

# The Augustana Heritage Newsletter

Volume 7 Number 2 Spring 2011

## 2012 Gathering in St. Peter to include Gustavus Sesquicentennial celebration

The Augustana Heritage Association's Gathering VIII at Gustavus Adolphus College in St. Peter, Minnesota, from June 21-24, 2012, will be part of the college's Sesquicentennial celebrations. Gustavus, founded in 1862 as a Lutheran parochial school in Red Wing, Minnesota, will celebrate its 150th anniversary with a Kickoff Celebration Dinner on September 30, 2011, and conclude with Homecoming in October 2012.

Gathering VIII will also be historic for the AHA, as this is the final biennial gathering planned by the AHA at this point. Members of the AHA will act on recommendations of its Board of Directors at a business meeting to be held during the St. Peter Gathering. The Gathering will also mark the 50th anniversary of the end of the Augustana Evangelical Lutheran Church, which merged with other Lutheran churches in 1962 to form the Lutheran Church in America.

Garrison Keillor of A Prairie Home Companion, the radio variety show heard weekly on more than 500 public radio stations, plus other outlets, will be the featured speaker on June 21. More speakers, and other parts of the Gathering program, will be reported in the Fall 2011 issue of the *Augustana Heritage Newsletter*.

Members of the Local Planning Committee for Gathering VIII include: Marie Benson and Terry Denley, both of St. Peter, co-chairs; Marilyn Beyer, Chaplain Brian Johnson, Amy Pehrson, Jackie Peterson, the Rev. Grady St. Dennis and Barb Larson Taylor, all of Gustavus Adolphus College; Elaine and Milt Brostrom, the Rev. Dr. Herb Chilstrom, Beverly and Don Gustafson, and Steve Hogberg, all of St. Peter; the Rev. Wayne Peterson of Plymouth, Minnesota; and Dr. Jack Swanson of Edina, Minnesota.

Watch for more information on this historic gathering with its theme: "A Living Legacy."



photo courtesy of Gustavus Adolphus College



Old Main and Christ Chapel at Gustavus Adolphus College

## Board of Directors wrestles with future role of the AHA in preparation for "last traditional Gathering" in 2012

by David E. Baker, AHA Executive Director

"What is the future of the Augustana Heritage Association?" That is the question with which the AHA Board of Directors is currently wrestling and it will be a major item on their agenda when they meet April 28-30, on the campus of Gustavus Adolphus College in St. Peter, Minnesota.

At the biennial meeting of the Association June 12, 2010, in Rock Island, a recommendation from the Board that "2012 be the last traditional Gathering" and that, during the coming biennium, the Board "explore ways to continue the mission of AHA" was adopted by a vote of 108 to 70.

Subsequently, the Rev. Donald W. Sjoberg, AHA president and retired national bishop of the Evangelical Lutheran Church in

*continued on Page 3*

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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	2012 Gathering during Gustavus Sesquicentennial Board wrestles with future role of AHA
4	AHA members urged to take online survey Erling and Granquist share Biglerville Prize
5	50th anniversary of Westberg's "Good Grief"
7	Augustana and Covenant Church celebrate Augustana Scholarship in Canada grows
8	Heritage and Calls Still to Come in Jamestown
12	Birger Sandzén - Art, music and transcendence
15	Swedish children's books—another discovery
16	Mosaic in northern Tanzania—Augustana links
17	Faraja School in memory of Mabel Swanson
18	Swedish Church in Toronto, Canada
20	The Augustana Liturgy by Ronald Bagnall
22	"Jack's Winning Words" are popular by e-mail
23	The Swede-Finns, a minority in Augustana
26	News and Events
27	Word from Editor
Back Cover	Books, CDs and DVDs for sale by AHA

# Board wrestles with future role of AHA

continued from Page 1

Canada, appointed a committee to explore the various possibilities that there might be for “continuing the mission” of AHA and report to the Board at its 2011 Spring meeting with recommendations on how best to do that.

The seven people whom the president appointed to the committee are: the Rev. Hal Nilsson of Albuquerque, New Mexico, Chair; Loran Bohman of Youngwood, Pennsylvania; the Rev. Dr. Arland Hultgren of Lino Lakes, Minnesota; Ann Kohler of Baldwinsville, New York; the Rev. P. Gerald Leaf, Lindsborg, Kansas; Sonya Lindquist, Fitchburg, Wisconsin; and the Rev. David Baker, Penn Valley, California.

The committee began its work this past October and has met twice via conference telephone call. They are scheduled to meet again in person April 28, prior to the meeting of the AHA Board, in St. Peter. So far, the focus has been on the need to:

- a) determine what it is that we are trying to accomplish
- b) solicit input from as many people as we can about the future
- c) find ways for the remaining remnant of Augustana to gather and share their lives and stories
- d) determine methods for communicating among the people and organizations of Augustana
- e) maintain an up-to-date list of members of AHA and others who show interest
- f) determine and implement whatever structure may be needed to provide some kind of a connection with the final living Augustana pastors
- g) develop a plan of succession for the AHA Board
- h) identify and share with the entire church the rich tradition that is Augustana
- i) encourage gifts and legacy bequests to agencies and institutions of Augustana origin
- j) identify and determine what we are now doing that can be considered accomplished for our time.

In order to begin addressing these ten needs, it was suggested that we: 1) devote time at the next Board meeting to determine more clearly what we’re trying to accomplish; 2) invite the readers of the *AHA Newsletter* to submit their suggestions for the future; 3) contact Midland University to inquire about the possibility of partnering with the alumni of Luther Junior College and Academy for an event on the Midland campus sometime after 2012; 4) contact the other colleges of Augustana origin, as well as other Lutheran agencies and institutions, to discuss the possibility of publicizing some of their events in our *Newsletter*; 5) contact the Augustana Historical Society about developing a partnership with them; 6) take steps to assure continued publication of the *AHA Newsletter*; 7) identify people under the age of 60 who grew up in Augustana homes who have an interest in what we’re doing; and 8) learn who of Augustana heritage is still involved in significant activities and include human interest stories about them in the *Newsletter*.

If you have a suggestion for consideration by the committee, please either: a) contact any of the members of the committee listed above; b) go to [www.augustana-heritage.org](http://www.augustana-heritage.org) and take the survey posted there; or c) send your suggestion directly to me at [dngbaker@comcast.net](mailto:dngbaker@comcast.net). We know that it will not be easy to transition from what we have been and known to what has yet to be determined. Indeed, it is never easy to let go of the familiar and the tried for the untried and unfamiliar. However, we know also that what we have been and known will in due course be unsustainable and, therefore, a new way of being and continuing the mission of AHA needs to be found. On behalf of the Board and the entire Augustana Heritage Association, we covet your suggestions for the future. Thank you for your consideration and your prayers as we move on.

## Join the AHA or renew your membership

All friends of Augustana are invited to support the Augustana Heritage Association by joining the AHA or renewing your membership. Membership fees are for two years - \$35 for individuals; \$50 for couples of families; \$100 for congregations and institutions. Send your

name, address, phone number and e-mail address with check payable to “Augustana Heritage Association,” to the AHA Office, 1100 East 55th Street, Chicago, IL, 60615. Memberships make fine gifts for family members. Encourage family and friends to join.

# AHA members urged to take online survey about the future of the organization

As the Augustana Heritage Association makes decisions about its future, at Gathering VIII from June 21-24, 2012, at Gustavus Adolphus College, all are urged to take part in an online survey prepared by the AHA Futures Committee. At Gathering VII at Augustana College, Rock Island, Illinois, in 2010, the AHA voted to discontinue traditional Gatherings after 2012. This survey will provide vital information from our members concerning how the purpose of the AHA might continue.

The Futures Committee, charged with making recommendations about the AHA's future, wants to know your views on the heritage of the Augustana Lutheran Church; what the future shape of the AHA might take; and how to promote the AHA in the years to come.

You may take this survey by going to the AHA website, [augustanaheritage.org](http://augustanaheritage.org) and clicking on "AHA Survey." This survey will be only available until May 25, 2011, so we urge you to act soon. The Futures Committee, appointed to explore options for the AHA's future, will find your opinions to be essential in making their recommendations to Gathering VIII in 2012.

The Rev. Dr. Arland Hultgren of Luther Seminary, St. Paul, Minnesota, and Luther student Erik Doughty, an Augustana College graduate from Peoria, Illinois, have prepared this survey.

Please take this survey as soon as possible. We value your opinion!

## Erling and Granquist share 2011 Biglerville Prize for "The Augustana Story"

Congratulations to the Rev. Dr. Maria E. Erling and the Rev. Dr. Mark A. Granquist, who are 2011 winners of the Biglerville Prize, given by the Lutheran Historical Society of the Mid-Atlantic, for *The Augustana Story: Shaping Lutheran Identity*, published by Augsburg Fortress in 2008. For nearly 20 years, the society has awarded the Biglerville Prize "for a publishable work of mature scholarship in the field of American Lutheran church history."

The Rev. Stephen Herr pastor of Christ Lutheran Church, Gettysburg, Pennsylvania, who is president of the society, says that the book was nominated by several persons and that "this project has contributed greatly to our understanding of the Swedish Lutheran experience in America."

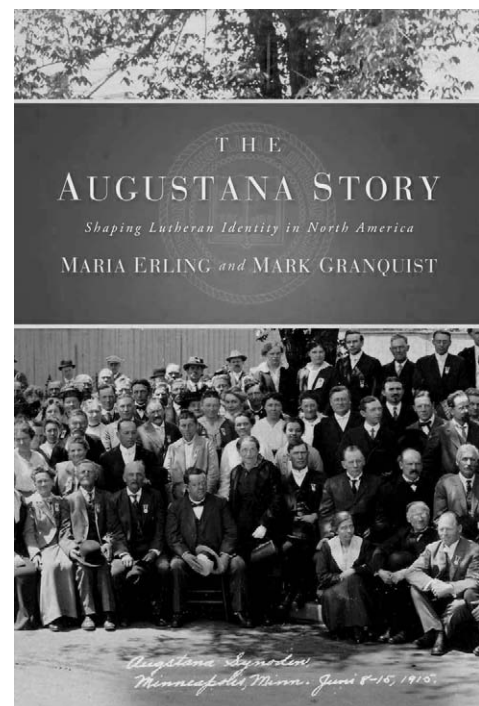
Dr. Erling and Dr. Granquist will be recognized at the society's annual meeting at Gettysburg Seminary on May 3. Dr. Friederike Baer, Assistant Professor of History at Penn State University—Abington, will also be recognized as Biglerville Prize winner for *The Trial of Frederick Eberle*.

Dr. Erling is Professor of Modern Church History and Global Missions and Director of Teaching Parish at Lutheran Theological Seminary at Gettysburg, Pennsylvania. Dr. Granquist is Associate Professor of Church History at Lutheran Theological Seminary in St. Paul, Minnesota.

The Biglerville Prize was established in honor of the Rev. Frederick Weiser who served as pastor of St. Paul's Lutheran Church in Biglerville, just north of Gettysburg. It is awarded every two or three years. Dr. Kim-Eric

Williams, of Augustana background, received the award in 2004 for *The Journey of Justus Falckner*.

*The Augustana Story* is available from the Augustana Heritage Association for \$20, which includes postage and packing. See the back page of the newsletter for details.





# Augsburg Fortress publishes 50th Anniversary edition of “Good Grief”

## Sales of Granger Westberg’s classic book top three million copies

by Ronald T. Englund

With more than three million copies sold, *Good Grief*, by Granger E. Westberg, is the all-time best selling book of Fortress Press, now Augsburg Fortress, the publishing ministry of the Evangelical Lutheran Church in America (ELCA). A 50th Anniversary Edition was published last fall to celebrate this amazing little book originally subtitled “A Constructive Approach to the Problem of Loss.”

First published in 1961, *Good Grief* was based on a chapter from his earlier book, *When Minister and Doctor Meet*, published a year before by Harper & Row, Inc. Dr. Westberg discussed the ten stages of grief that he said “were important to the essence of my book.” He identified these grief stages as: shock, emotion, depression, physical distress, panic, guilt, anger, resistance, hope and acceptance. Augsburg Fortress notes that “for half a century *Good Grief* has helped millions of readers, including National Football league players and a former first lady, find comfort and rediscover hope after loss.”

In the Foreword of the 50th Anniversary Edition of *Good Grief*, Dr. Timothy Johnson, ABC News Senior Medical Contributor, writes: “I just finished rereading this gem. It is immediately clear that it has been, and will continue to be, a best seller. It is written with the heart of a pastor, the insight of a psychologist, the humanity of a father and husband, and the hope of someone who has seen so many survive the process of grieving. It is simple but not simplistic. It is profound but not professorial. More importantly, it describes the pathway through grieving that can only be found through honesty. This is a book that should be in the hands of anyone grieving for any reason.”

Granger Westberg (1911-1999) was a pioneer in the field of “wholistic health,” the idea that health care needs to be concerned not only with the body and mind, but also with the spirit. During his ministry, he served on the medical and theological faculties of the University of Chicago, was dean and professor of medicine and religion for the Institute of Religion at Texas Medical Center in Houston, and a faculty member of the Illinois College of Medicine in Chicago. In addition, he

taught at the Lutheran School of Theology at Chicago and McCormick (Presbyterian) Theological Seminary, Chicago, and at Wittenberg University in Springfield, Ohio.

His desire to link the strengths of medicine and religion on a local level led his establishment of the Wholistic Health Care Center at Union Church in Hinsdale, Illinois. Dr. Westberg is founder of the parish nurse program that has become a nationwide movement in churches in the United States, as well as in 23 other countries. In this program, local churches place nurses on their paid and volunteer staffs to minister to the health needs of the parish and community. The International Parish Nurse Resource Center (IPNRC), which began in 1986, is now based at Deaconess Parish Nurse Ministries in St. Louis. The IPNRC has more than 140 educational partners around the USA and in other countries that teach parish nursing. It also sponsors the annual Granger E. Westberg Parish Nurse Symposium, named after its founder (see following article).

Born in Chicago, Granger Westberg graduated from Augustana College in Rock Island, Illinois, in 1935, and Augustana Theological Seminary, Rock Island, in 1939. He served as pastor of St. John Lutheran Church in Bloomington, Illinois, and as chaplain for Augustana Hospital in Chicago and the University of Chicago Medical School and Hospitals.

In an Afterword in the 50th Anniversary Edition of *Good Grief*, Granger Westberg’s two daughters, Jane Westberg and Jill Westberg McNamara, explained how this best-selling book came to be:

As a chaplain and a professor with joint appointments at the University of Chicago Divinity School and Medical School, our father, Granger Westberg, was expected to preach at Rockefeller Chapel a few times each year. In March 1961, he chose to preach on grief, including the stages many people appeared to go through as they dealt with losing a loved one, a job, or something else that was important in their lives. Many great theologians preached at Rockefeller Chapel, so the Sunday service was broadcast over WGN radio. Typically, the preacher could expect ten to twenty letters from listeners. After

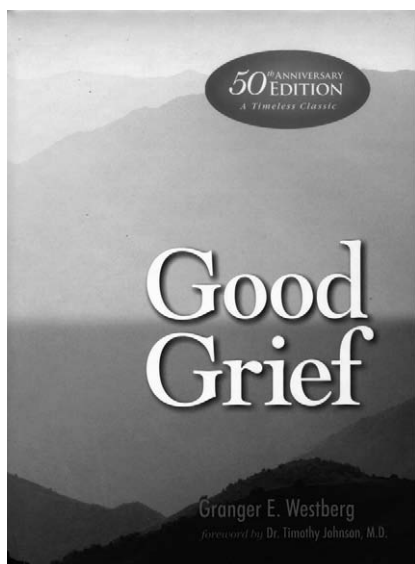


photo courtesy of ELCA Archives

Granger Westberg c.1980

Dad preached on grief, he received close to a thousand letters, by far the largest sermon response ever.

Thinking he had suddenly become a noteworthy preacher, Dad worked doubly hard on his next sermon (on a different topic) and preached with great enthusiasm. Ten letters trickled in. Dad realized that it was the topic of grief that had generated the avalanche of letters. Grief was not addressed very much in those days. People were hungry for guidance on how to deal with grief in a healthy way. So Dad expanded on his sermon and wrote *Good Grief*.



Over the decades almost every time Dad spoke in public, people came up afterwards to tell him how much *Good Grief* had helped them during a time of great loss. Pastors, nurses, physicians, funeral directors, and even veterinarians told him that they gave *Good Grief* to patients and clients who were experiencing grief. Dad also received scores of letters of thanks, including one from Mamie Eisenhower.

She wrote that after the death of her husband Ike (President Dwight D. Eisenhower), a friend had given her *Good Grief*. The book, she said had helped her deal with her loss.

*Good Grief* has continued to touch people's lives. A likely reason for the book's continued success is the enduring value of Dad's insights and his positive approach to this inevitable part of life. Also, he chose to write a straightforward, easily digestible book, recognizing that when grieving, few people have the energy to delve into a complete book.

*Good Grief* is indeed accessible. You can look at the table of contents (each chapter being a stage of grief) and think, "Aha! That's me!" If you choose, you can skip to that chapter and be assured that what you are experiencing is normal. There is reason for hope.

Dad's message of the relationship between the spirit and health influenced the careers of all of his children. Jane is a medical school professor who focuses on collaborative, compassionate approaches to medical education and health care. John is a business owner in the death care industry, working with funeral directors and cemeterians. Joan is a psychiatric social worker who helps families and patients acknowledge their loss and grief

when they learn that they must cope with the limitations of mental illness. Jill works in the field of health ministry, most notably with faith communities. We are all indebted to Dad for his insights on living full and healthy lives.

*Good Grief* (50th Anniversary Edition) by Granger E. Westberg, Augsburg Fortress, Minneapolis, published in 2011, 93 pages, \$9.99 (hardcover gift edition); \$8.99 (large print paperback); \$5.99 (paperback). (612) 330 3300 or (800) 426 0115 or [www.augsburgfortress.org](http://www.augsburgfortress.org)

## 25th Westberg Parish Nurse Symposium

"Celebrating our Past, Present and Future" will be theme of the 25th annual Granger E. Westberg Parish Nurse Symposium at the Millennium Hotel in St. Louis, Missouri, from September 16-18, 2011. The International Parish Nurse Resource Center sponsors this annual professional event.

The Rev. Dr. Deborah L. Patterson, Executive Director, explains more about this historic symposium:

"The Westberg Parish Nurse Symposium is an annual professional gathering for faith community nurses/parish nurses from around the United States and abroad. First held in 1986 in affiliation with the Parish Nurse Resource Center (then in Chicago), and now in its 25th year, the Symposium welcomes participants from around the globe to this annual educational event sponsored by the International Parish Nurse Resource Center (now based in St. Louis, Missouri).

Each year features keynoters who deliver addresses in memory of Rev. Dr. Granger Westberg, Ann-Marie Djupe (a pioneer parish nurse coordinator), and in honor of Mrs. Helen Westberg, who survives her husband, Granger. This year we are pleased to have as keynoters the renowned Harold Koenig, MD, MHSc, who is the Director of Spirituality, Theology and Health at Duke Medical Center in Durham, NC, along with parish nurse advocate Mary Ann McDermott, RN, EdD, FAAN, and professional storyteller and theologian, Pam Faro, BA, MDiv.

In addition, we are pleased that all four of Granger and Helen Westberg's children (Jane Westberg, Joan Onder, John Westberg, and Jill Westberg McNamara) will be speaking on Saturday, September 17, at the evening celebration for this jubilee year. Jill Westberg McNamara is the co-author, with Granger Westberg, of the seminal work, published by Augsburg Press, *The Parish Nurse: Providing a Minister of Health for Your Congregation*. She is also the author of *The Health Cabinet: How to Start a Wellness Committee in Your Church*, and *Health & Wellness: What Your Faith Community Can Do*. The latter was published by The Pilgrim Press."

# Augustana Synod and Covenant Church celebrate anniversaries together at North Park University

by Mark Granquist

photo by Kevin Proescholdt, Swedish-American Historical Society



Mark Granquist speaks at North Park

Among the denominations begun by Swedish immigrants in the nineteenth century were the Augustana Synod and the Evangelical Covenant Church. Formed in 1860, the Augustana Synod was the largest Swedish-American organization in the United States until the merger in 1962 that established the Lutheran Church in America (a later merger formed the present Evangelical Lutheran Church in America). The Covenant

Church was organized in 1885, subsequent to Lutheran synodical experiments during the 1870s, as Mission Friends sought a non-confessional identity as a "believers' church." Both shared roots in Sweden's religious life and a common history in North America as immigrant denominations and followed their own trajectories in American life through the generations to the present.

As Augustana marked its 150th anniversary and the Covenant Church its 125th, a symposium was held to explore the fascinating nexus of relationships between the two churches. Sponsored by the Swedish-American Historical Society, in cooperation with North Park Theological Seminary, the Swenson Swedish Immigration Research Center (Augustana College), and the Augustana

Heritage Association, this conference was held at North Park University in Chicago, November 5-6, 2010. Ten presenters (including Maria Erling, Thomas Tredway, Dag Blanck, and Mark Granquist from the AHA) gave papers, and on that Saturday evening there was a public hymn-singing of Swedish-American hymns arranged by Gracia Grindal and Glen Wiberg.

These two denominations have been extensively studied and documented by several generations of historians, among them prominent scholars in American religious and immigration history, as well as in denominational leadership. The symposium attempted to explore in fresh ways the significance and character of denominational historiography. The comparative surveys drew out questions of commonalities and differences before 1885; ecclesiastical identity in American culture; patterns of theological conflict and ecumenical cooperation; generational challenges and opportunities; relationships to Sweden, as well as to the larger American communities in which they continued to develop and fulfill their mission.

The program for this conference, including the listing of papers, can be found on the Swedish-American Historical Society site: [http://www.swedishamericanhist.org/events/historic\\_celebration.html](http://www.swedishamericanhist.org/events/historic_celebration.html). The papers from the conference will eventually be published in a book through the SAHS.

*The Rev. Dr. Mark Granquist is Associate Professor of Church History at Luther Seminary in St. Paul, Minnesota.*

## Augustana Scholarship in Canada grows

by Kenneth L. Peterson

The Augustana Scholarship Fund at the Lutheran Theological Seminary, Saskatoon, Saskatchewan, Canada, has received contributions of more than \$27,000 since the fund begun with the opening offering at the 2006 Gathering of the Augustana Heritage Association. In the last 18 months ending with December 31, 2010, over \$7,000 had been given. A reasonable goal would be to bring this fund up to at least \$30,000.

Despite lowered interest rates, recipients thus far have been receiving a \$1,000 scholarship at the time of their graduation from LTS. Our Augustana Scholarship is

awarded to the best student in Systematic Theology. The first recipient was Jeff Decelle; his first call was to the Lutheran parish of Edberg and New Norway, Alberta. The 2009 recipient was Loreen Rawlyk, a Roman Catholic (who beat all the Lutheran students in her class in Systematics); she was recently married and is serving as a hospital chaplain. The 2010 recipient was Kathy Calkins who is now serving as the pastor at Peace Lutheran Church in Innisfall, Alberta.

This Scholarship was established to remember those who served as the Augustana professor at what was then

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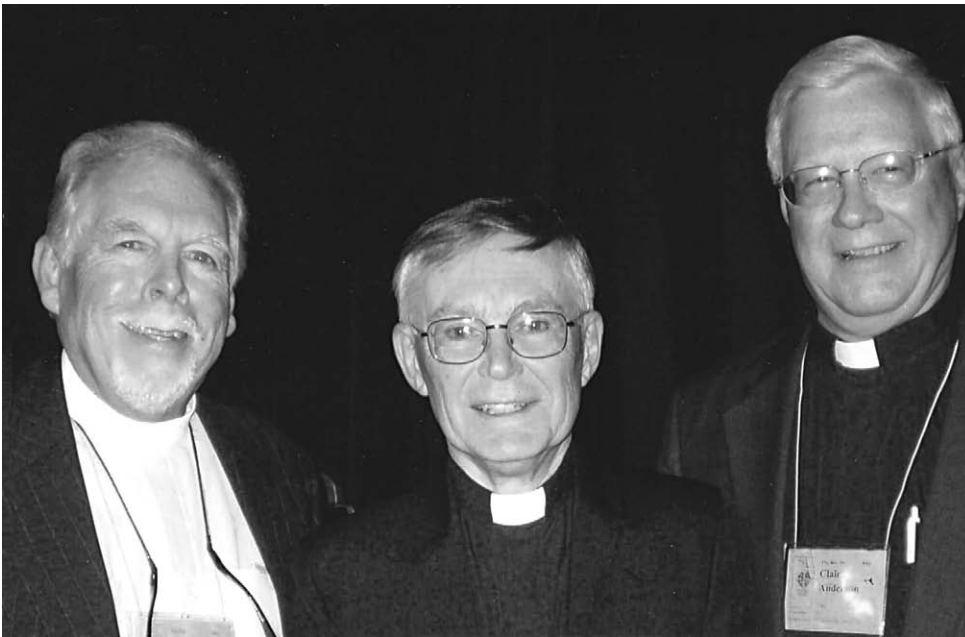
# Heritage and the Calls Still to Come

## Many pastors came from Augustana congregations in Jamestown, New York

by Daniel J. Carlson

The year was 1957. The setting was a two-seat biology desk at Jamestown High School, Jamestown, New York, at which sat two future pastors of the church. When the teacher, Mrs. Patricia Findley, wasn't noticing, the two students would sketch altars and chancels of their future churches. One, Ronald B. Bagnall, would go on to serve congregations in New York, New Jersey, and Massachusetts, and for ten years as editor of *Lutheran Forum* magazine. The other, Daniel J. Carlson, would go on to serve congregations in Rhode Island, Connecticut, and Massachusetts, and then for seven years as the ELCA Foundation's Regional Gift Planner in New England.

after Pentecost, June 9, 1965. Each came from a different Jamestown congregation of the former Augustana Lutheran Church: Pastor Anderson from Holy Trinity Church; Pastor Bagnall from Immanuel Church; Pastor Carlson from First Church. Those congregations and a fourth, Bethel Church, along with congregations in the contiguous (and nearby) villages of Falconer (Bethlehem Church), Frewsburg (Zion Church), Lakewood (Gloria Dei Church), and Mayville (St. Mark Church) have constituted an especially fertile ground for raising up pastors to serve the larger church, from the latter part of the 19th century into the early years of the present century—a period of some 130 years.



Three pastors from three former Augustana congregations in Jamestown were recognized at the 2010 Assembly of the New England Synod, ELCA, on the 45th anniversary of their ordinations in the Augustana Lutheran Church. From left, Daniel J. Carlson from First Church; Ronald B. Bagnall from Immanuel Church; and Clair E. Anderson from Holy Trinity Church.

At the Augustana<sup>1</sup> Heritage Association Gathering VII in Rock Island, IL, June 10–13, 2010, five retired pastors, each a son of Jamestown's First Church, were present: Charles H. Gustafson, Paul R. Nelson, Curtis L. Olson, John A. Swanson, and the writer.

Besides those pastors already named, other retired pastors coming from the Jamestown area include, from First Church: Merle F. Carlson, G. Duane Johnson, and J. Kenneth Soderquist; from Immanuel Church: Donald E. Carlson, Roger E. Carlson, Marshall H. Gante, Fredrick H. Hopke, and Raymond C. Porter; from Holy Trinity Church: John H. Kidder, Paul T. Lindstrom, and John R. Malm; from Bethel Church: Duane H. Carlson and Kenneth H. Swanberg; from Bethlehem Church, E. Robert Erickson; and from Zion Church, J. Roderick Rinell, Sr.

### Those who heard and responded

Pastors Bagnall and Carlson, together with Pastor Clair E. Anderson, who served congregations in New York, Massachusetts, and Connecticut, were recognized on the 45th anniversary of their ordination during the 2010 New England Synod Assembly. They were ordained during the New York Synod (LCA) Convention at Trinity Church, Stapleton, Staten Island, on the Wednesday

Pastors from Jamestown area congregations now serving in the ELCA include, from First Church: L. David Almleaf, Scott D. Hannon, Shawn W. Hannon, Douglas E. Johnson, and Daniel K. Nagle; from Immanuel Church: Gary B. Nelson and Mark E. Swanson; from Holy Trinity Church: Charles R. Carlson, Mary Ellen Larson, and Lori E. (Bergstrand) Swenson; from Zion Church, Kathryn L. Warn; and from Gloria Dei Church,



Jeffrey A. Hedin and Terry L. White.

As recently as May 2010, two members of First Church, Scott D. Hannon and Shawn W. Hannon (see previous paragraph), twins, graduated from Lutheran Theological Southern Seminary, Columbia, South Carolina. Shawn was ordained on July 24 by the Upstate New York Synod on a call to Hope Lutheran Church, Arcade, NY. Scott was ordained on December 11, also by the Upstate New York Synod, on a call to St. John Lutheran Church of Amherst, Williamsville, NY. Although no longer a member of First Church but having been raised in that congregation, Jennifer F. Kopacz, daughter of former pastor of the congregation, Charles D. May, and his wife Pamela, looks forward to ordination upon completion this year of her studies at Trinity Lutheran Seminary, Columbus, Ohio. Pamela J. Peterson, a member of St. Mark Church, is a student at The Lutheran Theological Seminary at Philadelphia and anticipates ordination in the United Church of Christ within the next two years.

Two pastors ordained to serve other denominations but having come from Lutheran congregations are Ned R. Lindstrom from First Church; he was ordained to serve in the United Methodist Church. More recently, Timothy W. Backus, from Holy Trinity Church, was ordained to serve in the Presbyterian Church (U.S.A.).

Deceased pastors include, from First Church: Lars Gustaf Abrahamson, Anders M. Broleen, C. William Carlson, David A. Carlson, Gustav G. A. Carlson, Clair E. Johnson, Constant R. Johnson, Theodore E. Johnson, Donald L. Kent,<sup>2</sup> Gotfrid Lundberg, J. A. Rinell, Carl B. Sandberg, John Wilhelm Skans, A. W. Stark, Burton D. Strand, and Stanley H. Swanson; from Immanuel Church: Lawrence J. Holt, Lloyd A. Holt, Bertil E. Hult, Eugene A. Johnson, Martin O. Olson, and J. Gordon Swanson; from Holy Trinity Church: Herbert E. Malm (Prior to moving to Minnesota, Herbert Malm served as superintendent of Jamestown's Gustavus Adolphus Children's Home. Following the move westward, not only was he himself ordained, but in 1972 his son, John R. Malm, was ordained. And now John's daughter, Sarah, and her husband, Paul, are ordained as well.); and from Bethlehem Church: C. Erik Holmer and Thure A. Holmer.<sup>3</sup>

Of the 62 ordained men and women named, at least 14 served in New England. First Church was the home congregation of 30 of these 62. When Jennifer Kopacz and Pamela Peterson are ordained, these numbers will increase by two.

Ronald Bagnall served Zion Church, Worcester, Massachusetts, as his final parish. He was the third pastor of the congregation to have come from Jamestown. The first was the late C. William Carlson. The second was the late Donald Kent who in 2010 observed the 65th anniversary of his ordination, only a few weeks prior

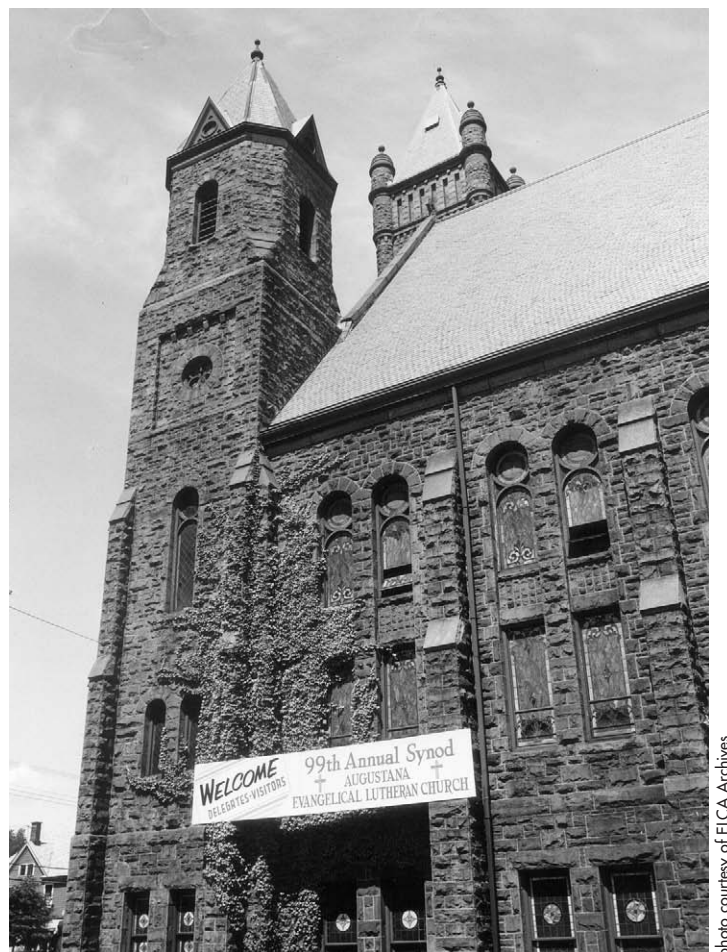


photo courtesy of ELCA Archives

**First Lutheran Church, Jamestown**

to his death on July 27 at the age of 91. Clair Anderson was the first of two pastors from Jamestown to serve Emmanuel Church, Norwood, Massachusetts. The second was John Kidder.

### **The soil's composition**

What over the decades, from what might be considered a single community, that is, the Jamestown area as a whole, contributed to such an outpouring of pastoral servants for the church?<sup>4</sup> It wasn't that Jamestown itself, located in the southwestern corner of New York State, was an extraordinarily large city, at its peak harboring around 45,000 souls.<sup>5</sup> Has any other city or area of comparable size in Augustana (and as continued in the mergers of the LCA and the ELCA) raised up that many pastors? (See Endnote 8e)

Certainly, the rich soil from which so many pastors grew resulted from several factors:

1) Exemplary and influential pastors, not least of all in the manner in which they presided at the Augustana liturgy, as noted by Pastor Bagnall in "The Ordained Ministry of the Augustana Synod in Light of Its Liturgy." (*The Augustana Heritage*, pp. 25–38, edited by Arland J.



Service at First Lutheran Church, Jamestown in 1950s

Hultgren and Vance L. Eckstrom, 1999);

2) Encouraging parents and lay people in general, individuals who recognized pastoral potential and were not hesitant to name it;

3) The role of the Bible Camp—in earlier times Camp ELBA (Eastern Lutheran Bible Association) on Lake Chautauqua (Today it is Lake Chautauqua Lutheran Center. Clair Anderson recalls that he, Ronald Bagnall and Daniel Carlson first met at ELBA in the summer of 1949 when they were young campers);

4) The example of peers who would voice their interest in, if not outright intentions of, preparing for the ordained ministry;

5) A Nordic, specifically Swedish, piety which, not without its shortcomings, was a powerful influence for ministry in the church;

6) To a certain extent “the times” were a contributing factor. For example, at mid-20th century weekly magazines such as *Time* and *Newsweek* regularly included religion columns. And in 1958 President Dwight Eisenhower was present at the laying of the cornerstone of the National Council of Churches’ new headquarters in New York City. A similar happening today is all but unthinkable.

## The future

All of that being acknowledged, more important now than the question of what in the past gave rise to candidates for pastoral ministry is: What of the future? What of the church in this still new century?<sup>6</sup> A church body, even one diminishing in size, will continue to need pas-

toral leadership. Indeed, considering present dramatic cultural shifts of various kinds, a case may be made for the need of even more rigorously prepared pastors in the future than in the past.

At the AHA Gathering VII in Rock Island last June, ELCA Presiding Bishop Mark Hanson, referencing Penny Long Marler, noted the distinction between nostalgia and memory. By itself nostalgia is of questionable value, dwelling as it so often does in an idealized past. Memory, on the other hand, “embraces the past in order to understand and inform the present.” Said another way, celebrating a certain heritage is a worthy exercise, but by itself guarantees little for the future. Congregations in the past that provided pastors for the future are now, in some cases, themselves almost a memory!

And while that is less than encouraging, there is a constant in which we and those who follow us can have confidence.

Early in 1965, I faced what then was called the Examining Committee, that group of venerable pastors whose responsibility was to recommend (or not) candidates for ordination. After outlining pretty much what is listed above as the influences that led me to a certain sense of call—indeed, with no deviation in intent from the age of nine years—an older member of the committee leaned forward and said to me, “Do you suppose the Holy Spirit had anything to do with it?”

No less today than half a century ago in the lives of those two young biology students at Jamestown High School, the Holy Spirit is at work. Through challenging and nurturing pastors, alert and supportive parents and lay people, the church’s outdoor ministries, peer example, college and university campus ministries, and not least of all through Project Connect,<sup>7</sup> the Holy Spirit is hardly without soil in and through which to work, namely, to call both men and women to the pastoral Office of Word and Sacrament.

What I know for certain is this: Those of us who over the years departed that small geographic area in the southwestern corner of New York State,<sup>8</sup> venturing beyond its borders to share the good news of Jesus Christ—we are grateful. Let us pray that potential pastoral servants who in years to come are called to ministry—beckoned by the Holy Spirit—will listen and respond!



## Endnotes

1. The word Augustana is the Latin adjectival form of Augsburg, the city in Germany where in 1530 the Reformers, henceforth known as Lutherans, presented their confessional statement to Emperor Charles V. When Swedish immigrants to America formed a church body in 1860, they chose the name Evangelical Lutheran Augustana Synod in North America, wanting to indicate the church's confessional basis. In addition to the three ecumenical creeds, the Augsburg Confession remains the primary confessional statement of Lutherans around the world. In 1962 Augustana was part of the merger forming the Lutheran Church in America which, in 1987, became part of the merger that formed the present Evangelical Lutheran Church in America.
2. Pastor Kent's surname at birth was Johnson. In his case, with so many pastors in a relatively small church body having surnames of Swedish origin, church officials at the time encouraged candidates for ordination to consider a name change, thus making more quickly identifiable at least some of the church's clergy. So the story has been told to me. Why, considerably earlier, John Carlson became John August Theodore Rinell (under deceased pastors above, J. A. Rinell) is less clear. Note: Rinell does resemble Rina, the town in Sweden where John Carlson taught school before coming to the U.S.A.
3. With gracious assistance from several pastoral colleagues and parish administrative assistants; several Jamestown friends (Mary Strand Anderson, Gwen Axelson, Thomas Erlandson, Stanley Lundine, and Marcia Adams Rupp); the book *Saga From The Hills: A History of The Swedes of Jamestown* (M. Lorimer Moe, Fenton Historical Society, 1983); and from a list compiled by the late Pastor G. Philip Engdahl and provided by his wife, Barbara, the pastors herein named are the pastors-from-Jamestown of whom the writer is aware. Pastor Engdahl served Bethlehem Church, Falconer, from 1948 to 1953.
4. Besides those responding to the pastoral call, there were daughters and sons of congregations who served the church in other ways. For example, the late Sister Elfrida Sandberg (sister to Pastor Carl Sandberg named above), from First Church, became a deaconess and in time returned to Jamestown as a member of her home congregation's staff. She also twice served in Omaha, Nebraska, once as Directing Sister of the Immanuel Deaconess Institute, and for 20 years as administrator of homes for the aged, 17 years in Minneapolis and three years in Worcester, Massachusetts (see Sister Lillie Alvira Carlson below.) The late Sister Thyra Lawson and Greta Engberg, also from First Church, served abroad, the former in China, the latter in East Africa. ~ Marcia Adams Rupp, still today an active member of First Church, in the 1960s served as a parish worker at Bethany Church, Jersey City, New Jersey. Likewise, Mary Strand Anderson, from First Church, worked as a parish worker, also in the 1960s, at St. Mark Church, Springfield, Virginia, where she remains an active member today. A son of First Church, Wayne C. Nelson, worked, beginning in the early 1970s, in several congregations and synods, and in several capacities, most recently as an Associate in Ministry on the Bishop's Staff, the North Carolina Synod. His retirement takes effect in February 2011. The late Sr. Lillie Alvira Carlson, from Immanuel Church, served in New England. From 1940 until her retirement in 1963, she was administrator of the Lutheran Home of Worcester, Massachusetts (now the Lutheran Healthcare Center, Worcester). Upon her retirement, she returned to Jamestown. The church's music, too, benefited from the gifts of the late John Seagard. From First Church, he directed Lutheran college choirs in both Nebraska and Minnesota,

## Editor's Comments—

*In this thorough study of the Augustana pastors who came from congregations in Jamestown, New York, Daniel Carlson asks, "Has any other city or area of comparable size in Augustana (and as continued in the mergers of the LCA and the ELCA) raised up that many pastors (62 men and women, soon to become 64)?"*

while also serving as organist in several congregations. And John Robert Valentine Hanson, from Immanuel Church, whose great-uncle was the late Pastor Felix Valentine Hanson, long-time pastor of the congregation, was church organist and choir director for many years while also teaching in New York, first at Eastman School of Music, Rochester, then at Binghamton University, Binghamton.

5. Notables who hailed from Jamestown include Supreme Court Associate Justice Robert H. Jackson of Nuremberg Trials fame; Lucille Ball of movies and TV fame; and Roger Tory Peterson, world-renowned ornithologist, a contemporary of the writer's mother (the two having been raised in the same neighborhood) and who was both baptized and confirmed at Holy Trinity Church.

6. 50/100/150 million years ago: startling numbers which the writer heard in relation to rock formations at Red Rocks Park, Colorado, when visited along with his wife and daughter the week following AHA Gathering VII. Such time proportions give one pause, indeed, engage the mind—about creation itself; about humanity's presence at but a moment in time; about the Incarnation, the Christ event; about our singular presence today; and about the call of all God's children in Holy Baptism to witness to the Creator's ageless faithfulness.

7. Funded by Lilly Endowment, Inc., Project Connect is a program of the Eastern Cluster of Lutheran Seminaries. Its purpose is to encourage all leaders of the church to be both proactive and collaborative in identifying adults under the age of 30 for public ministry. Its purpose also, says Donald G. Johnson, Director, is to provide opportunities for theologically sound vocational discernment.

8. (a) In the early 1970s, Newsweek magazine, in an article on its newly built, modern city hall, began by describing Jamestown as "a down-at-the-heels town on the edge of New York's western frontier." Just a few years earlier the description would have been very different. The Jamestown of the 1940s and 1950s was a bustling industrial city, the home of several widely known manufacturers, including Crescent Tool, Art Metal, Blackstone Corp., Dahlstrom Metallic Door, Hope's Windows, Inc., and also many fine furniture companies, among which was Jamestown Royal Upholstery. The city boasted its own furniture mart, located along side the tracks of the Erie Railroad that ran through the center of town.

(b) When my wife and I were purchasing furniture in early 1965, using the services of an individual dealer with whom we consulted at the Merchandise Mart in Chicago, we were not shown items made in Jamestown because, as the gentleman advised, they were beyond what our budget would allow.

(c) At the time of the Newsweek piece quoted above, a high school classmate, Stanley N. Lundine, was Jamestown's mayor. He later served in the U. S. Congress, 1976–86, then as New York State's Lt. Gov., 1987–94, in the Cuomo administration.

(d) In several significant ways, Jamestown, is the story of the northeast in the latter part of the 20th century, during which once vital industry was either bought out, moved to another part of the country, or went bankrupt—in some instances the first two being linked.

(e) Writing in the New England Lutheran in early 2001 shortly after Pastor Bagnall was installed as pastor of Zion Church, Worcester, MA, editor Richard E. Koenig asked whether there is any place today, equivalent in size to the Jamestown area, that gives the church as many pastors as has Jamestown, New York.

*I wonder what Augustana congregations produced the most pastors and pastors' wives?*

*If any readers have done research or plan to do research about congregations that produced many Augustana pastors, please let me know.*

Ronald T. Englund



## Book Review

# Birger Sandzén—Art, music and transcendence

James Kaplan's analysis of one of the greatest Swedish-American artists

reviewed by Delmar C. Homan

Birger Sandzén of Lindsborg, Kansas, is part of the Augustana heritage. Soon after his arrival from Sweden to teach at Bethany College, a part of the Augustana Synod, he became a member of Bethany Lutheran Church, a member congregation of the Augustana Synod. As his reputation as an artist grew, so did the number of his altar paintings in Lutheran churches throughout the Midwest.

Many readers of this review, however, will know these facts already, perhaps from *The Augustana Story: Shaping Lutheran Identity in North America*, by Maria Erling and Mark Granquist (Minneapolis, MN: Augsburg Press, 2008, pp. 270-71, and passim for Bethany College and its President Carl A. Swensson) and from *Birger Sandzén: An Illustrated Biography*, by Emory Lindquist, with Foreword by William H. Gerds (Lawrence, KS: University Press of Kansas, 1993; 2nd printing, 2005, esp. pp. 18, 55, 76, 115). Many will also know Lindsborg and Bethany College for busy conferences that perhaps left little time for relaxed absorption of Lindsborg or its artistry, including the Birger Sandzén Memorial Gallery. Others will have had at least one quick viewing of the gallery, including many paintings by the man it memorializes, and some will have heard "Messiah" sung in Presser Hall by outside soloists and a large community chorus on Palm Sunday or Easter.

All these experiences would please the enthusiastic and scholarly Dr. Kaplan, who came to his experience of Sandzén and Lindsborg years after he developed his interest in Sweden. He grew up in Worcester, Massachusetts, and received the Ph.D. in French literature from the University of California Berkeley. He became acquainted with Sweden as a longtime camp counselor for the Swedish YMCA. He plunged into Swedish materials as he did doctoral research at Uppsala and later published articles on eighteenth century French literature based on manuscripts found in Swedish archives. Dr. Kaplan began teaching French and Swedish at Minnesota State University Moorhead in 1975 where he became active in the Swedish-American community. He founded the Swedish Cultural Heritage Society of the Red River Valley and the North Dakota New Sweden '88 Committee. He was knighted by King Carl XVI Gustav with the Royal Order of the Polar Star in 1988. Although his interest in Sandzén began when he saw an exhibit at Augustana College in Rock Island, Illinois, in 1985, it

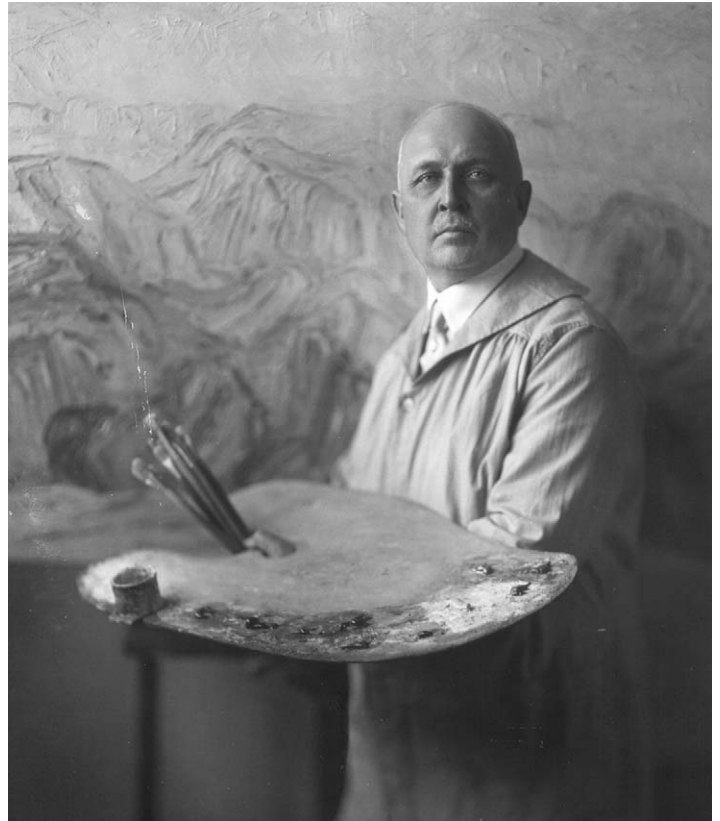


photo courtesy of Birger Sandzén Memorial Gallery

**Birger Sandzén c.1930**

lay dormant until a few years later when he made his first pilgrimage to Lindsborg and the Sandzén Gallery, at which point he begins his book.

His reaction to his personal discovery of Sandzén is to urge Lindsborg, Bethany College, and the Sandzén Gallery as a pilgrimage destination for a "magical rebirth of the past [which] comes [as] a strange and uniquely refreshing joy" when one sees "the radiant paintings of Sandzén" or "hear[s] the Messiah at Bethany" and receives "a heightened experience of the beauty of the world and the marvel of the human experience," after which one may indeed return home "but changed, proud and serene, blessed," and spiritually renewed by "the visionary lyricism of Sandzén's art" (pp. 18-19).

The author then presents in four chapters discussions and translations of Sandzén's written works in the *Prärieblomman* journal (1902-1913), Sandzén's 1905 travel narrative of his trip to Sweden with an extension

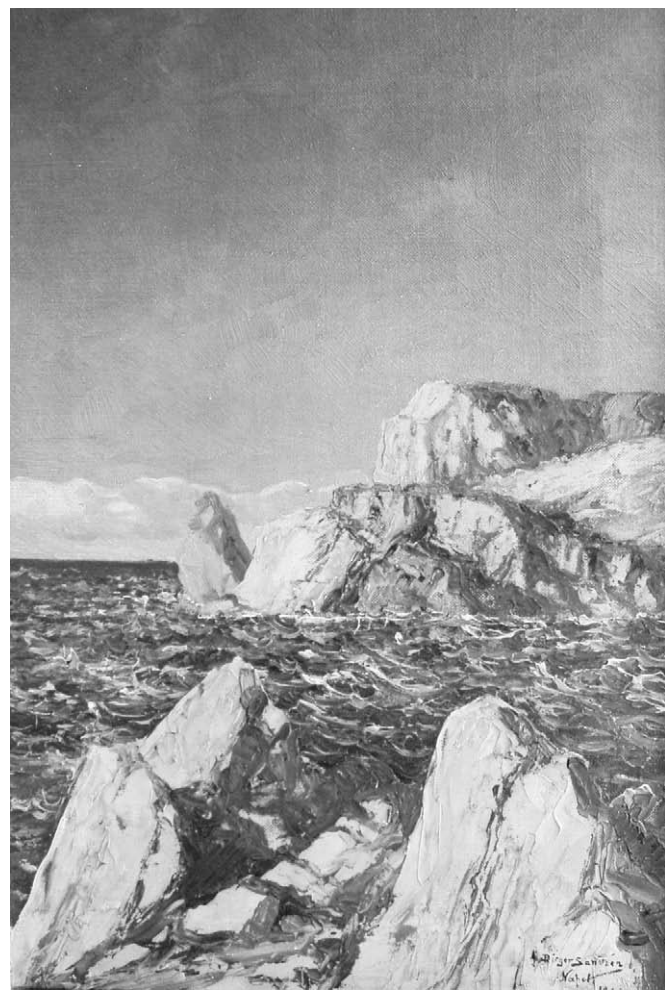
throughout western Europe, Sandzén's 1905 book *Med Pensel och Penna* (*With Paintbrush and Pen*), and miscellaneous sources on "Art, Music and Transcendence" (1900-1915), from which this book takes its title. Twenty-one prose translations are included, varying in length and completeness. Each chapter concludes with Endnotes, including cross-references to other pages in the text; the book concludes with a four-page, multilingual bibliography of sources. Although there is no index, all translated materials are listed in the Table of Contents. The excellent reproductions indeed illustrate the text even though the reader must make the connections, since the text has no plate references.

This book will provide interesting and unique information to three kinds of readers: those interested in Swedish-American emigrant society and culture, those interested in Swedish-American literature ("unknown and abandoned today, like dusty old documents entombed in a cornerstone, waiting for their chance to see the light of day" [p. 162]), and those interested in the connections of Sandzén's literary writings and his art. Even though most of the material in this book has been published in scattered issues of the *Swedish-American Historical Quarterly* from 1998 through 2005, here all translations are compactly available for reading, for information and delight, and for support of Kaplan's major theses, now stated with added force.

Each chapter begins with discussion of the literary genre, and the Endnotes provide much additional literary analysis. The translations range from brief excerpts to complete stories. One complete translation is "A Comrade" (1905) in Chapter 1, "Birger Sandzén in *Prärieblomman*."

This heart-felt piece is "that most august of literary genres, the tribute to a deceased friend" (p. 57, n. 21), who in this particular tribute is Olof Sager-Nelson, a close friend in Paris days (Plate 5). It also records two young artists as they make the best of their lives (pp. 31-42). And at the end of the tribute, Sandzén is looking at the painting Olof had given him: "The day is drawing to a close. A beam of the setting sun shines in through the window, and casts its light on Olle's painting, where the autumn leaves, red as blood on the field, endlessly dance their frenzied reel, in silence" (pp. 42, 58, notes 26, 27).

On the other hand, in Chapter 2, "Coming from America: Birger Sandzén's Travel Narrative of 1905," Kaplan summarizes much of the 26 published letters, whose complete texts might fill a book of 200 pages (p. 66), and chooses for full translation parts that concern the literary and artistic Sandzén. Kaplan describes "travel narratives" as a kind of literary writing, especially interesting to readers of the Swedish-American press and with antecedents in French literature, in which Sandzén was "well-versed." Then Kaplan segues into discussion of the



**Napoli by Birger Sandzén. 1906**

photo courtesy of Birger Sandzén Memorial Gallery

travel letters themselves "written in a clear, vivid, and engaging style," with the style influenced by the French, as the Endnotes often point out: "the lengthy discussions [in the 26 letters] of art, music, and literature show that Sandzén was seeking to reach the educated middle-class....He makes a strong statement of identity as a Swedish American, and thus this text is an interesting record of a Swedish American's thoughts and attitudes in the first years of the twentieth century" (pp. 63-68). The connections between Sweden and Swedish America are shown by Swedish-American monetary contributions after Birger writes back for help to save the old Ornunga Church, a project that he and his brother Gustav have undertaken, and all documents are translated in both the introductory analysis and in the letters themselves (pp. 68-71, 84-86).

Especially in the final chapters, Dr. Kaplan expects to develop a "wide and diverse modern critical interest" in Sandzén by "opening up the study of Sandzén's creation to an examination of his articles, stories and essays [to help] us to understand his psychology, restoring a depth and complexity to his life that have been concealed or ignored" and "from this more complete





**Sunset in the Mountains by Birger Sandzén c.1923**

view” to gain greater “understanding and appreciation of Sandzén’s art” (p. 158). In such a study “[t]hese texts bring to the fore one of the most significant motifs in Sandzén’s writings and art, the guardian tree....[which] comes from deep in Indo-European mythology and folklore. This large tree, prominently growing near the farm house, was considered the repository of the guardian spirit of the farm where it grew....The guardian tree motif is pervasive in Sandzén’s art, where its exaggeratedly spreading, sometimes anthropomorphic branches shelter [diverse] buildings....One of his prints is entitled ‘The Guardian Pine,’ another, ‘The Guardian Poplar.’” In further support of this significant motif Kaplan adds two new translations to his earlier published stories concerning trees: “The Pear Tree” (pp. 125 ff.) and “The Sad Tree” (pp. 141 ff.), the latter taken from Mexico’s history about Cortez.

This book will be indispensable to non-Swedish readers interested in the literary side of Sandzén and in Swedish-American literature. It also provides insights into the Swedish-American emigrant society and culture and offers a new challenge to the art world’s understanding of Sandzén’s art and personality and to every viewer’s intellectual enjoyment of Birger Sandzén’s art.

One last word from Sandzén: “I didn’t mean to write a whole book, so I’ll just stop here” (p. 42). Always more and more, if only there were time, until, as Hamlet says, “The rest is silence.” But then we remember Keats: “A thing of beauty is a joy forever: / Its loveliness increases....” And such beauty is the subject finally of this book as it was for the life and work of Birger Sandzén, a Swedish-American artist who “see[s] words also as his tool” (Sydhoff, p. 10), and a part of the Augustana heritage from Lindsborg, Kansas.

*Birger Sandzén on Art, Music and Transcendence.* By James M. Kaplan. Introduction by Beate Sydhoff, former Secretary General of the Royal Swedish Academy of Fine Arts in Stockholm. Chicago, IL: Nordic Studies Press, 2010. Soft cover. 196 pages; 12 additional glossy pages of illustrations (6 black and white, 6 color). \$19.95.

*Delmar C. Homan, Ph.D. in English and Comparative Literature from Columbia University (NYC), taught for 36 years, the last 30 being at Bethany College in Lindsborg, from which he retired in 1991 as Professor-Emeritus of English. He has been Volunteer Archivist at the Birger Sandzén Memorial Gallery for the last 15 years and is a good friend of Jim Kaplan, author of the book under review. During his academic career, Dr. Homan reviewed around seventy books, mostly concerned with medieval and Renaissance topics, and he published numerous articles in books and journals, mostly also on topics from those same periods.*

## Augustana Scholarship in Canada

*continued from Page 7*

the Lutheran College and Seminary at Saskatoon (namely, Otto Olson, Gilbert Monson, and Harold Floreen) as well as those Augustana pastors who were trained in Saskatoon. These pastors went on to serve in Canada, the U.S.A. and on the mission fields of Augustana.

If you wish to contribute to this Fund, send your donation to the Development Office, Lutheran Theological Seminary, 114 Seminary Crescent, Saskatoon, Saskatchewan S7N 0X3. Checks should be made payable to LTS with “Augustana Scholarship Fund” on the memo line.

*The Rev. Dr. Kenneth L. Peterson, a 1959 graduate of Augustana Theological Seminary, served congregations in Iowa and Illinois before moving to Saskatchewan in 1969. He served for 13 years with the Canadian Bible Society, based in Saskatoon. He has also taught at Lutheran Theological Seminary in Saskatoon. His wife, Margareth, is the granddaughter of Dr. Juergen Goos, the founding president of the Seminary.*



# Solving the mystery of the Swedish children's book at Gathering VII leads to another amazing story

by Virginia Follstad

Readers will recall the article in the Fall 2010 issue of this newsletter about the Swedish children's book that was on its journey to the National Library of Sweden in Stockholm. *Blommor vid Vägen* (Roadside Flowers) is now in the permanent collection there. It had been "found" on the "free" table at the Augustana Heritage Association Gathering VII in June 2010, in Rock Island, by Virginia Follstad who recognized it as a little treasure. She sent it to the Stockholm library.

Alongside this book on the "free" table was another little treasure that Virginia was certain should be of interest to some library. This book, *Nytt Bibliotek för Barn och Ungdom* (New Library for Children and Youth), was published by the Augustana Book Concern in the early 1900s. This series included short stories and poetry of a religious nature prepared by authors in Sweden for young readers. Virginia offered it to the University of Minnesota Library where now it has been added to the prestigious Dahllöf collection of Swedish Americana. Several earlier issues of this series were in that collection but not this Volume 7.

How did these two collectible Swedish treasures arrive at the Rock Island Gathering? Janet and Richard Monson brought them from their home in Lindsborg, Kansas, and placed them on the "free" table.

There lies another amazing story. The Monson's attended a household auction in Lindsborg in May 2010, where they purchased several boxes of books. After removing books of personal interest, they pondered what they could do with the Swedish books. Those books arrived with them at the June 2010, Rock Island Gathering where Janet placed them on the "free" table.

In these details lies another interesting story. This household auction was held at the home of Einar and Elizabeth Jaderborg, long-time Lindsborg residents. Einar had been the school superintendent and at one time had served as the Chairman of the Bethany College Board of Directors. Elizabeth, his widow, had been a free-lance writer, specializing in various local subjects. His father was Thure Jaderborg, professor of music at Bethany College from 1902 to 1954. The books the Monson's bought had been treasures in the Jaderborg family. Now they are available to the public in these respective libraries. Elizabeth Jaderborg, who now lives with her daughter in the Chicago area, has been informed of her significant part in this story.

Might *Augustana Heritage Newsletter* readers have similar book treasures that they no longer read or use? Are there boxes of old books in your basement or attic? Or even

family trunks that still contain books and pamphlets? Are Swedish language books that were published by the Augustana Book Concern and that no one in your home can read now languishing on your bookshelves? Does your church have old unused books in a storage room?

Perhaps a library would welcome books that could fill gaps in their collections such as was true with the two situations mentioned earlier. Perhaps those planning to attend the AHA Gathering in June 2012, at Gustavus Adolphus College, in St. Peter, Minnesota can sort through their unused collections and find books that they would be interested in placing on the "free" table.

For background information about Augustana serial titles, one can consult the book sponsored by AHA, *The Augustana Evangelical Lutheran Church in Print* (2007). Libraries that own copies or partial sets of such titles are listed there. Anyone who would like help with decisions about a new home for their books can contact the librarian at one's chosen academic library. Virginia Follstad, the author of this book, is also available to provide help.

If one feels that any such old books they own have no value, remember this story of the two little children's books that Janet Monson put on the "free" table in Rock Island. Or consider the man who Virginia recently corresponded with who said he has a "yard sale book" published by the Lutheran Augustana Book Concern in 1891. It is written in Swedish but he can not read Swedish. Now in North Carolina, previously in Minnesota, where has this little book been in its earlier life? What should he do with it? The only library that currently has a copy is the National Library of Sweden in Stockholm. Which library in the United States will receive his gift? That will be the next chapter in this story!

Any comments or questions about the contents of this article can be forwarded to Virginia Follstad at [vpfollst@idcnet.com](mailto:vpfollst@idcnet.com)

## Editor's Comment—

*Speaking of missing books, I do not have a copy of The Augustana Ministerium: A Study of the Careers of the 2,504 Pastors of the Augustana Evangelical Lutheran Synod/Church, 1850-1962, by Conrad Bergendoff, published in 1980 by the Augustana Historical Society. Serving overseas with Global Missions from 1968 to 1998, I somehow missed this book, which would now be invaluable to me as editor of the AHA Newsletter. If anyone has a copy for a reasonable price, I'd be grateful to hear about it.*

Ronald T. Englund

# Building a Caring Community in northern Tanzania

## “perpetuates the heritage and legacy” of Augustana

*Building a Caring Community (BCC), a rapidly growing program in Tanzania that provides services to children with disabilities and their families, “perpetuates the heritage and legacy” of the Augustana Lutheran Church in two ways. Firstly, BCC is a program of Mosaic International and IMPACT, an international alliance of Lutheran agencies from Great*

together the futures of these two marginalized populations in a nation where extreme poverty and unemployment walk hand-in-hand with attitudes that see disability as a source of embarrassment.

“It’s the depth of isolation for a person with a disability and their family,” said Linda Timmons, Mosaic president and CEO. “Many times the family is deeply embarrassed and realizes that that person will not become an economically contributing member.” More than two years ago, Timmons was one of five Mosaic employees who traveled to Africa to train paraprofessionals to provide services to children with disabilities and their families as part of Mosaic’s “Building a Caring Community” (BCC), a joint project with the Northern Diocese of the Evangelical Lutheran Church in Tanzania (ELCT). The project has established neighborhood centers where children with disabilities receive education

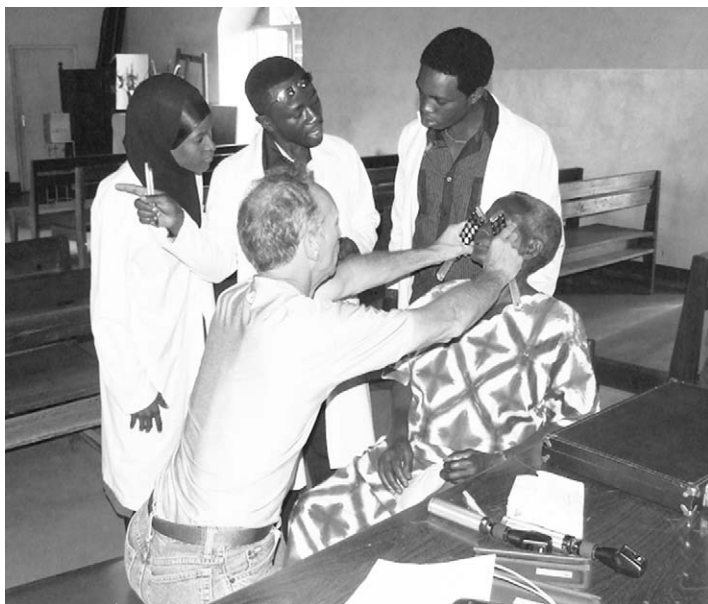


photo courtesy of Mosaic

**Dr. Gregory B. Hagedorn of Henderson, Kentucky, a volunteer optometrist, examines patient at eye clinic held in the old Moshi Lutheran Cathedral.**

Britain, Germany, Norway and the United States. Mosaic was formed when Bethphage and the Martin Luther Homes consolidated in 2003. Bethphage was an Augustana institution founded in Axtell, Nebraska, in 1913 by the Rev. K. G. William Dahl.

Secondly, the Northern Diocese of the Evangelical Lutheran Church in Tanzania (ELCT) is partner with Mosaic International and IMPACT in Building a Caring Community. Tanzania, formerly Tanganyika, was one of Augustana’s “mission fields,” with hundreds from the Augustana Church serving there through many decades.

Randall Donner, Mosaic’s Communications and Ministry Partners Director, writes about BCC and its work in Tanzania:

Mosaic’s world partnerships leverage small amounts of time and financial investment into life- and culture-changing locally-run programs. Mosaic’s newest outreach focuses on children with disabilities and unemployed women in Tanzania. The innovative project yokes



photo courtesy of Mosaic

**Students at the Faraja Primary School in Sanya Juu, Siha District, near Moshi, Tanzania. This Lutheran school serves children who are physically handicapped.**

and services in an integrated setting with children who do not have disabilities. It also provides in-home support or respite to families so that a parent may become employed outside the home.

The project’s success has dwarfed expectations. The initial goals were to create three centers and serve approximately 40 children. Because of the response, after

just two years BCC has established 11 centers and is serving 230 children.

Each center has both an outreach and an in-home services staff member. The jobs pay from \$100-\$250 per month in a country where the average per capita income is \$320. The scope of poverty and the devastation of HIV/AIDS is the backdrop for BCC. The project is targeting the “poorest of the poor” for hiring, Timmons said. In addition to educational activities and games, the centers will also provide at least one meal a day for the children. The long-term goal is to integrate the children with disabilities into public classrooms.

Building a Caring Community has sparked other projects. In November 2009, 1800 children and adults in Moshi, Tanzania, participated in free eye clinics initiated by Mosaic board member, Mark Klever, and his wife, Pastor Karen Parker. They recruited four U.S. medical volunteers, an optometry professor from Kilimanjaro Christian Medical Center (KCMC), and several of his students.

According to Helen Keller International, trachoma (a bacterial infection of the eye), which can cause blindness, affects about 40 districts in 18 regions in Tanzania with over 150,000 people awaiting surgery to prevent blindness. Onchocerciasis (river blindness) also affects Tanzanians in areas with fast flowing rivers like Tanga. These conditions can be prevented or treated but the challenge in Tanzania is getting resources to have people

checked. An average eye exam and glasses cost approximately \$25, which for an average person is nearly a month’s wages.

Most of the children and families served through the BCC project took advantage of the opportunity to participate in the clinics as did staff, friends and neighbors. Even the diocese’s Bishop Martin Shao came to have his eyes tested. Happily, his current glasses fit the bill so no change was in order!

Others needed prescription glasses that were provided on the spot. Several older individuals had cataracts that severely impaired their vision; a few, including a four-year-old boy and an 18-year-old girl, were diagnosed with traumatic glaucoma. They, along with others with glaucoma and/or cataracts, were referred to Kilimanjaro Christian Medical Centre for surgery.

Beyond its ministry outreach in Tanzania, Mosaic is actively involved in a project to remove children from institutions in Romania through a partnership with a local non-governmental organization. Past projects have included work in England and Latvia. Mosaic’s outreach is funded fully by individual gifts and foundations.

*For more information on Building a Caring Community, visit the internet blog of Rich and Barb Carman, “Snippets from Mosaic International—Tanzania & Romania.” The Carmans live in Romania each fall, in Tanzania each winter and spring, and then summer back home in the United States.*

## A third “Augustana link” in the Northern Diocese of the ELCT

by Ronald T. Englund

During my reporting on the Augustana Church’s links with Mosaic and its program in northern Tanzania, I discovered another wonderful connection with the Augustana Lutheran Church in serving people with disabilities. The Faraja Primary School for children with disabilities was built by the Northern Diocese of the Evangelical Lutheran Church in Tanzania (ELCT) in honor of Mabel Swanson of Rock Island, Illinois, who was a member of St. John’s Lutheran Church, a graduate of Augustana College, and teacher of children and adults with physical disabilities for 22 years. She graduated from Augustana College in 1939 while in her late 30s, after raising her family.

The construction of the Faraja School’s buildings was funded by Joann Swanson Tolmie, a 1952 Augustana College graduate, and her husband, Don Tolmie, a 1950 Augustana graduate, together with their sons David, John and Paul, in memory of Joann’s mother. This building was dedicated in 2001. The Tolmies and members of their family have made more than 20 trips to Tanzania

**Don Tolmie and Joann Swanson Tolmie with Pastor Laban Kileo, Headmaster of the Faraja Primary School at the entrance to the school’s buildings. (Translation of the inscription in Swahili: “Faraja” means “comfort, compassion or mercy.” The top line: “School for children having physical disabilities” and the bottom line: “Built in memory of Mabel Swanson.”)**



photo courtesy of Don and Mabel Tolmie

in the past 12 years. They have received the Hearts & Hands Diamond Service Award from Lutheran Family Services in Virginia for their work in the beginning and development of the Faraja Primary School.

The Tolmies are members of First Lutheran Church in Norfolk, Virginia. Through them, the congregation has become partners with the ELCT Northern Diocese in the Faraja School. Through this partnership, the congregation has sponsored visits by groups from First Lutheran to Tanzania, as well as visits by Tanzanian Lutherans to Norfolk.



# The Swedish Lutheran Church in Toronto serves Swedes throughout Canada

by the Rev. Anna Runesson

Looking out through the car window I see nothing but the sky and the smooth, flat landscape. In the horizon the sky unites softly with the earth, reminding me of the Holy Presence, heaven on earth. It is beautiful beyond words—it is like being part of a painting, or living an artist's dream or an author's poem.



The Rev. Anna Runesson

Being surrounded by this scenery is part of the treat travelling on the Trans-Canada Highway through the Prairies. My hosts and dear company, Bishop Donald Sjöberg and his wife Trudy, tell me how it feels to do the same trip during winter, with flurries dancing over the road giving the illusion that one was driving through heavenly clouds.

Joining me on this very special and

beautiful trip from Winnipeg to Edmonton via Calgary in October 2008, was a theology student from Sweden, Ida Marcusson. She was visiting the Swedish Lutheran Church in Toronto in order to write her honors thesis in theology on the topic; "A Swedish Folk Church in a Multi-religious Society" ("En svensk folkkyrka i ett mångkulturellt samhälle"). Her work leads to reflection on what it means to be an ethnic *folk church* in Canada.

The word *folk church* is a very Swedish concept with roots back to the two bishops Johan Alfred Eklund and Einar Billing in the beginning of the 20th century. Eklund and Billing both stated that the Church of Sweden belonged in its very essence to the people of Sweden, and therefore should be called a *folk church*. At that time, the Church of Sweden had been a state Church since the 16th century, with the entire population of Sweden literally born into membership of the Church of Sweden. Today this is not the case anymore. Since 2000 the

Church of Sweden and the state were separated. The religious map of Sweden is more complex today than during Eklund's and Billing's days—but still the concept of *folk church* is very strong both in Sweden and in its churches abroad. Still it is seen as part of the church's mission to be open for *all*—Swedes.

The Swedish Lutheran Church in Toronto is influenced by the nature of the *folk church*. This is mirrored in the congregation's motto: "Öppen dörr, låg tröskel, högt i tak." While difficult to translate literally into English, the motto refers to the nature of the congregation as very open to different views and welcoming. Due to the inclusiveness that follows in the footsteps of being a *folk church*, the church has no official list of members and does not collect membership fees—only voluntary contributions. According to the ideology of being a *folk church* the congregation has a very specific outreach: to be present for everyone in Canada who is Swedish.

As an interesting result of the open and inclusive *folk church*-view, many Swedish churches abroad have "members" from other denominations than the Lutheran, e.g., the Mission Covenant, the Salvation Army, the Swedish Pentecostal Church, Anglicans, and Catholics. One could say that the Swedishness overrides dogmatic questions,



New Stockholm Church, Saskatchewan

which in Toronto results in a positive ecumenical atmosphere. Yet, we celebrate our services only according to the Order of Service of the Church of Sweden. The *identity* of the congregation is *Swedish Lutheran*. This is important, since being open-minded and engaging in outreach to all Swedes demands a firm foundation in our own Lutheran identity. If our Lutheranism disappears, we cannot function as a church. But on the other hand, if we cease with outreach to Swedes, our existence as a Swedish church abroad will also cease. The Swedish Lutheran Church in Toronto is indeed a *Swedish Lutheran Church* with all services celebrated in Swedish. If we for some reason have a service, or part of a service, in English due to, e.g., a baptism, we will follow a translated version of the same Order of Service of the Church of Sweden.

How does our outreach in other places than Toronto work? To be more effective, we cooperate with what we call *satellite congregations*. A satellite congregation is not a congregation proper with a constitution and a church council. It is a group of Swedes interested in being connected with the Swedish Lutheran Church in Toronto in order to have Swedish services a couple of times a year, led by the Swedish pastor from Toronto. Some satellite congregations organize services without any involvement from Toronto. The *Julotta* in Vancouver and Edmonton are good examples of this.

A local satellite congregation is an important platform not only for services but also for the network that the Church of Sweden is creating world wide as it establishes preparedness plans in case of emergencies and catastrophes involving Swedes. This is a network that has been under construction since the Tsunami struck Thailand in 2006, a catastrophe involving many Swedish tourists at the site. After the Tsunami, the importance of a functioning network and updated education among the employees at the Swedish churches abroad became important. The Swedish Lutheran Church in Toronto is responsible for this network in Canada.

During a visit to a satellite congregation the goal is to connect with the first and second generation Swedish-speaking Swedes and to make them aware of the main Swedish church body in Toronto, and, by implication,

the Church of Sweden in Sweden. The world-wide network of Swedish congregations abroad is the part of the Church of Sweden that expands most today.

"Where you go, I will go" (Ruth 1:16). The words from Ruth echo through history and land among us in today's society where migration is more common than ever. People travel today either as tourists, backpackers, students, au-pairs, and contract workers, or they simply emigrate. When they do, the goal of the Church of Sweden Abroad is to be there for them—either as a support (if they need) until they return to Sweden, or as a resource to make their transition to the new country easy. Leaving one's country to live in another country and culture indeed opens up a road to inner contempla-

tion. Questions we encounter in the cross-section between countries and cultures about belonging and longing often lead to questions about the divine world and our longing for God. The Swedish diplomat Dag Hammarskjöld's words are certainly true: "The longest journey is the journey inward."

The road through Saskatchewan's beautiful landscape took us to the first Swedish Lutheran Church in Canada, New Stockholm Lutheran Church, built in 1917. Here we met Swedes who had never been to Sweden, but still knew the language fluently. They sang and played Swedish hymns that made us long to be back home in Sweden. In turn, Ida and I sang a grace for the food we shared. Community and fellowship in the name of the Lord stretches beyond time and space.

**Editor's comment**—*The New Stockholm congregation, founded in 1889 by the Augustana Synod, built its first church in 1891. Because of the congregation's growth, it needed more space and began building the present church in 1917, next to its first church and cemetery.*



**Banner in New Stockholm Church, Saskatchewan**

The Church of Sweden Abroad works among Swedes in 45 locations all over the world. It provides a Swedish-speaking fellowship, a place to worship in Swedish, a home away from home. If you wish to learn more about the Church of Sweden please visit its website: <http://www.svenskakyrkan.se> For more information about the Swedish Lutheran Church in Toronto go to: [www.svenskakyrkan.ca](http://www.svenskakyrkan.ca)

# The Augustana Liturgy—Part 4

## Out of the Ordinary, but Proper!

by Ronald B. Bagnall

This child of Augustana grew up with regular worship in the Church, and so, with parents and grandparents, learned not only the words and music of an historic liturgy, but also the sum and substance of the Christian faith. Doesn't it also ring true for you that certain phrases and melodies from earlier days suddenly come to mind in later days?

"Holy and righteous God, merciful Father... we have not loved thee above all things, nor our neighbor as ourselves..."—and we find our lips saying the whole confession by heart!

Or humming, whistling, or singing out aloud, "All glory be to thee, Most High, to thee all adoration! In grace and truth thou drawest nigh to offer us salvation..."—as if this chorale by Nicholas Decius were our own priceless treasure!

Or picturing an altar-ring draped with the houseling cloth, and calling to mind a similar chorale (by the same person), but with its own words, "O Lamb of God, most holy, on Calvary an offering..."

Or as a college freshman with only the Church's liturgy and hymns as one's musical background, hearing Bach's St. John Passion for the first time—beaming and recognizing chorales that had been sung or that organists had played throughout one's young life!

Add to these reminiscences the Apostles' Creed and the Lord's Prayer, and we have a basic catechism of faith and worship and daily life. The point of all this is rather simple: the child raised in a congregation, in which the liturgy was kept intact, has a treasure trove on which to draw in later years.

The Augustana liturgy is such a treasure. In addition to its extraordinary *ordinary*—Kyrie, Gloria, Sanctus, Agnus Dei<sup>1</sup>—it had a set of *propers*—Introits, Collects, Epistles and Gospels—which on some occasions were out of the ordinary. The Collects, Epistles and Gospels were generally the traditional propers of the Western Catholic Mass taken over by the Northern Reformation churches and translated into their respective vernacular languages.

Introits had a checkered history ever since they were initially abandoned by Olavus Petri's Swedish Mass of 1531 in favor of penitential Psalms.<sup>2</sup> Not until 1811 did the familiar, but brief, thrice-holy Introit appear (Isaiah 6:3); however, according to the rubrics it was to be said by the pastor after the singing of an appropriate seasonal hymn.<sup>3</sup> Finally, *The Hymnal* of 1925 provided music not only for the thrice-holy Introit, but also for a series

of antiphonal Introits on festival days, which were to be sung between the minister and the congregation, each concluding with the same melody of the Gloria Patri.<sup>4</sup> Nonetheless, what child of Augustana doesn't have fond memories of the haunting thrice-holy Introit for the Trinity season or (for example) the Introit for Christmas—"Behold, I bring you good tidings of great joy"—with its melismatic Hallelujahs?

The ancient Collects fared better than the Introits. In the Swedish Mass of 1531, however, a general collect on faith, hope, and love (by Olavus Petri) first appeared and continued in use throughout the centuries even into Augustana's Swedish and English books, though in briefer form:

We beseech thee, Almighty God, heavenly Father, to grant us a true faith [in thee and thy Son, Jesus Christ], a firm hope in thy mercy [in all our need and adversity], and a sincere love to our fellowmen [neighbor], through [the same thy Son] Jesus Christ our Lord.<sup>5</sup>

That the tradition of singing collects may have continued among (some or a few) Augustana pastors is evident in the appendix to *Kyrko-Handbok* (1895) wherein one finds the "music formula for all collects" with the above general collect noted as an example.

The Collects used in English appeared along with the Epistles and Gospels for the church year in both the 1901 and 1925 Hymnals but with a significant change in the termination from Holy Ghost (1901) to Holy Spirit (1925), which reflected the move from the old Authorized Version (1611) to the then new Revised Version (1901) of the Bible. Most of those Collects were taken from the translations of the ancient Latin collects used in the Common Service of 1888, but there were some significant exceptions. The following collects for Christmas and Easter—probably by Laurentius Petri—demonstrate the Reformers' skill in composing collects in the classical tradition and (as it were) in proclaiming the Word in prayer:<sup>6</sup>

O Lord God, thou who hast blessed and comforted the world through the birth of thy Son Jesus Christ, we humbly pray thee that, as we now rejoice over his coming in the flesh, we may also receive him with joy at his coming to final judgment; through the same thy Son...

Almighty and eternal God, thou who didst deliver thy people out of Egypt by the hand of thy servant Moses, and didst command them to observe the Passover and eat the paschal lamb: Bring us also, O heavenly Father, out of the spiritual Egypt, and make us partakers of the



true Paschal Lamb, Jesus Christ our Lord, who this day hath conquered death and opened the way to eternal life, and now liveth and reigneth with thee and the Holy Spirit, ever one God, world without end.

In the earlier Swedish and English books of Augustana, the last two Sundays of the church year—Trinity XXVI and Trinity XXVII—also had unique collects, which corresponded to the gospel texts of the last judgment (Matt. 25:31–46) and the parable of the wise and foolish virgins (Matt. 25:1–13):

O Lord God, so rule and govern our hearts and minds by thy Holy Spirit, that, being ever mindful of the end of all things, and of thy righteous judgment, we may be stirred up to holiness of living here in order that we may dwell with thee forever hereafter; through thy Son...

Grant, O Lord God, that we may not, like the foolish virgins, fall asleep in our sins, but always watch, and pray, and be ready to enter into thine eternal glory; through thy Son...

But the connection between collect and gospel got mixed up in *The Hymnal* of 1925. The collects stayed in their original place, but the gospels were switched around. The collect on the last judgment, nevertheless, continued in use in the *Service Book and Hymnal* (1958) and the *Lutheran Book of Worship* (1978), but no further.<sup>7</sup>

The lectionary of Epistles and Gospels in Augustana's Swedish and English books was rather special though it followed the traditional lections of the Northern European churches. What was special about Augustana's lectionary is that it appears on the surface to be a three-year lectionary—at least in *The Hymnal* of 1925. A closer look at the earlier English and Swedish books, however, will make clear that in addition to the traditional Epistles and Gospels there was a two-year cycle of additional preaching texts—a gospel text for the morning service (Högmässa) and an epistle text for the evening service (Aftonsång).<sup>8</sup> In other words the traditional Epistles and Gospels were always to be read at the altar, and then a gospel text could be read from the pulpit as a preaching text at The Service, or an epistle text at Vespers.

In conclusion, please allow this child of Augustana two more reminiscences. Probably because of their annual observance on a Sunday<sup>9</sup> as well as their intriguing names—Candlemas in the cold of winter, the Transfiguration in the heat of summer—but above all because of their gospel stories, these two “minor festivals” became favorite Bible stories. In each story there is a small congregation gathered around and centered on “Jesus only!” On Candlemas we can picture an older man and woman, and a younger woman and man, and a baby boy but forty days old, and the words we hear from the old man have become our own song, whether at the completion of the day or at the conclusion of the Holy Communion—“for mine eyes have seen thy salva-

tion.”<sup>10</sup> At the Transfiguration we can picture three fishermen with the child now grown to thirty years, and the words we hear from above focus our hearts and minds to acknowledge that he is “the beloved Son,” and he is the one we are to hear—“and lifting up their eyes, they saw no one, save Jesus only!”

## Endnotes

1. See “Part 3. An Extraordinary Ordinary” in *The Augustana Heritage Newsletter*, v. 7, no. 1, Fall 2010.
2. Psalms 6, 32, 38, 51, 102, 130, 143. Later, his brother, Laurentius Petri (1499–1573), the Archbishop of Uppsala, tried in his church orders of 1568 and 1571 to restore the Latin Introits (and Graduals), but had to allow for vernacular hymns, particularly in rural parishes. For English translations, see Eric E. Yelverton, *An Archbishop of the Reformation* (Minneapolis: Augsburg, 1959), appendices I, IV, V. Even the Swedish Mass in the grand old *Psalm-Bok* of 1695 made no provision for an Introit or opening hymn.
3. See *Kyrko-Handbok för Augustana-Synoden* (1895) and *Hymnal* of 1901, p. 7. For example, during Advent the hymns suggested in *Kyrko-Handbok* were “O Bride of Christ Rejoice” and “Prepare the Way O Zion.”
4. See *The Hymnal* (1925), pp. 581–593: Advent; Christmas; Easter; Ascension; Pentecost; Trinity; Reformation. But they were appointed to be used only at the “morning service”—not at the Holy Communion! The source of the music for the Gloria Patri was a sixteenth-century church-order from the Palatinate (Pfalz); it was also used at Christmas and Easter Matins as well as Vespers, pp. 626f., 632, 636f. *The Hymnal* also included the Introits of the Common Service for every Sunday and festivals, pp. 707–716.
5. *The Hymnal* (1925), p. 572. Cf., Carl Roland Martin, *Sveriges Första Svenska Mässa* (Uppsala: Schultz, 1901). For English translation, see Yelverton, *An Archbishop of the Reformation* (1959), appendix I. Brackets indicate additional words in the original.
6. See *The Hymnal* (1925), pp. 748f. & 785. For the Swedish originals see *Swenska Evangeliiboken* in *Den Swenska Psalm-Bok* (1885), pp. 18 & 94. The paschal emphasis of the Easter Collect is also noticeable in the invariable preface (*Vere Dignum*) of the Holy Communion; see the English translation of the longer Swedish text in the 1901 Hymnal, pp. 27 & 36 and the abbreviated translation in the 1925 Hymnal, pp. 606 & 617. For Olavus Petri's original version of this invariable preface, see Martin and Yelverton, noted above.
7. See SBH p. 105f.; LBW p. 29. Two other unique collects are that for the Second Day of Christmas and that for Sexagesima. The former commemorated the martyrs, especially St. Stephen the protomartyr; its sixteenth-century Collect—in *The Hymnal* of 1925, p. 750, was a translation of the original Swedish (see *Psalm-Bok*, p. 23). The latter interestingly retained the language of the original Gregorian Collect with its reference to “the protection of the Doctor [Teacher] of the Gentiles,” but changed it to refer to “the power of thy Son” instead of St. Paul (1 Tim. 2:7)—at whose station church in Rome this Sunday's Mass was celebrated—see the Hymnals of 1901, p. 26, and 1925, p. 767.
8. See the subtitle to *Swenska Evangeliiboken* in *Den Swenska Psalm-Bok* (1885): *samt två årgångar Nya Prediko-Texter* and the arrangement of those preaching texts on the following pages and in the 1901 Hymnal, “Gospels and Epistles together with two series of texts for the church year.” The same designations appear in the lectionary list sometimes appended to Swedish editions of the Bible.
9. Augustana's Swedish *Psalm-Bok* points out that of the five minor festivals, three—the Chuching of the Virgin Mary (Candlemas), Michael's Day, and All Saints' Day—are to be celebrated on a Sunday; the other two being the Annunciation of the Virgin Mary and John the Baptizer's Day. Laurentius Petri early on put the Transfiguration on the seventh Sunday after Trinity.
10. Olavus Petri in his Swedish Mass of 1531 already suggested the singing of the Nunc Dimittis either during or after the administration of the Communion. See Martin and Yelverton, noted above.

Ronald B. Bagnall, raised in Jamestown, New York, graduated from Upsala College, is a retired Lutheran pastor, living in Maine.

# “Jack’s Winning Words” by e-mail with blog are popular

Positive quotations collected by retired pastor Jack Freed with his comments

*A wide variety of people, including the Augustana Seminary Class of 1954, receive “Jack’s Winning Words” sent via e-mail five days a week by the Rev. John Freed, a retired pastor of Augustana background living in West Bloomfield, Michigan. Jack began these much-appreciated “sentence sermons” of positive quotations with brief comments more than ten years ago. There are daily readers throughout the United States in several other countries. Jack Freed tells about his remarkable ministry:*



**Jack Freed**

When I retired in 1992, one of my daughters gave me a computer CD, titled: “Winning Words.” She knew that I had a long-time interest in collecting positive sayings. It was a great gift, and I began to forward a few of the quotes to family and friends. Then I began to search for additional quotes on my own. Once in a while, I sent some of them out, along with a short comment. Eventually I began to send them out five days a week and the list of people who asked to receive them steadily grew until now it numbers almost 500. One day my son showed me how to add a blog, so now I can post some of the responses and my response to them. I use initials or aliases to keep the blog anonymous.

Those who receive Jack’s Winning Words come from many places in the world. Recently an Anglican priest from England asked to be added. She had heard about Winning Words from a parishioner. I once conducted a funeral and, in the sermon, I mentioned my interest in looking at the positive side of situations. Afterward, a stranger came up to me and asked: “Are you Jack from Jack’s Winning Words?”

My interest in quotes began when my home church pastor would frequently include one in the Sunday bulletin. I remember this one. “Virtue is learned at mother’s knee; vice is learned at other joints.” When I began my ministry, I decided to use a quote each week in the bulletin. I call them, “Sentence Sermons.” People told me that they would sometimes cut them out and send them to relatives and friends.

I have a computer file which lists the e-mail addresses of seminary classmates and surviving spouses. I use the file to keep the Class of 1954 updated as to what’s going on with our mutual friends. If someone wants to inform others about a happening, they inform me, knowing that I can contact the people who are interested.

The pastor of a congregation asked that I put her council members and committee heads on the WW list. Other churches have added the words to their website. Some have suggested that I put my collection into book form, or use them in the format of a daily calendar. This is the first time I’ve written about my “hobby,” and I’m doing it because classmate and friend, Ron Englund, thought that others might like to know about Winning Words.

It’s simply an enjoyable routine in my reading to find sayings that I think would be interesting quotes for the coming week. I then try to think of some brief commentary that will cause people to think. I get up each day at 5 am and try to get Winning Words online by 5:30, so that when most people log on, there will be a positive thought on the screen before them. I find that my Augustana heritage and the time spent as a philosophy major creeps into what I write. At one time I was also doing Winning Words for Kids. Somehow that fell through the cracks. Maybe I should start doing that again

Here’s a sampling of those who are on the list: teachers, fire fighters, police officers, doctors, nurses, pastors, rabbis, lawyers, counselors, college students, retirees, office workers, sales people, politicians, scientists, homemakers.

Recently I received this e-mail from a nurse. “Hi Jack, I always read your winning words as I begin my work day. I manage 60 employees at a busy surgery center, and I find that often the words speak directly to something going on in my work or personal life, or I am able to direct them to a person I believe the words will speak to at a particular day or time, in which case I print and hand off or forward to their e-mail. Often I go home at the end of the day, and my husband will say, ‘Did you read Winning Words today?’ and we talk about it. I have to tell you, on any given day there are 30-40 emails waiting for me.... I pick yours first! Thanks Jack.”

George Carlson, president of the Augustana Seminary Class of 1954, wrote (paraphrased): “Jack, Hats off to Winning Words for laying claim to a small piece of the world of cyber space. Hats off for being there every day to share a word that makes a difference. From the classics, a philosopher, the Bible, the newspaper, a new novel---

They're prophetic, biting, to the point, shepherding to the soul, humorous, lifting the spirit up a notch. Who doesn't need a winning word? I do, and perhaps, you do, too."

To sign up for "Jack's Winning Words" e-mail Jack Freed at [jhfreed27@comcast.net](mailto:jhfreed27@comcast.net) You may also check the lively and thoughtful comments on the daily related blog: <http://jackswinningwords.blogspot.com> There is no charge to subscribe to "Winning Words."

*The Rev. John Freed of West Bloomfield, Michigan, was ordained in the Augustana Lutheran Church in 1954. He served churches in Merrill, Wausau, and Irma, Wisconsin; and established new mission congregations in Grayslake, Illinois, and in West Bloomfield, Michigan. He was born and grew up in Moline, Illinois, where his pastor was Walter Tilberg at Trinity Lutheran Church. He and his wife, Mary, have three children and six grandchildren.*

#### Editor's comments—

*I asked Jack Freed whether he might ever run short of quotations, and whether he ever repeats them. He replied: "I've got files for Winning Words going back to 2002, but I know that I started doing the five-day thing before that, at least ten years ago. Readers periodically send suggestions, and I always acknowledge them with thanks. Some, I use. Some, I file. I have repeated some unintentionally, with a different comment. My mother lived to be 102, and if I can come close to that, I'll still have more quotes than I'll ever use, unless I go to ten days a week, instead of five."*

*The conversation on the Winning Words blog are fascinating. Here's an example from March 23 that Jack Freed*

*notes "shows how an offhand comment by a friend can lead from Ghandi to the Rolling Stones." Jack explains: "HS, who picked up on the 'religious' connotation, is Jewish and an assistant to our congressman. JC, in Hong Kong, is a former member of my congregation and is now married to a Chinese woman. He graduated from the Lutheran Seminary in Hong Kong."*

*Here is Winning Words from March 23 with some of the blog comments:*

*"We may not have all we want, but we have all we need." (Brian Flaggs) I don't remember the context, but I heard Brian speak these words a couple of weeks ago. I wrote them down on a scrap of paper, because they were a reminder to me that I have many blessings that I simply take for granted. I tried to find the source for the saying, and discovered that Gandhi once used it. Sounds reasonable! ;-)* Jack

*From HS to Brian: Have you had pastoral training? You often speak as having had such education. From Brian: Yes I have. I'm an ordained Deacon. From Jack: Brian's invocations at the Optimist meetings show some training, too.*

*From Brian in Michigan: Amen! I'm grateful everyday. From Jack: Amen! See, that shows you've had some training. From JC in Hong Kong: Here's the chorus from a Rolling Stones' song by Mick Jagger and Keith Richards.*

*You can't always get what you want  
You can't always get what you want  
You can't always get what you want  
But if you try sometimes well you might find  
You get what you need*

*From Jack: Who wouldda thunk it? ...Traced to the Stones.*

Ronald T. Englund

## The Swede-Finns – A minority group in Augustana

by Dale R. Skogman

Within the Augustana Synod there was a minority group known as the Swede-Finns of which I am a fourth generation descendent. As a member of the Augustana Heritage Association Board, I was encouraged to explore how the Swede-Finns fit within the framework of the Augustana Synod. The process proved to be both fascinating and frustrating. In my extensive research I discovered that Mike Roinila, while lamenting "the limited sources and literature available," documented the role of Swede-Finns within the Lutheran Church of Canada in his 1997 publication "Finland Swedes in Canada." I was not able to locate a similar document related to Lutheran Swede-Finns in the United States and the ELCA archives was unable to help me in this endeavor.

A bit of history might be helpful. Sweden's kings were aggressive in territorial expansion and dominated

much of the Baltic area for seven centuries. Finland was a part of Sweden from the 13th century until 1809 when the territory was ceded to Russia and Finland won independence from Russia in 1917.

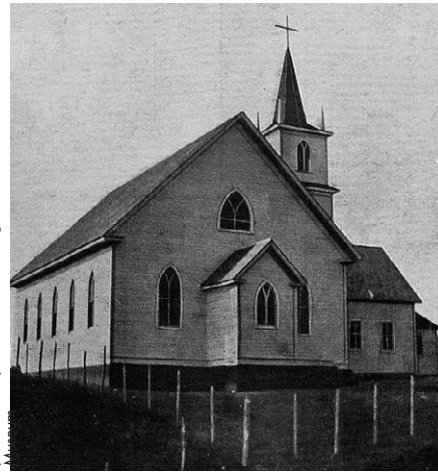
While Finland was under Swedish control, people were given a number of incentives, such as large tracts of land and tax concessions, to emigrate to Finland. Soldiers from the Royal Swedish Army were among those who took advantage of this opportunity. The majority of these immigrants settled along the western and southern coast of Finland. Even today, when you visit this area you will notice that much of the population have Swedish physical traits: Tall, blond and blue-eyed.

Swede-Finns comprised 17 percent of Finland's population in 1610, and in 2005 they numbered 300,000 or 5.5 percent. While a minority, the Swedes domi-



nated Finnish life. Official documents were kept in the Swedish language which continued into the 20th century. Villages and cities were given both Swedish and Finnish names, hence Helsinki (Finnish) is also known

as Helsingfors (Swedish). Streets also have two names with the first name indicating the dominant population of the town. A pastor of the former Suomi Synod wept when he visited Helsinki in the 20th century and discovered native Finns were now the dominant population in the city. Visiting Finland in 1974, I asked a relative



**First building constructed by Zion Lutheran congregation, Metropolitan, ca.1910**

who was very active in her congregation and diocese “How does it feel to be a Swede-Finn in Finland?” and she replied “The Finns don’t want us and the Swedes won’t claim us,” indicating her sub-status.

The Evangelical Lutheran Church of Finland, which split from the Lutheran church in Sweden in 1809, has 4.5 million members today and 260,000 have Swede-Finn roots. The church has eight regional dioceses and one non-geographical one for the Swede-Finns which was founded in 1923. This diocese is located in Porvoo, Finland, and the current bishop is Bjorn Vikstrom whose father also served as bishop of the diocese. Erik Vikstrom, an uncle of Bjorn, once served as the head, or presiding bishop of the ELCF and visited the United States in 1996 as a part of Finn Grand Fest in Marquette, Michigan, while I served as bishop.

Now, to the American scene. Primary Finnish immigration to the United States took place from 1864-1924. Scholars believe that 300,000 Finnish immigrants remained permanently in the United States of which only 35,000 had Swede-Finn roots. The Swede-Finns congregated in Massachusetts, New York City, Michigan, Wisconsin, Minnesota, Oregon, Washington and California.

In 1898 the Finnish National Evangelical Lutheran Church was formed in the United States and the Finland Swedes were excluded from this effort. By their own initiative they gradually formed congregations and petitioned the Augustana Synod for membership or joined existing congregations of the Augustana Synod.

Based on conversations with pastors knowledgeable about Swede-Finn Lutherans it appears that some of

the congregations which were founded by Swede Finns or which had a sizable number of Swede Finns in their congregations included: Emanuel, Eureka, California; Tabor, Branford, Connecticut; Bethany, Worcester; Faith, Gardner; and Emanuel, Fitchburg; all in Massachusetts;

Swede-Finn congregations in Michigan included Zion, Metropolitan (Bishop Skogman’s home congregation); Sion, Ironwood; Trinity, Brevort; Zion, St. Ignace (home congregation of LCA Synod President Ted Matson); Bethany, Covington; First, Dollar Bay; Eden, Munising; First, Grand Marais; Zion, Manistique; Faith, Sault Ste. Marie; Zion, Bethany, Negaunee; Our Redeemer, Newberry plus congregations in Ludington, East Tawas and Oscoda.

Other Augustana congregations founded by Swede-Finns include Bethel, Duluth, Minnesota; St. John, Brooklyn, New York; Gloria Dei, Coos Bay, Oregon; and another congregation in Astoria, Oregon; St. Mark, Rochester, Washington; Bethel, Wisconsin Rapids, Wisconsin; and Pioneer Lake, Conover, Wisconsin.

This listing of congregations with significant numbers of Swede-Finns may not be totally accurate and certainly isn’t all inclusive. It will, however, serve to reveal that there were a number of people with Swede-Finn roots in the Augustana Synod who were widely dispersed across the United States.

It has been suggested that the Swede-Finn Lutherans had their own religious periodical edited by a Rev. Silversten although the name of the publication is unknown. The author recalls his grandmother receiving a periodical of this type written in the Swedish language.

With your forbearance, as a descendent of a minority people in Finland, a minority among Finnish immigrants to the United States and, undoubtedly a minority, if not the only ELCA bishop with Swede-Finn roots, I will share a personal testimony as to what acceptance in the Augustana Synod meant to my forebears. I believe that my story will mirror that of many other Lutheran Swede-Finns with roots in the Augustana Synod.

My maternal great-grandparents, Erik and Brita Skog immigrated from Finland in 1883 and homesteaded in Metropolitan, Dickinson County, Upper Michigan. A devout member of the Lutheran church in Finland, Brita began to hold prayer meetings in her home for the Swede-Finn settlers. Beginning in 1885 she solicited pastors from nearby Bethany Lutheran, Escanaba, a congregation of the Augustana Synod, to hold services in Metropolitan. In 1888, when they built a large home on their farm, one bedroom was set aside for use by visiting pastors and seminarians who conducted worship, provided confirmation instruction and also taught classes in reading and writing Swedish. This provided some challenges as the dialects and diction of “pure” Swedes and Swede-Finns had different nuances. Visiting pastors spent three days in the congregation and were paid \$5.00 per



**Zion Lutheran Church, Metropolitan in 2011**

visit and “full board.”

In 1895 Zion Lutheran Church was organized, and in 1901 Erik and Brita were the first to sign the Articles of Incorporation to be filed with the State of Michigan. Of the 32 people that signed the articles, 19 came from Jeppo, Finland, including my great-grandparents. Zion was a congregation of the Superior Conference of Augustana and celebrated its 115th anniversary in 1910.

In 1981 the members of Zion determined that they would like to have a model sailing ship suspended from the ceiling of the church nave similar to those found in churches in Scandinavia. The model ship was built at Foglo, on the Island of Åland, Finland, by Victor Andersson, a retired ship's mate.

In the dedication program the symbolism of the ship is explained and it states, in part: “From the earliest centuries of Christianity, the ship has been a salvation symbol of the church of Jesus Christ. The imagery of a ship sailing through troubled and dangerous waters, tossed about by stormy waves, yet safely reaching its eventual destination, is descriptive of the function and mission of the Holy Christian Church. Within the safety of the church, like that of a ship, the faithful are carried through all conditions and storms of life, eventually... by the grace of Jesus Christ... reaching their destination, the blessed harbor and home port of heaven.” In tribute of Brita Skog's evangelistic efforts on behalf of her fellow immigrants, the ship was christened “The Brita.”

While the exact number and location of congregations with Swede Finn roots in the Augustana Synod is unknown, I am convinced that the descendants of this minority within the synod are grateful to the church leaders who welcomed a Lutheran minority in a new land. We were homeless and you took us in.

*The Rev. Dr. Dale R. Skogman of Gladstone, Michigan, is Bishop Emeritus of the Northern Great Lakes Synod of the Evangelical Lutheran Church in America. He is a member of the Board of Directors of the Augustana Heritage Association.*

#### **Editor's comments—**

*When I was ordained by the Augustana Lutheran Church in 1954 with a call to Bethany Lutheran Church in Jersey City, New Jersey, I had hardly heard of Swede-Finns. When my bride from Minneapolis, the former Ruth Olin, and I arrived in Jersey City, we began life in the inner city, in a community with the motto, “Everything for Industry.” Bethany was formed in 1943 through the merger of Swedish and Swedish-Finnish congregations. One was Ebenezer, organized in 1890 by Swedish immigrants; the other was Bethel, organized in 1923 by Swedish-Finnish immigrants.*

*I quickly learned that, even with the warm and welcoming spirit at Bethany, older members were keenly aware of the Swedish and Swede-Finn groups that made up the congregation. There were two women's organizations, each meeting monthly and speaking lots of Swedish. The Ladies' Aid was made up of Swedes from Ebenezer. The Martha Society was made up of Swede-Finns from Bethel. Each sang a hymn in Swedish at the end of their monthly meetings. As an editor of Songs of Two Homelands, I was keen to include at least one hymn from the Swedish-Finnish tradition. So I suggested the hymn sung at every meeting by the Martha Society—“I lift my eyes unto heaven above” (No. 65 in S2H), a favorite children's hymn by Johan Ludvig Runeberg, national poet of Finland. At every meeting, the Ladies' Aid sang verse five (“O Shepherd, abide with us, care for us still”), from the pietistic hymn, “With God and his mercy, his spirit and word” (No. 32 in S2H) by Carl Olof Rosenius. We sang these hymns often during Sunday worship. Both of these hymns are much-loved in Sweden and Finland today, more than half a century later after the merger of Bethel and Ebenezer.*

*Most of the Swede-Finns came from the Åland Islands, an archipelago in the Baltic Sea, at the entrance to the Gulf of Bothnia, between Finland and Sweden. The men worked as dock builders on the shores of the Hudson River that separated Hudson County, New Jersey, from Manhattan, New York City. Many had families in Åland, and members regularly traveled back and forth from Swedish-speaking Finland and Jersey City. Today, Åland (called Ahvenamaa in Finnish) is part of Finland, but an autonomous, Swedish-speaking territory, with its own postage stamps.*

*Ruth and I have wonderful memories of six happy years in Jersey City. We still have friends at Bethany, and are thankful for the wonderful growth of the congregation among “non-Swedes” during our years there, and especially for the way that the congregation welcomed our first black members. They were Lutherans who had emigrated to Jersey City from Guyana and from Suriname (Surinam).*

Ronald T. Englund

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## NEWS AND EVENTS

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### Nearly 500 honor Augustana at hymn celebration at Luther

Nearly 500 people took part in the celebration of the Augustana Synod's 150th anniversary at the annual Singing the Faith Hymn Festival on October 31, 2010, at Luther Seminary in St. Paul, Minnesota. The Gustavus Adolphus Choir, directed by Gregory Aune, took part in this service of choir anthems, hymns and readings that also celebrated the Lutheran Reformation. Memorabilia from former Augustana congregations were on display. Nearly 200 enjoyed the Swedish smorgasbord served just before the Festival.

### "Framing Dreams" project launched by Mosaic

Mosaic, the Omaha-based international Lutheran ministry that serves people with disabilities, is partnering with the Nebraska Department of Health and Human Services in the "Framing Dreams" project that will provide 11 new homes, closer to their families, for 66 people who have spent most of their lives at the Beatrice (Nebraska) State Developmental Center.

Mosaic was formed in 2003 by the consolidation of two Nebraska-born Lutheran ministries. Bethphage was founded in 1913 by the Augustana Lutheran Church. Martin Luther Homes began in 1923.

### Marbury Anderson to preach at annual Augustana service

The Rev. Marbury E. Anderson of Lilydale, Minnesota, will preach at the 16th annual Augustana Service with Holy Communion at Normandale Lutheran Church in Edina, Minnesota, on Sunday, September 25, at 2:30 pm. Liturgists will be the Rev. Michael L. Edwins of Minneapolis, the Rev. William F. Strom of Hastings, Minnesota; and the Rev. David B. Spong of Chanhassen, Minnesota. Dr. Jack Swanson will again lead a

hymn sing before the service. During the refreshments and fellowship time following the service, women of the Augustana Synod will be honored.

### Study of Swedes in Canada ready to be published

The first extensive study of the Swedish experience in Canada may be published by the University of Toronto Press later this year. Historian Elinor Berglund Barr of Thunder Bay, Ontario, has written *Swedes in Canada* following several years of research. The Swedes in Canada Project, sponsored by the Lakehead Social History Institute in Thunder Bay, began in 2002. Elinor Barr reports that "the book is slowly inching its way towards publication, and I am hopeful that it will be available in bookstores later this year." She adds that the Swedes in Canada project was inspired by the Rev. Dr. Donald J. Sjöberg of Edmonton, Alberta, AHA president, and "would not have taken place without his encouragement and support."

The book will include much information about the Augustana Lutheran Church. The first of Canada's 48 Swedish Lutheran congregations was established by the Augustana Synod in New Stockholm, Saskatchewan, in 1889.

### Augustana Room Committee seeks input from readers

*The Rev. Ellen Anderson, Director of Alumni and Church Relations at The Lutheran Theological Seminary at Philadelphia (LTSP) writes:* As the new Augustana Room and Archives of LTSP continues to receive financial gifts and donations of archival items, the vision of its purpose grows wider. This project is to gather together the history and archives of the Augustana Church in the East and also to envision what the prior Augustana tradition brings to the wider church now and in the future.

The Advisory Committee is in the process of dissecting the Augustana tradition and bringing from this three major emphasizes that links the tradition to the church of today and tomorrow. These three points will lead the committee into developing the present naming of the Augustana Room and Archives Center into "The Augustana Center or Institute at LTSP."

The purpose will not only be to explore the history/tradition/and archives of the Augustana Church in the East but will now also include an academic piece of lectures, forums, and studies around the three areas of selected ministry for now and the future.

The hope is that readers will bring us their own thoughts and understanding of the three main emphasizes of the Augustana tradition of ministry as the committee goes through this process. Please e-mail your comments and suggestions to the Rev. Ellen Anderson at [eanderson@ltsp.edu](mailto:eanderson@ltsp.edu)

### New commentary on Romans by Arland Hultgren

The Rev. Dr. Arland J. Hultgren's fine new commentary on Romans, published this year by Wm. B. Eerdmans Publishing Company, is the first "critical" commentary, based on the Greek text, written by a Lutheran in North America. *Paul's Letter to the Romans: A Commentary* is an 816-page study that is the culmination of Dr. Hultgren's more than three decades of teaching of Romans to seminary students, and over ten years of research and writing. He walks readers through the letter verse-by-verse, and demonstrates its "missional character." Earlier commentaries have been written by German or Scandinavian theologians.

The publisher notes that this "thoughtful commentary, ideal for pastors and serious students of the Bible, includes seven appendices that discuss in detail such hot button issues as "Romans 1:6-27 and Homosexuality" and "Pista Christou: Faith in or of



Christ?" The book sells for \$60 (hard-back) and \$50 (paper) and is available at bookstores or at [amazon.com](http://amazon.com).

Dr. Hultgren's *The Parables of Jesus: A Commentary* was published by Eerdmans in 2000.

### Two pastors with Augustana roots receive awards at LSTC

Two pastors of Augustana background were among six 2011 Distinguished Alumni honored at LSTC's 2011 Leadership conference held April 4. The Rev. William E. Berg of Minneapolis, who at 100 is Augustana's oldest living pastor, received the Faithful Servant Award. Ordained by Augustana in 1937, he is best-known as Director of Evangelism for both the Augustana Church from 1951-1962, and then for the Evangelical Lutheran Church in America, after the 1962 merger.

The Rev. Vernon A. Victorson, pastor, First Lutheran Church in Albany, New York, the oldest congregation in the Evangelical Lutheran Church in America (ELCA), received the Special Ministry Award. He is the son of the Rev. Harry B. Victorson who, with his twin brother, Frans Victorson, were ordained by Augustana in 1940. Pastor Harry Victorson died in 2001, while Pastor Frans Victorson died in 1983. First Lutheran in Albany was founded in 1649, when the Dutch still controlled New York City.

### Lutherfest at Midland University to celebrate Luther College

Graduates and friends of the former Luther College in Wahoo, Nebraska, will gather for their biennial reunion, Lutherfest, at Midland University in Fremont, Nebraska, from June 24-26. Luther, founded by the Augustana Synod in 1883, merged into Midland in 1962. The program will include worship, speakers, singing, worship, drama, and exhibits of memorabilia.

During the reunion, graduates of the classes of 1960, 1961 and 1962 will receive 50-year pins at a special luncheon. Luther Achievement Awards will be presented to the Rev. Dr. Robert E. Linstrom of Elgin, Illinois; Clayton "Kay" Curtis of Norfolk, Nebraska; and Dr. Verlyn Lindell and Nora Haiwick Lindell, of Sioux Falls, South Dakota. The Julius and Vera Johnson family will receive the 2011 Distinguished Lutheran Family award.

A service of Holy Communion, using the Augustana Liturgy, will begin at 10:30 am on Sunday, June 26, at Bethlehem Lutheran Church in nearby Wahoo. Dr. Morris Anderson will direct the Reunion Choir, which will sing at the service and on several other occasions during the festivities.

Lutherfest will also celebrate the Dr. Howard Hanson (1896-1981), American composer, conductor and educator, who graduated from Luther

in 1911, one hundred years ago. He was director of the Eastman School of Music in Rochester, New York, for 40 years. The celebration will include a tour of Howard Hanson's childhood home in Wahoo.

For more information, go to [www.MidlandU.edu/lutherfest](http://www.MidlandU.edu/lutherfest)

### Ann Boaden's book about women who shaped Augustana College

*Light and Leaven: Women Who Shaped Augustana's First Century* by Ann Boaden will be published this spring by the Augustana Historical Society. Dr. Boaden, a professor of English at Augustana College in Rock Island, Illinois, explains that her book "traces the story of women and women's influence in shaping Augustana College." She wrote the book as "creative nonfiction," a form that she both teaches and writes. Dr. Thomas Tredway, president emeritus of the college, has written the Foreword.

For orders and information, contact the Augustana College Bookstore. Phone 309-794 7541 or e-mail [augiebookstore@augustana.edu](mailto:augiebookstore@augustana.edu) or go to [www.augustanabooks.com](http://www.augustanabooks.com). The price of the book will be \$25.

We are planning to include a full review of this important new book in the Fall 2011 issue of the *Augustana Heritage Newsletter*.

### Word from the Editor

During my reporting, writing and editing for this Spring 2011 issue of the *Augustana Heritage Newsletter*, I went through two successful cataract operations. This amazing surgery was "easy" in the sense that it went quickly and there was no pain. It did interrupt my work as editor for several days on each occasion, however. It has been a bit of a shock to see myself in a mirror, and I have a new appreciation of St. Paul's imagery in I Corinthians 13:12: "For now we see in a mirror, dimly, but then we will see face to face."

There was an abundance of interesting material for this issue of the newsletter, and I had to make some hard choices about what to include and what to save for a future issue. I could have easily filled 32 pages or even 36 pages, instead of our usual 28 pages. I apologize to those whose articles are not included, and I hope to publish them in the Fall 2011 issue.

Again there are a number of "ongoing stories" in this issue, including another discovery by Virginia P. Follstad of a rare children's book published by Augustana in Swedish that is now in the University of Minnesota Library. Who knows what other literary treasures languish in attics and basements awaiting discovery! Daniel Carlson's study of the large number of Augustana pastors from congregations in Jamestown, New York, and Dale Skogman's personal reflection of the Swede-Finns may also become "ongoing stories" as readers share their experiences on these themes.

I delight in discovering new and unusual stories that celebrate the AHA's purpose to "define, promote and perpetuate the heritage and the legacy of the Augustana Evangelical Lutheran Church." Your ideas and suggestions are always welcome.

—Ronald T. Englund

# 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.**