



THE AUGUSTANA HERITAGE NEWSLETTER

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NUMBER 3

BACK TO CHAUTAUQUA!



Sola Fide: The Faith of Augustana

Welcome back to Chautauqua Institution, Chautauqua, New York – September 14–17, 2006. The Augustana Heritage Association will meet here for its 5th Gathering.

PRELIMINARY PROGRAM PLANS

Beginning with registration on Thursday, the 14th, the Gathering will officially begin with dinner at 5 p.m. The opening liturgy with Holy Communion will follow a Hymn Sing, beginning at 7:30 p.m. Pastor Barbara Lundblad will be the preacher; Pastor Paul Cornell will preside, and the Gathering Choir will provide special music. The liturgy will be the Augustana Holy Communion Service (*be sure and bring your "Songs of Two Homelands"*). These books will also be available for purchase at the Gathering.

Friday, the 15th will include Hymn Sings; morning devotions led by Bishop Roy Almquist, Southeastern Pennsylvania Synod. Two repeated sessions of interest groups – A.M. and P.M. will include:

- 1) Swedish Hymns: Past and Present – Pastors Ronald Englund and Per Haring
- 2) Nineteenth and Twentieth Century Swedish art – Ms. Betty Cornell
- 3) Remembering Carl Lundquist – Dr. Dale Lund
- 4) Eric Wahlstrom, Theologian for the Twenty-first Century – Pastor Richard England
- 5) Tanzania and the Mwika School – Mrs. MaryAnn Sheets Hanson
- 6) 100th Anniversary of the Augustana China Mission – Pastor Michael Edwins

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Mission Statement

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

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- 13) Revelation of the Augustana Heritage and the current crisis in education, marriage, and family globalization – Dr. Louis Almen

Following lunch, a hymn sing and interest group sessions. "The Music of Lena Sandell" will be presented in the evening.

Saturday, the 16th - Bishop Mark Hanson, Presiding Bishop the ELCA will conduct the devotions on Saturday morning, and address the AHA. . The Association's Business meeting will be held on Saturday. A box lunch is available and reunion groups meet at noon.

It is hoped that a number of Swedish Craft artisans will engage us in learning more about their craft on Saturday afternoon. A Swedish Smorgasbord will be offered between 5-7 p.m. At 7:30 is a vocal concert by Mark Rehnstrom. The evening will include the new Swedish Folk Mass.

Sunday will include a Hymn Sing and a presentation of the History of Upsala College. After an organ concert by Jack Swanson, Sunday morning worship will be the Holy Communion with President James Echols of LSTC as the preacher. The Gathering will conclude with dinner at 1 p.m.

Other guest presenters includes the Upper New York Synod Bishop Marie Jerge and Dr. José David Rodriquez who fills Augustana's Global Mission and World Christianity Chair at LSTC Seminary. Brian Bogey, organist for the 1998 Gathering, will be our song leader.

PLAN TO ATTEND NOW!

A variety of accommodations are available at Chautauqua, including the completely refurbished Athenaeum Hotel. The Spring 2006 issue of the Newsletter will have information regarding registration, etc.

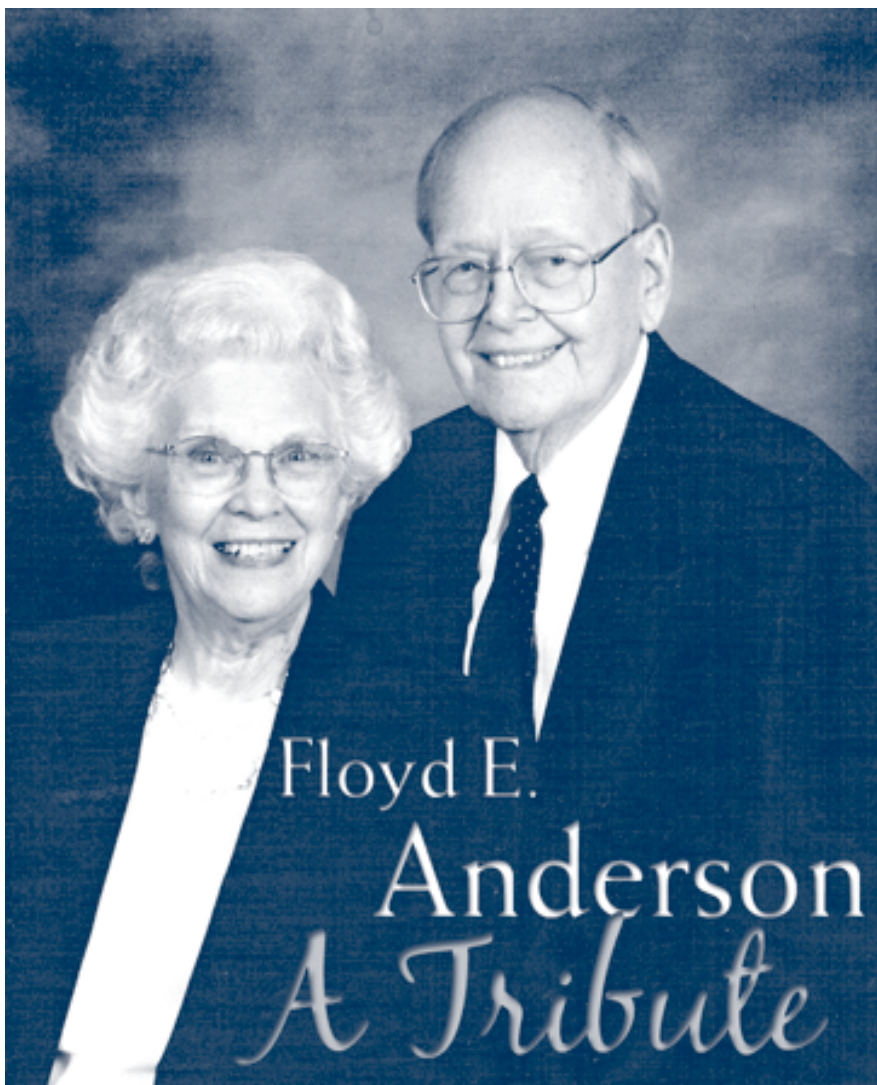
The Gathering Planning Committee include: Al Ahlstrom, Betty and Paul Cornell, Dick Englund, Ron Englund, John Erickson, Herb and Judy Gifford, Ann Kohler, Scoop Okerlund, Karen Olsson, Elsa Orescan, Carl Swanson, Barbara Engdahl (local arrangements), and Arvid and Nancy Anderson (consultants). **AHA**

SEE YOU IN 2006!

Survey of Augustana Worship Services

As a benefit to the members of AHA, we are searching for churches or institutions which provide Augustana Worship Services using the Augustana Hymnal. A future issue of the Newsletter will include a list of these services. If you know of dates, times and locations of Augustana Worship, please send a description and all details to:

Charles Hendrickson
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St. Peter, MN 56082
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Louise and Floyd Anderson

Floyd E. Anderson was born in Rock Island, Illinois on October 5, 1917. He married Louise Ruth Anderson of Rock Island on April 19, 1941 at St. John's Lutheran Church, Rock Island. Both Floyd and Louise attended Augustana College, Rock Island, Illinois. In 2004, while observing the 65th anniversary of graduation, Floyd walked with his grandson in the graduation procession.

He graduated from Illinois Institute of Technology with a degree in Electrical Engineering, and did graduate work at George Washington and Pennsylvania State Universities.

Mr. Anderson moved to Washington D.C. in January 1941. Floyd accepted an engineering position with the U.S. Navy, Bureau of Ships under Admiral Hyman Rickover. He received a number of awards and honors during his U.S. Navy career. He received a Presidential Citation from Lyndon B. Johnson in 1964. He also received the Meritorious Civilian Service Award for "civilian service in design of navy nuclear submarines." After 40 years of federal government service, he retired in 1980 as Director of the Electrical Systems Groups.

Professionally, he was an engineer involved in some of the

historic events of the 20th century. But his greatest passion, beyond his family, was the Lutheran Church in which he served as a leader for more than 64 years in the congregation, synod and national church. He walked in the first civil rights March on Washington in 1963.

He participated in the development of The Luther Institute, founded in Washington in 1983. The Institute provides learning opportunities to future church leaders about the relationship between church and government. In 2001, Floyd and Louise received a Wittenberg Award for having been part of the vision for The Lutheran Institute where Floyd served on the Board of Directors.

Reuben Swanson, in his tribute in the memorial service bulletin, wrote, "Floyd recognized with pride what his forebears had done in the founding of the Augustana Synod and Augustana College nearly 150 years ago. He cherished the tradition formed by the stalwart leaders and their followers who established a nationwide Swedish Lutheran Church and a college. He joined in preserving that heritage by investing himself through membership in and financial support for the Augustana

Reuben Swanson, past president of the Augustana Heritage Association and Secretary Emeritus of the Lutheran Church in America, called our attention to the passing of Floyd E. Anderson on March 24, 2005.

Floyd Anderson was an outstanding lay leader in the Augustana Lutheran Church and the Lutheran Church in America. The following tribute to him reflects the high regard by which many people held him over his many years of service to Christ and the Church.

Heritage Association. His name became known to me as it appeared in the Year Books of the former Augustana Lutheran Church. His experience and competence in financial and administrative matters in the Augustana Lutheran Church had been recognized, with the result that he was serving as chairman of its Board of Finance when Augustana became a part of the Lutheran Church in America."

The Rev. Dr. Robert Marshall, Bishop Emeritus, Lutheran Church in America, said that "Floyd Anderson was an outstanding example of a man who dedicated the skills and knowledge of his daily work to the volunteer service of the church. Only the bylaw limitation on the terms of office kept him from chairing the finance committee of the executive council of the LCA perpetually. He did this while remaining faithful to his family, his local congregation, the synod and the institution. Floyd leaves a broad path of service..."

The Rev. Dr. E. Harold Jansen, Bishop Emeritus, the Metropolitan Washington D.C. Synod, witnesses to his leadership in Washington: "Floyd's role was decisive in directing the development of the Fellowship Square Foundation...This

Foundation has grown to be one of the largest affordable housing agencies in the Washington D.C. area. The Foundation now provides quality housing for the elderly in four impressive buildings and serves almost 800 residents."

Floyd and Louise were members of Augustana Church in Washington for 64 years where he served on the church council, Sunday School superintendent (25 years) and a member of several call committees. He served on the finance committee of his Synod, both the New York Conference of the Augustana Lutheran Church, the national Augustana Lutheran Church, and the Metropolitan Washington D.C. Synod LCA.

His memorial service at Augustana Lutheran Church was presided by his pastor, The Rev. Dr. Marcia Cox; the preacher was Dr. Michael L. Cooper-White, President of Gettysburg Seminary. Floyd is survived by his wife, Louise, of 64 years; daughters Sharon (Philip) Telleen, Barbara (Kirk) Lindquist; brother Richard C. (Ethel) Anderson. There are four grandchildren: Katherine and Paul Telleen, Anders and Britt Lindquist. He was preceded in death by grandson Lars Lindquist. **AHA**



William Berg

William Berg, Author at Age 94

Pastor William Berg celebrated his 95th birthday on May 12, 2005. He is the author of at least five books, the most recent publication at age 94. His vitality is best described in the book he wrote at age 90: "A Strange Thing Happened to Me on the Way to Retirement – I never arrived." His most recent book in 2004 is: "Jesus – Final Authority on Marriage and Same Sex Unions".

In a February 2005 letter he wrote: "I have just returned from the Island of Bermuda where I spoke at eight sessions at the Bermuda Adventure Retreat. There is no possibility of boasting about all of this. I tell my friends that each day, in addition to other pills, I take a vitamin that indeed helps keep me going. It is called AG Vitamin – AMAZING GRACE!

Bill Berg was born in Princeton, IL, and attended Augustana College and Seminary. He was ordained in 1937. He served as pastor of First Lutheran Church in Rock Island, IL for 14 years, as Director of Evangelism in the Augustana Synod and in the Lutheran Church in America for 14 years, and as pastor of Augustana Church, Minneapolis until retirement.

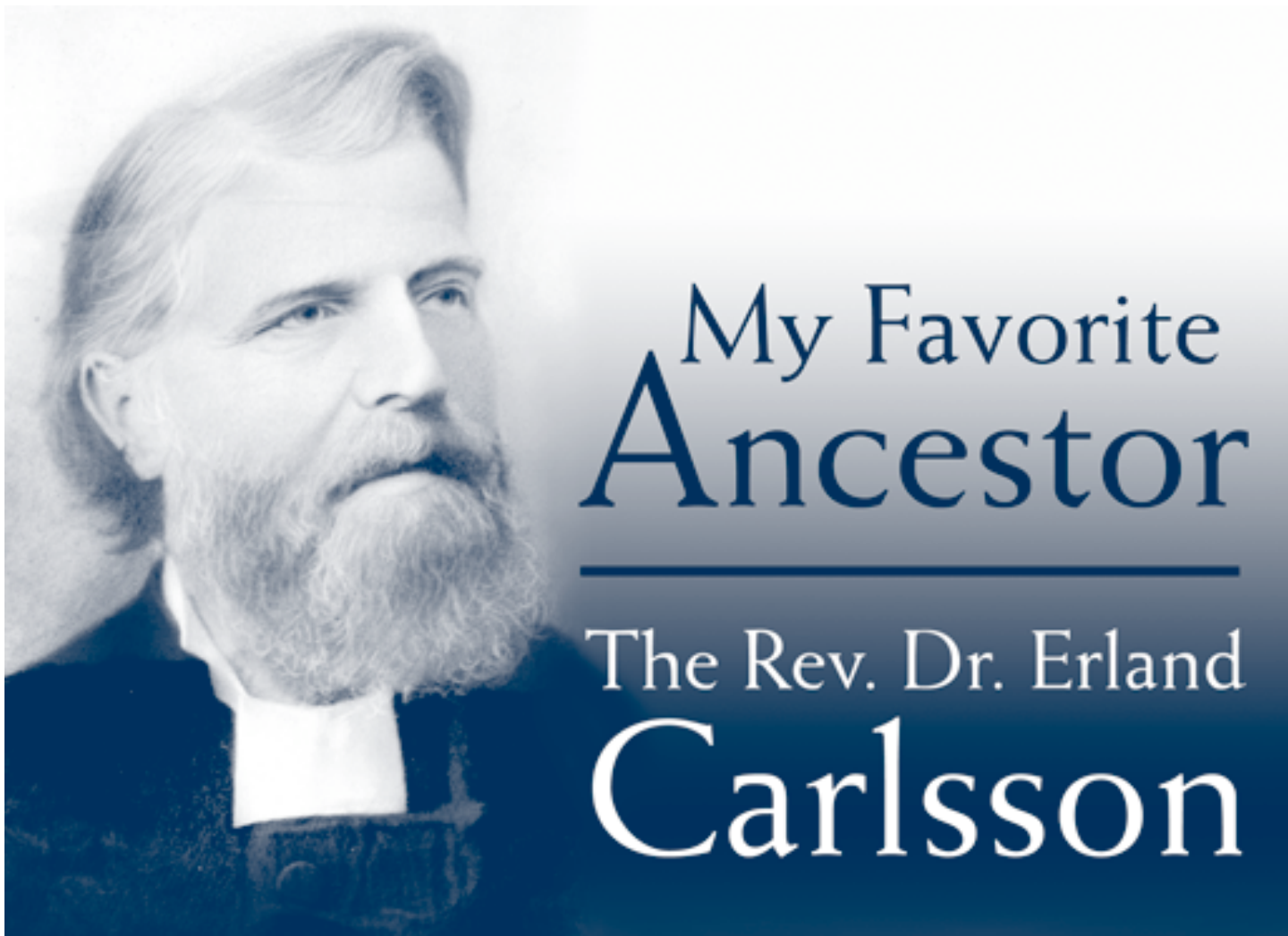
The description of his attitude toward life and retirement is given on the back cover of his book about "...Way to Retirement. " "In this book, the author, at age 90, seeks to redefine retirement. In fact, he insists that there is no retirement in the Kingdom of God. He recognizes the dilemmas of aging with its difficult choices. He has the advantage of spending much time with older persons who are severely impaired. He explains how they continue in fruitful service, blessing many. He takes readers on memorable tours to apartment centers and nursing homes. He calls them "non-retirement centers." Here readers will receive a reassuring dimension of aging. The author uses dramatic incidents, illustrations, and humor to help make again an adventure filled with new life and hope. In the closing chapter, there is an urgent reminder to youth of their indispensable role in inter-generational relationships." **AHA**

Order Copies of Berg's Books

Select the title(s) desired:

- ☐ Jesus – Final Authority on Marriage and Same Sex Unions
- ☐ A Strange Thing Happened to Me on the Way to Retirement – I Never Arrived
- ☐ It's Okay Not to Be Okay If...
- ☐ Show me the Way to Go Home
- ☐ Prayer in the Name of Jesus

The cost for each book is \$12.00 plus \$3.00 for shipping. Make your check or money order to Lutheran Colportage Service. Mail your order form and payment to: Lutheran Colportage Service, 2101 Chicago Ave. S. Minneapolis, MN. 55404.



In 1853, Erland Carlsson, a pioneer of the Augustana Synod, immigrated to America, became pastor of Immanuel Lutheran Church in Chicago, and joined other pioneers, including T.N. Hasselquist, Lars Paul Esbjorn, and Eric Norelius, to establish the Augustana Synod. The story of Erland Carlsson is being told here by Carol M. Perkins in a well researched and fascinating two part article.

PART I

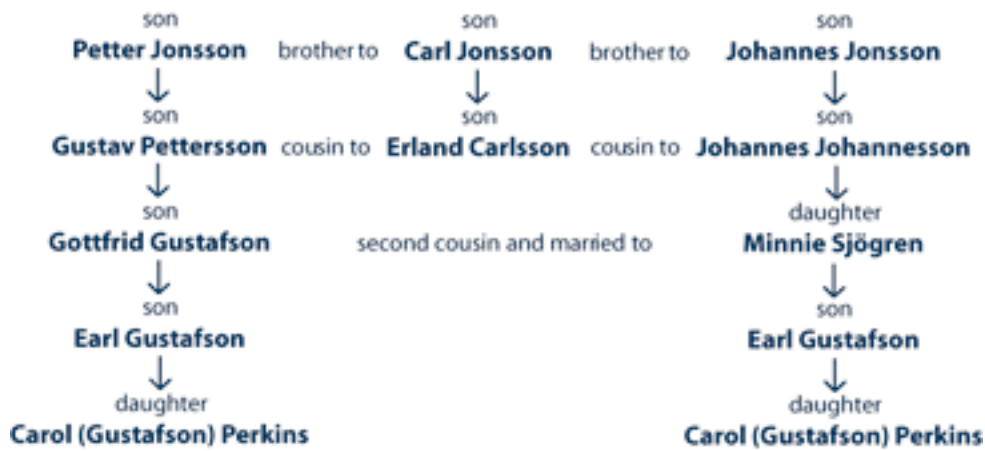
by Carol M. Perkins

I am honored to be able to say that the very distinguished Rev. Dr. Erland Carlsson is one of my ancestors. He was the direct first cousin to each of my paternal great grandfathers, namely, Gustav Pettersson and Johannes Johannesson. This, in turn, makes my paternal grandparents second cousins. Erland's paternal grandfather, Jonas Persson, was my great, great, great grandfather. This being true, I am Erland's first cousin, three times removed (R1).

Jonas Persson (1766-1833) married Annica Pehrson (1762-1799/1805). Among their many children, Jonas and

Annica had three sons: Petter Jonsson, Carl Jonsson and Johannes Jonsson -- see the top of page 7 for an illustration of the family tree.

I like to think of Rev. Carlsson as a cornerstone, a human cornerstone of the Scandinavian Evangelical Augustana Lutheran Synod (1860-1962). Equally as notable to the foundation were Tufve Nilsson Hasselquist (1816-1891), Rev. Lars Paul Esbjörn (1808-1870), and Rev. Eric Norelius (1833-1916). They, along with fourteen other pastors and fourteen lay delegates, signed their names to the organizational register on 5 June 1860 in the Norwegian Lutheran Church at Jefferson Prairie, Wisconsin. Ten years later, in 1870, the Norwegian faction of the Synod left to form their own Lutheran Synod. The original synod now became known as the Swedish Evangelical



Augustana Lutheran Synod (R3) and later as the Augustana Lutheran Synod.

Erland Carlsson was born 24 August 1822 at Suletorp farm, Älgthult parish, Kronobergs county, Småland province, Sweden. His parents were Carl Jonsson and Stina Lisa Carlsdotter, and his two younger sisters were Anna Lovisa and Vendla. His father died when Erland was ten years old, and when his mother remarried, to Erland Danielsson, she changed her first name to Anna Lisa. This union resulted in three more siblings for young Erland; Gustaf Peter, Johanna Charlotta and Emma Sophia (R4).



Suletorp, birth and childhood home of Erland Carlsson (1822-1893), taken August 2004

Erland was baptized, confirmed and raised in the Älgthult parish church (Swedish State Lutheran Church). The founding of the congregation dates back to the medieval era. His home was known to be religious, loving and with strict discipline. His earliest memory of the church, at age four years, was the 1650 stone baptismal font and the very large wooden crucifix on the north wall of the church (R5).

In 1995, at the invitation of my paternal second cousin, Ingemar Råsmark, Södra Rås, Älstermo, Sweden, my husband and I visited the Älgthult parish church. It is a white stone structure with the traditional Swedish bell tower. The sanctuary is

beautiful. Predominate colors of white and gold with elaborate painted ceilings. Many stairs lead to the raised pulpit. The chancel, balcony railings and organ pipe structure are elegant in white and gold. Individual doors close off each pew. A large wood crucifix hangs on the right wall, while a Mora clock stands guard on the left side. On the back wall is a large brass relief plaque, honoring the pictured Erland Carlsson and his contributions made to the Augustana Synod in America (*photo on page 8.*) Erland's birth and childhood home, Suletorp, still stands today, enlarged and beautifully renovated in the Swedish style. (R6).



Älgthult Parish Church, Sweden, taken 1995

Note: Just as these pages were about to be sent to our Newsletter editor, I received some amazing information from my cousin Ingemar Råsmark, Södra Rås, Sweden, through my Swedish translator, Ingrid Lang. Suletorp is a farm village of four-five farms. The current Älgthult parish church was built in 1806, sixteen years before Erland was born. The very old 1650 stone baptismal font is still used in the church. The wood crucifix on the wall is the same one as remembered by Erland as a child and dates back to about 1500. The very beautiful altar painting was painted by Louis Masreliez in 1765. It previously belonged to a church in Stockholm. There are five chandeliers.

The oldest one is from 1732. One is from 1760. Another was purchased in 1806. The two newest ones are from 1917 and 1936 (R18).

In 1838, at the age of sixteen, Erland was confirmed and received his first communion at the altar of the Älgult parish church. He confided to others that he felt the Holy Spirit had bestowed upon him "the call" to serve the Lord. But his family and parish pastors all discouraged him. Undaunted by their negativism, Erland studied the Bible, Luther's Catechism, and a book called Guide to Praying in a Repentant and God Pleasing Manner. He was tutored for three years in the town of Lund where he passed his exams in the spring of 1844 for entrance to the Lund University for theological studies. During the first year of these seminary studies (1844-1848) he was afflicted with what was called 'gastric nerve fever'. He was often ill, poor and alone. But his determination and profound faith in God proved



Plaque in Älgult Parish Church honoring Rev. Erland Carlsson, taken 1995

supreme, and in April 1848, at the age of twenty-six, he passed his exams with honor and attained academic distinction in the midst of discouragement, illness and financial problems (R3 and R5).

Erland Carlsson preached his ordination sermon on 17 May 1849, in Växjö Cathedral, and on 19 June 1849 he was ordained into the holy ministry, also in the Cathedral. His first sermon as an ordained pastor was delivered on 26 June 1849 in his beloved parish church in the warm presence of his family, friends and neighbors. Ten long years had been spent to answer "the call" of the Holy Spirit. For the next four years, Rev. Carlsson served the pastorate in the Lessebo congregation, as a member of the Växjö Diocese Cathedral Clergy, and as pastorate in the Härlöv and Öjaby parishes. (R3).

Meanwhile, in America, the stage was being set for "the calling" and arrival of Rev. Erland Carlsson to the "new land".

Early Swedish arrivals of other faiths were Olof G. and Jonas J. Hedstrom, brothers who began their work as Methodist missionaries as early as 1833. For thirty years, Olof was pastor

of the "Bethel Ship," a schooner converted into a harbor mission in New York City. His brother Jonas settled and labored in Victoria, Illinois, in 1839, and "in 1846 he organized the first Swedish Methodist Church west of New York City" (R5). These two men were not only responsible for converting many immigrating Swedish State Lutheran believers to Methodism, but also directing the main stream of Swedish immigration into the upper Mississippi River valley. (R7).

Gustaf Unonius, along with his wife and some friends, came to America in 1841, settling in Pine Lake, Wisconsin, where he joined the Episcopalian Church, was ordained into their ministry and spent seventeen years as an Episcopalian missionary among Swedish people. His congregation in Chicago, Illinois, was the first Swedish Episcopal Church in the United States and the center of his ministerial activities. (R7).

Between 1846-1848 a man by the name of Erik Jansson led fifteen hundred northern Swedish emigrants to an area called Bishop Hill, Illinois. Erik Jansson was a radical separatist, an eccentric character with a violent temper, using crude language and scathing terms. "He claimed that God had given him a special revelation which superseded all other truth, and only he was qualified to interpret the true message of the Bible. Those who believed his message were instantly set free from all sin and made perfect in God's eyes; all others were doomed to hell" (R7). The Jansonite colonists at Bishop Hill lived a communal style life. Between 1846-1861, twenty large commercial buildings were erected and fifteen thousand acres of land were put into farm production. Erik Jansson was murdered in 1850 and he is buried in the Bishop Hill Cemetery along with many of his followers who died during the cholera epidemic. Following Jansson's death, management of his colony was placed in the hands of a seven member board of trustees. The colonists excelled in producing linen, furniture, wagons, brooms and farm products. In the early 1860's, the colony dissolved and the property was divided among its members (R8). My husband and I visited Bishop Hill in March 2005. Sixteen of the original buildings still stand. On the day we were there, we were able to tour the Colony Church which houses, on the lower level, former family living quarters which now depict life as it was. At the entrance to the town is a fine museum with a video explaining the history of Bishop Hill. The Country Store was open, filled with an abundance of Swedish gifts and foods. A good Swedish lunch was enjoyed at P.L. Johnson's Restaurant. The Bjorklund Hotel is under renovation and a Swedish Bakery will open in the summer of 2005.

Enter now Swedish Lutherans on the American scene. In 1845, a group of Swedish immigrants led by Peter Cassel, a layman, founded New Sweden in Jefferson County, Iowa. In January 1848, a meeting was held to organize a Swedish Lutheran congregation. Magnus Frederick Hokanson, a shoemaker, was asked to be their minister, having been trained in Sweden as a missionary. In 1854, he was ordained into the min-

istry. This little congregation became the oldest in the future Evangelical Lutheran Augustana Synod of North America. The first church was built of logs in 1851. This church was replaced in 1860 by a larger frame building which still stands today in New Sweden, Iowa. By the late 1880s, the church had a peak membership of four hundred twenty-three. On 15 February 1920, Maria Oanielson Lamson died, the last of the 1845 immigrants. (R16).

Two Swedish Lutheran pastors immigrated to America before Rev. Erland Carlsson. Rev. and Mrs. Lars Paul Esbjörn, along with one hundred forty-six persons arrived in New York 29 June 1849. He was the first Swedish Lutheran pastor in America in the nineteenth century and the first ordained clergyman in the future Augustana Lutheran Synod (Church). Rev. Esbjörn and his party arrived in the Andover, Illinois, area on 24 October 1849 (R3). His reason for choosing this area was two-fold; partly on the advice of Rev. Jonas Hedstrom, Methodist leader in Victoria, Illinois, and partly "due to Rev. Esbjörn's desire to win back into the Lutheran fold those of his former members and friends who had abandoned their Lutheran faith to follow the 'prophet' Erik Jansson. Only a few miles separate Andover and Bishop Hill" (R7). On 18 March 1850, Rev. Esbjörn, a graduate of Uppsala University, Sweden, organized a congregation with ten charter members. This congregation built the Jenny Lind Chapel in 1854, again with the financial assistance of \$1500, from the Swedish soprano, Jenny Lind. The Swedish Lutheran Church in America was launched (R3).

Today, the Jenny Lind Chapel is lovely. The lower level is a vast museum of its wonderful history. The chapel is as it was. The simple altar is painted white and gold with a staircase rising behind it leading to the pulpit, also of white and gold. The balcony face and pews are of dark wood. A small beautiful pump organ and stool grace the left side of the chancel. The chapel remains without a steeple. The wood purchased for that structure was needed to build caskets for its many cholera victims of the 1850s. Grave stones are scattered in the front and trees along the side yards, holding the remains of many immigrants, including those of Rev. Esbjörn's wives.

Rev. Tufve Nilsson Hasselquist, a graduate of Lund University, was the second Swedish Lutheran pastor to immigrate to America in the nineteenth century. Along with his wife and one hundred immigrants, Rev. Hasselquist arrived in Illinois in October 1852 (R7 and R9). He and his wife and some of the traveling immigrants settled in Galesburg, Illinois, to join the congregation which Rev. Esbjörn had organized the year before,

summer of 1851 (R7 and R10). Rev. Hasselquist was a dynamic and tireless worker. While serving his own congregation in Galesburg, from 1852-1863, he traveled long distances organizing many new Lutheran congregations; he founded and edited the first important Swedish-American newspaper, *Det Rätta Hemlandet*; he was elected the first president of the Augustana Synod in 1860 and served until 1870; and, after Rev. Lars Paul Esbjörn returned to Sweden in 1863, Rev. Hasselquist was called to head Augustana College and Theological Seminary until his death in 1891. (R7).

From the late 1840s into the early 1850s, groups of Swedish immigrants were making their new home in Chicago, Illinois. These Christians from the Lutheran State Church of Sweden were hungry for the Word of God and the Sacraments of Baptism and Holy Communion to be spoken in the Swedish language. Many of these Swedish people attended worship in the Norwegian Lutheran Church. Attending to both the Norwegians and Swedes proved too much for Norwegian Pastor Paul Andersen. He, along with twenty-nine Swedish people, sent a letter to Rev. Hasselquist at Galesburg, asking of him three requests, "Would he have the great kindness to make the great effort to come to us in Chicago immediately after New Years (1853) to preach again God's word to us----and that he might, with God's help, organize a Swedish congregation, and thirdly, that he might write to Sweden for a pastor with a view of having him come to Chicago as early as possible next spring (1853)" (R3).

On this date, 16 January 1853, Rev. Hasselquist went to Chicago and organized the congregation of Immanuel Evangelical Lutheran Church – the first Swedish Lutheran congregation in Chicago. Eighty adults and twenty children signed their names to the charter list. Among these adults was a young lady by the name of Eva Charlotta Andersson. Little did she know then, that one day, she would be the wife of Rev. Erland Carlsson (R11). The third request was realized thru the efforts of Rev. Dr. Peter Fjellstedt at Lund University, Sweden. Rev. Fjellstedt was a friend and mentor of Erland. Erland lived with the Fjellstedt family for a time while a student at Lund.

In February 1853, Rev. Carlsson received the "letter of call" to minister to the many Swedish Lutherans who had immigrated to Chicago. After prayerful consideration and consent from the King of Sweden, on 22 April 1853, Rev. Carlsson was informed that permission to emigrate had been granted in the form of a leave of absence for six years, with the understanding that he could return to the service of the Church of Sweden

From the late 1840s into the early 1850s, groups of Swedish immigrants were making their new home in Chicago, Illinois.

before the expiration of that period. Two Bible passages were strong factors in helping the young Swedish pastor to decide in the affirmative to go to Chicago; Psalm 24:1 and Matthew 10:37B (R3).

Erland's next to last homeland sermon was preached on 29 May 1853 to his home congregation at Älgshult. He was accompanied to Kalmar by his stepfather, Erland Danielsson. On the day of departure, 3 June 1853, Pastor Carlsson preached to a large crowd in Kalmar Cathedral. Seventeen emigrants from his home congregation in the Älgshult parish were included in the Carlsson party. The journey from Kalmar, Sweden, to Chicago, Illinois, took from 3 June 1853 to 22 August 1853; via paddlesteamer to Lübeck, Germany, a train to Hamburg, Germany, another to Hull, England and yet a third to Liverpool, England. The ship *St. Patrick* brought them to New York on 13 August 1853, clearing immigration at Castle Garden (R3). There were sometimes long waits along the way, in Europe as well as in New York. Pastor Carlsson was carefully taking notes regarding these delays as well as conditions aboard the ships and trains.

Leaving New York on 16 August 1853, Carlsson and his group traveled on the Hudson River Railroad to Buffalo, New York. On 19 August 1853, they crossed Lake Erie on a large steamship, arriving in Detroit the next day. Finally, on 22 August 1853, the tired group boarded the Michigan Central Railroad in Detroit, arriving in Chicago that afternoon. They were met by members of Rev. Carlsson's Swedish Lutheran congregation (R3). Their requests and prayers had been answered.

From the moment of his arrival in Chicago, two days before his thirty first birthday, Pastor Carlsson's accomplishments were numerous, to say the least. To merely list them seems frivolous and not worthy of serious notice. But space constraints dictate and those interested in the detail of his work have many fine reference books and publications to explore. Some are listed on my reference page. I will write in more detail the areas of Pastor Carlsson's work, of which I have had personal contact.

Erland's early days in Chicago were spent helping his fellow immigrant countrymen find work to provide food and shelter. Those just arriving were frequently met by Rev. Carlsson and given temporary shelter in his home. This was the case with my great grandfather's brother and his family, namely Johannes Pettersson, his wife Emma and their four children; Jenny, Valter, Helga and Axel. They arrived in Chicago in 1869 and Johannes eventually found work as a "night time guard at Marshall Field's big store" (R19). They, of course, joined Pastor Carlsson's

Immanuel Lutheran Church. Johannes was proud of his first cousin, Erland.

Erland assisted many who wished to push farther west, to areas in Illinois, Wisconsin, and Minnesota. Within a month of his arrival in Chicago, he initiated plans for a parochial school, with Eric Norelius, a student himself, as the teacher of the first twenty students. Eric Norelius emigrated from Sweden in 1850, was ordained into the Swedish Lutheran Church, and became Erland Carlsson's life long friend and confidant. From August 1853 to October 1854, Immanuel Lutheran Church membership grew from thirty six to one hundred sixteen. Immanuel's first church building was purchased from the Norwegian Lutherans.

During this same year, Erland wrote his famous *Immigrant Guide* which was published, distributed and followed widely in Sweden. In 1854, cholera was rampant in Chicago, attacking many in his congregation as well as Rev. Carlsson himself. He took care of many of them, even building some burial caskets himself.

In May 1854, Rev. Carlsson was called to Minnesota to officially organize three congregations. His first stop was in St. Paul, where on 06 May, he officially organized the Scandinavian Evangelical Lutheran Church-now First Lutheran Church, St. Paul. Second, he traveled to the Chisago Lake area, where on 12 May, he organized the Swedish Evangelical Lutheran congregation-now Chisago Lake Evangelical

Lutheran Church, Center City. It was here that seventy members of Erland's immigrant party settled after tearfully saying good bye to him at Chicago. This same area, as well as the people, provided the setting for the famous immigrant novels by Vilhelm Moberg. Erland's third Minnesota mission organization took place on 19 May 1854, establishing the nearby Marine Mills Swedish Lutheran congregation-now Elim Lutheran Church, Scandia.

"Pastor Erland Carlsson was the first Swedish Lutheran minister to preach the saving Word of God in the Minnesota Territory" (R14).

Part II of this article will appear in the Spring 2006 issue of the Newsletter.



Carol Marie Perkins

Carol Marie was born and raised in Augustana Lutheran Church parsonages from Illinois to Michigan to California and back again to Michigan. She is a registered nurse, retired, having attended the

Swedish Hospital School of Nursing, Minneapolis, MN, and the St. Joseph Hospital School of Nursing, Hancock, MI. Carol and her husband, Phillip E. Perkins, MD, now retired, raised their children in Bloomfield Hills, MI, where Carol was a member of St. Andrew Lutheran Church for 24 years. Carol and Phil made a retirement move to Brentwood, TN, where Carol was a member of First Lutheran Church, Nashville, for 8 years. They now make their home in Knoxville, TN. Carol's enjoyments include the study of her Swedish heritage, being a member of the Jenny Lind Club of Michigan for 20 years, travel, and spoiling their five grandchildren. AHA

References

(note: the following includes references for both Part I and Part II of this article)

- R1** My parents, Rev. Earl (1908-1965) and Ruth (1910-2002) Gustafson; early church records of Immanuel Evangelical Lutheran Church, Scandinavia Township, Harlan County, NE; Family Tree by Arne Ernstsson, Fjärdingsmåla, Älgult, Sweden, and Astrid Råsmark (1901-1986).
- R2** Swedish Immigrant Institute Research Center, Växjö, Sweden; Swenson Swedish Immigration Research Center, Augustana College, Rock Island, IL.
- R3** Shepherd of an Immigrant People. The Story of Erland Carlsson by Emory Lindquist-1978.
- R4** Swenson Swedish Immigration Research Center, Augustana College, Rock Island, IL.
- R5** The Swedish Lutheran Congregations and Swedish History of America I by Eric Norelius-printed 1890. Translated by Conrad Bergendoff-1984.
- R6** My third cousin, Margaretha Andersson, Lenhovda, Sweden.
- R7** Augustana Heritage by G.Everett Arden-printed 1963.
- R8** Swedish American Landmarks by Alan H. Winqvist-printed 1995.
- R9** Augustana Ministerium 1850-1962 by Conrad Bergendoff-printed 1980.
- R10** Rev. Paul E. Johnson, pastor, First Lutheran Church, Galesburg, Illinois, and staff member Marlana Albright-telephone conversation March 2005.
- R11** 125th Anniversary of Immanuel Lutheran Church 1853-1978. Commemorative Booklet.
- R12** Ingemar Råsmark, Södra Rås, Alstermo, Sweden and Arne Ernstsson, Fjärdingsmåla, Älgult, Sweden.
- R13** Elisabeth Ernstig, choir director, and Margaretha Andersson, choir member.
- R14** Hemlandet, 2nd year. No. 27
- R15** Augustana College, Admissions Office, Rock Island, Illinois; Academic year 2004/2005.
- R16** New Sweden, Iowa, by Ardith K. Mellow, Iowa State Historical Department 1978.
- R17** The New Sweden Chapel-A History by New Sweden Chapel Committee; Marilyn Quick, Jerry Luzzadder, Jim Beckman, Sharol Kroll-date unknown.
- R18** A telephone conversation between my second cousin, Ingemar Råsmark, Södra Rås, Alstermo, Sweden, and translator Ingrid A. Lang. May 2005.
- R19** Astrid Råsmark (1901-1986) Emigrants from Södra Rås and Their Relatives in America. Written sometime after 1968.
- R20** A telephone conversation with Vicky Baylor, Chair, New Sweden Iowa Chapel Committee, June 2005, and information received from Kathleen Bogner, First Augustana Lutheran Church, Lockridge, Iowa.

THE PASSING OF THREE PASTORS

Since the beginning of 2005, at least three Augustana pastors who have died are Philip Engdahl of Jamestown, N.Y.; Leland Jackson of St. Peter, MN; and Richard Swanson of Rock Island, IL. Each of them had special gifts of ministry.



Engdahl Family, May 15, 1988 | to r: Philip (65 yrs), Gerda (94 yrs), Edward (64 yrs) and Mark (56 yrs)

Pastor G. Philip Engdahl

He was born on January 13, 1923 and died on January 18, 2005. His ministry was part of a large pastoral family record. His father, Pastor C. George Engdahl married Gerda Hiller, daughter of Pastor August E. Hiller. The Engdahl-Hiller family record of pastors represents 309 total years of active ministry.

The Engdahl-Hiller family record include the following: August Hiller, ordained 1888; John Alfred Broden ordained 1889; Carrel George Engdahl ordained 1919; George Philip Engdahl ordained 1948; Edward Hiller Engdahl ordained 1949; Carl Marcus Engdahl ordained 1958; John Clarence Melin ordained 1953; Clarence Melin ordained 1927.

The Engdahl-Hiller family record of pastors served in 18 different states, and represented 3 generations. The picture is of brothers Philip Engdahl, Edward Engdahl, and Marcus Engdahl with their mother, Gerda at age 94.

Philip Engdahl, who passed away in January, graduated from Augustana College and Seminary. He served parishes in Rapid River, Michigan; Falconer, NY; Sun Valley, Stockton, and Seal Beach, CA. He was preceded in death by his first wife, Janice, and his brother, Pastor Edward Engdahl. He is survived by his wife, Barbara and his three children and three grandchildren. His memorial service was held at First Lutheran Church, Jamestown, NY. Philip's wife, Barbara, is on the planning committee for the AHA Chautauqua 2006 Gathering.

Pastor Richard Swanson

A brief announcement of Pastor Swanson's death appeared in the spring 2005 issue of the Newsletter. He was born on

November 22, 1932 and passed away suddenly on March 10, 2005. He was ordained on June 22, 1958. He was a graduate of Augustana College and Seminary. He served a new mission in Bensenville, IL and in 1966 became chaplain and pastor of the



Richard Swanson

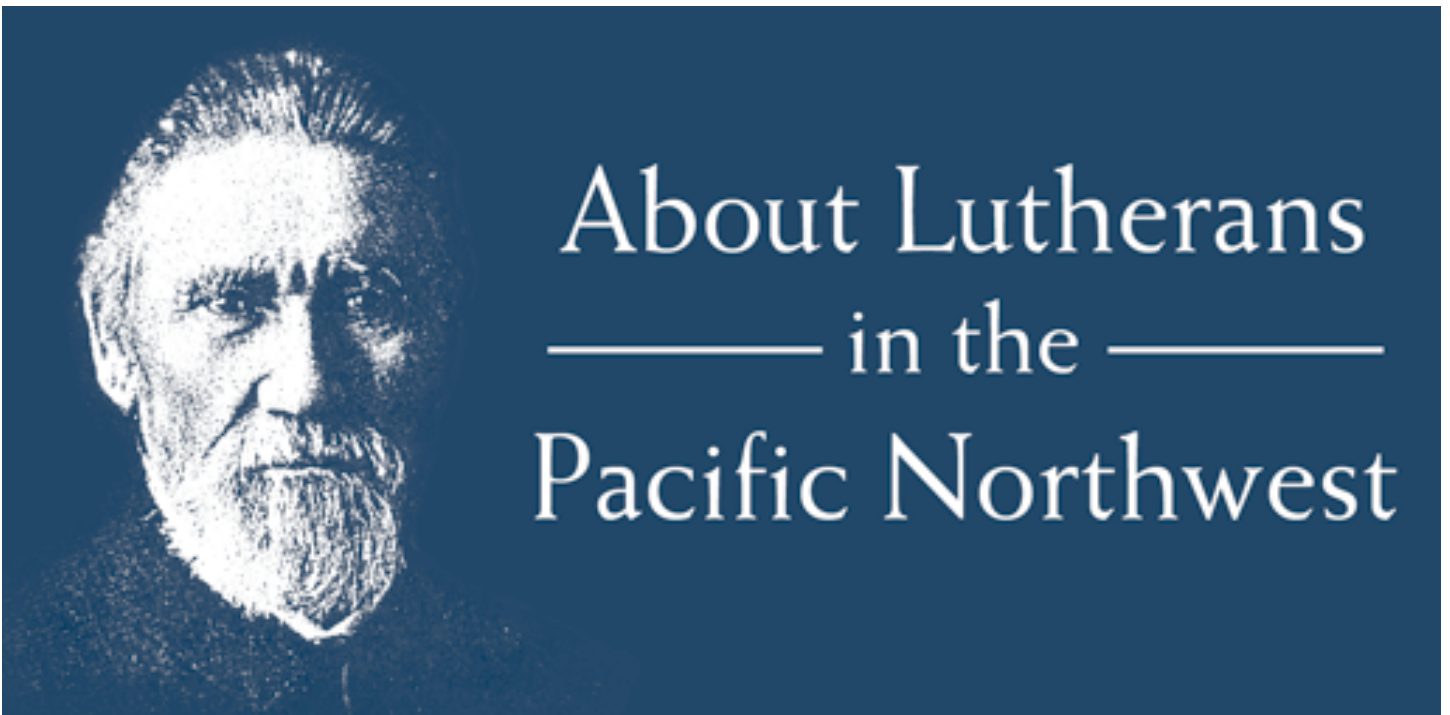
Augustana College Church until his retirement. He and his family were members of St. John's Lutheran Church, Rock Island, IL. He was very active as a volunteer in the community, including the Mississippi Valley Regional Blood Center, and was himself a generous donor giving 12 gallons of blood over 20 years. He was the first treasurer of the AHA. He is survived by his wife Lorian, and their three sons, Scott, Craig and Kai, and nine grandchildren.

Pastor Leland Jackson

He was born in Rosholt, S.D. on September 19, 1917 and died on May 12, 2005. His memorial service was held at First Lutheran Church, St. Peter, MN, on May 16, 2005. Lee was ordained on June 11, 1950 in Washington D.C. He graduated from Gustavus Adolphus College and Augustana Seminary. He was a certified Chaplain, College of Chaplains, Indiana University. He served parishes in North Dakota, Michigan, Iowa, and Illinois. He served as chaplain at the Lutheran Hospital, Moline, IL, for 15 years.

Dr. Louis Almen, Lee's seminary classmate, preached at his memorial service. He noted that "Lee was a child of the prairie, raised on a farm near Rosholt, S.D." He connected Lee's life and ministry to the basic theological foundations of our faith, in a clear and fascinating way. He pointed to the variety of forms of Lee's ministry: "pastoring congregations, counseling, caring for the sick of body, heart and mind, family; and active engagement with legislators and civil officials, and immigration assistance."

He is survived by his wife Ruth, four children, four grandchildren, one sister, and two brothers. His brother Elder Jackson is an ELCA pastor who served as a missionary with his wife Renee in Tanzania for many years. **AHA**



Pastor Peter Carlson

About Lutherans —— in the —— Pacific Northwest

In his article, “About Lutherans in the Pacific Northwest,” E. H. “Kink” Kindschuh has creatively interlaced the history of the Augustana Synod in the Pacific Northwest with his own family history, which is so much a part of the life of the church. Pastor Kindschuh was ordained in 1956 and served several parishes in the Pacific Northwest including Coos Bay and Portland, Oregon and Spokane, Washington. His brother Pastor John Leroy Kindschuh was ordained in 1952 and for a number of years was Vice President for Administration at Augustana College, Rock Island, Illinois.

by E.H. Kink Kindschuh

Satchel in hand, Bibeln and Psalmbok in pocket, a fifty-seven (57) year old Swede was hunting for Swedes out West among the fir trees and Pacific Ocean salmon!

He was unsure how many he would find. He bore in his breast a heart kindled to fire with love of soul winning and with love and sympathy for his suffering fellow man.¹ He was one of those ordained on practical merits only so he became primus inter pares. His name was the Reverend Peter Carlson.²

In the half century from 1860 to 1910, Swedish immigration to the United States totaled 933,958, including 523,920 men and 410,038 women.³ No one knows how many of these came to the Pacific Northwest since some sailed round the southern tip of South America, some by covered wagon on the Oregon trail and, later, some by steam-engine-powered train. But there were Swedes in Oregon, Washington, Idaho and Montana, with a few headed as far north as Alaska.

Carlson's wife and children stayed home in Carver, Minnesota, the parish that had given him an unpaid leave of

absence to work the West Coast. The Augustana Synod President, Dr. Eric Norelius, and the men who sent him, stayed safely home in the church headquarters in Minneapolis. The young seminary professors that schooled him a little remained snugly fitted in Rock Island, Illinois. His family of origin remained across the Atlantic in Sverige fösterland!

This courageous Svenska Präst named Peter Carlson traveled across the continent by the young rail road, 900 miles up the Pacific coast by ocean-going steamer, up the Columbia River by a river boat, across the forested mountains by horse back or buggy. He had a black suitcase in his hands, a black woolen suit of clothing on his back and a black Swedish hymnal and Bible in his satchel. He was alone; his wife and family remained in Minnesota. His commission was from the Minnesota-headquartered Augustana Swedes.

At age 59, Swedish immigrant Pr. Peter Carlson began a remarkable piece of work in the young Pacific Northwest. Initiated by his leadership, thirteen (13) congregations were actually organized under his own hand, and twenty-two (22) Augustana Synod congregations were spawned under his aegis

in the states of Oregon, Washington, Idaho, Montana, Alaska and Utah. He traveled hundreds of miles by primitive train, river boat and horse and buggy. He had no office secretary, no travel agent, no cell phone or email to aid in communication.

One hundred and twenty years later, in 2005, there are hundreds of Lutheran congregations in the Pacific Northwest, and over a quarter million (250,000) rural and urban Lutheran church parishioners scattered throughout a five state landmass of country and city, lakes and mountains, rivers and Pacific ocean sides. We suspect Pr. Peter Carlson never envisioned growth like that! But his was an immigrant generation of visionaries and dreamers as well as pragmatic hard workers!

The first (and, reportedly, oldest) Lutheran congregation in the Pacific Northwest was named First Immanuel.⁴ In her 125th year, this parish is located on the original site, in dramatically changing communities of inner NW Portland, Oregon. Three miles across the Willamette River from First Immanuel, initially forded by worshipers by ferry, is an almost century old (1906 – 2006) growing, multi-cultural Eastside congregation named Augustana, located in the heart of racially and culturally diverse central Portland. In parishes such as these, the Augustana her-



Augustana, located in central Portland

itage of old Pastor Peter Carlson still pioneer themselves as migrants into the new age of a new millennium.

Appended to this report is a listing of some twenty-two congregations and a bit of their story, of interest to the larger Midwest and East body of historic Augustana tradition constituents.

What's going on out there now --

with those prodigals from the far country, across the snow-whitened Rockies, the Cascades and the Sierras -- out there in coastal societies still perceived as primitive by some of the traditional Augustana heartland folks of Rock Island and Park Avenue, Minneapolis and Chicago?

Fifty years ago the questions was posed, admittedly with a bit of a twinkle in his eyes, to the writer's late wife Beverly by an old Swede in Coos Bay, Oregon: how did foreigners with German names like Kindschuh get into the Augustana Synod families of Swansons, Andersons, Johnsons and Petersons. The man was candid, if a bit ethnically exclusive, with his question. How did Kindschuhs, sired by a father born in Germany, who was catechized in St. Johns Missouri Synod Lutheran Church

near Uehling-Oakland, Nebraska, invade the inner sanctum established by founders of a piously pristine religious culture of the Augustana Synod? Don't Missouri Synod Germans like beer? How would Missouri Synod converts make it in the Swedish Women's Temperance Movement of those who eschewed alcoholic beverages?

These questions evoke interesting responses that, from the earliest parts of the 1900s, indicate the early diversity of what is, for West Coast Augustanans the contemporary diversity of folks of color and ethnic heritage who bring names like the Mexican Rodriguezs, and the Native American Brings Plenty and the Korean Wu to congregations of former Augustana Synod tradition.

Our father Emil August Kindschuh was born and baptized in Gumblestadt, Saxony, Germany in 1883, when Pr. Peter Carlson was in the fourth year of his work in the Pacific Northwest. Emil migrated to the United States of America with his family of origin in October of 1886. They sailed through Livermore, England, to Philadelphia and then by primitive train through Chicago and Omaha to a small community just north of Fremont in northeastern Nebraska. There they settled on a farm which his father purchased with the \$5000.00 secreted in the bra of his wife Elizabeth, riding just above the soon to be born baby which she was also carrying.



Lutheran Church, Gumblestadt, Saxony, Germany

Emil, 40 years later, married an Augustana Swede whose name was Ebba Fredstrom. Her parents were immigrants of Sweden in and about the same time as the Kindschuhs. He and his bride were different, were 17 years apart in age, and did not

speak the same native language. The Swedes ate milk-and-cream pastries, the Germans drank beer and ate saurkraut. Both families adapted swiftly to new ways of the fledgling American traditions with this one exception; Emil loved sausages and sauerkraut, although he would relish Swedish rusks, custards and even tolerate a bit of lutefisk now and then.⁵



Elim Church, Swaburg, Uehling NE, early photo

Theirs was a mixed marriage, in 1926, ill advised according to many in the surrounding cultures of Nebraska. However, at his marriage to Ebba Fredstrom, into a family of Svenska Lutherans of Lutheran church leaders and one seminary professor named G. Everett Arden, at age forty-two, Deutsche Emil left the German (Missouri Synod) Lutheran Church of his heritage to join the Elim Lutheran Augustana Synod church of Swaburg, Nebraska about four miles from their farm home. He did so happily, without any evident hesitation about doctrinal purity or biblical literalness. Emil became an Augustana Synod Lutheran. He capitulated to the pickled herring and potatiskorv and ostekake culture of a modestly and mildly consumptive Swedish immigrant society.

Two of Emil's sons, John LeRoy and Eugene Herbert, eventually became pastors of the Augustana Church, pollutants, Swedes may have thought, in the purity of the Swedish Augustana religious culture. The question was occasionally, although politely, raised: how do those of Nordic cultures relate to those of Teutonic-Germanic peoples.² Did the Thirty-years War really end?

The Swedes of Augustana consistently and strongly felt that Swedish immigrants are called to contribute their distinctive cultural influences to the American melting pot. They populated their country sides, their town halls, their dressers and bureaus with dala horses, lest they be forever forgotten! They maintained lively contact with the churches and families of the föosterland in Sverige. They struggled to find the promise of their native ethnicity as lived out in the New World. They eventually accommodated themselves, their mindsets and their wor-

ship life to the emerging modernities of America. They, of course, did so humbly! Pride always goeth before fall with fruit-filled Jell-O salad at the ready!

How goes the Augustana tradition in the Pacific rim, multi-cultural West?

Pr. Peter Carlson started it all with his late 1870 and early 1880 forays into what the Synod leadership saw as the fields white unto harvest in places like bustling and urbane Seattle, Washington and quiet rural, outdoorsy Colton and Warren, Oregon.

Eighty-three (83) years later, there were, according to statistics from the Lutheran Church in America (LCA) merger in 1962, sixty-nine (69) congregations of the former Augustana Synod in the Pacific Northwest and Alaska merging into the new Church. The writer has served in five of them - the former Trinity (now Gloria Dei) of Coos Bay (Marshfield) Oregon, Salem of Spokane, Washington, First Immanuel of Portland, Oregon, Trinity (now Peace), Astoria, Oregon.

In addition, he served as pastor, and his late wife Beverly served as organist and choir director, at Maluhia Lutheran Church of Waianae, Oahu, Hawaii, and Grace, Corvallis, Oregon and Augustana, Portland, the parish where his family and he now hold membership. In every one of these parishes, there have been clients, constituents and supporters of Augustana Synod ministries like Bethphage Mission,⁶ Axtell, Nebraska, the Immanuel Deaconess Institute, Omaha, Nebraska, and many of the hospitals and social ministry institutions founded by peoples of the Augustana Synod. The finger print of Swedish Lutherans has made an imprint across the Northwest.

Augustana Lutheran congregation of Portland, Oregon is located near Emanuel Hospital in inner northeast Portland,⁷ Oregon. This parish presents a kaleidoscopic lens through which something of the experience of Augustana-tradition congregations in the west may be seen.

It is interesting to note how West Coast 1870's Missionary



Cape Lookout, Oregon

Carlson entered the Augustana Synod ministry; he was an archetype of many lay and ordained people in 2005. He was born in Sweden of very poor parents in 1822. He learned to read by

using the Hymnbook with the Church Lectionary. He was home schooled, without benefit of the public schools. He was confirmed but known as a backslider in his teenage years in Sweden. He worked as a carpenter, and at age 26 married, and after some mid-twenties reflection, became disgusted with his

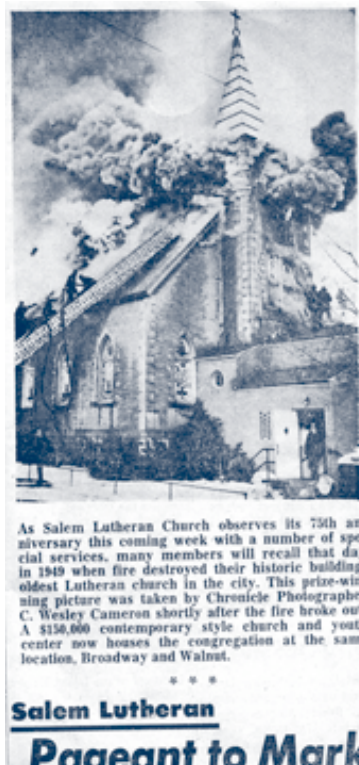
life, was converted into a life of Christian purposes. After a voyage of ten (10) weeks, he and Mrs. Carlson arrived in St. Charles, Illinois, where the dread cholera was raging and death was all about him. He was quickly ordained as a special case. Eventually the West Coast seduced him and he succumbed.

The following is a list of many of the pioneer congregations of the Swedish Tradition Augustana Synod in the PNW.

PARISH	FOUNDED	PASTOR
1. First Immanuel, Portland, OR* Your Grandpa and Grandma Kindschuh spent their 1954-55 intern year in this parish working with Pastor Carl W. Sodergren.	1879	Peter Carlson
2. First, Tacoma, WA If he traveled by horse back, it took Pr. Carlson two ten-hour days to move from Portland, Oregon to Tacoma, Washington. Where he slept the night, we do not know. There was not even a Motel 6 to leave a light on for him. Of course, if he had the money, he may have taken a train.	1882	Peter Carlson
3. Zion, Salt Lake City	1882	John Telleen
4. Gloria Dei (Trinity), Coos Bay, OR* (This was your Grandpa's first parish after ordination.) Pr. Carlson may have taken a boat down the Willamette River for hundred miles or so, then horse back or buggy across the Cascade Mountains for another 65 miles and down the Pacific Ocean beach to Coos Bay. No Motel 6s there either.	1884	Peter Carlson
5. Trinity, (Peace) Astoria, OR* From Coos Bay, it was a good two hundred (200) miles up the Pacific Coast to Astoria. Pr. Carlson may have gone down the Columbia River by boat the ninety (90) miles from Portland to the literal end of the line. Another long day. There were not lots of railroad tracks in the early 1880s.	1880	Peter Carlson
6. Elim, Brush Prairie, WA It looks like he may have taken his trusty old steed or team from Tacoma to Brush Prairie, another hundred miles. If it was raining? We hope Mrs. Carlson insisted that he take a waterproof rain coat and galoshes!	1884++	Peter Carlson
7. Zion, (1st) Moscow, Idaho Moscow, Idaho is over two hundred miles east from Brush Prairie. At eight miles per hour for ten hour days, it would have taken him three days and two sleep overs.	1884	Peter Carlson
8. Gethsemane, Seattle, WA	1885	Peter Carlson
9. Salem, Mt. Vernon, WA (Laconnor)	circa 1885	Unknown

- | | | |
|--------------------------------------|--------|---------------|
| 10. Westdala-Troy, Troy, Idaho | 1886 | Peter Carlson |
| 11. Valby, Gooseberry, (Ione) Oregon | 1886 | Dr. Norelius |
| 12. Salem, Spokane, WA,* | 1888** | Peter Carlson |

Pr. Carlson was still traveling and organizing and visiting and teaching and preaching nine years after his first arrival in Portland in 1879.. And he was not a young nor well man!
(Below, the historic Salem building completely destroyed during a 1940s fire.)



- | | | |
|--------------------------------|------|---------------|
| 13. First, Bellingham, WA | 1892 | Peter Carlson |
| 14. St. John's, Helena, MT | 1895 | A. A. Olson |
| 15. Immanuel, Missoula, MT +++ | 1898 | John Berglin |
| 16. First, Anaconda, MT | 1898 | C. E. Frisk |
| 17. Trinity, Gresham, OR | 1899 | Peter Carlson |
- This was apparently the last congregation Carlson organized. He had to travel back to the Portland area (there probably was a rail road track laid down along the Columbia River by then) to make this inaugural visit.
- | | | |
|-------------------------------|------|----------|
| 18. Gloria Dei, Olympia, WA | 1905 | unknown |
| 19. Augustana, Portland, OR * | 1906 | Wm Skans |
- A share of the credit for the Augustana parish founding is due to Swedish immigrant, Peter Carlson

20. Bethany, Warren, OR	1907	C. A. Tolin
21. Carlsborg, Colton OR	1907	Carl Renhard
22. Bethany, Seattle, WA	1908	Unknown
23. Grace, Corvallis, OR*	1942	S. Sandberg
24. Maluhia, Waianae, Hawaii*	Unknown	Unknown

** An Inland Empire congregation was organized in Cordelia in 1883

+++ John Berglin was a leading layman in whose home the congregation was organized, chaired by Pr. A. E. Gustafson of Helena, MT. Augustana Synod congregations seemed to always reverence the complementary leadership relationships of lay people with pastors, a commendable thing!

The Augustana tradition has placed in PNW Lutheran's hands, not only Word and Sacrament, but all the tools needed to minister in a multi-everything world in which generations will continue to live. Gethsemane, Seattle; Salem, Spokane; Peace, Astoria; St. Johns, Helena; Grace, Corvallis; Gloria Dei, Coos Bay, Oregon are among those thriving in the Peter Carlson tradition as they migrate into the years of the new millennium.

The clergy called to the PNW were the visible leaders of record,⁸ but the highly gifted lay people in all of these congregations have been formidable leaders and foundation stones of these congregational constructs through the ensuing decades of time.



E.H. "Kirk" Kindschuh

E. H. "Kink" Kindschuh was born in Oakland, Nebraska in 1930, the son of Emil Kindschuh, an 1886 German immigrant farmer and his almost immigrant Swedish wife Ebba Fredstrom. Emil spent the last twelve years of his life after farming working at Bethphage Mission in Axtell, Nebraska.

Kink Kindschuh attended a one room rural elementary school near the community called Swaburg, a rural area in rural NE Nebraska that became a sort of receiving station for German and Swedish immigrants. He was a student at Uehling High School and Luther Junior College, Wahoo, Nebraska, and Gustavus Adolphus College, St. Peter, Minnesota. He graduated from Augustana College in Rock Island, Illinois.

He received a Masters in Theology in 1956 from Augustana Seminary, Rock Island, Illinois and a Doctorate of Ministry in 1980 from Pacific Lutheran Theological Seminary after study at the Graduate Theological Union in Berkeley, California. He has served his entire ministry in parishes in Oregon, Washington and Hawaii. His late wife Beverly was a professional church organist and choral director.

He is now writing full time from his home in Warren, Oregon under the Theus Publishing copyright. Books under preparation include "Emil's Eden," the story of the late 1800's European immigrant movement to American; "The Triangle Walk," a series of letters to his grandchildren about Luther College, Wahoo, Nebraska; and "Personalities of the Passion," dramatic presentations about the suffering and death of Jesus, the Christ. He also is near to finishing "New Life in Old Congregations," the centennial history of Augustana Congregation in central city, Portland and a volume of poetry about the rivers, lakes and ocean shores of the North Coast of Oregon. AHA

References

- 1 From a volume titled "Fifty Years of the Columbia Conference" 1943, Augustana Synod Columbia Conference, printer unknown,
- 2 Ibid.
- 3 G. Everett Arden, "Augustana Heritage", Augustana Press, Rock Island, Illinois, 1963
- 4 First Immanuel, organized simply as Immanuel, has long been considered the Mother congregation of the PNW.
- 5 Emil rarely drank beer; no alcoholic beverages were kept in Svenska flyka Ebba Fredstrom's pantry!
- 6 Now named Mosaic.
- 7 In many ways, the Augustana congregation and Emanuel hospital of Portland operations are similar to those who are sister in name and location in Omaha, Nebraska. Many of the Omaha folks moved west and aligned themselves with Portland organizations.
- 8 Carl A. V. Lund, Carl Sodergren, Lael Westberg, A. G. Gib Fjellman, Roland Swanson, Oscar Rolander, Arthur Anderson, to name a few.

News & Information

Dr. José David Rodríguez Appointed to Augustana Heritage Chair



José David Rodríguez

The Augustana Heritage Chair of Global Mission and World Christianity was established in 1996 as a visible expression of the Augustana Heritage Endowment established at LSTC in 1990. This chair provides a way to remember and honor one of the traditions of the Augustana Lutheran Church and Theological Seminary, a predecessor to the Lutheran School of Theology at

Church.

Dr. Rodríguez was appointed to the Chair by the board of directors of LSTC at a recent meeting. He is a Professor of Systematic Theology and Director of LSTC's Th.M./Ph.D. program. For almost 20 years he directed the seminary's Hispanic Ministry Program. He has written in the area of global theology and mission issues. He is a leader in the Ecumenical Association of Third World Theologians. He was born in Puerto Rico and is a lifelong Lutheran.

David Miller is Dean of LSTC's Augustana Chapel and Director of Spiritual Formation

The Campaign for Worship and Spiritual Formation, which made possible the building of the Augustana Chapel and providing for a Director of Spiritual Formation, has resulted in the appointment of David Miller as the first Floy L. and Paul F. Cornelsen Director of Spiritual Formation and Dean of the the Chapel. He began his ministry in that position on July 1, 2005. He had been the editor of the THE LUTHERAN for a number of years.

The Augustana Chapel was dedicated on May 5, 2003 at a festive event. The Chapel was made possible through the generous giving of members of the former Augustana Lutheran Church. Members of the Augustana Heritage Association, during the time when Reuben Swanson was president and Don Palmquist was executive director, had a vital role in this important contribution to the life and mission of the Church through theological education provided by the Lutheran School of Theology at Chicago. The name Augustana Chapel will always stand as a witness.

Arland Hultgren Honored by The Lutheran School of Theology at Chicago



Arland Hultgren

Arland Hultgren is a member of the Board of Directors of the Augustana Heritage Association. He, along with Hartland Gifford, edited "The Heritage of Augustana – Essays on the Life and Legacy of the Augustana Lutheran Church." It contains many of the presentations given at the AHA Gatherings at Augustana College in 2000 and Bethany College in 2002.

Dr. Hultgren was honored as one of LSTC's 2005 Distinguished Alumni.

The honor was presented at the LSTC Leadership Conference Banquet on April 14. Audrey West, associate professor of New Testament at LSTC, presented the award. She noted his accomplishments: "As professor of religion at Augustana College, Wagner College, and the Asher O. and Carrie Nasby Professor of N.T. at Luther Seminary, Arland has distinguished himself as a student, scholar, author and teacher since his graduation 40 years ago, earning his Th. D. in 1971 from Union Seminary and pursuing additional studies at Uppsala and Cambridge....He is a member of the Society of Biblical Literature since 1965 and Studiorum NoviTestimenti Societas since 1979. Arland is the author of 14 books, numerous articles, essays and audio-visual presentations..."

Hartland Gifford's 45th Anniversary of Ordination Celebration

The Rev. Dr. Hartland H. Gifford is Executive Director of the Augustana Heritage Association and with Arland Hultgren edited "The Heritage of Augustana, Essays on the Life and Legacy of the Augustana Lutheran Church." On June 4th, he was honored at St. Paul's Lutheran Church, Catasauqua, PA, where he had served for ten years, on the occasion of his ordination anniversary. A large gathering of members of the congregation, pastors, family, and friends attended the anniversary dinner. He served several congregations, and from 1973-1987, he served on the staff of the LCA Division for Parish Services as editor and Secretary for Stewardship. Hartland and his wife Judy are on the planning committee for the Chautauqua AHA Gathering in September 2006.

100th Anniversary of the Augustana China Mission

2005 marks the 100th anniversary of Augustana's first missionary to China – August W. Edwins. In his book, "3

Missionary Pioneers,” S. Hjalmar Swanson writes about Augustana’s China Mission Society which issued a call to Pastor August W. Edwins in 1904 to establish mission work in China. On February 9, 1905, Edwins responded: “After many prayers and after a careful consideration of the matter, I have come to the conviction that I should accept the call to labor, as God gives grace and strength, for the sake of the Gospel on the mission field in China...”

On September 20, 1905, Pastor and Mrs. Edwins “sailed from Seattle on the *S. S. Dakota*, a new ship making her maiden trip to the Orient. They found several missionaries among their fellow travelers.” Among them were missionaries of the Hauge Norwegian Mission and a Presbyterian couple.

Editorial note: The complete story of the life and ministry of Pastor A.W. Edwins will be told at the AHA Chautauqua 2006 Gathering by Pastor Michael Edwins of Minneapolis, a grandson of A. W. Edwins. You are encouraged to attend that interest group. It is interesting to note that in June of 2005, the Augustana College Choir went to China on a concert tour to seven cities, an indication of the contrast between communication and relationships in 1905 and 2005!

The August W. & Alfreda Anderholm Edwins Memorial Scholarship



August W. and Alfreda Anderholm Edwins

In the mid-1980's, the women of Swede Valley Lutheran Church, Ogden, Iowa, the home congregation of August Edwins, established a scholarship fund in memory of A.W. and Alfreda Edwins at the Lutheran School of Theology at Chicago, to honor their work and commitment to the Gospel.

You are invited to prayerfully consider a gift in honor of the centennial of Augustana missions of China. A gift to the Edwins Scholarship Fund honors all of those, past and present, whom God has called to participate in God's mission by sharing the good news of Jesus Christ in word and deed in this country and throughout the world.

Contributions should be sent to:

Lutheran School of Theology at Chicago
Edwin's Memorial Fund
1100 E. 55th Street
Chicago, IL 60615-5199

AHA

“The Heritage of Augustana *Essays on the Life and Legacy of the Augustana Lutheran Church*”

This book which became available at the Gustavus Adolphus Gathering was edited by Hartland H. Gifford and Arland J. Hultgren. It is dedicated to the memory of Donovan J. Palmquist. It has 31 presentations which were made at the previous Gatherings at Augustana and Bethany Colleges.

The following are two of the tributes and recommendations which have been given to this 297 page treasury of Augustana life and legacy, and the people who contributed to that heritage.

“A glance at the authors and subjects in this volume should be enough to convince anyone with an interest in church history that preserving the heritage of the Augustana Lutheran Church is a worthy venture. Reading these essays, however, is more than a way of remembering that rich stream that flowed into the churches of which Augustana became a part. More importantly, it leads us to ask profound questions about the church of today and its future.”

- Herbert W. Chilstrom
Former Presiding Bishop of the ELCA

“From Andreen to Wahlstrom, from Uppsala to Harnosand, to Andover, Moline, and Lindsborg, and from Emmy Evald, Anna Olsson, Alma Swenson, with the heart of Augustana, its social consciousness, this is a volume of history, remembrance, and faith. Read it with joy and thanksgiving.”

- Paul Cornell
President of the AHA Board of Directors

You may secure copies of the book by calling Ruth Ann Deppe at the AHA Office at LSTC at (800) 635-1116 ext.712. The cost is \$25.00 per copy plus \$3.50 for postage.

You may also secure a companion volume, “The Augustana Heritage, Recollections, Perspectives, and Prospects,” which has the presentations from the first AHA Gathering held at Chautauqua in 1998. It is a 301 page publication with 26 contributors and edited by Arland J. Hultgren and Vance L. Ekstrom. It is also available at the AHA Office mentioned above. **AHA**

Events & Announcements

Service of Worship at Normandale, Edina, Minnesota

The 10th Annual Augustana Service of Worship with Holy Communion will be held at Normandale Lutheran Church, 6100 Normandale Rd., Edina, MN, on Sunday, September 25, 2005 at 2:30 p.m. The liturgy and hymns of the former Augustana Evangelical Lutheran Church will be used. The Augustana service anticipates the inspiration of the September 14-17, 2006 Gathering of the Augustana Heritage Association at Chautauqua Institute, Chautauqua, N.Y.

The Rev. Dr. Arland J. Hultgren, professor of the New Testament at Luther Seminary, is the preacher. Presiding will be Rev. Michael L. Edwins who served four congregations in the Augustana Church. Rev. Shawn Mai is the assistant. Instrumental music will be provided by Dr. John O. Swanson, organist at Normandale.

There will be coffee and refreshments following the service provided by the women of Normandale Church. All are welcome. For further information call Normandale Church at 952-929-1697 or 736-529-1998.

Special Events and News from Bethany College, Lindsborg, Kansas

Bethany College 125th Anniversary *"From the Plains to the World"*



Presser Hall, Bethany College

Celebrating October 15, 2005 through December 3, 2006, the preliminary events began July 28-30, 2005 with ELCA Small Town and Rural Ministry Alliance sponsoring "Celebrating Rural Life" with Martin Marty and Micah Marty.

The Opening Convocation was set for August 31. at 10:00 a.m.

Coming Events

October 7-9, 2005 Homecoming and Hyllningsfest

October 9 Worship Celebrating Bethany College Founding held at Bethany Lutheran Church, 320 N. Main St at 8:00 and 10:30 a.m.

October 15 Founders' Day and 125th Anniversary Kickoff

October 15–December 31 125th Anniversary Art Exhibition, Birger Sandzen Memorial Gallery

October 29 Mikhail Gorbachev and Anatoly Karpov: Chess for Peace

November 17-19 Pearson Distinguished Studies Symposium "Images Across the Sea: Sweden and America 2025" Funded by Marcus och Amalia Wallenberg Foundation, Stockholm

December 4 Jultide at Bethany – a musical celebration of Christmas at Bethany College

January 2006 Interterm "Around the World in 18 days"

April 9-16 Messiah Festival of Music and Art with Hakan Hagegard and Soloists from Sweden

May 21 Commencement

June 2006 19th Annual Assembly of the Central States Synod at Bethany College

August 30 Opening Convocation

October 13-15 Homecoming and Founder's Day

November 6 John Lecture Series, presenting Garrison Keillor

December 3 Jultide at Bethany, conclusion of the 125th Anniversary celebration

Augustana Heritage Endowed Program for Sacred Music

The Chair for this program was created when the AHA met at Bethany, Lindsborg in 2002. As of February 2005 the fund for the program stood at \$456,267; other gifts have been

received since then. One was a \$50,000 anonymous gift. A new hymn has been commissioned in honor of the 125th Anniversary of Bethany. The hymn, "From the Plains of Tiny Places" is a collaboration by Dr. Walter Pelz and Herb Brokering.

The symposium, "Images Across the Sea; Sweden and America 2025," a 125th Anniversary event November 17-19, 2005, comes as a result of a grant from the Wallenberg Foundation of Stockholm. All of the Pearson Distinguished Professors of Swedish Studies will be on campus.

In addition to intellectual conversation, there will be an opening concert on November 17th with Philip Brunelle providing commentary on the life and work of Eskil Hemberg. At the banquet there will be poetry reading by Ylva Eggehorn and Lorie Carlson. Lorie is a poet, editor, and translator of Latino literature. Ylva is an author, poet, and hymn writer in Sweden. The Psalmboken includes 23 of her hymns.

Bethany College invites members of the AHA to consider a gift to the Augustana Heritage Chair Endowment in Sacred Music. Editorial note: The Augustana Heritage Association Gathering will be held in Lindsborg in June 2008. **AHA**

before the 1999 adoption of the "Called to Common Mission."....This all took place at a time when Bethel Church had offered St. Thomas Episcopal Church the use of its parish house for their worship since their church building had been taken by eminent domain for the building of I-290 highway....I recall the last Sunday they met in our building. We decided we would have a joint worship service to wish them well as they went to their new church building. The Episcopal rector and I did a dialogue sermon. He served communion to his congregation and I served communion to the Bethel congregation.

This was also the year when our Lutherans in the Worcester area joined with the Roman Catholic Diocese in a joint celebration of the Reformation and the Festival of Christ the King. I did the Lutheran Vesper Liturgy in the Civic Auditorium and we had two sermons, one by Bishop Flanagan and another by Dr. Ted Ferris, rector of Trinity Church in Boston. We had a choir made up of both Catholics and Protestants....It was one of the great high points for me ecumenically. During the week before as District Dean, I joined Bishop Flanagan in a radio program on our understandings about Luther today. I remember going into that interview with much trepidation; it went well. Bishop Flanagan and I shared a very warm friendship after that.

Thanks again for reminding me of the historic 1967 for me ecumenically.

Sincerely in Christ,
Ernest A. Bergeson

(Editorial note: I want to thank Pastor Bergeson for reminding me that June 2005 was not the 55th anniversary of Augustana's vote to enter the merger, but the 45th. My mistake, indeed, in my editorial article in the Spring 2005 issue of the Newsletter.) **AHA**

Letters to the Editor

We invite and encourage readers' comments, reactions, suggestions, as well as articles for the Newsletter. They will always be acknowledged and the articles will be used as they fit into the themes of a particular issue of the Newsletter and space is available. Our mailing and e-mail addresses are found inside the front cover. Arvid and Nancy Anderson, co-editors

Harwich, MA

Dear Editor,

I have just finished reading your editorial in the latest AHA Newsletter, "The Testing of a Heritage." I found it most interesting and it brought to mind something that happened back in 1967 when I was Dean of the Western Mass. District. I was serving at Bethel, Auburn at the time. I had arranged a meeting of our district pastors with the clergy group of the diocese of the Episcopal church for a dialogue, in which we had Dr. E. E. Ryden update us on just what you wrote about. It was held at Grace Episcopal Church in Oxford, MA....In addition the rector of Grace Church invited our clergy to join their clergy in a table Eucharist which we did. This was something that happened long

ELCA Christmas Special

A one-hour ABC television special produced by the Evangelical Lutheran Church in America is scheduled to air on Christmas Eve and Christmas Day 2005. This holiday worship service, including a mix of music and praise from ELCA African American, Asian, American Indian, Arab and Middle Eastern, and Latino congregations, will begin with a Santa Lucia celebration in the Swedish Lutheran tradition. Check local listings for the exact airtime in your area.

AHA BUDGET for JULY 04-JUNE -06

The Board of Directors approved the following Budget at its meeting February 2005

INCOME

Balance	25,000
Memberships.....	20,000
Subscriptions (Sweden & America)	3,000
Gatherings.....	75,000
Gifts (unrestricted) Gathering 2006	21,850
TOTAL.....	144,850

EXPENSES

Compensation/Honoraria	5,500
Insurance	3,400
Website	2,000
Membership	4,500
Office/phone	2,400
Accounting	5,000
Legal services	500
Boards and Committees	
Board.....	16,000
Committees	5,000
Gathering 2006	75,000
Postage/shipping	1,500
Subscriptions.....	3,000
Miscellaneous	2,000
Printing/Newsletter	12,000
TOTAL.....	137,000

The AHA Financial Report ending January 31, 2005 appeared in the Spring 2005 Newsletter, page 20

THE AUGUSTANA HERITAGE ASSOCIATION

Lutheran School of Theology at Chicago

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