



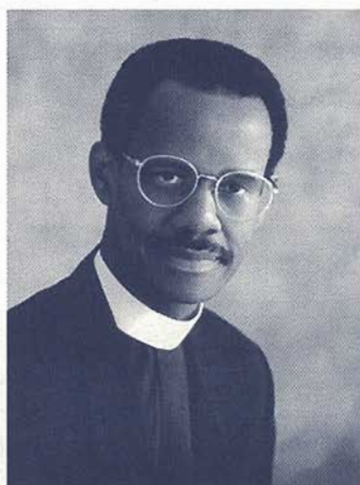
THE AUGUSTANA HERITAGE NEWSLETTER

VOLUME 3

FALL 2002

NUMBER 1

Greetings in the name of Jesus Christ and from the community that is the Lutheran School of Theology at Chicago!



DR. JAMES KENNETH ECHOLS

On September 4, 2002, LSTC will celebrate the 40th anniversary of its formation, and a variety of events will be held during the 2002-2003 academic year to mark this occasion. They include an October 9, 2002 service of thanksgiving at which Bishop Harold C. Skillrud will preach; an anniversary celebration at the February 10-12, 2003 Leadership Conference that will be attended by former Presidents Stewart Herman and William Leshner; and the May 5, 2003 dedication of the Augustana Chapel at LSTC at which ELCA Presiding Bishop Mark S. Hanson will preach.

In addition to events and the colorful banners that will hang outside the main building throughout the academic year, the seminary's heritage and history will be featured prominently through a series of archival displays and written reflections.

Anniversaries afford unique opportunities both to give thanks for the past and to engage the future with hope. As I reflect on the seminary's forty years of preparing men and women for ministry, I give thanks for the many ways that the Augustana Synod, Augustana Theological Seminary, and its pastors and people have shaped and influenced LSTC in both the Lutheran Church in America and the Evangelical Lutheran Church in America. Bishop Skillrud's article in this edition is excellent in this regard, and all I can say is "Amen!"

According to biblical scholars, a generation stood for approximately forty years. As the Lutheran School of Theology at Chicago enters its second generation of service, I invite your prayers for its mission, a continuation of the mission of Augustana Theological Seminary. And as always, thank you for your partnership in this ministry.

Blessings and Best Wishes

James Kenneth Echols

President

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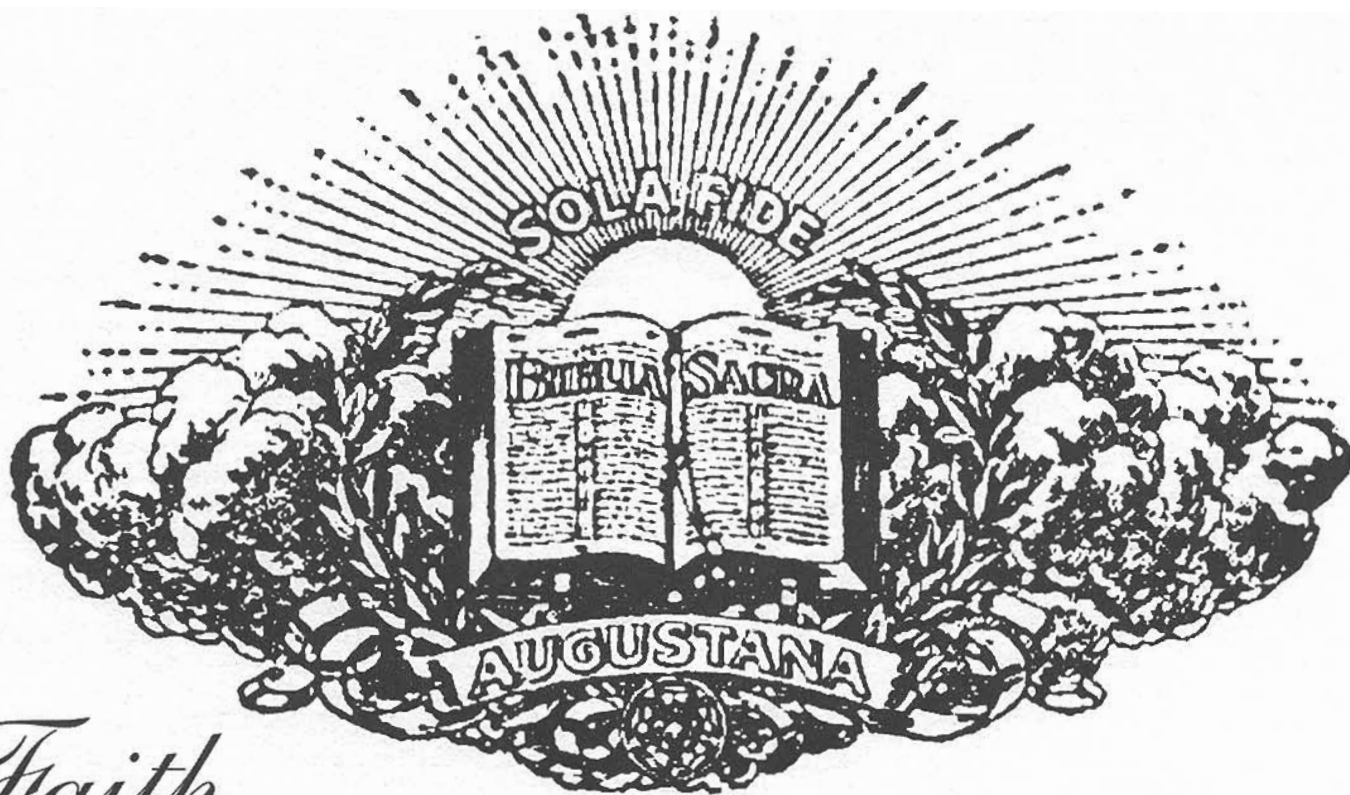
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The purpose of
the Augustana Heritage Association (AHA)
is to define, promote and perpetuate
the heritage of the
Augustana Evangelical Lutheran Church.

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Faith Radiating from the Son

Editorial by Arvid E. Anderson

Symbols are often the language of faith. The symbol of the AHA has three messages (Sola Fide, Biblia Sacra, Augustana) against the background of the sun, risen and radiant. The symbol proclaims that the Son is Risen (Luke 24:34), and that salvation is God's gift; "...by grace you have been saved through faith (Fide)..." (Eph.2:8). The message is affirmed by "Augustana" (Augsburg Confession), Section IV "...we receive forgiveness of sin and become righteous before God out of grace for Christ's sake through faith...". The source of this message is: (Biblia Sacra) Holy Scripture. "Faith Alone" (Solo Fide) is proclaimed as the essence of our salvation, a gift through God's grace.

Our three lead articles are grounded in the message of the AHA symbol. The first article by Harold Skillrud, "The Year LSTC was Born," along with the front cover message by Dr. James Echols, president of the Lutheran School of Theology at Chicago, explain why we joyfully join in celebrating the 40th Anniversary of LSTC. The seminary provides theological education for women and men who will teach and proclaim the message of "Sola Fide" during the 21st century. Skillrud, who was the first president of the LSTC Board of Directors, refers in his article to the "the legacy of Augustana" with its commitment to the proclamation of the Gospel and the Lutheran Confessions. He concludes: The legacy "lives on in the faculty and student body of today in the life of the ELCA."

The second article by Dorothy Moburg, "Augustana Heritage: Experience for Mere Faith" speaks to the heart of "faith alone" in the experience of people throughout the history of the Augustana Lutheran Church and continues today in the ELCA. Moburg leads us through her childhood experience where faith was nurtured in worship on Sunday mornings in a rural church. Her recollections and reflections come from the sounds of the music, the gospel stories, the image of the altar painting, the smells from candles and even from outside through open windows in the summer. Her Augustana childhood experience, centered on "mere faith" (faith alone), continues to shape her life today.

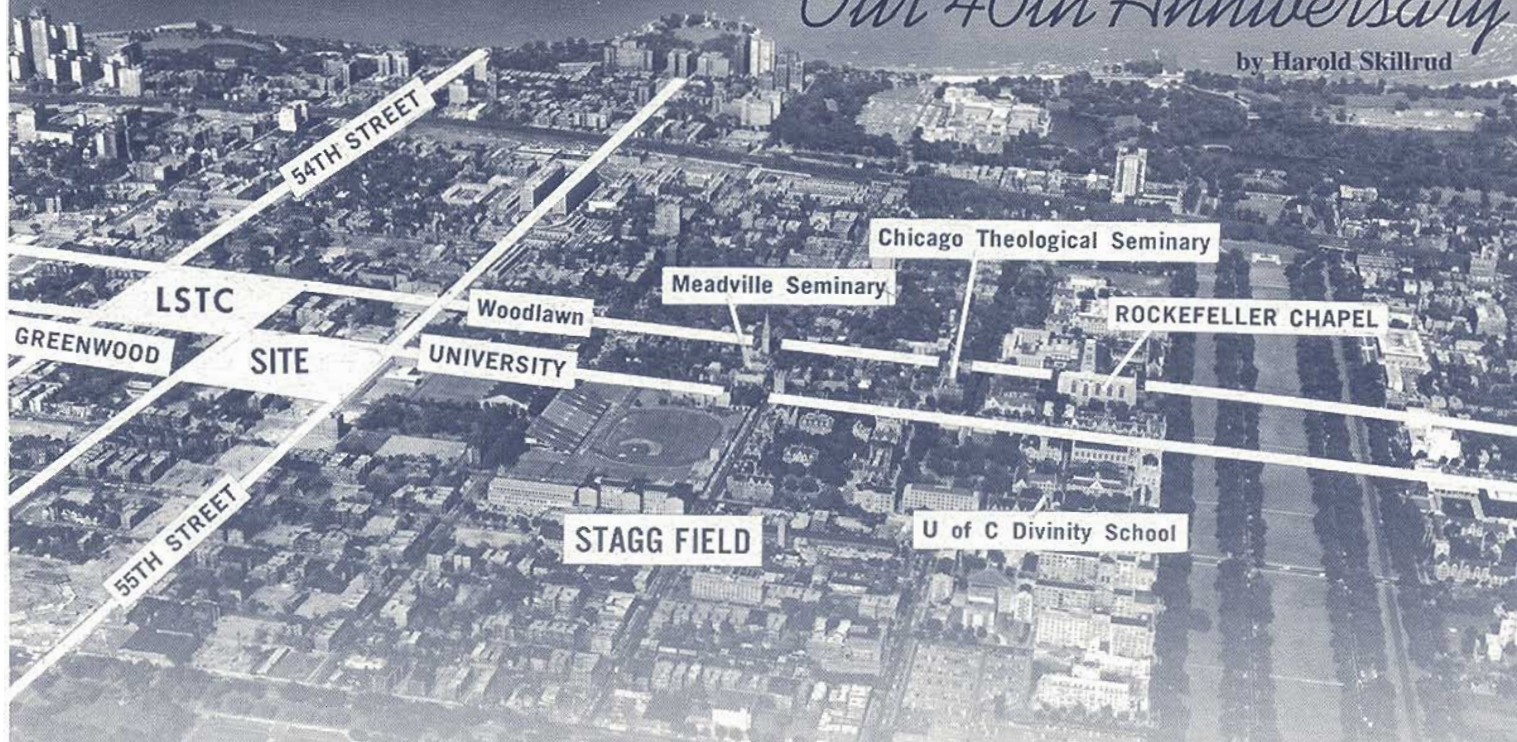
The third article by Jane Tiedge, "42 Years in China: Augustana's Sr. Ingeborg Nystul," is the fascinating account of her Augustana College study project, which included a six week search in China to visit the places of service of Sister Ingeborg Nystul, the first medically trained Augustana missionary. With her 42 years in China, she was the longest serving missionary. You will enjoy following Tiedge's itinerary in China where Augustana missionaries served. Her article is a window into the missionary commitment of Augustana to bring the Gospel of grace through faith alone to all people in every part of the world and is the missionary legacy of Augustana in our ELCA today.

AHA

THE YEAR LSTC WAS BORN

Our 40th Anniversary

by Harold Skillrud



The Augustana Lutheran Church was a major player in the formation of the Lutheran School of Theology at Chicago. In the process, Augustana Theological Seminary gave up its life in Rock Island, Illinois, in order to find new life in a new city with new partners. The following is a brief account of that story, as we celebrate LSTC's 40th Anniversary.

THE YEAR WAS 1962

The fear of the resumption of war had led our nation to resume nuclear testing. The Soviet Union began construction of missile bases in Cuba, producing a showdown between President John F. Kennedy and Nikita Khrushchev. Further reminders of World War II were reflected in the execution of Adolph Eichmann, former Nazi official, by the young nation of Israel. On the domestic scene, civil rights struggles continued to escalate as 5,000 federal troops were dispatched to Oxford, Mississippi, to ensure the safe enrollment of James Meredith in the University of Mississippi. In the space race, John Glenn became the first U.S. astronaut to make orbital flight, three times around the earth. The movement to end colonization continued with the formation of the new nation of Tanganyika, soon to be known as Tanzania. It was both a frightening and a hopeful year.

Meanwhile, on the ecclesiastical scene, Pope John XXIII opened the 21st Ecumenical Council on October 11, launching the major reforms of Vatican II while a few months earlier, on June 28, the American Evangelical Lutheran Church, the

Augustana Lutheran Church, the Suomi Synod, and the United Lutheran Church in America merged to form the Lutheran Church in America. Both events were marked by rich pomp and ceremony and received significant publicity in the secular and religious press. By contrast, without public notice and fanfare, the Lutheran School of Theology was born on September 4, with the signing of the Articles of Consolidation by Charles F. Carpentier, Secretary of State of Illinois. Public acclamation would come later with the inauguration of the first president, Dr. Stewart Herman, on May 3, 1964, the Groundbreaking Ceremony for the new campus on October 6, 1965, the Cornerstone laying on April 24, 1966, the opening of the first academic year at the new site on October 1, 1967, and the festive Service of Dedication on October 22, 1967.

THE FORMATIVE YEARS

The events that led to the formation of LSTC in 1962 began a remarkably short time earlier. The prior decade had been marked by serious discussion of merger among the eight Lutheran bodies that formed the National Lutheran Council.

Three of them - the American Lutheran Church, the Evangelical Lutheran Church, and United Evangelical Lutheran Church - chose to form the American Lutheran Church in 1960, and were joined shortly thereafter by a fourth, the Lutheran Free Church. The remaining four, as noted above, formed their own Joint Commission on Lutheran Unity in December 1956, and created the new Lutheran Church in America just five and one-half years later in 1962. The impetus that led to the creation of LSTC coincided with the beginning of JCLU, when that committee decided that it would not resolve the issue of the number and location of seminaries. If any action was to be taken, it would have to be done at the initiative of the seminaries themselves. In a January 1958 letter, written by Dr. Armin Weng, president of Chicago Lutheran Theological Seminary, and signed by the officers of the Board of Directors, the Augustana Seminary Board of Directors were invited to enter into discussion about the future of the two schools. The original letter is on file in the LSTC Archives and contains this paragraph:

"We, therefore, earnestly extend to you cordial invitation to create with us an Inter-Seminary Committee whose purpose shall be to discuss, explore, and survey the whole area of our mutual concerns for Theological Education in the light of merger possibilities." ¹

The next month President Karl Mattson of Augustana Seminary responded affirmatively, AELC and Suomi joined in, and the first meeting was held in April 1958.

DECISION TIME

It is quite remarkable that after 19 more meetings, during a period of only four years, sufficient agreement had been reached that all four of the theological boards and their church bodies were ready to surrender their individual institutional identities and for one new school. How could such a monumental step take place so quickly? There are several reasons:

1. The process of consolidation had already begun, since Suomi Seminary of the Suomi Synod and the Grand View Seminary of the American Evangelical Lutheran Church had decided to relocate their seminary programs and faculties to the Maywood campus.
2. Both Augustana Seminary and Maywood Seminary, just 150 miles apart in the same state, realized that they would be put in a position of competing against each other for students and support if they remained separate schools.
3. When, despite the strong preference of the Augustana Church's Commission on Ecumenical Relations for Church ownership and control of all seminaries, JCLU decided upon synodical ownership and control, Augustana's leadership realized that the seminary would lose a large portion of its former national constituency.
4. Inherent in the tradition of all four seminaries was an educa-

tional ideal that theological education should take place in a university setting among other educational disciples. This had been the setting for their European forbearers. The readiness of the University of Chicago to welcome the new school to an adjoining campus, therefore, was a strong factor.

5. A climate of trust on the part of the church bodies in the leadership of the seminary boards and the Inter-Seminary Committee made it possible for tentative decisions to be made regarding merger details, legal documents, location, and building sites even before official action could be taken.

THE EDUCATIONAL IDEAL

Dr. Franklin Clark Fry, who was to become the first president of the Lutheran Church in America, had expressed his hope for this kind of action in his Desk Letter to clergy, September 1958, about the time discussions were first underway:

"Wouldn't it be a wonderful thing if the church which follows the ULCA would be equipped with one or two seminaries (all owing for reasonable geographic distribution of others) deserving recognition among the top-ranking theological institutions on this continent - in size of faculty and student body, caliber and variety of teaching, scholarly production, and facilities? Frankly this is not possible in our present diffuse pattern. Who will take the lead, leaving behind all rivalry and pride of history, in a spirit of dedication to the radiant future that we believe that God is eager to bestow on the church of our sons and grandsons?"²

It is noteworthy that the only ULCA seminary to follow his counsel at the time was Maywood, the school with which Augustana and the other schools merged.

Dr. Conrad Bergendoff, former president of Augustana College, and prior to 1948 president of Augustana College and Theological Seminary, was made the first Executive Secretary of the Board of Theological Education-LCA. In his report to the first Convention of the LCA following merger, which was held in Pittsburgh in 1964, he recommended that all seminaries be located near major universities. Two years later he emphasized the value of this in his address at the cornerstone laying of LSTC:

"The remarkable fact about our proposal is the placing of it alongside one of the world's great universities. This is itself a declaration of faith which not all of our Church recognizes. Not that the earlier founders of our seminaries would have hesitated to do so. But let me emphasize that in 1860 there was no University of Chicago nor a University of Illinois...But it has required sacrifice and a clear sense of purpose to move from original sites to this one, from familiar and cherished campuses into the heart of this

strange and changing metropolis. And to do so with the avowed intention of placing future theological students next door to the world-renowned laboratories, libraries, and lecture halls of the University of Chicago means that the Church believes its message is not secondary to the pronouncements of the leaders of thought and action of our generation. Church and university belong together in the creation and redemption of the thought, the feeling, the aspirations, and the faith of our nation." ³

PRACTICAL CONSIDERATIONS

In addition to these expressions of the educational ideal, there were practical voices raised about the implications of the LCA merger on student enrollment and support. President Karl

beginning in 1953, the average number of incoming Junior students at Augustana Seminary was 52 per year. Once the LCA was formed, and synods assumed responsibility for the seminaries on their territories, the average on the Lutheran School of Theology - Rock Island campus dropped to 29 per year. On the Lutheran School of Theology - Maywood Campus, the incoming student enrollment increased from 29 to 34 per year during the same period. Consolidation of theological education in Illinois was not only an opportunity to advance the educational ideal, but was a practical necessity for survival.

AUGUSTANA'S CONTRIBUTIONS

The contributions of the Augustana Lutheran Church to this new seminary were numerous. Augustana's vision for total

Lutheran unity and membership in both the National Council of Church of Christ in the USA and the World Council of Churches was not shared by the Lutheran bodies that ultimately formed The American Lutheran Church in 1960. Consequently, Augustana decided to unite with those who created the Lutheran Church in America in 1962, and this became an impetus to form LSTC. The official seal of the school bears the year of Augustana's founding, 1860, since it was the oldest of the four merging seminaries. Dr. Karl Mattson was elected president of LSTC - Rock Island Campus. It was another Augustana theologian, Dr. Edgar M. Carlson, then president of Gustavus Adolphus College, who was initially the unanimous choice for the presidency of LSTC, but who declined out of commitment to the college. (Two years later, when international church leader Dr. Stewart Herman became available for

call, he was elected). The Board turned to Dr. L. Dale Lund, president of Bethany College, Lindsborg, Kansas, to be its first Academic Dean. Dr. Arthur Arnold of the Augustana faculty served twice as Interim President, once in Rock Island and once in Chicago.

Thirty Augustana Church members served at various times on the Inter-Seminary Committee and 14 served as board members or consultants on the new Board of Directors. Augustana faculty members who served at LSTC when the school was consolidated in Chicago in 1967 included: G. Everett Arden, Arthur O. Arnold, Theodore E. Conrad, Donald C. Flatt, L. Dale



CORNERSTONE LAYING, APRIL 24, 1966 - DR. STEWART HERMAN (LEFT) AND DR. ROBERT MARSHALL

Mattson warned the Augustana Lutheran Church in his 1960 report:

"The pattern of seminary life in the new church calls for synodical ownership and control of seminaries. If we expect to continue with the status quo we will find ourselves in a position where we must share financial support and students with at least one or more seminaries who will be serving the same area. The prospect, if the status quo is to be maintained, is a smaller and weaker seminary."⁴

Dr. Mattson's prophecy proved to be true. In the decade

Lund, George F. Hall, David L. Lindberg, N. Leroy Norquist, Paul R. Swanson, Theodore N. Swanson, John Arthur, Ralph W. Holmin, and Daniel H. Sandstedt. Augustana's vast theological library became an integral part of the holdings in the new school, with Joel W. Lundeen of Augustana, the Director of Library.

AUGUSTANA'S ROLE IN THE CENTRAL SEMINARY MERGER

Augustana had a significant role in the incorporating of Central Theological Seminary, Fremont, Nebraska, into LSTC just three months before the new seminary opened its doors in Chicago. Initial, informal conversations between Augustana Seminary representatives and Central Seminary representatives took place in late 1960. It was felt by many supporters of Central that its continuing existence in that region was necessary for the well-being of the Church, and to that end a merger with Augustana Seminary in a location within the area then served by Central would be highly advantageous for the whole Church. Augustana representatives, however, chose to continue the pursuit of a new school with its original partners.

It was Augustana's Dr. Bergendoff who set the wheels in motion that ultimately led Central into the LSTC family. Following the adoption of his resolution at the 1964 Pittsburgh Convention of the LCA, the LCA Board of Theological Education made the following recommendation to the 1966 LCA Convention:

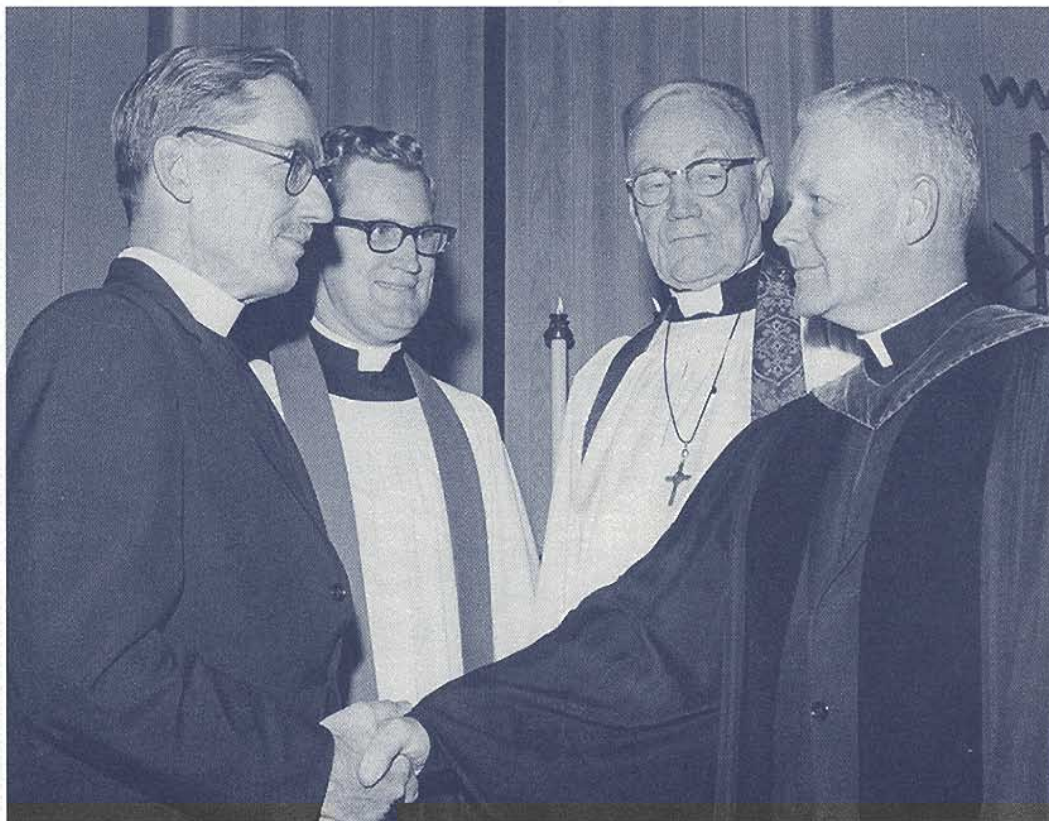
"That the Board of Theological Education, in the implementation of the Master Plan for number and location of LCA theological seminaries, recommend to the 1966 convention of the Lutheran Church in America that the Central Lutheran Theological Seminary in Fremont, Nebraska, merge with the Lutheran School of Theology at Chicago."⁵

In a sense, delegates of Augustana, AELC and Suomi Synod background, who were accustomed to making decisions regarding their seminaries at the national convention level, were confronting delegates of ULCA background whose whole tradition was synodical ownership and governance. It was obvi-

ous that supporters of other seminaries were fearful that, were this to pass, their seminaries could also be affected by national Church Convention action. Nevertheless, when the vote was taken, the measure to merge Central with LSTC was approved 473 to 120. As it turned out, no subsequent action was ever taken in the LCA to relocate or consolidate another seminary, but the support of the former Augustana members in Nebraska and throughout the nation had been felt in this one instance, and Central's faculty and student body became an integral part of LSTC in 1967.

AUGUSTANA'S FINANCIAL CONTRIBUTION

Leaving a beloved campus where Augustana Seminary had existed since its move from Paxton, Illinois in 1875, and there



INSTALLATION OF DR. L. DALE LUND AS DEAN OF FACULTY, NOVEMBER, 1965 - (LEFT TO RIGHT) DR. STEWART HERMAN, REV. HAROLD SKILLRUD, DR. PAUL KRAUSS AND DR. L. DALE LUND

a separate set of buildings had been constructed in 1923 and again in 1953, was an emotional struggle for many. Nevertheless, it was hoped that the sale of the campus could significantly augment the synodical fund appeals to help meet the new campus cost of \$8,500,000. Though the replacement value of the seminary buildings in Rock Island was estimated to be \$1,250,000 at that time, President C. W. Sorensen of Augustana College revealed that their estimated value to the college would be \$520,000 based on age and utility. Furthermore, the college had the resources to offer only

\$100,000. Thanks to the persuasive powers of Dr. O. V. Anderson, president of the Central Conference of the Augustana Lutheran Church, the Executive Board of the Conference voted to contribute its surplus funds at that time of the merger to the college for the purchase. Thus the additional \$400,000 was added to the fund, and the sale was finally con-

MALE DOMINANCE

In contrast to today's world of theological education, forty years ago all members of the committees and boards that planned the merger and convened the school during the decade that led up to the first year on the Chicago campus were men. All the initial faculty and administration were men. Since women were not to be ordained until 1970, the student body candidates or ordained ministry were all men. It's the way it was.

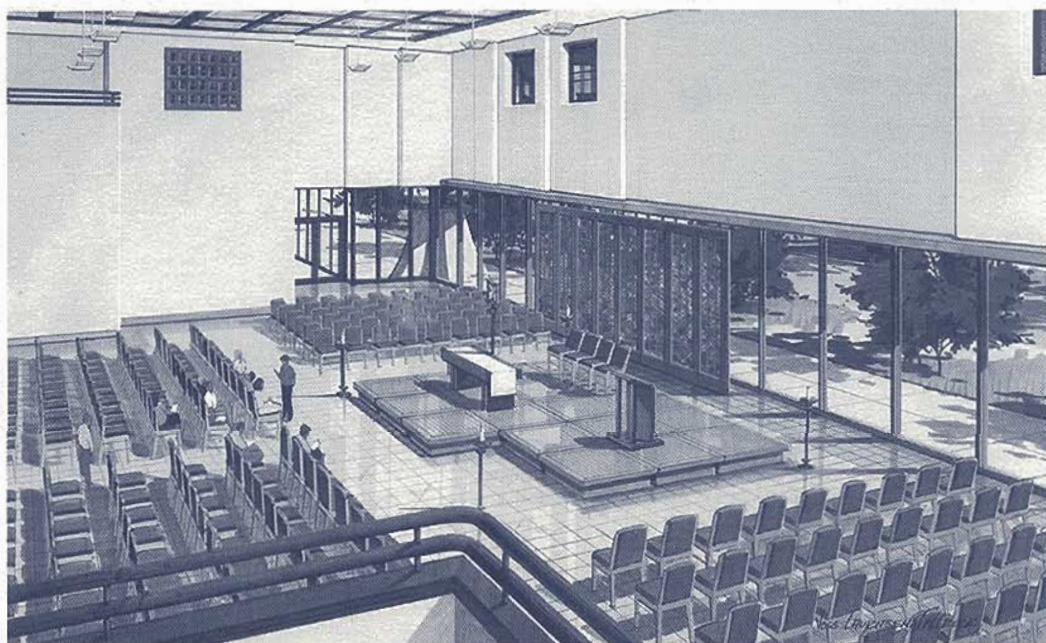
THE ROLE OF DR. KARL E. MATTSON

No story of the role of Augustana in the formation of the Lutheran School of Theology at Chicago would be complete without paying tribute to Dr. Karl E. Mattson, the only president of Augustana Theological Seminary in Rock Island following its separation from the college in 1948. Of the 70 men who served on the Inter-Seminary Committee at one time or another, he alone attended all 20 meetings. As a member also of the Joint Committee on Lutheran Unity, he was an articulate spokesman for theological education in that forum. The new constitution of LSTC was his primary handwork, as were the Articles of Consolidation. Though he was denied the role of being the school's first president, as the result of Board action that ruled out the permanent use of either the Rock Island or the Maywood campus or the election of their presidents, he accepted his role as Vice President of LSTC, Rock Island Campus, and served it faithfully. His sudden and unexpected death at the age of 59 on November 16, 1964 brought to a close the ministry of one of the greatest champions of this new era in theological education through the formation of the Lutheran School of Theology at Chicago.

THE LEGACY

For 40 years, the influence of Augustana continues to live on in the life and ministry of the Lutheran School of Theology at Chicago. Though the buildings in Rock Island now house the

(*LSTC continued on page 11*)



ARCHITECTURAL DRAWINGS OF THE NEW AUGUSTANA CHAPEL AT LSTC DUE TO BE COMPLETED IN MAY, 2003

summated at \$500,000. This, plus gifts of formerly Augustana congregations and friends, was Augustana's financial contribution to the new campus.

40 years in China: Augustana's Sr. Ingeborg Nystul

by Jane Tiedge



SISTER INGEBOG NYSTUL

During September 1901, several pastors gathered in Minnesota to discuss the spiritual needs of the Chinese. The Minnesota Conference endorsed their ideas and at its meeting in 1903 voted to petition the Synod to start a mission of its own in China. The cause was further discussed through the publication "Luthersk Tidskrift." Eventually, the China mission gained acceptance throughout the Synod.

The Mission Society called A.W. Edwins, pastor at Stillwater, Minnesota, to be its first missionary. He and his wife left for China in 1905, where they began active service on a field at HsÅchow in the

province of Honan. The beginning was difficult and slow, but eventually a foothold was gained and the work organized. It was the fear of some that China would draw missionaries away from India and would endanger the relations with the General Council. However, after having weathered the initial storm, the China Mission began to show support and growth by 1908. Augustana missionary efforts focused primarily on three endeavors: evangelism, education and medical care. To achieve success in these areas, the mission field required the talents of pastors (to preach God's word and baptize the "heathen" population), teachers (to teach the people they had been called to serve), and doctors (to heal their physical needs).

Introduction to Sister Ingeborg Nystul

By the 1940s, the missionaries of the Augustana Synod had an area reaching from Kaifeng to Loyang and from the Yellow River in the north to the borders of the Norwegian Lutheran and the China Inland Missions in the south. This area contained seventeen cities, six hundred market towns and ten thousand villages and a population that was estimated at about five million souls. There was a time of relative peace in the thirties. However, there were also times that the missionaries, along with the Chinese, were fleeing from place to place, dodging bombs and marauding robber bands. One report tells of some of the troubles experienced by an Augustana Synod deaconess, Sister Ingeborg Nystul. Written by Miss Augusta Highland, the following paragraph appeared in the Twenty-first Annual Convention of the Association of English Churches held October 26-29, 1929:

"I wish to mention one particularly who stayed at her post in the midst of trouble and war, Sister Ingeborg Nystul. At the time she was in the Emmy Evald School the robbers attacked the compound. They demanded that she give the girls who were with her into the hands of the robbers. What an awful thing! Girls put into the power of such desperate characters as these robbers. Mothers, fathers, could you think of anything worse?"

(Sr. Ingeborg continued on page 12)

Recollections & Reflections

Editorial note: With this issue of the Newsletter we begin a new series in which readers are invited to share Recollections and Reflections of your personal Augustana heritage as you remember from your home, congregation, Luther League, college, etc. and what that Augustana experience has meant in your life. Your Recollections and Reflections will appear in a future issue of the Newsletter. Send it to the editors at the address on page 2; contact them if you have questions.

The writer of this first article in the new series recalls, in images and word pictures, her childhood experiences at Sunday morning worship. It will touch childhood recollections for many readers as she describes what she saw, as a child, upon entering the church in a rural midwest community, the feelings remembered about the worship service, even the smells through the open windows, how the sounds of hymns and liturgy made their impression never to be forgotten, what the sense of holy reverence felt like, and how the communion of saints embraced her. It was an experience which kindled "mere faith", (Faith Alone). (The picture of New Sweden Chapel reminds us of Augustana's many rural churches like the one in the article.)

AUGUSTANA HERITAGE: EXPERIENCE FOR MERE FAITH

by Dorothy Moburg

The setting: the Midwest

The time: "long ago"

The actor: I

On a hot Sunday morning in August, I followed my family into church and purposely walked slowly so I could be the last one and sit at the end of the pew.

The windows were open, and soon the ladies around us took the straw fans from the hymn rack in the pew ahead of them and fanned themselves or their wiggly babies. Swinging my legs back and forth from the edge of the big pew, I leaned back against my mother and busied myself by tying and untying the penny for my Sunday School offering in the corner of my handkerchief. Finally I put it back in my celluloid purse and looked around.

Someone had put pink peonies in the vases on the altar, and they were a little droopy already. I looked at the big, big painting above the altar of Jesus going to heaven. I counted and recounted the disciples and got all mixed up and had to begin again.

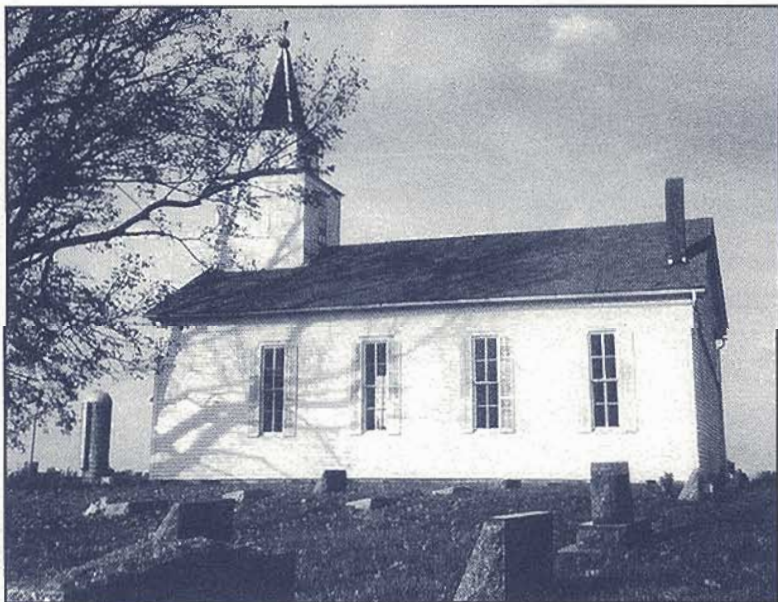
The big railing, that went around the front of the altar and had a step below, was where big folks knelt and prayed. It was fun to hold onto the railing and walk around on the step, but you couldn't do that when big folks were around. The wall behind the altar was mysterious. It seemed like a wall, but there was one place where there was a door, and if you

watched carefully on Sunday mornings, the pastor would come into the church through that door with the almost invisible doorknob.

I noticed the smell that morning. There were outside smells of country fields that came in through the windows. The smell on the inside was always the same - burning candles, hymnals, varnished pews. When there was a church supper, the smell of egg coffee came up into the church from the basement.

Mrs. Carlson always made

the coffee. She stood by the big black stove in her aproned voile dress and watched the big enamel coffeepots. It was then that the ladies of the church would bring cakes and pies from their own kitchens to help get money for the Ladies Aid



NEW SWEDEN CHAPEL, NEW SWEDEN, IOWA

or for the Missionary Society.

Now the organist came up the side aisle, sat down at the organ and looked at her watch. She began playing the prelude. I couldn't see her, but I could see the big blue flower on her hat. The prelude wasn't very long. I could see that she put the big book down and then she set up the black hymnal to play a hymn. I could easily find the first hymn from the numbers on the hymn board behind the organ. Everything in the church became quiet, and I knew that "the morning service" was beginning.

As I look back, it was the music of the hymns and of the liturgy that I loved, simple, plaintive or happy. The words of both, so deep in memory, have been a treasure house for life. In the liturgy, the words came from the altar, "Holy, holy, holy is the Lord of hosts." And there began the mystery unlike anything outside those doors we'd just entered, enfolding me with everyone around the older and the younger, the happy and the sad, those feeling sorry or discouraged or worried.

The hymns and the liturgy brought us together into the presence of the Holy of Holies. "Lord..Christ Lord, have mercy upon us." We all stood when stories of Jesus were read from the pulpit, and we all listened. This was a simple pattern that we joined in repeating together every Sunday, praising, seeking, believing.

It shouldn't be difficult to tell the benefits from being a part of the Augustana Synod, but it is. From the setting of a nurturing church and from the people who surrounded me, I was being influenced by words that were said and sung, and that were defined by quiet example words such as simple, genuine, holy, soul, Triune God, prayer, love, sin.

Whatever feeling these words commanded, it was surely in the lives of the saints who began this church, who probably denied themselves of common necessities so that their faith could be expressed. This church echoed the spirit of plain and committed pioneers who knew that their lives and the lives of those following them needed a simple but holy place to calm their souls and to praise their Creator. Saints surrounded us, although we didn't know it. Nor were we conscious that the Spirit was at work, as it always is. **AHA**

The author, Dorothy Moburg, is married to Kenneth Moburg, who was the administrator of Lutheran Hospital, Moline, Illinois from 1956-1990. The Moburgs now live at 21 Lawrence Court, Appleton, Wisconsin 54911

(*LSTC* continued from page 8)

academic and worship life of Augustana College, and the campus at 1100 East 55th Street in Chicago may seem strange and unfamiliar to all who graduated from the Rock Island campus prior to 1967, the commitment of Augustana - to the proclamation of the Gospel, to the Lutheran Confessions, to worship, to social justice, to world missions, to ecumenicity, and to all of its sacred emphases - lives on in the faculty and student body of today in the life of the ELCA. And soon, in a very tangible way, the new Augustana Chapel will bear a very visible witness to our roots and heritage.

In this 40th Anniversary year we celebrate 142 years of faithfulness in theological education, and pray God's blessings upon the rich years that lie ahead. **AHA**

Footnotes

1 Harold C. Skillrud, *LSTC: DECADE OF DECISION* (Bloomington, Illinois: McKnight and McKnight, 1969, p. 51)

2 Ibid., p. 8

3 Ibid., pp. 115,116

4 Ibid., p. 45

5 Ibid., p. 126



HAROLD C. SKILLRUD

Harold Skillrud was elected to the Augustana Seminary Board in 1961 and was appointed to the Inter-Seminary Committee in 1961 and 1962. He served as Chairman of the LSTC Board of Directors from its inception until 1969. Harold is a 1950 graduate of Gustavus Adolphus College and the Augustana Theological Seminary Class of 1954, the year of his ordination.

He earned his STM at LSTC with a major in Church History in 1969. LSTC: DECADE OF DECISION is his published thesis, under Dr. G. Everett Arden, his advisor. He has honorary doctorates from Augustana College, where he served as Board Chairman, and from Newberry College, and received the LSTC Annual Alumni Award in 1976. He served parishes in Bloomington, Illinois, and Atlanta, Georgia, and two terms as Bishop of the ELCA Southeastern Synod prior to retirement in 1995. Currently he serves part-time as Regional Representative for the ELCA Board of Pensions, and with his wife, Lois, makes his home in Atlanta.

(*Sr. Ingeborg continued from page 9*)

Between them and such an awful fate was - one lone woman. Yes, but there was one unseen Helper standing at her side. She refused the demand of the soldiers. They answered that the following morning when they would come and take all the girls. Sister Ingeborg spent that night on the threshold in prayer. There the soldiers found her when they returned the next morning. Did Jesus desert them to the foe? No, the soldiers departed and did not return. One with God is a prevailing host!"

Chinese culture was resistant to Christianity. Our missionaries rejoiced and counted their "victories" one by one when people joined the church. Only when Chinese Synods were organized and the Lutheran Church of China was established did it seem a success to the missionaries. They celebrated when they were able to educate, heal their physical needs, and improve upon the social ills, such as that time, footbinding. The culmination of their hard work was to have Chinese Christians assume leadership at all levels in the church's life.

Research into the Life of Sister Ingeborg

Searching for Ingeborg - From Augustana to Baoji is the result of a 1994 independent study that I undertook as part of my study at Augustana College. I had planned to write a major paper on Lutheran missionary women in China. However, after stumbling upon the following entry, I was determined to learn more about one particular woman:

"We rejoice to have with us at this convention Sister Ingeborg

closer, I realized that Sister Ingeborg was sitting in the front pew!

Something that can only be described as a "spiritual calling" occurred at that moment. I needed to find out more about her. Who was she? How had she come to be in China for 42 years? How did the Chinese perceive missionaries - especially women missionaries? Where did she go after China? Where was her family? The questions were endless.

With the guidance and support of my mentor, Dr. Ross Paulson, Emeritus History Department, Augustana College, I started my research journey. The journey started in the periodical section of Augustana's library and has taken me to the ELCA Archives in Chicago; the Deaconess Community in Gladwyne, Pennsylvania; Sister Ingeborg's final resting place in Grygla, Minnesota; to her family in Benson, Minnesota; and finally to China. While in China I went to the mission fields where she was stationed, to search for and locate some of the buildings where the missionaries were housed, and to search for and interview Chinese Christians who knew and remembered her.

As I read through volumes of church documents, books written by and about missionaries, and first-hand accounts of missionary work in China, I found that the name of Sister Ingeborg was often mentioned. Two entries in particular stood out, the first from the 1924 conference minutes:

"In view of the fact that Sister Ingeborg Nystul and Miss Elizabeth Berglund have again been captured, the Board would herewith express its sincerest sympathies with them in their dis-

Going to China was an experience that not only taught Sister Ingeborg experienced, but in a very

Nystul who has served as our missionary in China forty-two years. Faithfully, courageously, and persistently she has witnessed of Christ's love for all people as she has labored these many years in China. It will be our privilege to hear her testimony at a later meeting".

This was dated in 1948 and the location of the convention was at Trinity Lutheran Church in Moline, Illinois. The WMS held annual conventions every year at different Lutheran churches throughout the Synod. So what was it that made me feel a connection that forced me to continue my research? It was that Trinity Lutheran Church is my church. As I flipped through that issue of Mission Tidings, I found a photograph of the convention gathering in the sanctuary of Trinity. As I looked

dress and pray that the Lord would bring about their protection from harm together with their speedy delivery from their captors." Next in 1949:

"Sister Ingeborg Nystul is in Norway at present waiting for things to develop so that she can become an American citizen."

Getting to Know Sr. Ingeborg's Norwegian Background and Family

I wanted to know WHAT and HOW a Norwegian citizen came to represent a Swedish Lutheran Synod located in the heartland of America. How had she arrived? Why join a Swedish church? How did she end up in China? Surely, hers was a story that needed to be told.

In 1995 I traveled to Chicago to research in the ELCA Archives. There I found two documents that had a significant

impact in my research. One was a series of essays that Sister Ingeborg wrote. "He Leadeth Me" tells a series of testimonies of her faith and of the faith she witnessed during her time as a missionary in China. The other document was that of Sister Ingeborg's Service Record. Listed were the names of her younger siblings, four brothers and a sister, Mrs. Anna (Nystul) Ulstad. After researching computer files of telephone directories, I found six possible relatives. I sent out letters of inquiry to all of them and received responses from three: nephews: John Nystul Jr., Adolph Nystul and a niece Agnette (Ulstad) Duncan. Agnette wrote on behalf of her mother - Anna ... Sister Ingeborg's younger sister (by 22 years) was alive and well and living in Minnesota!

The Nystul family has been overly generous in their support of my research. Letters, phone calls, emails, and personal visits have been frequent over the years. In November 1995, John Nystul Jr. died and his wife Lois graciously gave me his complete collection of letters, photographs, newspaper clippings, and other documents that he had collected over the years. The collection also includes the Nystul family genealogy (dating to the 1600s), photographs of Sister Ingeborg's parents, grandparents, great-grandmother, the family farm in Norway and even Sister Ingeborg's Chinese calling card

In 1996, I received a grant from the Augustana Historical Society which enabled me to travel to Gladwyne, Pennsylvania to visit the Deaconess Community. The following summer I was invited to visit Anna. Although in her 90s, Anna was extremely active and her memory sharp and accurate. Anna,

Minnesota, or that she was the first deaconess sent to the mission field for the Augustana Synod, and the first medically trained Augustana missionary. More importantly, with 42 years in China she was the longest serving missionary - male or female. I realized I needed to go to China and see where she had lived. With the assistance of a research grant from the Freeman Foundation, I traveled to China for six weeks during the summer of 1998. There I toured some of the buildings that were used by the missionaries, visited the mountain where conference retreats were held, and talked with pastors who, as young men, were influenced by Sister Ingeborg. Traveling with me was Dr. Marsha Smith, Sociology Department, Augustana College. Dr. Smith has traveled extensively in China and had taught in Wuhan at Central China Normal University (CCNU). One of her former students, Wang Weijia [Genise] agreed to accompany us and act as an interpreter.

The religious atmosphere in China had never been more open and receptive than it was when I was there. I was extremely fortunate to be able to ask Christian leaders about missionary work. Without the "assistance" of the government, we were able to travel to different provinces, inquire about church life as it is today, and as it was while the missionaries were present. It was a conscious decision on our part not to involve the Religious Affairs Bureau. The RAB was established to help register and maintain control over all the places of worship (churches, mosques, temples and meeting places). Although it does not officially control religion, it acts as a mediator for the church and the outside community.

me about some of the difficulties

small way, how she was treated while she lived there.

along with her daughters Agnette, Marilyn and Dottie, shared with me the letters and photographs that were Sister Ingeborg's. They gave me full access to the letters that Ingeborg had written to Anna over the years. And one of the greatest discoveries was close to twenty photograph albums filled with photos of fellow missionaries, the Chinese Christians, and of the world in which she lived. While in Minnesota, I paid my respects to Sister Ingeborg by visiting her final resting place in Grygla, Minnesota.

The Research Trip to China

As I continued to gather information, I realized that I was not getting the entire picture in which Sister Ingeborg had lived. It was not enough that I had discovered she was the first deaconess consecrated at the Bethesda Institute in St. Paul,

Searching for Church Buildings

All but one of the churches we visited were hidden from view. When we knew we were in the general area of a church, our eyes would scan the horizon in search of rooftops that looked "church-like" i.e. a cross or a steeple. In Xi'an we went down a narrow alley entrance into a courtyard. In Luoyang, once we stepped through the cement arch and past the heavy wooden door, we entered a courtyard where we could then enter into the East Gate Church. The theological seminary in Wuhan did not look like a church, rather it resembled a series of offices. However - past the offices there was a massive construction job underway on a large sanctuary. The church in Zhengzhou, located on People's Road, was well hidden. Even our cab driver was unsure of its location, or maybe he was uncomfortable

delivering two Western women to a religious building. The city of Baoji was the exception. Their church best represented the western image of a church building and its property: a large church with massive steeples and crosses.

No matter where we were in China, once we walked into a church or into the presence of a pastor, we were asked "Are you a Christian?" I would answer, "Yes, I'm a Lutheran." People would shake their heads and repeat their question, "But are you a Christian?" I soon realized that they did not distinguish between specific denominations as we do here in the United States. They were just concerned in whether or not you were a Christian. Following are highlights of some of the places we visited where Augustana Synod missionaries had been stationed.

Wuhan

I had been told that in the library at CCNU, in a locked, secure area, there were books that the missionaries had left behind during the evacuations. I had hoped to find some personal papers, letters, or minutes of their conferences that might shed even more light on their work. Professor Zhang Kai Yuan, of CCNU, was able to grant me permission to go behind these locked doors. None of the CCNU students were allowed to enter this area of the library. Walking past rows of books, curious stares from students, and down long hallways, we finally reached a locked door. On the other side was my goal - the missionary papers. I was not allowed to take my backpack with me, only a pad of paper and a pencil. Leaving my pack with the librarian, I entered the missionary's library. The room, musty and covered with dust, contained several hundred books. But, alas, no papers! As I read through the titles of these books, it seemed to be a safe assumption that these were the books that the missionaries had brought with them. It was a wonderful resource library for anyone wanting primary sources of historical accounts on different religions, volumes of theological theory and principles, hymnals, books of sermons, and ethics and morals of the day. As I related the day's discoveries to our friends at CCNU, I was told of another library that contained "special rare collections" and they would try to get permission for me to enter that room the following day.

The next morning we were introduced to Liu Jiafeng, a Ph.D. student, who held the keys to the next wing in the library. Through locked corridor doors and down long, darkened hallways, we were finally led to a room that was locked with heavy chains - and handcuffs. I felt as if I were on the verge of a great discovery. Unfortunately, I am not an art historian, as this room was filled with large western paintings, museum cases filled with art books, drawings and paintings. Granted, it was a beautiful room and the paintings and books were dated into the 1800s, but there was nothing missionary-related in the room.

Another goal I had was to try to locate the buildings that

housed the China Inland Mission and the Lutheran Mission Home and Agency. These were located in Hankow, which is a city within the city of Wuhan. Through Dr. Smith's connections with the Tianli Holding Company, a driver, Yang Kewu, had been arranged for us. He drove us around the older section of Hankow. After thirty minutes of searching, we located the buildings a few blocks from the Yangtze River on the corner of Li Huang Pi Road and Dong Ting Street. The two buildings were relatively intact. We were told the top floors of the Lutheran Mission had been lost to a fire several years earlier. The China Inland Mission is currently a YMCA and two doors down from the Mission building.

As we drove through this district, we noticed a large ivy-covered brick building that housed The Glory Church of Wuhan. Although an unscheduled stop, since this Russian church was not a part of the Augustana Synod, we were allowed to view the interior of the church. The pastor informed us the church was built in the 1920s and that we were the first Westerners that he allowed inside the church.

Xi'an

Our contact in Xi'an was Professor Zhang Yingchao, an Associate Research Professor with Shaanxi Academy of Social Sciences. He took us to the home of Professor Wang Ze Min and his wife. Professor Wang had been converted to Christianity by the missionaries and was familiar with the location of the original church buildings. He told us all of the buildings that we were looking for had been destroyed; a police station was built on the site of the Synod's church building. Professor Zhang also introduced us to Wei Lemin, the Deputy Secretary General of the Shaanxi Christian - Three-Self Patriotic Movement Committee. Wei Lemin was able to give us a phone number for Pastor Wang in Baoji. He was polite yet distant and we were only allowed to stand in the courtyard of this church.

Luoyang

Luoyang was especially poignant for me, for it was here that we were able to sit inside of the East Gate Church the Augustana Church built in 1907. We were met at the outside gate by the Director of Luoyang Christianity, Lu Zhi Cun who led us into the church complex. We went up a very narrow staircase to a reception room where she left us as she went to get the senior pastor. Pastor Zhang Meng En remembered Ingeborg as someone who was always available and who cared very deeply for the children. It is stated in the church's history, that Sister Ingeborg was remembered as a "guiding force." She was pious, friendly and a hard-worker. She dedicated herself to working with Bible studies and establishing the women's school. This is where Sister Ingeborg was stationed during the time she had been held prisoner by robbers when she was in charge of the

church's funds. Our visit was cordial, yet reserved. Pastor Zhang answered our questions, but when given the opportunity, did not "share" any of his own experiences.

I never felt that we were in danger while at the East Gate Church. However, as we left, we immediately realized two things: (1) we had been locked in the reception room, and (2) the street was checked to see if it was empty before the doors were unlocked and we were allowed to leave. I was also reminded of something that David Vikner had noted: "ALL Christian churches had to join 'forces' in order to survive." His statement became clear as I noticed that, although we were in a Lutheran church, the wall banner read: "Chinese Baptist Convention" and the pastor's belt buckle was from the 1st Presbyterian Church of Korea.

According to Synodical minutes, church services in this area were often held in caves during the Japanese invasions. We had planned on visiting the caves. However, Pastor Zhang Meng En and Lu Zhi Cun vehemently denied that the Christians had ever worshipped in the caves. This statement is in direct contrast to the photographs that I have of Sister Ingeborg's showing the congregations going into the caves, and of services taking place.

Zhengzhou

The afternoon that we were in Zhengzhou we met with Rev. Dong Hong Tu, Vice Chairman of the Christian Patriotic Three-Self Movement and pastor of the People's Road Church. This church was the most difficult one to locate. The cab driver knew where the People's Road was but had no idea where a church was located. We asked that he slowly drive down the road (an accomplishment in China) and we finally spotted a cross on top of one of the buildings that seemed to be hidden behind several others. We got out at a side-street market and weaved our way through the vendors and stalls of merchandise, eventually coming to an open courtyard and being greeted by the soothing sounds of a choir rehearsing. The pastor told us that they were practicing for a hymn service. As in previous cities, the original church had been destroyed and a new one built in its place. The pastor told us that he could not remember

anything that could help in my research.

Kikungshan

Going to China was an experience that not only taught me about some of the difficulties Sister Ingeborg experienced, but in a very small way, how she was treated while she lived there.



AMERICAN SCHOOL IN CHINA

When I first arrived at a new location, children would point and whisper "waiguoren!" (foreigner). However, once people got to know me, they offered nothing but friendship and were always willing to go out of their way to help, to provide a meal for us, or to make sure the cab driver would take us where we wanted to go. Our itinerary included going to the top of Kikungshan Mountain where the missionaries retreated during the hot summer months,

where the American School was located, and where the new missionaries were stationed while they learned the language and Chinese culture. It is also where the annual conferences were held and where missionaries who needed to rest were sent for a respite. However, permission from the local official was needed to ascend the mountain. This was granted from Zhou Ying, the Chief Administrator and Vice Director of the Board for the Bureau of Jigong Mt., Xinyang Prefecture, who sent a car to meet us at the train station.

This area has now become a vacation area where the Chinese hike to the top of the "roosterhead mountain." The buildings that were used to house the American school are now a convalescent center for the Chinese Army. We secured permission to go inside the compound itself and into the main dormitory. What an incredible feeling as we walked through the halls and peered into classrooms and sleeping rooms! Outside, there were soldiers with machine guns and semi-automatic weapons. The chapel building had been sealed, the windows painted black, and the cross had been removed from the roof.

We had been told that on the hillside were graves of the missionaries. Through dense foliage and chest high grasses, we started foraging a path through the dense vegetation trying to see if we could spot anything that resembled a cemetery or gravesite. After an hour of searching, we had discovered only two graves - both of Chinese workers.

As we walked through this area, we were informed that we

were the first foreigners who had been allowed back on the mountain and into the buildings since the missionaries left in 1948. I don't know if this is an accurate statement, but whether it is or not, I know that there had not been many Westerners in that location. There at Kikungshan, it was not only the children that stopped and looked, but the adults were the ones shouting "waiguoren" and pointing their fingers.

Baoji a.k.a. Paoki/Linru

Several years ago I had corresponded with Wang Dong Bi, pastor of the Baoji City Christian Lively Spring Church and was told that all of the residents of Linru had relocated to Baoji. When I went to visit, I brought photographs from the Linru church, the ordination of Pastor Wang, the Women's Missionary Society, and a wedding photo. I could have never predicted the day's events in my wildest dreams.

The church elders and the officers of the WMS were on hand to greet us. We spent the afternoon learning of the changes in the church buildings and locations over the years. The building that Sister Ingeborg called "home" had been destroyed and there was now a factory on the site of the original Lutheran church. No one at the church had ever seen any of the photos from the 1940s and the beginning years of their church. Pastor Wang related to us that he had had major surgery for a brain tumor during the 1940s and consequently his memory is extremely fuzzy regarding the evacuation of the missionaries. He also had limited recall of the years leading up to that point. What he did remember is that Ingeborg was a very influential force in his life, encouraging him to turn to God and to become a pastor. He recalled she often gave away all that she had (clothes, food, provisions) to help out the Chinese Christians in the Linru/Baoji area.

Our plans had included going to Linru. However, we were informed that we should not go to Linru for safety reasons. During the Japanese invasion, Christians moved westward and never returned there. "No Christians left - do not go there" was repeated often that afternoon.

Surprising Pictures from Sr. Ingeborg's Collection

A wonderful lunch had been prepared while we toured the

church. The associate pastor, Jin Feng, Pastor Wang and the women were thrilled to sit and look at the photos that I had brought. They consisted of Pastor Wang's ordination (1944), the first wedding that he officiated (the marriage of Li Xiaoxia and Chen Baolan on December 4, 1945), and early pictures of the congregation and its women's missionary society that I had

brought. After lunch, as we sat and listened to reminiscences of the past, a woman walked into the dining room and Pastor Wang started to speak. The room became intensely quiet and all eyes looked at me and at her.

I asked Genise "What was being said?" "Who was this woman?" Genise replied that the pastor had just announced: "The picture you have of the wedding - this woman is the child of that couple."



THE MARRIAGE OF LI XIAOXIA AND CHEN BAOLAN, DECEMBER 4, 1945

I dropped my chopsticks and retrieved the photo from my backpack. As I showed the photo to Li Fei Bi, she began to cry. She stroked the young couple's faces and cradled the photograph to her chest. After she regained her composure, Li Fei Bi was able to tell me that she had never seen a picture of her father. Her parents were married only three years, and when she was 1 years old, her father had been killed. She stated that it had always been a "precious dream" of hers to someday see "a photo of her father." She kept repeating how this was her "precious dream" come true. Never in her wildest dreams had she thought a woman from the United States would assist in fulfilling that dream.

But the coincidences didn't stop there. It was our turn to tell a story. When I arrived in China, Genise felt that I needed a Chinese name. Within a few days, she decided upon: D° Zhen Mǎng. D° means "flute," Zhen means "precious" and Mǎng is "dream." She wanted to find something suitable for my given name of "Jane Marie" and also needed to ensure it was appropriate to my quest to find and discover Sister Ingeborg. She chose Zhen Mǎng because she knew it had always been my precious dream to travel to China.

Reflection

I realize that I've seen a side of China that the average tourist does not experience. I've dined at four-star restaurants and in people's homes. I've sat at a small eating establishment on an island and waited for someone to catch the chicken for

my meal. I've fished at a fishing village. I've stayed at four-star hotels and in a college guest house. I've been served more unusual foods than I would have ever thought possible, and I've discovered that I thoroughly enjoyed all of them - almost! I've met many people who bent over backwards to help me. Once I arrived in China, I traveled over 2,600 miles by planes, trains, buses, cars, taxis, and even a motorcycle. I've walked more miles than I care to count. I've seen such opposites as the crowded living conditions in the cities to the vast openness of the Great Wall.

Over the past years, I have never lost track of the fact that the telling of Sister Ingeborg's story was one of my life's pursuits. My dream would be to have, "Searching for Ingeborg - From Augie to Baoji," published. Although I know she would be embarrassed by the attention, I hope she would be pleased. She always felt that the work she did was not for her glory; but rather, in good Lutheran fashion, for the glory of God.

Aldon Nystul wrote me in 1998 stating: "I think it is a very noble thing and a very beautiful thing that you are doing. Because it will be kind of a shame for a lady - a woman - of this stature to go down without some effort being made to point out to history that she existed. Because I think, even in China, the people and the descendants of people who have been brought to Christ and to religion - to become decent, good people because Aunt Ingeborg was there. And I think she was there because she wanted to be, she was there because God wanted her to be there and I think that this is a fitting thing."

Aldon's remarks have stayed with me, and I have strived to keep Sister Ingeborg's story noble and respectful of not just her, but also of her family. Her story contains not only my words about her but also her unpublished manuscript. However, I have also strived to make this a story that is insightful to not just her family, but to anyone who is interested in learning what life was like for a missionary woman in China. **AHA**



JANE TIEDGE

Jane Tiedge is on the staff at Augustana College, Rock Island, Illinois as Project Coordinator for the Freistat Center for Studies in World Peace, and serves in the history, political science, and philosophy departments. She is on the Advisory Council for the Augustana Historical Society and is editor of the newsletter. She has written the history of her congregation: A Look at Trinity Lutheran Church, which is in Moline, Ill. She

and her husband Ron have three children and a granddaughter. She can be reached on e-mail at hitidege@augustana.edu.

A Gift to Yourself, a Friend, or Your Church

Some memories are truly a gift from God. To preserve and celebrate again the uplifting memories of the third Augustana Heritage Celebration at Bethany College, order one or more of the following video tapes. Each tape is a standard two hour VHS tape. All tapes have more than one event:

Tape #1 "Bach at Bethany," Expanded Choir and Instruments, Thurs, 7:30 PM. Also, "The Smoky Valley Men's Chorus," Sat., 3:45 PM

Tape #2 Breakout Session: Exciting WW II Missionary Odyssey of The Sinking of the ZAMZAM, presented by survivor Eleanor Danielson Anderson. Also, plenary presentation: "Augustana's Missionary Endeavor," Dr. David Vikner and five Augustana missionaries.

Tape #3 "Handel's Messiah," Bethany Oratorio Society, with "Devotions," Sat. 7:30 Also, Breakout Session: "Walks, Rocks and Rock Island." Especially features actual artwork of Birger Sandzen in Gallery tour.

Tape #4 Sunday School (one): "Augustana Roots in the Church of Sweden", Brorson Sunday School (two): "Lutherans in the Smoky Valley", Rev. Dr. Vance Eckstrom.

Tape #5 Breakout Session: "Two perspectives: Augustana and Mission Covenant Churches." Dr. Philip J. Anderson, Prof. North Park College; Prof. Mark A. Granquist, G.A. College. Also, Devotions: Rev. Albert Ahlstrom, Fri., 7:20 PM. Also, Devotions by Herb Chilstrom at Annual Meeting. Hymn Sing.

Tape #6 "Worship using the Augustana Liturgy with Communion" Rev. Verner Strand, Presiding, Reuben T. Swanson, Preaching. Devotions, Rev. Dr. Echols, Sun. 9 AM.

To obtain one or more copies of the above tapes, send \$15 for each tape, made out to Ernest Ryden, 22 Spice Lane, Osterville, MA. 02655. Indicate by number on your check the tape(s) that you desire. If you are ordering multiple copies of the same tape for your Church or as a gift for a friend, simply explain your wishes on the blank below.

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 ____ #5 "Augustana / Covenant," "Devotions," "Hymns"
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Augustana Heritage Association

Bethany College, Lindsborg, Kansas, June 21-23

For the more than 550 Augustana people who came to this third biennial Gathering, it was an experience of hospitality in Little Sweden, U.S.A., which is Lindsborg's designation. Bethany College, our hosts, organized the event, made all the arrangements, and provided every aspect of hospitality one could imagine. Participants enjoyed it to the fullest.

The local committee of about fifteen members prepared far in advance for the program and accommodations, for meals and entertainment, with attention to every detail. A. John Pearson, chairperson, summarized it well in his Letter to the Editor, of the Lindsborg News-Record: "The A. H. A. Gathering was a time for fun and get-together, worship and learning. The people came here for musical concerts, singing, the visual arts, worship time, for reunions and camaraderie, good food, history, and nostalgia. And underlying everything there was a component to find ways to strengthen their current church, the Evangelical Lutheran Church in America....As result of the merger in 1962, in which the Augustana Church became a part of the Lutheran Church in America. The Augustana Church no longer exists except in the hearts, minds, and devotional lives of people who were fortunate to be in Augustana."

"Bach at Bethany"

Before the formal beginning of the Gathering on Friday, June 21, there were several significant events for people to enjoy. During the day on Thursday, June 20, there were many opportunities to discover Lindsborg, its museums, studios, art galleries and Swedish import stores. The evening featured an outstanding musical event, "Bach at Bethany," directed by Dr. Walter L. Pelz and held at Bethany Lutheran Church. Dr. Pelz is a renowned composer, choral director, organist and educator. He was on the faculty of Bethany College from 1969 - 1989, and has performed throughout the country and in England and Germany. A choir of more than 30 voices participated. The program was in two parts, including "Christmas in June". This Bach music event was the first of several outstanding musical programs during the Gathering, of which hymn singing was an integral part of the Gathering agenda.

A Full Day of Educational Activities

Saturday, June 22, provided a wide variety of events and activities of every conceivable kind. Throughout the day there were opportunities to participate in at least 21 different "Break

(*Gathering continued on page 20*)

The Welcome by Dr. Paul K. Formo at The "Bach at Bethany" Concert

Dr. Paul K. Formo, President of Bethany College began by expressing the greetings of the students, faculty and staff, alumni and friends of Bethany, as he welcomed all the participants to the Gathering. He then spoke about the importance of music at Bethany College.

Music is indeed far more than tradition at Bethany College, although it certainly is tradition. Music for me, and I think for Bethany College, is uplifting. It leads us to forward and future thinking, not just revering the past and traditional modes of thinking. Music gives us access. It gives us access to the spiritual dimension, where emotion and intellect are engaged simultaneously. We are not only emotional about music. We are not only intellectual about music. It is all that comes together that gives us access to the spiritual dimension that makes us human, that connects us with the human spirit. That human spirit also connects us to the Spirit of God. It's no surprise then that we think of Bach as the great musical theologian.

Music also gives us access to a different intellectual world. It is one of the things that I believe happens to students who are music majors and to those who participate in music all their lives. You can't help but learn contrapuntal thinking that is the ability to think of more than one strand or thought at the same time. Contrapuntal thinking is that which a liberal arts education brings about in the human spirit and the human mind. Music leads the way, both with the non-verbal and the verbal that come simultaneous in vocal music. We have just experienced the best of it in this concert, "Bach at Bethany."

It is my honor and privilege this evening as president of Bethany College to tell you about the Augustana Heritage Association Endowed Chair in Sacred Music. We have announced that this will be as soon as we can get it funded. I am happy to say that this evening's free will offering is in support of that endowed chair. So we ask that you think and allow the emotions and intellect to come together in support.

Once again, on behalf of everyone at the College thank you for being here and I'd like you to join with me in thanking Walter Pelz, Director; the singers; Paul Tegels at the Keyboard. Let's give them a nice big round of applause. **AHA**

Gathering 2002

(*Gathering continued from page 19*)

Out Groups" scheduled in two different time slots. The subjects included everything from: Augustana and Mission Covenant, Sinking of the ZamZam, Swedish Folk Heritage, Emmy Carlsson Evald, Swedish Pancakes, Swedish Folk Art, Singing Augustana Hymns, Wood Carving in the Smoky Valley, and a



BETHANY LUTHERAN CHURCH, LINDSBORG, KANSAS, SITE OF "BACH AT BETHANY"

special new video on The Life and Work of Dr. Conrad Bergendoff.

Friday afternoon offered a special Bus Tour of Lindsborg and Smoky Valley churches and historical sites led by Dr. Vance Eckstrom and A. John Pearson. An 18 page descriptive commentary gave participants the detailed story of Lindsborg, the Smoky Valley, and the churches.

World Missions Emphasis

Friday evening's program featured "Augustana's Missionary Endeavor" led by Dr. David Vikner, assisted by five missionaries. Prior to the program the participants filled Presser Hall to sing enthusiastically the hymns of Augustana from "Songs of Two Homelands," the 2002 Edition of "Hymns and Liturgy of the Augustana Lutheran Tradition." The hymn sing was led by Becky Anderson and Dr. Jack Swanson who provided leadership on the organ and piano throughout the Gathering event.

Following the hymn sing, Pastor Albert Ahlstrom led the devotions based on John 20:19-23 in which Jesus said, "Peace be with you". In his insightful meditation, Ahlstrom included a quotation from Dr. Eric W. Wahlstrom, long time professor in New Testament at Augustana Seminary, on the occasion of Wahlstrom's 50th anniversary of his seminary graduation and ordination in 1974 when he spoke at the Commencement at LSTC. In speaking about his more than 80 years of experience and how his mind had changed, Wahlstrom said, that the chief factor that changed his mind was his "more intensive study of the Bible." He continued, "I discovered the living God: the God

of biblical history, the God of human history, and the God of world history. The biblical story of creation implies that human beings have been given a meaningful place in this world...Therefore I say to you: have faith in humanity. You cannot really believe in God unless you also believe in those created by God. If you are pessimistic about humanity, you are really pessimistic about God...You will notice that the Psalmist praises God, because it is God who has made human beings 'a little lower than God'..."

Welcome by Dr. Paul K. Formo, president of Bethany College

Dr. Paul K. Formo expressed the welcome of the college community to the participants at the Gathering. He offered remarks at the "Bach at Bethany" on Thursday evening. At the Friday evening assembly, he expressed his appreciation for the Augustana heritage and welcomed the participants. Similarly he spoke to the Board of Directors and all who were gathered on Saturday afternoon for the AHA Foundation Biennial meeting. His greetings are summarized in his written welcome in the Program of Events: "We welcome you to your 2002 National Gathering here at Bethany College. We are proud to participate with you in honoring the rich cultural heritage of the Augustana Lutheran Church - a heritage that is keenly felt on our campus today, and a heritage that established a firm foundation for Bethany's future."

Handel's "Messiah" by Bethany's Oratorio Society

A highlight of the Gathering occurred on Saturday evening



THE ORATORIO SOCIETY PRESENTED THE "MESSIAH" AT THE GATHERING 2002

when the Oratorio Society presented excerpts Handel's "Messiah." It was an inspiring presentation conducted by Professor Daniel Mahraun. Dr. Paul Tegels was at the organ.

The audience responded enthusiastically.

Handel's "Messiah" is performed each year at Bethany by the Oratorio Society of 300 voices from the college and community. It is the oldest consecutive "Messiah" annual performance by an oratorio group in the United States. Every year since



DR. PAUL K. FORMO, PRESIDENT OF BETHANY COLLEGE, WELCOMES THE CROWD

1882 it has been a part of Bethany's musical life. Renditions were broadcast live via satellite to the nation's public television stations in 1981 and again in 1986. Various oratorio music, ensemble concerts, soloist recitals, and art exhibitions have become part of the Festival annual offerings at Bethany.

There were several other fine musical presentations during the Gathering. Among them on Saturday afternoon was that by the Smoky Valley Men's chorus directed by Leah Anderson. She directs the choirs and teaches vocal music at Smoky Valley High School. The men in the chorus are mainly from the community. Some of them had to leave their busy wheat harvesting work to be involved in the presentation.

Rebecca Copley Johnson was soloist for some of the hymn singing and devotional and musical presentations. She is an International Concert/Opera singer. She is the daughter of Dr. Elmer and Ruth (Anderson) Copley. Elmer Copley was the conductor of the Bethany Oratorio Society. Her grandfather was Dr. Carl Anderson, Professor of Old Testament at Augustana Seminary.

Sunday School and Holy Communion Service on Sunday

Dr. James Echols, president of the Lutheran School of Theology at Chicago was the devotional leader for Sunday morning with his theme, "Seminary and Augustana: Challenges and Joys." Two Sunday School sessions followed: "Augustana Roots in the Church of Sweden" led by Alf Brorson, Torsy, Varmland, Sweden, and "Lutherans in the Smoky Valley: A Rich History" by Dr. Vance Ekstrom, Profession of Religion

and Academic Dean at Bethany until retirement in 1996.

The final event of the Gathering was Worship with Holy Communion at 3:00 p.m. It was "The Holy Communion" from the Augustana Hymnal so familiar to all those who have belonged to Augustana congregations. The Gathering choir was directed by Becky Anderson, choir director of Messiah Lutheran in Lindsborg. The presiding minister was Pastor Verner Strand; Pastor Reuben T. Swanson, president of the AHA Board of Directors was the preacher. \$15,602.10 was gathered during the offering at this service. The Holy Communion Service was a climactic worship experience that concluded the 3rd biennial Gathering in a way that goes to the heart of our Augustana Heritage. AHA

FROM THE BIENNIAL MEETING AND BOARD OF DIRECTORS

The Augustana Heritage Association has a biennial meeting as a part of each Gathering. On Saturday afternoon, June 22, at the Lindsborg 2002 Gathering the meeting was conducted by the President Reuben T. Swanson. Reports were given by the various committees of the Board of Directors and action taken on the reports, including the treasurer's report and proposed budget for the 2002-2004 biennium. The Association members voted on the election of two new Board members to take the place of those present members who are completing their terms. The two newly elected members are Phyllis Hult* of Rockford, Illinois, and Janice Ryden of Baltimore, Maryland. Gratitude was expressed to Lois Skillrud and Doris Spong for faithful service during their terms on the Board. The names of the Board members are listed on page 2 of the Newsletter.

The Board of Directors reported progress on the History Project. At the November 2001 meeting the Board appointed two fine modern American church historians to write a new history of Augustana. The two persons are: The Rev. Dr. Maria Erling, associate professor of church history at the Lutheran Theological Seminary in Gettysburg, PA and The Rev. Dr. Mark Granquist, assistant professor of religion at Gustavus Adolphus College, St Peter, MN. Both have keen interest in the heritage of Augustana. Grants and contributions will be needed to assure this very important publication project so that the authoritative history of Augustana written by Dr. G. Everett Arden in the early 1960s can be updated to include the rich historic contributions of Augustana to the Lutheran Church in America, organized in 1962, and the Evangelical Lutheran Church in America in 1988.

The next meeting of the Board of Directors will be held on February 9-11, 2003 at the Lutheran Retreat Center, Carefree, Arizona. AHA

**Phyllis Holt subsequently resigned; Elsa Orescan of Wilmington, DE, succeeded Phyllis.*

Readers are encouraged to send news events and announcements to the editors for inclusion in future issues of the Newsletter.

Mark Your Calendar

THE AHA GATHERING IN 2004

Even as the Bethany, Lindsborg Gathering is fresh in mind, our attention is called toward the 2004 Gathering at Gustavus Adolphus College, St. Peter, Minnesota. The invitation was extended to us during the events at Bethany in June 20-24, 2002. It announced the "Biennial Gathering of the AHA June 24-27, 2004 to be held at GA College with the theme, "Unto a Good Land: Augustana Yesterday, Today, and Tomorrow."

One of the functions for carrying out the purpose of the AHA is "to organize national and regional gatherings of members and friends of the Association." Three national Gatherings have been held: Chautauqua, New York in 1998; Augustana College, Rock Island, Illinois in 2000; Bethany College, Lindsborg, Kansas in 2002. **AHA**

More Than 200 Attend 7th Annual Augustana Service

Normandale Lutheran Church, Edina, Minnesota holds a special service using the Augustana liturgy each year, usually in May. Dr. Jack Swanson is the organist and music leader, who is the organist for "Bright Gems for His Crown", the CD of forty-four Augustana hymns that was available at the Lindsborg Gathering.

Avis Ellingrod of Normandale Church describes the annual Augustana service: "The Church's senior group had a program where Dr. Swanson demonstrated the church organ and led the singing of hymns....Many hymns were from the 'old black hymnal' and the group knew them from memory!...Following the program someone suggested, 'we should have a whole service...from the Augustana hymnal sometime.'" For the past seven years the service has been held during May. Avis continues: "This past May with an attendance of over 200, Dr. Donovan Palmquist was guest preacher...Retired Augustana pastors served as liturgists...Dr. John Swanson was the organist....The prelude for the service is a half-hour hymn sing...Following the serve the congregation enjoyed coffee and fellowship, especially the cardamom bread and ginger snaps.."

She noted: "The Augustana Heritage Association has been very supportive in providing mailing labels of members....who live in the Twin Cities and surrounding areas...The richness and reverence of the service is a treasure...All are welcome to come and join us next when we celebrate again!"

Dr. Donovan Palmquist concluded his inspiring sermon with a reference to another Augustana Heritage service: "The last time I heard Wilton Bergstrand, pastor and youth director of the Augustana Church for 25 years preach, was in 1995 at Bethany Lutheran Church, Escanaba, Michigan, at an Augustana service. His closing words about Augustana were: 'we have walked on bridges we did not build, we have drunk from wells we did not dig, we have enjoyed freedoms for which we did not do battle. It is time for us to move from being a generation of descendants to being a generation of ancestors.' May the legacy of the worship life of Augustana be our gift, not in form but in formula, to the ELCA and its mission in the world today. Amen" **AHA**

"Pre-emptive Love"

A novel by George L. Olson

George Olson, an ELCA missionary in Japan for many years, has recently completed his first novel. It is the story of "How A Hiroshima Man's Story Might Save Hong Kong." It is the summer of 1966 and Joe Weaver is vacationing at Lake Nojiri, Japan. His serene vacation is cut short when a British television producer turns his vacation into a quest of the truth. What will happen to the freedom of the people of Hong Kong once their honeymoon period with China ends? Together, with a 17 year old American and a beautiful Chinese journalist, the four unlikely heroes must uncover the truth before it is too late.

Together they resurrect the story of Kiyoshi Watanabe, a former colleague of Joe's. Watanabe a Christian pastor, was forced to make a horrifying choice while serving as an interpreter in the Shamshuipo POW Camp: obey the Emperor's commanders or obey God's commands.

While uncovering Watanabe's story, each member of the team must come face to face with their own interpretations of Western Imperialism, the Chinese Communist Revolution, and the bombing of Hiroshima.

The book is published by 1st Books, 2595 Vernal Pike, Bloomington, Indiana 47404. The cost is \$10.30 plus shipping cost. It may be ordered at www.1stBooks.com or by toll-free phone 1-888-280-7715. **AHA**

George L. Olson is a native of Gary, Indiana. In 1950, he was sent, along with his wife Miriam, to serve as missionaries for the Lutheran Church in Hiroshima. In 1965, The Lutheran World Federation Broadcasting Service called him to establish a new media liaison and research office in Tokyo. Olson is one of the founders of the Chinese broadcasting ministry called Kairo Communications Service International. The Olsons now reside at 755 N. Cambridge Way, Claremont, CA 91711.

Seminary Class of 1957 Celebrates 45th Anniversary

J. Dean Gevik reports that members of the Class of 1957 came from locations throughout the United States and Canada, in February 8-10, 2002, to attend the reunion and celebration held in Mesa, Arizona. Events for the gathering were held at Our Savior's Lutheran Church, Mesa. They held a banquet, participated in a memorial service for classmates who had died, and joined in a service of Holy Communion. There was plenty of time for fellowship and other activities including an outing at the home of Pastor and Mrs. Harry Olson of Apache Junction. Among the activities was a boat trip on Canyon Lake.

Coordinators of the event were Vergil and Delphine



FRONT ROW, LEFT TO RIGHT: M. PETERSON, R. OLSON, C. JACOBSON, H. OLSON, G. SANDQUIST, J. JOHNSON, J. KIDDER, L. ERLANDSON. BACK ROW, LEFT TO RIGHT: D. HOLMES, D. CARLSON, G. SAVAGE, D. GEVIK, D. LUNDGREN, D. MONSON, I. NELSON, P. LINDAU, V. JOHNSON, V. ANDERSON

Anderson who live in Mesa in the winter. They were assisted by Pastor and Mrs. David Holmes and Pastor and Mrs. Jack Kidder, all from Minnesota. A total of 18 class members and their spouses, as well as one widow, attended the reunion. Dean Gevik of Baxter, MN edited a reunion booklet which was sent to all class members. Tentative plans are for a 50th anniversary in 2007 to be held at the Lutheran School of Theology in Chicago. The 45th anniversary class picture accompanied Dean Gevik's report for the AHA Newsletter. AHA

CORRECTION: Newsletter Vol.2, No. 2 Spring 2002 issue: pg 14 - In reference to John Kendall...married daughter of Professor John Milton. Correct - Should be Dr. John Milto, M.D. instead of Professor John Milton.

More News on back cover

Agencies and Institutions

In trying to "define, promote and perpetuate the heritage of the Augustana Lutheran Church," which is the purpose of the Augustana Heritage Association, it is important to have close contact with the agencies and institutions in the ELCA which have their origin in the Augustana Church. The Newsletter is one avenue through which we can maintain those connections. It is anticipated that each issue of the Newsletter will include such information.

In this issue, major emphasis is being given to the role of Augustana Seminary in the formation of the **Lutheran School of Theology at Chicago** as a part of the 40th anniversary of LSTC. The cover article by President James Echols and the article by Harold Skillrud, first president of the Board of Directors, draw our attention to LSTC in a special way.

One of our social ministry agencies, **Bethphage**, based in Omaha has important news to share. In a news release in April 2002, it was announced that "Bethphage Enters Rockford, Illinois": "Bethphage, a leading provider of service and advocacy for people with disabilities, will begin operations in Rockford on April 16, 2002. The nonprofit organization already operates a program in Macomb, Ill. Bethphage, an affiliate of the ELCA and founded in Axtell, Nebraska in 1913, entered an agreement with Dungarvin and the Illinois Department of Human Services...Bethphage will assume responsibility for provision of services currently provided to 57 people with disabilities by the Dungarvin agency in Rockford...."

The leadership of the program will be under Kim Ford, a 17 year veteran of Bethphage. She has been the executive director of the Bethphage program in Macomb, Illinois for the past 11 years. Under Ms. Ford, Bethphage at Macomb, which was established in 1983 and currently serves 60 people with disabilities, has been a model program, achieving excellent state survey results and two consecutive terms of three-year accreditation with distinction.

Bethphage has enjoyed a long association with the Rockford community, especially through its relationship with the ELCA. "We have long appreciated the faithful support of Rockford congregations, volunteers, and donors," said Maxine Dougherty, Bethphage church relations coordinator. Bethphage, an affiliate of the ELCA serves and advocates for people with disabilities so that they may achieve their full potential. Bethphage serves more than 2,100 people in twelve states, Great Britain, and Latvia. AHA

Newsletter Information

The AHA Newsletter belongs to the readers and members of the Association. Your letters to the editor, comments, suggestions, reactions to articles etc. are always welcome. They will always be acknowledged and used as space is available. The Newsletter is published twice a year, Spring and Fall. The names of the editors and their address is found on page 2.

Membership Information

If you are not yet a member of the Augustana Heritage Association, or know someone who should be informed about the opportunity, you are reminded that memberships are by biennium. The current biennium is from July 1, 2002 to June 30, 2004. The cost is \$30 per person, which includes receiving the Newsletter. Members may also subscribe to the quarterly magazine, *Sweden and America* for an additional \$5 per year (\$10 for the biennium). Send your name and address and check to the Augustana Heritage Association, 1100 E. 55th St., Chicago, IL 60615-5199. For further information, call Ruth Ann Deppe at the AHA Office 1-800-635-1116 ext. 712.

Publication of "The Swedes of Greater Brockton" (Massachusetts)

This book was published in September 2001 by Arcadia Publishing and co-authored by James E. Benson and Lloyd F. Thompson, and includes a number of pictures from First Lutheran Church, Brockton, which was the city's first Lutheran congregation in 1870. Archbishop Nathan Soderblom of Sweden dedicated the new church building in November 1923. The book can be found on the websites of Amazon.com, Barnes and Noble.com and Arcadia Publishing.com. The *Swedish Heritage Press* has been recently established by the authors and produces Swedish products. Information is available by calling toll free 1-866-826-0554.