

The Augustana Heritage Newsletter

Volume 8 Number 2 Spring 2013



From the Executive Director

With this issue of the AHA Newsletter, we welcome a new editor. Ron Englund, who has served as editor for the past several years, is unable to continue serving in that capacity, a development that has saddened all of us. Ron has done an outstanding job as editor and we will miss him and his contributions very much. I'm sure you join with me in thanking Ron for all that he has done and wish him and Ruth well as they continue their retirement on Cape Cod.

At the same time as we say thank you to Ron for his years of service and pray for God's continued blessing on him and his family, I am happy to announce that, after an extensive search for a new editor, we have found one hiding in, of all places, Florida. Well, he wasn't exactly hiding. It's just that Florida was not the first place that we looked. However, he and I have been in contact now for some time and I'm happy to introduce to you our new editor, the Rev. George Meslow.

A native of Waukegan, Illinois, where he and his parental family were active members of Trinity Lutheran Church, George was active in Luther League, attended summer camp at Camp Augustana in Lake Geneva, Wisconsin, and the 1957 International Youth Conference in Chicago. He spent the summer of 1960 as an Augustana Youth Caravaner with Pastor Wilton Bergstrand, the summer of 1962 as an all-summer volunteer at Holden Village and the summer of 1964 as a camp counselor at Luther Park Camp in Danbury, Wisconsin.

After graduating with a BA degree from Hamilton College in Clinton, New York, in 1963, George enrolled at Augustana Seminary in Rock Island and graduated with an MDiv degree from the LSTC Rock Island campus in 1967, the last seminary

class to graduate from that beloved place. He then spent a year at the University of Hamburg in Germany on a graduate fellowship, followed by a year at Yale Divinity School where he received an STM degree.

Ordained into the ministry of the LCA in 1969, George served parishes in Old Tappan, New Jersey; Wethersfield, Connecticut; and Vineland, New Jersey, before becoming Vice President for Administration of the Lutheran Home at Germantown in Philadelphia, Pennsylvania, in 1989. A year later he was called by the Church Council of the ELCA to become the President and CEO of the Martin Luther Home Society in Lincoln, Nebraska, a position which he held until 2003 when the Society consolidated with Bethphage Mission in Axtell to form Mosaic. He then served for a year as President and CEO of the Mosaic Foundation and Communities before retiring in 2004 and moving to Florida where he and his wife, Sandra, currently reside.

Over the years, George has served on a variety of boards, including Lutheran Social Ministries of New Jersey, Lutheran Planned Giving Services of Nebraska, the Association of Lutheran Social Ministry Organizations, Lutheran Outdoor Ministries of Florida and the Lutheran School of Theology at Chicago. His background, interests and expertise are wide and deep and all will serve him and us well in his new role as editor of the AHA Newsletter.

Welcome aboard, George, and may God richly bless you and your editorial ministry with us.

David E. Baker, *Executive Director*
Augustana Heritage Association

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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	From the Executive Director
3	Omaha connects Immanuel and Bethphage diaconate programs William Berg dies at 102
4	Planning for 2014 Augustana Heritage Festival underway Augustana Ministrium Now Online
5	“Augustana Folks” remember Augustana experiences
5	Harold R. Lohr
7	Frances Cooperrider
9	Lee Wesley
10	Richard Monson
11	Dick Andren
12	David E. Carlson
13	Arthur E. Puotinen
13	Arden Krych
14	Judy L. Johnson
15	Daniel R. Leslie
16	Clarence Leslie is oldest living graduate
17	The Lucia Tradition: 100 years at Emanuel Lutheran, Hartford, Conn.
18	AHA 2013 Sweden Heritage Tour Ready to Go
18	Arvid E. Anderson, former editor of AHA Newsletter, dies
19	DVDs available from 2012 AHA Gathering at Gustavus Adolphus College
Back Cover	Books, CDs and DVDs for sale by AHA

Omaha connects Immanuel and Bethphage diaconate programs

The Rev. A.E. Fogelstrom, pastor of Omaha's Swedish Evangelical Lutheran Immanuel Church, had a great effect for good throughout the river city. A compassionate pioneer in the field of the Lutheran diaconate, Fogelstrom founded the Immanuel Deaconess Institute of Omaha in October 1887. The organization transformed Omaha healthcare as well as motivated the Rev. K.G. William Dahl in his later ministry.

Dahl arrived in Omaha from an assignment in South Dakota without a specific direction for his ministry, but his work with Immanuel inspired an intimate connection with the heart of Christian mercy. Dahl was assistant director of the Immanuel Deaconess Institute beginning about June 1909. This post, immediately preceding his founding of Bethphage, prepared him for challenges ahead.

Dahl took an active role in diaconate training at Immanuel, which would prove vital in his own ministry. It was at Immanuel that Dahl met Gustav, who suffered from epilepsy and mental illness. He cared for Gustav at Immanuel Hospital, followed his case at the County Hospital and became a champion for people with disabilities.

After Fogelstrom's death in October 1909, the Rev. F. N. Swanberg became Immanuel's acting director, followed by the Rev. P.M. Lindberg. Supported by the influence of Fogelstrom, Swanberg and Lindberg, Dahl gained confidence to organize Bethphage when he accepted a call in December 1912 to minister in Axtell, Nebraska, Swanberg was particularly encouraging in the 1913 founding of Bethphage and was the first member of the Bethphage Inner Mission Association.

In January 1914, Dahl purchased forty acres of land near Axtell and opened a converted cottage near his parsonage for guests. Twelve rental properties housed Bethphage guests by 1915.

Dahl established the Bethphage Diaconate to help serve guests. On April 19, 1916, Aurora Swanberg, Swanberg's daughter, became the first person consecrated into the diaconate at Bethphage. A native of Holdrege, Nebraska, Sister Aurora at age 18 studied nursing at Immanuel in Omaha. She held the position of Directing Sister until her death in October 1945. In all, 27 deaconesses and deacons served at Bethphage. In 2003, Bethphage joined with Martin Luther Home Society to form Mosaic.

William Berg dies at 102

The Rev. William E. Berg, age 102, of Minneapolis, Minnesota, died peacefully surrounded by three generations of his family on February 11, 2013. Berg was born on May 12, 1910, in Princeton, Illinois, of Swedish immigrant parents. He was preceded in death by wife, Marta, and daughter, Marcia Conrad and survived by daughter, Anne Carlson (J Paul) and son, Bill (Karen).

Berg graduated from Augustana Seminary in Rock Island, Illinois, and became pastor of First Lutheran Church in Rock Island in 1937. From the start of his ministry he had a passion for people, preaching and evangelism. He spent 14 years on the national Evangelism staff with the Lutheran Church. In 1965 he became pastor of Augustana Lutheran Church in Minneapolis. He was also very active in the United Christian Ashram for many years. He is the author of

eight books and up to his last week of life he continued his writing, preaching and extensive personal correspondence. His passion for people and sharing the Gospel never wavered, following the example of his mentor, E. Stanley Jones, who said, "I hope that my dying gasp will be, 'I commend my Saviour to you'".

A memorial service was held at Normandale Lutheran Church, Edina, Minnesota, on Saturday, February 23. An additional service was held at the Augustana Care Center Chapel, Minneapolis, on Monday, February 25. Memorials could be made to Community Emergency Service of Minneapolis, Augustana Lutheran Church, the United Christian Ashram, the Minnesota Christian Ashram, or Augustana Health Care Center of Minneapolis.

Published in Star Tribune on February 17, 2013

Planning for 2014 Augustana Heritage Festival underway

David E. Baker, Executive Director

Planning for the 2014 AHA Festival to be held on the campus of Midland University in Fremont, Nebraska, is now underway and has been since October when I met with a group of interested former Augustana people and Midland staff members in Fremont to organize a 2014 AHA Festival Local Arrangements Committee. Since that time, the committee has met regularly and, in fact, has increased its size so as to provide more resources for the planning and the hosting of the Festival, June 13-15, 2014.

Named as chair of the committee was the Rev. Dr. William Nelsen, University Minister for Advancement and Church Relations at Midland; vice-chair Alan Seagren from Lincoln; secretary Mary Monson from Fremont; and treasurer Jessie Combs (later Denise Pratt), the Controller at Midland. Other members of the committee are Jon Fredricks, Nancy Harms and Teresa Houser from Midland; Jerry and Arlene Johnson and Carl Kramer from Wahoo; Dan Monson, David and Joan Nordstrom and Ardes Zakovec from Fremont; Sharon Seagren from Lincoln; Beverly Todd from Immanuel in Omaha; Ruth Henneman from Lutheran Family Services; and Brenda Solomon from Mosaic. All in all, it is a good committee with strong participation from each of the agencies and institutions represented and I'm looking forward to working together with them in the months and year ahead.

Plans for the event **June 13-15, 2014** call for it to start with dinner Friday evening, June 13, followed by a Hymn Sing, Welcome, a presentation on the *History and Ongoing Influence of Luther Junior College and Academy*, Vespers and an Evening Reception.

Saturday will include two major plenary presentations, one on the *History and Ongoing Influence of Bethphage Mission* and the other on the *Common Origins, Current Missions and Future Visions of Immanuel Hospital and Lutheran Family Services*. There will also be two opportunities for Interest Groups to gather, one on Saturday morning and the other on Saturday afternoon. Saturday evening will again, as at previous AHA Gatherings, feature the winner of the current year's Jenny Lind Singer Competition in Stockholm, Sweden, in concert, followed by another Evening Reception, Evening Prayers and Music.

Sunday morning will include a presentation on the *History and Ongoing Influence of Immanuel Deaconess Institute*, followed by a Festive Worship Service and the closing of the Festival.

While this event is not intended to compete in scope or substance with the eight biennial Gatherings of the Augustana Heritage Association that began in 1998 at Chautauqua and concluded this past summer at Gustavus, it is intended, in response to countless calls for it to happen and by decision of the voting members of AHA at the last Gathering, to provide an opportunity for Augustana folks to meet once more, this time in Nebraska where we've never met as an Association before, to celebrate the heritage and legacy of the four Augustana-founded agencies and institutions in Nebraska, as well as the many former Augustana congregations there. Those four well-known and respected institutions were, of course, Luther Junior College and Academy in Wahoo, Bethphage Mission in Axtell, and the Immanuel Deaconess Institute and Hospital in Omaha. All four were "church-wide," as we say today, in scope and influence and were well loved by their supporters and constituencies. It is high time, therefore, it seems to me, for us to recognize and celebrate the contributions each of these four made to our life together in the church, as well as to the various communities in which they were located.

The **2014 AHA Festival** is promising to be an interesting and memorable one. Plan now, therefore, to attend. There will not be another one like it; I can guarantee you that.

Augustana Ministerium Now Online

The book by Conrad Bergendoff, *The Augustana Ministerium: A Study of the Careers of the 2,504 Pastors of the Augustana Evangelical Lutheran Synod/Church 1850-1962* (Rock Island: Augustana Historical Society, 1980) is now online at the AHA website (www.augustanaheritage.org) under the tab called "Resources." This book has been out of print for many years. The book has brief sketches of the careers of Augustana pastors up until the time of its publication (1980). The index in the back lists all of the names to make it easy to look up the careers of Augustana pastors prior to 1980.

“Augustana Folks” remember Augustana experiences

George M. Meslow

When I agreed to edit the AHA Newsletter, I wondered how best to “define, promote and perpetuate the heritage and legacy of Augustana.” That is a big assignment!

I turned first to colleagues, friends, and to fellow members of the Rock Island seminary class of 1967. Many responded to my invitation to share memories

and thoughts about Augustana, growing up, in school, and in their vocations. I am truly grateful for what they have shared. Some submissions are included in this issue; some will be printed in our next newsletter. Enjoy their memories!

Harold R. Lohr

My background was a little short on the expected experience and educational preparation for a person applying for entrance at Augustana Theological Seminary in 1954. I’d been around the block with respect to church membership: baptized at the age of three months in the Methodist Church, plus a good sampling of the Protestant smorgasbord as a church member: Baptist, Swedish Mission Covenant, old ELC (Norwegian), Lutheran Church–Missouri Synod, and finally the Augustana Church, beginning in 1951 at Grace Lutheran, LaGrange, Illinois, where the pastor (fearsome to interns) was Dr. O V. Anderson.

I arrived in Rock Island with a Ph.D. in nuclear chemistry and four years as a senior staff member at Argonne National Laboratory. My education, therefore, was heavy in physics, mathematics, and chemistry, with little or no attention to philosophy, history, Greek, or religion.

I applied for entry at the seminary in March or April of 1954 and the faculty was willing to overlook (for the time being) my lack of entrance credentials. But for my 1954 summer study I was assigned several volumes of reading material in those areas of my relative ignorance and then I was subjected to a faculty colloquy to demonstrate that I knew enough to begin! And for a substantial number of us second- and some third-career men (no women in those days), Harry Nelson on the college faculty taught a night school course in Greek so that we could handle Ted Conrad’s Greek course in the Gospel of Mark.

I had left Berkeley and its graduate school in 1950 and came to Chicago with a “bad taste” about church involvement. I was well versed in biblical knowledge but my previous church experience had emphasized a literal interpretation of the Scriptures: a six-day creation and obedience to every letter of the Word. My membership with Missouri during graduate school involved every-Sunday attendance, reading each week at the top of the bulletin’s first page: “We believe that the Bible is in every word the

literal and infallible Word of God.” About a month or so before I received my Ph.D., the pastor advised me that I “could not be both a Christian and a scientist.” I would have to choose. I chose. I left the church.

Having dropped in on a different church in the western Chicago suburbs every six weeks or so, I made the mistake of signing the guest book at Grace Lutheran in 1951. First the intern visited my wife and me. Then a Ph.D. in chemistry and his wife followed up by arriving one night to “chat” and also to tell us why belonging to Grace Church was important in their lives. “Come and see!” they invited. We came and soon attended Dr. Anderson’s membership class. At the first session, he said, “In the Augustana Church we do not believe that the Bible came down from heaven in a tin box; and I’m going to help you understand how we look at all these things.” That was news to me because I thought all Lutherans were like Missouri so I became a delighted listener. The Bible made sense after all! All of this was accompanied by presence in the worshipful sanctuary of Grace Lutheran, its marvelous music, and the awesome grandeur of the Augustana liturgy. I became very involved in the life of the congregation.

After three years of experience at Grace Lutheran, Pastor Anderson invited me into his study one Sunday and said, “We’re going to talk now about what you are going to do with the rest of your life!” That’s how I came to the decision to enter Augustana Seminary, Rock Island. Thanks to “O. V.” I had high expectations of receiving a first-class theological education that would not be alien to my scientific background. I was not disappointed.

A few reflections on that experience:

Relevance of church history: Dr. G. Everett Arden instilled in our class the conviction that world history, at least in the West, cannot be understood without reading it in the light of the influence of the Church on the culture.

Because Arden was a flamboyant teacher and sometimes got carried away with “the story,” some of us thought that a few of his presentations were a little grander than the actual events may have been. For example, his lectures (following a well-established annual timeline) on the ancient city of Jerusalem with Solomon’s temple; and the destruction of the city by the Romans in A.D. 70 were standing-room-only presentations. As he spoke, we could feel and smell the blood of the rams being offered on the altar in Jerusalem, splattering on the assembly (and us). And as Dr. Arden stretched out his arms and drooped his head, describing the crucifixions by Titus’ army as they deforested the area around Jerusalem to provide crosses for all the victims, we, too, experienced the terror of it all. But beneath the show was the substance of the critical interaction of the Church in the world.

Ethics and the Church: Most people would agree that A. D. Mattson established the norms for ethical behavior in society, to be advocated by the Church, influencing an entire generation of Augustana pastors. He was not just a lecturer. He was involved in a mission. The members of the workers’ union at the John Deere plant in the Quad Cities knew him as an involved supporter and advocate. When our class sat down for his first lecture, A. D., holding up his book on Christian Ethics, said, “All right, boys, I can read to you out of this book for 50 minutes at every class or we can have some good and relevant discussion about important issues. It depends on you.” I recall that a few of us, over coffee in the commons, would get together before the next class and formulate the questions we would offer to keep A. D. from reading his book. I personally took him very seriously when, after ordination in 1958, I started a new congregation on Chicago’s North Shore, preaching and teaching for twelve years (as A. D. had directed) on racial issues in Chicagoland, Martin Luther King’s ministry, his assassination (“If any of you sitting here this morning think that what happened last Friday night was a good thing, you had better search your conscience before coming up front to participate in the Eucharist today.”), the Vietnam war, and so on.

Deeper insights: It was during the seminary years of our class that Arnold Carlson became the professor of systematic theology. He was not an apostle of the old school, dwelling upon the divine attributes and counting the number of angels that can stand on the head of a pin. He was a student of Martin Luther’s theology and he made the Reformation period a lively reality for our class. Theology could be (and was) exciting with new insights from every lecture.

And Eric Wahlstrom was another awesome member of the faculty. He had humble origins as the saying goes, coming to America from Sweden as a young man. When the Examining and Placement Committee assigned me to the Central Conference, under the tutelage of Dr. O.

V. Anderson, Conference President O.V. called upon me to fulfill a hope he had had before being elected to the office which made that hope possible. He frequently had said that the Lutheran Church often ministered to the “down and outers,” but it was time to go to the “up and outers.” He wanted to start a congregation on the North Shore of Chicago, in Winnetka, the city that in 1958 was ranked second in the United States (behind Scarsdale, New York) as the community with the highest per capita income in the nation.

When Dr. Wahlstrom heard of my assignment he engaged me in a conversation. He told me that when he was in Sweden he had wanted to emigrate to the United States and the word somehow got to a very rich man in Winnetka. This man paid for Eric’s passage and transportation to Winnetka, engaged him as his gardener and Eric-of-all-trades, eventually paying for his education and supporting him until he graduated from the seminary. He said, “I hope you have as great an experience in Winnetka as I did!”

He was a man who found insights where others might find nothing new. I enrolled in his course (in Greek) on the Gospel of John. I shall never forget his lecture on the resurrection of Jesus. I paraphrase his comments. “We confess in the Creeds that Jesus is true man, truly human. What does it mean to be human in one’s relationship to God? It means that our relationship is one of faith which means we—at this time in history—do not have the experience of being there. We can only trust in the testimony of those who were with Jesus. And since Jesus was truly human, that means he also related to God in the same way: he lived by faith without seeing. And so, on Easter morning, as Jesus rolled off the slab and walked out through the portal of the open tomb into the sunlight of the first Easter morning, he must have said, “It’s really true! I am alive as I believed the Father would make it so!”

O. V. was present in the congregation one Easter Sunday morning when I used this illustration. After the service, he said, “That is a frightening thought in many ways. I am going to have to ponder that!”

Eric also had a delightful sense of humor. I recall one chapel talk he offered when his text was:

“Pussy cat, pussy cat, where have you been?”

“I’ve been to London to see the Queen.”

“Pussy cat, pussy cat, what did you there?”

“I frightened a little mouse, under her chair.”

Then Eric proceeded, “This is our situation, too. We have been blessed by having the invitation to visit the King of all kings. And what do we do? We get all tied up with frightening mice!” And then he took us further.

Much later, when Eric was retired, I used that anecdote in a sermon. I dropped him a note, saying, “I stole

one of your stories last Sunday,” telling him which one. I got a note back saying, “I stole it myself.”

Eric stretched our minds and our spirits.

For overall wisdom: For me, the most important professor at the seminary in my own formation was Hjalmar Johnson. Not everyone would agree with me. I still have four loose-leaf three-inch ring binders of all my lecture notes during our three years of classes. Having learned to type when I was nine years old and having taken shorthand in both high school and college, I believe that I have in my possession the most complete record of what every professor at the seminary said to us during those years. As I referred recently to one complete volume of Hjalmarisms (I took every class he taught), I observed that each of the first half-dozen lectures in Introduction to Theology class has only a few lines of notes. Then I obviously realized that, although Dr. Johnson was easily diverted from his intensive preparation for every lecture, he always had something important to say. At that point, my notes became very detailed and lengthy.

Hjalmar, for example, had an appropriate word about humility. “Gentlemen, God does not expect you to wipe up the floor with yourselves. If God has given you particular gifts, acknowledge that you have them and develop them. Do not be arrogant but be realistic. If Beethoven had said, ‘I really can’t write music,’ it would have been pretty stupid. No?”

And between 1954 and 1958, the years of our class, Hjalmar made frequent affirmations about the role he thought women should have in the church. He cited Germany and other locations where women had already been ordained. He maintained that nothing in the Scriptures could be used as a legitimate argument against their ordination. Our church in its LCA manifestation, however, did not follow his leading until 1970.

As stated above, Hjalmar prepared intensely for each lecture. If a book was important to him, he bought two copies, scissoring sections from one of them to paste into his lecture notes. Over many years of such preparation, he accumulated a vast reservoir of knowledge, available at any moment for comment on almost any situation. So he came to each class with a well-developed outline, but then he was often lured on a detour by

questions from the class—or by some new idea entering his mind at the moment—and we, the listeners, were treated to yet another entertaining and insightful excursion into some new treasury of wisdom.

Over the fifty-five years since the ordination of our class, I have followed Hjalmar’s pattern in my own teaching and preaching, preparing diligently and in depth for each presentation. But in my teaching I have also been willing to be diverted by questions and by a stream-of-consciousness excursion of my own into uncharted territory, well supplied with relevant information from the reservoir stored over the years on some back shelf in my mental warehouse. And especially during my years as a synodical bishop in the Dakotas and Northwest Minnesota, all too often facing assemblies of people disgruntled by actions of the wider Church or by internal matters in their congregations, that reservoir came in very handy in helping people to understand and rethink issues that threatened to tear our Church apart. Thank you, Hjalmar!

My witness to the theological and practical undergirding that the faculty of Augustana Seminary provided is that those professors prepared us for our ministries in a changing world, one faced with new crises and new challenges that called for responses from us that depended upon what we had become in order to represent the church as ambassadors for Christ. We were on our own, so to speak. But at our side was the Lord himself, whose Spirit took what was his and offered to lead us into all the truth. Most of the time, I trust, we had the courage to follow.

Our seminary education gave us the opportunity to develop what I call an “integrated center.” Whether in the relative routine of parish ministry or in facing the fire of belligerent critics, we did not need to “look it up in the book” for answers to perplexing questions. We knew where we stood and that was a confident reliance on the truth of the Gospel: that we could depend upon the mind of Christ to shape our minds, directing us toward appropriate and fitting responses.

Even so, come Lord Jesus!

Christ is risen! He is risen indeed!

Frances Cooperrider

Augustana Hospital School of Nursing 1949:

A young 18 year old high school graduate nervously sat in the formal lounge of the Lila Pickhardt Nursing School Residence the day after Labor Day 1949 on Chicago’s near north side. Fran Erickson had never been away from home before and here she was sitting

with 36 other young girls who were coming into the program for the nursing class of 1952. It would be a 3-year nurse diploma program with all unmarried girls. We would be living on the 5th floor of the nurses’ home. No boys allowed.

We listened intently as the new Director of Nurses,

Miss Maude Daugherty, explained the nursing program to us. She said the first 6 months would be our probationary period. (We were called Probies). If we didn't make the grade during this time we would be out of the program. If we passed we would have a Capping Ceremony and receive our very coveted Augustana Nursing School cap. We were told that each nursing school, from the beginning of the nursing profession, designed their own unique cap. We would become an "Augustana Nurse." How exciting!

Miss Daugherty continued with her speech. She said the next two and a half years would be classroom work and hospital floor work, caring for patients. There would be a three month pediatric affiliation at the nearby famous Children's Memorial Hospital and a three month psychiatric affiliation in Downey Veterans Hospital at the Great Lakes Navel Base located about 50 miles north-east of the Chicago loop.

We were all assigned a roommate and then ushered up to the 5th floor in a rickety iron gate elevator. We entered a long hallway with rooms on both sides.

Wow! Our first day was over. Lying in bed that first night I could hardly sleep. I kept hearing strange noises in the hall all night. Lying there I wondered what life would be like here. I was so excited to be embarking on this new adventure and praying I would make the grade.

Our classmates were wonderful. Some of them were Lutheran girls from the Iron Range in Upper Michigan, Ishpeming, Escanaba, and Hurley, Wisconsin. Some of them had never been in a big city before. I was born in Chicago and knew my way around. My house was only about a mile away from the hospital and I could walk home when I had time.

On our floor there was one telephone booth and it was locked at 10:00 every night. We had strict hours—week nights we had to be in the residence by 10 PM or the front door would be locked and we'd have to go to the hospital and ask the guard to let us in. The next day we would be called in to the Director of Nurses office to explain why we were late. On weekends we could be out until 12:30 AM and if we were not in, we'd have to get the guard to let us in. Again, if we were late, we'd be called to the Director's office the next day. We soon learned we didn't want to be late.

There was chapel every morning for our class to attend and Chaplain Granger Westberg conducted religion classes for us in the classroom.

During my 3 years at Augie the hospital built the St. John's Chapel. It was gorgeous with beautiful stained glass windows and it seated about 300 people and

included a balcony.

Some of us had never been in a hospital before so it was a shock to be among sick people. The hospital had women's floors and men's floors—and never the twain shall meet. I think children were at the end of the women's floor.

The friendship of our classmates which developed and the nursing education we received over the next three years was miraculous. We cared for each other, and our patients were all special to us. We worked all the hospital shifts...days, PMs and nights.

In 1949 there was no ICU and no recovery room so the OR patients were brought up to the room for a nurse to care for. It was the nurse's responsibility to bring the oxygen tanks from the basement to the patient's room. There was no emergency room and the patients came right to the floor from admitting.

When I got engaged, my last year in school, one of the patients I was caring for that day was O.V. Anderson, President of the Illinois Conference of the Augustana Synod. When he heard the news he was happy for me and took me aside and gave me very wise advice about being a pastor's wife. My roommate Sophia and I had a wonderful friendship and we are still great friends 60 years later. All of our classmates did everything together. We were called "THAT SEPTEMBER CLASS." I guess we were beginning to want to change things—to get out of the mold. So we were getting a reputation when we asked the hospital board if we could have a social dance instead of an all-girl Scandinavian folk dance. Chaplain Westberg said he would take full responsibility and he and his wife would chaperone the party. He invited guys



Reunion of Augustana nurses in 2007

from McCormack Presbyterian seminary and Maywood Lutheran seminary to the dance. The dance was a big success and all had a great time.

The three years went fast and Augustana nurses from the class of 1952 spread all over the country. We were kind, compassionate, caring nurses. We've kept in touch these 60 years and have reunions at least every 5 years. Here we are in 2007...There were 19 of us out of a class of 32 at this gathering. We met again in 2011 with 10 gals.

One last thought, Loy and I were married in

Augustana Hospital Chapel. It really became my home church because the chapel was built during the time I went to school there and most of all because I met my husband-to-be there. Loy's dad, Pastor Luther O. Cooperrider and Chaplain Granger E. Westberg officiated at our beautiful wedding in October, 1952. God has blessed me all my days. AUGIE IS THE BEST!

Lee Wesley

Any reflections on The Augustana Lutheran Church for me would have to begin with my enrollment in Upsala College, which was owned and operated by this church body. It was a school near where I lived that I didn't know was there, operated by a church body that I had never heard of. It so happened that I was encouraged to enroll in this small school by a substitute senior class guidance counselor who convinced me that I would get lost at the state school I was planning to attend. He said I needed something small where I could get involved in campus life even though I needed to work to pay my way through school. This turned out to be a perfect arrangement because I could live at home, work and still go to school.

After enrolling in Upsala in 1950, I joined the choir, the Students Christian Association (SCA) and a service fraternity, all of which had a profound influence on my life. Prior to this I had never been involved in any voluntary associations where blacks and whites could interact so freely. It needs to be remembered that the first nine years of my life were spent in the deep rural South where segregation was rigidly enforced. When my family moved up North in 1941, we lived in a much less rigidly segregated community, but segregation was still a fact of life with which African Americans were constantly confronted. Hence, one was constantly reminded of the need to break down barriers whenever and wherever they were encountered.

Joining the choir was what really exposed me to the Augustana Lutheran Church. The choir toured the New York and New England Conferences, singing most often in congregations in these conferences. Most times we stayed in homes of members of these local congregations. Consequently I began to develop an intuitive feel for the genuine warmth and caring of Lutherans. However, it was Augustana's liturgical worship style that impressed me the most. Singing clergy was a new phenomenon to me. The hymns and liturgy that changed with the seasons I thought were incredibly beautiful and inspiring and I wistfully longed to be a part of a church like that. There were no such churches in my neighbor-

hood so that was out of the question.

In the meantime, two things were happening somewhat simultaneously. Many of the guys in the choir and Student Christian Association were pre-seminarians planning to attend Augustana Seminary. The big joke among them became: let's make a "Swede" out of Wesley and send him to Augustana Seminary. I, of course, got the biggest laugh. Meanwhile, I was beginning to experience a "spiritual crisis" of sorts, brought on by the conflict between the "Biblical creation story" of my fundamentalist background and that of creation as revealed in the geological record. When I tried to talk with my local pastor about what I was experiencing, he condemned me and the school for entertaining such "unchristian" thoughts. I later went to the school chaplain who helped me to work through the problem. During the process, he asked if I had ever given thought to the ordained ministry. The question was totally beyond me because, in my mind, one had to have a "Road to Damascus" experience to be legitimately "called" to the gospel ministry. He shared with me Luther's understanding of vocation and avocation which was a real revelation to me. He also emphasized that the Church was going to need people like myself to help it deal with issues of race. It was something for me to ponder.

The "crisis" also made me aware that now with my changing beliefs I could no longer feel at home in my local congregation. What do I do? That's when a frat brother and a pre-seminarian invited me to attend his father's church which was not far from where I lived. As it turned out, this congregation was on the edge of a changing neighborhood where the pastor, a former chaplain in the military, had been welcoming newcomers for years; although few had joined. Again I was welcomed with open arms. He soon took up the theme of the college chaplain: "Have you considered the ordained ministry?" with the same response, "No call!"

My second set of reflections on Augustana begins with my entrance into seminary. In addition to the issue of a "call," I had envisioned seminary as a somber place

where sandaled monks in robes with cowls are singing Gregorian chants all the time. I didn't think I would be able to fit into that kind of an environment. What a relief it was to discover it was more like an advanced level of college or university with a very specialized focus. I was able to meet people from around the country and in the process develop an appreciation for the wider ministry of the church. You heard about the great things various pastors were doing all across the Church so that even though you didn't know them personally, you felt you were a part of what they were doing. A single seminary helped to reinforce this sense of being a part of a team with a common sense of mission. The faculty reinforced the concept that social ministry is an integral part of the gospel and that to be an effective pastor you had to meet the people not only where they lived, but where they worked and played as well. One could not sit around in an ivory tower waiting for the people to come to you; you had to meet them in the various contexts in which they find themselves. (Pastoral visitation is a critical part of ministry) The issue of inclusiveness was also stressed because in the mid 50s many congregations were confronted with changing neighborhoods; so they struggled with: do we relocate, or stay and minister to the newcomers.

The third set of reflections deals with the parish and the national church. The thing that I remember most about the parish was that although each of us pastors was in a different situation, we were none the less part of a team with a common mission. Therefore it was important to be supportive of each other's ministry. Consequently, monthly pastors' meetings were important events in which pastor and spouse participated. When a congregation had any kind of celebratory event, all the congregations in the district came out in support. Hence you had a warm caring kind of fellowship among clergy families. It was a real disappointment to me to see this aspect lost after the merger. A similar kind of associa-

tion was not experienced again until I became member of the older COE (Coalition Of Executives.)

On national staff the differences were even more pronounced. In Augustana in my experience, anyone from national staff was viewed with admiration and respect. You went out of your way to show hospitality towards them because they represented the National Church. As a spirit-led people, there could be very heated debates on issues before the national or conference assemblies. However, once the vote was taken, the entire assembly rallied around the outcome regardless the side you were on prior to the vote. In many places after the merger, national staffs were viewed with suspicion, as intruders sent to spy on them; or to impose "fiats" from on high "on them." In some cases, pastors were doing their own thing and could care less what the national church was doing. In some places, it was as though the merger never happened and they couldn't care less that it did.

In Augustana where the pastor was head of the congregation and president of the council, there was a much higher regard for him as a person. In many congregations where a layperson was president of the congregation and chair of the council there was more disrespect for the pastor. In some congregations that I had an opportunity to work with, the pastor was treated as an employee (or even an errand boy in some cases) who could not attend council meetings unless invited. He had to get permission from the council before he could do anything, even going to district meetings.

Augustana also had a very strong youth component, also led by clergy, that gave it a sense of vision and vitality that I found somewhat diminished once the merger had taken place. It may be that Augustana allowed personalities to develop and flourish in a way that was not encouraged in other Lutheran groups. At any rate, as I served on national staff for ten years I didn't hear as many stories about "characters" in the former groups as I did in Augustana.

Richard Monson

In the fall of 1963, I, along with around forty others students, entered Augustana Seminary. We were motivated by this new and different adventure. Our excitement continued when we learned that we were actually part of a new institution known as the Lutheran School of Theology at Chicago, Rock Island Campus. This name change had little impact on the culture and our learning experience of the seminary. However, we were enlivened by the fact that we were preparing to be pastors in a new denomination, the Lutheran Church in America.

During my tenure in ministry I became increasingly

aware that while the former Augustana Synod had only had about 500,000 members when the Lutheran Church in America was formed, its influence on the church we served was significant. Fortunately, over the years, Augustana Seminary's emphases on mission, ecumenism, and social service has not been lost. Augustana played an enormous role in shaping our approach to ministry as we went on to serve the parishes and institutions of the church.

For unmarried students, life in the seminary dorm provided us with a close-knit living environment. We

lived in two-room suites that were divided into sleep and study/living areas. Perhaps the most unique feature of our dorm was that it also included our dining hall. Married students and faculty often joined us for the noon meal, which along with chapel, provided us with a valuable community practice. In addition to our dining hall, the dorm also included our bookstore and a social/TV area. These common spaces became significant places for it was in those locations that we heard that President Kennedy was shot, watched the nightly NBC news, and cheered as the Chicago Bears won an NFL title. Since there was only one TV set in the dorm, these influential events of our time were always a shared experience.

As we engaged in study, field work, clinical pastoral education, and internship, our concept of being called to full-time service in the Church was frequently on our minds. After going to seminary and working through the normal ordination requirements, most of us were ready to begin our ministry.

Unlike today, as we accepted our first call, we did so without mounting debt. Tuition was \$75 dollars a quarter, and room and board was nominal. In addition, many of us supplemented our revenue with a part-time job. During our stay in Rock Island, the economy in the Quad Cities was booming. Job postings were on the bulletin board in the entryway of the seminary classroom building. Working part-time for many of us was a new experience. During my time at seminary, I worked for two years as an orderly at Moline Public Hospital and one year as a sportswriter for the Moline Dispatch. Later these experiences assisted me in relating to my parishioners and their sense of vocation.

One notable part-time work experience was not mine but that of Verne Lundquist. He started seminary in the fall of 1962. Soon after his arrival he secured a job as a sports reporter for a local radio station. Later Verne would recall, "It was the same seminary from which my father had been ordained into the Lutheran ministry in



photo courtesy of ELCA Archives

Augustana Seminary graduation, procession from seminary building, May 28, 1953

1944." For Verne his work experience and his stay at the seminary helped him, in his words, "find out a little bit about myself." He said, "What I found out really quickly was that I had no business being a Lutheran minister." Many of you recall that Verne is a CBS sports announcer.

Seminary was a good place to learn and to continue our formative process. For all of us, it provided direction to our Christian calling and vocation.

Dick Andren

It all started at Bethany Evangelical Lutheran Church in Cranston, Rhode Island. Small Swedish communities existed in many small southern New England towns and the Augustana churches often were the community anchors. Our long-time pastor, Carl Sandberg, was born in the United States and never traveled to Sweden but conducted services in Swedish on a monthly basis when I lived in Cranston in the 1940s and '50s. Bethany built a large new brick church in 1954 in a prominent location in the Auburn section of the city where most of the Swedish Americans lived.

I grew up with my parents and older brother and paternal grandfather in my grandfather's wood frame house which he had purchased in 1913. Our extended family lived nearby except for a paternal aunt who moved "out west" to Olean, New York, where her husband, E. Einer Kron, an Augustana pastor, served two churches.

My parents started a youth fellowship group at the church in the 1950s. At that time there was no program for church youth besides Sunday School. In the past, the Luther League had catered to an older group. My parents

were members of the Luther League until they married at age 29 and 31 in 1938. The arrival of a youth worker in the church relieved my parents of their responsibilities after a few years and the Junior and Senior Youth Fellowships became the Luther League. We then joined with other Luther Leagues in Rhode Island which had a statewide organization. During my high school years I was asked to run for the presidency of the state group by other members whom I had met. My opposition was a man in his 30s who had been the area president for many years. Youth won out and my parents were embarrassed because we were taught to never rise above the rest. I thoroughly enjoyed the work, meeting with many other Lutheran students, which was somewhat of a novelty. Sure, I had read about giant groups in *The Lutheran Companion* in the “Promised Land” of the Midwest—but this was Rhode Island!

After two years as Rhode Island president I was asked to be president of the New England Luther League. This involved traveling around southern New England mostly, visiting local churches and hosting annual conferences. At 17 I went off to Bates College in Lewiston Maine. Because we had Saturday morning classes and I was always broke, I thumbed my way to Rhode Island to attend meetings or to get my folks’ car and drive to a meeting in Massachusetts or Connecticut. I thoroughly enjoyed all this activity.

One winter night I flew in a DC 3 from Lewiston and on with several plane changes to Minneapolis for a national Luther League meeting with Wilton Bergstrand—the Promised Land at last! After my fresh-



photo courtesy of ELCA Archives

Caravaners in 1954.

man year in college I served as a Caravaner in Iowa, Minnesota and South Dakota and made life-long friends. The web of friendships only increased when I went to Holden Village the following summer to be a volunteer leader at the work camp—Holden’s second year of operation—an experience with life-altering events. I have never experienced such fellowship before and I am truly thankful for the experience.

These were incredible years of my life. I tasted adult responsibilities, traveled and met wonderful people. The experiences set me on a path of service to others as a teacher.

David E. Carlson

I am proud of my heritage in the Augustana Lutheran Church. It was a protected environment for the son of a Lutheran pastor, moving from one Swedish environment to another. It was exclusive in one sense but inclusive in another. Exclusive in that even though there were other Christian churches in each community, we didn’t officially do things together. We were all white Anglo-Saxons working together as a community but on Sunday morning we went our separate ways. I can be cynical now, but back then I was also protected from the “sins” of alcohol, movies and dancing.

But in my view, our Augustana Lutheran church reflected many inclusive characteristics. We were the most global, most ecumenical and most open in relating to other church bodies. Our missionaries, when home on furlough from China, Tanzania and other ports of call, would come and give presentations in local churches and we would send money and medical supplies directly

to them. We now seem to have lost these connections even with our current Companion Synod relationships.

In seminary, the war in Viet Nam was certainly a hot topic of discussion and we certainly evaluated our country’s domestic and foreign policy—especially with A. D. Mattson on the faculty. For me it was more an academic exercise rather than a call to action. But as I look back, my seminary training seemed like a superficial process of becoming a pastor. Growing up in a parsonage, I could see, through the actions of my father, how to be an effective pastor. I didn’t feel the seminary challenged me on the validity of my sense of call to the ministry and my poor academic record verifies that. I was Swedish, raised in an Augustana Lutheran home—parsonage no less. What was there to challenge? I had the credentials. Perhaps this is why I chose not to be ordained after graduation.

After working with refugees in Africa and careers in

government programs serving the elderly and mentally challenged children, I then began to feel a real sense of call to the ministry. But my church was no longer an exclusive community of Swedish Lutherans. I did value my life at the Rock Island seminary, but I would have hoped our seminary back then would have better equipped us for the realities of social and theological change that was evolving.

But we moved in that direction with the creation of

LSTC in Chicago and are continuing to try to understand what it means to be an inclusive church without losing the strength that came from our past. A new understanding is also needed on what type of training is necessary to be a clergy type in the church today. My prayer is that we make and implement these decisions to enable our church to be a leader in a volatile and challenging future and not just react to the of changes that our culture has already made.

Arthur E. Puotinen

My undergraduate education included two years at Suomi College (now Finlandia University) and two years at Augustana College in Rock Island that introduced me to many people, places and perspectives relating to Augustana heritage and values.

During my seminary years from 1963-1967 at the Lutheran School of Theology—Rock Island, many faculty members shaped my views on mission and ministry. Grateful for them all, I was especially guided by G. Everett Arden in Church History and Administration that became my field of doctoral studies and focus for later ministry. Robert Benne in Christian Ethics opened insights into faith and life issues and encouraged my further graduate studies at the University of Chicago Divinity School with Martin Marty. Paul Swanson helped me discover the depths of pastoral care.

I lived in the seminary residence hall with classmates the first year and moved off campus the next fall after my marriage to Judy Kapoun, an Augustana graduate. We developed friendships with other classmate couples. The first of our three daughters, Anne, was born in 1967.

My internship year at Augustana Lutheran Church in Omaha, Nebraska in 1965-66 also changed my life. My internship supervisor L. William Youngdahl was leading this congregation with its Swedish-American heritage to

reach out to the surrounding community and its societal concerns. My internship began when the film crew from Lutheran Film Associates came to document the ongoing experiences of pastor and congregation in this new initiative. The resulting film, *A Time for Burning*, offers an important case study in pastoral leadership, conflict resolution, and racial understanding in Omaha.

During my senior year the seminary was completing its final year in Rock Island. As the student body president, I encountered many issues. The Vietnam conflict divided our seminary community on how to respond conscientiously, as it did in the Illinois Synod of the Lutheran Church in America during my first year as pastor of Trinity Lutheran Church, Chicago, in 1968.

In subsequent years I have shared my Augustana heritage in Lutheran higher education for over thirty years in leadership positions in four Lutheran colleges (Suomi/Finlandia, Lenoir-Rhyne, Roanoke, and Grand View) and the Lutheran Educational Conference of North America in Washington, DC. For the past ten+ years I have served as the pastor of two former Augustana Synod congregations—First Lutheran in Iron River, Michigan and Bethlehem Lutheran in Elgin, Illinois. My wife Carol Schaley Puotinen and I live in Elgin.

Arden Krych

Growing up Lutheran in central Minnesota in the 1950s was an easy thing to do. There were three Lutheran congregations in my hometown (along with three Roman Catholic Churches as well and a few other mainline denominations) but being Lutheran was easy. Since Lake Wobegone was just the next town over, most people knew something about the Lutherans, and perhaps had even heard of Pastor Inqvist. There was quite a ripple of laughter around town when they heard about his pon-

toon accident with all the Lutheran pastors on board.

Growing up Lutheran in the 1950s means that I was just a kid, and I did not have a very well-formed understanding of church structures, programs or politics of the time. But I did know about Sunday School, morning worship, and Luther League. Sunday School and morning worship were formative, serious and non-optional.

Luther League was very important for the youth of the congregation. Activities extended to the district and

Conference levels as we came into contact with youth and leaders from other congregations. Leadership School at Gustavus Adolphus College was a very important experience for me as well as for others who attended the week-long event. There were a number of us who later entered the ministry.

Instrumental in the establishment of the Leadership Schools and national youth activities were Wilton Bergstrand, Lorraine, his sister, and Carl Manfred. They were instrumental in helping generations of young people remain active in the Augustana Lutheran Church. They were also responsible for establishing the Caravan program in which four college students traveled throughout a particular Conference holding four-day seminars in congregations for the youth, their parents and other leaders. While it may have been beneficial for the congregations in which they worked, the Caravan program certainly had a salutary effect on those of us who were Caravanners. Our faith was deepened as we had the opportunity to speak and minister to others in ways that were new to us, but that proved to be precursors for ordained ministry and other leadership positions in the church.

After the merger into the LCA, long before my own ordination in 1972, I remember conversations with pastors who mourned the loss of the Augustana Lutheran Church. Chief among the concerns was the loss of an

“esprit de corps” among the clergy. By that was meant a sense of “church” as an institution deserving of one’s constant allegiance and loyalty. Because most pastors of the Augustana Church regularly attended the national conventions, there was a natural acceptance of national initiatives such as fund raising for missionary work in Tanganyika, new mission starts in the United States, or expansion of social ministry initiatives in the various Conferences. Pastors did not need to be convinced that their congregations should participate in such fund raising or other activities.

As a matter of fact, I recall Dr. O. V. Anderson, my internship supervisor, saying on more than one occasion that Franklin Clark Fry, president of the ULCA, was very interested that the Augustana Church be a part of the merger which formed the LCA. Fry wanted Augustana participation in the LCA precisely because of the sense of “church” that Augustana clergy and laity brought to the merger. Augustana was clearly a national church as opposed to an association of separate Synods.

In reflecting about the days of “old” Augustana, it is easy to become nostalgic for former times. Yet the ELCA is as much Christ’s Church as Augustana or other earlier church bodies were. We seek to minister to our generation under the guidance of the Holy Spirit just as they did. May God’s blessings fall upon us so that we can be faithful to this generation as Augustana was in its time.

Judy L. Johnson

Do you remember the Luther League Handbook? It was the authority under the umbrella of youth ministry and youth activities in our Augustana churches way back when. We lived it and survived!

As a youth, I didn’t think about it at all or what it meant and did for us. We just followed the leader, had tons of fun doing it and we were becoming responsible and leaders without knowing it!

As an adult, I look back on those experiences and realize it was the strongest foundation that could be offered. It is what made us think about church careers and taking on leadership roles in our congregations. How fortunate for us that it was a time of church-centered activities and the fabulous fifties! So many of us are involved in congregations as pastors, Sunday School teachers, council members and lay leaders because of this foundation in the Augustana Luther League.

Recall the meetings, events, Leadership School and being so honored to go, the many friends you met, the Youth Services (we actually gave a sermon or two and led the service - hard to believe!) and Caravanning! What memories! We proudly called ourselves “Luther

Leaguers” and invited our friends to meetings, events and gatherings. We were so unaware that we were evangelists - spreading God’s message!

Do you remember the BEATITUDES FOR LEAGUERS?

Blessed is the Leaguer who is in the SERVICES as well as the SERVICE of the Master.

Blessed is the Leaguer whose Christian LOYALTY reaches beyond his LOCALITY.

Blessed is the Leaguer who uses his POCKETBOOK as well as his HYMNBOOK.

Blessed is the Leaguer who belongs to the WORKERS and not the SHIRKERS.

Blessed is the Leaguer who will first PLAN his WORK and then WORK his PLAN.

Blessed is the Leaguer whose criticism is more

CONSTRUCTIVE then DESTRUCTIVE.

Blessed is the Leaguer whose LIFE service is life SERVICE.

Blessed is the Leaguer who can be OPEN-MINDED and CLOSE-MOUTHED and never the reverse.

Blessed is the Leaguer who both WALKS and TALKS with His Saviour.

Blessed is the Leaguer who attends to the WORD of God as well as the WORK of God.

WOW! Powerful words and a message we should read over and over again!

The Augustana Luther League concerned itself with the “second dozen” years.

Important decisions are made during these years today as well as then. The world tugs so aggressively during these years. We need to look back at our history and hear the message again and again today as the ELCA. History is what makes us who we are. The church history is no exception. God-willing we are creating strong foundations today for our young people. It is our responsibility to do so.

Ps: We all have wonderful stories to tell about our days as Augustana Luther Leaguers and what happened where and when, but perhaps those are best told face to face! Until we meet to do that...God's blessings to you all.

Daniel R. Leslie

As a child of the oldest living Augustana pastor and a member of the class of '67—the last class to graduate from the Rock Island campus and have the “full” Augustana experience—I consider it a marvelous opportunity to look back at our Augustana roots and what those roots have meant to our family and to the members of our seminary community. By the way, Dad—Clarence Anderson Leslie—continues to do well. He'll be 102 in September. Mom—Ednamarie Westerberg Leslie—and Dad live independently. With a license due for renewal at age 105, Dad still drives in Denver traffic, although for much shorter distances than in years previous. I feel very fortunate to have had my primary mentor for so long.

First of all, Augustana has and will always be at the core of who I am. A day never goes by when I don't think of something related to my Augustana roots. Having been raised in the parsonage in Griswold, Iowa...Kane, Pennsylvania...Clifton, New Jersey...and Des Moines, Iowa...much of the family conversation was focused on the congregation, the conference—Dad was secretary of the New York Conference when Tot Gustafson was president—the synod, the extended family Augustana pastors, and all the activities and opportunities of which we were expected to be a part. Indeed, I relished the conversation during mealtimes and during those rare evenings when Dad was home.

Second, Augustana for me meant that I was connected. The pastors all knew each other, having come out of one seminary and having to attend the nationwide Augustana convention. And our people were connected, not only because of their Swedish and Augustana roots, but also because they would know somebody who knew

somebody else. Because our pastors were called to various congregations around the country, there was a web of interrelationships that I haven't experienced since our mergers in '62 and '88. I was also connected via a family of pastors. Dad shared in a summer field work experience under the supervision of my grandfather—AP Westerberg at Augustana in Sioux City, Iowa. There he met Mom—Dad was 26; Mom was 16—they fell in love and married 3 years later when it was permissible to marry. Mom's brother, Paul Westerberg, served as an Augustana pastor. So did Mom's brother-in-law, Oliver Nelson, the husband of Mom's older sister, Evodia. Oliver and Evodia's daughter, Susan, married Don Hallberg whose roots were Augustana. And my wife's brother, Brent Smith, is a graduate of our seminary in Rock Island and served the church as pastor for a number of years.

Third, I think back to the influence Augustana had on my last name. When Dad graduated from Augustana in 1940, he and a number of other colleagues of Swedish heritage in that era were encouraged by the seminary to reverse their middle and last names. So Clarence Leslie Anderson became Clarence Anderson Leslie. Such a practice didn't seem to confuse other Augustana pastors because that's just the way it was. No matter the name, I came to appreciate the sense of family among Augustana pastors. Our parsonage home often served as a “motel” for pastors and their families passing through. And our family was gladly welcomed in a similar manner. I also looked forward to the frequent district family gatherings throughout the year. Pastors' kids really got to know each other as well.

Fourth, I appreciated the sense of trust among pastors and between pastors, conference leaders and

congregations. I especially remember the phone call to Dad from Bob, the chairperson of the call committee at First, in Clifton, New Jersey, when Dad served Tabor in Kane, Pennsylvania. Bob shared the news that the congregation had just voted unanimously to call Dad as pastor of First. Needless to say, Dad was very surprised. Dad asked, "How did you get my name?" Answer: "Pastor Gustafson, President of the Conference, recommended you." So Dad traveled to Clifton, liked what he saw and accepted the Call. Three days after our arrival, my brother and I attended the Junior Choir rehearsal where I met my future wife, Bonnie, 8 years old at the time. That's another story. But it has been very special sharing life with my "Augustana girl."

Fifth, I will forever be grateful for the strong emphasis on mission and ministry that was fostered in Augustana congregations and "on the hill." To name some of them—its camping ministry and the opportunity I had to work on the kitchen staff at Mt. Tremper in New York state during two summers...its youth ministry through Luther League, district and national gatherings and the special emphasis on Bible teaching and singing...the challenge pastors presented to male youth (in that day) to consider the ordained ministry...strong support for Augustana's colleges which included "Upsy Days" at Upsala College when Dad served in the New York Conference—and yes, many pastors' children were expected to attend one of Augustana's colleges (I attended Upsala my first year and then Augustana when we

moved to Des Moines)...the enthusiastic emphasis given to support overseas missionaries and the development of new mission congregations stateside...solid year-round stewardship ministry...encouragement of congregations to develop their understanding of the scriptures and prayer life as pastors would occasionally spend a week in one another's congregations and lead week night Bible study, worship and prayer.

Finally, my Augustana experience in the congregation and at the seminary helped me quite naturally to see my Call to the ordained ministry as a life—not a job. That sense of Call, I think in part resulted from the closeness and trust that we all experienced in Augustana—and that's an ingredient which I have dearly missed and yet, at the same time, still gives me hope and the desire to serve the church today. My thanks to all of you who have been part of Augustana—and to all those who have gone on before us and enabled us to know this powerful, loving life called "Augustana!" Thanks be to God!

Initially, I thought the merger was a wonderful idea because I envisioned Augustana on a much larger scale. I'm still committed to the concept of Lutheran unity, although I have been amazed at how deep and divergent some of the differences have been and how resistant they are to change. The challenge for me now has been to find a worshiping congregation where the similarities to the old Augustana can still be found. Fortunately there are quite a few of them still out there.

Clarence Leslie is oldest living graduate

George M. Meslow

Pastor Clarence Leslie, born in September 1911, is believed to be the oldest living graduate of Augustana Seminary, A graduate of Augustana, College, Sioux Falls, he is from the 1940 class at Rock Island. He and his wife, Ednamarie, live in their own apartment in Denver. He retired in 1977, after serving parishes in Iowa, Pennsylvania, New Jersey, and an interim in Colorado.

I interviewed him by phone in March 2013 and found him very alert and sharp. He remembered I had been his son, Dan's, roommate for two years at seminary. He spoke of the "final exam" he and fellow seminarians faced in front of hundreds of clergy who could all ask ordination candidates questions. He survived!

Clarence recalled his internship at Bethany parish, Lindsborg, Kansas, where he was expected to learn enough Swedish to lead hymns at a local senior facility. He affirmed the change of including women on parish

councils and committees, of not viewing Communion as "too holy" to celebrate often, and of allowing clergy spouses some freedom and privacy. He acknowledged Ednamarie was expected to attend all the women's meetings, be on call, and also raise their three children. Congregations thought "they got a second person free", he said.

Clarence affirmed the Augustana seminary emphasis on preaching and on clergy knowing their people well enough to be involved. He also recognized that changed times mean that today a pastor cannot make home visits without appointments. He appeared to be very supportive of clergy being trained in hospital calling and "practical pastoral ministry." Clarence sounded very grateful for his many years of ministry within the Augustana tradition.

The Lucia Tradition: 100 years at Emanuel Lutheran, Hartford, Conn.

Emanuel Lutheran Church in Hartford, Conn., will be celebrating the 100th Anniversary of the St. Lucia Pageant on Friday, December 6, 2013.

It is only natural that a congregation organized by Swedish immigrants should observe the pageant as a vital moment in its annual Christmas observance. The pageant has been presented by the youth of Emanuel since 1914, and, in honoring the heritage, the songs continue to be sung in Swedish, although most of the present youth in the cast have no Scandinavian ancestry.

The Lucia Pageant has gained such a reputation in southern New England that many travel to Hartford the first Friday of each December to enjoy its simple and timeless beauty and the reception that follows with Swedish buns and *pepparkakor*. The story of Lucia is well known and has been passed down through generations. She has become the symbol of light and hope to mankind and encourages modern day Christians to reach out to those in need and to do ministry beyond our congregations.

Emanuel Lutheran Church was organized in 1889 as a congregation of the Augustana Lutheran Church. While Emanuel was long known as "the Swedish Church," it has opened its doors and its heart to people of all nations and races. Emanuel today is composed of a people of varying backgrounds, as you would expect in a vibrant metropolitan church. One of the largest congregations of the New England Synod of the Evangelical Lutheran Church in America, it is actively involved in inner-city ministries. It has an active youth program and Sunday School, and its lay

volunteers reach out to those with special needs within the congregation.

The director for the 2013 performance is Kristen Wieber. Information regarding the St. Lucia performances will be available on the church's website emanuelhartford.org, in the monthly newsletter or by calling the church office at 860-525-0894.

Emanuel's Lucia Pageant comes to you with the prayer that its presentation may add immeasurably to the great joy of your Christmas. May the Good News that broke forth on that first Christmas continue to break forth and bring strength, love, and peace into the living of all your days.



Cast of the 2012 Lucia performance at Emanuel Lutheran Church in Hartford, Connecticut

Renewing AHA Membership

The Augustana Heritage Association is making plans for the future, including such things as the 2013 tour in Sweden and the 2014 get-together at Midland University in Fremont, Nebraska. However, to bring these and other plans to fruition, the AHA needs your support. Indeed, we cannot continue without that support. Memberships are an important...indeed, an essential...part of our funding. Our *Newsletter*, our office expenses, our planning meetings, our publications, and all our other projects rest upon your ongoing support and your continued membership.

The current memberships run until the 2014 event at Midland University. If you have already renewed, thanks! If not, please use the form below to send in your membership. And again, thanks!

AUGUSTANA HERITAGE ASSOCIATION MEMBERSHIP

Individual membership(s) ___ @\$35 each \$ _____

Household membership(s)___ @\$50 each \$ _____

Congregations, Institutions,
and Agencies ___ @\$100 each \$ _____

In addition, I/we wish to give a tax deductible gift to AHA:

\$25___ \$50___ \$100___ Other \$_____ = \$ _____

Subscription to Sweden & America
@\$10 each \$ _____

Enclosed is my/our check
in the total amount of \$ _____

Please make your check payable to
Augustana Heritage Association

Name _____

Spouse _____

Address _____

City _____

State/Province _____

Zip/Postal Code _____

Phone _____

Send this form and check to:

AUGUSTANA HERITAGE ASSOCIATION
1100 EAST 55TH STREET
CHICAGO, IL 60615

(Memberships are not tax deductible)

AHA 2013 Sweden Heritage Tour Ready to Go

As of press time for this issue of the *Augustana Heritage Newsletter*, 24 people have signed up and paid their deposits for the **2013 AHA Sweden Heritage Tour**. The group, under the leadership of David Baker, the Executive Director of AHA, will leave from Newark Tuesday evening, September 10, and arrive in Stockholm Wednesday morning, September 11. The next day they will meet with the Archbishop of the Church of Sweden, Anders Wejryd, in Uppsala, to learn about what's happening in the Church of Sweden today. Then, for the next two weeks, the group will visit places from which the founders of the Augustana Synod came to North America in the late 1800's, meet with other leaders of the Church of Sweden today, and visit other cultural and historic sites all over Sweden. The tour will conclude with a farewell dinner in Gamla Stan (Old Town) in Stockholm, Sunday evening, September 22, and return to Newark the next day.

Arvid E. Anderson, former editor of AHA Newsletter, dies

Pastor Arvid Anderson died at home on October 29, 2012. He was born in 1923 and raised on a dairy farm in northern Wisconsin. He graduated from Augustana Seminary in 1949, and earned his STM degree from The Lutheran Theological Seminary at Philadelphia, where he was a Teaching Fellow in Greek. He was ordained in 1950 in Washington, DC. He was pastor of Christ Lutheran Church in Waterford, Michigan from 1950-1961. He was called to the staff of the Board of Parish Education of the Lutheran Church in America, a predecessor body of the current Evangelical Lutheran Church in America (ELCA), and served until 1977. He traveled throughout the church during the introduction of a new Parish Education Curriculum. He served as a consultant for the Lutheran World Federation in curriculum development in South Africa, Tanzania, and Liberia. In 1977 he was called to serve as Pastor at Salem Lutheran Church, in Ironwood, Michigan, where his first wife died of cancer. He was called to the Division for Parish Services of the ELCA, and became director the Department for Research. He was the author of *The Inescapable Presence, Reflections on the Book of Psalms as a Guide for Our Faith Journey*. Following his retirement in 1988, he and his second wife, Nancy, served as chaplains at the Mary J. Drexel Home in the Southeastern Pennsylvania Synod of the ELCA. He is survived by his wife, three children including LTSP alumna the Rev. Ellen Anderson, and six grandchildren.

Greetings to members and friends of the Augustana Heritage Association, 2012

It's hard to believe that this is the 8th letter I have written to you advising you about videos available from another AHA gathering! It is an opportunity to celebrate the experience a second time. New equipment enables me to offer 16 hours of speakers and worship on five DVDs with no price increase.

The DVDs are \$15 each and if you purchase any DVD you get the "Jenny Lind Singer" DVD free. If you order all of the DVDs (5) the total price is \$45 plus \$5 for shipping and handling.

I'll repeat what I wrote two years ago. AHA was a wonderful experience, but like many good things, it did not come cheaply. Purchasing DVDs will enable you to relive the event, multiplying the return on your investment. Yet another way to stretch the dollar, after you watched them several times you can use one or more as Christmas gifts. If you don't want to part with them, consider buying an extra DVD to give away.

Sincerely in Christ,

Ernest and Lois Ryden

----- cut here -----

AHA Gustavus Adolphus College 2012

Put a checkmark
in boxes next to
DVD desired

- Fri 9:30 Plenary Session 1 "The Church in Two Secular Cultures" Swedish Bishop Antje Jackelen
- Fri 1:45 Plenary Session 2 "Aug. A Theo Tradition" Hultgren, Skillrud, Skogman and Swanson
- Fri 7:30 Plenary Session 3 "Global Missions, Yesterday, Today and Tomorrow" Rafael Padilla
- Sat 2:00 Plenary Session 4 "Augustana in American Church History" by James Bratt
- FREE Sat 7:00 "Jenny Lind Winner" Josefine Andersson, mezzo soprano, Niger Dadascheva, piano
- Sat 11:00 "Festival Communion Worship" Bishop Jackelen preaching
- Sun 10:30 "Closing Communion Worship"
- Fri 8:30 am "Opening Hymn Service"
- Sun 9:00 am Plenary Session 5 "Future of the ELCA" Open Forum, David Swartling, Sec. ELCA
Interest Group: Renewal Movements LBI, LEM, WMPL by Ray Kibler, Dan and Phil Erlander
Interest Group: "How Liturgy and Hymns Shaped Our Faith" Peter Lundholm and Ron Englund
- "Regina Holmen Fryxell, Composing a Life for God" Presenter: Ann Boaden
Interest Groups: "The Life of Richard Gustavovich Reusch" Presenter: Daniel Johnson
"Augustana Lutheran Church in China" (1905-1949) Presenter: David Vikner, Jr.

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Augustana Heritage Association

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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

Åkta 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

Every Morning New

By Herbert W. Chilstrom and E. Corinne Chilstrom (Chicago: Augustana Heritage Association, 2012). Devotional entries for every day of the year. \$15.00 including postage and handling.

Journals

Lutheran Quarterly—Augustana issue—Spring 2010

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

Swedish-American Historical Quarterly—Augustana/Covenant issue—April-July 2012

From the Covenant Conference Proceedings, November 2010. \$7 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. Sjöberg 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. Make checks
payable to "Augustana Heritage Association."
If you have questions, phone Ruth Ann Deppe at
(800) 635-1116 ext. 757.**