



## THE AUGUSTANA HERITAGE NEWSLETTER

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DR. G. EVERETT ARDEN

Dr. G. Everett Arden, in his book "Augustana Heritage - A History of the Augustana Lutheran Church," Augustana Press 1963, says:

*"The Augustana Lutheran Church has embodied and represented the essentials of the Swedish tradition of the Lutheran Church in the religious life of America. The roots of Augustana are deeply imbedded in the soil of Sweden, and though there may be some argument about whether or not Augustana may properly be called a "daughter" of the Church of Sweden, there can be no argument or doubt as to the vital relationship between the two and the significant contributions which a Swedish heritage has made to Augustana and, through it, to America" (p. 4)*

# The Roots of our Heritage

The importance of that rooted heritage and our need to know and reflect on that heritage is expressed succinctly by Arden in the Preface of the book: "Above the entrance of the library of the University of Colorado at Boulder, there is this inscription: "He Who Knows Only His Own Generation Remains Always a Child." To grow up means to learn; all learning makes for growth and maturation. But the historical discipline has a particular and special function in the learning and growing process, for history provides the perspective upon which mature understanding is predicated. It has been said that a sense of history is to people what memory is to individuals; indeed, it may be added that people without a sense and knowledge of history are like individuals afflicted with amnesia; they know not who they are, because they know not whence they come.

Perhaps no nation has greater need of a historical awareness than America, for America is a strange and wonderful syn-

thesis of many people, cultures, traditions, and faiths. To know something of these components is to appreciate the richness of the synthesis. That is why Carl Sandberg once exclaimed, "We've got to show those who mold the future where things came from." AHA

G. Everett Arden was born in Wausa, Nebraska; ordained in 1933. He earned his Ph.D. degree from the University of Chicago. He was a professor at Augustana Seminary from 1945-67 and at the Lutheran School of Theology from 1967-74. The Executive Council of the Augustana Lutheran Church, just prior to the LCA merger, commissioned him to write the history of the Augustana Lutheran Church, "Augustana Heritage". He died in a car accident in England on June 15, 1978. Volume 1, Number 2 of the Newsletter has a tribute to Arden written by Gerald Christianson.

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# Drawing from our Roots

EDITORIAL BY ARVID E. ANDERSON

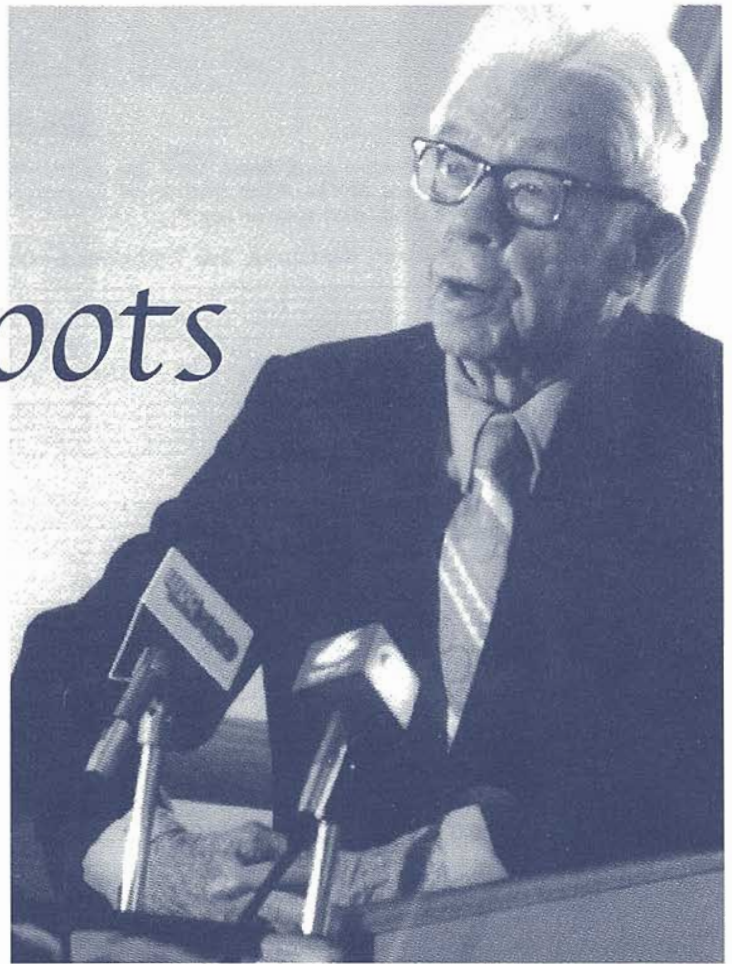
**O**n December 30, 1996, a gray winter day in Rock Island, Illinois, I visited with Dr. Conrad Bergendoff who at that time was 101. He passed away December 23, 1997 at age 102. He had agreed to have a conversation about the Augustana Church, which Kai Swanson from Augustana College video taped. It was in part his greeting to the Augustana Heritage Association Gathering in Chautauqua, New York, in 1998, where the tape was made available.

With amazing clarity of recall and reflection he recounted the events and experiences of Esbjorn, Hasselquist, Norelius and other early leaders of Augustana. He spoke of the Augustana heritage and reviewed his own involvement in the Augustana Church and in ecumenical relationships over the years. I expressed appreciation for his book, "Christ as Authority" (1947). He said, "I would not change one word...It was mostly a personal confession of faith." He went on to speak of Christ alone as the authority of our faith: "Either we believe in Christ or we don't!"

He shared with deep feeling and conviction his appreciation for Augustana's heritage from the Church of Sweden. He cited Esbjorn's experience on the frontier where he encountered revivalists and leaders of many denominations. Esbjorn had said, "They made him dizzy!" Bergendoff went on, "What would have happened if our leaders (like Esbjorn and Hasselquist) had allowed our people to dissolve into these other religious groups?" The Swedish immigrants and their leaders wanted to have their own church. They said, "Let's keep the heritage of the Lutheran Church of Sweden - we are not going to be American."

Bergendoff reflected: "We ourselves have not understood what this meant...They were not going to make up new practices and policies for church life. They relied on the Manual of the Church of Sweden. It never dawned on them to be an American Church and disconnected from the Lutheran Church of Sweden."

He expressed appreciation and pride for the heritage of



**DR. BERGENDOFF ADDRESSES THOSE GATHERED TO CELEBRATE HIS 100TH BIRTHDAY (PHOTO: MICHAEL NOLAN)**

Augustana which grew as a united Church of a half million members (1860-1962) at the time of the merger to form the Lutheran Church in America. He said, "It was because from the beginning they knew where they were going. Think of what would have happened if we had left the language and heritage in those early days, and gone with other groups. Instead we had a different church that helped to determine American Lutheranism."

The major article in this issue of the Newsletter is about how the music and liturgy of the Augustana Church came from its roots in Sweden. It is masterfully written by Charles Hendrickson of St. Peter, Minnesota, where he operates the Hendrickson Organ Company and builds organs in partnership with his two sons. The article on music and liturgy clearly documents Dr. Bergendoff's reflection on the attitude of the immigrants who felt strongly, "Let's keep the heritage of the Lutheran Church of Sweden". As Hendrickson shows, they kept the PsalmBok, liturgy, and many of the hymns. Dr. Everett Arden echoed this: "The roots of Augustana are deeply embedded in the soil of Sweden." Music and liturgy is one very important illustration. Many other areas of Church life can be documented as well. **AHA**



# The Service - (from the 1925 Augustana hymnal)

## Morning

*The Service shall begin with an appropriate Hymn. During the singing the Minister shall proceed to the Altar and kneel in prayer. After the singing he shall rise, turn to the Congregation, and sing or say:\**

Advent, Christmas, and Epiphany Seasons.

OSKAR LINDBERG.

It was a transfixing moment when the pastor or cantor intoned the opening sentence of an Augustana service: "Holy, Holy, Holy is the Lord of Hosts!" We were transported from the busy world beyond the stained glass into the calm reverence of a gathered congregation, and the indescribable beauty and meaning of a most wonderful worship. Where did it come from?

In 1694 Rev. Jesper Svedberg produced his new Psalm book for the Church of Sweden. It was roundly criticized, so the King withdrew 20,000 copies and stored them in Uppsala Cathedral. After the cathedral fire of 1702, Svedberg proudly wrote in his diary, "the body of Archbishop Svebilius, though encased in copper in a stone sarcophagus, was burned to ashes. But my Psalm books, made of paper and unprotected were not scorched."

The King was stuck with 20,000 unsold books, so he shipped them to his colony in Delaware which had asked for help. It would be one of the largest shipments of religious materials made by Sweden to its immigrants. The Delaware colony eventually failed (Sweden had expensive wars to fight). It would be 150 years until the next, and most important wave of Swedes would arrive in America.

Svedberg revised his Psalm book in 1698, and it was a

# The Music

long-lived favorite until Wallin's masterpiece replaced it in 1819. The King appointed Svedberg Bishop of Skara, and ennobled him with a title. Svedberg changed his name to Swedenborg, and his son Emanuel would found a new religion. Swedenborgianism may have had a slight influence on some early immigrants.

In 1819, Johan Olof Wallin produced a great Swedish PSALMBOK. It included much of his own material as well as the finest of Swedish authors and poets up to that time. In 1819, Thomander & Wieselgren made some slight revisions to it. Wieselgren was a very progressive Bishop of Goteborg.

Advised from America to bring their Psalm books with them, the immigrants brought 1698 Svedberg, 1819 Wallin, and large numbers of the 1849 Thomander & Wieselgren. Augustana worship developed from them, and in 1865 the first American reprint of T & W appeared. All of these Psalm books

were text only, no music. The separate Koralbok, with music, was also widely distributed.

In 1884 Augustana copied the 1849 book, added 4-part hymn settings, a complete 4-part harmonized liturgy, 3-year cycle lectionary and even some choir anthems - everything in Swedish. This was the very important, but curious "split" hymnal which was two separate books bound together with the hymns on top, and the Psalms on separate pages below. I have not proof, but I believe that Dr. Olof Olsson was in charge of the 1884 hymnal which used the Church of Sweden worship Handbook, and added 4-part music and much other material. In a possible bit of competition, Bethany College published a smaller "split" hymnal just a few years later.

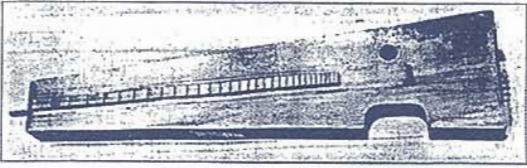
Perhaps the first Swedish worship materials printed in America came in 1856 from the press which Rev. T.N. Hasselquist owned in Galesburg, Illinois. Femtio Andliga Sanger (150 Spiritual Songs) contained gospel songs by the pietist composer and troubadour Oskar Ahnfelt and his friends.

He was baptized Eric Andersson in Halsingland, Sweden, but invented the important-sounding name Norelius. He arrived in America in 1850 at age 16, and later founded Gustavus Adolphus College, many congregations, and was one of 26 to found the Augustana Synod in 1860. In Chicago in 1859, Norelius published Salems Sanger containing 27 hymns. The price was 20 cents. Norelius would later indicate

**D + 2 + 3 + 6 + 7.**

<p>0 8   8 8   5 7   8 6   5  </p> <p>0 3   3 3   2 5   3X4   5  </p> <p>Wär Gud är en wäldig borg, På honom, i all nöd och förg, 0 5   5 5   5 5   6 6   7  </p> <p>0 1   1 1   7 3   6 2   5  </p>	<p>0 8   7 6   5 6   432   1 :  </p> <p>0 3   3 1   3 3   2117   1 :  </p> <p>Gud är vårt wäpnen trög.....ga ; Vårt hopp wi wilje bög.....ga</p> <p>0 6   5 6   8 8   6565   8 :  </p> <p>0 6   3 4   1 6   2345   1 :  </p> <p>1 3   5 6   5X4   5  </p> <p>1 1   2 3   7 2   2</p> <p>Mörkrets förfle stiger ned, 5 5   5 3   5 6   7  </p> <p>1 3   1 7   1 3   2 5  </p>
--	--

Soprano }  
Alto } Numbers for 4 Psalmodikon  
Tenor } players.  
Bass }



*Psalmodikon*

PHOTO COURTESY GUSTAVUS ADOLPHUS COLLEGE

A PAGE FROM A SUNDAY SCHOOL SONG BOOK PUBLISHED IN 1865, SHOWING PSALMODIKON MUSIC FOR "A MIGHTY FORTRESS IS OUR GOD."

be used! Four-part music was typical from the very start of Augustana.

#### Publishing of Song Book and the Use of Organs

In 1856, the ubiquitous home parlor pump organ appeared in church, and by 1870, the pipe organ. The Psalmodikon's era was short. It would be some years before other instruments would lose their infamy as "being of the devil" and be accepted in church. By the 1870's, the private publishing of song books, hymn books, and Sunday School service books, and other items had reached a fever pitch. These were still "unau-

# of the Augustana Synod

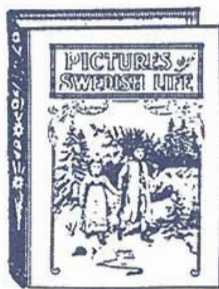
BY CHARLES HENDRICKSON

dissatisfaction with his selections. This publication included separate music for most of the hymn texts, but it is a music-by-the-numbers idea designed to be used by the first "official" church instrument of the immigrants - the Psalmodikon. This was a single-string multi-octave device with a bow. Numbers from 1 to 8 for each note of an octave were printed on the finger-board so that the performer could simply follow the numbers on the page, place a finger on the string above the number and play the note. No musical training was needed. In the early hymnbooks, the Psalmodikon numbers are printed in 4 parts indicating that 4 Psalmodikons and 4 performers could

thorized" in the sense that the Synod was not publishing them, but they served a very important need in the early church. Augustana eventually established its own publishing house, and the number of independent sources declined. Advertising in the privately published music books was not uncommon. In financial desperation, Augustana even sold the publishing rights of some church magazines to private interests.

The early publications were almost all in Swedish; some with music, some without. A milestone appeared in an 1870's copy of Hemlandssanger. This was a form of the Common Service with words in both English and old-fashioned





**Pictures of Swedish Life, or Svan and her Children**, by Mrs. Woods Baker. Descriptive sketches of the country, cities, home life, public institutions, people, writers, language, and history. Highly illuminated cover. This book will make a fascinating gift for the holidays and other occasions. Price, \$2.50.



**Födelsedagsbok.** Aforismer och ordspråk för hvarje dag af året. Samlade och ordnade af K. Åberg. Uppgifver datum då framstående män och kvinnor föddes och har tomrum för inskrifvande af vänners och bekantas födelsedagar. Elegant klothband, i färger. Pris 60 cts, med guldsn. 75 cts.



**Ett hundra år.** En återblick på det nittonde seklet, af C. F. Peterson. (Nittonde århundradets historia.) 251 illustrationer. En intressant och värderik presentbok i fint klothband. Pris \$3.50, med guldsnitt \$4.00. Halfmoroocco med guldsnitt \$4.50.



**Kristofer Columbus, hans lefnad och resor,** mästertligt skildrade af den framtstående amerikanske författaren och historikern Washington Irving. I stort kvartoförmat, 284 illustrationer, inb. i fint klothband, \$3.00; halfmoroocco med guldsnitt \$4.00.

**President Garfield, skildring af hans lefnad.** 253 sid.; 13 ill.; klothb. 75 cts.

#### ADVERTISEMENTS FOR SONG BOOKS AND OTHER BOOKS PUBLISHED IN CHICAGO FOR SWEDISH-AMERICANS

Swedish. The first all-English Augustana Hymnal would not appear until 1899 (with music in 1901). The first all-English language congregations were First English (later Trinity) in St. Peter, Minnesota in 1892, and Immanuel in Rockford, Illinois in 1895.

A very important publication in early American life was Hemlands Sanger (Homeland Songs). Privately printed in Chicago in many different editions, it was widely circulated and dearly loved as a sort of pre-hymnal for the church.

#### The Contributions of Olof Olsson

One of the early leaders of Augustana was the Rev. Dr. Olof Olsson who had gathered 250 persons from the area around his parishes in Varmland, Sweden and in 1869 brought to "Amerika". Most continued the journey to found Lindsborg, Kansas. From 1876-1899 Olsson would serve first as Professor, then President of Augustana College and Seminary. Having studied music

at Fredsberg, Vastergotland, near his boyhood home at Bjortorp, Varmland, he was one of the great musical talents in the early Augustana Synod, founded the famous "Messiah" presentations, and was the organ accompanist for the first performances. Olsson set high musical standards for Augustana, and his influence would continue after his death in 1900. Olsson was chairman of the committee which produced the Synod's first English hymnals in 1899 and 1901. He and music professor Gustav Stolpe were responsible for creating the modern Augustana English liturgy, based on the 1884 hymnal and many earlier sources. The historic Lutheran feelings for the liturgy and the training of a few of the early leaders, brought great music and textual materials to the fore in unexpected ways.

One is struck by the extensive use of 4-part music in the Augustana liturgy. The Augustana hymnal was a triumph of the priesthood of all believers, and the goal of making pastor and congregation equal in the worship process. Four-part music was the norm from the very start of Augustana in 1860 and it continued throughout the life of the Augustana Hymnal. Though the actual singing of harmony did exist in the service, this may have been mostly confined to members of the choir and a few of the congregation. Bringing the music, poetry, faith and worship from the homeland was essential to lending the immigrants support in a new far away place.

#### Modulations in the Liturgy

Curious, but wonderful written-out modulations occur between sections of the liturgy. They served two valuable functions. Along with their musical purpose, the modulations provided "traveling music" for the pastor. The pastor could turn or move from the altar to the congregation and lectern

#### 17.-MUSIC OF THE MORNING SERVICE.—MESSAN VID HÖGMESSEOGUDSTJENST.

Adapted to the Church Book of the General Council.

Konliga General-koncillets Kyrkohandbok

*Minister: In the name—Holy Ghost. Psalter: 1. Vår herre Jesus Kristus.*

*Alle: Amen. Amen. Amen. Amen. Amen. Amen.*

*Off: Give glory to the name of the Lord. Ps: Vår herre Jesus Kristus.*

*Off: Who made heav'n and earth, Den himmel och jord gjort hafver.*

*Off: I will—unto the Lord. Ps: I will—unto the Lord. Ps: I will—unto the Lord.*

*Off: Through Jesus Christ our Lord. Ps: Through Jesus Christ our Lord. Ps: Through Jesus Christ our Lord.*

*Alle: Amen. Amen.*

*If the Introit is not sung, follow with the Hymns of Introduction, as follows after each stanza.*

**Gloria Patri.**

Glory be to the Father, and to the Son, And to the Holy Ghost.  
As it was in the beginning, is now, and so ever shall be, World without end, Amen.  
Såsom det af begynnelsen varit hafver, nu är och blif va skall i e - vig tid. Amen.

COMMON SERVICE IN ENGLISH AND OLD-FASHIONED SWEDISH - C. 1875



while these modulations carried the service in an unbroken line. The liturgy could be conducted as a singular experience, not as a series of "set pieces." Only a well-practiced pastor and congregation could do the liturgies at a high level of flow and synchronization...One had to grow up in Augustana to love and appreciate it.

## Historical Background of the Augustana Hymnal, Swedish and English

The origin of the heavy emphasis on congregational worship materials, probably stems from a difficult period in the Church of Sweden when authorities feared the pietists. From 1726 to 1858, it was illegal to hold religious meetings outside the control of the "Prast" in a Church of Sweden sanctuary. Having a prayer meeting in your home could land you and your pious friends in jail. The sheriff was the enforcer of the Church-of-Sweden law. This created bitter feelings, and the immigrants left Sweden with a great determination to create a new church based on freedom.

Though a firm distrust of church authority and titles was characteristic of Augustana from the start, within a few years the liturgy grew to embrace a well-developed Lutheran "Mass" form. After the 1901 English hymnal appeared, both it and the 1884 Swedish hymnal existed together for many years. The frustration of English-speaking members, constrained to Swedish worship, led to the breakup of churches to create two separate Augustana congregations, sometimes only a few blocks apart, one Swedish and one English. When the

Prästen och Församlingen uppstå och sjunga:

Her re, för-bar-ma Dig... öf-ver oss!

Kyrie.  
The Minister and the Congregation, standing, shall sing:  
"Björkströms Handskrift," prior to 1550

Lord... have mer-cy up-on us!

Utnyttig Örsman. May also be used during Lenten Season.  
I.  
Björkströms Handskrift, prior to 1550.

Lord... have mer-cy up-on us!

TOP TO BOTTOM: 1884 AUGUSTANA, 1901 AUGUSTANA, 1925 AUGUSTANA

# KYRKOSÅNGEN

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Redigerad af

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17.	DAVIDS 13 PSALM ... Arr. Axel Franke	39
18.	HVILAN I JESU SÄR (Duet) ... Arr. P. R. Melin	43
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Swedish speaking congregation finally converted to English, the need for two separate congregations ceased, but they hardly ever reconnected to form a single congregation. Today few recall which churches were the break away English speaking congregations, though one can still detect differences between them.

## Publication of Hymnals and Song Books

In 1906, the publication Kyrkosanger (The Church Song) appeared. It was quarterly published in both Minneapolis and St. Peter, Minnesota. It was all in Swedish, and ceased after about four years. It was intended for Augustana church musicians and included much music for choirs, along with articles about church music and pipe organs. R. Lagerstrom was professor of music at Gustavus Adolphus College, and Peter Melin was organist at Center City, MN.

The 1899/1901 Augustana English hymnal was considered temporary, with the intention of creating a larger and better hymnal as soon as possible. In 1925, The Hymnal was published which was the end product of all that had come before. It was so beloved that it was called "God's Hymnal". It lasted until the end of Augustana in 1962. It was a mature and dignified representation of what had gone before. The 1925 hymnal was very much a project of the past. It did not aban-



## The Hymnal

### 1. Prepare the Way, O Zion!

Bereden väg för Herran. 7 6, 7 6, 7 7, 6 6.

Old Swedish Melody, prior to 1550.



TOP TO BOTTOM: 1884 METRICAL SETTING, 1925 METRICAL SETTING

don the earlier liturgy, but refined it and made it even more attractive. Anyone familiar with the early Augustana hymnals in Swedish, would find the texts and music familiar. The new materials were recognizable as old friends. Thus the history of music in Augustana was like an unbroken thread of recurring and recognizable materials to which were added new hymns and other materials to suit the times.

Early on in Augustana, the Sunday School was very important in the worship life. There were many versions of Sunday School hymnals. These also pioneered the use of English. A Sunday School service was a miniature version of the adult worship, with liturgy and responses, hymns and readings.

### History of Hymnals and Liturgical Arrangements

Some of the liturgical treasures came from the small village of Bjuraker in East-Central Sweden. The Bjuraker Handskrift (manuscript) prior to 1550, Kyrie and Gloria melodies were beautifully harmonized, probably in the 19th century.

In the 1925 hymnal, the opening hymn #1 is "Prepare the way, O Zion." This is still sung in Sweden on the First Sunday

in Advent as "Bereden väg för Herran" (Prepare the way of the Lord.). The music is 15th-16th century Swedish with an 1812 text by F.M. Franzen. "Prepare the Way, O Zion" also shows the two basic ways in which the music of many hymns is presented. The illustrations are of early metrical settings, and then the 1958 revival of the ancient rhythmical setting. The majestic cadence of "Prepare the Way..." in its metrical setting has never been equaled.

### The Influence of Pietism and Songs of Ahnfelt

"Trygare kan ingen vara" comes from the period of pietism in Sweden. The title does not mean "Children of the Heavenly Father", but rather "Safer can no one be". The pietist movement had a strong influence both in Sweden and America. Augustana found itself in the middle of this controversy. Pietism would remain throughout the life of the Synod, though diminished with time, but its songs remained. The pietist songs of Ahnfelt, Lina Sandell Berg, and others were very important to the immigrants, and some continue today, as a beloved part of Swedish-Americanism. By 1925, only eight of Ahnfelt's efforts appeared in The Hymnal.

The influence of the pietist Ahnfelt cannot be overstated. His Ahnfelts Sanger first appeared in Sweden, paid for by Jenny Lind, and its many gospel songs were reprinted frequently in many editions for use by Swedish-Americans. Poetess Lina Sandell Berg (author of "Trygare kan Inge vara") and Olaf Rosenius, the pietist preacher, were also prominent in this movement and they contributed much to the song books.

Ahnfelt so aroused the ire of the Church of Sweden, that King Karl XV commanded him to appear and answer the charges. Ahnfelt asked Lina Sandell to write the text, and Ahnfelt brought his guitar to court and sang Sandell's words to his new tune. The King was so moved that he declared that Ahnfelt "could sing wherever he wanted to in the kingdom."

### Musical Talent and Resources in the Augustana Synod

One of the most interesting aspects of the Synod was the wealth of talent available to write new music, harmonize liturgy and hymns, write hymn texts, and to translate text into English. This was a continuation of the way that Psalm books were created in Sweden using talent from within the church.

The 1925 hymnal continued the tradition of changing the liturgy to follow the church year. There were from 1 to 4 different musical settings of the Kyrie, Gloria, Sanctus, Agnus Dei, etc. which could be sung at Advent-Christmas, Epiphany, Lent, Easter and Pentecost, or Trinity seasons. This excellent device gave variety and meaning to the liturgy without creating problems of too-frequent newness. Lent was the penitential season with music in a minor key, as were sections of the communion. No other season was treated penitentially. This



church-year division of the liturgy was one of the glories of the service.

One of the most meaningful of the Augustana liturgies was the Holy Communion. This was done in a somber, penitential manner, and the music in a minor key - very much a reproduction of the mood late in Holy Week. There were so many differing liturgies (Matins, Vespers, Common Service Morning, Common Service Vespers, Full Service Communion, Shorter Communion Service, Christmas Day Matins, Easter Matins) that most churches would use only a fraction of the available materials in a lifetime.

### Remembering with Gratitude the Augustana Hymnal and The Committee Responsible

When the move to merge Lutheran churches began in the 1950s, the Augustana hymnal was discarded in favor of "The Service Book and Hymnal" - 1958 which would serve the combined churches. This created two churches, the LCA and the ALC. Not participating in either group were The Missouri Synod, The Wisconsin Synod, and several smaller Lutheran bodies. But even as the ALC and LCA were formed, there was a lingering desire to try to bring Missouri into a future single body. The underlying assumption was that Missouri

*The Congregation shall sing:*



### FOUR CHURCH-YEAR SETTINGS

which was adopted by the ELCA. But Missouri decided not to join with the ELCA, thus there are two Missouri hymnals in use in the USA-The Missouri Synod uses its own, and the ELCA uses a hymnal created by Missouri!

And what happened to Augustana? Lost in the shuffle, its hymnal was totally forgotten and discredited as being unacceptable to any other Lutheran group-a necessary discard if other more demanding groups were to join in a merger. If you have an LBW, and don't believe the above scenario, turn to page 922 and study the acknowledgments. If you have a 1925 Augustana Hymnal, save it and treasure its lost glories. It was the last version of a century-long worship by the Swedish-Americans. It could be updated for use in some congregations today without disrupting the merged churches, but I doubt that such a move would be acceptable.

The mood today is of uniformity; a policy necessary to validate and supervise a young, but large church. To its credit, Augustana was willing to sacrifice for what it deemed the larger good, viz., merger. Even though the mergers were a top-down effort (clergy & academics leading the way) most congregations followed and supported them. Though Augustana no longer exists, its people form a non-belligerent force within the ELCA, and a loyal and consistent member of the family of American Lutheranism.

I see no chance of any of the Augustana materials ever being used again in the integrated manner in which they were created. Even our occasional heritage services usually fragment them, and one cannot live through the church-year changes which were at their heart. Still, our heritage services are the only way in which this great hymnal is presented, and, for now, by those who actually know the liturgy in its original context.

Sadly, it is no longer possible to recreate a worship from the earliest years of Augustana in the 1860s. We really don't have a good idea of how it was done, though a few details can be surmised. I believe that the way in which the immigrants worshiped can only be hinted at; their experiences are now irretrievably lost.

I don't know if film or video of later Augustana services exists in a form worthy of them. I hope that a record of a superbly done set of the complete church year of Augustana services could be made, with copies enough for various archives and friends. If not available, our descendants will be



**KYRIE - 1925 AUGUSTANA HYMNAL; ALEXIS WAS A MUSIC EDITOR OF "THE HYMNAL", AND COMPOSED SETTINGS AND HYMN TUNES**

would never join another group which did not use a Missouri hymnal, or have its theological principals and practices. In order to bring about this 3-way merger, LCA and ALC gave up their liberal ideas so that a new hymnal could be designed by an inter-Lutheran commission dominated by Missouri. The resulting hymnal (The LBW - 1978), is a Missouri effort



as unfamiliar with how we worshiped as we are of early Augustana.

Those who created the 1925 Augustana Hymnal are not always remembered or known. The following are the names which appeared at the end of the Preface, and perhaps they can be honored in our thoughts and in some future article in the Newsletter. The Committee brought their work to completion with this message:

*It is not without regret that the Committee herewith brings its work to a close, for it has truly been a labor of love. If the wishes of the Synod have been reasonably well fulfilled; if our people find the book serviceable; and above all, if it can serve, in some small degree, the purpose of the Lord Jesus Christ, for love of Whom we have labored, the Committee will feel abundantly satisfied.*

Rock Island, Illinois, April 23, 1925

C.W. Foss

I. O. Nothstein

E. W. Olson

E.E. Ryden

C. J. Sodergren

C. A. Wendell.

**Dr. Claude W. Foss** Born August 28, 1855 - Geneva, Ill. Layman, Chair of History and Political Science until 1932 at Augustana College. Vice-Pres. & Acting President of Augustana. Hymnal Committees 1899 and 1925. Translator of hymn texts. Died February 8, 1935.

**Dr. I. O. Nothstein** Born January 16, 1874 in Lehigh, Pa. Graduate of Muhlenberg College and Mt. Airy Lutheran Seminary. Librarian and archives at Augustana College and Seminary until 1959. Co-editor and secretary of the 1925 Hymnal. Died May 1, 1962.

**Dr. Ernst W. Olson** Born cir. 1870 in Skane, Sweden. Student at Augustana and Bethany. Editor of many publications at Moline and Chicago. Prolific author and poet. Committee of the 1925 hymnal and also the 1958 SBH. Many translations of text Swedish to English. Died October 6, 1958.

#### Dear AHA Friends:

Please accept my gratitude for the offerings given at the Augustana Heritage Association gathering in Rock Island to help create the new Augustana Chapel at the seminary. Your support is deeply appreciated.

Progress on the Augustana Chapel continues apace. Much of the design work is done. Proposals are being received by organ builders. Construction documents, permits, and bids are the order of the day. When completed, the new Augustana Chapel will be a tremendous resource as the seminary works to prepare students for ministry, to serve Christ and build the church.

To date, \$3.45 million has been committed to the Campaign for Worship and Spiritual Formation, the fundraising effort centered on building the Augustana Chapel. The campaign has a goal of \$5.5 million and was just publicly kicked-off in May 2001. Thank you, again, for the wonderful support of the Association and its members at the Rock Island gathering.

With deepest thanks,

Jim Vondracek

Vice President for Advancement

Lutheran School of Theology at Chicago

**Dr. Ernest Edwin Ryden** Born September 12, 1886 at Sycamore, Ill. Ordained 1914, Author of two books on hymns. Many synod boards. Committee of the 1925 hymnal and the 1958 SBH. Author of many hymn texts. Died January 1, 1981.

**Dr. Carl Johan Sodergren** Born September 5, 1870 at La Porte, IN. Ordained 1896. Many boards and synod committees. President Iowa Conference, V.P. Minnesota Conference. Author of 12 books. Died November 2, 1949.

**Dr. Claus August Wendell** Born 1866 in Vastergotland, Sweden. Ordained 1905. Teacher of history. Newspaper editor. Author, member of many boards of the synod. Hymn texts and committee member of the 1925 hymnal. Died September 18, 1950. AHA

*Editor's note: Charles Hendrickson expresses his indebtedness to Prof. Chester Johnson, Lutheran Church Archivist at Gustavus Adolphus College, and his assistant Edi Thorstensson for their many courtesies while writing this article. His acknowledgments include the archives of G.A. College where he studied numerous books, song books, hymnals, Psalm books. Books include "A Church is Planted" by Dr. Emeroy Johnson (1948); "The Story of Our Hymns" by Dr. E.E. Ryden (1930), and "Olof Olsson" by Dr. Ernst W. Olson (1941).*



*Charles Hendrickson was born in Willmar, Minnesota. While attending Gustavus Adolphus College, he was liturgist of the Augustana service for three years at First Lutheran Church, St. Peter. His father, Roy Hendrickson, was chairman of the Board of Trustees at Gustavus. His wife, Birgitta, teaches Swedish at Minnesota State University, Mankato. His sons Eric and Andreas work with Charles building pipe organs at the Hendrickson Organ Company in St. Peter. He can be reached at 1403 N. 5th St., St. Peter, MN 56082; 507-931-4271; hendorg@aol.com.*



*On May 7, 2001, Reuben and Darlene*

*Swanson were given the Distinguished Service Award*

*by the Lutheran School of Theology at Chicago at the*

*Board of Directors and Faculty Dinner.*



## *Reuben and Darlene Swanson Receive Distinguished Service Award*

Dr. Kenneth Echols, President, presented the Award which reads:

*"It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up..." Ephesians 4:11-12*

The Lutheran School of Theology at Chicago, on May 7, 2001, bestows on Darlene and Reuben Swanson the Distinguished Service Award, recognizing their extraordinary service to the seminary and its mission of preparing leaders for the church. During a lifetime of leadership to the church, they have been articulate advocates on behalf of theological education. Most recently, through their commitment and leadership, they have assured the construction of the Augustana Chapel at the seminary.

The Lutheran School of Theology at Chicago gives thanks to God for Darlene and Reuben and, through this award, publicly recognizes them for their commitment to the seminary, its faculty and students. Because of their service, women and men are prepared for ministry, to serve Christ and build Christ's body, the church.

Carolyn Riehl, Chair, Board of Directors James Kenneth Echols, President

In response, Reuben Swanson, who is president of the Augustana Heritage Association, said: "On behalf of Darlene and myself, I thank the Lutheran School of Theology most sincerely for the recognition and honor that has been bestowed upon us. To be recognized and honored is significant in itself but to have such from an institution to which one owes much makes the commendation far more cherished and to be treasured.

The seminary of which I am a graduate, a predecessor of this seminary, was and is affectionately known as "The School

of the Prophets." I want to give testimony of what it meant to me personally, and to Darlene as well, through the associations she had because of my being a student at Augustana Theological Seminary, in Rock Island, Illinois, from 1947-1951.

Tonight, I thank Augustana, "The School of the Prophets," and its successor, LSTC, for:

### **1. Affirming my call to the Holy Ministry**

- Impact of confirmation pastor and uncle who was a deacon at Immanuel, Bertrand
- Witness of Navy superior and another shipmate who joined me in leading worship
- Uncertainty as to call to ministry led to enrollment in law school
- Shortly after arrival in Rock Island knew without question I was called

### **2. Introducing me to Biblical Historical Criticism**

- Grew up in community where Scriptures interpreted very literally
- Surrounded by a pietism that I came to know was built too much on "don'ts"
- Sundays sacrosanct for worship and visiting relatives and friends
- Seminary enabled me to know freedom of Scriptures and life-pervading message of it

### **3. Sensitizing me to the social dimensions of the Gospel**

- Came from sheltered rural community free from problems of urban cities
- World issues addressed by Father Coughlin and other would-be prophets
- Seminary exposed me to issues for which Gospel had implications

(CONTINUED ON PAGE 15)



## LETTERS TO THE EDITOR

### Dear Editors:

When I think of the Augustana Church I always think of Lars Paul Esbjorn. In 1991, I learned about an old Scandinavian instrument called the Psalmodikon. Since that time I have done a lot of research on the history of this instrument. Often times when I am giving a program with the Psalmodikon, I often refer to the story of Lars Paul Esbjorn, the founder of the Augustana Church. Pastor Esbjorn came from Sweden to bring the Word of God to the immigrants. He was also a musician, leader of 4-part singing and also put together a book of songs using numerical characters, better known as Sifferskrift. Before Esbjorn left for America, he was taught music on the Psalmodikon by the pastor's wife, Mrs. Dean Forsell. The museum at the college in Rock Island is fortunate enough to have two Psalmodikons. I believe one was made and donated by John Peter Lindstrom and the other was made in Sweden by Ole Pierson. The Psalmodikon was played in churches that were without an organ. Much of this information I learned from reading "The Prairie Shepherd" by Sam Ronnegaard and G. Everett Arden. Perhaps you are well acquainted with this bit on Esbjorn but want to share my thoughts with you never the less.

Beatrice Hole  
6560 Leesborough Ave.  
Eden Prairie, MN. 55346  
612-934-4535

*Editors note: See also references to the Psalmodikon in the article in this Newsletter by Charles Hendrickson*

### An e-mail from a friend of Augustana Heritage Association:

#### SINGING WITH LUTHERANS

I have made fun of Lutherans for years - who wouldn't if you lived in Minnesota? But I have also sung with Lutherans and that is one of the main joys of life, along with hot baths and fresh sweet corn. We make fun of Lutherans for their blandness, their excessive calm, their fear of giving offense, their constant guilt that burns like a pilot light, their lack of speed and also for their secret fondness of macaroni and cheese. But NOBODY sings like them.

If you ask an audience in New York City, a relatively "Lutheranless" place, to sing along on the chorus of "Michael Row the Boat Ashore," they will look daggers at you as if you had asked them to strip to their underwear. But if you do this among Lutherans, they'll smile and row that boat ashore and up on the beach and down the road! Lutherans are bred from childhood to sing in four-part harmony. It's a talent that comes from sitting on the lap of someone singing alto or tenor or bass and hearing the harmonic intervals by putting your lit-

tle head against a person's rib cage.

It's natural for Lutherans to sing in harmony. We're too modest to be solists, too worldly to sing in unison. When you're singing in the key of C and you slide into the A7th and D7th chords, all two hundred of you, it's an emotionally fulfilling moment. I once sang the bass line of "Children of the Heavenly Father" in a room with about three thousand Lutherans in it; and when we finished, we all had tears in our eyes, partly from the promise that God will not forsake us, partly from the proximity of all those lovely voices. By our joining in harmony, we somehow promise that we will not forsake each other.

I do believe this: people, these Lutherans, who love to sing in four-part harmony are the sort of people you could call up when you're in deep distress. If you're dying, they'll comfort you. If you're lonely, they'll talk to you. And if you're hungry, they'll give you tuna salad!

Garrison Keillor

*The next letter is accompanied by a handsome 115th Anniversary Booklet from Gethsemane Lutheran Church 1885-2000, Seattle, Washington. The contents of the booklet will be the subject of a fascinating story about the congregation in a future issue of the Newsletter.*

### Dear Editors:

Having read the Augustana Heritage Newsletter recently, it occurred to me that you may like to read the story of my congregation, Gethsemane, Seattle. I serve as chair of the 115th Anniversary Committee we are celebrating this year. Gethsemane, as you will read, was an Augustana congregation from its beginning and was the first Lutheran Church in Seattle. Of course, this enclosed history is not complete, but a brief overview of 115 years. Gethsemane was also the "Mother" church of several other Lutheran churches in Seattle, most of which are still in existence.

I am a fourth generation member on my father's side and third generation on my mother's side. There are very few of us left who have continued membership over the years, mine since 1906 on my father's side. The congregation is located in the heart of downtown Seattle where many changes are taking place.

My life has been touched by the Church in so many ways. More recently, I was elected to the Board of Directors of Lutheran Church Women in 1983, and I served until the merger into the ELCA and was elected Vice President and Board member of the Women of the ELCA and served until 1993. On our board of LCW there were former Augustana Church members.



I also, upon graduating from high school in 1960, was a Luther League Caravaner. In 1995, there was a wonderful reunion of caravaners from the many years of the program and the staff was also there. I hope these words and history are of interest to you.

Sincerely, Gail Blomberg Hendrickson.

She can be reached at 206-522-3290, or by writing to Gethsemane Lutheran Church, 911 Stewart St., Seattle, WA 98101

#### Dear Editors:

First, this is to thank you for your splendid treatment of my Laure article. Second, I did mention to you another possible article. I have in mind an article titled, "The Ever-Widening Circle of Augustana influence: From Theologian Carl A. Blomgren to Sociologist Fred R. Yoder." Blomgren graduated from Augustana College in 1888. After receiving his Ph.D from Yale in 1893, he pastored a church in Philadelphia until 1904. He then returned to Augustana Seminary where, as you know, he was professor of Semitics and Old Testament Exegesis from 1904 until his death in 1926.

While pastoring in Philadelphia, Blomgren also taught Hebrew at the Lutheran Theological Seminary in Mt. Airy from 1898 to 1904. Among the Mt. Airy seminarians in that period were two who soon became important figures in Lutheran-affiliated Lenoir Rhyne College in Hickory, N.C.: William H. Little and George H. Hartwig. Little graduated from Mt. Airy in 1900; by 1910 he was Dean and Secretary of the faculty at Lenoir College and professor of history, modern languages and literatures. Hartwig graduated from Mt. Airy in 1901; by 1910 he was the Lenoir College Librarian and professor of English language and literature.

Graduating from Lenoir College in 1910 was Fred R. Yoder, who, according to the class yearbook "has always led his class in grades." Yoder went on to receive a master's degree from the University of N.C. and Ph.D. from the University of Wisconsin and became one of America's leading rural sociologists, for many years head of the department of sociology at Washington State University. In 1930-31 Yoder was selected to lead the research on technical, economic, and social conditions in rural Japan as these conditions bore on the work of rural missions. This study was done for the Laymen's Foreign Mission Inquiry Commission chaired by Harvard University philosophy professor William E. Hocking.

I propose to write an article concentrating mainly on Blomgren and Yoder. I would touch on Little and Hartwig to the extent that they represent the conduit whereby Augustana influence was transmitted from Blomgren to Yoder. Would

you like me to undertake writing up this article for publication in the Newsletter?

Gerald F. Vaughn

2 Pagoda Land

Newark, DE 19711

*Editor's note: Dr. Vaughn gave us an excellent article in Vol.2 No.1 on Martin John Laure; I have encouraged him to give us the article he proposes, which emphasizes the thread of Augustana's influence in the world.*

#### Dear Editors:

Is lust no longer a sin? The question is thrust upon us by the recent illicit ordination of a committed lesbian by the St. Paul-Reformation Lutheran congregation in St. Paul - with an amazing group of participants. Paul Tidemann is pastor of this congregation. (This is the same Paul Tidemann who wrote so eloquently in the last issue of the Augustana Heritage Newsletter in high praise of the theological education he had received at Augustana Seminary and how it had sustained him through his 37 years of ministry.)

How can competent church people ignore the teaching of Jesus, so clearly stated in the Sermon on the Mount, (Matthew 5:28)- "Everyone who looks at a woman lustfully has already committed adultery with her in his heart"? In light of Jesus' statement, can it be imagined that He would approve of a woman looking lustfully at a man - or of a man looking lustfully at a woman - or a woman looking lustfully at a woman?

Two men may become roommates and live lives committed to the good of one another and avoid lustful behavior. Two women may become roommates and live lives committed to the good of one another and avoid lustful behavior. One big problem of sexuality is always the potential for lust.

Homosexuality, as such, is no sin any more than is heterosexuality. It's what one does as a homosexual or as a heterosexual which can be perverse - contrary to the will of the Creator, and therefore sin. One big problem of sexuality is always the potential for lust.

Theodore E. Conrad

*Editor's note: In an accompanying letter, Pastor Conrad writes: "I was ordained at Des Moines in 1928. I am now 95 years old, wheel chair bound, unable to walk, and resident of Augustana Nursing Home in Minneapolis - thankful ever for the abiding presence of Jesus, my Savior and Lord. I am His by virtue of my baptism when I was just one day old."*

Letters to the Editor are always welcome, including comments about articles in the Newsletter.

# LINDSBORG, KANSAS

*Friday, June 21, through Sunday, June 23, 2002.*

*The Augustana Heritage Association is coming to the heartland in Lindsborg, Kansas, during the summer of 2002, and all are invited!*

Lindsborg and the Bethany College campus have been chosen as the site for the next biennial A.H.A. Gathering '02 for members and friends who want to know more about the former Augustana Lutheran Church, now a part of the Evangelical Lutheran Church in America.

Optional preliminary events to the Gathering '02 Lindsborg will be offered on Thursday, such as tours, reunions including seminary classes, and a special 7 p.m. "Bach at Bethany" musical event presented in Bethany Lutheran Church, the first spiritual home for the founding colony of Lindsborg and the place where the college and several Augustana institutions of nurturing and education were established.

Augustana Lutheran Church (originally "Synod") was founded in 1860 by Swedish immigrants as an American national church body, and it existed until 1962 when it became a part of the Lutheran Church in America, which later became a merging entity into the ELCA.

Gathering '02 Lindsborg promises to be an enjoyable, inspirational, and memorable time in the lives of all who attend, according to members of the local committee.

The Lindsborg community is known widely as a tourist attraction with great music, internationally recognized visual arts, prime Swedish-American attractions, major festivals, historic sites which go back even to pre-pioneer days, noted religious and educational institutions with lasting traditions, museums and galleries, an agricultural economic base, and a deserved civic pride. Lindsborg always has a welcome mat out for visitors.

Lindsborg is the partner-home of Bethany College, a recognized institution of higher education of the ELCA and an historic long-serving 121 year old college from the former Augustana Synod. Most of the sessions and primary accommodations will be on the Bethany campus.

An enthusiastic local committee has been working diligently to plan the sessions, activities, music and worship, special events, housing and food options, tours, displays and exhibits, all in coordination with A.H.A. national leadership. Advance registration will be important, and information will be mailed in January to the A.H.A. membership and all others

who are interested.

Check-in registration for the Gathering '02 Lindsborg will be held all day Friday (June 21) on the Bethany campus, and the first function will be a dinner in Pihblad Memorial Union. The Gathering officially begins with a plenary session at 7 p.m. in Presser Hall auditorium, and "Augustana's Missionary Endeavors" will be a focus that evening.

Saturday schedules will offer choices from more than a dozen group sessions, including now aging children of the orphan trains; artisans of all types; Kurbits and Dalacarla painting, Dala horse and wood carving in both folkart and classic art; presentations about renowned Birger Sandzén, Lester Raymer, and several contemporary artists; genealogy and other tips; Swedish foods and costumes; and more.

Plans are being made to have the magnificent Bethany Oratorio Society chorus and orchestra of Lindsborg to present excerpt renditions from Handel's "Messiah," which has been performed at least once annually in Lindsborg since 1882. As such, it is the nation's oldest continuous oratorio society performing the "Messiah."

Sunday will begin with another hymn sing, devotions, and two major "Sunday School" presentations: Kansas' Smoky Valley history and contributions; and Swedish roots for much of what became the Augustana Synod, founded in America in 1860.

A noon dinner will be followed with another hymn sing and a closing Holy Communion service.

A.H.A. Gathering '02 Lindsborg costs only \$160 for registrations postmarked by May 15, and \$170 for those postmarked after May 15. The cost is for the three days including all major sessions, meals, coffee breaks, and other elements of the gathering, except for housing.

At additional, yet reasonable expense, option choices for lodging accommodations will be outlined in the January mailing, which will include registration forms.

Seven national conventions of Augustana were held in Lindsborg, and this is where the church's Women's Missionary Society was founded. In some respects, in 2002, it is a "return to some Augustana roots," but for modern times, it will be inspiring, educational, and spirit building.

Again, all are invited! AHA



- Enabled me when confronted by social issues to ask what does Gospel dictate?

#### **4. Exposing me to the world wide mission of the Church**

- Had been exposed to missionaries through Junior Mission Band
- Focused on Africa, China and India - were to build churches as we did
- Seminary helped me know we could learn from others even as we witnessed to them
- Call to mission was all encompassing and included understanding of other faiths

#### **5. Stressing the importance of thorough sermon preparation**

- Sermons were most important contact of the week with parishioners
- Sermons were to address Gospel to lives of people
- Message to be from the heart of preacher to hearts of hearers
- Reminded myself of importance of multiplying attendees by length of sermon

#### **6. Giving me a passion for the souls of people**

- Knowing the significance of soul caring and loving people
- Commitment to understanding of the actions and antics of "unlovable"
- Becoming able to accept care given by and witness of congregational members
- Indelibly impressed by example of intern supervisor's love, care, and concern

For all this, we are grateful. My seminary equipped me with tools, honed my skills and sent me on a mission. I covet for all being trained in LSTC today experiences akin to mine and ministries filled with the rewards and affirmations that accrue from being servants of God and shepherds of people. **AHA**

*Editor's note: Reuben Swanson was born in Bertrand, Nebraska; Darlene was born in Boone, Iowa. Reuben is the president of the Augustana Heritage Association Board of Directors. He was ordained 1951; served at St. Andrews, W. Hempstead, New York., and at Augustana, Omaha, Nebraska. He was President of the Nebraska Synod of the L.C.A from 1964-78, and Secretary of the L.C.A from 1978-87. The Swansons live at 17475 Frances St # 3016, Omaha, NE 68130-2341.*

## How to Join the Augustana Heritage Association

The purpose of the Augustana Heritage Association is to define, promote and perpetuate the heritage of the Augustana Lutheran Church. Membership for the biennium July 1, 2000-June 30, 2002 is \$30 per person. Members receive the *Augustana Heritage Association Newsletter*, which is distributed twice a year, in the spring and fall. Members may also subscribe to the quarterly magazine, *Sweden and America*, for an additional \$3 per year (\$6 for the biennium).

Membership applications should be sent to:

Augustana Heritage Association  
1100 E. 55th Street  
Chicago, IL 60615

*Make checks payable to Augustana Heritage Association.*

## Next Meeting of the Board of Directors

The Board of Directors of the Augustana Heritage Association will meet in Omaha, Nebraska, in November 2001. If members of the Association have questions or suggestions for the Board, please contact Don Palmquist, Executive Director, or any member of the Board of Directors.

## Articles for the Newsletter and Letters to the Editor

The Augustana Heritage Association Newsletter belongs to you, the readers. The invitation is always open for members and friends to contribute articles. They will be acknowledged when received and will be used as they relate to themes that evolve from the articles received.

With the upcoming AHA Gathering at Bethany College, Lindsborg, Kansas, June 21-23, 2002, the three major articles for the Spring 2002 issue of the *Newsletter* will have a Bethany connection with all three writers having graduated from Bethany College.

Letters to the Editor are always welcome. Comments and opinions about the content of the *Newsletter* are invited. Comments and recommendations about issues in the church and world today that help make an Augustana heritage connection would be welcomed. See page 2 for the editors' address.

# THE AUGUSTANA HERITAGE ASSOCIATION

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