>15</sup>—the former now reduced to half

its stanzas, the latter no longer in print. Franzén's hymn is actually a sermon or catechism on the Lord's Supper—preached or taught by the communicants to themselves! Here is the Lutheran emphasis not only on the real presence of Jesus' body and blood, but especially on his grace and love, his word of consolation and comfort, and his gifts of "forgiveness, life and salvation." The second hymn, by Jacob Arrhenius, is based on Paul's words in Romans 8:31–39: "who...would condemn me?... Now I am convinced that neither life nor death can sever me from my blessed Lord and Saviour!" If this be Paul's swan-song, then let it be mine as well.

A final "swan-song"—the family story goes like this: My great grandparents Swanson, at the end of the day, were sitting and singing a hymn about Jesus and the thief. Together they sang a line with the thief's prayer, "Jesus, remember me when thou comest in thy kingdom," and he died, but she continued with Jesus' promise, "Today shalt thou be with me in Paradise."<sup>16</sup> Not just a "swan-song," but one example of the important role that hymns played in our Augustana heritage. Yes, it is true, we do our best when we sing the faith.

Ronald B. Bagnall, a retired Lutheran pastor, welcomes comments and corrections at [randjbagnall@gmail.com](mailto:randjbagnall@gmail.com)

*This essay, "Hymns from Start to Finish," is number 5 and the final essay in Bagnall's excellent series of studies on The Augustana Liturgy. We have received many appreciative comments for his warm and scholarly essays about our liturgical tradition, that continues to be treasured by many in the Augustana Heritage Association. We are grateful to him for providing us with these wonderful insights into Augustana worship.*

The Augustana Liturgy series has been published in the past five issues of the *Augustana Heritage Newsletter*. Following are the themes of these essays:

## The Augustana Liturgy by Ronald Bagnall

1. The Holy God  
(vol. 6, no. 3, Fall 2009)
2. A Sinful People and a Merciful God  
(vol. 6, no. 4, Spring 2010)
3. An Extraordinary Ordinary  
(vol. 7, no. 1, Fall 2010)
4. Out of the Ordinary, but Proper  
(vol. 7, no. 2, Spring 2011)
5. Hymns from Start to Finish  
(vol. 7, no. 3, Fall 2011)

## Endnotes

1. It should be noted that two Reformation chorales—both by Nikolaus Decius (c. 1485–1550)—mentioned in an earlier installment were sung more frequently in Augustana's liturgy than any other hymns: All

*continued on Page 20*

# The Augustana Liturgy–Part 5

continued from Page 19

Glory Be to Thee Most High as the Gloria in Excelsis almost every Sunday and O Lamb of God Most Holy at every service with communion! See “The Augustana Liturgy–Part 3, An Extraordinary Ordinary” in The Augustana Heritage Newsletter, v. 7, no. 1, Winter 2010.

2. Most of the Lutheran hymns for Advent are based on this gospel text as evident in the selection in both the 1901 and 1925 Hymnals: Georg Weissel's *Lift Up Your Heads Ye Mighty Gates*; the 16th cent. Danish *O Bride of Christ Rejoice*; Paul Gerhardt's *O How Shall I Receive Thee*; Johan Olof Wallin's *Jerusalem Lift Up Thy Voice*; to which I add the popular anthem, *Hosianna Davids Son*, by the German composer Georg Joseph Vogler (1749–1814), who worked in Stockholm for awhile (see the 1986 Swedish *Melodipsalmbok* # 105).

3. *Psalm-Bok* (1819 / 1885) [Ps-Bok] # 53 *Bereden väg för Herran*; *Hymnal* (1901) [H 1901] # 2; *The Hymnal* (1925) [H 1925] # 1. Franz Mikael Franzén (1772–1847) was bishop of Härnösand and a lyric poet, dubbed “one of the sweetest singers in the northern woods.” The original rhythmic melody is found in the manuscript from Riddarholm Church (1694). Note: after the Holocaust and World War II, the final stanza, “Jerusalem is fallen–Jerusalem är öde” was excised in Sweden.

4. The rhythmic melody and four stanzas continued to be used in the *Lutheran Book of Worship* [LBW # 26] and in *Evangelical Lutheran Worship* [ELW # 264], but in a rather pedestrian translation. With the adoption of the Revised Common Lectionary in ELW, the gospels of “Christ's entry into Jerusalem” (Mt. 21:1–11; Mk. 11:1–10; Lk. 19:28–40 in LBW) are no longer an option; consequently most of the Lutheran Advent hymns have lost their textual background.

5. Ps-Bok # 55; H 1901 # 13; H 1925 # 25. Johan Olof Wallin (1779–1839) was archbishop of Uppsala and writer or reviser of hundreds of hymns, and so dubbed “David's harp in the North.” The tune was composed by Philipp Nicolai for his hymn *Wie schön leuchtet der Morgenstern–How Brightly Beams the Morning Star* (SBH # 404; LBW # 76; ELW # 308–each with a different translation).

SBH # 33 omitted the original second stanza on “God's own Image,” but LBW # 73 provided a new yet felicitous translation of all four original stanzas. But alas this sturdy and deep hymn has been omitted from ELW! The same tune was used for a similar sermonic hymn for the Epiphany, *Now Israel's Hope in Triumph Ends* (only in Ps-Bok # 69; H 1901 # 47; H 1925 # 61), by Samuel Johan Hedborn (1783–1849), court preacher and lyric poet. Another great hymn of his, however, *Holy Majesty, Before Thee*, sung to Nicolai's other great tune, *Wachet auf–Wake, Awake*, has survived in all of our pertinent hymnals, except ELW!

6. Ps-Bok # 104 *Nu kommen är vår påskaföröjd* and H 1901 # 80–seven stanzas; H 1925 # 125–only six stanzas; SBH # 102–only five stanzas; but omitted from LBW and ELW! See John E. Halborg's commentary on the original Latin hymn for Vespers, *Ad cenam agni providi*, along with a musical setting taken from the *Liber Wexionensis* (Växjö, 1623) in *Una Sancta*, v. XVII, no. 2 (Easter 1960). Olavus Petri (1493–1552) was pastor in Stockholm, “an eloquent, prudent and bold contender for the reformation.” He prepared a handbook (1529), hymnal (1530), and Mass (1531) in Swedish. The paschal emphasis is also noticeable in the “Paschal Lamb” of the invariable preface of the Holy Communion and in the collect for Easter Day in the 1925 hymnal (see my “The Augustana Liturgy–Part 4, Out of the Ordinary, but Proper” in *The Augustana Heritage Newsletter*, v. 7, no. 2, Spring 2011, endnote 6).

7. Ps-Bok # 106 *Upp, min tunga; att lofsjunga*; H 1901 # 90; H 1925 # 135; SBH # 104; LBW # 155–all four stanzas; but omitted from ELW! The melody is from 1697 *Koralpsalmboken*; for a comparison with the manuscript version from Riddarholm Church (1694), see Marilyn Kay Stulken's

*Hymnal Companion to the Lutheran Book of Worship* (1981), p. 44. The text is based on the Latin hymn, *Pange lingua* (for Matins and Lauds), by Venantius Honorius Clementianus Fortunatus (530–609), one of two hymns written for the reception of a fragment of the true cross given to Radegunde by the Emperor Justin II in 569; the other hymn being *Vexilla Regis* (for Vespers) [see SBH # 61 and 75; LBW # 118 (text; proper tune # 120) and # 125; only *Pange lingua* in ELW # 355].

8. The theme of Gustaf Aulén's “historical study of...the idea of atonement” (1930). See Luther's chorale, *Dear Christians One and All Rejoice*, in Ps-Bok # 46; H 1901 # 267; H 1925 # 433; LBW # 299; ELW 594; and the second article of the creed in his Small and Large Catechisms.

9. See Daniel J. Carlson's “Heritage and the Calls to Come” in *The Augustana Heritage Newsletter*, v. 7, no. 2, Spring 2011.

10. See my “The Augustana Liturgy–Part 3, An Extraordinary Ordinary” in *The Augustana Heritage Newsletter*, v. 7, no. 1, Winter 2011.

11. Ps-Bok *Vi lofve dig, o store Gud* # 139; H 1925 # 316; SBH # 174; LBW # 432; but omitted from *Hymnal* (1901) and later from ELW!

12. In *Una Sancta*, v. XVI, no. 4 (All Saints 1959), Halborg translates the older version as: “We praise thee, Christ, thee we adore, This day be blessed forevermore We laud thee now and to eternity: Holy, holy, holy in the highest. With angels and archangels join Dominions and the host of heaven With cherubim and seraphim we say: Holy, holy, holy in the highest. Thy people chant with joyous voice With all her heart thy bride doth rejoice For grace and mercy therefore let us say: Holy, holy, holy in the highest.” This hymn is not a “Swedish version of the *Te Deum laudamus*” (as in Stulken, op. cit., p. 464), but rather a translation of the medieval trope, *Tibi laus salus sit Christi*, linked to the Sanctus.

13. H 1901 # 12 set to Melchior Teschner's melody *Valet will ich dir geben*; H 1925 # 17; SBH # 14; LBW # 25; ELW # 244 all set to the “folk melody” *Haf trones lampa färdig*. Laurentii (1660–1722) was cantor in Bremen. Another hymn based on the same gospel text is Phillip Nicolai's *Wachet auf–Wake, Awake*, which appears in all of our pertinent hymnals, but not in Ps-Bok.

14. Ps-Bok # 150 *O Jesu än de dina*; H 1901 # 223; H 1925 # 235–all with six stanzas; SBH # 264–four stanzas, omitting stanzas 2 and 4; LBW # 496–only three stanzas, but happily restoring the two phrases on the real presence; ELW # 468–three stanzas. In the older hymnals the melody was isometric, but with the SBH the original rhythmic melody from Hans Tomissön *Danske Salmebog* (1569) was restored. On Franzén, see note 2 above.

15. Ps-Bok # 213 *Jesu är min vän den baste*; H 1901 # 302; H 1925 # 470. Jakob Arrhenius (1642–1725) was professor of history at Uppsala University; a similar hymn of his, *Jesu Lord and Precious Saviour*, did appear in the SBH # 485. For the original florid melody by Gustaf Düben (1624–1690), Baroque composer at the court of the infamous queen Christina and organist at the German congregation, St. Gertrud, in Stockholm, see the 1986 Swedish *Melodipsalmbok* # 43.

16. It is significant (and peculiar to) the old Swedish and Augustana liturgies that since the reform of Olavus Petri, the gospel text for Good Friday was Luke 23:32–43, and his “prayer for a dying person” has included this line: “Let him hear the words of thy Son, our Saviour, ‘Today shalt thou be with me in Paradise!’” (*The Hymnal* [1925], p. 683; cf., Anderson, *The Church Manual*... [1940], p. 57f. and Yelverton, *The Manual*...1529 [1953], p. 106).



# Lutherfest at Midland and Wahoo celebrated Luther Academy and Luther Junior College

by Arlene and Jerry Johnson

Another successful Lutherfest was enjoyed in Fremont and Wahoo Nebraska, on the weekend of June 24–26, 2011. Over the three days and various activities, 180 people participated. (Pretty good for a dying breed, which we are!) Luther Academy closed in 1959; Luther Junior College (Wahoo) closed its doors in 1962, when it merged with Midland College (Fremont). Midland then became Midland Lutheran College, and in 2011 changed its name to Midland University. We have no new alumni to call on, so if we hope to continue, we will need the younger graduates from the late 50s to the early 60s to become more interested now that they are older and are retiring. Our youngest alumni are in their late 60s.

All of the honorees listed in the Spring 2011 issue of the *Augustana Heritage Newsletter* were able to attend and receive the recognition they deserved. Since the final years of 1960, 1961 and 1962 and some of the faculty from that time period were honored, we had some new attendees that had never been back to a reunion. They were enthusiastic and said they would attend the next Lutherfest in 2013, and would even assist us if we needed help. The Lutherfest committee consists of about

Lutheran Church was organized on December 25, 1883 as a result of the college, which held its first classes in October 1883.

We always try to present a skit during the Saturday festivities at Midland. This year we featured the celebration of “Santa Lucia” and her early morning visit to the dorms.

The class reunions on Friday evening and the Saturday

Smorgasbord in the Midland Dining Hall were well attended. The Julius and Vera Johnson family were recognized as the honor family. Several families use this event for family reunions. The honor family did this year, as well as in the past, the Hults, V.E. and Ina Johnson, the Nygrens, the Smith family and the Nelson family. You’ll notice the predominance of “Swedish” family



photo by Jordan Grummet Rasmussen

**Laura Anderson Hunt (class of '58) presents Dr. Verlyn Lindell with Luther Faculty Award at Lutherfest 2011**

names. We did a skit featuring the 1953/1954 basketball team where all of the starting five were in attendance. All five were Johnsons. You can imagine the nightmare that was to give the “play by play”!

The Lutherfest Committee meets in the fall, following the June Lutherfest to begin planning for the next reunion which is held every other year.

*Arlene and Jerry Johnson, both Luther graduates, chaired the Lutherfest for 2011. They introduce themselves: Both Arlene and Jerry grew up in the Augustana Lutheran Church. Arlene (Brodd) Johnson grew up in Wahoo, Nebraska. Her father, Evald Brodd, attended Luther, and was a long-time member of the Luther Junior College Board. He also served as treasurer of Augustana's Nebraska Conference for over 30 years. Arlene's pastors were J. Edor Larson (Luther graduate), Maynard Wellington and Andrew J. Cornell. Jerry Johnson grew up in Holdrege, Nebraska, and his pastors were E. K. Nelson and Clarence P. Hall. Pastor Hall served on the Luther board with Arlene's father and also served as president of the Nebraska Conference, Augustana Church. Jerry also had an uncle that attended Luther with Arlene's father. Both Arlene and Jerry attended Luther Jr. College and were married at Bethlehem Lutheran Church in Wahoo, Arlene's home church.*



photo by Jordan Grummet Rasmussen

**Phil Warmanen (class of '58) and Robert Ahrendt (class of '51) lead the Doxology before the Swedish Smorgasbord at Lutherfest 2011**

20 graduates, but this year three of our active members passed away. Staff members from Midland are our greatest assets in planning and hosting the reunion.

The church service at Bethlehem Lutheran Church in Wahoo is always a big draw, and we had 162 stay for lunch. A good number also took time to tour the Howard Hanson childhood home and the college campus Sunday afternoon. Bethlehem Lutheran was the campus church for the Luther students. The worship service features pastors that are Luther Alumni plus a Reunion Choir, with 50 to 60 alumni singing in it. We also list the alumni that have passed away since the last reunion, and this year there were 56 names. Bethlehem

# An untimely death in the Augustana Synod

by James M. Kaplan



Luther Kron in U.S. uniform

What causes a certain book to fall into one's hands? I'm sure most people who love books have asked that question. Some years ago in a thrift shop I picked up a little green book *In Memoriam - Luther P. Kron*. This book was written and compiled by Nils Erik Kron, a well-known and respected Augustana pastor. It was privately published in the spring of 1921, a memorial to the pastor's son who had been tragically shot to death by two policemen in Galesburg, Illinois.

Pastor Kron wrote a biography of his son starting with an account of his maternal and paternal grandparents. Both sides of the family exemplified the finest qualities of Swedish Lutheranism, erudition, cultural richness, excelling in art, music and literature and deep biblical spirituality. Luther was born in New York City on October 14, 1898, and died on October 23, 1920, barely 22 years old. Luther Kron spent his earliest years in New York City, Massachusetts, and New Hampshire where his father served Augustana parishes. In 1907 Pastor Kron accepted a call to serve the Lutheran church in Dayton, Iowa, where Luther spent most of his childhood. The family lived in the country and the children learned the virtues of manual labor, caring for the horses, milking the cows and tilling the garden. The family was very musical and formed a boys' choir that sang in church. Luther graduated from Dayton High School at age 16. The following year he worked as a builder's helper, a section hand and at a general store. The youngster was always well-liked and successful in his pursuits.

At age 18, in the fall of 1916, Luther Kron entered Augustana College where his father had received bachelor's and master's degrees, and where he had attended seminary. He was an active participant in the college band and had such fine talent for drawing that the eminent art professor Olof Grafström advised him to attend art school and become an artist. At the end of this school year, the United States entered the First World War. Luther wanted to enlist but he was turned down on account of a health issue that proved to be temporary.

During the summer of 1917, Luther taught Swedish Summer Bible School in the different parts of his father's

parish. He returned to Augustana in the fall of 1917 and went into forensics, a very popular activity and useful for a budding pastor. In the summer of 1918, Luther worked as "platform manager" for a Chautauqua company. At that time, the family left Dayton and Pastor Kron accepted a call in Galva, Illinois. It was a difficult time as Luther's youngest brother died on October 30 in the great flu epidemic. Again in 1918-19, Luther studied at Augustana, becoming manager of the football team.

The following summer he worked at the Moline Plow Company and at a farm. He felt self-confident at being able to hold his own. He took second prize at a Luther League declamation contest. He stayed out of school the following year, 1919-1920, for lack of funds. He served as school principal in Carbon Cliff, Illinois. We are in wonderment at the responsible positions young people were given at that time. Pastor Kron recounts that after a period of spiritual trouble, "Luther felt the call to the ministry." He started preaching and his sermons were warmly received. In the summer of 1920, his last, he had charge of First Church in Fort Dodge, Iowa, as student pastor. In the fall of 1920 Luther entered his senior year at Augustana. To pay for his studies, he took jobs as college reporter for the *Moline Dispatch* and as assistant janitor at the college.

## Fatal trip to Decatur

On Friday, October 22, the newspaper sent the boy to Decatur, Illinois, to write up the football game between Augustana and Milliken University to be held on Saturday, the 23rd. That evening Luther Kron called on a friend in Galesburg and stayed quite late, till around two in the morning. The details here become rather murky. Pastor Kron recounts: "From the other party we learned that he felt exceedingly happy as he left shortly after two in the morning. His train (for Decatur) left two or three hours later." From our twenty-first century perspective, the use of the neutral word "party" leaves us wondering as to the gender of the "good friend". Why did he leave after two in the morning if the train would not leave until two or three hours later? What was he going to do and where was he going to be for the two or three hours until the train left? Why didn't he just stay where he had spent the evening until it was time to get the train?

Be that as it may, there had been many thefts in Galesburg and two plain clothes police officers were sitting on the porch of a shabby house when Luther came along alone so late at night. They told him to stop and he thought they were robbers and he took off running. The policemen thought he was a robber and shot him, killing him instantly. This death was a cruelly painful

blow for the family and his many friends. It was also a loss for the Augustana Synod of a young man who would have nobly served churches probably for the rest of the Synod's existence. Pastor Kron was consoled by the hopes for eternal life offered by various appropriate Bible passages, but there is no doubt that the death was a very bitter pill.

An editorial in *The Lutheran Companion* of November 6, 1920, quoted in the book, gets back down to earth by observing, "The accident...demonstrated how careful our municipalities should be in the choice of the men who are to guard the lives and property of their citizens." The editorialist calls also for the father of the deceased to be reimbursed so he can educate "the younger boys of the family." He points out that for the Synod, in desperate need of pastors for its expanding, growing needs, the death of this promising young man will inspire others to take his place. Another interesting aspect of this matter is that the book was published at a time when the Augustana Synod was in the midst of the "language question" when English was inexorably taking over from Swedish, but not without a long, simmering controversy. Pastor Kron chose to publish this book almost entirely in English, although it is noted that many of the texts were translated from Swedish. Only the funeral sermon is published in Swedish.

This little book, a moving testimony to a father's love and grief, is the only lasting memorial of the short

but noble life of Luther Kron. Sometimes the past has an unexpected way of elbowing its way into our present and showing triumphantly that it is not so completely past after all. It is good for us to keep Luther Kron's memory alive, as he is no longer able to speak for himself. His abbreviated life was a paragon of the Augustana Synod's strengths, a deep biblical faith, a strong spirituality and rich cultural aspirations. Even before he died, a sermon of his was accepted for publication by the *Lutheran Companion* and one part was already published when he died, and the other three parts after his death. Though he did not live to bring his talents to fruition, we're thankful that this little book, found by accident, speaks still for him.

*Dr. Jim Kaplan, professor emeritus of French at Minnesota State University Moorhead, grew up in Worcester, Massachusetts, earned a B.A. in French at the University of Massachusetts and a Ph.D. in French from the University of California at Berkeley. He learned Swedish and got involved in Sweden by working as a camp counselor for seven summers at a YMCA sailing camp on the west coast of Sweden. He did doctoral research at the University of Uppsala and has done considerable publishing on French manuscripts he has found in Swedish archives. His recent book on Birger Sandzén was reviewed in Spring 2011 issue of this newsletter. Dr. Kaplan is a member of Bethesda Lutheran Church, a former Augustana congregation in Moorhead, MN.*

## The AHA Book Fund

*continued from Page 13*

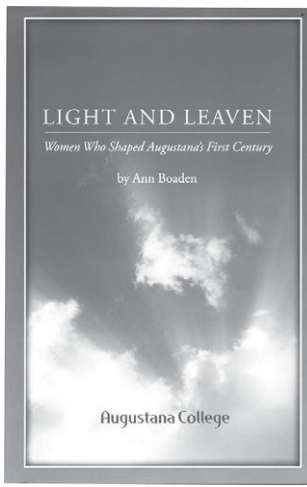
paid out of the general fund, and over time the costs were recouped by sales. But prior to the publication in 2008 of the major history book, *The Augustana Story*, by Maria Erling and Mark Granquist, it became obvious that a special Book Fund was needed. The authors were given leaves of absence at their respective institutions (Lutheran Theological Seminary at Gettysburg and Gustavus Adolphus College), so the AHA had to assume their salaries and benefits for several months, plus expenses for their travel to the ELCA Archives, and for meetings. The bill from the publisher, Augsburg Fortress, also had to be paid as soon as the book came off the press.

Through the efforts of several persons, a campaign was organized, and 138 persons contributed to the Book Fund. Their names are listed in the "Acknowledgements" in *The Augustana Story* (pages ix-x). The Book Fund also

subsidized the costs of the Spring 2010, issue of the *Lutheran Quarterly*, which is devoted to Augustana topics. The fund also helped sponsor a conference at North Park University in Chicago on "The Augustana Synod and the Covenant Church: Contact, Conflict and Confluence, 1860-2010." The papers of the conference will be published in the *Swedish-American Historical Quarterly* and available for the next Gathering in St. Peter, June 21-24, 2012. Furthermore, the AHA board has commissioned Herbert and Corinne Chilstrom to write a devotional book titled *Every Morning New* that will be available at the Gathering in St. Peter as well. The authors will not receive compensation, but once again, as soon as the book comes off the press, a bill will have to be paid. After this, the Book Fund will continue to exist under the supervision of the AHA board for other possible publishing projects in the future.



# Women and the growth of Augustana College



***Light and Leaven: Women Who Shaped Augustana's First Century***  
by Ann Boaden

**reviewed by Maria Erling**

Ann Boaden writes a very engaging account of the women who have experienced and contributed to the growth of Augustana College during its first 100 years, from 1860 to 1960.

The book focuses specifically

on women who had a strong identification with the college, either as faculty members or administrative leaders, and who also experienced the college as students. In nine chapters we follow the early decades when only a few women broached the classroom door, admitted to desks largely because their fathers also taught the classes, to the decades surrounding WWII when the GI Bill brought so many new students to college campuses, both men and women, that extra faculty, including women, were urgently needed.

Decade by decade Boaden's account amplifies the story of the college's development and sheds light on the experiences of those women who stepped into the exciting realm of collegiate learning, one by one, and discovered the support and encouragement they needed to make their solitary footpaths into durable pathways for others. Boaden uses rich descriptive language to bring each of the individuals she describes into our imaginative presence. She tells us how they look, their hair styles, their bearing. Here the author is eloquent in helping us see how the students would see their professors, or the dean, or the athletic director she describes. We also learn a bit of the personal history of the women and how they came to the college and were nurtured there. As a collective portrait, the book accomplishes its aim very handily and is an absorbing read.

This collective portrait of pioneers also represents a labor of love by the author, who herself has taught alongside some of those she portrays. Dr. Boaden ably conveys the sense of duty and the desire for service that these women stirred up within the school. Duty and desire did not always meet on equal terms, but as we follow the well spun story, we begin to see patterns emerge.

In this history of Augustana College's women, what

was hidden in plain sight emerges: growing acceptance, expanding opportunities, and mounting evidence that 'girls' saw in a college education the possibility for more fulfilling lives. In the early years, the men who built and taught at the church college acknowledged the presence of women students and teachers mostly by worrying about their capacity for study. The women themselves could only demonstrate their worthiness by quietly observing the recitations of their fellows. These women cross many thresholds to come to college, and their experience at the school brings elements of home life with it, though student life beckons them into more public roles. The image of the threshold, as a liminal space separating a home from the world, gives a foothold to the entry of women into new domains. Domestic expectations, however, frame the imagination of administrators and college leaders who meet them at school. Some are given housekeeping duties to make ends meet. And even in the years when women become memorable professors, they are remembered by students most keenly through a sense of smell. Boaden highlights tea parties that faculty women hosted, gives the menu for the dinners they served, and makes it clear from her interviews that these tidbits were imbibed and remembered more eagerly by former students than any lecture they heard. Perhaps they were homesick.

Telling the story of women in a complex institution like a liberal arts college with a church connection makes it necessary to acknowledge the multiple contexts within which women formed their lives. Students are daughters, potential wives and mothers, as much as budding scholars and maybe colleagues. Many of the women Boaden profiles left only fragmentary clues about their inner lives. Others left a more telling record, and especially for Henriette Naeseth, Dorothy Parkander, and Betsey Brodahl, the reader is swept up by the author into raptures of admiration. Since these women's lives and work straddled several decades, however, the structure of the book becomes somewhat of a corset, making the chapters into artificial containments that inhibit the development of a more thematic treatment of the changing role of women in multiple realms.

Because this is a church college, the population that Boaden examines is more conservative than the pioneering feminists more usually covered by historians. This makes her account potentially more interesting, because the changes affecting these women are less studied. The domains of church, college, and community receive the work of these college women as wives, mothers, and/or

professionals in many overlapping ways. It is very difficult to write a compartmentalized account of women's work and lives—treating them only as academics, or professionals for instance, or only examining those women who so ordered their lives—and ultimately restricting.

The decade-centered approach is abandoned in the final two chapters where athletics and women's clubs are the respective foci. A separate treatment of sororities, however, is not attempted. An especially important investigation into the role of a college education in the homes of college educated women is also not addressed or explored. By limiting the focus of the account to the college, and primarily to the lives and work of women who became professors, a rewarding addition is made to the otherwise too male-centered accounts of church institutions, but the wider realms that women inhabit and shape and which they influence, also need a chronicler as able as Dr. Boaden.

One wider context that would help to explain the hold that the college had on the women who came as students and continued to serve the college as professionals is the church culture that it served. Often the women we read about are identified as coming from church families, and some are daughters of pastors, and marry pastors. The religious dimension of these women's lives is for the most part, however, given a pietistic or constraining role and not developed as astutely in the narrative as their academic or cultural accomplishments. For some of the women there may not be much to tell about their religious motivations. For others, something is missing when the church connection is bracketed out. This absence limits the effectiveness of the book for readers who are not Augustana College graduates. Broader frameworks into which this history is placed include women's higher education, again an academic context rather than women's lives in community, and especially women's lives as church members. A narrow focus on Augustana College as an eventual liberal arts college, and not a church college, thus narrows the scope of these women's contributions to that of building up a college, rather than the actual wider fellowship of educated women in church, community, and home. For several of the women she writes about, such as Regina Holmen Fryxell, Emmy Carlsson Evald [not an Augie graduate but important for other reasons], and Betsey Brodahl, the church that the college served was often as important to them as the college.

For women especially, religion and the church are not private realms, but part of their public, personal experience. To understand the arc of women's experience during the 20th century, and American culture too, a more nuanced account of the college's connections to the church would help the reader recognize the importance of the cultural moment when, for these women and others, their profession became more and more a commanding and thrilling context in which to pour their lives. That

this church college also changed its primary identity from church related to a liberal arts college is an important shift, but the institutional framework we read limits our appreciation of that transformation and the resulting expansion of the horizons for women. That Augustana's women were able to make important contributions to shaping the college as a player in a wider civil society is glimpsed here and there on the horizon of the personal lives of these vivid characters, but their importance to the actual campus community remains in the forefront and dominates our view.

A few transcription errors in recording Swedish words occur in the first chapter and the date of the Service Book and Hymnal is given falsely as 1948 (it was 1958). Several times the author noted that something was discussed elsewhere, in parentheses, and it looked like these may have been editorial markings, since the location of this discussion—in the book, or elsewhere—was not given. A disappointing lack of an index also ought to be addressed by the Augustana Historical Society, as a list of names would be easy to generate, and could be added to enhance the usefulness of the volume.

*Light and Leaven: Women Who Shaped Augustana's First Century* by Ann Boaden, Augustana Historical Society, Rock Island, 2011. Hardcover 268 pp, with endnotes. \$25. Available from Augustana College Bookstore. Phone 309-794-7554.

*The Rev. Dr. Maria Erling is Professor of Modern Church History and Global Missions and Director of Teaching Parish, at the Lutheran Theological Seminary at Gettysburg, Pennsylvania.*

### Plans for new Augustana Room at LTSP expand to Augustana Institute

The Lutheran Theological Seminary at Philadelphia (LTSP) has expanded its vision for preserving the Augustana heritage by creating the Augustana Institute to encourage scholarship, archival research and cultural exchange. The Augustana Institute will include accessible, extensive archives; a museum displaying significant items from Augustana congregations and authors; sponsorship of lectures and forums; and an exchange of American and Swedish pastors and students.

This vision will only become a reality through donations from those for whom the Augustana tradition is seen as an important link to the future church and more than just a remembrance of the past. The Augustana Museum is becoming a significant resource for scholarship and archival research, but it needs a name! This is a wonderful opportunity for a major gift to be given in memory or honor of a family member, a pastor, a classmate, a professor, etc. that has brought the Augustana heritage alive to you, your family, or congregation.

For more information about this naming opportunity or donations, please contact the Rev. Ellen Anderson at [eanderson@tsp.edu](mailto:eanderson@tsp.edu) or 215-248-7301

# Many wives of Augustana pastors came from Jamestown churches

Donna R. Swanson of Sun City, Arizona, was among the readers who responded with gratitude to Daniel J. Carlson for his study of the remarkable number of Augustana pastors who came from Jamestown, New York, published in the Spring 2011 issue of *The Augustana Heritage Newsletter*. She points out that many wives of Augustana pastors also came from Jamestown.

With the help of others, she has produced a list of 23 Augustana pastors' wives:

1. Beda Anderson, married to Carl Joseph Anderson, Class of 1915.
2. Eleanor Carlson, married to Evald Conrad, Class of 1932.
3. Margaret Carlson, married to Louis Fredrick Danner, Class of 1933.
4. Linnea Swanson, from First Lutheran, married to Paul Noren, Class of 1934.
5. Jeanette Brostrom, married to Walter Johnson, Class of 1940.
6. Bertha Thelander, from Holy Trinity, married to James Claypool, Class of 1941.
7. Martha Larson, from St. Marks, married to Charles E. Johnson, Class of 1941 (from Mayville).
8. Evelyn Nordstrom, from Bethel, married to Bernhard Johnson, Class of 1946.
9. Carolyn Rein, from Holy Trinity, married to Leroy Johnsrud, Class of 1946 (American Lutheran Church).
10. Elaine Bergson, from First Lutheran, married to Ted Johnson, Class of 1947.
11. Barbara Johnson, from Bethlehem, in Falconer, married to Phil Engdahl, Class of 1948.
12. Phyllis Carlson, from Immanuel, married to Melvin Sucher, Class of 1949 (ALC).
13. Dorothy Larson, from Immanuel, married to Russell Vikstrom, Class of 1949.
14. Donna Rein, from Holy Trinity, married to Russell Swanson, Class of 1954.
15. Janice Young, from First Lutheran, married to Don Conrad, Class of 1954.
16. Lois Sjoval, married to Roger Carlson, Class of 1955.
17. Nancy Brumagin, from St. Marks, married to Paul Beck, Class of 1957 (from Mayville).
18. Gulvie Hult, from Immanuel, married to Waldo Lindberg, Class of 1958.
19. Leila Sorenson, from First Lutheran, married to John A. Swanson, Class of 1958.
20. Marilyn Johnson, from Bethel, married to Milo Mathison, Class of 1958 (ALC).
21. MariAn Johnson, from First Lutheran, married Curtis Olson, Class of 1961.
22. Shirley Johnson, from Bethel, married Jack Lundeen, Class of 1961.
23. Joanne Johnson, from Holy Trinity, married to Robert Erickson, Class of 1962.

Can any readers add to this list? We are grateful to Donna for her research. She is on the list above, the wife of the late Russell E. Swanson, who was ordained in 1954.

## Word from the Editor

In the Spring 2011 issue of this newsletter, I asked readers to help me to get a copy of Conrad Bergendoff's classic 1980 publication, *The Augustana Ministerium*. I could never have imagined the wonderful response that would come. Living overseas when it was published, somehow I think I missed getting my copy. Or maybe I lost it. Generous offers to send me the book came by post, e-mail and phone. I could have had no less than ten copies! The first response came from Beatrice G. Wilson of Cedarburg, Wisconsin, a daughter of Dr. Bergendoff. She sent me, in a lovely gift box, a copy that her father had given to her years ago. It was inscribed "to Beatrice from Dad." What a treasure!

About the same time, Donna Swanson, the wife of my late seminary classmate, Russell E. Swanson, sent me a copy with Russ's name and address stamped in it. So I am the proud owner of two copies and find that I have used this amazing resource dozens of times in editing our newsletter.

How did I manage without it? I am truly thankful to all of you who so graciously offered to share Dr. Bergendoff's book with me. I'm especially grateful to Beatrice Bergendoff Wilson for sharing with me this wonderful gift from her father and to Donna Swanson for Russ's copy.

In this issue, the exciting plans for AHA Gathering VIII in St. Peter, June 21-24, 2012, is obviously featured. Again I found myself faced with difficult choices about other stories to include with this issue. Some I had held over from past issues and I included them, while others are being held over for the future.

Again I am grateful for the excellent work of my colleagues, Ann Rezny, our creative designer, and Ruth Ann Deppe, our expert proof-reader. Many others have also been most helpful in producing this Fall 2011 issue. Many thanks to you all.

—Ronald T. Englund



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## NEWS AND EVENTS

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### Clarence A. Leslie celebrated 100th birthday September 17

The Rev. Clarence A. Leslie of Denver, Colorado, celebrated his 100th birthday on September 17, 2011. He is also celebrating his 71st anniversary as a pastor this year, as he was ordained by the Augustana Lutheran Church in 1940. Pastor Leslie served four Augustana churches during his ministry: Faith, Griswold, Iowa; Tabor, Kane, Pennsylvania; First, Clifton, New Jersey; and Grand View, Des Moines, Iowa. When he retired in 1977, he served as an interim pastor in several congregations. His final interim was at Holy Trinity, Littleton, Colorado, where the Leslies continue as members. The congregation designated him "Pastor Emeritus." Clarence Leslie may be the only Lutheran pastor to receive this honorary title after serving only one year as an interim.

He says, "I preached my last sermon at the age of 95." He still drives locally, with a driver's license that will expire in 2016! He and his wife, Ednamarie (Westerberg), who celebrated her 90th birthday in July, have been married for 71 years.

He is the second-oldest living Augustana pastor. William E. Berg of Rock Island, Illinois, ordained in 1937, is 101 and is oldest. Leman V. Olsenius of Cambridge, Minnesota, ordained in 1938, is 99.

### 2011 Alumni Awards Banquet honors Augustana College grads

The Rev. Dr. Byron R. Swanson of Ft. Collins, Colorado, received the Richard A. Swanson Humanitarian Award at the 2011 Alumni Awards Banquet at Augustana College in Rock Island, Illinois. He is a 1952 graduate of Augustana and was ordained by the Augustana Lutheran Church in 1956. He has taught at Arizona State University; Midland University in Fremont, Nebraska; the Lutheran

School of Theology at Chicago; and for many years at California Lutheran University in Thousand Oaks, California.

Don Tolmie (class of 1950) and Joann Swanson Tolmie (class of 1952) of Norfolk, Virginia, received the Outstanding Service Award for funding the building of the Faraja Primary School in Tanzania, in honor of Joann's mother, Mabel Swanson, who lived in Rock Island. Dr. Charles Sorensen (class of 1964) received the Outstanding Achievement Award. Since 1988 he has served as chancellor at the University of Wisconsin-Stout. Warner Cruz (class of 1994) received the Finest Under 40 Achievement Award.

### New book by the Chilstroms at AHA Gathering VIII

*Every Morning New*, a devotional book being written by Herbert W. Chilstrom and E. Corrine Chilstrom, will be published next spring in time for the AHA Gathering VIII in St. Peter, Minnesota. The Chilstroms have planned a brief entry for each day, accompanied by a suggested daily Bible reading. The book's title comes from the last line of the hymn, *Again thy glorious sun doth rise*, by Sweden's foremost hymnwriter, Johann Olof Wallin (1779-1839). The Chilstroms, both retired Lutheran pastors, explain that "each devotional will link experiences from our lives with insights from biblical texts." Herb Chilstrom was the first presiding bishop of the Evangelical Lutheran Church in America.

### Concordia Historical Institute gives award to Mark Granquist

The Concordia Historical Institute of the Lutheran Church-Missouri Synod gave one of its annual Awards of Commendation to the Rev. Dr. Mark Granquist for his article "The Augustana Church and the Missouri

Synod," published in the Spring 2010 issue of *Lutheran Quarterly*. This "Augustana issue" is available through the AHA (see back cover). Dr. Granquist is Associate Professor of Church History at Luther Seminary in St. Paul, Minnesota.

### Royalty to attend ASF Centennial Ball

Scandinavian and Nordic Heads of State plus European royalty will be among the honored guests at the Centennial Ball of the American-Scandinavian Foundation (ASF) at the Hilton Hotel in New York City on October 21. Liv Ullmann, Norwegian actor and an ASF Trustee, will be Master of Ceremonies. Since its founding in 1911, the ASF has been dedicated to promoting mutual understanding through educational exchange between the United States and the Nordic countries. Nearly 30,000 young Americans and Scandinavians have taken part in ASF exchange programs.

### 70th anniversary of the sinking of the Zamzam in 1941

This year marks the 70th anniversary of the sinking of the *Zamzam*, a passenger ship bound for Africa, that was sunk by a German raider in the South Atlantic on April 17, 1941. Among the *Zamzam*'s 201 passengers were 142 Americans, most of whom were missionaries. Included were 18 Augustana Lutheran missionaries with their families. The dramatic sinking and miraculous rescue have been the subject of many interviews, presentations and publications through the years. AHA Gatherings have included special interest groups about the Augustana missionaries and the *Zamzam*, with books offered for sale at Gathering bookstores. For more information, go to [www.zamzamship.net](http://www.zamzamship.net)

# Augustana Heritage Association

Lutheran School of Theology at Chicago

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## Books, Journals, CDs and DVDs on sale

The books, CDs and DVDs listed below may be ordered from the Augustana Heritage Association. (See details below)

### Books

#### *Äkta Augustana: Heirloom Recipes*

Edited by Curtis and MariAn Olson and Luther and Adele Lindberg. A collection of recipes and Swedish traditions gathered by AHA members. \$20 including postage and handling.

#### *The Augustana Story: Shaping Lutheran Identity in North America*

By Maria Erling and Mark Granquist (Augsburg Fortress, 2008). \$20 including postage and handling.

#### *The Augustana Heritage: Recollections, Perspectives, and Prospects*

Edited by Arland J. Hultgren and Vance L. Eckstrom. Essays from presentations at the 1998 AHA Gathering at Chautauqua, NY. (Chicago: Augustana Heritage Association, 1998) \$10 including postage and handling.

#### *The Heritage of Augustana: Essays on the Life and Legacy of the Augustana Lutheran Church*

Edited by Hartland H. Gifford and Arland J. Hultgren. Essays from the 2000 AHA Gathering in Rock Island and the 2002 AHA Gathering in Lindsborg. (Kirk House Publishers, Minneapolis, 2004). \$10 including postage and handling.

#### *Songs of Two Homelands—Hymns and Liturgy of the Augustana Lutheran Tradition, 2nd edition*

Edited by Ronald T. Englund, Glenn C. Stone and John O. Swanson. (Chicago: Augustana Heritage Association, 2002). \$10 including postage and handling.

Available from the publisher, Scarecrow Press—

#### *The Augustana Evangelical Lutheran Church in Print*

By Virginia P. Follstad. An annotated list of serial publications issued by the Augustana Lutheran Church 1855-1962 with selected serial publications after 1962. (Scarecrow Press, Lanham, Maryland, 2007) \$45. [www.scarecrowpress.com](http://www.scarecrowpress.com)

### Journals

#### *Lutheran Quarterly—Augustana issue - Spring 2010*

Edited by Maria Erling and Mark Granquist. \$6 including postage and handling.

### CDs and DVDs

#### *Nearer, Still Nearer (CD)*

Hymns, Songs, and Liturgy from the 2004 AHA Gathering, St. Peter, Minnesota. (Chicago: Augustana Heritage Association, 2004) \$10 including postage and handling.

#### *Augustana: Five Pastors Share Their Memories (DVD)*

Recollections of Augustana by five pastors: Arvid E. Anderson, Herbert W. Chilstrom, Paul M. Cornell, Donald W. Sjoberg and Reuben T. Swanson. Recorded at an AHA board meeting in 2005. (Chicago: Augustana Heritage Association, 2007) \$5 including postage and handling.

#### *Join in the Dancing: Swedish Folk Dance Mass (DVD)*

Par Harling's Swedish Folk Dance Mass. Filmed at the 2006 AHA Gathering at Chautauqua, NY. (Chicago: Augustana Heritage Association, 2007) \$10 including postage and handling.

**Send orders to: Augustana Heritage Association, 1100 East 55th Street, Chicago, IL 60615-5299. Make checks payable to "Augustana Heritage Association." If you have questions, phone Ruth Ann Deppe at (800) 635-1116 ext. 757.**