

# The Augustana Heritage Newsletter

Volume 7 Number 1 Fall 2010



## Garrison Keillor to speak at AHA Gathering in 2012

The Augustana Heritage Association is looking forward to Gathering VIII at Gustavus Adolphus College in St. Peter, Minnesota, from June 21-24, 2012, with the theme, "A Living Legacy."

Garrison Keillor of *Prairie Home Companion* and Lake Wobegon fame will appear on June 21, the opening night of the Gathering. In response to our invitation, he wrote: "Of course I'd like to come to St. Peter to see the Swedish Lutherans, Lord willing, and what I'd enjoy doing is to lead a hymn sing and maybe combine it with a dance."

Because no further Gatherings have been planned beyond 2012, AHA President Donald Sjoberg has appointed a Future Committee to explore options for the future of the organization. AHA Vice-President Harold Nilsson is chairing this committee which also includes Loran Bohman, Arland Hultgren, Ann Kohler, Gerald Leaf and Sonya Lindquist. David Baker will provide staff support. Decisions about the AHA's future course will be discussed in St. Peter.

Note the dates and watch for more news. It promises to be a great event!

## One-hundred-year-old Bill Berg reflects on aging in a highlight of the Rock Island Gathering



photo by Mark Hurty

**Bill Berg, who was 100 on May 12, speaks at Rock Island Gathering**

Augustana's oldest living pastor, 100-year-old William E. Berg, received a standing ovation when honored on June 12, 2010, at the historic AHA Gathering VII in Rock Island. Standing and speaking in a strong vibrant voice, Pastor Berg gave his perspective on aging in "one hundred words" that left the Gathering deeply moved. No one minded that he actually spoke nearly 200 words. It was an unforgettable moment for all.

Bill Berg's remarks:

*And now I would like to thank you for your very appropriate gift of giving me one hundred words to speak at this time. I'd like to use these hundred words to give you my perspective on aging. Sometime ago I met a group in my apartment center, and as I was leaving that group, I heard a lady say, "For an old man he does pretty well." I felt tempted to go back and say: "Sister, sister, I am not old. That term has a negative connotation, let us not use it." Sister, I'm just older, just older; and when I think of getting older, I think that it's an adventure, my friends, it's an adventure to get older even.*

*Yes, in the midst of pills, and clinics, and arms that you need, and wheels, and all kinds of burdens, I still say it's a great and blessed adventure. Why do I say this? Because it's an adventure in daily experiencing the sufficient grace of my Lord and Savior Jesus Christ. And, what a wonderful adventure! Getting nearer heaven and nearer home! Venture, adventure indeed! Amazing Grace! Amen. When the applause died down, Bill Berg exclaimed: All praise to the Lord.*

The Rev. Dr. Donald Sjoberg, AHA president, introduced Pastor Berg, who served as Augustana's Director of Evangelism from 1951-62, saying: Bill Berg is honored in many ways. "Not only for his hundred years, but his life of ministry and dedication and his example of his ministry to us."

Volume 7, Number 1  
Fall 2010

**Published by:**

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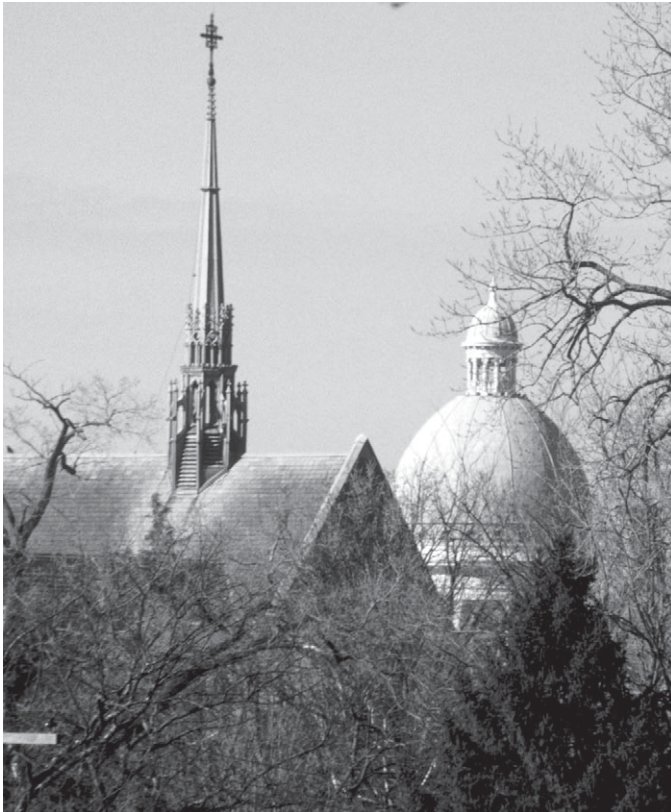
*The Augustana Heritage Association defines, promotes, and perpetuates the heritage and legacy of the Augustana Evangelical Lutheran Church.*

## CONTENTS

Front Cover	Garrison Keillor at St. Peter in 2012 100-year-old Bill Berg speaks at Gathering
3	Nearly 500 attend historic AHA Gathering
6	Rock Island Gathering DVDs Swedish singer to return to Augustana
7	LSTC honors AHA, Augustana
8	Children's book in Swedish unexpectedly found Ruth Ann Deppe to stay as AHA office manager
9	Rare photos of Augustana's 1910 anniversary
11	"Children of Augustana" reflect on Gathering
12	Now is the time to join the AHA Apologies for newsletter delivery problem
13	Augustana College's coming of age – book review
14	Augustana issue of Lutheran Quarterly AHA books, CDs and DVDs make attractive gifts
15	Malvin Lundeen, Augustana's last president
18	George Olson captures beauty of prairie plants
19	Augustana and Covenant Church celebrate
20	Amazing East Africa Prayer Chain
21	Per Harling's "Bethany Morning Prayer"
22	The Augustana Liturgy by Ronald Bagnall
23	John Norton named Swedish-American of Year
24	Generous Jenny – a Portrait of Jenny Lind
26	News and Events
27	Word from Editor
Back Cover	Books, CDs and DVDs for sale by AHA

# Nearly 500 attend historic AHA Gathering VII at Augustana College in Rock Island

by David E. Baker, AHA Executive Director



Augustana College - Ascension Chapel and Old Main

The Seventh Biennial Gathering of the Augustana Heritage Association (AHA) is now history. From June 10-13, 2010, nearly 500 people gathered in Rock Island, Illinois, on the campus of Augustana College to remember, reminisce, reflect on and celebrate the heritage and legacy of the Augustana Lutheran Church. It was, indeed, a memorable occasion that celebrated the 150th anniversary of the founding of the Augustana Church, Augustana College and Seminary. The historic Lutheran phrase "Ecclesia Plantanda" (The Church must be planted) was the theme of this Sesquicentennial celebration which will not be forgotten by those who were present.

Among the highlights of Gathering VII were the presence and participation of the Archbishop of the Church of Sweden, the Rt. Rev. Anders Wejryd, and his wife, Kajsa, along with the Presiding Bishop of the ELCA, the Rev. Mark Hanson, and his wife, Ione. Archbishop Wejryd preached at the opening worship service Thursday evening and later gave a plenary pre-



photo by Mark Hurty

**Clergy at opening Holy Communion. From left, Bishop Gary Wollersheim of the Northern Illinois Synod, ELCA; The Rev. Dr. Donald J. Sjöberg, AHA president; Archbishop Anders Wejryd of the Church of Sweden; the Rev. Richard W. Priggie, chaplain, Augustana College.**



photo by Mark Hurty

**Dr. Jack Swanson, organist at Gathering**

sentation on what's happening in the Church of Sweden today. Bishop Hanson preached at the closing worship service Sunday morning and conducted an open forum on what's happening in the ELCA today. Both were well received and very much appreciated.

In addition to these two presenters, other major plenary presenters were the Rev. Dr. Norman Hjelm on "Augustana and the Global Church," the Rev. Dr. Arland Hultgren on "Augustana and Lutheran Identity in America," and Dr. Larry Rasmussen on "Lutherans in Society and Augustana." All three presentations had been



carefully researched and written and were well received. Plans are currently underway to publish all three.

Another plenary session was devoted to "Lutheran Higher Education." In this session, the presidents of the three Augustana-founded colleges still in operation, Augustana in Rock Island, Bethany in Lindsborg, Kansas, and Gustavus Adolphus in St. Peter, Minnesota, shared the podium as they reflected on the past, present and future of Lutheran higher education. All three, President Steve Bahls of Augustana, President Ed Leonard of Bethany and President Jack Ohle of Gustavus, were articulate champions of their respective institutions and warmly received.

Another portion of the program for the Gathering that was well received and appreciated were the Interest Groups, ranging from A to Z (*A.D. Mattson to the Zam Zam*), with 27 other topics in between. The groups captured the imagination of nearly everyone and provided

Augustana Choir and Choral Activities at Augustana, was the Gathering choir director. The Rev. Richard Priggie, Chaplain at Augustana College, was the director of liturgies and master of ceremonies for the worship services. All were enjoyed and appreciated.

A special highlight of the Gathering was a Midsummer Celebration Friday evening on the "Quad," near what we former Augustana College students called the "Slough," but which is now a nicely landscaped pond. The evening concluded with a vocal concert by Astrid Robillard of Stockholm, the winner of this year's Jenny Lind Singer competition in Sweden, accompanied by Henrik Berg from Dalarna, who also performed a fitting solo piano piece. Ms. Robillard's beautiful, well-modulated and resonant voice filled Centennial Hall and won the accolades of all in attendance.

An important part of this year's Gathering was the biennial AHA Business Meeting Saturday afternoon. In addition to receiving the reports of the President, the Executive Director and the Treasurer, a budget was adopted for the coming biennium and six



photo by Mark Hurty

**Maypole dancing at Midsummer celebration**

ample opportunity for participants to enhance their knowledge, understanding and appreciation of a wide variety of subjects during the course of the Gathering. Of special note was an Interest Group on Evangelism led by 100-year-old William Berg of Minneapolis, former Executive Director of the Department for Evangelism of the Augustana Lutheran Church.

As always, music was an important aspect of the Gathering and participants enjoyed the hymn sings, choir rehearsals and worship services. Dr. Jack Swanson of Normandale Lutheran Church in Edina, Minnesota, was the Gathering organist and song leader, along with Larry Peterson, Music Instructor and Organist at Augustana College. Dr. Jon Hurty, Director of the



photo by Paul Narden

**Group touring Andover, Illinois, see actor at grave of Jonas Swenson, Augustana Synod president from 1870-1873.**





Enjoying a smorgasbord at Gathering VII

people were elected to the Board of Directors, each for a 4-year term: Ann Kohler of Baldwinsville, New York; Loran Bohman of Youngwood, Pennsylvania; Marilyn Jackson of Oakland, California; The Rev. Ted Johns of Sunrise Beach, Texas; The Rev. Curtis Olson of Easton, Pennsylvania; and Dale Skogman of Gladstone, Michigan.

Perhaps the most significant action taken at the business meeting was the approval of the recommendation of the Board of Directors that 2012 be "the last traditional Gathering of the Association" and, during the coming biennium, ways be explored to "continue the mission of AHA." What those ways might be will be the topic for consideration by a specially appointed committee to be named by the president. The committee, in turn, will present its findings and recommendations to the Board at its next meeting, scheduled for April 28-30, 2011, in St. Peter.

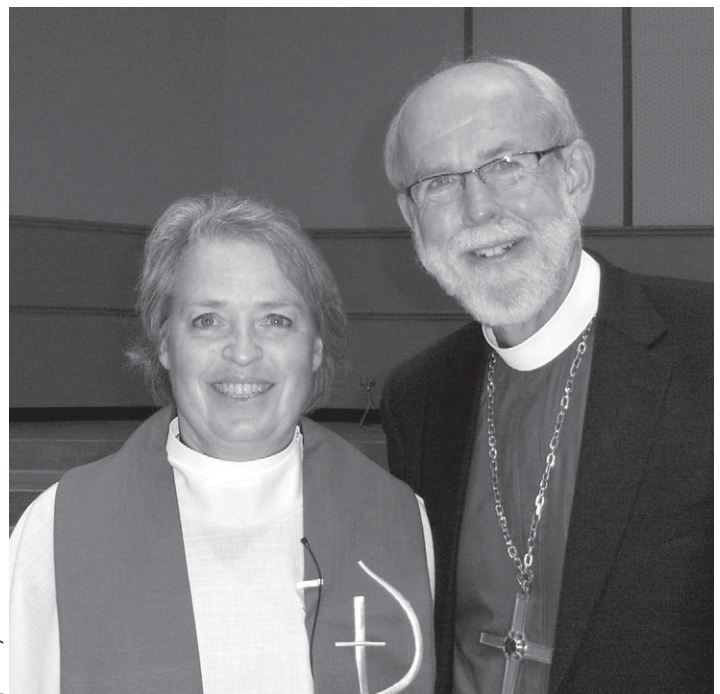
Two special presentations were made to the members of AHA at the Saturday meeting. One was on behalf of the Jenny Lind Chapel in Andover, Illinois, by the Rev. Michel Clark, Pastor of Grace Lutheran Church in Knoxville and Assistant to the Bishop of the ELCA's Northern Illinois Synod; the other on behalf of the ELCA Foundation by Cynthia Halverson, President of the Foundation. Both entailed encouragement of AHA members to support financially, by gifts and bequests, the work and ministry of their respective entities, including all the agencies and institutions founded and supported by the Augustana Synod during its 102 years of existence.

In closing, I want to express my deep appreciation to the members of the 2010 AHA Gathering VII Local Arrangements Committee: Michel Clark and Helene

Leaf, Co-Chairs; Dennis Norling, Secretary; Loryann Eis, Treasurer; Nancy Gustafson, Ruth Anne Hartman, John Norton, Richard Priggie, Kai Swanson and Dan Witkowski. Together they did an outstanding job and we are all indebted to them for a job well done. It was an outstanding Gathering, one that we will long remember and long cherish as we continue to reflect on and to celebrate the heritage we have received and seek ways to perpetuate the legacy that's been entrusted to us.

Appreciation also needs to be expressed to the financial sponsors of the Gathering, including the ELCA Foundation; the ELCA Mission Investment Fund; Immanuel Health Systems; the Lutheran School of Theology at Chicago; Mosaic; Steve and Cindy Pressly (Friends of Augustana); and Thrivent Financial for Lutherans. Their contributions allowed all of us to enjoy the coffee and fruit breaks scheduled during the Gathering and the Ice Cream Social Saturday evening.

Thank you, one and all. See you at Gustavus in 2012, June 21 to 24!



Bishop Mark Hanson, ELCA Presiding Bishop, who preached at the Gathering's closing Holy Communion with the Rev. Dr. Maria Erling, who presided.

# Rock Island Gathering DVDs are available through generosity of Ernest and Lois Ryden

You may relive the historic AHA Gathering VII in Rock Island last June and share this experience with others with DVDs of key events that are being generously offered by Ernest and Lois Ryden of Osterville, Massachusetts. The Rydens, who have filmed all of the Gatherings through the years, are offering four DVDs with several presentations on each, plus a special free DVD sent with every order.

Texts of some presentations will be available at the AHA Website and may even be published in some form in the days ahead. However, there are no texts available for a number of presentations, which makes these DVDs priceless.

Pastor George A. Olson and his wife, Ruth M. Olson, of Marinette, Wisconsin, may speak for many when he wrote to the Editor: "We have just returned from the Augustana Heritage event in Rock Island. It was delightful. However, I did not take notes on the great presentations and am hoping that in the coming issues of the newsletter they will be included, or that they would be available upon request. I would sure like to read or hear them again." Here is a wonderful opportunity.

The DVDs on offer are:

**DVD #1** – Thursday sermon by Swedish Archbishop Anders Wejryd plus his Saturday presentation on "The Church of Sweden Today."

**DVD #2** – Friday presentation on "Augustana and the Global Church" by Norman Hjelm plus the remarkable Friday "Jenny Lind Singer Concert" by Astrid Robillard, Swedish mezzo-soprano.

**DVD #3** – Saturday presentations on "Augustana and the Global Church" by Arland Hultgren and "Lutherans in Society and Augustana" by Larry Rasmussen.

**DVD #4** – Sunday Open Forum by Presiding Bishop Mark Hanson on the state of the church and Sunday sermon by Bishop Hanson.

**Bonus DVD** – Free of charge with every order – Interest group on "Ed & Agnes" (E.E. Ryden, editor and hymnologist) by Ernest Ryden plus "Jenny Lind Ensemble: and "Lutheran Higher Education" by college presidents.

To order, send \$15 for each DVD ordered plus \$5 per order for postage and handling (no matter how many DVDs you order). Make checks payable to: Ernest Ryden. You will also receive the Bonus DVD with each order, even for one DVD. Send to Ernest Ryden, 22 Spice Lane, Osterville, MA 02655. (Phone 508-428-1432).

## Astrid Robillard, Swedish singer, to return to Augustana

Astrid Robillard, Swedish mezzo-soprano, singing at her wonderful 2010 Jenny Lind Singer concert during AHA Gathering VII. She will return to Rock Island in December as a soloist in *Messiah* by Georg Frideric Handel, performed by the Handel Oratorio Society conducted by Jon Hurty. The performances at Augustana College's Centennial Hall will be on Saturday, December 11, at 8 pm and on Sunday, December 12 at 2 pm. Ticket prices range from \$10 to \$20. For information and tickets go to [www.augustana.edu/tickets](http://www.augustana.edu/tickets) or phone 309-794-7306.

**Astrid Robillard singing at concert during Rock Island Gathering**



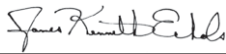
photo by Mark Hurty

# Lutheran School of Theology at Chicago honors AHA and Augustana Church, Seminary in resolutions

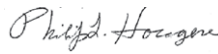
## BOARD OF DIRECTORS MEETING, MAY 16-18, 2010, AT LUTHERAN SCHOOL of THEOLOGY at CHICAGO

### Be it resolved that

That the Board of Directors at the Lutheran School of Theology at Chicago extend its warmest congratulations and very best wishes to the Augustana Heritage Association as it celebrates the sesquicentennial of the Swedish Augustana Synod and Augustana Seminary and gives thanks to God for its many contributions to the church and to the legacy and life of this seminary.



James Kenneth Echols, President



Philip Hogen, Chair, Board of Directors

The Lutheran School of Theology at Chicago (LSTC) has honored the Augustana Heritage Association and the Augustana Church and Seminary in resolutions adopted by the Seminary and its Board of Directors and presented to the Rev. Dr. Donald J. Sjoberg, AHA president, at Gathering VII in Rock Island.

## LUTHERAN SCHOOL of THEOLOGY at CHICAGO

**Whereas** the Scandinavian Evangelical Lutheran Augustana Synod of North America was organized in June 1860, making this year of our Lord 2010 the 150<sup>th</sup> anniversary of the Augustana Church, College, and Seminary; and

**Whereas** the Augustana Synod brought rich gifts to American Lutheranism, including its traditions of piety, worship, and hymnody; its concern both for evangelistic outreach and social ministry; its missionary zeal and contributions to the global Lutheran church; its nurture of visionary leaders and creative theologians and pastors; and its striving for a more inclusive Lutheran witness in North America; and

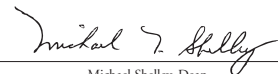
**Whereas** Augustana Theological Seminary was a major partner in the merger that created the Lutheran School of Theology at Chicago as an urban, ecumenical, and university-related seminary for the newly-formed Lutheran Church in America;

### Be it resolved that

- ❖ We at the Lutheran School of Theology at Chicago give thanks to God for the witness of the Augustana Synod, and commit ourselves to remember and celebrate the heritage of the Augustana Church and Seminary;
- ❖ We congratulate all the daughters and sons of the former Augustana Lutheran Church on this significant anniversary;
- ❖ And that with grateful hearts we extend greetings to all those who gather at the Seventh Gathering of the Augustana Heritage Association next month in Rock Island, as they celebrate the Augustana Synod's heritage of planting the Church in new and challenging contexts.



James Kenneth Echols, President



Michael Shelley, Dean



## Children's book in Swedish unexpectedly makes its way from Gathering VII to National Library of Sweden

A children's book in Swedish, published by the Augustana Book Concern about a hundred years ago, is on its way to the National Library of Sweden because of an unexpected discovery by Virginia P. Follstad at the AHA Gathering VII in Rock Island last June.

She saw Volume 7 of *Blommor vid Vägen* (Roadside Flowers), a series that featured stories for children, on the "free table" of books and other publications at the Gathering and thought it might be missing from some libraries that owned the series.

Follstad, a professional librarian and author of *The Augustana Evangelical Lutheran Church in Print* (2007), checked to see which libraries held this series in their collections. She learned that the National Library of Sweden had earlier copies of the series in its collec-

tion, but not Volume 7. The Antiquarian Acquisitions Librarian was pleased to accept the gift.

*Blommor vid Vägen* was published in Swedish at various times from 1886 to 1921. Many of the volumes were written and edited by Sven Peter August Lindahl, who was president of the Augustana Church from 1888-1891.

Virginia doesn't know who placed this book on the donations table. The following was handwritten on the flyleaf: "Cornelius Anderson Julgåfna från S.S. i New Windsor, Ill, 1898." She sends hearty thanks to the person who shared this book and for this opportunity to be the intermediary between an unknown donor and the National Library of Sweden in Stockholm. Do any of our readers know who gave this book?

## Ruth Ann Deppe to remain as AHA Office Manager following retirement from fulltime post at LSTC



Ruth Ann Deppe

Even though Ruth Ann Deppe retired in June from her fulltime position in the Advancement Office of Lutheran School of Theology at Chicago after serving for 19 years, she will continue to serve as office manager of the Augustana Heritage Association (AHA). She will also work part time with 50-year LSTC graduates. This is good news for the AHA as

Ruth Ann has served faithfully as AHA Office Manager since it was formally organized in 2000.

Ruth Ann was an administrative assistant to the late Donovan Palmquist who headed the seminary's Development Office and was a founding member of AHA. Augustana Theological Seminary was one of the schools that had merged to form LSTC. Donovan's dream was to establish an organization that would bring together people from Augustana background to celebrate the heritage and perpetuate Augustana's legacy in the

church today. When the AHA was established, it made sense that the AHA be based at LSTC in Chicago.

Ruth Ann recalls that Donovan came to her with the treasurer's books and asked: "Could you keep these books and do the correspondence for the AHA?" Her first response was to ask: "You want a full-blooded German to do this for a Swedish organization?" Donovan's reply was: "We want you. We've made you an adopted Swede!"

This is how a Missouri Synod Lutheran of German background, a graduate of a Missouri Synod college, a teacher in Missouri Synod parochial schools, and the wife of a Missouri Synod pastor, has become so closely linked with Augustana Lutherans of Swedish background.

She says that "it has been a pleasure" to work with Reuben Swanson and Donovan Palmquist as well as their successors, Paul Cornell, Hartland Gifford, and now Donald Sjöberg and David Baker. "I have found the Augustana people to be deeply committed and strong in their faith. Although my family came out of the German-speaking area of Prussia, they had similar pious and religious commitments. It's been a wonderful journey to learn and experience the way God's people have been led, particularly as these immigrants came to America."

We wish Ruth Ann Deppe a long and healthy retirement and thank her for her years of service and willingness to continue as the AHA Office Manager.



# Rare photos of Augustana's 50th Anniversary in 1910 are found in files of E. E. Ryden

Rare photos of the Augustana Lutheran Church's 1910 celebration of its 50th anniversary have been discovered by the Rev. Ernest E. Ryden among his father's papers from his student days at Augustana College. He showed them at Gathering VII in Rock Island at the interest group about his parents, "Ed & Agnes - *Lutheran*

*Companion* Editor Dr. E. E. & Agnes Ryden."

It's amazing to consider that, while many of us gathered in Rock Island, Illinois, in June 2010, to celebrate the 150th anniversary of the founding of the Augustana Synod, College and Seminary, exactly a century earlier, in June 1910, many gathered in Rock Island to celebrate



Outside of Jubilee Hall during 1910 Augustana 50th anniversary celebration



Crowd inside Jubilee Hall during 1910 Augustana 50th anniversary celebration



the 50th anniversary of the founding of the church, college and seminary.

Augustana took its 1910 Jubilee celebration very seriously. On the very site of Augustana College's present Centennial Hall, they erected a temporary building, Jubilee Hall, which accommodated 2000 celebrants. Ernest Ryden reports that his father's papers reveal that it was "built of wood frame, post and beam construction, with central wooden trusses to eliminate central posts, clerestory windows for daytime lighting, and wiring for night meetings. Ventilation was provided by a full length ridge vent. The front of the hall featured a stage with large pipes of a three-manual pipe organ. Patriotic bunting was on the ceiling and walls." The College held its 1910 graduation ceremony in this temporary structure. After the celebrations, the building was dismantled and remained on a field until E. E. Ryden was chairman of the board of Augustana College. He also chaired the fund

appeal to construct Centennial Hall.

The 1910 pictures reveal that the campus was decorated with at least eight Greek pillars, each ten feet high, which were decked with 12 American flags each. There was also an 18-feet high reproduction of the Arc de Triomphe, decked with American flags and patriotic banners.

The Rev. Dr. E. E. Ryden, who edited the *Lutheran Companion*, the Augustana Church's official magazine, for 27 years, was also a writer and translator of hymns.

While it's amazing to think of Augustana Lutherans celebrating their Jubilee in Rock Island exactly 100 years before the AHA celebration of our Sesquicentennial in June of 2010, it's equally amazing to consider that this Jubilee took place in 1910, the year that Pastor William Berg was born. He spoke at the celebration last June and led an interest group on evangelism.



Group picture during 1910 Augustana 50th anniversary celebration. Note caption with numbers of distinguished guests including three people who were present at the organization of the Augustana Synod in 1860 - 3. Dr. E. Norelius; 4. Rev. G. Peters; 5. Mr. John Erlander



# “Children of Augustana” at their first AHA Gathering

## Two women with deep Augustana roots reflect on their experience in Rock Island in June

### **Nancy Erickson Hoffman of Appleton, Wisconsin, writes:**

Augustana...its heritage, people and mission has been an integral part of my life for as long as I can remember. But it wasn't until I attended last week's Gathering that I began to fully understand the roots of my heritage. Augustana is unique in that its members are closely bound together because of the common history and mission that is shared. It was wonderful to see old friends and to meet many new people. And, spending this time with my mom, Enid Englund Erickson, and other family members, was especially meaningful.

I was impressed with the wide variety of lectures and interest groups available to us. The worship services were exceptional and the sermons were dynamic and unforgettable. I especially appreciated the music and liturgy with Jack Swanson's leadership. It was a powerful and humbling experience to worship in the midst of several hundred people who dedicated their lives to the ministry. Individually and collectively your work has made a difference and will continue to shape the future of the church.

I left Rock Island feeling deeply connected to the church of Augustana whose mission from the beginning is focused on social justice, global understanding, service, and peace. This was an especially poignant experience, renewing my hope in God's gifts of grace and reconciliation after a year of personal challenge. I can't wait for the next Gathering at Gustavus in 2012!

*Nancy Erickson Hoffman of Appleton, Wisconsin, is the daughter of an Augustana pastor, the late Peter E. Erickson, and his wife, Enid Englund Erickson. She has many relatives, including a grandfather and uncles, who were also Augustana pastors. She graduated from Gustavus Adolphus College with a degree in nursing. Many members of her family, spanning three generations, also graduated from Gustavus.*

### **Sonja Swanson Lindquist of Madison, Wisconsin, writes:**

In June, I attended my first Augustana Heritage Association Gathering. My parents, Karin and Erwin Swanson, and my college roommate, Marilyn Jackson, have been encouraging me to attend for several years. I am delighted that Marilyn was persistent in her invita-

tions. My expectations for the Gathering were to see a few people I knew from college, to meet some of my father's seminary classmates, to see the Augustana campus again, and to share my Swedish pride with a few other like minded souls. Each of those things happened; the opportunity to meet some of my father's seminary classmates truly was a highlight. What I had not anticipated was that the Augustana Heritage Association Gathering also would feed my faith and highlight faithful, contemporary traditions within our Evangelical Lutheran Church of America.

Both of my parents (and all of my aunts and uncles) grew up in the Augustana Synod. Several institutions of the Augustana Synod shaped my family and our faith: the Swedish Lutheran Children's Home in Joliet, Illinois, Bethphage Mission in Axtell, Nebraska, and Augustana College and Seminary in Rock Island, Illinois. When I was at the Augustana Heritage Association Gathering, I had an opportunity to learn more about these institutions of faith and the leaders of the Augustana Synod. But this was not merely a recitation of the history that had gone before, this was an opportunity to learn about a living, faithful tradition that was born within the Augustana Synod but continues within the mission and ministry of the Evangelical Lutheran Church of America.

As a child I remember hearing about Professor Louie Almen, who taught students to critically study and examine scripture, and Professor A.D. Mattson, who understood a life of faith not simply as a devotional exercise, but a call to radical love and discipleship. At the Augustana Heritage Association Gathering, I learned more about these teachers of the faith. Their legacy of scholarship and faithful discipleship, which were significant in the Augustana Synod over 50 years ago, are vital to the life of the Evangelical Lutheran Church of America today. As we examine scripture, it is often through the use of an historical-critical method of study that we are able to understand the biblical message and then see its insights for today's issues and its call to radical even risky discipleship. As a child of the Augustana Synod, I am delighted to be an inheritor of a tradition which seeks to faithfully and critically examine God's word, not only in light of the past, but also the present.

As a child I remember hearing about Miss Rybeck at the Swedish Lutheran Children's Home, and Mrs. Westerlin who supported Augustana College, and I remember visiting Bethphage Mission and witnessing

the ministry of Sister Julianne and the other deaconesses. These women embodied a life of service to people who were often forgotten by society: children without families or money, and people with intellectual disabilities. At the Augustana Heritage Association Gathering, I learned about the extensive legacy of social ministry of the Augustana Synod. Christian faith for the people who worked with these institutions of the Augustana Synod was a call to serve. Faith was not simply a relationship between the individual and Jesus, faith in Christ was lived out within the context of human community. As a child of the Augustana Synod, I am continually challenged to have a faith that is lived out in love and service to others.

Growing up rooted in the Augustana Synod there were other traditions that were part of my life within the church: corporate worship and personal devotion were important for growth in faith, and an emphasis on ecclesiological order, ecumenical relationships and global mission were vital to a church that was actively engaged in ministry within the world. At the Augustana Heritage Association Gathering, I had an opportunity to see these themes within the whole Augustana Synod. The indi-

viduals and churches which were a part of the Augustana Synod bring this legacy to the Evangelical Lutheran Church of America.

I enjoyed the opportunity to learn about and celebrate the past, but the Augustana Heritage Association Gathering was more than that. The Gathering was an opportunity to learn about a relevant and vital faith which the inheritors of the Augustana Synod bring to the Church today. I came away from the Gathering keenly aware that the faithful tradition of the Augustana Synod is what the world needs from the Church today.

*Sonya Swanson Lindquist of Madison, Wisconsin, is the daughter of an Augustana pastor, Erwin Swanson, and his wife, Karin Bengston Swanson. Many members of her family graduated from Augustana College and have served in the Augustana Lutheran Church and its successor bodies. She has served as Assistant to the Bishop of the South Central Synod of Wisconsin, ELCA, and as Associate Director for Global Service, ELCA Global Mission. She is currently Executive Director of the East Madison/Monona Coalition of the Aging (EMMCA) in Madison.*

## Now is the time to join the AHA or to renew your membership

Now is the time to support the Augustana Heritage Association as we look forward to Gathering VIII at Gustavus Adolphus College in 2012. Many people of Augustana background, as well as "Children of Augustana," have not yet officially joined the AHA. All membership fees are for two years - \$35 for individuals; \$50 for couples and families; \$100 for congregations and institutions. The two-year period runs from Gathering VII in Rock Island in June 2010 to Gathering VIII in St. Peter in June 2010. If you have not yet renewed for 2010-12, you are invited to send in your renewal now. If you have never been a member,

we would be delighted to have you join with us in celebrating the rich heritage and legacy of the Augustana Evangelical Lutheran Church.

To join the AHA and/or to renew your membership, send your name(s), address, phone number and e-mail address with a check payable to "Augustana Heritage Association" to the AHA Office, 1100 East 55th Street, Chicago, IL 60615.

Perhaps you have friends and relatives who do not yet know about the Augustana Heritage Association. We encourage you to share this invitation with them.

## Apologies for newsletter delivery problem

Many apologies to all who failed to receive the Spring 2010 issue of the *Augustana Heritage Newsletter* and to all who received the newsletter only after many weeks.

There was a glitch in the mailing and the delivery by the post office that was beyond our control. If you have

still not seen this Spring 2010 issue, please contact the AHA office. Or you can go to [www.augustanaheritage.org](http://www.augustanaheritage.org) to read and/or download this issue. We are sorry for this problem and hope that this issue of the newsletter will be delivered promptly.



## Book Review

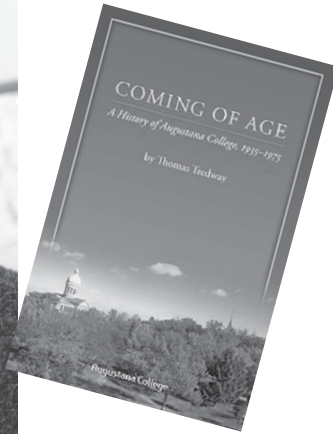
# Augustana College's coming of age the Bergendoff and Sorenson years

Coming of Age: A History of Augustana College, 1935-1975,  
by Thomas Tredway

reviewed by Theodore N. Swanson



Dr. Thomas Tredway



In 1969 Conrad Bergendoff, the fifth president of Augustana College (1935-62), wrote *Augustana – A Profession of Faith: A History of Augustana College, 1860-1935*, covering the first seventy-five years of the college's history, the years prior to his own administration. Now Thomas Tredway, the seventh president of Augustana (1975-2003), who, like Bergendoff, was trained as an historian, has written a sequel covering the next forty years, the administrations of Bergendoff himself and his successor, C. W. Sorensen (1962-75).

One is grateful to Tredway for the labor of love that he devoted to this book. It is comprehensive: Bergendoff took 198 pages of text to narrate the first seventy-five years of the college's history; Tredway takes 340 pages (in a smaller typeface) to cover the next forty years. But what a forty years it was! Bergendoff took over, reluctantly, in the midst of the Great Depression, when the college was struggling to stay afloat, academically and financially. Then came the wartime years with female students outnumbering males 2-1, followed by the post-war explosion of students on the GI Bill of Rights, and a consequent expansion of enrollment and facilities. Sorensen took over just as the college's relationship to

the church changed, with the Augustana Synod merging into the Lutheran Church in American (LCA). He experienced the student unrest of the late 1960s and early 1970s, and oversaw the expansion of faculty, curriculum, facilities and financial support, as well as the bringing of racial diversity to the campus. Augustana College graduates who were students during these forty years will be happy to find their own Augie years well covered: their teachers named, their curricula described, their student concerns analyzed. (For this 1950 graduate, the burning question of those days was "shall we dance?" This and the great panty raid of 1949 are both given due space.) What is a little sobering is the fact that alumni/ae who attended Augustana during the Bergendoff and Sorensen years, and who may be the best market for this book, are in the approximate age range of 55 to 95! It is well to have a written record of these years as memories fade.

The book is not a simple chronological narrative, but more of an analysis of the workings of the college. While divided into two sections, the Bergendoff presidency and the Sorensen presidency, each section has chapters devoted to faculty, curriculum, student life, administration and board, finance and fund-raising (how important that is!). Each of these chapters covers the whole of the presidential term. The Bergendoff section has an extra chapter on politics and war, and concludes with one on the college's heritage; the final sentence reads "In 1962 the college was certainly still a *Lutheran* institution, but it was not so clearly a *Swedish-Lutheran* one." The Sorensen section has an extra chapter on church relationships, covering the changes that occurred with the church merger into the LCA (with diminishing financial support from the church). Thus, this is a true institutional history in which all aspects of the life of the college are covered, with the two presidents, whose pre-presidential lives are only briefly sketched, playing a prominent part. The 25 pages of endnotes testify to the meticulous research Tredway has done in board, faculty, and committee minutes, presidential correspondence and the student newspaper, the *Observer*.

For those of us who were students during these years, in addition to what the book says about faculty

and curriculum and student life, it reveals what was little apparent to us then: what went on behind the scenes in administrative offices, and in faculty and board meetings. Fascinating nuggets of information emerge. During the Bergendoff years, faculty were issued *calls* to teach; teaching at Augustana was looked upon as Christian vocation, though not very well rewarded—in fact, often less well than at sister Augustana Synod colleges. In the Sorensen years, faculty signed contracts. Augustana nearly lost accreditation in 1935; by 1949 it had a Phi Beta Kappa chapter. Augustana taught geology when many Lutheran colleges refrained from doing so by saying, “We teach the Rock of Ages, not the age of rocks.” Bergendoff took heat from alumni for the non-success of Augie football teams; Sorensen didn’t have to contend with this during the Kenny Anderson years as quarterback. Neither Bergendoff nor Sorensen had much success in reining in “Hell Week” for the fraternities and sororities. And much more.

In the final chapter, “Locating Augustana: A Temporary Conclusion to the College History,” Tredway reflects on the character of the college after its first 115 years. He points to some shortcomings, especially the college’s belated realization of the necessity to increase financial support, something that began to be overcome in the early 1970s under President Sorensen, as well as a constant revisiting of the question of calendar and curriculum by the faculty (but the quarter system, adopted in 1969, is still followed). He commends the two presidents and their administrative and faculty associates

for their achievements: Bergendoff, for advancing the academic and spiritual life of the school; Sorensen, for maintaining the academic progress and undergirding it with finances and facilities. Through their stewardship, the college had come of age. He closes with the reflection that what makes Augustana distinctive among American institutions of higher education is something that was central to the vision of Conrad Bergendoff, and, Tredway argues, continues to be maintained: Christian humanism, the acknowledgment that all fields of human knowledge are worthy of study and can be pursued within a Lutheran understanding of Christianity. Athens and Jerusalem do have something to do with each other.

Thanks to Tom Tredway for writing and to Augustana College for publishing this book. Who will provide a sequel, covering the Tredway years—and will we be around to read it?

*Theodore N. Swanson (Augustana College, 1950; Augustana Seminary, 1954), after pastorates in Boston and Chicago, has spent most of his ministerial career teaching Old Testament studies in seminaries in the United States, Jamaica, India and Egypt. He and his wife JoAnn live in Columbia, South Carolina.*

*Coming of Age: A History of Augustana College, 1935-1975* by Thomas Tredway. Rock Island, Illinois: Augustana College, 2010 hardback, 383 pages, \$29.95.

## Augustana issue of Lutheran Quarterly on sale by AHA

The Augustana Church is the theme of the Spring 2010 issue of *Lutheran Quarterly* with this important publication available from the AHA office at a special price of \$6, which includes postage and packing. See back page for details about ordering. You will enjoy reading these historical essays about Augustana’s heritage and legacy.

The essays in this special Augustana issue are:

Arland J. Hultgren, “The Augustana Liturgy’s Significance for Shaping a Community of Faith”

Maria E. Erling, “The Quest for an American Lutheran

Theology: Augustana and the *Lutheran Quarterly*”

Mark A. Granquist, “The Augustana Synod and the Missouri Synod”

Joy K. Lintelman, “Womanhood by the Book, According to the Augustana Book Concern.”

Derek R. Nelson, “Unity, Ecumenicity and Difference in the Augustana Synod.”

Ray F. Kibler III, “The Lutheran Bible Institute and the Augustana Synod.”

## AHA books, CDs and DVDs make attractive gifts

Books, CDs and DVDs from the Augustana Heritage Association may make an attractive gift to family and friends of Augustana heritage, and even to “Children of Augustana.” Why not order some special gifts from the “AHA Books, Journals, CDs and DVDs” listed on the back page of this *AHA Newsletter*. They are offered at sale

prices with no additional cost for postage and packing costs. For example, *Songs of Two Homelands*, the popular hymnal used for worship and hymn sings at AHA Gatherings and other special Augustana services, makes an unusual gift for that special person.



# Malvin H. Lundeen, Augustana's last president

Cathy Lundeen writes a loving portrait of her grandfather

He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. I will say to the Lord, "He is my refuge and my fortress, my God in whom I trust." These are the first two verses of Psalm 91, the favorite psalm of my grandfather, the Rev. Malvin H. Lundeen. These wonderful words were read to him in the days before he passed away in May 1991, shortly before his 90th birthday. Some of you may remember my grandfather as a parish pastor in Ottumwa, Iowa, or LaGrange, Illinois. Others may remember him as the last president of the Augustana Evangelical Lutheran Church. But for me, I remember him as Grandpa.

When asked for recollections of my grandfather, I can share those of a granddaughter – from birthdays, holidays, and summer vacations. Grandpa liked to laugh -- his giggle was infectious; he was a devoted fan of the

I have of those days is my family meeting him for dinner at O'Hare International Airport if he had an extended layover. I could cite you his resume, but that is available in the records at the ELCA Archives. But what I can do is introduce you to my grandfather through the eyes of his family.

Malvin Hjalmar Lundeen was born in Chicago on May 29, 1901. His father, Hjalmar Lundeen had immigrated to the United States in 1892. By the turn of the century, Hjalmar had met and married Malvina Setterlund, who came to the United States in 1893 and before her marriage worked as a domestic servant for a doctor and his family on the North Side of Chicago. In addition to my grandfather, Hjalmar and Malvina had two more children: Gilbert and Gladys. When Malvin was three, the family moved from Chicago to St. Charles, Ill., where Hjalmar worked as a key maker at the Cable Piano Company. The family attended Bethlehem Lutheran Church in St. Charles where Malvin was confirmed in 1915 by the Rev. Peter Martinson.

Like many children of Augustana, Malvin attended Augustana College and Theological Seminary, in Rock Island, receiving his Bachelor of Arts degree in 1925 and his Bachelor of Divinity degree in 1927. While at Augustana, Malvin's activities included the Bible society, debate team, and basketball team. His basketball team entry in Augustana's yearbook describes "Lunny" as "full of the old fight, could pass well, and he shot accurately and consistently." During his college years at Augustana, he met fellow Augustana classmate Lorraine Sellin and they married in 1925. In 1926 the first of their four sons, Richard, was born. They would go on to have three more sons: John, David (my father), and James.

Malvin was ordained into the ministry in June 1927 and received his first call to serve a newly organized congregation, Grace Lutheran Church in Des Moines, Iowa. In 1935 he was extended a call to serve First Lutheran Church, Ottumwa, Iowa. This congregation would be the one at which he served the longest and would also be a place of many memories for the Lundeen family.

One memory that stands out for Malvin and Lorraine's sons is the generosity and compassion their parents had for those less fortunate. The rule was that if a homeless or hungry person approached the parsonage -- which was located not far from the railroad and a US highway -- that person would eat the same meal the family was eating. Lorraine would prepare a plate for the person and he would eat it at the base of the steps to the parsonage basement. Sometimes, the person would ask



photo courtesy of ELCA Archives

**Cathy Lundeen at her desk at office of ELCA Archives with her grandfather's photo on the wall.**

Chicago Cubs; he held devotions with each of his sons' families before they were to travel home at the end of the summer vacation in Michigan; and he enjoyed sharing his Brach's Pick-a-Mix with his grandchildren.

I began working at the Evangelical Lutheran Church in America (ELCA) Archives in 2001. I did not know at the time that it would give me such an opportunity to get to know my grandfather in a way I had not before. I never knew him as a pastor or church leader. When I was a toddler, he was finishing his term as secretary of the Lutheran Church in America (LCA). And even though he continued serving in the LCA as the assistant to the president of the Minnesota Synod, the only recollection



**Malvin Lundeen (seated) when he was elected Augustana president in 1959.**

for money. Instead of giving him money, Malvin would give him a slip of paper to take to Kides' Café, a local restaurant in downtown Ottumwa, where he could get something to eat. Later Malvin would pay the bill for the men who used the vouchers at the restaurant.

My father and uncles have countless stories of growing up in the parsonage. Some of these involve baseballs and broken windows, playing "Battleship" or "Hangman" in the upper balcony during the worship service, and childhood arguments between brothers that resulted in bloody noses and bruised feelings. In all of these events, the brothers remember their father treating them firmly, but always with love and fairness. Malvin would remain at First Lutheran until 1954 when he accepted a call to Grace Lutheran Church in LaGrange, Ill., where he served until 1959. By then only one son, James, was still living at home.

This past summer, when my father and uncles were sharing with me memories of growing up, one thread that ran through the stories was how Malvin and Lorraine treated everyone with respect and kindness—whether it was church members, old friends and colleagues, or persons struggling with challenges in their lives such as alcoholism or financial troubles. They handed down these lessons by example to their four sons who in turn handed these lessons to their families

—Malvin and Lorraine's grandchildren and great-grandchildren.

It is hard to believe that when Malvin started at Augustana College, he was not thinking of going into the ministry. He was considering a career in law instead. According to an oral history interview he sat for in 1977, he described his switch to a vocation in ministry this way: "Somehow, under the influence of the Christian atmosphere at the school (Augustana), I shifted over and moved in the direction of ministry."

In addition to his work as a parish pastor, he became very involved in activities of the wider church. From 1929 to 1934 he served as the president of the Augustana Luther League. He served on Augustana's Board of American Missions from 1938 to 1950, including two years as its president. In 1946 he was elected president of Augustana's Iowa Conference, a position to which he was re-elected in 1950. He chaired the Joint Commission on Lutheran Unity, working to form the LCA. And in 1959 he was elected president of the Augustana Evangelical Lutheran Church, a position he served in until the denomination merged in 1962 with three other Lutheran denominations to form the LCA.

As president of the Augustana Evangelical Lutheran Church, his term of three years was very short compared to other Augustana presidents. In fact, of the eleven presidents that served Augustana, only two others had terms of three years each. But when asked in a 1984 oral history interview about the brevity of his term as presi-



**Malvin and Lorraine Lundeen leaving for Augustana convention in Seattle in 1961.**





**Dr. Malvin Lundeen at final convention of Augustana Lutheran Church in 1962.**

dent, Malvin replied that he believed his role as president was to keep Augustana on the path towards consolidation with the United Lutheran Church in America (ULCA), the Suomi Synod, and the American Evangelical Lutheran Church (AELC). He also saw his role as “taking care of the flock.”

As a granddaughter reviewing her grandfather’s life and work, one of the things that stood out, in addition to the examples he set in terms of his compassion, faith-filled life, and sense of fairness, was his hope that the church would move towards greater unity, not divisiveness. In his 1977 oral history interview, he spoke about his belief that Lutheran churches in the United States should strive for unity. He reflected on his remarks to the 1962 constituting convention of the LCA, where he urged that body to “strive for the unification of all Lutherans in America.” He didn’t necessarily believe it would be done through merging church bodies, but in his words, “we might set loose some attitudes that would change people’s attitude and mind and heart toward others, and that we recognize each other as Christian brothers.” One of the things that bothered him was the establishment of barriers in Lutheran relationships. At that time in 1977 he was thinking of the barriers to pulpit fellowship or the ability to receive communion at certain Lutheran congregations.

Another observation I made about his legacy as an Augustana church president is what he said to delegates at the final Augustana convention in 1962 about the

concept of nostalgia. As an archivist, I work with one foot in the past every day. But I see my role as a caretaker of the church’s collective memory not as one of preserving our past for nostalgia’s sake but to assist members in using our past to inform our present and guide our future. I believe my grandfather saw the importance of not dwelling on the past for nostalgia’s sake when he gave his president’s report at that 1962 convention. In it he spoke of what that convention should be:

“That an occasion like this will produce a large measure of nostalgia is to be expected. We are bound to think back to what from the vantage point of distance looks like ‘the good old days.’ Most, if not all of us, are persons who to a greater or lesser degree find that life has been pretty well involved with the Augustana Church. We are reminded of the debt we owe for what has been given to us by Augustana through the preached word and the administered sacrament, through the accent of sound piety, and by fellowship in this family of God. We remember how through the years we have been granted the privilege to serve the Augustana Church in one capacity or another. With all this the thought that Augustana will cease to exist as a separate corporate entity seems too much to bear. There’s an ache in the heart, and a real longing to hold on to that which is familiar. We can use this final convention to emphasize all this. It could result in a session filled with uncontrolled emotion and many expressions of nostalgia and regret. And, perhaps, there are those here who would like to have that kind of a closing annual meeting. I must confess that I am not one of these. This is not because I have no love for Augustana. I am sure I feel my Augustana Church ties as deeply as anyone. But I happen to believe that these few final convention days should be, indeed must be, a time when we express our gratitude to God for what He has done for us during the days of our existence as a separate church body, for what He has made it possible for us to accomplish, and for that guidance by which He has brought us to the very threshold of actual merger, and to the promise of all that lies ahead.

On the wall of my work cubicle at the archives, I have an 8x10 photograph of my grandfather. Some days I look at it and say a silent “thank you” -- for the legacy given to me of his faith and love for the church and its collective memory; for all that he and his partners in ministry did to move the church forward for us children of Augustana; and for living out God’s promise to us in his vocation and daily life. That his favorite psalm was Psalm 91 serves as a marker in my life in the knowledge that God’s grace by faith is our stable foundation. Thank you, Grandpa -- and I will see you at work tomorrow.

*Cathy Lundeen is chief archivist for collections management at the ELCA Archives in Chicago. She is a graduate of Augustana College and Indiana University and is the second-to-youngest of Malvin and Lorraine Lundeen’s 13 grandchildren.*



# George Olson captures beauty of prairie plants with drawings of some 200 species

by Ronald T. Englund



George Olson

Botanical artist George Olson of Woodhull, Illinois, has captured some 200 species of prairie plants from the midwestern United States during the past 30 years with his internationally-acclaimed drawings in pencil and watercolor that are on display in dozens of museums and galleries in the United States and in Great Britain. However, he says that there are still as many species of prairie plants yet to be documented.

A "Son of Augustana," he sees his prairie drawings as "notebook entries in an ongoing exploration of an ecosystem which has dwindled from millions of acres down to a few widely scattered fragments."

The Natural History Museum in London, which has watercolors by George Olson in its collection, describes his work: "Olson developed a unique style of illustration, often depicting his favourite subject, the tall grasses and wildflowers of the North American prairies. Through his

artwork he captures on paper the scale and grandeur of plants, using watercolor and pencil to record the different stages of their development. His work has coincided with a growing interest in the United States about prairie conservation issues. Little of the original prairies now remain, despite the fact that the prairies once covered twelve states, from the Midwest to the Rockies."

His publications include *The Elemental Prairie: Sixty Tallgrass Plants* by George Olson with an essay by John Madson, published in 2005 by the University of Iowa Press. He also illustrated with drawings and maps *The Riverside Gardens of Thomas More's London* by Paul Christianson, published in 2005 by Yale/Mellon.

He has exhibited, with many one-person shows, throughout the United States and England, and his drawings are on display in many other places, including Augustana College. His work is featured in "Losing Paradise," a traveling exhibition about endangered plants of the U.S., now at the Smithsonian Museum of



Watercolor by George Olson based on the leaves of two silphiums (Prairie Dock, and Compass Plant) with a bit of Canada Wild Rye.

Natural History. He will have a one-person show at the University of Missouri next spring.

Born in Lake City, Minnesota, Olson was baptized and confirmed in an Augustana congregation. He graduated from Augustana College in Rock Island and earned a Master's Fine Arts degree from the University of Iowa. He taught at the College of Wooster in Wooster, Ohio, from 1963 to 2000, and retired to Woodhull, where his wife, Pat, grew up.

Olson looks back to his undergraduate days at Augustana to professors who helped shape his life and career, including Conrad Bergendoff, Dorothy Parkander, Henriette Naeseth, Louis Almen, Theodore Celms, Edward Hamming and Henry Veld. He recalls his four years in the Augustana Choir as a time when he was introduced to "a number of fine texts which included references to the environment and natural forces." During his Augustana years he was also introduced to the Illinois landscape, including the Mississippi and Rock Rivers, Blackhawk Park and the prairie remnants around Bishop Hill and Woodhull.

George Olson continues to document more species

of tall grasses and wildflowers, preserving for posterity the beauty of these dwindling North American prairie plants.

*Ronald Englund comments: For 37 years, George Olson was a much-loved professor of art at the College of Wooster in Ohio where our daughter, Miriam Englund, graduated in 1982 with a major in art. During his sabbatical leaves in London in 1977, 1982, 1987 and 1992, George and Pat regularly attended services and concerts at the Lutheran Church of St. Anne and St. Agnes where I was a pastor. Some years ago we discovered that during his teen years, George attended the Augustana Church's ordination service on June 20, 1954 at the Greek Theatre in Los Angeles. I was one of the 80 ordained into the ministry at this historic service. George was at the 1954 Synod meeting with his late sister, Elaine D. Olson. Elaine had introduced George to the Quad Cities during her years on the staff of First Lutheran, Moline. My wife, Ruth, and I became good friends with George and Pat and renewed this friendship during the AHA Gathering in Rock Island this past June.*

## Augustana Synod and Covenant Church to celebrate anniversaries at North Park

A two-day symposium, "The Augustana Synod and the Evangelical Covenant Church: Contact, Conflict and Confluence 1860-2010," will explore the relationships between these two churches, both founded by Swedish immigrants, on November 5 and 6 at North Park University in Chicago. Augustana, celebrating the 150th anniversary of its founding in 1860, merged with other Lutheran churches in 1962 to form the Lutheran Church in America, which became the Evangelical Lutheran Church in America through a 1978 merger. The Covenant Church is celebrating the 125th anniversary of its founding in 1885.

Dr. Thomas Tredway, President Emeritus of Augustana College in Rock Island, will give the Keynote Address, at 7 pm on Friday, November 5. The Saturday program will include presentations on Historical Patterns: Theology Bible and Mission; and Memory, Mergers and Multiethnicity. Speakers will include Philip Anderson of North Park Theological Seminary; Mark Safstrom of the University of Illinois; Maria Erling of Gettysburg Theological Seminary; Dag Blanck of Uppsala University and Augustana College; Mark Granquist of

Luther Seminary; Kurt Peterson of North Park University; John Weborg and John Phelan of North Park University; David Lindberg of the Lutheran School of Theology at Chicago; and Martin Marty of the University of Chicago.

The symposium will close with a Public Hymn Celebration at 8:15 pm on Saturday, November 6, led by Gracia Grindal of Luther Seminary; Glen Wiberg, a Covenant pastor, and Royce Eckhardt, a Covenant Church musician.

Sponsors of the symposium are the Swedish-American Historical Society in cooperation with North Park University; the Swenson Swedish Immigration Research Center at Augustana College; and the Augustana Heritage Association.

Registration, which includes Saturday evening dinner, will be \$60 (\$30 for students). Registration deadline is October 26, 2010. Register online at [www.swedishamericanhist.org](http://www.swedishamericanhist.org) or send a check with name, address and e-mail address to Swedish-American Historical Society, 3225 West Foster Avenue, Box 48, Chicago, IL 60625. If you have questions phone Karin Andersson at 773-244-5295 or e-mail her at [kandersson@northpark.edu](mailto:kandersson@northpark.edu).



# Amazing East Africa Prayer Chain links more than 200 in four continents

The amazing East Africa Prayer Chain is an international e-mail network that shares family news and provides

Marie Benson shares the history and current status of the East Africa Prayer Chain in a fascinating story that begins in Arusha, Tanzania, more than thirty years ago.

## Marie Benson writes:

### Communicating with the missionary family

Perhaps it all began with lack of communication as experienced in our many years so closely connected with our Augustana missionary family in Arusha, Tanzania. From 1975-1980 Stan and I lived at Ilboru, the first Lutheran secondary school near Arusha, with a telephone sitting in the corner of our living room—unconnected and nary a word spoken on it during that time.

In 1980 we moved downtown Arusha where a telephone was ours with the number Arusha 2369. We were among the few missionaries who had a telephone so others came to make calls, especially overseas, to their home countries. I had to keep a careful tab of the calls made as three minutes to the United States cost \$30.

We lived at this house with its telephone until our retirement in 1992 when our son Jeff had come to work in Arusha. He and Erik Rowberg teamed up to establish Arusha Marie Node so that there could be e-mail communication with the rest of the world, based on Arusha 2369. This “habari.co.tz” internet service provider is now a large establishment with Erik as reigning head ever since.

We settled in our St. Peter, Minnesota, home for retirement and, with the help of sons John and Todd in graduate school at the University of Minnesota, I became somewhat computer literate. When we were facing the illness of our daughter-in-law Betsy with a brain tumor in Malawi in 1994, John and Todd had me enrolled for the New Year 1995 on e-mail with a Mankato, Minnesota, company, now hickorytech.net.

This was good. On the west coast of the United States, some of our missionary folk were communicating with each other sharing news—and somehow I was included. I took so much interest that I became involved with the news in what I still call the “Prayer Chain.” Adeline Hult called it “Tanzania” at first. So the prayer chain evolved and grew. Soon I was “Central” as telephone operators were called in party line days.

The group grows and now has 140 addresses on it. Sometimes when members are 90 and above they drop out of e-mail. Not so for our newlyweds, Marvin and Marty (Fosse) Palmquist. Marty had already left e-mail but when Marvin and Marty were married early in 2010,



photo by Laura F. Lindell

Marie Benson

prayer support to more than 200 people in four continents. Marie Benson of St. Peter, Minnesota, provides this wonderful and lively service in which people with links to East Africa, mostly former Augustana missionaries in Tanzania, share their news several times a week. Because of the advanced age of so many of these veteran Augustana missionaries, their news often includes requests for prayer in times of illness and death. This support group uses almost instant communication that would have been unthinkable only a few years ago.

Marie, who served in Tanzania with her husband, Pastor Stan Benson, from 1959 until their retirement in 1992, still edits this labor of love that means so much to so many people. Marlyce Pedersen, oldest daughter of Ruben and Helen Pedersen, speaks for many when she wrote to Marie in early August of this year: “*Nina staa-jabu sana kabisa* (I am totally amazed) at all the things you do, places you go and people you keep in touch with. You are an amazing woman and such a blessing to me and, I’m sure, to all the bunch who get these e-mails. Being a ‘second generation’ missionary, I really appreciate keeping in touch. It is especially poignant these days when it seems like so many of my aunts and uncles are going home. Bless you and Stan.” Well said!



Marvin got them back on the prayer chain—he is 90, she a mere 85.

Many of our saints are moving on to Glory. Meanwhile we have more missionary kids (MK's) joining on the prayer chain. They are in their 60s and 70s or younger. We go around the world with our addresses—Norway, Germany, Tanzania, Canada, the Philippines. Not all have the Augustana Lutheran Church in their background.

Many comment that although they do not know many of whom I write, they still enjoy the news and the stories. As I am the most blessed of individuals having related with so many communities, I often need to identify those of whom I write as being from the Arusha area, the Iramba-Turu field way back, even of other denominations who were our colleagues, etc. We do have American Lutheran missionaries continuing to work in Tanzania.

As to who are the oldest living missionaries who served in East Africa from the Augustana tradition, I would mention Evelyn Palm of Elk River, Minnesota,

97; Inez Olson of Inman, Kansas, 98; and Ebba Sorge of Florence, Oregon, 97. However, there are a number of plus 90 year olds among us: Dr. Bertil Friberg, Dorothy Danielson, Ruth Friberg, Gen Hedman, John Hult, Alice Gottneid, Helen Pedersen, Rube Pedersen, Les Peterson, Marv Palmquist, Marion Johnson, Pauline Swanson, Hilja Karvonen and Alice Turnblad.

Only Marion Johnson of this list did not have Augustana connections. She and I are from an originally non-Augustana county, Jackson County, in Minnesota. All of Augustana should rejoice for the gifts received from Norwegian tradition of the former Evangelical Lutheran Church and the German tradition of the Missouri Synod personified in Marion and me!

*Thank you, Marie, for this story of your wonderful ministry that is so important to so many. You said to all at the beginning of your Prayer Chain posting on September 1 of this year: "Our need to pray never ends. The news just keeps coming."*

*You may contact Marie Benson at [stanb@hickorytech.net](mailto:stanb@hickorytech.net)*

## Per Harling's "Bethany Morning Prayer"

The world premiere of "Bethany Morning Prayer" by the Rev. Per Harling of the Church of Sweden is set for a Convocation at Bethany College in Lindsborg, Kansas, at 10 am on Friday, October 1. This setting, Harling says, follows "a little bit" the order of Morning Prayer (Matins) in *Evangelical Lutheran Worship*. He adds that the musical style shows "here and there my Swedish folk music background."

As we go to press, Harling, accompanied by his wife, Ingrid, is nearing the end of his time as the 2010 Pearson Distinguished Professor in Swedish Studies at Bethany. On October 9 he will lead his popular Swedish Folk Dance Mass, *Träd i dansen*, at Bethany's Presser Hall.



**Per Harling welcomed at Swensson Chapel at Bethany College. From left, Megan Allen, student from Wichita, Kansas; Campus Pastor Noni Strand; Per Harling; Caitlyn O'Connor, student from Arvada, Colorado.**

# The Augustana Liturgy—Part 3

## An Extraordinary Ordinary

by Ronald B. Bagnall

Of all the treasures in the Augustana liturgical heritage, there is one above all others that has survived changing times into our own day, namely, the chants of the ordinary: *Kyrie*, *Gloria in Excelsis*, *Sanctus*, and *Agnus Dei*. But would worshipers today recognize those terms, let alone understand their meaning and significance—especially since they are rarely used? And yet the Augustana tradition of these liturgical chants has continued beyond its own English hymnals of 1901 and 1925 into the pan-Lutheran worship books of our own time: the *Service Book and Hymnal* [SBH]—Second Setting (1958), the *Lutheran Book of Worship* [LBW]—Setting Three (1978), and *Evangelical Lutheran Worship* [ELW]—Setting Five (2006).

The beginnings of this great tradition are to be found in the Gregorian chants of the Western Catholic Mass and in the vernacular translations of Northern Reformation masses. In regard to liturgical texts and music, the Lutheran reformers tended to adhere to two ideals: first, the liturgy should be in the language of the people, and second, the music of the ordinary should be (or least be based on) the traditional plain-chants, but with vernacular texts. The Augustana liturgy, whether in Swedish or translated into English, was based on the first Swedish Mass, prepared by the reformer Olavus Petri in 1531.<sup>1</sup> That liturgy, from its Swedish origins, has usually been coupled with Gregorian chants from the Early Middle Ages, or with music from the Reformation that was based on those chants.<sup>2</sup>

In the Augustana hymnals of 1901 and 1925, there are designations above the *Kyrie* and the *Gloria in Excelsis* to “Bjuråkers Handskrift, prior to 1550.”<sup>3</sup> This reference is to one of a pair of amazing manuscripts from the mid-1500s, which are known by the names of two churches, Hög and Bjuråker, in the archdiocese of Uppsala.<sup>4</sup> Those manuscripts contain the chants of the ordinary for about a dozen vernacular plainsong masses for festivals and Sundays throughout the church year—“an almost unbelievable treasure of relevant alternatives.”<sup>5</sup>

Thanks to our own Regina Holmen Fryxell (1899–1993) the tradition of plainsong has not only continued into our two latter-day hymnals (LBW<sup>6</sup> and ELW), but had already been restored by her in light of its original sources for what was in fact Augustana’s third English worship book—the *Service Book and Hymnal*! For the purpose of this article we will focus only on those plainsong settings of the ordinary that have now endured for more than a thousand years! The reader may wish to follow

along with copies of the early Augustana hymnals and the SBH.

The *Kyrie* proposed by Olavus Petri (and Martin Luther) was to be three-fold—“Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us”—and so it was sung in the Swedish and English hymnals of the Augustana Synod. Ironically, however, the so-called “Holy Communion with the Full Service” left out the *Kyrie* and moved immediately from the confession of sins to the *Gloria*. The plainsong setting common to all five English hymnals noted above comes from a tenth-century Mass, designated as *Orbis factor* and appointed for Sundays throughout the year.<sup>7</sup> With the SBH the petitions of the original *Kyrie* were restored by adopting four from the Eastern Orthodox Litany and set to the plainsong melody by Mrs. Fryxell.<sup>8</sup>

The *Gloria in Excelsis* adapted by Mrs. Fryxell for the SBH is an interesting reversal on the usual adaptation of plainsong to chorale; in this case “the music of the well-known chorale [*All Glory be to Thee Most High/on High*] was expanded to match the text [*of Glory Be to God on High*], which now had been restored to prose form. This was accomplished with the use of only one additional characteristic figure, culled from the original plainsong...”<sup>9</sup> The chorale is based on the tenth-century Easter *Gloria* designated as *Lux et origo*. The plain-chant version had been appointed for the Paschal season in the earliest Swedish manuscripts previously mentioned. In the hymnals of 1901 and 1925, the opening phrase of the *Gloria* was sung by the pastor, often to plainsong melodies, and the congregation responded with the first stanza of the chorale, *All Glory Be to Thee, Most High*.<sup>10</sup> On festival days and any Sunday except in Lent, congregations could sing a truncated version of the *Laudamus* that did include the Trinitarian conclusion from the full form of the *Laudamus*.

Mrs. Fryxell provided two settings of the *Sanctus* for the SBH. The first has often been used in its adaptation by J. S. Bach, but its origin is from the eleventh century.<sup>11</sup> Although this *Sanctus* had been usually appointed for Sundays in Advent and Lent, it was sometimes coupled with the above Easter *Gloria* for the Paschal season. The second *Sanctus* is a tenth century plain-chant appointed for simple feasts and designated as *Dominator Deus*. Both of these chants were used in the hymnals of 1901 and 1925.

The setting of the *Agnus Dei* adapted by Mrs. Fryxell, also from a mass for Advent and Lent (and sometimes



used during Eastertide), is a thirteenth-century plain-chant.<sup>12</sup> It was not used in the hymnals of 1901 and 1925. The chorale version, *O Lamb of God, Most Holy*, was not used as the Agnus Dei in those hymnals, but rather as the invariable hymn “while the Minister makes ready the elements of the Sacrament of the Altar.”

The following quotation from Mrs. Fryxell’s article serves as good a conclusion as anyone could write after reviewing such a magnificent musical heritage:

Limitation as to size of the [Service Book and Hymnal]... made necessary the abandonment of an earlier plan to provide four musical settings of the major items, each keyed to a specific season of the church year. Those churches already accustomed to the beautiful and significant alternation of music with the changing seasons will feel this loss. It is encouraging to note, however, that the idea of using more than one musical setting for the Liturgy, in which the congregation as a whole is privileged to participate, is gaining increasing approval within church circles that have previously been limited to one setting only. Perhaps in subsequent books this enriching feature may be offered for future development.

## Endnotes

1 Cf., Carl Roland Martin, *Sveriges Första Svenska Mässa* (Uppsala: W. Schultz, 1901).

2 E.g., the chorale paraphrases of the *Gloria in Excelsis* and *Agnus Dei* by Nicholas Decius—*All Glory Be to Thee Most High* and *O Lamb of God, Most Holy*—which became part of the Swedish and Augustana liturgies were based on plainsong melodies. Note that Martin Luther’s proposal for a German Mass included *Kyrie*, *Sanctus* and *Agnus Dei* also based on plain-

chant; see *Luther’s Works* [LW], v. 53 (Philadelphia: Fortress Press, 1965).

3 The same designation could have been made to both settings of the *Sanctus* in the Holy Communion.

4 Cf., Sigurd Kroon, *Ordinarium Missae in Lunds Universitets Årsskrift*, Bd. 49, Nr 6 (Lund: C. W. K. Gleerup). A facsimile, *Musikhandskrifter från Hög och Bjuråker Kyrkor*, is in the library of the Lutheran School of Theology at Chicago.

5 Gustaf Aulén, “The Renaissance of Liturgy and Music in the Sunday Service” in *The Church of Sweden—Past and Present* (Malmö: Allhem, 1960). “This book was written to mark the Centennial Celebration of the Augustana Church in the United States”—Dedication by Archbishop Gunnar Hultgren.

6 Mrs. Fryxell, however, is not even acknowledged in the LBW for her role in its Setting Three!

7 The whole of this Mass was published separately from the SBH as its Third Setting.

8 The music of the response to the first three petitions is respectively that of the original plain-chant for the opening words, *Kyrie*—Lord, *Christe*—Christ, *Kyrie*—Lord. The music of the response to the fourth petition is that of the common concluding phrase *eleison*—have mercy (upon us).

9 Regina H. Fryxell, *The Story of Setting II—Its Origin and How It was Adapted to the Liturgy* (Lutheran Companion offprint, n.d.).

10 This practice of singing the chorale versions of the *Gloria in Excelsis* and *Agnus Dei*—*All Glory Be to Thee Most High* and *O Lamb of God, Most Holy*—had already been sanctioned by *Then Svenska Psalm-Boken* of 1697.

11 This *Sanctus* appears in the First Setting of the SBH, in Setting Two of the LBW, and in Setting Four of ELW. Luther’s paraphrase, *Isaiah ‘twas the prophet*, is based on this *Sanctus*; see LW 53: 82f.

12 An aside: This is the *Agnus Dei* sung by the organist alone in Ingmar Bergman’s film *The Communicants* (the Swedish title) or *Winter Light* (the English title)!

*Ronald B. Bagnall is a retired ELCA pastor, who along with more than sixty other Lutheran pastors was raised in the faith of the Augustana churches in Jamestown, New York.*

# John Norton named Swedish-American of the Year

John E. Norton of Moline, Illinois, a member of the Augustana Heritage Association Board of Directors, is the Swedish American of the Year 2010. He is the 51st person to receive this prestigious award, given annually by the Vasa Order of America with support from the Swedish Foreign Ministry, the Emigrant Institute of Växjö and other organizations in Sweden.



**John Norton in front of Steeple Building at Bishop Hill, the “Swedish Prairie Utopia” near Rock Island.**

The citation explained that “John E. Norton has, in a most remarkable way, worked for good relations between Sweden and the USA, partly through his valuable work in Swedish Emigrant research, partly through

his dedicated work in preserving the Swedish heritage in the USA. John E. Norton’s method of work is visionary as well as practical. He is an appreciated guide in Swedish-American areas, and organizer of trips to Sweden. The Swedish Districts 19 Northern Sweden and 20 Southern Sweden are pleased to honor John E. Norton with this award.”

On August 10, John and wife, Janet, visited the Swedish Foreign Ministry in Stockholm for a discussion and lunch with the State Secretary to the Foreign Minister, Frank Belfrage. The US Charge d’Affairs in Sweden, William Stewart, also took part.

John Norton comes from the Olof Nordin family, from Hille area in north central Sweden. They were among the first Swedes to cross the Atlantic in 1849. A retired Lutheran Brotherhood insurance agent, he has had a keen interest in the history of the Augustana Lutheran Church as well as of his family’s roots. He has written extensively on the church’s history, and has translated many important documents from Swedish. He serves as editor of the *Augustana Historical Quarterly* and is a member of many Swedish-American organizations.

# Generous Jenny – a portrait of Jenny Lind, the Swedish Nightingale

by Herbert W. Chilstrom

*Herbert W. Chilstrom, first Presiding Bishop of the Evangelical Lutheran Church in America and a member of the Augustana Heritage Association Board of Directors, gave this portrait of Jenny Lind on April 25, 2010, at Founders Day in Andover, Illinois. The Jenny Lind Chapel, the “mother church” of the Augustana Synod, was built in Andover with a gift from the “Swedish Nightingale” to Lars Paul Esbjörn in 1851.*



Portrait of Jenny Lind in Library of Congress

Luke 6:38: “Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”

Jenny Lind was a complex person from the day she was born in 1820. No one would have guessed from her parentage that she was destined to become one of the world’s greatest singers of the nineteenth century. Her mother and father were anything but illustrious. They were the most common of common folk. In fact, her father could well be described as a ne’er-do-well. He had so little ambition that Jenny’s mother was largely on her own in raising Jenny and her older step-sister. Maybe the one gift he passed on to Jenny was his love for singing the songs popular in Sweden at the time.

As a child, Jenny sang to everything she touched and

saw – pets, birds, trees, flowers – you name it. On summer days little Jenny would often sit by an open window singing to her cat. It was this penchant for spontaneity that first caught the attention of a woman from the Royal Opera in Stockholm. Passing that open window one day, she heard Jenny’s incredibly pure voice. It wasn’t long before Jenny came under the tutelage of the teachers at the theatre. For the next decade this was her second home. Her talent was so unusual that one teacher said to Jenny, “My child, I have nothing to teach you; do as nature tells you.”

It was in her seventeenth year that Jenny had her singing debut in Stockholm. She asked her friends to pray for her. Though well-prepared, she felt completely ill-at-ease as she stepped on to the stage on that Whitsun Eve. But in that moment something like an awakening happened. She was singing Agatha from Weber’s *Freischütz* when she felt a deep sense of self-affirmation. As one biographer puts it, “She discovered herself. The singer with the gift from God—that is what she became that night.” And it was after that concert that one critic wrote: “...in addition to nature’s singing birds, there came flying thither on Whitsun Eve a nobler nightingale.” From then on she was known as “The Swedish Nightingale.”

For most of the remainder of her career Jenny lived away from her native Sweden. After some early bumps along the way, she caught the attention of the musical world. Wherever she performed, huge crowds gathered to hear her incomparable voice. In time she became a good friend of Felix Mendelssohn. When he wrote his epic oratorio “Elijah,” he had Jenny in mind for the soprano part – though she never actually sang it.

Having said that, it’s only fair to say that included in her complexity was a tendency to be difficult at times. Some Swedes like to think of Jenny as just a slight cut below the Virgin Mary! Yes, she was self-effacing in many ways. When asked to sing in London she wrote, “I do not feel I possess sufficient capacity to fulfill properly the expectations of a public accustomed to the most remarkable abilities of the period.”

On the one hand, she was this humble, simple person who put on no airs. When she stepped on stage, one observer described her as “a godsend among the clumsy and exaggerated women who strode the stage, screaming as they strode.” She was indeed a breath of fresh air in the world of opera. Queen Victoria threw a bouquet at Jenny’s feet, an act never done before or after. Victoria



wrote in her journal that Jenny's singing was "clear and sweet," like the sighing of a gentle wind, yet every word was heard. And after hearing her in London, Frederic Chopin wrote that "This Swedish girl is indeed original from top to toe. She does not appear in ordinary light but in the magic radiance of the northern lights."

But there was another side to this enigmatic nightingale. As George Manek writes in his biography of Jenny's friend Felix Mendelssohn, "Jenny Lind was one of the most bewildering of the great singing stars of the nineteenth century, a creature passing strange, so strange indeed that even today no agreement exists as to her true character." Another described her as a woman who could be both "sugar and salt" at the same time. Yes, Jenny was all too human. Like her mother, she could be very short-tempered and demanding.

But that quality also served her well. No one ever took advantage of her when they arranged for her to sing. Manek says that Jenny "...could be.... ruthless in exacting the last pound of a contract...." She knew she could draw a crowd; she knew that promoters could pull down a handsome net when she sang; and she knew that her fame was secure. So famous was she that even meerschaum pipes were named after her – though she despised smoking. Little girls by the thousands named their favorite doll "Jenny." And, as you know, even today you can purchase a "Jenny Lind" spindle baby crib or visit an island off the coast of Maine named in her honor. So, given her stature, she demanded the highest price for her singing.

### **P.T. Barnum invited her to USA**

That was true when P.T. Barnum, the American circus king, invited her to come to the United States. If he thought he could lure her simply because he was so famous, he was in for a surprise. She put her demands high. As it turned out, they didn't faze Barnum, that consummate promoter. When she arrived in New York a crowd of 30,000 greeted her. From there she set out across the country to do more than 80 concerts for Barnum. At every stop along the way the crowds swelled, as did Jenny's purse.

And that brings us to an interesting question. Like many highly-talented people, Jenny might have thought mostly of herself and her own comforts and what she could do with all that money to enhance her personal resources. But she didn't. Instead, she was incredibly generous. In fact, the phrase, "generous to a fault" would fit

her very well. As a young woman she wrote, "Gratitude is a feeling that I love and desire to cultivate." From the beginning of her career she was a giver, always looking for ways to share with others what God had given to her. The contract with Barnum earned her \$130,000, a huge sum of money in the mid-1800s. But Jenny gave away more than \$100,000 to Swedish institutions in America, including, as we know, \$1,500 for the construction of this lovely Jenny Lind Chapel here at Andover.

### **What motivated Jenny?**

That leaves us with an interesting question: What motivated Jenny to be so generous? Or, better yet, who motivated her? We can't be absolutely certain. But there are two clues that stand out from her childhood and youth. First, it seems clear that her maternal grandmother, who lived with Jenny's family for a time, may have planted good seed. Though the references are few, her grandmother comes across as a godly woman, one who exemplified the best of Swedish Lutheran piety, one who believed that we are "blessed to be a blessing."

The second clue is in her confirmation record. Her pastor notes that she not only completed the basic requirements to be confirmed, which included memorizing the Small Catechism, but that she did so "with distinction." An archivist in Sweden once explained to me that this mark in the church record meant that in the judgment of the pastor a young confirmation student showed evidence of apprehending the faith, of having understood what it means to be a Christian.

If there is a single lesson we have to carry with us from this day of remembrance of Jenny Lind, it is that we, too, are called by God to share our gifts with the world – both our talents and our treasures. The heritage of the Swedish Lutherans in this country has been a remarkable one. Colleges, seminaries, hospitals, children's homes, nursing homes, social service agencies – the list goes on and on. Times may have changed dramatically since Jenny traveled across America. But the need for generosity has not changed. You may not have great wealth. But that is not the point. The point is that whatever you have is entirely a gift from God. For my entire ministry I have advocated that we should give at least a tithe, 10 percent, of our income to our churches and other good causes. Those who do so actually enjoy it, just as Jenny obviously did.

Today, let "generous Jenny" be our model.

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## NEWS AND EVENTS

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### **Centenarian Bill Berg preaches at annual Augustana Service**

Amazing 100-year-old Pastor William E. Berg preached on "Welcome to the Miracle of Holy Communion" at the annual Augustana Worship Service with Holy Communion held September 26 at Normandale Lutheran Church in Edina, Minnesota. The service began with a hymn sing, led by Dr. Jack Swanson, that featured hymns from the church year. Pastors Michael Edwins, David Spong and William Strom were liturgists. Retired Augustana missionaries, caravaners and Luther League leaders were honored along with Pastor Berg, Augustana's oldest living pastor. The offering supported Community Emergency Services, an organization Pastor Berg founded. The attendance of 255 was the largest in the 15-year history of these Augustana services.

### **New Early Childhood Center for California Lutheran**

California Lutheran University (CLU) broke ground for its new Early Childhood Center on September 11. The \$2 million facility will replace a renovated house that has been a "temporary location" since the program began in 1974. The new center is expected to be finished in June 2011. With 4,738 square feet, it will more than double the size of the present facility.

### **Bill Berg preaches on Pentecost "The Sermon of the Century"**

The Rev. William E. Berg preached what the *Minneapolis Star Tribune* called "The Sermon of the Century", to a large congregation at Augustana Lutheran Church in Minneapolis on Pentecost, May 23, 2010. He had celebrated his 100th birthday on May 12, 2010, and returned to the church he began serving in 1963 and preached on "God's Best Gift to You, Jesus and the Holy Spirit." Jeff Strickler, *Star*

*Tribune* journalist, reported in a feature story before the historic service that "Berg plans to lead the service like the ones 'back in the day.' He means waaay back in the day – the services he observed as a boy sitting in his father's church in 1915. Nearly a century later, he still remembers the minister beginning by raising his arms and proclaiming, 'Holy! Holy! Holy!'"

### **Midland Lutheran College is now Midland University**

Midland Lutheran College in Fremont, Nebraska, will become Midland University on October 20. Luther College, founded by the Augustana Synod in Wahoo, Nebraska, in 1883, merged into Midland College in 1962.

Midland has record enrollment this year, with 962 students. One-third are students from the now-closed Dana College in Blair, Nebraska. Dana, another college of the Evangelical Lutheran Church in America, voted earlier this past summer to suspend operations. It had been founded in 1884 by Danish Lutheran immigrants.

### **Howard Olson Scholarship Fund for Tanzanian seminarians**

The family of the Rev. Dr. Howard S. Olson, a missionary from the Augustana Church who served as a pastor and professor in Tanzania from 1946 to 1988, has established the Howard S. Olson Memorial Scholarship Fund for Tanzanian students at Makumira Seminary who are women and/or musicians. He died in Sun City Florida, on July 1, 2010, a few weeks before his 88th birthday. He is survived by his wife, Louise, and four children.

Howie Olson was a beloved pastor, missionary, author, music ethnologist and hymnologist. Included in his extensive writings are six editions of a Swahili Hymnal and a text

for teaching Greek in the Swahili language. Among his collections of African hymns is *Set Free*, a book of 35 hymns published by Augsburg Fortress in 1993. Three of his best-known hymns are in *Evangelical Lutheran Worship* (ELW): "Listen, God is calling" (513); "Gracious Spirit, heed our pleading (401); and "Christ has arisen, Alleluia" (364).

Howie Olson's family said "We would like him to be remembered for his love of Tanzania, his passion for languages, his honoring of women and his celebration of African music – all to the greater glory of Christ." For more information about the Howard Olson Scholarship fund, phone Louise Olson at 813-634-8022.

### **Luther to honor Augustana at Singing the Faith festival**

The 150th anniversary of the founding of the Augustana Synod will be the focus of the annual Singing the Faith hymn festival at Luther Seminary in St. Paul, Minnesota, on Reformation Day, Sunday, October 31, at 7 pm. The Gustavus Adolphus College Choir, directed by Gregory Aune, will take part in this service of choir anthems, hymns and readings. Former Augustana congregations from the Twin Cities will provide memorabilia for an exhibit at the Seminary's Olson Campus Center. A traditional Scandinavian smorgasboard will precede the annual festival. For information contact Lynne Mortzka at 653-641-3419.

### **Irene Arden dies at 103, wife of G. Everett Arden**

Irene Arden of Eagen, Minnesota, whom we believe was the last of the wives of Augustana Theological Seminary faculty to be alive, died on July 15, 2010 at the age of 103. She was the widow of the Rev. Dr. G. Everett Arden (1905-1978), who was a beloved seminary professor of church history for many pastors of



Augustana background. Her funeral was held at Normandale Lutheran Church in Edina, Minnesota, on July 22. It may be that the widow of N. Arne Bendtz, who also taught at Augustana Seminary for a time, is still living, perhaps in Sweden.

Editor Ronald T. Englund comments: Ruth and I vividly remember the shocking news we received in London on June 15, 1978. We were looking forward to having the G. Everett and Irene Arden at our home for dinner that evening. They were on a tour of Great Britain and were due to return to London from Scotland that day. We were stunned to receive a phone call with the tragic news that G. Everett Arden had been killed in a bus crash in northern England that morning.

### **Texas Lutheran names Vogel as interim president**

Texas Lutheran University (TLU) in Sequin, Texas, which has Augustana roots, has named the Rev. Robert L. Vogel as its interim president. Dr. Vogel, who was president of Wartburg College in Waverly, Iowa, for 18 years, will serve at TLU through June 2011. Since his retirement in 1998 he has served as interim president of several colleges of the Evangelical Lutheran Church in America (ELCA) including Bethany in Lindsborg, Kansas. He currently serves on Bethany's Board of Directors.

The Augustana Synod founded Trinity College in Round Rock, Texas, in 1904. Trinity merged into Texas Lutheran in 1929.

### **Augustana Room plans develop at Philadelphia Seminary**

Plans for the Augustana Room at the Lutheran Theological Seminary at Philadelphia (LTSP) are advancing with an expanding committee to plan and oversee the two-year goal of \$400,000 for the Augustana Room Campaign. Included will be an endowment for an Augustana archivist.

The Rev. Ellen Anderson, LTSP Director of Alumni and Church Relations, is chairing the committee. Her parents, the Rev. Arvid Anderson and Nancy Anderson, edited the *Augustana Heritage Newsletter* for many years. Others who have been leaders in the Augustana Heritage Association who are serving on the committee include the Rev. Arvid Anderson, the Rev. Paul Cornell, the Rev. Hartland Gifford, and Mrs. Elsa Orescan.

Pastor Ellen Anderson explains that "the Augustana Room will act simultaneously as a seminar room to nurture, train and teach future church leaders, and as a place of remembrance and honor exhibiting aspects of the life, work and ministry of the Augustana Church." Congregations and individuals, especially those in the former New York

and New England Conferences of the Augustana Church, are invited to add to the present Augustana archival collection. This collection also houses the archival collections of the former Upsala College (1892-1995) which was in East Orange, New Jersey.

The new Augustana Room is at the Brossman Learning Center at LTSP. To contribute to the appeal, make checks payable to LTSP marked "Augustana Room Fund" and send to the Lutheran Theological Seminary at Philadelphia, 7301 Germantown Avenue, Philadelphia, PA 19119-1794. If you have questions or suggestions, contact the Rev. Ellen Anderson at eanderson@ltsp.edu or phone her at 215-248-7301.

### **ASA Christmas Party to follow Jultide at Bethany on December 5**

The American Scandinavian Association of the Great Plains (ASA) will hold its annual "Christmas Potluck" at 6:30 pm on Sunday, December 5, following the annual Jultide at Bethany concert at 4 pm that day at Bethany College, Lindsborg, Kansas. The Bethany College Choir, Chamber Choir, Chapel Choir, handbell ensemble and the Bethany/Lindsborg Community Orchestra will take part in the concert. Both events are free. A. John Pearson of Lindsborg (pearson@kans.com or 785-227-2302) is president of the ASA.

### **Word from the Editor**

Editors are thankful for an abundance of good material for their publications, and, for the *Augustana Heritage Newsletter*, this is most certainly true. This Fall 2010 issue includes a goodly number of stories, including some that I consider "unusual." Looking back on that wonderful celebration in June of Augustana's 150th anniversary, I'm delighted that Ernest Ryden discovered amazing photos of the celebration exactly 100 years earlier, in 1910, at the same location as our 2010 celebration (pages 9-10). Then I realized that this celebration took place the year of William E. Berg's birth, and that he spoke and led an interest group at Gathering VII in June. This, too, is amazing.

Also in the "unusual category" is the small item from Virginia P. Follstad about her discovery on the Gathering's "free book table" of a rare children's book in Swedish that is now on its way to the collection of the National Library of

Sweden. (page 8).

The Rock Island Gathering was a most memorable event and we look forward to St. Peter in 2012 with Garrison Keillor at the opening session, "Lord willing," as he wrote in accepting the planning committee's invitation.

Even though editing this newsletter is extremely time-consuming for me, an octogenarian who continues to juggle too many assignments and deadlines, I am grateful to serve in this way. I continue to thank our designer, Ann Rezny, and Ruth Ann Deppe, AHA Office Manager, together with Don Sjöberg, David Baker and our Board of Directors, for their patience and support. I also thank my wife, Ruth, for her love, patience and longsuffering. And most of all I thank God for an abundance of grace and blessings.

—Ronald T. Englund

# Augustana Heritage Association

Lutheran School of Theology at Chicago

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## Books, Journals, CDs and DVDs on sale

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

### Journals

#### ***Lutheran Quarterly—Augustana issue - Spring 2010***

Edited by Maria Erling and Mark Granquist. \$6 including postage and handling.

### 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. 757.**