

# The Augustana Heritage Newsletter

Volume 6 Number 3 Fall 2009



## AHA Gathering VII in Rock Island June 10-13, 2010 to celebrate Sesquicentennial of Augustana Church, College and Seminary

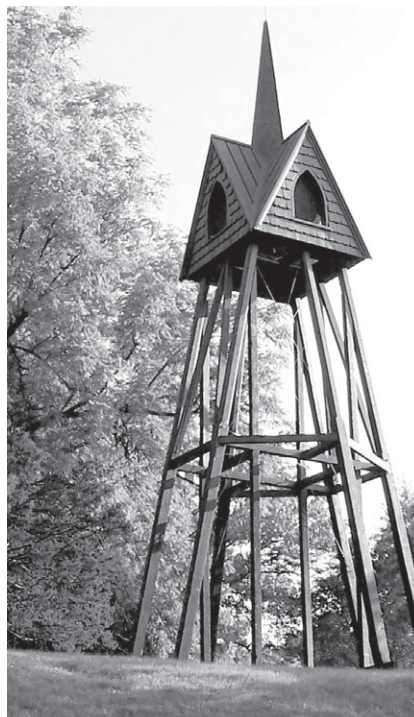
Archbishop Wejryd of The Church of Sweden and  
ELCA Bishop Hanson will be guest speakers

The Augustana Heritage Gathering VII at Augustana College in Rock Island from June 10-13, 2010, will offer special opportunities to remember the beginnings of the historic Augustana Synod and its institutions during this 2010 Sesquicentennial year of its founding in 1860.

Archbishop Anders Wejryd of the Church of Sweden, himself a former exchange student in Sparta, Michigan, has confirmed his participation, as have ELCA Bishop Mark Hanson and Bishop Gary Wollersheim of the Northern Illinois Synod.

In recognition of the role played by Swedish operatic star Jenny Lind in funding early Augustana ministries, Sweden will also send its 2010 Jenny Lind Travel Scholarship winner and her accompanist to the Gathering for a special Friday evening Jenny Lind concert in connection with traditional Midsummer festivities.

Symposia and lectures are now being developed to tell the many stories of Augustana ministries with special emphasis on the role of women and foreign ministries: topics include the Americanization of the Augustana Synod; founder Lars Paul Esbjörn's continued contacts with, and interest in, the Augustana Synod after returning to Sweden; Augustana hymnody; and the impact of Augustana traditions on contemporary church life and ministry.



Bell Tower at Augustana College

A day tour of Augustana Synod immigrant sites in and around the Quad Cities is being planned. Included will be visits to the Jenny Lind Chapel; Augustana Lutheran Church in Andover; First Lutheran Church in Moline; and other places related to Augustana's early history.

Välkommen!



Co-chairs of Gathering VII Planning Committee—  
The Rev Michel D. Clark and Helene Leaf

### Now is the time to register for AHA Gathering VII in Rock Island

Now is the time to register for AHA Gathering VII in Rock Island. See pages 14, 15 and 16 for the registration form and other information about the Gathering. Full details on the program will be published in the Spring 2009 issue of *The Augustana Heritage Newsletter*.

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

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Word from the AHA Executive Director

# David Baker reflects on the “wonder” of our biennial Gatherings

For the past eleven years, beginning in 1998 at Chautauqua, people of Augustana heritage have been gathering at some wonderful biennial events. The reason I refer to them as “wonderful” is that the very fact they have continued every other year for the past nearly twelve years is, I must say, cause for “wonder” in and of itself.

What is it, after all, that has compelled over 300 to 500 or more people to gather from throughout North America once every two years for a weekend in such strange locations as Rock Island, Illinois; Lindsborg, Kansas; St. Peter, Minnesota; or Chautauqua, New York? Surely, with all due respect to the inherent natural beauty of each of those four locations and, as “wonderful” as each of them might be, each for a similar or different reason, there is more than that to why these Gatherings of several hundred people have kept on occurring for the past eleven years.

What is it that has kept these Gatherings going? What has kept on prompting people to give up whatever else they may have had on their preliminary schedules for a weekend and to travel, some across the entire country, to be present for these “strange,” if I may call them that, events? What is it that has drawn and keeps on drawing people to these “out-of-the-way” places? Is it the scenery? Probably not. Is it the food? Well, maybe, for a few. Is it the chance to sit and to be entertained for a weekend away from home and the routine of everyday? I don’t think so.

So what, then, is the reason for these “wonderful” events? What is the “secret,” if there is one? Why do they keep happening?

I have tried to explain this phenomenon to people who are not of Augustana or of Lutheran or of even Christian background. Sometimes I may get a polite nod in response, sometimes an expression of a modicum of understanding, sometimes even an expression of a wistful admiration. But not ever have I received a response that fully grasps what these events are all about...or why they really started in the first place...or why they continue to draw several hundred people every two years to a place that the majority of people in this country have not even heard of, much less seen for themselves, unless the respondent is himself or herself from an Augustana background.

There is something, you see, not just “strange,” but there is something “wonderful,” that is, “full of wonder” at this thing that we call “Augustana” and it has to

do with more than shared experiences or common roots or strong connections, good and valuable as all those are, for many groups of people share experiences or come from the same roots or have significant connections with each other.

No, what sets, I believe, this thing that we call “Augustana” apart from so many other groups who claim distinctive origins or backgrounds or experiences

is a common set of values or beliefs all grounded in an understanding of the scriptures that allows for “*faith and reason*,” to quote a recently-prepared paper by Mark Hurty, to stand side by side with one another, to refuse to surrender either one of the two to whatever winds of change might currently be blowing and to allow both of them to inform us in our worship, our learning, our witness, our service and our support...not only of our heritage...but of the legacy that we enjoy and foster each time that we gather.

We believe in God the Father, Son and Holy Spirit. We do not, as someone else said years ago, “park our brains at the door of the church when we come in.” We honor the traditions that are ours. We accept, as Paul Tillich used to say, “God’s acceptance of us even in our unacceptability.” We take seriously Joseph Sittler’s admonition to “care for the earth.” We cherish our ecumenical sisters and brothers. We appreciate community...and we accept and trust each other in spite of our foibles and our eccentricities.

Those are, my friends, what I believe to be at least a few of all the reasons that we gather...and continue gathering. I will look for you in Rock Island!

God’s peace,  
**David E. Baker**



**David E. Baker**



# Evangelism—at the heart of the Augustana Heritage

## Augustana's oldest living pastor tells the story at the age of 99

by William E. Berg

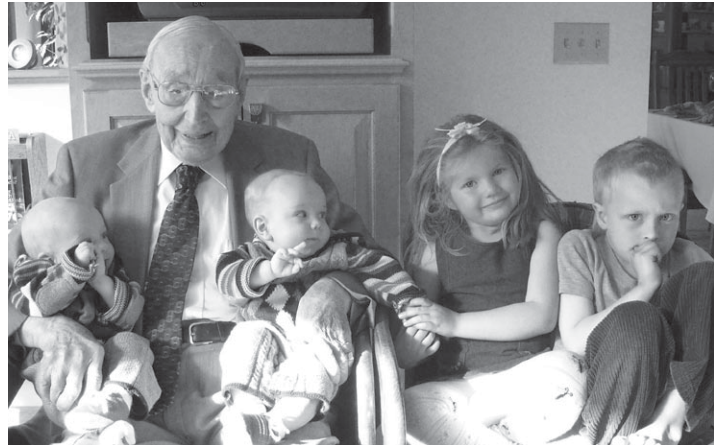
One of the features in the fall 2008 issue of the *Augustana Heritage Newsletter* was the story of youth ministry written by Dr. Maria Erling entitled, "Putting Youth Ministry on the Front Burner." The thought occurred to me that readers of the newsletter may also be interested in another churchwide Augustana ministry, namely that of evangelism. Augustana's Department of Evangelism was created in 1950. It was my privilege to serve as director from 1951 to 1962 at the headquarters in Minneapolis, Minnesota. Following the 1962 merger I served in the Department of Evangelism of the Lutheran Church in America headquartered in New York.

The dictionary defines evangelism as "a zealous effort to spread the Gospel." Among the different definitions of the word "Gospel" are: "good news" and "the history of the life and teachings of Jesus." During its 160 years of history, Augustana proclaimed in one form or another and in all of its departments the "good news of the Gospel."

Once Augustana became firmly established in a new land the Church became involved in a four-fold missionary program: World Missions, American Missions, Social Missions and Educational Missions. It is interesting to note that these four missions correspond to four of the program units in our Evangelical Lutheran Church in America. These are: "Global Mission", "Evangelical Outreach and Congregational Mission", "Church and Society" and "Vocation and Education."

The good news of the Gospel proclaimed by Augustana in its Word and Sacrament ministry and in all of its departments could be summarized in the following Bible passages: "God loved the world so much that he gave his only son that whoever believes in him should not perish but have eternal life" (John 3:16), and "By this we know love, that he (Christ) laid down his life for us; and we ought to lay down our lives for the brethren" (I John 3:16).

In 1951 the Augustana Department of Evangelism began an intensive churchwide "Area Mission Program." This involved participating congregations in extensive preparation for a special week of evangelism in local parishes. Features of the week included nightly worship services and morning sessions in which host pastors and guest missionaries spent 15 hours during the week going deeper and farther into the Word. In addition lay visi-



**Bill Berg with his great-grandchildren on his 99th birthday on May 12. From left, Colton Balmer, Jackson Balmer, Maya Carlson and Emery Carlson. The family celebrated his birthday by taking him to a Minnesota Twins baseball game.**

tors met for supper after which they made one or two calls before coming back to the 8 p.m. service. The most important part of this intensive week of evangelism was the follow-through emphasis. The Department of Evangelism provided practical materials and plans for continuing lay visitation. Eight hundred of Augustana's 1,240 congregations participated in this churchwide emphasis. Three hundred and fifty parish pastors were enlisted as guest evangelists.

I now share my personal perspective on Augustana's evolving heritage in evangelism:

### From constituency to community and From the Word to the World

In the early decades of our history, congregations ministered to their members using the Swedish language. In the first decades of the 20th century, the change to the English language was rapidly taking place and congregations began to regard their communities and all people in the world as their field of service. During this transition period, it became clear that the Church is God's people serving with Him in His world where our main work takes place. In the sanctuary, we are replenished and renewed by Word and Sacrament, by prayer and worship, to go into the world as Christ's presence and power. Worshipers leaving Augustana Lutheran Church

in Minneapolis, Minnesota see a sign that says, "The worship is over - the service begins."

I like this definition of the Church: It is the people of God gathered at the cross for redemption, equipped by the Holy Spirit and scattered in the world as our Lord's servants in His work of healing and reconciliation. We do not have the true Church without that word "scattered."

### From pastors to evangelists

In 1951, Augustana's churchwide program in evangelism started with the selection of 20 pastors who were in a special way regarded as "evangelists." Each one was asked to give four weeks of service as guest evangelists in the program. We soon faced the question, "Is not every pastor called to be an evangelist, a bearer of the good news of the Gospel?" Three hundred and fifty pastors, most of them serving congregations, became active participants as guest missionaries in the churchwide program. At this point some readers may call attention to the passage in Ephesians 4:11,12: "the gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ."

Indeed there are a variety of gifts as Paul writes in Romans 12:6. It is true that some of the 350 pastors might be considered more as theologians or teachers rather than preachers in an "evangelistic week-long crusade."

I recall Dr. Conrad Bergendoff as being one of the most gifted theologians and teachers in Augustana's history. Was Dr. Bergendoff also an evangelist? Indeed he comes through as an evangelist as readers of his book, *I Believe in the Church*, will discover. In the chapter entitled, "The Kingship of Christ in the Christian Church," he wrote, "Because of the cross, Christ is King in the lives of His people. The kingdom is primarily composed of those who kneel, spiritually, before the Crucified One, and find themselves objects of His love who is there exalted." These indeed are the thoughts of an evangelist.

Those of us who served on the Department of Evangelism staff were not called to a central office ministry. We were invited to assist in the work of evangelism by parish pastors. Serving on our Department of Evangelism staff were Pastors Martin Lingwall, Reynold Johnson, Willis Erickson and Dr. Samuel Miller.

### From a limited to an expanded movement

Prior to the Augustana Area Mission Program which began in 1951, the Evangelical Lutheran Church initiated the Preaching-Teaching-Reaching mission and eventually nine other Lutheran groups became involved, including the Missouri Synod. At its height, 15,000

Lutheran congregations participated in the expanded evangelism program. In 1955, a "Lutheran Conference on Evangelism" was held in Milwaukee, Wisconsin with 3,000 delegates attending. Evening mass meetings were held in addition to morning and afternoon sessions on "inreach and outreach evangelism." Following the Milwaukee conference the Augustana Department of Evangelism sponsored "echo meetings" in all of its districts with conference presidents, conference directors of evangelism and national and local leaders participating.

Most of the area missions involved 10-15 congregations. Over 300 congregations participated in the Chicagoland Mission held in 1956. A full page ad in the Chicago Tribune invited persons to attend the services in these churches.

Statistics cannot accurately measure the results, especially of divine events. It became clear, however, that host pastors' daily reports in the area missions, indicating specific figures on inreach and outreach activities, became a helpful incentive to participants. In the Chicagoland Mission with nine Lutheran church bodies participating, 20,800 lay visitors called on 96,700 church members and on 45,000 unchurched persons. It is significant that 10,000 of those visited made commitments for baptism and church membership.

A far more accurate evaluation came from hundreds of parish pastors and lay missionaries who with eloquent words told of what the mission week had meant to them in terms of spiritual nurture, regeneration and renewal for them and for members of the congregations.

### From diversity to unity

Many of us will recall that the Augustana heritage story featured a great deal of diversity of opinion among its pastors and leaders. We recall the "high church and low church" emphasis, the social action Gospel viewed with alarm by many, supporters of the Bible school movement and those who were suspicious of this ministry, and other areas of disagreement. In 1937, on the first Sunday evening in my new parish, I invited a Baptist pastor to give the sermon. This was in the day when the Church recommended "Lutheran pulpits for Lutheran preachers



William E. Berg

only” and “Lutheran altars for Lutheran communicants.” Surely we have come a long way.

Toward the close of the decade of the 1950s, some leaders believed that the evangelism department was overstepping its bounds and that it should limit its emphasis to “spiritual inreach and nurture” and other departments should be responsible for outreach ministries to the world. I recall a synod convention in Jamestown, New York, in which this issue was debated calmly and with civility. Dr. Theodore Mattson, executive director of the Board of American Missions and an outstanding leader in the church, spoke eloquently at that convention on the separation of duties and responsibilities. His arguments were indeed difficult to refute. I was no match for Dr. Mattson on the debate platform. However, I probably scored at least one point with an illustration: Someone asked a friend, “Is it okay if I smoke in your presence?” Came the reply, “It’s okay as long as you do not exhale.” I left it with the audience and I shall leave it with readers of this article to determine the application. The issue remained unresolved due to the impending LCA merger. Yet Augustana always found unity in Christ and in the good news of His grace and mercy.

### **From Lutheran evangelism programs to ecumenical participation**

Following over 40 years in parish ministry and service in the National Department of Evangelism, I spent 14 years in the International Christian Ashram founded by E. Stanley Jones. The Christian Ashram is an ecumenical fellowship, involving dozens of church groups. In this fellowship, I have participated in and led many services of Holy Communion with brothers and sisters of other church denominations. This was before the Lutheran Church established pulpit and altar fellowship with other church groups. In this ministry, it became clear to me that our “unity in diversity” is centered in Jesus Christ as our Saviour and Lord, in His cross and in

His teachings.

In a Christian Ashram on the Carlton College campus in Northfield, Minnesota, I was sitting in the front row in the chapel listening to a message by Dr. Jones. He had a magnificent obsession for Jesus and His teachings and he was indeed speaking in the power of the Holy Spirit. At one point in his sermon, I was so moved that I said, “Amen” loud and clear. Dr. Jones stopped in his sermon, looked intently at me, and said, “All my life I’ve been looking for a shouting Lutheran and at last I’ve found one.”

Indeed I have something to shout about, not least giving praise for the rich spiritual nurture I received from my Augustana heritage. I praise God for the old black hymnal and for the memorable liturgical service, “Helig, Helig, Helig - Holy, Holy, Holy is the Lord of Hosts. The whole earth is full of his glory.” I heard the good news of the Gospel from all departments of the church. The cross was lifted high and the Gospel of sin and grace always proclaimed.

### **From the past to the present**

It is clear that the pattern of Augustana’s Heritage story of evangelism as described in this article would not be the pattern for our day. Changes should be made and the pattern adapted to the needs of church and society today. Upon what pattern should changes be made? For the answer we depend upon divine guidance. There is a reassuring promise in Psalm 32:8: “I will instruct you and teach you the way that you should go; I will counsel you with my eye upon you.”

We have a rich heritage, but we do not glory in what we have done. We give thanks for our Lord’s grace still powerfully manifested in the Church and for the unfinished tasks for which He is choosing us. St. Paul writes in II Corinthians 4:5: “For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake.”

## **New bargain sale prices on all AHA books**

New prices for all AHA books make this the time to buy copies for yourself or for a family member or friend. The prices have not only been reduced, but they include shipping charges. The price of \$10 or \$20, in the case of two titles, include all packing and postage costs.

The books and a DVD with the new \$10 price, including postage and packing, are:

*The Augustana Heritage: Recollections, Perspective and Prospects* (1998)

*The Heritage of Augustana: Essays on the Life and Legacy of the Augustana Lutheran Church* (2004)

*Songs of Two Homelands – Hymns and Liturgy of the Augustana Lutheran Tradition* (Second edition 2002)

*Join in the Dancing: Swedish Folk Dance Mass* (DVD 2007)

The books with the new \$20 price, including postage and packing, are:

*The Augustana Story: Shaping Lutheran Identity in North America* (2008)

*Äkta Augustana: Heirloom Recipes* (2008)

See the back page for details on how to order.



# Jacobson v Massachusetts—1905

## A landmark Supreme Court decision involving an Augustana pastor that continues to affect compulsory vaccination laws

by Ronald T. England

During the late 1990s, during my ministry at the Lutheran Church of St. Anne and St Agnes in London, I received several phone calls “out of the blue” from law students and professors in the United States asking if I could tell them anything about Henning Jacobson. I knew that he was the highly-respected founding pastor of Augustana Lutheran Church (now Faith Lutheran Church) in Cambridge, Massachusetts where my father, Eskil G. Englund, was pastor from 1940-48. I spent my teen years in this congregation hearing members speak of Pastor Jacobson who served from 1892 until his death in 1930. My chief teenage memory of Henning Jacobson was a creepy silhouette of a bronze bust of him placed in front of a window in the balcony behind the church organ. My sisters and I agree that our most vivid memory is his goatee. Little did any of us realize that Henning Jacobson was at the center of a landmark Supreme Court decision in 1905 that reverberates to this day in the field of public health.

In 1902, the Cambridge Board of Health ordered that all residents be vaccinated for smallpox due to an outbreak of the disease. Pastor Jacobson had experienced a serious reaction to the vaccine when vaccinated in Sweden as a child. Dr. G. George Joseph of Yale University explained that “Jacobson refused to comply with the Board of Health’s vaccination order. Charged with violating the law, Jacobson pleaded not guilty in the municipal court, but was eventually convicted and fined \$5.” (*Editor’s note: Henning Jacobson was called to begin the new Swedish Lutheran mission in Cambridge in 1892 with a salary of \$5 a month.*)

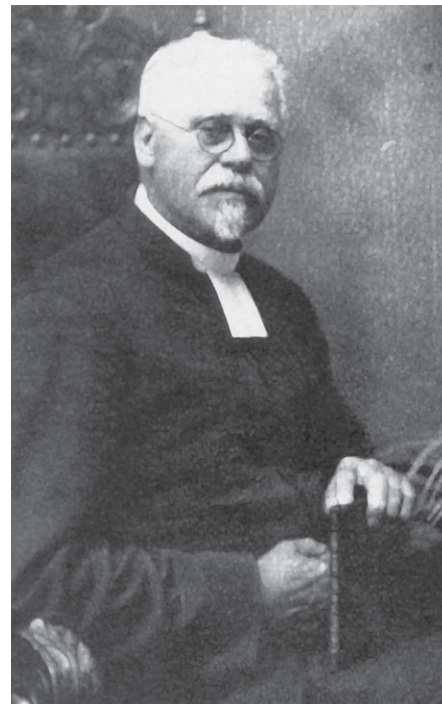
Dr. Joseph continues: “After the Massachusetts Supreme Court upheld the lower court’s decision, Jacobson appealed his case to the US Supreme Court. The court’s decision in *Jacobson v Massachusetts*, which upheld the state’s right to order that its citizens be compulsorily vaccinated, became a foundational case in American law and, for the past century, the decision has defined the scope of public health law. The decision reaffirmed the state’s police powers in matters of health and allowed a generous latitude in the types of measures the state could impose when public health and safety were threatened.”

During 2005, the centennial year of *Jacobson v Massachusetts*, many essays appeared in journals and

many speeches were given about the continuing impact of this decision. The *American Journal of Public Health* for April 1, 2005, Vol.95, Issue 4, had three essays on *Jacobson v Massachusetts* in its Government, Politics, and Law section. In a lecture titled, “The maturation of

Public Health Law,” Dr. Wendy E. Parmet of Northeastern University said that, “in the last 100 years, *Jacobson v Massachusetts* had been cited frequently by the Supreme Court and the lower courts.”

If I had not received mysterious phone calls asking about Henning Jacobson, while serving in London, I would probably not have known anything about this landmark Supreme Court



Henning Jacobson

Courtesy of the ELCA Archives

case. I checked carefully in the 18 pages about Henning Jacobson and his 38 years at Augustana, Cambridge, in *After 50 years—1892-1942*, the anniversary book published by the congregation when I was a young teenager. There is no mention of *Jacobson v Massachusetts*. I have asked people of Augustana background who have links with Augustana, Cambridge, and have discovered that almost no one knows about this famous legal decision involving an Augustana pastor. If any readers of the *Augustana Heritage Newsletter* are familiar with *Jacobson v Massachusetts*, it would be interesting to hear from you.

# The Augustana Liturgy—1. The Holy God

by Ronald B. Bagnall

What child of Augustana could ever forget that haunting beginning of the Sunday liturgy? The pastor, more often dressed in black (or later on with a white surplice), would proceed to the altar and kneel in prayer during the singing of a hymn. Then standing and facing the congregation, he usually sang in solemn tones: “Holy, holy, holy is the Lord of hosts! The whole earth is full of his glory.” Sometimes his wavering voice would strike the fear of God in child or adult—a scene reminiscent of the prophet Isaiah in the temple (Is. 6:1–7).

This Sunday liturgy was basically an English translation of the nineteenth-century Swedish Mass and a reflection of the minimalist sacramental practice of the time—the thrice-holy chant of the *Trisagion* having been introduced into the liturgy in 1811 for the more often than not occasions when the Lord’s Supper was *not* celebrated.<sup>1</sup> The exhortation that followed the *Trisagion* is a chain of Old and New Testament passages:

The Lord is in his holy temple; his throne is in heaven (Ps. 11:4). The Lord is nigh unto them that are of an humble and contrite spirit (Ps. 34:18). He heareth the supplications of the penitent and inclineth to their prayers.<sup>2</sup> Let us therefore draw near with boldness unto his throne of grace and confess our sins (Heb. 4:16).

Then the pastor would kneel at the altar for the confession of sins (as directed in the rubrics)—whether or not the congregation knelt. In this act he became their representative before the throne of grace, not a mediator on their behalf, for he himself was one of them, a fellow sinner, like Isaiah.

The hymnals brought by Swedish immigrants as well as later English hymnals called for an opening hymn before the *Trisagion* and the confession of sins. The first hymn in the Swedish hymnals—“Upp, psaltare och harpa”—was alone designated as the entrance hymn (ingångs-psalm). Three of the seven stanzas by Johan Olof Wallin appeared in *The Hymnal* of 1925, translated by Ernst William Olson:

Strike up, O harp and psaltery! O Word of might, two-edged sword,  
Arise and smite the nations, That they may know and fear the Lord!  
O gospel voice from heaven, Awake the hearts of men,  
That unto them be given To turn to God again.  
All ye who dwell in Zion, Hark to your Shepherd Lord,  
Who leads you to green pastures, And feeds you with his Living Word!<sup>3</sup>

Although one wonders if Wallin’s hymn was used very much in its English translation, certainly another hymn more frequently opened the Augustana liturgy: “Höga

majestät” by Samuel Johan Hedborn, a Swedish court preacher. Four of its original seven stanzas were translated by August W. Kjellstrand for *The Hymnal* of 1925.<sup>4</sup> The theme of God’s holiness reverberates throughout this hymn in its repeated references to the thrice-holy chant of the seraphim:

Holy Majesty, before thee We bow to worship and adore thee;  
With grateful hearts to thee we sing.  
Earth and heaven tell the story Of thine eternal might and glory,  
And all thy works their incense bring.  
Lo, hosts of cherubim And countless seraphim Sing,  
Hosanna,  
Holy is God, almighty God, All-merciful and all-wise God!

On the back of the chart depicted here is the following description of “the preparatory section of our service”:

...the first thought that stirs the worshiper is the holiness of God as we seek to approach him. The flaming sword, the bolt of lightning, and the angels who shield their faces from the pure holiness of the Eternal, symbolize the holiness that Isaiah sensed so long ago...<sup>5</sup>

In his systematic theology, Gustaf Aulén wrote:

It is also significant that the word holy, or its cognates almost automatically enters the Christian vocabulary when we talk about something which *belongs to the sphere of God*: Christ—the Holy One of God; the Holy Spirit; the Holy Christian Church; Holy Writ; holy sacraments, and so on. Neither is it an accident that the Swedish Mass begins with the *Trisagion*, which constitutes an important background for the whole subsequent worship service.<sup>6</sup>

## Endnotes

1 Note the anomaly in Swedish: “Högmässogudstjänsten, när Herrens nattvard icke hålles” in Den Svenska Psalm-Boken—“High Mass” without “Holy Communion”!

2 This sentence is reminiscent of Solomon’s prayer (1 Kg. 8 & 2 Ch. 6) and Daniel’s prayer (Dan. 9) as well as penitential Psalms (e.g., Ps. 6:9).

3 Wallin as archbishop of Uppsala had great influence on the early nineteenth-century hymnals. This hymn like others of his is filled with Biblical imagery in the English translation; and even more so in other stanzas of the Swedish original. The hymn was sung to the German chorale by Hans Kugelmann—“Nun lob, mein Seel den Herren”—in his *Concentus Novi* (Augsburg, 1540).

4 This hymn, always sung to the nineteenth-century isometric version of the German chorale by Philipp Nicolai—“Wachet auf,” made its way into both the Service Book and Hymnal (1958) and the Lutheran Book of Worship (1978), but not the new Evangelical Lutheran Worship (2006)!

5 Lutheran Worship (Rock Island: Augustana Book Concern, n.d.) was based on a chart that accompanied the confirmation book by Bo Giertz, *Grunden* (Stockholm: SKDB, 1964). While the English chart depicts the pastor in cassock, surplice, and stole, the Swedish chart entitled *Den Svenska Mässan* depicts the präst wearing an alb and chasuble.

*continued on Page 9*



# Joseph Brandelle Ekeberg on Gustaf Albert Brandelle

## Discovering your great-grandfather was an Augustana president

By Joseph B. Ekeberg

When I began my Masters of Divinity program at the Lutheran School of Theology at Chicago, (LSTC) in the late spring of 1973, I had no idea that I was the fourth male Ekeberg to study for the ministry. Nor did I know that my great-grandfather was the eighth president of the Augustana Synod. I did know that I was the third generation of pastors in my family, because my father's father, Waldo Ekeberg, didn't die until I was a young teenager, and we had close contact with each other. I just didn't know about the previous generation. Later I would learn that this was primarily due to my father, G. W. Ekeberg, who had left parish ministry when I was nine to become a supervisor for the Association for Clinical Pastoral Education (ACPE). He continued in the ACPE for the rest of his working life.

During that spring of 1973 at LSTC, I took a course; "Religious Rebels in American History," taught by Dr. G. Everett Arden. I was a rebel back then, and I thought "What a good way to encourage that direction." The most important requirement for the course was to write a paper on a religious rebel in American history. With his deep bellowing voice, Dr. Arden informed me that I would not have a choice about whom to write; I was to write about my great grandfather Gustaf Albert Brandelle (1861-1936). I remember coming back at him with real doubts that an old Augustana Synod pietist could be a religious rebel. He simply told me I was wrong..."Write the paper", he commanded.

From that spring day, the Spirit has sent me on a life-long journey to re-discover my heritage. Brothers and sisters, this is our journey together, because the ones who went before shared a pioneer, missionary and ecumenical spirit that would be good for us to remember and emulate. Here is my story that I hope will become our story as well.

### G. A. Brandelle on G. A. Brandelle

Let my great-grandfather speak for himself, as he tells of his life in a letter to the Rev. Dr. Norman Jay Gould Wickey (1891-1976), a leader in higher education in the former United Lutheran Church, who was once president of Carthage College.

Oct. 1, 1931

The Rev. Gould Wickey,  
Washington, D.C.

Dear Doctor Wickey:

Yours of the 24<sup>th</sup> ult. to hand.

There is not much of anything to be said about your humble servant except that he was born on a farm near Andover, Henry County, Ills., on the 19<sup>th</sup> of Mar. 1861, that the folks (sic), Gustaf Johnson and wife, move on to a farm near Altona, Ills., in the spring of 1862, that I grew up on that farm and worked on that farm, which was a fine one, until in the fall of 1876 when I was sent to Augustana College, Rock Island, Ills., to be educated, for the ministry if possible, otherwise for something else that might prove a useful avocation, that I graduated from the collegiate department in the spring of 1882 and from the Theological Seminary in the spring of 1884, that I was ordained at the meeting of Synod in Andover, Ills., in June, 1884, that I went to Denver to assume the pastorate of the Augustana Lutheran Church, to which congregation I clung until the fall of 1918 when I was called to Grace Church, Rock Island and continued there until the fall of 1923 when the Augustana Synod through itself strong enough to support a president who would give all his time to the general work of the Synod and chose the undersigned for this position, that I have served in that capacity ever since being re-elected in the summer of 1927 and in the

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6 The Faith of the Christian Church (Philadelphia: Muhlenberg Press, 1st English edition, 1948, p. 122; 2nd English edition, 1960, p. 104). Cf., Aulén's The Drama and the Symbols (Philadelphia: Fortress Press, 1970): "If we ask what [the primary aspect of God's holiness] is, we can hardly find a better presentation than that in the vision of the prophet Isaiah in chapter 6: the Lord is sitting upon a throne, high and lifted up, and his train fills the temple. Round him stand the seraphim, crying to one another: 'Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.' All this is highly significant: holiness as God's being high and lifted up, his sovereignty and 'glory'..., the context of worship and the adoration offered to him 'that sitteth on the throne'" (p. 108).

*The Rev. Ronald B. Bagnall is a retired ELCA pastor and former editor of Lutheran Forum, now living in Farmingdale, Maine. This is the first in a series of essays on the Augustana Liturgy that he is writing for the AHA Newsletter.*

summer of 1931, that if the Lord grants life and health and strength the probabilities are that I will serve this present term out retiring permanently in the year 1935.

A few additional incidents and happenings may also be noted in passing. First of all is this that I took unto myself a wife in March 1886 in the person of Miss Lydia Appell, of Galva, Ills. She also was born and brought up on a farm. A few days prior to that I hav (sic) been elevated to the position of secretary of the Kansas Conference of the Augustana Synod, in the spring of 1889 I rose to the distinction of Vice President and in 1900 the brethren evidently thought that I had been riding the slats long enough for they did me the honor to elect me to the presidency of the Kansas Conference. Of course I serve dutifully and well until in the spring of 1910 when another brother with bigger strides climbed over me. Luck had not however entirely deserted me for at the meeting of Synod in 1911, it elected me its Vice President. This office I filled with the usual distinction of men of that ilk until in the summer of 1918 when I took over the Presidency of the Synod by reason of the passing of the President, the Rev. Dr. L.A. Johnston. Some of the boys felt that we ought to begin home mission operations among the Swedes of Australia. Synod thought it might be done but not until the field had been investigated. The Board of Missions was ordered to send someone out to look the situation up. The Board sent me and thus I had a trip around the world and learned to know Australia quite well. Synod had seen fit to send me to the two Lutheran World Conferences that were held at Eisenach in 1923 and in Copenhagen in 1929, as also to the World Convention on Life and Work held in Stockholm in 1925. I have made two trips to Europe in the interest of our Foreign Mission work, one to Leipzig and one to London, 1922 and 1924.

A few minor news items ought also to be given, I imagine. In 1910 I was made a Knight of the North Star, in 1924 I was made Commander of the North Star, second class, and in 1926, Commander of the North Star, first class. Bethany College, Lindsborg, Kas., considered my lonesomeness and made me a Master of Arts in the latter noneties (sic), in 1900 it made me a Doctor of Divinity, St. Olaf's College, Northfield, Minn., was gracious enough in 1925 to honor me with the degree of L.L.D., Augustana College, Rock Island, Ills., did the same thing in the same year.

Two daughters were born unto us Ruth, who married the Rev. Carl J. Bengston, , D.D., Rock Island, Ills., and Rosalia, the wife of the Rev. W. C. Ekeberg, Dayton, Ioia.

Besides being president of the National Lutheran Council, I have also served on a number of committees too numerous to mention.

This ought to be more than enough. Whatever you do, don't print it all, ten per cent is enough.

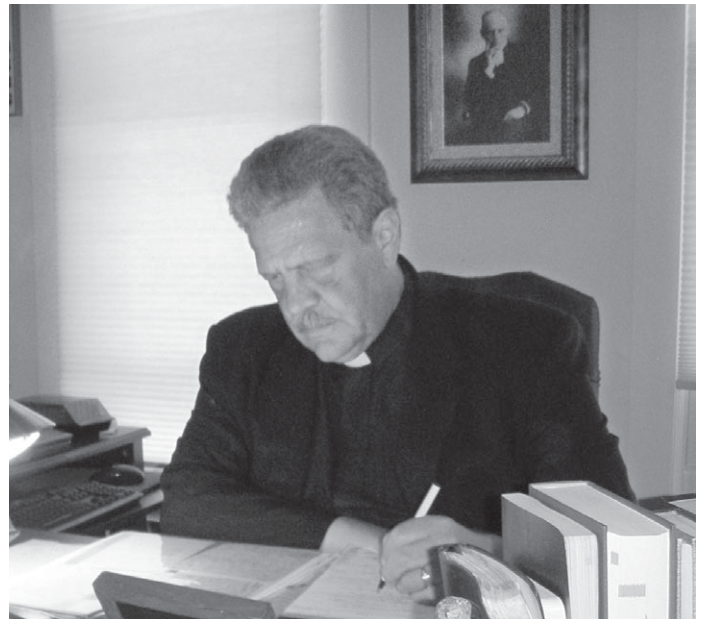
Yours very sincerely,

G. A. Brandelle

## Now for the rest of the story

One mystery that remains, and if anyone knows please contact me. Why did he change his name from Johnson to Brandelle? Professor Maria Erling would remind me, they were all doing it at that time. But, why Brandelle? Two family stories remain around it; first, he changed his name between his sophomore and junior year at Augustana College; secondly, he asked his father for permission and Gustaf responded by allowing it, if all his brothers did as well. Being the oldest they complied. His sisters didn't have to and I assume you know why.

Another fact to consider is, as pastor in Denver for 34 years, he was mostly estranged from the center of the



**Joseph Ekeberg in his study at St. Mark Lutheran Church in Glastonbury, Connecticut. His favorite picture of G. A. Brandelle is on the wall behind him.**

church and preached in the "Wild West." It accented his desire later when president of the Augustana Synod, to Americanize the church and work at ecumenical partnerships. The story goes that often miners who had fortified themselves with evil brew, would stumble into worship. He didn't take that well and in fact was highly involved in the Temperance Movement at the time. He of course was not the only one and they didn't like dancing either...

I spent the summer of 2007 on sabbatical studying the ministry of my great grandfather. Several days were spent at our ELCA archives, where twenty-five boxes of Brandelle's correspondence are stored, along with the rest of the history of our church. I've included his own description of his life and ministry to give you a flavor of the person and so that I could fill out the story.

For several days I visited the area of his birth and early life. You might know this area in Western Central Illinois is one of the birth places of the Augustana Synod.

Andover, of course, is where Esbjörn started his church. Also it is one of the major destinations for the immigrants from Sweden during the 1850s, 60s and 70s.

As G.A. Brandelle explained, shortly after his birth, the farm was purchased just a few miles south in Altona, Illinois, just a few miles west of the major Swedish Christian commune known as Bishop's Hill. There I met the third owner of our family farm, Lowell Bjorling. He explained that my great-great grandparents had sold it to an Irish family, who in turn, sold it to him in the 1940s. Now retired, he shared with me that his grandfather had worked for my great-great grandfather when he came from Sweden. He of course knew our family well, for in many ways, our history still lives in this area, whether it is at the Augustana Lutheran Church in Andover, or the rich history at Immanuel Lutheran Church in Altoona. The Swedish summer school built on the family farm was devoted to the youth for them to continue the traditions of their immigrant faith and their Swedish language. The story is told, that on the farm, my great-great grandfather would start each day and end each day leading the family and those who were employed to work the farm, in daily devotions. Faith was central, pious, and constant. With my new found appreciation and understanding of my ancestral home, this area has become my New Jerusalem.

G. A. Brandelle's Denver period was a long and formative one. From G.A.'s perspective, this was a major period of his ministry, especially since it was 34 years long, but also because of his leadership in the Kansas Conference and the emerging Bethany College in Lindsborg. He was considered, and almost became, the President of the College in the early 1900s. Forty years later, his grandson, my father, like many others, would attend their college years there. The church college was and is a strong tradition in our church. As G.A. wrote in his letter, he treasured the honorary degrees he received from so many of them.

### Mission trips around the world

In 1911, having just been elected Vice President of the national church, the "brothers" as he calls them, sent Brandelle on an around-the-world tour. Its purpose was to explore the possibility of starting an Augustana mission church in Australia. Evidently, many Swedes had immigrated there and were seeking help. During this period, the call for home missions was strong within the Augustana Synod as people continued to move all around the Midwest as well as the rest of the country. To cover G. A.'s parish during his world travels, the church called the Rev. Waldo C. Ekeberg, a young pastor who had served his first church in the upper peninsula of Michigan. Waldo was my grandfather, and it is in Denver that he met my grandmother, Rosalia, G.A.'s daughter. While Augustana needed all its extra resources for ministry at home, the

Church did not forget its evangelical call to world mission. With the limited resources in our present day, this call to world mission must not be forgotten.

The archives from this period included several wonderful letters from the parish in India. This mission had been started years before and was supported by the National Lutheran Council, which involved several Lutheran bodies in the United States.

I also discovered in the archives correspondence between G.A. and the Australian government concerning its Swedish population. After the trip, Augustana decided not to try to establish a mission church in Australia. I don't know why, but I am certain that G.A. Brandelle's world tour gave the soon to be president a clearer world view that served him and the church well through the years. During his life, G.A. made ten trips across the Atlantic. I personally have a wonderful postcard collection he made, following his journey to Europe, Egypt, India, Australia, Fiji and home. Writing as one who has only made it to Canada thus far, my grandfather's journeys beginning as an Illinois farm boy, must have impacted his views on the world that only travel can provide.



G. A. Brandelle

### Life in the home of my great-grandparents

Memories of my great-grandmother, Lydia Appell Brandelle helps me and by extension us, to understand my great-grandfather. When I was still living at home and would be asked my middle name (Brandelle), I would include Lydia in my answer. Throughout our home growing up, and in our home today, our walls are filled with her water color artwork. Our china closet contains countless examples of her painted china. The same is true of all my cousins and two of her granddaughters, who are still living. Throughout the archives there is no reference to Lydia as an artisan. Certainly it was a sign of the 'helpmate' spirit of that era, but there is one other reason; all the artwork and china were painted during the Denver period. When Lydia became the wife of the president, all side work stopped. A quotation from that period explained that the Brandelle home contained two large freezers, because Lydia never knew how many people her husband would bring home to dinner unannounced. She saw it as her calling, and so it was. We can be thankful that our sisters can share with us their many gifts of called ministry today.

One of the only personal descriptions I have heard





**The G. A. Brandelle family in Denver in the early 1900s. From left, Ruth, G. A. Brandelle, Lydia Appell Brandelle; and Rosalia, who became Joseph Ekeberg's grandmother.**

concerning G. A. was his sternness. Of course my only witnesses at the time were seminarians. The presidents often walked the halls of the seminary in those days. One reason for the one-word description "sternness" was because, when G.A. was 70, he had a failing eye replaced with a glass eye. It was that glass eye that apparently unsettled the seminarians.

My other resource was his granddaughters. The two oldest, Annette, and Lydia lived with the Brandelles when attending Augustana. Lydia, in particular, loved to talk about her grandparents. Lydia never married and worked for *Time/Life* magazine her entire career, living in London and Manhattan.

My favorite Lydia story was when G.A. was on one of his trips across the Atlantic. Lydia had borrowed the family car, and had an accident damaging the front fender. Grandmother Lydia told her namesake that they didn't have to let "Grampa" know, and they had it repaired.

G.A. returned home, and shortly thereafter when G.A. and Lydia were walking to the car, he shared with his granddaughter: "Grandma keeps saying we should buy a new car, but look how shiny the fender is." He knew. I like to think I got a little of that through the genes.

### **A final reflection**

Gustaf Albert Brandelle represented a major transitional period in Augustana history. From 1918 to 1923, he was a part-time president of the national church, also serving as the pastor of Grace Lutheran Church in Rock Island, Illinois. In 1923, the position was made full time, yet he still had no secretary and his office was in his home. He supported, and often led, the national and ecumenical ministries of the church. He was a participant of the first three assemblies of the Lutheran World Convention, in Eisenach in 1923, in Copenhagen in 1929 and in Paris in 1935. He also took part in the Universal Christian Conference on Life and Work Conference held in Stockholm in 1925, as well as other mission work here and abroad. The new church and its immigrant congregations were working through its place in American history and its communities while continuing its European traditions. G.A. Brandelle was an integral part of that process and the evolution of his descendants and their work and devotion to the Lutheran Church.

Knowing and sharing our immigrant history is important to our church and to ourselves in order for us to have a better understanding of not only what makes us "tick," but how it impacts our decisions and the history we make for our children and grandchildren.

*The Rev. Joseph B. Ekeberg is pastor of St. Mark Lutheran Church in Glastonbury, Connecticut. He was ordained in 1976.*

## **Humor and Happenings from Augustana Days** **Recalling Theodore E. Mattson's 1977 collection of stories**

Many from the Augustana people recall Dr. Theodore E. Mattson's delightful book published in 1977, *Humor and Happenings from Augustana Days*. People from Augustana background were invited to send anecdotes to Ted Mattson.

*took note of the action taken and with a bold heading on the front page reported "The Augustana Lutheran Church has gone back to hell."*

submitted by Melville A. Sjostrand

Here are a couple of stories of Augustana humor:

### **From chapter 1 – Conventions and Conferences** **The Report was Correct**

*At one of its conventions the Augustana Lutheran Church decided to change the phrase in the Apostles Creed "descended into hell" to "descended into hades." This caused considerable confusion because some pastors and congregations refused to make the change. After a few years of confusion the church reconsidered the matter and voted to return to the original phrase, "descended into hell." The Minneapolis Tribune*

### **From chapter 5 – Seminary Days** **Show Me a Unicorn**

*Dr. A. D. Mattson made reference one day to the Palm Sunday Introit, "Deliver me from the horns of the unicorn." His comment was, "In all my days I have never seen a unicorn walk down the streets of Rock Island." Some students went to a farm, purchased a goat, put a bathroom plunger on his head and a sign, "Unicorn." They tethered the goat to a stake on the seminary lawn. This was featured in the Rock Island Argus, along with a picture.*

submitted by Robert W. Sutherland

# ELCA Archives contain a wealth of Augustana Synod material

## An invaluable resource for the Augustana Heritage Association

by Joel Thoreson

From pioneer sermons of Eric Norelius to merger records from the formation of the Lutheran Church in America, the history of the Augustana Synod is strongly represented at the Archives of the Evangelical Lutheran Church in America (ELCA). These records include not only the correspondence of the president, but also minutes of various boards, publications, motion pictures, audio recordings, and many photographs and negatives.

The ELCA Archives is located in Elk Grove Village, Ill., eight miles northwest of the Lutheran Center. The archives was formed in 1988 as a result of the ELCA merger, pulling together separate archival collections from the Lutheran Church in America Archives at the Lutheran School of Theology at Chicago; the American Lutheran Church (ALC) Archives at Wartburg Theological Seminary in Dubuque, Iowa; and the Lutheran Council in the U.S.A. (LCUSA) Archives in New York City. In addition to the immediate predecessor bodies' records, the LCA Archives had included records from the Augustana Synod from 1860-1962, and the United Lutheran Church in America (ULC) from 1918-1962, while the ALC Archives included Joint Synod of Ohio material back to 1812.

The LCUSA Archives included records from many inter-Lutheran cooperative bodies, beginning with early cooperative efforts during World War I in the National Lutheran Commission for Soldier's and Sailor's Welfare. After the war, the National Lutheran Council continued the cooperation, with membership comprising the eight church bodies that later merged to form the LCA and ALC.

In addition to the churchwide archives, the ELCA has a system of regional or synodical archives that collect records from synods and congregations within their territory. Some of these locations also include older collections, such as the Norwegian predecessor bod-

ies' material at Luther Seminary in St. Paul, Minn., and the Pennsylvania Ministerium records at the Lutheran Theological Seminary at Philadelphia.

Researchers from around the world visit the archives to use these collections. These researchers include professional historians, such as Maria Erling and Mark Granquist who visited while researching *The Augustana Story: Shaping Lutheran Identity in North America*. Other researchers include graduate and undergraduate students, congregational history researchers, and genealogists. Print, web and film productions also make use of the archives, with photos from the collections appearing in each issue of *Lutheran Partners* and in the online version of *The Lutheran*. Additionally, thousands of images from the archives are online at [www.flickr.com/photos/elcaarchives](http://www.flickr.com/photos/elcaarchives).

The archives staff includes Joel Thoreson; Lauren Gioe, archives assistant and oral history project manager; and Cathy Lundeen, collection management archivist. Cathy is a granddaughter of the Rev. Dr. Malvin H. Lundeen, last president of the Augustana Synod.

While the archives holds the official records from the various church bodies and inter-Lutheran organizations, there is always an interest in obtaining personal papers from national church leaders, missionaries, and federal chaplains, as well as photographs and personal accounts of national events, such as Luther League conventions. More information on the archives, as well as the online catalog of collections, can be found at [www.elca.org/archives](http://www.elca.org/archives).

*Joel Thoreson is Archivist for Management, Reference and Technology at the ELCA Archives in Elk Grove Village, Illinois. We are grateful to the entire staff at the ELCA Archives for invaluable help in providing images and information for the Augustana Heritage Newsletter.*

## Thanks for more than 200 membership renewals

We are grateful for the wonderful response to our summer mailing concerning Augustana Heritage Association membership renewals. Ruth Ann Deppe, AHA Office Manager, reports that more than 200 members have renewed their membership in the past few months.

Two-year membership is \$35 for individuals, \$50 for couples and \$100 for congregations/institutions. If you

have not yet renewed or wish to become a member, send your name, address, phone number and e-mail address with a check payable to "Augustana Heritage Association" to AHA Office, 1100 East 55th Street., Chicago, IL 60615. If you have questions, contact Ruth Ann Deppe at (773) 256-0712 or at [rdeppe@lstc.edu](mailto:rdeppe@lstc.edu)

# Wide range of themes for tentative “interest groups” at Gathering VII in Rock Island from June 10-13, 2010

Interest Groups are a popular part of Augustana Heritage Association Gatherings. Special times are set aside in the daily schedule for participants to choose which group they wish to attend. This is often a difficult decision as each participant is only able to take part in a few of the many opportunities offered.

The final list interest groups, with the names of speakers and a description of each topic, will be published in the Spring 2010 issue of the newsletter.

Tentative list of interest groups:

1. Americanization of the Augustana Synod
2. The Bergendoff and Sorenson Years at Augustana College
3. Esbjörn's return to Sweden: continued relations between Augustana Synod and Church of Sweden
4. Global missions, past and present. Tanzania, India.
5. Seafarers and International House
6. Social consciousness, social ministries. Roots of Lutheran Social Services
7. Women of Augustana
8. Swenson Swedish Immigration and Research Center
9. Genline presentation (Swedish church records online)
10. ELCA Archives: Luther League gathering filmstrips/photos/display. (1951, 1953, and 1955 Youth Gatherings)
11. E.E. Ryden
12. The History of Luther Junior College and Academy
13. Augustana and Ecumenism
14. New Sweden and Swedesburg, Iowa
15. Heirs of Augustana: Augustana's Influence on Contemporary Pastors
16. Evangelism in the Augustana Synod
17. The Relationship between Mission Covenant and Augustana Lutheran Church
18. Creationism Spirituality and Lutheranism
19. Regina Fryxell
20. At-the-same-time, in-with-and-under, and a Lutheran Ethos
21. Growing Up in the Revivalist Wing of Augustana
22. A.D. Mattson and Social Justice
23. Augustana Art Museum (Saturday afternoon)
24. Planetarium (Saturday afternoon)
25. Fryxell Geology Museum (Saturday afternoon)
26. Hymn Sing – Ascension Chapel (Saturday afternoon)
27. Augustana Special Collections and Augustana Synod (Saturday afternoon)

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Augustana Heritage Association  
Gathering VII Rock Island, Illinois  
Thursday–Sunday, June 10–13, 2010

## Hotels with Special Rates for Gathering VII

Blocks of rooms have been reserved at the following three local hotels for the nights of June 10 through 12, 2010. Please mention that you are attending Augustana Heritage Gathering when making your reservation.

Holiday Inn Hotel  
226 17th Street  
Rock Island, Illinois 61201  
phone: 309-794-1212  
special rate—\$79

Stoney Creek Inn  
101 18th Street  
Moline, Illinois 61265  
phone: 309-743-0101  
[www.stoneycreeekinns.com](http://www.stoneycreeekinns.com)  
special rate—\$92

Radisson on John Deere Commons  
415 River Drive  
Moline, Illinois 61265  
phone: 309-764-1000  
special rate—\$81

There are many other motels and hotels within five miles of the Augustana College campus.





# Augustana Heritage Association

## Gathering VII Rock Island, Illinois

### Thursday - Sunday June 10 - 13, 2010

## REGISTRATION for *GATHERING VII*

*Please print.*

### Participant #1

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City, State, Zip \_\_\_\_\_

E-mail: \_\_\_\_\_

Phone: \_\_\_\_\_

Cell Phone: \_\_\_\_\_

Dietary/medical/special needs: \_\_\_\_\_

### Participant #2

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City, State, Zip \_\_\_\_\_

E-mail: \_\_\_\_\_

Phone: \_\_\_\_\_

Cell Phone: \_\_\_\_\_

Dietary/medical/special needs: \_\_\_\_\_

**Attach a separate sheet for additional participants**

### CONFERENCE REGISTRATION (see description on next page)

- |   |                              |              |
|---|------------------------------|--------------|
| <input type="checkbox"/> Postmarked by May 1, 2010                  | \$175 x _____ participants = | Total: _____ |
| <input type="checkbox"/> Postmarked after May 1, 2010               | \$195 x _____ participants = | Total: _____ |
| <input type="checkbox"/> Events only registration (snacks/no meals) | \$ 95 x _____ participants = | Total: _____ |
| <input type="checkbox"/> Thursday Tour to Andover, First Moline     | \$ 30 x _____ participants = | Total: _____ |

### HOUSING

- ☐ I/We will be staying **off-campus** and will make my/our own reservations.
- ☐ Location and city \_\_\_\_\_
- ☐ Please arrange **on-campus** housing at Augustana College for me/us.
- I/We will need on-campus housing on [please check all the apply]
- | Wednesday  | Thursday | Friday | Saturday | Arrival Date    | Time         |
|--|----------|--------|----------|-----------------|--------------|
| <input type="checkbox"/> Single (one participant in room)              |          |        |          | \$40/night/room | Total: _____ |
| <input type="checkbox"/> Double (two participants in room, per person) |          |        |          | \$35/night/room | Total: _____ |
| <input type="checkbox"/> Swanson Apartments, per person                |          |        |          | \$50/night      | Total: _____ |

Roommate or suitemate preference(s): \_\_\_\_\_

Payment to *Augustana Heritage Association VII* must accompany registration.

Total payment enclosed by check (payable to Augustana Heritage Association): \_\_\_\_\_

Mail completed registrations to:

Augustana Heritage Association  
Loryann Eis  
2037 15<sup>th</sup> Street  
Moline, IL 61265-3966

**Don't forget to complete the reverse side of this form!!**

**Registration:**

The registration fee includes all full-group and small-group sessions, program costs, Thursday evening meal, breakfast, noon and evening meals on Friday and Saturday, Sunday breakfast and noon meal, and all coffee/snack breaks. Events only registration includes all of the aforementioned except meals. No refunds will be given for meals not attended. No partial registration is available. Cancellations will be honored up to June 1, 2010 and all but \$25 will be refunded.

**Off-campus Housing:** See attached list. All reservations will be made by individual participants. Remember to mention Augustana Heritage Association when making reservations. All participants will receive breakfast at Augustana.

**Lodging at Augustana College:**

Lodging at Augustana College will be provided in Swanson Commons and Swanson Apartments, 1010 38<sup>th</sup> Street. Sheets, bath towel and washcloth will be provided. Housing for the Commons will be provided in suite-style residence halls; two rooms share one bathroom. Each room has two single beds. Housing in apartments consists of three to six single bedrooms sharing two bathrooms.

Limited on-campus housing is anticipated. Campus housing will be provided on a first-come, first-served basis. Augustana College will not provide pillows, blankets, soap, alarm clocks, hair dryers, televisions, fans, radios, irons or ironing boards.

For on-campus housing questions, please contact Ruth Anne Hartman at 309-787-3351 or e-mail ahagatheringvii@mchsi.com. Check-in for campus housing will be Wednesday, June 9 at the Swanson Complex and Thursday at Gathering VII Registration. Check-out will be anytime Sunday at Swanson Complex. If other arrangements need to be made for check-in or check-out, please call the number above.

**Interest Groups:**

Identify the ones you are interested in attending: 1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_

**Reunion Group:**

College: \_\_\_\_\_ Year: \_\_\_\_\_

College: \_\_\_\_\_ Year: \_\_\_\_\_

Seminary: \_\_\_\_\_ Year: \_\_\_\_\_

Seminary Chorus: \_\_\_\_\_ Year: \_\_\_\_\_

Nursing School: \_\_\_\_\_ Year: \_\_\_\_\_

Church: \_\_\_\_\_ Location: \_\_\_\_\_

Caravaners: \_\_\_\_\_ Year: \_\_\_\_\_

Other: \_\_\_\_\_

Would you be willing to help organize or host your reunion group? \_\_\_\_\_

Reunion group events will be posted at registration.

**Bookstore:** If interested in selling books at bookstore, contact AHA@graceknoxville.org

**Choir:** soprano                      alto                      tenor                      bass

\_\_\_\_\_  
Please provide additional names and addresses of those who may be interested in attending.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



# Koenig reflects on “The Gift of Augustana,” his 1987 report on the beginning of the ELCA

by Richard E. Koenig

In 1987, I published an article in *The Christian Century* in which I credited the successful creation of the Evangelical Lutheran Church in America in large measure to the influence of the Augustana Synod and its heritage. In making that judgment, I was drawing upon Yale Professor Sydney Ahlstrom’s characterization of Augustana in his great *A Religious History of the American People*. Sydney’s depiction of Augustana’s history and experience in contrast to that of the other Lutheran bodies in America convinced me of my thesis. But re-reading an interview for *LCA Partners* that I had with Professor Ahlstrom in 1982, I note that I omitted one feature in Augustana’s heritage that he might have said deserved more attention as the process toward a new Lutheran Church moved forward. In addition, I found some of the other observations he made regarding the forthcoming merger quite interesting.

I had asked Sydney whether or not he would agree that a merger was desirable in order to make the Lutherans a more effective church body in this country. Sydney answered:

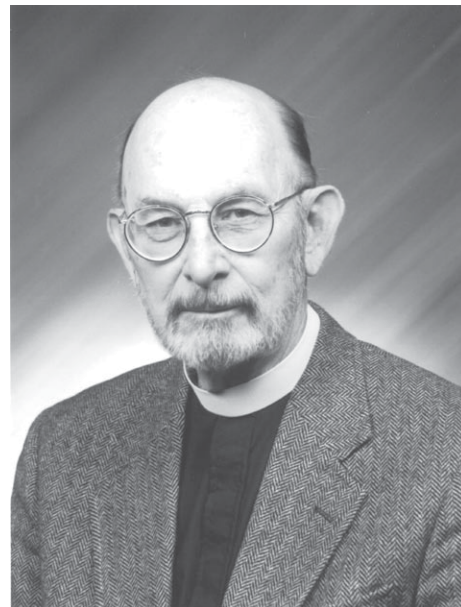
To be an effective church body in present day America takes more than size. I don’t think that size—size makes people think in terms of power—is important and certainly no guarantee of deepened religion. The fellowship we enjoyed in the old Augustana Synod—and which I now deeply miss—was something of real value, and I lament its passing. I would agree that there is some gain to be made in bringing these Lutheran bodies together. It seems to me the mere fact of announcing a kind of fellowship...is a good thing. I would have to rejoice that there be a larger and wider fellowship in this sense.

As an ex-Missouri Synod Lutheran, I could immediately identify with Sydney at this point. Looking back, one of the things I remember most about my days as a pastor in the Lutheran Church Missouri Synod (LCMS) was our fellowship, our relation with one another, a true sense of *koinonia*. More than a few times as a newly ordained pastor, I heard my older brothers in the ministry speaking of *unser liebe Synode*, our dear Synod, and I knew why they spoke that way. It was not the mere fact of their membership in an organization. Rather, it was the feeling of oneness that stemmed from shared faith and common purpose, not always or everywhere, of course, but enough for us to cherish our relations with one another. That was decades ago, to be sure, yet I think it was something like that that Sydney was referring to also. In my association with colleagues and folks from Augustana in

the days before the merger, I always sensed their awareness of who they were and their ties with one another. That was something I admired. A church has to be more than a congeries of programs and projects, no matter how important and worthwhile, to be a church. It should possess the character, not of an organization albeit religious, but that of a people. I am sure that George Lindbeck, another former Augie that I interviewed at one time, would agree with Sydney on this.

Now, to be sure, much of that sense of oneness that we in Missouri and Augustana before the merger enjoyed stemmed in part from our ethnic heritage, our German or Swedish ancestry, but there were other factors at work as well. In both our churches, pastors received their training for the ministry at one principal theological seminary, Rock Island, Illinois, for Augustana, and St. Louis, Missouri, for Missouri. Of equal importance was the use of a common liturgy in both churches across the country. I would also surmise there was uniformity in the Christian education of children and in preparation of catechumens for confirmation. And in the collective memory of both Augustana and Missouri lay both the history of church struggles and heroes in Europe (Gustavus Adolphus, Martin Luther) and the ordeal of emigration from the homeland to America in the nineteenth century. All of these factors combined with an active Lutheran piety contributed to a sense of who we were and our fellowship with one another, to our understanding of ourselves as a people.

Yet, as some recognized early on, and for the most part we recognize today, there were also dangers in what our tradition made of us.



Richard E. Koenig

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As the people who composed the Commission for a New Lutheran Church recognized, the danger for Lutherans with a strong tradition lay in allowing tradition to make of them an exclusive tribe rather than an inclusive and welcoming people. I think Sydney would have been the first to acknowledge this, yet I also believe that had we addressed the subject directly, he would have advised that in addition to organizational nuts and bolts, more attention be given those elements that abet a sense of fellowship, of peoplehood, our shared history being one of them. What we were as Lutherans should not have been perceived, if that was the case, as an impediment for the new church. No matter where they come from, new citizens of the United States seem quite naturally to acknowledge our founding fathers and the principles upon which our nation was based as their own. I could be mistaken, but I think Sydney would chide us for the scant attention that we seem to give the Lutheran story in America in our corporate and congregational life.

History alone does not create a sense of peoplehood, but it could be an important factor. The center of the church's life, however, is its faith.

The perceptive observer that he was, Sydney Ahlstrom was acutely aware of the radical changes taking place in American religious life at the time we talked (1982). "Starting in the sixties," he said, "one notices a deep, ongoing erosion, one might say disruption of the older Christian traditions setting in. The disruption is so massive that it eventually becomes almost impossible to recognize in it the kind of piety that could be assumed in 1954 when I first came to Yale." In response I asked him whether there was power in the older tradition to revitalize itself, to reach within and come forth with a kind of response that would enable it to meet the new situation. This is what he said:

Well, for that to happen takes exciting, creative people along the lines of a Barth or the Niebuhrs, people with theological elan...but there are few figures on the American scene who seem capable of invigorating the theological tradition....When you don't have exciting theologians, you are in bad shape.

In so saying, I did not then, nor do I think now that Sydney meant to disparage the work of anyone serving as a teaching theologian in the church to which he belonged, the Lutheran Church in America. I think his remark was a reminder of the importance of theological reflection in continuity with the tradition for the church's life, an enterprise not easily carried on by ad hoc task forces or committees, I would add.

In contrast to the enthusiasm with which most of us, including myself, greeted the prospect of a new church, Sydney's view was much more guarded and restrained—

and well worth pondering as we move forward in these perplexing times.

### **Concerning the candidates, Koenig wrote:**

In the June 17-24, 1987 issue of *The Christian Century*, Richard Koenig reported on the constituting convention of the new Evangelical Lutheran Church in America (ELCA) and the election of The Rev. Dr. Herbert W. Chilstrom as its first presiding bishop. The convention was held in Columbus, Ohio, April 30–May 1. Koenig's lengthy report was titled: "The New Lutheran Church: The Gift of Augustana." Following are two quotations from this article:

In discussing the candidates for presiding bishop, Koenig wrote:

Chilstrom represented yet another stream in American Lutheranism. As one might infer from his name, his roots are Scandinavian, going back to a church body of Swedish origin, the Augustana Lutheran Church, or Augustana Synod as it was also called. Founded in 1860 in the midst of the massive influx of Swedes that took place from 1820 to 1920, Augustana soon became known for its independent ways. In piety it was kin to its Midwestern Scandinavian neighbors. In doctrine it felt drawn to the East and the Mt. Airy tradition, save for its German intellectualism. Yet in the century during which it was permitted to exist as a separate entity, there emerged what G. Everett Arden and others termed the Augustana ethos, a distinctive character whose most cherished early ideal was "that of a larger Lutheran unity in America." In the service of that ideal, Augustana in 1962 joined with the United Lutheran Church in America (ULCA) and two other churches to form the Lutheran Church in America (LCA).

Chilstrom commended himself to the ELCA convention as a reconciler and bridge-builder. His election was a personal tribute; and it was also a recognition of the integrity of the ethos that shaped him and that provided the partners in the merger—at their weakest: the skittish American Lutheran Church (ALC); the officious LCA and the truculent Association of Evangelical Lutheran Churches (AELC)—a zone in which to meet. One wonders how, without something like the Augustana tradition to draw on, the merger would ever have taken place.

Later on in his report, Koenig wrote:

As Sydney Ahlstrom wrote: "The most salient fact in Augustana's history is the relatively smooth and untroubled course of its history. The Danish, Norwegian, Finnish and German Lutheran groups which were organized more or less at the same time have histories that are filled with controversy, schism, mergers and re-unions. But the history of Augustana is clouded by only one period of dissensus and one relatively minor withdrawal."

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# Two Lives: Vergilius Ferm and George Stephenson

## “Scholarly Outsiders” who contributed to the Augustana Synod

by Mark Granquist

Much has been written on the “insider” leaders of the Augustana Synod—its pioneer leaders and its “leading lights.” But it is also good to look at the synodical “outsiders,” the ones who distanced themselves from the centers of power, but still made contributions to the life of the Synod. Two such figures, Vergilius Ferm and George Stephenson, have careers that are closely related, even intertwined with each other. Both came from long-established families within the Augustana Synod, and received their education at Augustana College in Rock Island. Both went on to earn their Doctor of Philosophy degrees from prestigious American universities and entered into teaching careers outside their denomination. Both were intensely involved in the denominational politics and institutional struggles within the Augustana Synod in the 1920s and 1930s, and both eventually distanced themselves from the Synod itself and from American Lutheranism in general.

George Malcolm Stephenson was born on December 30, 1883, to Swedish immigrant parents in Swedeburg, Iowa.<sup>1</sup> His father was a layman, but involved in the work and the controversies within the Augustana Synod, and served for many years on the board of Augustana College. George himself attended Augustana College from 1901 to 1904, but his tenure at the college was marked by battles with the administration and faculty. Scheduled to graduate in 1904 he was short one required class: “Whereupon he told the college authorities that he would graduate from a first class institution, the University of Chicago.”<sup>2</sup> He graduated with a B.A. from the University of Chicago, and received his Ph.D. from Harvard in 1914. After briefly teaching at a number of different institutions (including Chicago Lutheran Seminary), he received a permanent



George Stephenson

Photograph courtesy of the University of Minnesota Archives,  
University of Minnesota—Twin Cities

appointment in history at the University of Minnesota in 1918, where he stayed until retirement in 1952. Stephenson was very active in the church politics of the Augustana Synod from the 1910s to the 1930s, but slowly pulled back from active engagement with the contemporary issues within the Synod, fighting most of his battles in an historical vein, struggling against what he saw as the filiopietism of much of the historical work on Swedish immigration and the Synod. In the 1940s and 1950s, he produced several textbooks and a volume on the New England Puritans. He died in 1958.

Stephenson’s own time within the Augustana Synod was tumultuous, although it does not seem that he ever fully left the Synod itself, and remained a member of

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### Koenig reflects

*continued from Page 18*

In the matrix of such a history, graced by fruitful contact with a thousand years of Christian tradition in the Church of Sweden and enlivened by gifted leaders, Augustana developed the “distinctive character,” the “ethos,” which historians have noted and which later would mature into “evangelical catholicity.” That ethos kept together in a special, calm way what other groups tended to find difficult: the combination of a firm Lutheran confessionalism and a warm pietism. In addition the Augustana ethos embraced a centralization in

church polity, without sacrificing congregational autonomy, a growing churchliness in matters of worship and liturgy, a settled doctrine of the ordained ministry, missionary zeal, and active social concern and an emphasis on higher education and culture. All of these elements were present in other Lutheran groups, but in Augustana they seem to have come together as a tradition to liberate the synod for a career in fostering Lutheran unity and wider ecumenical contacts.

Grace Lutheran Church in Minneapolis. During the period of the late 1920s and early 1930s, he came in for tremendous criticism from the more conservative element of the Synod. In 1931, O. Fritiof Ander wrote to Stephenson that the rumor was going around that he did not take his children to an Augustana Lutheran Sunday School; Stephenson replied to him that the situation was worse than expected; his children went to no Sunday School at all, but rather attended the entire worship service with their parents!<sup>3</sup> During this period of time, a number of resolutions were drafted within certain corners of the Synod to expel him from the Synod, although nothing ever came of this. Friends and acquaintances saw Stephenson by nature and temperament a religious critic necessarily outside of the ecclesiastical fold. James Iverne Dowie, both Stephenson's friend and student, wrote of him that "Because he eschewed religious orthodoxy to the point of disassociating himself from the church of his childhood, Stephenson was sometimes charged with holding irreligious, not to say agnostic, views."<sup>4</sup> But in many ways, although on the margins of the Augustana Synod, Stephenson did remain engaged with it. In 1956, he was featured in the Augustana College Alumni Bulletin as an "Illustrious Alumnus,"<sup>5</sup> a title that surely would have amused him, given the length of his earlier struggle simply to pry a Bachelor's degree out of the faculty of the institution.

The life and career of Vergilius Ture Anselm Ferm (1896-1974) closely mirrored that of his friend and correspondent Stephenson. His father, Olaf W. Ferm, was an Augustana Synod pastor who had immigrated to the United States in 1880 and attended Augustana Seminary. Vergilius Ferm was born in 1896, and attended Augustana College and Seminary, graduating from the college in 1916 and the seminary in 1919.<sup>6</sup> While serving congregations in Iowa and Connecticut, Ferm studied first at Iowa State University and then at Yale University, from which he received his M.A. in 1923 and Ph.D. in 1925. From 1927 to 1964, he served as a faculty member in the Department of Religion and Philosophy at the College of Wooster, a Presbyterian college in Wooster, Ohio. He died in 1974.

Even as a student, it seems, Ferm was critical of the education he was receiving, and looking beyond the borders of the Synod. Coming out of Augustana College and beginning his studies at Iowa State, Ferm felt himself to be woefully unprepared; "I found out that I was thirty years behind the schedule of academic time. I couldn't handle philosophy, religion, and the sciences with my theology and religion. They wouldn't mix."<sup>7</sup> This existential crisis propelled Ferm further out of the orbit of the Synod and into a world of modern learning from which he never looked back.<sup>8</sup>

Ferm had a more difficult time with his critics in

the Augustana Synod than did Stephenson, due to his ordained status. During the 1930s and 1940s, Ferm was moving rapidly beyond the boundaries of Lutheranism, and even to some extent, Christian theism (he might have wanted to say "ahead"). In a 1934 article, he argued for a strictly scientific approach to religion. This article not only showed Ferm in an evolution away from traditional Lutheran theism, it landed him in quite of bit of theological controversy. An earlier book had already resulted in calls by the conservatives in the Augustana Synod that Ferm be expelled from the Synod.<sup>9</sup> In 1945, Ferm delivered a Presidential address to the American Theological Society in which he went far beyond his previous positions and tried to develop a rationalistic Christian apologetics along the lines of Liberal Protestantism.

In 1950, this address was brought to the attention of Synodical President P.O. Bersell. To Seminary President Karl E. Mattson, Bersell wrote: "It is a long time since we had a heresy trial in the Augustana Church. In spite of the bad aroma which always accompanies such a procedure, it might be well even for our Church to come to the point where our ordained pastors are checked on some of their utterances."<sup>10</sup> After studying the article, Mattson replied that such a procedure seemed to be of dubious value and would be difficult to prove. Bersell relented, and said that "I admire him and his intellect, but I feel very sorry for him because of his wobbly faith."<sup>11</sup> Ferm was never formally removed from the Augustana Synod.

### Seeking to influence Augustana's direction

The most sustained episode in the relationship between Ferm and Stephenson occurred in the late 1920s and early 1930s when the two young outside academics sought to influence the direction of the Augustana Synod and especially Augustana College and Seminary. Stephenson wrote a series of articles on the educational reform in the *Lutheran Companion* arguing that there were too many educational institutions in the Synod, and that the whole system should be reformed.<sup>12</sup> Ferm soon followed Stephenson into this battle. In a 1928 article for the *Augustana Quarterly* on the nature of seminary education at Augustana Seminary, Ferm was highly critical. Decrying the almost complete lack of involvement between the seminary curriculum and the modern movements of thought that he found at Iowa State and Yale, he suggested that contemporary theological education needed to aim for producing prophets, forward thinking leaders who would move the Synod into the modern world, but that current training resulted in pastors who were "narrow" and "provincial." Ferm also took a shot at the Lutheran Bible Institute in Minneapolis and decried the idea that the Lutheran church which once stood for "liberty and freedom and



the welcoming of honest inquiry has surrendered this to other Protestants.”<sup>13</sup>

The attitudes of these two academics converged in a brief period of time in 1930 and 1931, about the time when there was a remarkable transformation at Augustana Seminary when five theological professors either retired or were replaced. In an active set of correspondence that resulted in dozens of letters between Ferm and Stephenson, the two like-minded thinkers planned and plotted strategy to mold Augustana College and Seminary into the progressive, “forward thinking” institution. Their planning took a more serious turn in June, 1930, when Stephenson, much to his surprise, was elected to the Board of Directors of Augustana College and Seminary at the annual Synodical meeting. Ferm was further encouraged when Stephenson was selected to the committee on nominations for the President of the College, suggesting that the current president, Gustav Andreen, had “failed miserably as an *academic* administrator.” Ferm wished aloud that Stephenson himself could be nominated for the position.<sup>14</sup> In further long letters, written in confidence between the two, many possible candidates were discussed, and even gossiped about.

Throughout the fall of 1930, the two conspirators traded names and ideas; Ferm kept insisting that Stephenson should be put forward as a candidate for president, and Stephenson suggested the Ferm himself be considered for the seminary faculty. On the idea that a progressive candidate could not be elected to the presidency, Ferm commented, “I am coming to believe that we acquiesce too easily to the loud cries of the disgruntled who play up either a pietism or severe orthodoxy as a mask for their bad humors.”<sup>15</sup> Stephenson’s return letter indicated a reluctance to be considered for the presidency, doubting that he could win many votes on the Synod floor, because, “What little I have contributed to the synod has been in the role of an ‘agitator,’ and this species of animal makes few friends.” Stephenson believed he could do the best service as a “freelance.”<sup>16</sup> Later in that same month the discussion turned to the seminary professors; Ferm wondered aloud “what it is in the climate of Rock Island that when men get down there they seem to get ‘cuckoo,’” and insisted that at least three of the current professors “must at all costs go.”<sup>17</sup> Stephenson replied that, “it looks as though the whole seminary faculty will be revamped,”<sup>18</sup> and because of an unusual set of circumstances, it eventually was, although not always in a way to their liking.

In a long letter of December 5, 1930, Stephenson told Ferm of an eventful board meeting where at least three of the seminary professors were not reappointed, and two more were kept on only provisionally, a victory in his eyes. Stephenson continued: “Well, it is comforting to know that the old guard is frightened and is aware that something is happening. I suspect that I am the

most cordially hated man in the synod among a certain element.”<sup>19</sup>

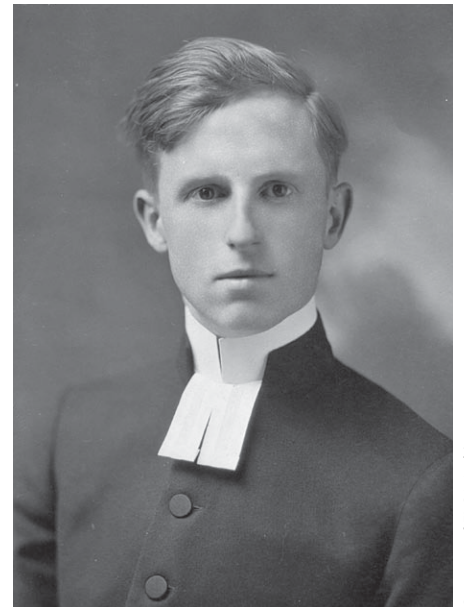
He reported in a later letter that the “progressive” element in the Synod seemed to be with them, and that they even suggested pushing his name for the presidency, something he resisted strongly, although he did say that if “an element got behind me as an instru-

ment of a new order of things, I might have to look upon it as an act of Providence. But I do not anticipate anything of the kind.”<sup>20</sup> Ferm replied with an encouragement to proceed further.

The two conspirators were also planning their journalistic activities through the Spring of 1931, keynoted by Stephenson’s five-part series on educational reform in the *Lutheran Companion* which laid out his reform plans in “brutal frankness.” Ferm responded enthusiastically and encouraged Stephenson to go further, “Sooner or later such articles will have the desired effect; you see, I am still optimistic.”<sup>21</sup> Stephenson, old and more seasoned, saw powerful forces at work in the Synod to neutralize the progressives and saw revenge in the air from the seminary revolution. To Ferm he wrote, “I predict, however, that ere long you and I will hold membership in some other church. But it was fun while it lasted.” Later in the same letter he added, “In spite of it, I hope you retain some of your optimism. You know I have been a pessimist all along. Six months will determine which of us was in the right.”<sup>22</sup>

The whole process came to a head in May 1931, when a meeting of the Board of Directors brought the revolution to a conclusion, albeit in a way not totally satisfactory to the conspirators. In a long letter (three pages, single-spaced), Stephenson told Ferm about the meeting in great detail; not all had gone his way, but enough was done that he considered himself fairly satisfied. He mentioned that “a crowd in Rock Island hates me,” and added, “If the board is left alone, many good things can be accomplished before my term expires, and by that time somebody even more revolutionary than I may be elected in my place.”<sup>23</sup>

It seems from the tone of the letter that Stephenson



Vergilius Ferm

Courtesy of ELCA Archives.

had already begun to put synodical affairs behind him, and the critical response of much of the Synod to his *Religious Aspects of Swedish Immigration* in the next year, 1932, seemed to drive him almost completely out of engagement with the Synod.

After this, the interval of letters between the two slows dramatically, and the reader of the correspondence can see a dramatic retrenchment by both men. Ferm turned to his new publishing projects, which had little to do with American Lutheranism, and Stephenson retreated because of the hostile reception of his book. Stephenson continued to attend board meetings in Rock Island, and occasionally reported on them to Ferm, though the tone of high excitement and conspiratorial anxiety that pervaded the letter of 1930-31 is completely missing. A set of personal tragedies befell the two men in turn; in fall 1933, Stephenson and his wife were in a severe car accident that left them both in the hospital for months, an incident which elicited a brief note of sympathy from Ferm. Then, in 1935, tragedy struck the Fermes when their oldest daughter, then 15, died of an infection. Stephenson wrote a letter of sympathy, to which Ferm replied; "I am trying to maintain [hope in a benevolent universe] but it is awfully hard." Then in a plaintive postscript, Ferm adds, "I hope that we may strike up correspondence again. We have so many things in common."<sup>24</sup> But it appears that the correspondence was not maintained, and the two men seemed to drift apart into their own worlds and their own projects.

Stephenson and Ferm are two representatives of a type: maverick scholars who were deeply critical of their own immigrant religious denomination but who seemed to be unable to ever completely leave the church of their parents. Maturing in a conservative, pietistic Lutheran denomination they looked outside of their group and discovered the heady world of American liberal Protestant theology, a progressive movement to which they were deeply attracted. Though they sought to remodel the Augustana Synod along their own progressive vision, they were never able to accomplish this and remained outsiders to the denominational structures, a stance that seemed actually to fit them very well. It seems unlikely that they would have been very happy or successful in positions of leadership at Augustana College and Seminary; their places at outside educational institutions seemed to fit them much better. Both had a vision of an American Lutheran past in the nineteenth century that was on the verge of developing into the progressive, liberal Protestant mold until Lutheranism was sidetracked by the forces of reaction and conservatism. But both men also believed that a progressive, liberal American Lutheranism was inevitable and were seemingly content for the rest of Lutheranism to catch up to them.

## Endnotes

1. For materials on Stephenson, see Rudolph J. Vecoli, "'Over the years I have encountered the hazards and reward that await the historians of immigration,' George Malcolm Stephenson and the Swedish American community," Harald Runblom, ed., *Migration och mångfald: Essäer om kulturkontakt och minoritetsfrågor*, Uppsala: Centrum för Multietnisk forskning, 1999, and Kevin Proescholdt, *The Prolific Pen of George M. Stephenson: An Annotated Bibliography*, *Swedish-American Historical Quarterly*, 53(2), April 2002, pp. 106-35. Stephenson himself wrote an unpublished "Autobiographical Sketch" around 1941, which is found in his papers at the University of Minnesota archives, and from which Vecoli quotes. This memoir was published as "Pilgrim and Stranger," in Ned Ratekin, ed., *Swedish Roots: The Legacy of George Stephenson, Pioneer and Patriot*, Swedesburg IA: Swedish Heritage Society, 2001. Another published reminiscence is George M. Stephenson, "Rip Van Winkle in Sweden," *Swedish Pioneer Historical Quarterly*, 7(2), April 1956, pp. 47-60.
2. Vecoli, footnote 9. He did eventually receive the BA from Augustana, but he was very critical of the institution and of its shortcomings, especially at that time.
3. "O. Fritiof Ander to George Stephenson," March 9, 1931; "George Stephenson to O. Fritiof Ander, March 27, 1931." George M. Stephenson papers, University of Minnesota archives.
4. James Iverne Dowie, "The Two Worlds of George Malcolm Stephenson, 1883-1958," p. 15, quoted in Vecoli, "Over the Years..." note 30.
5. *Augustana College Alumni Bulletin*, January 1956, p. 3.
6. The best source for biographical details on Ferm is his own autobiography, *Memoirs of a College Professor*, North Quincy MA: The Christopher Publishing House, 1971, and his *Inside Ivy Walls: Observations from a College Professor's Notebook*, New York: The Citadel Press, 1964.
7. Ferm, *Memoirs*, p. 77.
8. *ibid*, p. 78.
9. Samuel Miller, *The Bible Banner*, August 1930, pp. 9-12.
10. "P.O. Bersell to Karl E. Mattson," July 16, 1951. Augustana Synod Presidential papers, Archives of the Evangelical Lutheran Church in America.
11. "Karl E. Mattson to P.O. Bersell," October 6, 1951, and "P.O. Bersell to Karl E. Mattson," October 8, 1951. Augustana Synod Presidential papers, Archives of the Evangelical Lutheran Church in America.
12. George M. Stephenson, "The Problem of Education in the Augustana Synod," *Lutheran Companion*, 29(14), April 2, 1921, pp. 218-19.
13. Vergilius Ferm, "Contemporary Chaos," *Augustana Quarterly*, 5, 1926, pp. 118-9.
14. "Vergilius Ferm to George M. Stephenson," August 23, 1930. George M. Stephenson papers, University of Minnesota archives. The irony here is that Andreen was, like Ferm, a graduate of Yale University; but Andreen was viewed as too old.
15. "Vergilius Ferm to George Stephenson," October 9, 1930. George M. Stephenson papers, University of Minnesota archives.
16. "George M. Stephenson to Vergilius Ferm," October 12, 1930. George M. Stephenson papers, University of Minnesota archives.
17. "Vergilius Ferm to George M. Stephenson," October 17, 1930. George M. Stephenson papers, University of Minnesota archives.
18. "George M. Stephenson to Vergilius Ferm," October 22, 1930. George M. Stephenson papers, University of Minnesota archives.
19. "George M. Stephenson to Vergilius Ferm," December 5, 1930. George M. Stephenson papers, University of Minnesota archives.
20. "George M. Stephenson to Vergilius Ferm," December 17, 1930. George M. Stephenson papers, University of Minnesota archives.
21. "Vergilius Ferm to George M. Stephenson," January 26, 1931. George M. Stephenson papers, University of Minnesota archives.
22. "George M. Stephenson to Vergilius Ferm," February 1, 1931. George M. Stephenson papers, University of Minnesota archives.
23. "George M. Stephenson to Vergilius Ferm," May 16, 1931. George M. Stephenson papers, University of Minnesota archives.
24. "Vergilius Ferm to George M. Stephenson," January 14, 1935. George M. Stephenson papers, University of Minnesota archives.

# “The Song is Never Silent”

## The fascinating story of a favorite hymn in Sweden that sounds like “Beautiful Savior” but is not

by Per Harling

For Augustana Lutherans, “Beautiful Savior” is a much-loved hymn. It was a favorite among people of all ages, but especially loved by young people in Luther League. Known in some churches as “Fairer Lord Jesus,” it continues to be popular today. This hymn may be even more popular among people in Sweden and the other Nordic countries. Always sung at Christmas and often at funerals, the Swedish version, “Härlig är jorden” (Fair is Creation), is the theme of a fascinating chapter, “The song is never silent,” from “Våra Ålskade Psalmer” (Our Beloved Hymns) by the Rev. Per Harling of the Church of Sweden. Libris Förlag of Sweden published this popular book. We are grateful to the Rev. Dr. Norman A. Hjelm, former director and senior editor of Fortress Press, for translating this chapter into English. We learn of its complicated history and have, for the first time, an English translation of this wonderful hymn.

Per Harling, a pastor and composer of church music, was a featured speaker at the 2006 AHA Gathering at Chautauqua, New York. At present he is the Swedish Lutheran Pastor for the Swedes mainly living in the French-speaking part of Switzerland. He is currently the moderator of the international worship planning group for the Assembly of the Lutheran World Federation to be held in Stuttgart, Germany, in 2010. In the fall of 2010, he will serve as a guest professor for two months at Bethany College in Lindsborg, Kansas.

My dear aunt was a deaconess of the old sort. When she died a few years ago, we—the children and grandchildren of her siblings—bid her farewell in the church where she had been consecrated a deaconess sixty-five years earlier. It was a fine funeral service, but above all we bore home afterwards the experience we had, when as her band of relatives, we gathered around the casket, took each others’ hands, and spontaneously sang Psalm (Hymn) 297 in the Swedish hymnal, *Härlig är jorden*, “Fair is Creation.” We were especially moved when we came to the second verse, “Tidevarv komma, tidevarv försvinna, släkten följa släktens gang,” “Ages are coming, ages will be passing as generations come and go.” There, hand in hand, we took our final farewell in sorrow and loss but also in thanksgiving and in the memory of times past and certain that “Aldrig förstummas tonen från himlen i själens glada pilgrimssång,” “All through the bountiful realms of creation we head for Paradise with song.”

Psalm (Hymn) 297 for many Swedes is associated with funeral services. Investigations have shown that it is



Per Harling

one of Sweden’s most common funeral hymns. Even at civil burials it is often used. But it is also sung on many other occasions, especially when the *Psalmbok* is not available and people feel the need to break spontaneously into hymn-singing. If there is any hymn that continues to remain in the collective memory—alongside *Den blomstertid nu kommer* (melody Evangelical Lutheran Worship, 830)—it surely is “Fair is Creation.”

“Fair is Creation” is a uniquely Nordic hymn (with an originally Danish text) and is deeply loved in the Scandinavian part of the world. In the middle of the 1990s, the Nordic Institute for Hymnology undertook a major investigation of the role of hymns in modern Nordic society. Approximately 3700 persons were asked to identify their favorite hymns. In Norway and Denmark, *Dejlig er jorden* (as Psalm [Hymn] 297 is called in both Danish and Norwegian) clearly took first place. In Sweden and Swedish-speaking Finland, it came in second after *Den blomstertid nu kommer*, and in Finnish-speaking Finland it took fourth place.

In Sweden, *Härlig är jorden* is used chiefly as a solemn funeral hymn, while in the other Nordic lands it is most of all known and used as a Christmas hymn. This is seen not least in its placement in the different Nordic hymn books. In the Swedish hymnal it is found under the rubric, “The Future and Hope,” while in the other Nordic hymnals it is found under “Christmas.”



The text was written by the Danish teacher and author Bernhard Severin Ingemann (1789-1862) who was a contemporary of Denmark's great hymnist N.F.S. Grundtvig (1783-1872). These two 19th century poets made a great and decisive contribution to the Danish treasury of hymns. In the current Danish hymnal of 2002, Grundtvig is noted as the author of 251 (!) and Ingemann of 41 hymns. Grundtvig described his friend Ingemann as "the thermometer of Denmark's heart." Ingemann was the youngest of the nine children of the pastor, *kyrkoherde*, in Torkild-strup. The father died when his son Bernhard was ten years old, and ten years later his mother died. During a following short period of time, he also lost four of his brothers. All died of that sickness which at that time claimed so many lives in Europe, tuberculosis. But Bernhard survived, was trained as a teacher, and moved to the lovely district of Sorø in the midst of Sjælland where he became a lecturer at the Sorø academy. He married the daughter of a well-to-do public official and they lived a good, relatively long, and quiet life together in a childless marriage.

Ingemann's great interest was the history of Denmark, especially its history during the middle ages. He wrote many novels based on the middle ages in order to make alive his people's past and bring about a national rebirth. In this respect he was largely a child of his own time, the era of Romanticism when passion for past times was expressed in all sorts of art. He surely devoured all of the historical novels of Sir Walter Scott, including the famous *Ivanhoe*. Ingemann's own novels achieved wide distribution among the people of Denmark in spite of the fact that criticism of them was hard and unsparing. One reviewer wrote that they were readable "only by childish souls." Even in the hymns he created, Bernhard Ingemann was a great romantic, and it was said that his religious songs were most suitable for children. According to one biographer such was also the case with his own faith: "light and child-like."

### The story began in Germany

The story behind *Fair is Creation* began in Germany where a number of scholars had found a few old spiritual folk-songs which they published in 1842 in a collection that bore the title *Schlesische Volkslieder*, "Silesian Folk Songs." A good friend to Ingemann, Pastor Ferdinand Fenger learned of these songs from a German periodical of 1850. During a visit with Ingemann, Fenger played the folk song *Schönster Herr Jesu*. The pastor then said to Ingemann, "The words are not good. Can you write a Danish text to this wonderful melody?"

And so it happened. Ingemann was indeed very much taken by the melody, but he was just as much taken by its history since the melody was said to be that of an old medieval crusader's song. That was enough

for one who was passionate about that period of time. Gradually, however, it became certain that the song was an extremely early processional anthem for the Roman Catholic Church's Feast of Corpus Christi, although Ingemann then knew nothing about that. For him it was a crusader's hymn. And in consequence of that, his text was formulated as a timeless pilgrim song in which we, singing our way through history, join in the first pilgrim song which the angels sang at the birth of Christ.

### Hymns written during a revolutionary time

The text to this hymn was written in 1850, in the midst of a revolutionary time in Europe. By coincidence, another of the most beloved hymns in the Nordic countries was written the same year (according to some scholars), *Tryggare kan ingen vara* by Lina Sandell (1832-1903; *Evangelical Lutheran Worship*, 781, "Children of the Heavenly Father"). The scarcely 60-year-old teacher and author, B.S. Ingemann, sat in his home in Sorø at the same time as the teenager Lina Sandell climbed in her ash trees outside the Fröderyd parsonage, and each wrote a hymn which yet today provides millions of persons with words that express the consolations of faith in revolutionary times.

Throughout the world there was unrest in many places, and people sensed that a new time was dawning. The February Revolution of 1848 in France had led to violent street demonstrations in other European cities, including Stockholm. Denmark had been at war with Germany, and although peace was declared in 1850, fighting continued in Schleswig between soldiers of the Danish army and German rebels. And in 1850, one of the bloodiest battles in Nordic history had taken place during the First Schleswig War in Isted when even Swedish relief forces were sent to aid the Danes.

At the same time conservative political orders began to be questioned by strong liberal forces, and totally new political notions were taking shape in many parts of Europe. In 1848, Karl Marx and Friedrich Engels published, for example, *The Communist Manifesto*. Industrialism was at the time seriously threatening the hitherto agricultural societies of the Nordic countries. Alcohol—*brännvin*, aquavit—ran into people's throats as never before. Cholera, tuberculosis, and typhus claimed many deaths over all of Europe.

Yes, these were revolutionary times. And when things are the most dismal and difficult, there grows a longing for security, beauty, peace, and confidence in the future. Therefore Ingemann in his pilgrimage hymn wrote of the beautiful pilgrim journey of the soul. He reminded people that "the peace of God on earth is shed." And Lina Sandell wrote concerning the safety given to the children of the heavenly Father, that "neither life nor death shall ever from the Lord his children sever."

The words of *Härlig är jorden* are known only in the Nordic countries. In other parts of the world people sing, to the well-known melody, variants of the original text. But a few years ago Krister Stendahl and I—in an attempt to make the hymn more widely known—prepared a translation of the original Nordic text into English:

Härlig är jorden,  
härlig är Guds himmel,  
skön är själarnas pilgrimsgång.  
Genom de fagra riken på jorden  
gå vi till paradiset med sång.

Tidevarv komma,  
tidevarv försvinna,  
släkten följa släktens gång.  
Aldrig förstummas  
tonen från himlen  
i själens glada pilgrimssång.

Änglar den sjöngo  
först för markens herdar.  
Skönt från själ till själ det ljud:  
Människa, gläd dig,  
Frälsar'n är kommen,  
frid över jorden Herren bjöd.

Fair is creation,  
splendid is God's heaven  
when pilgrims walk the way along.  
All through the bountiful realms of creation  
we head for Paradise with song.

Ages are coming,  
ages will be passing  
as generations come and go.  
Nothing can silence  
heaven's own echo  
as joyful songs of pilgrims grow.

Angels' song sounded  
first time for the shepherds,  
from soul to soul the word was spread.  
People rejoicing,  
born is the Saviour,  
the peace of God on earth is shed.

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## Finding unexpected treasure in the basement

### Ernest E. Ryden tells about discovering a large envelope

Four days before Pastor Ernest E. Ryden and his wife, Lois, were to leave in June for the 50th anniversary reunion of his seminary class at the Lutheran School of Theology (LSTC) at Chicago, he was in the basement of their home in Osterville, Massachusetts, looking for an old film he had made of his classmates in 1959, during their senior year at Augustana Seminary. He wanted to show it to his classmates at their reunion.

When he reached for the film on a shelf, a large cardboard envelope fell to the floor. He wondered what could possibly be in this large envelope that he didn't recognize, as he explains in an article he wrote for the September 2009 issue of the newsletter of First Lutheran Church, West Barnstable, Massachusetts, "The first thing I noticed was some sheet music with the signature of my mother, Agnes Johnson, on it. Since she used her maiden name and she was married to my father in 1910, it meant that this music was more than a hundred years old." He added that "this must have come from my parents' old papers which were passed on to me." Pastor Ernest Ryden was the son of Dr. E. E. Ryden, an Augustana editor, author and hymn writer, and Agnes Johnson Ryden, a church musician.

"But that wasn't the real treasure in the envelope," he explains. "Underneath my mother's old music were twelve hand-written scores for original hymns with original verse

for eight of the twelve tunes, signed by the original composer, Richard A. Fryxell. He was a classmate of mine who sadly died of cancer only two years after our ordination. I had no idea he had ever written any music and it may be that he had given these scores to my parents to look over. Richard came from the Fryxell family of exceptional talent in science, music and the fine arts. Some 14 Fryxells graduated from Augustana College."

Pastor Ryden videotaped Jonathan Ahnquist, pastor of First Lutheran in West Barnstable, singing Richard Fryxell's beautiful setting of "The Benediction" for his class reunion held at LSTC a few days later. Pastor Ahnquist has used this Fryxell Benediction during several services at First, West Barnstable. "I hope that the entire congregation can sing some of Richard's hymns in worship," Ernest Ryden said.

Pastor Ryden used the piano score of one of the hymns for the background music of his silent film which was made 50 years earlier and which concluded the reunion. He made copies of the musical scores for his classmates and for Dorothy Karlson of St. Louis Park, Minnesota, who was Dick's wife when he died. Then he deposited the original musical scores in the ELCA Archives.

Treasures sometimes appear unexpectedly, even in a large envelope falling from a shelf in your basement.

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## NEWS AND EVENTS

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### AHA reception held August 18 during Churchwide Assembly

Some 30 people dropped in to the informal reception held in Minneapolis by the Augustana Heritage Association on August 18, during the Churchwide Assembly of the Evangelical Lutheran Church in America. The low-key, “meet and greet event” was held for an hour and a half in a room at Central Lutheran Church. Joeline Baker of Hudson, Wisconsin, and Dorothy Palmquist of Minneapolis served as hostesses. Visitors learned more about the 2010 Gathering in Rock Island as well as about AHA membership.

### Chilstrom at Swedish weekend to benefit new Augustana Room

The Rev. Dr. Herbert W. Chilstrom, first Presiding Bishop of the ELCA, was the special guest at a Swedish Weekend held September 26 and 27 at First Lutheran Church in Brockton, Massachusetts. The weekend, which was happening just after this issue of the *AHA Newsletter* was going to press, will benefit the new Augustana Room at the Lutheran Theological Seminary at Philadelphia. Dr. Chilstrom was the guest preacher at the morning service on September 27 and gave greetings at other events.

A Swedish Hymn Festival, featuring hymns from *Songs of Two Homelands*, was also to be led on September 27. Peter Lea-Cox, visiting English organist and church musician, was to lead the music and the Rev. Ronald T. Englund of Falmouth, Massachusetts, was to provide commentary. He was an editor of this popular collection subtitled, *Hymn and Liturgy of the Augustana Lutheran Tradition* and first published by the AHA in 2000. A second edition was published in 2002. Pastor Englund and Peter Lea-Cox served together for more than 20 years at the Lutheran Church of St. Anne and St Agnes in

London, leading many hymn services on various topics.

First Lutheran Church in Brockton, established by Swedish immigrants in 1867, is the oldest congregation of Augustana background in the New England Synod of the ELCA.

### Open house for missionaries from East Africa attracts 100

More than 100 former East African missionaries, most of them of Augustana background, visited the Augustana Apartments in Minneapolis on August 21 for a day-long open house. Marlyce Pedersen and Marie Benson planned the event that was held near the end of the ELCA's Churchwide Assembly in Minneapolis.

Marie Benson reported that “the older attendees in their chairs could hold court with the younger coming to talk with them. The loudest voice was that of Les Peterson, who is a 90 wannabe, announced that his sister, Evelyn Palm is 96, Helen Pedersen is 92 and Alice Turnbladh is also 90.”

Dr. Jerene Mortenson, mother of Greg Mortenson, was there with her brother, retired ELCA pastor Lane Doerring and his wife, Barbara. They brought copies of Greg Mortenson's prize-winning best seller, *Three Cups of Tea* and other material related to the Central Asia Institute, which Greg Mortenson directs to promote education and literacy, especially among girls and women in remote areas of Pakistan and Afghanistan. Many of the missionaries who attended the open house served in Tanzania with Greg Mortenson's parents, the late Dempsey Mortenson and his mother, Jerene.

Growing up in Tanzania in a missionary family shaped Greg's life. In 2003 he told *The Lutheran*, “As a child in Tanzania, I was taught to love and appreciate people of all faiths and affiliations. The gospel compels us to love all God's creation—friend and foe, whether American, Afghan or

Arab. America's military might will never bring security or global peace if we do not have courage to share God's love and compassion with those we fear most.”

Marie Benson co-ordinates a wonderful network of prayer support and news sharing by e-mail for the Augustana East African missionary community around the world. For more information, contact her. She and husband, Stan, are at stanb@hickorytech.net

### Glenn Stone dies; editor of Songs of Two Homelands

The Rev. Glenn C. Stone of Jackson Heights, New York, died on June 6, one week before he would have celebrated his 81st birthday. He was an editor of the AHA publication, *Songs of Two Homelands, Hymns and Liturgy of the Augustana Lutheran Tradition*. Ordained by Augustana in 1952, he was a founding editor of the journal, *Lutheran Forum*, and later worked as features editor of *The Lutheran*. He had a special love for the Eucharist and liturgical renewal as well as of history. We mourn with his wife, Meredith Ann Nordos Stone, and their family.

### Calumet Lutheran Ministries celebrates 50 years

Calumet Lutheran Ministries in West Ossipee, New Hampshire, is celebrating 50 years since its beginning in 1959, when the New England Conference of the Augustana Synod purchased Camp Calumet on the shores of Ossipee Lake. “Remember, Celebrate and Dream” will be the theme of the 50th anniversary celebration at Trinity Lutheran Church in Worcester, Massachusetts on Sunday, November 1, beginning at 2 pm.

The Rev. Carl Bloomquist became the first director when the camp opened. Under the leadership of Don Johnson, who served as director for 35 years, from 1970 to 2005, the Calumet



outdoor ministry program grew to serve thousands of children and adults each year. The overall theme of the year-long celebration is "18,250 Moonlit Nights." The Rev. Nancy Eldredge-Hess is executive director.

### **John Halborg completes 20 years editing *St. Ansgar's Bulletin***

The Rev. John Halborg will complete twenty plus years of editing the annual *St. Ansgar's Bulletin* with the 2010 issue. Ordained in the Augustana Lutheran Church in 1954, he became a Roman Catholic priest in the Archdiocese of New York in 1978. The Bulletin is, according to the 2008 issue, the "only publication about the Catholic Church in Scandinavia, past and present, in a universal language for the past one hundred years." St. Ansgar's Scandinavian Catholic League, founded in New York in 1910 for Catholics of Scandinavian background, has published its annual Bulletin for a century. The 2008 issue pays tribute to John Halborg: "Father John's great love and knowledge of the Catholic Church in Scandinavia, all things Christian in the five Northern

countries and his contact with the seven dioceses there have all been brought to bear on the Bulletins he has produced."

### **New England Synod of ELCA plans Augustana celebration May 29, 2010**

The New England Synod of the ELCA is planning a celebration of the 150th anniversary of the founding of the Augustana Synod on Saturday, May 29, 2010 at First Lutheran Church in Brockton, Massachusetts. Founded in 1867, First Lutheran was the first Lutheran congregation established in New England by Swedish immigrants. More news of this and other regional celebrations will follow in the Spring 2010 issue.

### **Augustana Heritage Newsletter to Tanzanian Lutherans**

Copies of the Spring 2009 issue of *The Augustana Heritage Newsletter*, which includes Dr. Christina Minja-Trupin's essay, "The Augustana Mission in our village – health and education in Marangu," have been presented to the Northern Diocese of the Evangelical Lutheran Church in Tanzania. Dr.

Minja-Trupin of Nashville, Tennessee is also giving copies to people in Marangu who are old enough to have worked with Augustana missionaries mentioned in the article, such as Velura Kinnan, founder of Ashira Girls' School.

With Christine Minja-Trupin's article, which expresses gratitude to Augustana for its lasting contribution to the development of health and education in Marangu, we included four pictures from the ELCA Archives from the 1950s and 1960s. Dr. Minja-Trupin, who was born and grew up in the Marangu region, commented that "the pictures are incredible and have a smell I once knew." She noted that her father knew both missionaries Velura Kinnan and Allan Gottneid, who took the photographs, and his family. She reported that Marangu Lutheran Hospital recently celebrated its 100th year.

Dr. Minja-Trupin, who is an assistant professor in the School of Graduate Studies and research at Meharry Medical College in Nashville, returns to Tanzania regularly to work in the field of public health.

### **Word from the Editor**

In the Spring 2009 issue, I described the editing of our newsletter as "another happy adventure exploring our Augustana tradition." I say the same about this Fall 2009 issue, but would call it a "happy stressful adventure." Circumstances made for a stress-filled summer for me as I juggled many deadlines during these past months. When overburdened I'm more error-prone and I hope this issue is fairly free of mistakes.

This issue includes some fascinating articles. Pastor William E. Berg, at the age of 99, writes about evangelism in Augustana. As the oldest living Augustana pastor, Bill Berg hopes to attend Gathering VII in Rock Island next June if, as he says, "the Lord allows it." Richard Koenig reflects on "The Gift of Augustana," his 1987 report on the formation of the ELCA in *The Christian Century*. His memorable essay made a deep impression on many of us and is relevant to this day. Joe Ekeberg tells of his discovery, while in seminary, that his great-grandfather was an Augustana president. I

have personal interest in the 1905 Supreme Court decision, *Jacobson v Massachusetts*, which seems to be little-known in Augustana circles, yet reverberates in public health to this day. I'm delighted to have an English translation of that most-popular Scandinavian Christmas hymn that seems to be "Beautiful Savior," but isn't. .I could go on and on. Editing *The Augustana Heritage Newsletter* is truly a "happy adventure" even with the accompanying stress.

Again I thank Ruth Ann Deppe for proofreading and Ann Rezny for designing this issue. I'm grateful for all who write articles and share ideas as this publication seeks to celebrate our Augustana tradition. Our executive director, David E. Baker, says it well when he writes of the "wonder" of our biennial Gatherings. Plan to share in this "wonder" by attending the historic 2010 Gathering VII in Rock Island next June.

—Ronald T. Englund

# Augustana Heritage Association

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## Books, CDs and DVDs on sale

The books, CDs and DVDs listed below may be ordered from the Augustana Heritage Association. (See details below)

### Books

#### ***Äkta Augustana: Heirloom Recipes***

Edited by Curtis and MariAn Olson and Luther and Adele Lindberg.  
A collection of recipes and Swedish traditions gathered by AHA members. \$20 including postage and handling.

#### ***The Augustana Story: Shaping Lutheran Identity in North America***

By Maria Erling and Mark Granquist (Augsburg Fortress, 2008).  
\$20 including postage and handling.

#### ***The Augustana Heritage: Recollections, Perspectives, and Prospects***

Edited by Arland J. Hultgren and Vance L. Eckstrom. Essays from presentations at the 1998 AHA Gathering at Chautauqua, NY. (Chicago: Augustana Heritage Association, 1998) \$10 including postage and handling.

#### ***The Heritage of Augustana: Essays on the Life and Legacy of the Augustana Lutheran Church***

Edited by Hartland H. Gifford and Arland J. Hultgren. Essays from the 2000 AHA Gathering in Rock Island and the 2002 AHA Gathering in Lindsborg. (Kirk House Publishers, Minneapolis, 2004). \$10 including postage and handling.

#### ***Songs of Two Homelands—Hymns and Liturgy of the Augustana Lutheran Tradition, 2nd edition***

Edited by Ronald T. Englund, Glenn C. Stone and John O. Swanson. (Chicago: Augustana Heritage Association, 2002). \$10 including postage and handling.

Available from the publisher, Scarecrow Press—

#### ***The Augustana Evangelical Lutheran Church in Print***

By Virginia P. Follstad. An annotated list of serial publications issued by the Augustana Lutheran Church 1855-1962 with selected serial publications after 1962. (Scarecrow Press, Lanham, Maryland, 2007) \$45. [www.scarecrowpress.com](http://www.scarecrowpress.com)

### CDs and DVDs

#### **Nearer, Still Nearer (CD)**

Hymns, Songs, and Liturgy from the 2004 AHA Gathering, St. Peter, Minnesota. (Chicago: Augustana Heritage Association, 2004) \$10 including postage and handling.

#### **Augustana: Five Pastors Share Their Memories (DVD)**

Recollections of Augustana by five pastors: Arvid E. Anderson, Herbert W. Chilstrom, Paul M. Cornell, Donald W. Sjoberg and Reuben T. Swanson. Recorded at an AHA board meeting in 2005. (Chicago: Augustana Heritage Association, 2007) \$5 including postage and handling.

#### **Join in the Dancing: Swedish Folk Dance Mass (DVD)**

Par Harling's Swedish Folk Dance Mass. Filmed at the 2006 AHA Gathering at Chautauqua, NY. (Chicago: Augustana Heritage Association, 2007) \$10 including postage and handling.

Send orders to: Augustana Heritage Association, 1100 East 55th Street, Chicago, IL 60615-5299. Make checks payable to "Augustana Heritage Association." If you have questions, phone Ruth Ann Deppe at (800) 635-1116 ext. 712.