

The Augustana Heritage

Newsletter

Volume 9 Number 4 Spring 2016



A View of the Church in Sweden

by Kim-Eric Williams

As an American Lutheran pastor I spent a year working in Täby Parish in 1972-73; in the summer of 2014, I returned and served as a priest for a month in Karlshamn-Trenså Parish. While Täby was the largest parish in Sweden in a growing suburb of Stockholm, Karlshamn Parish is in the southern province of Blekinge, and is a city of 31,000 which also administers two country churches.

Although the Church of Sweden has been independent of the government since the year 2000, little seems to have changed. Sunday offerings still go only to benevolences. Pastoral salaries are paid out of a national fund, according to a grid plan based on ability and years of experience. These monies have been held by the church since the Middle Ages and are still invested for the sole purpose of supporting pastors. Program funds for local churches are raised by a voluntary, locally determined taxation remitted on national income tax forms. Taxpayers may indicate whatever parish or religious group they wish for their church contribution. Of course a person can simply refuse to pay any religious contribution and thus have a lower income tax. This "escape clause"



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Swedish Arch Bishop Antje Jackelen raises Prince Nicolas during his baptism at the Drottningholm Palace Church, near Stockholm, Sweden, on Sunday, Oct. 11, 2015.

has resulted in a considerable loss of members for the Church. In the year 2013, 25,454 left the Church and 8,377 adults joined the church in addition to those baptized.

Hitchings, hatchings, dispatchings

The catch, however, is that persons who leave the Church of Sweden cannot get married in the church, have their children baptized, or have a priest officiate at their funerals. (Some parishes, though, have made exceptions for a major contribution; one parish in Stockholm is

Continued on page 4

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

Contents

- 1 **A View of the Church of Sweden** Kim-Eric Williams
- 2 **The Time has Come** David Baker, Executive Director
- 5 **Augustana Memories** David and Kathleen Hurty
- 6 **AHA Valedictory Celebration Schedule**
- 7 **Friday Pre-Tour**
- 8 **AHA Valedictory Celebration Registration**
- 14 **The Bergendoff Report** Arland J. Hultgren
- 15 **Book Review and Auggie Notes**

Pope Francis to visit Sweden this fall to commemorate the Reformation

The Roman Catholic Church's Pope Francis will visit Sweden this fall for the first time, according to the Catholic Diocese of Stockholm.

Antje Jackelén, the Archbishop of the Church of Sweden, said, "I am delighted that the Pope will visit Lund and that the Roman Catholic Church together with the Lutheran World Federation have invited us to take part in this exceptional meeting. It is a step forward in the churches' work. In a time of major global challenges we have a joint mandate to proclaim the Gospels in words and actions."

The church leaders will meet in Lund to commemorate the 500th anniversary of the Reformation. It also marks 50 years since dialogue between Lutherans and Catholics began.

The press release continues: "The meeting in Lund stems from a process of dialogue spanning several decades. A milestone in this process consists of the document *From conflict to communion* dating from 2013. In this document Lutherans and Catholics express sorrow and regret at the pain that they have caused each other, but also gratitude for the theological insights that both parties have contributed. At the same time, there is an emphasis on the joint responsibility to talk about Christian faith, not least through work for justice and peace."

The Pope's visit is the first by the Catholic head of the Church since Pope John Paul II visited Sweden in 1989 in connection with a mini-tour through the Scandinavian countries.

The Time has Come

David Baker, Executive Director

“The time has come!” “What time is that?” you ask. “The time to ‘hail’ those who have gone before us on the way and bid ‘farewell’ to our Augustana Heritage Association and to one another,” I reply. “OK, so tell me more about it,” you respond. “I will,” I say, “and here is what you need to know.”

The Augustana Heritage Association Valedictory Celebration will be held June 24-26 at Trinity Lutheran Church in Lansdale, Pennsylvania. As has been indicated previously, in both the Autumn 2015 issue of the Augustana Heritage Newsletter, as well as elsewhere, the fourfold purpose of this gathering will be to:

- recognize and celebrate the founding of the Augustana Institute in Philadelphia;
- recognize and celebrate the contributions of former Augustana congregations in “the East”;
- “hail” some of the “giants” (and perhaps a few “midgets”) in the Augustana Synod; and
- bid “farewell” to AHA and one another.

“Wow! What a happening!” you might well say. And you’d be absolutely right. Indeed, I can guarantee you that there never has been an event quite like this one will be, nor will there ever be one in the future. Unlike previous AHA Gatherings, which always anticipated one more gathering of one sort or another, this one will be it. This is the end; there is no more.

For at the last biennial business meeting of the Augustana Heritage Association on the campus of Midland University in Fremont, Nebraska, in June of 2014, the decision was made, with only one dissenting vote, to dissolve the Augustana Heritage Association as of December 31, 2016. And while that vote was taken with, I must say, “mixed emotions,” one thing was obvious to the over 300 people who were in attendance and voting, and that was that the members who make up the Association are, for the most part, well beyond the age of 65, for unless you were born before 1950, you would have no personal recollection or experience of anything

related to Augustana prior to its merger in 1962 with three other Lutheran bodies to form the Lutheran Church in America.

Moreover, the purpose of the Augustana Heritage Association, stated at the time of its formation in the year 2000

on the campus of Augustana College in Rock Island, namely, to “define, promote and and perpetuate the heritage and legacy of the Augustana Lutheran Church,” has been pretty much fulfilled.

Numerous scholarly articles and books have been published, countless historical materials have been identified and archived, hundreds of thousands of dollars have been given to Augustana endowment funds, many years of Augustana Heritage Newsletters have been produced, and now, in June of this year, we will gather officially for the tenth and last time to celebrate our heritage and to pass on our legacy.

Elsewhere in this newsletter you will find detailed information about the Valedictory Celebration. As you will see, it’s promising to be a wonderful event, filled to overflowing with remembrances, expressions of appreciation and opportunities to hail those who have influenced us through the years and bid farewell to AHA and one another. I hope to see you there!

Unlike previous AHA Gatherings, which always anticipated one more gathering of one sort or another, this one will be it. This is the end; there is no more.

Renew your membership in AHA! Leave a legacy to our Augustana-founded agencies and institutions



PHOTO FROM WIKIMEDIA COMMONS, PHOTO BY HELEN SIMINSSON

Maria Church and its church cemetery in Sigtuna, a suburb of Stockholm, is part of the Uppsala Diocese.

Continued from page 1

The catch, however, is that persons who leave the Church of Sweden cannot get married in the church, have their children baptized, or have a priest officiate at their funerals.

rumored to be willing to waive the membership requirement for a wedding if a contribution of \$500 is received.)

The Church of Sweden still manages all of the cemeteries in the country and is compensated by taxes paid by everyone for this service. The great majority of these cemeteries are located

near church buildings but some are large urban oases. In all cases a distinction is made between members of the Church and those who confess another faith; the latter have their own areas and non-denominational spaces are provided for their officiants. Despite these liberal provisions, well over 90 percent of funerals are handled by the Church of Sweden and it was not unusual in Karlshamn for the four priests in

the parish to have two to three funerals a week. This is an opportunity for grief counseling and a chance to develop a personal relationship with a family.

The number of baptisms and confirmations has fallen precipitously. It doesn't mean that either rite will disappear, but that the old social motivation to be baptized and confirmed is no longer valid. It is also common now for youth to receive Holy Communion before Confirmation as part of the Eucharistic renewal that has led to most Sunday worship being a full mass; there are often also weekday masses in larger churches. In Karlshamn there were two weekday masses as well as the major High Mass on Sunday morning.

The Church has given a great deal more emphasis to baptism, encouraging family visits in all cases. In addition to a baptismal candle and certificate, each family gets a memento—a small engraved silver leaf or fish, for instance, that is hung on a display board in the church near the font. Once a year a special baptismal remembrance liturgy is held, often on Candlemas, and the mementos are given to the parents. This jewelry is then placed on a necklace for the baptized to wear, remembering the day of their incorporation into the church.

Continued on page 10

Renew your membership in AHA! Leave a legacy to our Augustana-founded agencies and institutions

See page 8.



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Augustana Memories

As we near the end of our time together in the Augustana Heritage Association I thought it would be interesting to invite staff and board members to share with us their motivation for being part of AHA. I invite you to read why some of our colleagues and friends think it worth their time, energy and money to be active in AHA. —George Meslow

What Augustana Means to Us

Dave and I are children of Augustana — growing up in congregations with that specific self-understanding. It is definitely a part of our heritage. But what did it actually mean to us?

As children, it mainly meant “church:” a place we went to every Sunday, and on Saturdays for “Junior Mission Band,” for junior choir practice, and for other gatherings. It was our “church family,” our place for hanging out with friends, playing tag in the pews, hiding in the pulpit, having great food at the potlucks, and learning about Jesus. And as we grew, it always seemed to hold that special aura of being connected, of really belonging!

Dave’s parents were active church leaders at Emanuel Lutheran, Hutchinson, Kansas, where his immigrant grandparents had arrived in 1882. The family Hurtig (a Swedish soldier’s name) had helped start the Hutchinson congregation in order that their first child could be baptized and grow up in a church home. Kathleen was raised in Augustana parsonages in Council Bluffs, Iowa (Emanuel Lutheran), Longmont, Colo. (First Lutheran), and Los Angeles, Calif. (Angelica Lutheran), where her father was pastor and her mother was a fully involved lay leader. Our memories may differ slightly, but we fully share our sense of “Augustana” as “church family.”

In a sense we could say that Augustana brought us together. We first met (ever so briefly) at the Colorado Springs Augustana Youth Gathering in the summer of 1951. But our friendship deepened, and later turned into courtship and engagement, at Bethany College, Lindsborg, Kansas, from which we both graduated. (Bethany was one of five colleges of the Augustana Lutheran Church). Dave continued his studies at Augustana Seminary in Rock Island, Ill., and was ordained on a call to Tempe,

Ariz., in 1956. We were married at Angelica, Los Angeles, just prior to moving to Tempe. Dave later served parishes in Santa Barbara and Oakland, Calif. In 1986 Dave followed Kathleen to New York, where she took a job at the National Council of Churches. There Dave became House Chaplain and Director of Operations at the Augustana-founded Seafarers and International House.

Now retired, back in California and reflecting on that “Augustana experience” as older adults, we are both incredibly grateful for the deeper meaning and significance of those early years. Now we can truthfully say from the vantage point of decades gone by that Augustana values church as:

- a profoundly hospitable place for people of all ages
- a globally aware community
- a grace-filled community, joyful in gathering together
- a community committed to sound theology and good education
- a community where music holds a central place
- a community of tolerance, celebrating diversity

We are grateful that the Augustana Heritage Association has lifted up these and more — values that invite us to continue to “cherish our church” even though changes in church life continue. Deeply embedded in our souls are the hymns we learned in our growing-up years, our confidence in God’s grace at work in our lives, our continuing commitment to global understanding, our delight in gathering with friends and colleagues at AHA events.

Thanks for all who have touched our lives through Augustana!!

—David and Kathleen Hurty

AHA Valedictory Celebration 2016

Schedule *"A Living Heritage!" Join the Celebration!!!*

Friday 24 June 2016

9:00 - 4:00pm: **Pre-Tour** (separate registration): Colonial Sites: Wilmington, Holy Trinity, Kalmar Nyckel, The Rocks, Swedesboro, NJ, Trinity Church, Tinicum, Gov, Printz Park (*see next page 7*)

2:00 - 7:00pm: Registration at Trinity Lutheran Church, Lansdale, Pennsylvania

4:00pm: Choir Rehearsal

5:00pm: **Dinner**, Reunion Groups

6:30pm: **Hymn Sing** with Jack Swanson

7:00pm: Procession of Banners from Churches

Greetings

Keynote Presentation, "Augustana in the East," Dr. Maria E. Erling

Emily Sampson
Tepe (Iva)
Soprano soloist,
"Swedish American of the Year"



Reception

Saturday 25 June 2016

7:00 - 8:30am: Breakfast at motel

8:30am: **Morning Prayer**, Hymn Sing with Jack Swanson

9:00am: Address by **Bishop Jonas Jonson**, Church of Sweden, launch the English edition of his book, Nathan Söderblom: Called to Serve (Eerdmans). Discussion led by Dr. Norman Hjelm with Arland Hultgren

10:15am: Coffee Break

10:45am: **Interest Groups - Session 1**
(See registration information)

Noon: Pick up box lunches and board buses for Philadelphia Seminary and the Augustana Institute, Archives, Gloria Dei Church, The American Swedish Historical Museum

View Museum and New Sweden exhibit.

Midsommar activities: Music and Midsommarstång (pole), book sale, wreath-making

Mini Smörgåsbord: Choice of beverage and kaffe

7:45pm: **Evening Session at Trinity**, Hymn Sing with Jack Swanson

8:00pm: "Leading Lights in the Augustana Synod," Gerald Christianson

Celebration Reception!

Sunday 26 June 2016–Pentecost 6

7:00 - 8:30am: Breakfast at motel

8:30am: **Morning Prayer**, Hymn Sing with Jack Swanson

9:00am: **Interest groups - Session 2**

10:15am: **Business Meeting**
(Corporate dissolution of AHA)

10:45am: Coffee Break

11:15am: **Closing Festival Eucharist**
Bishop Robert A. Rimbo, Metro NY Synod, Presiding; Bishop Jonas Jonson, Preaching; Jack Swanson, Organist; Eric Gombert, Choir (Trinity)

12:45pm: Lunch

2:00 - 5:00pm: **Post-Tour** (separate registration): Historic Philadelphia, Liberty Bell, Independence Hall, Society Hill, Building of Zion - Augustana congregation, Penn's Landing

The Friday Pre-Tour

by Kim-Eric Williams

If you come a day early to Lansdale you can take an all-day bus tour of the local early New Sweden sites. Of all the New Swedens in America and even Brazil, this is the only one that was actually considered Swedish territory and the only one that preserves 50 historic sites that span Pennsylvania, Delaware, New Jersey and Maryland.

After our 9:00am departure, the first stop will be where New Sweden began in 1638, “**The Rocks**” in **Wilmington, Del.** Unlike the faked Plymouth rock where a large boulder was inscribed by enthusiasts with the founding date, these rocks actually jut out into the Christina River and provided a natural wharf for the first ships. Here is also the famous monument by Carl Milles erected in 1938 and paid for by Swedish school children. It is now a part of the First State National Park.

Next door is the **Kalmar Nyckel** shipyard, home of the replica ship that made four journeys across the Atlantic. It is uncertain if she will be in port but the **Copeland Maritime Center** is worth a visit by itself. A few blocks away is **Holy Trinity Church**, the oldest of the eight still existing churches founded by the Church of Sweden. It was built of stone in 1699, has its original black walnut pulpit, and its architecture is reminiscent of medieval stone churches in Sweden.

Across the churchyard is the **Hendrickson House**, an ancient Swedish stone home that was moved to this site from Ridley Township, Penn. It has a number of historical exhibits and a book/gift store. It is the headquarters for the Old Swedes Foundation, who assists with the care of the church and grounds. Then it will probably be time for a delicious box lunch in the spacious and wooded cemetery grounds.

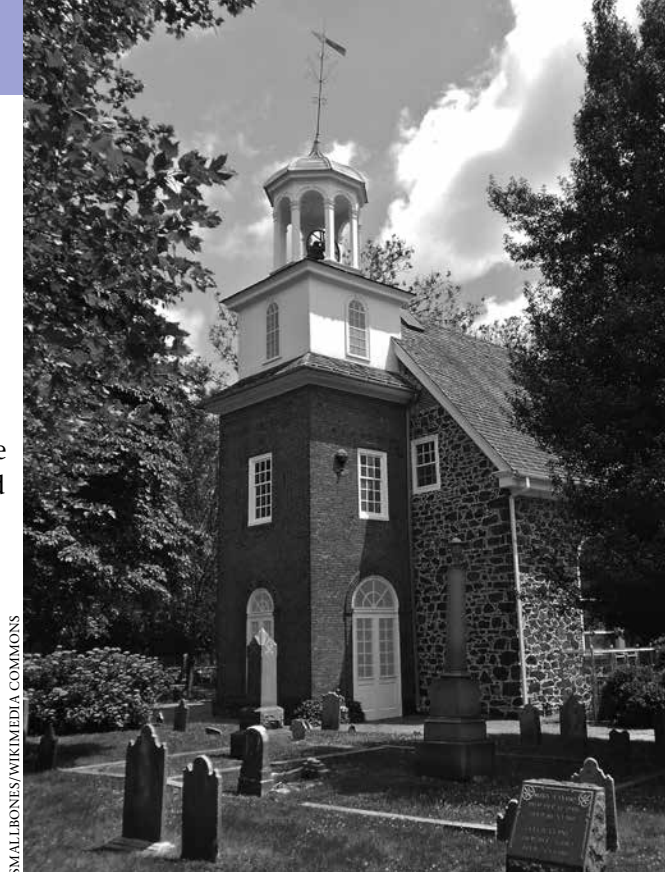
Next we go over the Delaware River on the renowned twin bridges to Swedesboro (Sveaborg), N.J., to see **Trinity Church**. It was built by the last Swedish pastor on the Delaware, Nils Collin in 1783-86. It is in Georgian style and modeled after St. Peter’s Episcopal Church in Philadelphia. Sharp-eyed visitors will see

the initials of congregational members who helped with the building etched in the bricks and one message also from the pastor. The beautiful steeple was built by the same workers who erected the tower on Independence Hall in Philadelphia. In the church yard is a contemporary monument to Eric Pålsson Mullica. At the edge of the cemetery is the Van Lorn-Shorn log cabin, presumably an early granary that was moved to this site in 1988.

We cross over the Raccoon Creek and head north and over the Delaware River to Chester (Upland) to see the grave of **John Morton**, the only Scandinavian to sign the Declaration of Independence. Our last stop is in Essington, Penn., in Tincum Township to see **Governor Printz Park**.

His impressive bronze monument looks out over the river and it was here that Prinz moved the capital of New Sweden in 1643. There was a fort here, New Gothenburg, a church (1646) and a gubernatorial mansion, the Printzhof. After wandering the leafy grounds we return to our coach for the trip back to Lansdale by 4:00 pm or so.

The tour guide will be the Rev. Dr. Kim-Eric Williams whose recent book, *New Sweden on the Delaware*, has color photographs and background information for all of these sites and many more. The book will be for sale from the Swedish Colonial Society during the celebration.



Holy Trinity Church, Wilmington, was built in 1698–99 from local blue granite and Swedish bricks that had been used as ship’s ballast, and is the oldest Swedish church in the United States.

“Augustana: A Living Heritage!”

AHA Valedictory Celebration

Celebrate the years of the Augustana Heritage Association and of the Augustana Lutheran Church

June 24 - 26, 2016

Trinity Lutheran Church, Lansdale, Pennsylvania

Easy access from Interstate 476, train from Philadelphia Airport and Center City Philadelphia

Celebrate through song and liturgy.

- Participate in small group discussions and hear inspirational messages.
- Hear Emily Tepe formerly of the Royal Swedish Opera who also has her own Rock Band.
- Visit the American Swedish Historical Museum, the oldest Swedish-American museum in the United States on Saturday.
- Get to know more about Augustana in the East - New England and New York Conferences.

Take a historic tour:

- **Pre-Celebration tour:** Learn about the First Swedish Immigrants to America and their locations in the East. Depart from hotels 9 AM Friday morning. Visit Swedish sites in the Delaware Valley, travel to Wilmington, Delaware to see Holy Trinity Church, Kalmar Nyckel and The Rocks, and then go to Swedesboro, N.J. Return to Gov. Printz Park at Tinicum.
- **Post-Celebration tour:** Visit the historic sites of Philadelphia: Independence Hall, Liberty Bell and Constitution Center.

Enjoy the legacy

- Learn about the Augustana Institute.
- Participate in this wonderful time to learn from our legacy and move into the future.
- Renew friendship, make new friendships.

Make your plans now!

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

\$ _____
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)

An Invitation from the Swedish Council of America

Greg White, Executive Director of the council based in Minneapolis, invites AHA members to join the council. SCA has a monthly e-newsletter.

Subscription requests should be sent to:

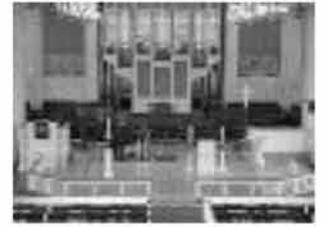
Swedish Council of America
3030 West River Parkway
Minneapolis, MN 55406-2361

A \$50.00 contribution will give both a subscription and support to the SCA. \$10 will keep one on their mailing list.

AUGUSTANA HERITAGE ASSOCIATION



Valedictory Celebration: A Living Heritage
June 24-26, 2016



Trinity Evangelical Lutheran Church
1000 W. Main St. Lansdale, PA 19446

PRE-EVENT TOUR:

New Sweden on the Delaware
Kalmar Nyckel Old Swedes Church



EVENT TOUR:

Brossman Center LTSP & Augustana Archive
Per Johan Svärd, founder Seafarer's House, NYC
Altar, Zion, Greendale, Worcester, MA



American Swedish Historical Museum
Celebrating Midsummer's Day



POST-EVENT TOUR:



Independence Hall
Gloria Dei Church
and more!



EVENT PERSONALITIES:

THE REV. DR. JONAS JONSON
Bishop Emeritus
Strängnäs, Sweden

THE REV. DR. MARIA ERLING
Professor of Church History
Gettysburg Theological Seminary

EMILY SAMSON TEPE (IVA)
Royal Opera Stockholm
New York Public Theatre
World Cafe Live (Philadelphia)

- REUNIONS • SINGING •
- INTEREST GROUPS •

The Matarenji Church in Övertorneå has the oldest working church organ in Sweden.



PHOTO FROM WIKIMEDIA COMMONS

Continued from page 4

Music evangelism

Music is still a major emphasis in the church's life, with professional church musicians and pipe organs now supplemented by Taizé chants and new hymns. The current 1986 hymnal with its appendix has 800 hymns; another 100 are found in a supplement. No doubt this is one of the largest national hymn collections in the world. The first 325 hymns are shared with all of the other major Christian groups in Sweden. Music evangelism is a real possibility in Sweden. Sacred concerts are frequent and always well attended. When the Baltic Festival brought 200,000 visitors to Karlshamn last summer, a "Festival Mass" featuring American jazz and a 50-voice choir filled the thousand-seat Carl Gustaf Church in the city center. More than 100,000 Swedes sing in church choirs, and the Sunday liturgy is by far the greatest source of musical performance in the country.

Sunday worship is considerably lighter than it was in the last century. The ponderous General Confes-

sion of Sins by Olaus Petri is rarely used. There are nine alternative Eucharistic Prayers and the emphasis is on participation, with laity assisting as lectors and in the distribution. A number of trial rites are now in use in preparation for a new common liturgy. A new Bible translation in 2000 is already in wide use.

What many visitors fail to see is the widespread conference, retreat and camp work that dioceses and individual foundations maintain. Rättvik in Dalarna and Sigtuna near Uppsala have international reputations, but each of the thirteen dioceses has its own center that operates year around.

Retreat garden at a retreat center in Rättvik in Dalarna.



Outside the Church of Sweden

The second largest church in Sweden is now the Roman Catholic Church, whose 44 parishes span the country and number over 103,000 members. If all of the Poles, Croats, and Assyrians who have immigrated into Sweden are counted, the number of adherents is closer to 200,000. There are also some notable Swedish converts, among them Ulf Ekman, a former Lutheran priest who led a charismatic megachurch in Uppsala for many years before converting to Catholicism in 2013.

The former Swedish Mission Covenant Church (1878) joined forces with the Baptist Union and the United Methodists in 2012 to found the Equmenia (Ecumenical) Church. With a membership of 85,000, it is a member of both the Reformed and Baptist World Alliances, although a large majority of its members come from a Mission Covenant background. Nearly as large as this denomination is the Pentecostal or “Philadelphia” church with over 83,000 members. Its emphasis on personal commitment and emotional expression makes its appeal similar to that of the independent megachurches in the United States.

The tiny Swedish Mission Province is a Lutheran body that was formed in 2003 in opposition to women in ministry. Advocating for a stringent Lutheran orthodoxy and supported by conservative Lutheran bishops from Africa, it deplors what it sees as moral drift and denial of the Scriptures. It is similar to

Women have been ordained in the Church of Sweden since 1958 and two of the thirteen current bishops are women.

other anti-establishment groups organized among Episcopalians and Lutherans in the United States. It highly disapproves of the acceptance of homosexuality and same-sex marriage in the Church of Sweden. Its chance of future success seems slim

without the benefit of the historic buildings of the Church of Sweden and in a country in which women are highly represented in all the professions and hold more than 50 percent of the seats in the parliament. Women have been ordained in the Church of Sweden since 1958 and two of the thirteen current bishops are women—as is the Archbishop, the Rt. Rev.

Antje Jacklen. She is a brilliant ecumenist and theologian who has lived in both Germany and the United States.

Structures

While the Church struggles with secularism, it still holds about 70 percent of the population as members in its 1,400 parishes. Last year between concerts, masses and programs it counted 15 million visits in its churches. Its democratic structure has been adjusted since its independence from the government, but it seems to represent fairly the needs and wishes of the faithful. The bishops regularly express themselves on social and ecclesiastical issues,

Uppsala, with its large cathedral, is the seat of the Church of Sweden.





PHOTO FROM WIKIMEDIA COMMONS

Härkeberga Church, Sweden, during the spring.

yet their letters are seen as instructive rather than as prescriptive. A balance between participation, administration, and theological leadership is still being sought, as it is in all churches. The Church of Sweden was never actually a state church in the sense of being ruled by the government; rather it has been a national church which earlier had its own Estate in the parliament. With democratic reforms in the 19th century, it developed its own national assembly.

One of the challenges in the newer structural reforms is how to handle rural parishes. Often located in underpopulated areas, their income is hardly able to manage a budget and support their historic structures. Increasingly they have been “adopted” by larger nearby congregations, becoming part of a parish. In many cases the reality is no longer one pastor in a parish but staff ministries working together with multiple congregations, employing several priests, musicians and other parish workers.

Adolf Fredrik’s Girls Choir of Stockholm at a concert in Kungsholms Church, Stockholm, Sweden.



PHOTO FROM WIKIMEDIA COMMONS

Paying with plastic in a medieval church

A new furnishing in some narthexes is what looks like an ATM. In reality it is a device that allows people to give electronically with their debit or credit card. One can choose a monthly contribution to a local congregation or give to world mission, development aid or the Swedish Church Abroad. Most congregations have websites, and one can surf the web to read theological essays on Baptism, the Eucharist and any number of topics.

The number of medieval churches and otherwise architecturally significant church buildings owned by the Church of Sweden is immense. They are a part of the landscape, history, and culture of each province. Not only those with faith on their minds, but city planners, cultural historians, tourist boards and local antiquarian societies take a strong interest in their preservation. Because Sweden never had

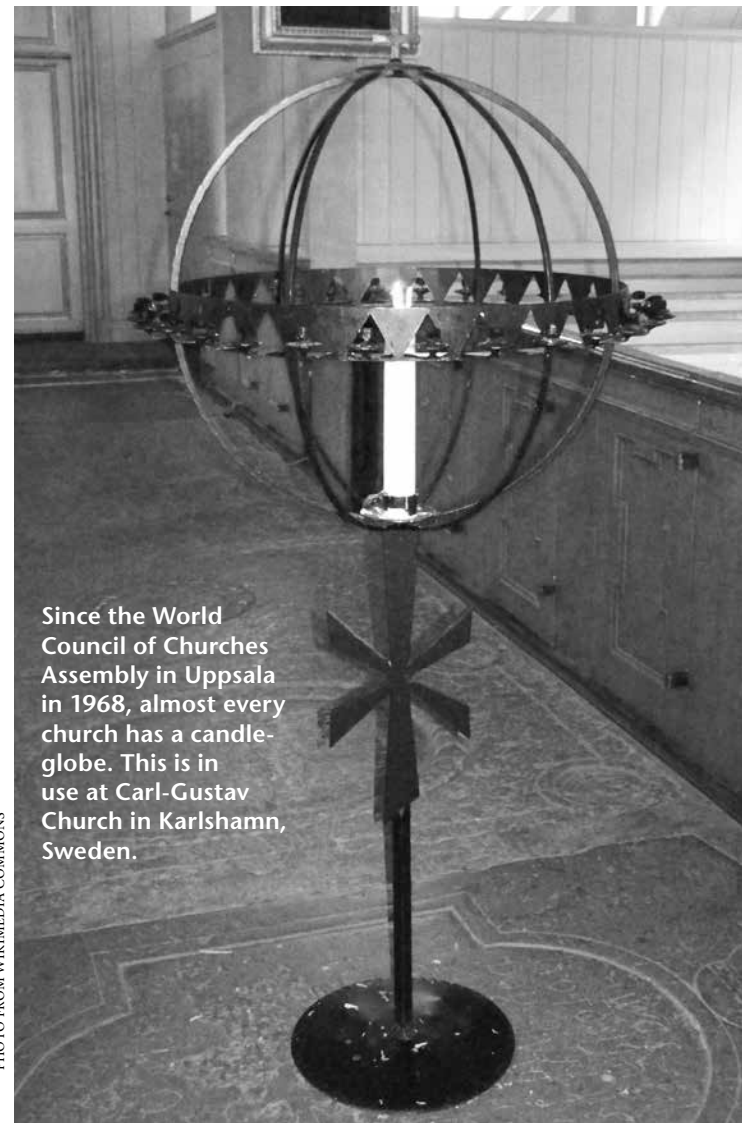


PHOTO FROM WIKIMEDIA COMMONS

Since the World Council of Churches Assembly in Uppsala in 1968, almost every church has a candle-globe. This is in use at Carl-Gustav Church in Karlshamn, Sweden.

a French or Puritan revolution and has been untouched by war for more than 200 years, there is much to see and admire.

Ecumenical and interfaith concerns

Ecumenism has left its mark in Sweden. The Church of Sweden cooperates in all major ecumenical organizations and regularly lends its facilities to other Christian groups, from Eastern rite Catholics and Orthodox to Pentecostals. The Provoo Agreement has led to much exchange between the Nordic Lutheran churches and the Church of England. Thus the large Frederik Church in Karlskrona has three boys' choirs modeled after the Royal School of Church Music in London. Since the World Council of Churches Assembly in Uppsala in 1968, almost every church has a candle-globe. Visitors pray for their intention, give a donation for world mission, and light a candle in a wrought iron globe. The English tradition of Christmas Eve Midnight Mass is gaining in popularity at the expense of the traditional Christmas morning Matins (Julotta). Many old pilgrimage routes have been revitalized for hiking and meditation, especially around the ancient abbey of St. Birgitta at Vadstena and Nidaros/Trondheim, the traditional resting place of St. Olaf in Norway. Youth groups make spiritual retreats on such routes that connect medieval sites, and hiking enthusiasts learn something about the way of the Cross.

The second largest faith in Sweden is now Islam. It is estimated that more than 300,000 Muslims (4 percent of the population) now live in Sweden, primarily in the larger cities. They represent some 40 countries and are predominantly Sunni, though 60,000 are Shias. The largest number come from Turkey, Iran, Iraq, Lebanon, and areas in former Yugoslavia. European Union regulations mandate open borders in Europe and encourage the acceptance of political refugees. Many of the new residents are secularized, and only 106,000 have registered as supporters of a local mosque. Muslims may have their own elementary schools supported by the government as long as they teach democratic values and "world religion," yet oversight on the part of the authorities seems to be weak.

It has been difficult to integrate these groups into the homogeneous Swedish society.

While Swedish industry needs more workers, Muslims suffer unemployment rates that are 10 percent greater than ethnic Swedes, and housing is strongly segregated. The challenges for Sweden to become multiethnic are many and are mirrored by similar situations in France, Germany, the Netherlands and Denmark.

An evangelistic door

Even after eight years of rightist government, the Swedish social net is intact. Poverty has been largely eliminated and taxes cover any medical or personal emergency that can be imagined. But the Swedes have deep spiritual needs; they have a strong streak of nature mysticism, and are often lonely. In fact Sweden has the highest concentration of single-person households in Europe. The search for meaning and value in life and for love that results in authentic community provides an open door for the Church to evangelize the coming generations.

Kim-Eric Williams is a Swedish instructor at the University of Pennsylvania and archivist at the Lutheran Archives Center at Philadelphia.

This article is reprinted with permission from the January 2016 issue of *Forum Letter*, a publication of the American Lutheran Publicity Bureau.

The search for meaning and value in life and for love that results in authentic community provides an open door for the Church to evangelize the coming generations.

View towards the altar in Täby Church, in the Diocese of Stockholm.

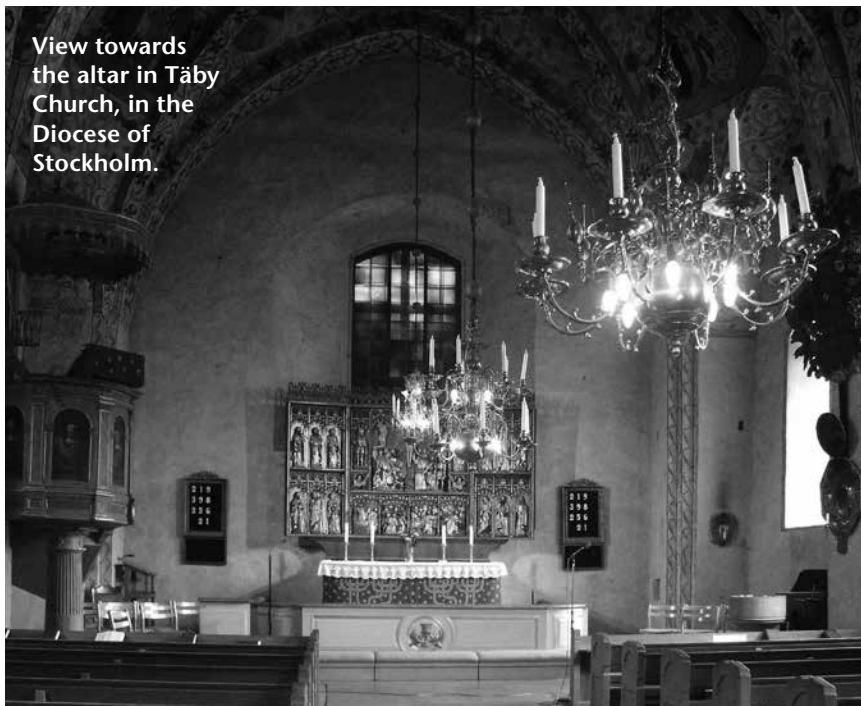


PHOTO FROM WIKIMEDIA COMMONS, BY HÅKAN SVENSSON

The Bergendoff Report after 50 Years

by Arland J. Hultgren

On January 13, 2016, it was announced that the Lutheran Theological Seminary at Gettysburg and the Lutheran Theological Seminary at Philadelphia would be discontinued as separate institutions, and that a “new school of theology” would be created, utilizing the facilities of the existing schools. (The announcement can be found on the websites of the two schools.) In correspondence with a friend, mention was made of the “Bergendoff Report” from the 1960s concerning theological education as having some relevance to what is going on today. That prompted the question for me: What exactly was in that report? The Report is not easy to find, except in seminary libraries and a few other places.

The “Bergendoff Report” was written by Dr. Conrad Bergendoff, former President of Augustana College, who was the first Executive Secretary of the Board of Theological Education of the Lutheran Church in America (LCA). When the LCA was formed in 1962, it had nine seminaries (seven in the US, two in Canada), and “the number and location” of seminaries was a burning issue. Dr. Bergendoff was called upon to come up with “a master plan for theological education” in the new church. He visited all of the existing seminaries, engaged their personnel in discussions and interviews, read widely, and made observations. Then he wrote up his report, *The Lutheran Church in America and Theological Education*, published in 1963.

The report is comprehensive, dealing with much more than the number and location of seminaries. Dr. Bergendoff makes observations and recommendations concerning curriculum, faculty and students, educational standards, programs, and much more. But in light of the recent developments in Philadelphia and Gettysburg, the old question of the number and location of seminaries comes to mind again. So what did the Report actually say? It is interesting to see how the recommendations have been addressed. What follows is a scorecard of sorts.

In 1963 the Lutheran School of Theology at Chicago was already in existence (since 1962),

but Central Seminary in Nebraska had not yet been incorporated into it. Dr. Bergendoff urged that it merge into LSTC, and that happened in 1967. He called for the unification of Hama (of Wittenberg University) and the ALC Evangelical Lutheran Seminary (of Capital University), and that happened in the formation of Trinity Lutheran Seminary, Columbus, Ohio.

He recommended that Northwestern Lutheran Seminary of Minneapolis and the ALC Luther Theological Seminary of St. Paul be unified, and that happened with the creation of Luther Seminary, St. Paul. Concerning Pacific Lutheran Theological Seminary, he urged for ALC participation in its operation, which came to pass. Southern Seminary would remain as a center for the South. (More recently PLTS and Southern have become embedded in university structures—California Lutheran and Lenoir-Rhyne, respectively.)

The two Canadian seminaries would remain in place, governed eventually by a Canadian Lutheran Church. When the Evangelical Lutheran Church in Canada came into existence in 1986, the two seminaries became institutions of that church.

Finally, concerning the Pennsylvania schools, Dr. Bergendoff wrote: “In the East, Philadelphia and Gettysburg might be considered as one institution even though they be at present in two localities. Close cooperation is possible in planning of curriculum, in faculty appointments, in library growth, in graduate work.” Subsequently there has been collaboration between the two seminaries (even sharing the same President at one time), It must be said, however, that the creation of a “new school of theology” entirely out of the two, as currently planned, was not proposed by Dr. Bergendoff. Nevertheless, the trajectory from the Bergendoff Report to the present is visible—“one institution...in two locations.”

Dr. Bergendoff’s comprehensive report and recommendations across the LCA were made at a time when the new church body (only into its

second year) was still finding its way; trust was fragile; and people were just getting to know one another and working together. His work on this project was courageous, even breath-taking, for its recommendations at the time. It was also far-sighted in recommending collaborative work, and even mergers, between LCA and ALC seminaries. Discussion continues in the ELCA about the future of theological education. From time to time one hears people refer to the “Bergendoff Report” as a landmark along the way.

It was indeed.

Book Review

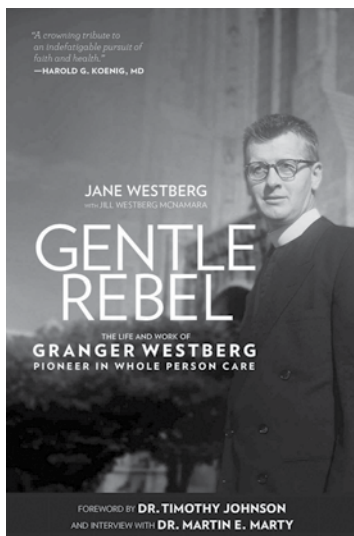
Gentle Rebel

by Jane Westberg with Jill Westberg McNamara. Published by Church Health, Memphis, Tenn. 2015. 300 pages, including Foreword by Dr. Timothy Johnson, Interview with Dr. Martin E. Marty, Chronology, Notes, and Index (some pages of photos also are inserted)

This excellent biography that carries the subtitle “The Life and Work of Granger Westburg, Pioneer in Whole Person Care” should be of interest to all of an Augustana Lutheran background as well as all people involved in healthcare and chaplaincy work.

Granger was the first “son” of the Bethel Lutheran congregation of Englewood, on the south side of Chicago, to enter the ministry. I was the second (and the two of us were then and maybe still are the only ones). By the time I was in 4th grade, Granger was the chaplain at Augustana Hospital on Chicago’s north side. About once a year Granger would come and talk to our Sunday School about the ministry and his work at Augustana Hospital, reminding us that Augustana Hospital was close to Lincoln Park Zoo, a place familiar even to us on the south side of Chicago.

I was particularly pleased with the opening part of the book describing Granger’s early life at Bethel, his close association with C. Emil



Bergquist, who was my confirmation pastor, and the way in which Pastor Bergquist fostered an openness to new ideas that influenced both of our ministries.

The struggle of obtaining an education during the Depression is well chronicled in the book, and the family life of Granger and Helen is told as only loving daughters could. His professional life is followed in great detail.

As the pioneer in wholistic healthcare, his early promotion of congregations having a health cabinet and a parish nurse, his work on boards and as an advocate for change are all well documented. This is also reflected in that well-deserved title, *Gentle Rebel*. Few have had as much influence on the healing profession as did Granger. Granger was a giant of the 20th century in the field of whole-person care and in the history of the Augustana Synod.

—The Rev. Dr. Kenneth Lawrence Peterson

Auggie Notes

Saskatoon Sem Scholarship Fund

The Augustana Scholarship Fund at the Lutheran Theological Seminary Saskatoon now has a balance of \$36,541. There was no recipient in 2015 since no suitable candidate was graduating. Many thanks to all who have helped build up this fund in the past 10 years!

Annual Augustana Worship in Edina

On Sunday, October 9, 2016, plan to attend the 19th annual Augustana Service of Worship with Holy Communion, using the Augustana Liturgy and Hymns at Normandale Lutheran Church, 6100 Normandale Road, Edina, Minnesota. The service begins with a hymnsing at 2:30pm. The Reverend Wayne Peterson, pastor of St. Barnabas Lutheran Church in Plymouth, Minn., will be the preacher. Retired Augustana pastors serve as liturgists and communion officiants. Jack Swanson is the organist. A fellowship hour at the church will follow the service. Check the church’s website at normluth.org or call 952-929-1697 closer to the date for more information.

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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.

All prices posted include postage and handling.

Books

NEW *Prairie Grass Dividing*

By J. Iverne Dowie. Relates the early history of Swedish settlements in Kansas and Nebraska and the founding of Luther College and Academy, Wahoo, Nebraska. A republication of the 1959 book. \$13

The Augustana Story: Shaping Lutheran Identity in North America

by Maria Erling and Mark Granquist
(Augsburg Fortress, 2008). \$10

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

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, www.scarecrowpress.com) \$45.

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

Journals

Lutheran Quarterly, Augustana issue, Spring 2010

Edited by Maria Erling and Mark Granquist. \$5

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

From the Covenant Conference Proceedings, November 2010. \$5

CDs and DVDs

Nearer, Still Nearer (CD)

Hymns, Songs, and Liturgy from the 2004 AHA Gathering, St. Peter, Minnesota. (Chicago: Augustana Heritage Association, 2004) \$5

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

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) \$5

**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.**