



January 1999
Volume 4, Number 2

Augustana Heritage

NEWSLETTER

A publication of the Lutheran School of Theology at Chicago

**SPECIAL
REPORT ON THE
AUGUSTANA '98
SESQUICENTENNIAL
GATHERING
HELD AT
CHAUTAUQUA
INSTITUTION
ON
SEPTEMBER
18-21,
1998**

This issue of the Augustana Heritage Newsletter is designed to share some memories of the Augustana '98 Sesquicentennial Gathering held at Chautauqua Institution on September 18-21, 1998. All who attended had a wonderful time recapturing memories of the Augustana heritage and making new memories. We invite all to attend the next Gathering at Augustana College on June 23-25, 2000. It will be *your* chance to relive some memories and make some new memories. We hope to see you there.

The Augustana Sesquicentennial Gathering

Donovan J. Palmquist

Those who attended the Augustana Sesquicentennial Gathering at Chautauqua Institution, New York, September 18-21, 1998 "revisited" the Augustana Lutheran Church. It was clear that Augustana is still very much alive in the hearts and lives of those who were a part of this rich Lutheran tradition. Letters and e-mail messages to the Planning Committee following the event confirm this fact:

"It meant so much to reconnect with the past and remember again the faith, love and dedication from which we came. I have just begun to retrace my 'Augustana roots' and from this event, I've rekindled the desire to complete my research."

"Finding people we haven't seen in 48 years was overwhelming. While sitting and talking or eating with them it seemed that the 48 years in between never happened. It was so easy just to take up where we left off when we last parted."

"The Gates of Chautauqua are not pearly but sure did provide me with a glimpse of our heavenly future. My soul was so nourished by the atmosphere and emotions felt and shared by everyone during our experience."

"We are really a blessed crowd from Augustana and the days in September helped to renew what Jim Ford called 'the real church'."

"I do miss the warm, friendly and humorous atmosphere that existed in our former Augustana Synod and I am so glad others want to keep our very unique heritage alive. If I am still up and around in the year 2000, I will look forward to yet another gathering."

Honorary Committee

Herbert W. Chilström '58
Reuben T. Swanson '51

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Editorial Advisors

Louis Almen '50
Glenn C. Stone '52

Send inquiries and manuscripts to:

Donovan J. Palmquist, Editor
10940 57th Ave. N.
Plymouth, MN 55442
Phone: 612-559-5944
FAX: 612-559-4526
Email: donovanjp@unidail.com

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*The Augustana Heritage
Newsletter*

Layout by Lesley M. Radius
Published by the
Lutheran School of Theology
at Chicago
1100 East 55th Street
Chicago, IL 60615-5199

"It was a wonderful gathering. Even though I was not a graduate of Augustana Seminary...a prerequisite for the full Augustana experience...the fruits of Augustana have been a deep and abiding influence on my life."

"A highlight of the program for me was the paper presented by Louis Almen. It made the event contemporary.....I was thrilled with the music of Brian Bogey at the keyboard and what a thrill it was to sing under the direction of Jon Hurty. Of course, the Eucharist with Bishop Krister Stendahl at the pulpit was a special experience."

"It's a little like going to heaven, except in heaven there will be even more of us."

"Bravo!"

"It was a closure of Augustana for hundreds of us. We thank you for it."

Harold Skillrud, master of ceremonies of the opening session, observed that "most of us are seeing folks we have not seen for decades, and the miracle is that we can recognize 75% of them." He reminded the Gathering "of course, there are many who are not with us--they have already passed to the heavenly kingdom. We miss them here today."

Skillrud surveyed those present and discovered that there were representatives present at Chautauqua from all of the thirteen conferences of the Augustana Church. He reported on research he had done. "Our common Swedish heritage in Augustana is noted by the number of names held in common by the 2504 pastors who served in the Augustana Church between 1850 and 1962. He reported that the most popular names, 50 or more are as follows:

Johnson-113, Johnsson-1 (That's one out of every 22 Augustana pastors)
Nelson-71

Carlson-63, Carlsson-1

Peterson-61, Petersen-2, Pettersen-1, Petterson-1

Olson-56, Olsson-4

Erickson didn't make the cut off list because there were only 31

In introducing the keynote speaker, Herbert Chilstrom, Skillrud said, "What we are celebrating is the 150th Anniversary of the founding of the first Swedish Lutheran congregation in New Sweden, Iowa, that led to the formation of the Augustana Lutheran Church." The 1984 Centennial Publication, *A Century of Life and Growth*, reminds us that "the story begins with the coming in 1845 of five families from Sweden to Jefferson County in eastern Iowa, where they founded a settlement on the banks of the Skunk River. This settlement was called 'Stockholm' and later 'New Sweden'." Against great odds, the tiny congregation grew and maintained its ministry, and in due time, other committed lay people and clergy arrived from Sweden to plant the church throughout America. Thus began the trail of the Church's leaders from that point through 1962: Lars Esbjorn, T.N. Hasselquist, Jonas Swenson, Eric Norelius, Erland Carlson, Sven Petter, August Lindahl, P.J. Sward, L.A. Johnston, G.A. Brandelle, P.O. Bersell, Oscar Benson

and Malvin Lundeen. It was President Bersell who expressed so well the character and nature of Augustana when he wrote, "The spirit of our Church is unique in its blending of orthodoxy and piety, its heart throb of warm, evangelical Christianity, and its soul-expression of true ecumenicity whose center and power is Christ."

Themes of Augustana

Herbert Chilstrom addressed the Gathering on the theme, "What Was—Is—Augustana?" Others who spoke on the history and life of Augustana's 102 years were James Ford, Lyman Lundeen, Dag Blanck, Louis Almen and Charles Bergstrom. Workshops explored the mission of Augustana in youth ministry, American missions, ecumenism, world missions, evangelism, women's work, theology, social ministry and congregational life. Plans are being explored to publish some of the presentations.

Worship and Hymn Singing

Worship and hymn singing were a part of every day. Joseph Dahlquist let the hymn singing; Brian Bogey, First Lutheran Church, Jamestown, NY, was the organist. Worship leaders included: Kathleen Segerhammar Hurty, New York City; Fanchon Fuller, Falconer, NY; Patricia Tillberg Hasselmo, Washington, DC and A.G. Fjellman.

The "Holy Communion with Full Service" from the Augustana Hymnal was a high point of the weekend. The preacher was Krister Stendahl, retired Bishop of Stockholm and Lowell Almen, Secretary of the Evangelical Lutheran Church in America, was the liturgist. A mass choir of Gathering participants, directed by Jon Hurty, director of the Augustana Choir, Rock Island, sang. The offering at the service established the Augustana '98 Fund for Global Mission of the Augustana Heritage Endowment. This endowment will be a mark and reminder of this festive gathering at Chautauqua and a perpetual support of the global mission of the church. As of December 22nd, over \$19,100 has been received for this endowment.

Augustana Heritage and the Future

At the concluding session "Augustana Heritage and the Future", the Gathering participants voted to establish an ongoing organization to "define, promote and perpetuate the Augustana Heritage." This will include plans for future churchwide and regional gatherings, research and publication of works about the Augustana Church, archival projects, development of relationships with the Church of Sweden, the Swedish government, Swedish archives and universities and other groups in Sweden and the U.S. interested in Swedish American heritage. An invitation from Augustana College to hold a Gathering June 23-25, 2000 was accepted. An Augustana Heritage Steering Committee was appointed to plan for the new organization. Herbert Chilstrom, Pelican Rapids, MN and Reuben Swanson, Omaha, NE will serve as co-chairs. Other members include: Donovan Palmquist, Plymouth, MN, coordinator; Richard Swanson, Rock Island, IL, treasurer; Hubert Ahnquist, Rockford, IL; Louis Almen, Phelps, WI; Paul Cornell, Collegeville, PA; Philip Erlander, Colorado Springs, CO; Maria Erling, Nashua, NH; Patricia Tillberg Hasselmo, Washington, DC; Arland Hultgren, St. Paul, MN; Paul Hultquist, Omaha, NE; Kathleen Segerhammar Hurty, New York, NY; Donna Johnson, Chicago, IL; Dennis Johnson, St. Peter, MN; Patricia Mokler, Omaha, NE; Norman Nelson, St. Charles, IL; John Pearson, Lindsborg, KS; Earl Sakrison, Ocean Park, WA; George Schelter, Chicago, IL; Harold Skillrud, Atlanta, GA; Doris Spong, Anoka, MN; Kenneth Stenman, Glen Ellyn, IL; Glenn Stone, Jackson Heights, NY and Gordon Swanson, Cotuit, MA. The Steering Committee will hold its first meeting March 26-27, 1999 at the Lutheran School of Theology at Chicago. Readers are invited to

send suggestions for the organization to committee members. Charter membership in the new Augustana Heritage Association is available for \$25 per person for the biennium 1998-2000, please make your check payable to: Augustana Heritage Charter Membership. Please send your application to: Richard A. Swanson, 1011 44th Street, Rock Island, IL 61201.

Thanks and Appreciation

Special thanks are expressed to the Planning Committee for the Gathering and, especially, the co-chairs, Paul and Betty Cornell.

The Augustana Heritage Endowment Fund at Work at LSTC

On Saturday evening at the Augustana '98 Gathering, the endowment for the Augustana Heritage Professorship for Global Mission was officially presented to the President of the Lutheran School of Theology at Chicago, James Kenneth Echols. Reuben Swanson, co-chair of the Augustana Heritage Endowment announced that \$1,432,000 in gifts and commitments had been received for the endowment. President Echols and Reverend Swanson expressed their thanks to all who have contributed to make this living trust possible. David Vikner introduced Richard Bliese, who holds the first Augustana Heritage Professorship for Global Mission at LSTC.

Also, five former Augustana congregations who have contributed named endowed funds of at least \$10,000 to the Lutheran School of Theology at Chicago received a plaque designating them as an "Augustana Heritage Congregation." These congregations are:

**Grace Lutheran Church, LaGrange, IL;
Bethany Lutheran Church, Escanaba, MI;
Holy Trinity Lutheran Church, Glenview, IL;
Calvary Lutheran Church, Moline, IL and
St. John's Lutheran Church, Stamford, CT.**

Since the Chautauqua Gathering the following have become "Augustana Heritage Institutions":

**Bethphage, Omaha, NE;
Immanuel Medical Center, Omaha, NE.**

Congregations interested in more information on becoming an "Augustana Heritage Congregation", please contact: Reuben T. Swanson, Box 390246, Omaha, NE 68139; Phone (402) 896-8888; E-mail-rtswanson@aol.com or Donovan Palmquist, 10940 57th Avenue North, Plymouth, MN 55422; Phone (612) 559-5944; E-mail-donovanjp@unidial.com.

What Was/Is Augustana?

Herbert W. Chilstrom

This article was presented at the Augustana Heritage Gathering, Chautauqua, New York, on September 18, 1998.

My assigned subject is "What Was/Is Augustana?" A nice, narrow topic! I wondered at first why I should be asked to speak on it. Why not one of the "older" Augustana alumni? Then it hit me. Anyone who can remember being in the Augustana Church is **older**, including me! As Pogo may have said in looking over this assemblage: "We have met the elderly, and they is us!"

How should one define Augustana, or, more specifically, the "Augustana spirit"? My guess is that if you asked 25 of us that question you might get 25 different answers. However, since I have the floor tonight, I'm going to give you my reflection. If it comes close to yours, well and good. If not, it will give us something to discuss in our time together.

For me, the "Augustana spirit" has four prominent elements, among others:

**Personal Piety,
Dignified Worship,
Social Consciousness and
Global Awareness.**

At a Women of the ELCA retreat earlier this summer, I led a small group session in which each of us shared a story about the person who most influenced us in our spiritual development. What surprised me, but probably shouldn't have, was the number of folks who said that it was a grandmother who had the most to do with their spiritual formation. I say I shouldn't have been surprised because that was the case with me.

Some of us are old enough to remember the Great Depression. Like many other families, it took a heavy toll on ours. By 1933, my mother had given birth to six children. My folks simply had to give up farming and find a new way to feed their little flock. For more than a year it meant they had to separate, my father taking two with him to the farm of his widowed mother, and my mother taking four of us to live a few miles away at the farm of my maternal grandparents. It was a most difficult time. But it was during that time that I first came under the influence of my pious grandmother. Though only four years old at the time, I have buried in my earliest memory the image of her rising from the table each evening, reaching up to a high shelf for her Bible and Psalm Book, and reading to us. It was a time to be reverent and quiet, a substantial challenge for a restless four-year-old.

My grandmother embodied an important part of the "Augustana spirit", **personal piety**. Taking a moment each day in the home for grace at meals, reading the Bible, hearing Psalms and hymns, and praying. This was as natural for the pious Swedish Lutheran family as eating, working, sleeping and all the other routines of the day. In the very earliest days when a visit from a pastor was rare, these exercises were the life-blood for the settlers.

This kind of piety did not begin after the immigrants came to America. They brought it with them from their homeland. The revivals that swept through Scandinavia had a profound impact on many of those who emigrated to America. Prominent among the reformers was C. O. Rosenius. His gift for bringing the message of the Gospel to the common person is described by Adolf Hult in the preface to Rosenius' book *The Believer Free From The Law*.

Hult wrote that "Rosenius spoke and wrote for the common Christian (person)." "Here the toiler of the shop, the maid, the parent, the Christian educator, the Bible student, the man and woman of affairs (meets) one who knows them to the heart-core. Rosenius converses with the soul intimately, as if he talked to its very inwards." (C.O.Rosenius; *The Believer Free From The Law*, pp.17-18)

In his novel *The Hammer of God* Bo Giertz describes what a family devotional exercise may have been like on a typical day in a pious Swedish home: "...first (they) read the meditation for the day by Rosenius. Then they sang all the verses of hymn 440, after which the old man offered a prayer in his own words.... There was thanksgiving for God's mighty works in creation, for the stern glory of winter, for the Christmas that was soon to bring its special joy, for a roof over one's head, and for the salutary discipline of pain and sickness. He prayed not only for ... the aged and the sick, for the scalded child ... and the sick mother..., but also for the crops under the snow, for freedom from disease that threatened the farm animals, and for milder weather for the crofters and the beasts. Finally, he prayed for poverty of spirit, for a right trust in God's grace, and for the final favor of dying one day as sinners won by the Savior's merits." (Bo Giertz; *The Hammer of God*, pp. 151 -152)

This was the tradition of piety that many of our forebears carried with them to the new land. I say "many of our forebears", but certainly not all. Some embraced the freedom of the American frontier as a time to rid themselves of the piety of their past. Shortly after he arrived here in Jamestown in 1856, Jonas Swensson wrote in his *dagbok*: "Even those here who are Christian seem to me to be queer. I fear that the freedom which obtains here in all things has been perverted in many into an undisciplined spirit." (Emmet Eklund; *His Name Was Jonas; A Biography of Jonas Swensson*)

Those, however, who kept the warm piety of their tradition found in it a source of strength in time of trial. In Emmet and Marion Eklund's biography of the life of Carl E. Lund-Quist, they describe a home in the Smokey Valley of Kansas that was left motherless when Carl was only eight. But Carl's father held steady in his grief and nurtured his children, including the important daily exercise of family devotions. Would Carl Lund-Quist have become a leader in world Lutheranism and the ecumenical movement without that kind of piety in the home? I think not. (Emmet & Marion Eklund; *He Touched the "ole World"*, p. 2)

But personal piety was not enough for our Augustana forebears. It was also important to gather in worship with other believers in the community. And not just any form of worship. It had to be the **dignified worship** of the church. Again, some of this can be credited to Rosenius. Though misunderstood at first, Rosenius never wavered in his insistence that those who embraced his piety must also embrace the church. Thus, it is no surprise that when he died, his funeral service was held at St. John's Church in Stockholm and was presided over by Bishop Beckman.

Following Rosenius' death there were other revivalists who led many believers away from the church, the Confessions and traditional worship. For the majority, however, there was what Conrad Bergendoff describes as "a loyalty to the Lutheran Confessions and liturgy ... winning for the Church a respect not given to individual groups living on meager revival fare." (Conrad Bergendoff, *The Church of the Lutheran Reformation*, p. 218)

This strong tradition came to America with the immigrants. In Eric Norelius' description of the settlement in New Sweden, Iowa, he relates the familiar story of how the believers, in want of an ordained pastor, singled out their fellow layman, M.F. Hokanson, as their spiritual leader. One might expect that this would be a time when they would choose an informal style of worship, but that was not the case. Norelius describes life in the congregation under Hokanson's leadership in these words: "The Word of God began to bear fruit, many were

awakened to spiritual life, the youth were confirmed, the sacraments administered, *the liturgy of the Swedish Church was followed.*" (Eric Norelius; *The Pioneer Swedish Settlements and Swedish Lutheran Churches in America*, p. 46. Italics added.)

In the course of time and as we moved toward unity with other Lutherans, we knew our Swedish oriented liturgy would have to go. But for those of us who grew up with that liturgy, the memory of those opening intonations still lingers: "Holy, Holy, Holy is the Lord of hosts! The whole earth is full of His glory." To confess Sunday after Sunday "that we are by nature sinful and unclean ... that we have sinned against Thee by thought, word, and deed" brought us under the penetrating light of the Law and prepared us to hear the Good News of the Gospel: "Thou hast promised, O heavenly Father, to receive with tender mercy all penitent sinners who turn unto Thee and with a living faith seek refuge in Thy Fatherly compassion and in the merits of the Savior, Jesus Christ."

Who can forget that endless General Prayer which covered every concern on earth? I remember as a restless boy looking at the watch of the man who often sat in our pew and timing that prayer. Though it took only three or four minutes, at that point in the service, and for one who wanted to get it over with so that I could head for the basketball court, it seemed more like three or four hours! Now I read that prayer and thank God for a church that reached out in intercession to every corner of the world: "Unite, strengthen, and preserve Thy Church Have mercy ... on all the nations that walk in darkness and dwell in the land of the shadow of death ... Grant health and prosperity to all in authority... Endue them with grace to rule after Thy good pleasure ... May Thy blessing rest upon the fruits of the earth, and give success to every lawful occupation Let the light of Thy Word ever shine within our homes Bless the institutions of the Church: its colleges, its seminaries, and all its schools Regard with special favor those who are being prepared for their first communion Help and comfort the sick and the poor, the oppressed and those who mourn, the afflicted and the dying Support us in our last hour, and after this transitory life vouchsafe unto us eternal blessedness"

In retrospect, I must confess that there is one thing about our Augustana worship tradition that puzzles me, the infrequency with which we celebrated the Eucharist. In all my youthful years and early ministry, the practice was to have the Lord's Supper once every three months, four times a year. From my mother and from a member of one of the congregations I served who resisted the move to celebrate once a month, I learned that the reason seemed to be that the Sacrament was held in such high regard that one should not celebrate it too often lest it lose some of its holiness and dignity.

Now, of course, many of our congregations have moved to weekly communion. I support this change. I feel that a worship service is not complete unless the Sacrament is offered and celebrated. But sometimes I reflect on our sacramental tradition and ask myself whether we have in fact made it so common, so accessible, so ordinary that we have lost something of that spirit which Isaiah felt in the presence of God: "Woe is me! I am lost, for I am a man of unclean lips; yet my eyes have seen the King, the Lord of hosts!" (Isaiah 6:5)

My experience with our Augustana liturgy also gives me pause to ask questions about all of the attempts at "contemporary" worship in the church today. I'm not an ostrich. I know change is inevitable. I know we must consider multicultural and cross-generational issues when we design our worship services. But I'm often reminded of the Lutheran couple who took their young family to a church that had bought hook, line and sinker into a worship format that was entirely casual and which changed every week. One Sunday morning their eight-year-old asked, "Mom and Dad, when are we going to church again?"

No, we can't go back. But we can ask whether the strong elements of worship that need to be repeated week in and week out, most of which were a part of the Augustana liturgy, are these being lost in the shuffle as we try to please every taste?

The third element which, in my judgment, characterized the "Augustana spirit" was **social consciousness**. It was not enough to practice personal piety and to worship; these must have an outlet in service in the world. Coming out of the Augustana tradition, we might assume that this was normal for all churches. But that was not the case, not even for other Lutheran churches. For his doctoral thesis Dr. Lloyd Svendsbye, former president of Luther Seminary, studied the patterns of social involvement of Lutheran churches in America and came to the conclusion that Augustana and the former United Lutheran Church in America stood out among the others. Those of us who grew up with it, took for granted that the church would provide these things, hospitals, orphanages, social service agencies, homes for the aged, institutions for the severely handicapped, and more. It may be true that there was a certain degree of self-interest involved in those ministries. At a time when publicly-supported agencies and institutions were either crude or nonexistent, it was important that we cared for our own. But from those seeds have sprouted many of the premier social ministry services of the Evangelical Lutheran Church in America. Bethphage, where I serve on the board of directors, is a good example. What started in two small houses in the tiny village of Axtell, Nebraska, is today a ministry that brings healing to the handicapped in fifteen states and two countries abroad. It was no surprise to me, but a pleasant discovery, that when I came upon my grandmother's last will and testament a few years ago, Bethphage received a gift from her estate.

We from Augustana can take no more than our share of the credit for the fact that the Evangelical Lutheran Church in America is today the largest provider of services to the elderly, larger than any religious or secular organization. But we can say that it was that vision of a church serving the needy, a vision integral to who we were in Augustana, that has helped to make us in the ELCA who we are today. All of this involvement in social service grew out of the conviction that "faith, by itself, if it has no works, is dead." (James 2: 17)

As many of you know, it happens by coincidence that today, September 18, is commemoration day for Dag Hammarskjöld. In *Markings*, Hammarskjöld writes about the importance of his inner life of contemplation. But it is always contemplation for the sake of equipping oneself for service in the world. "...the road to sanctification", wrote Hammarskjöld, "necessarily passes through action." In his interpretation of Hammarskjöld's writings, Aulen comments that "Such quietness does not call only for pause in a life overspent with work; it calls for constant, restful communion with God in order to find strength." (Gustaf Aulen; *Dag Hammarskjöld's White Book*, p. 119) When Augustana was at its best, personal and family piety and public worship always sought for ways to express that faith in social service.

Finally, there is **global awareness**. G. Everett Arden notes in his history of the Augustana Church that it took nearly two decades, after its formation in 1860, for the church to send out its first missionaries. This is no surprise to those of us who know the stories of the early years of settlement in a new land. Emory Lundquist shares this comment from the diary of Pastor Erland Carlsson when Carlsson first arrived in Chicago: "There was not a single family among the members of the congregation who could give hospitality to their pastor. They lived either in poor 'shanties' or in a small and crowded room." (Emory Lundquist; *Shepherd of an Immigrant People, The Story of Erland Carlsson*, p. 33)

My own paternal great-grandparents came to west/central Minnesota in the 1850's and settled in an area that Norelius describes as "the world's end." There were no European settlements beyond them on the open prairies. And there were "giants in the earth" to contend

with, drought, crop disease, locust plagues, conflict with the Native Americans whose land had been taken from them through deceit and with meager and often delayed payment, and disease (I mention here parenthetically that I have the family Bible they carried with them from Sweden. In the back are the names and birth-dates of the children. Of the eight, only five lived to adulthood.) We can add loneliness, inadequate diet — and much, much more. They did well just to survive.

But even though it took some time for them to become directly engaged in global mission, Arden notes that the interest was there. They carried it with them from Sweden. He writes, "The religious revivals which were sweeping across Scandinavia during (the mid-nineteenth century) awakened a wide-spread interest in the world mission of the church.... It is not surprising, therefore, to find the Scandinavian immigrants ... giving a good deal of attention to foreign missions even before they had organized themselves into an independent synod." (G. Everett Arden; *Augustana Heritage*, p. 119)

Peter Fjellstedt was the father of world missions in the Church of Sweden. When I visited Sweden some years ago, I saw my maternal great-grandfather's *dagbok* in which he recorded his daily income and disbursements as a shoemaker in the shadow of the Lund Cathedral. Among the disbursements in the mid-1870's were entries for the support of Onesimus, an Ethiopian convert who was studying in Stockholm, and "the new church in Boston." With the aid of Gene Brodeen, I learned that it had to be Resurrection Church in Roxbury, now predominantly African-American.

This concern for world mission came to America with pioneer pastors who saw themselves as missionaries among their own people and as leaders who reminded their flocks of the "other sheep" in far away lands. Arden notes that in the very first issue of the official newspaper of the Augustana Synod in 1863 there is the following announcement: "...it will be the aim of (this newspaper) to devote itself more seriously than ever to the cause of missions. Doubtless many of its friends will appreciate this because they love to hear about the struggles, difficulties, victories, and general progress of the Kingdom of God throughout the world." (Arden, p. 120)

That interest in world mission continued throughout the life of Augustana. How many of us were members of the "Junior Mission Band"? And how many of our grandmothers, mothers and wives were members of that remarkable group called "The Woman's Missionary Society"? And how many of us poked the kid next to us in Sunday school and made jokes about that missionary Minnie who sat on a tack? But we also learned about the George Andersons and the Cunninghams and the Fribergs and V. Eugene Johnsons in Tanganyika; and Ethel Akins and Esther Anderson and the Anders Hansons and the Lindells and the Vikners in China. This mentions only a few that represent so many who served the church around the world. Through it all, serious and humorous, we got the message. And the message was that this church believed it had a call to bring the word of grace to the whole world.

So there you have it, my own sense of the "Augustana spirit", **warm piety, dignified worship, social consciousness and global awareness**. If there were time, I might lift up ecumenism, theological education, youth ministry, evangelism, stewardship education, women's and men's work, and much more. In the course of our time together here at Chautauqua, others will lift up aspects of our Augustana tradition that will cause me to think, "I wish I had included that in what I said." But let this be at least a beginning for our reflection on the gift that was ours, the Augustana Lutheran Church.

I can think of no better conclusion to what I have said than to cite the words of Dr. P.O. Bersell, spoken exactly 50 years ago on the occasion of the centennial of the organization of the congregation in New Sweden, Iowa. Bersell wrote:

We are not ashamed of our humble origin, for with it goes a divine destiny. We would be entirely unworthy of our heritage if we had no historic appreciation of the cultural and spiritual lineage of our Church in the direct line of succession to the fruits of the ministry of the Lutheran Church in old Sweden. We will not forget the pit out of which we were digged nor the rock from which we were hewn. We have come out of centuries of preaching and teaching of the evangelical faith, and out of the great revival movements in Sweden.... These have left an indelible impression on our Church. Perhaps a century from now this contribution to American Lutheranism will be appreciated still more, if we remain true to our trust and faithful to our mission...

... the spirit of our Church is unique in its blending of orthodoxy and piety, its heartthrob of warm, evangelical Christianity, and its soul-expression of true ecumenicity whose center and power is in Christ." (Oscar N Olson; A Century of Life and Growth, p. 11; italics added)

**Don't forget to become a member of the
Augustana Heritage Charter Membership...
and invite your friends to do the same.**

Please return the enclosed card with a \$25 check per membership to:
The Rev. Richard A. Swanson
1011 44th Street
Rock Island, IL 61201

Corrections from the September 1998 Newsletter

The editor and staff offer their apologies for errors made in the publication of the donors list which included those who contributed to the Augustana Heritage Endowment Fund.

The following names should be added to the donors list:

Rev. Drell and Adeline Bernhardson, Fargo, ND and
Rev. Donald and Ruth Flatt, Dubuque, IA.

Thank you for being understanding of the omissions. If there are any other corrections please notify: Donovan Palmquist, Editor, 10940 57th Ave. N, Plymouth, MN 55442

SNAPSHOT MEMORIES OF AUGUSTANA '98



The Athenaeum Hotel--
The Gathering Place



The 1954 Augustana Seminary Class Reunion
Nancy and Denmore Kalweit, Marquette, MI;
Anne and Gordon Swanson, Cotuit, MA



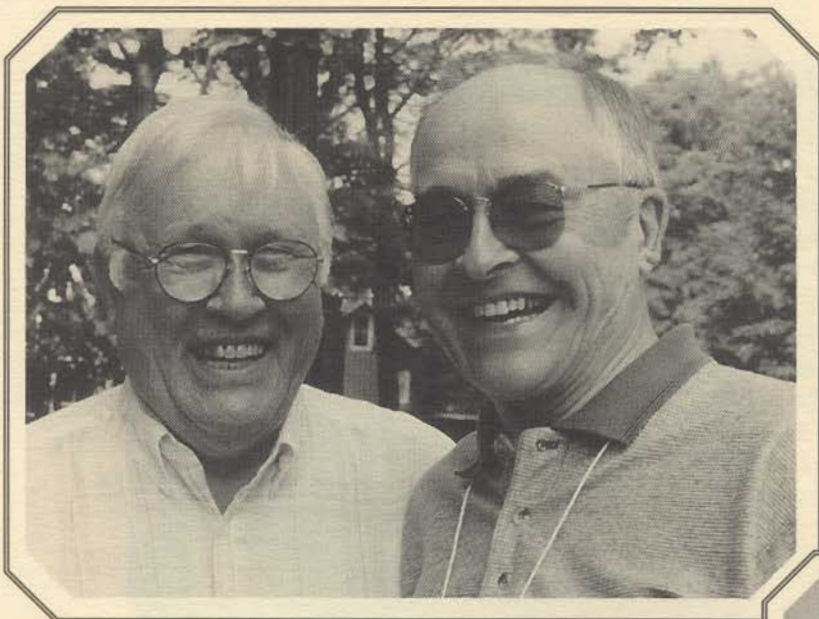
The Veranda of the Athenaeum Hotel. It was a time for
coffee and to visit with old friends and make new friends.



Swedish dancers from Jamestown area



Thelma Crane and Irene Werner
Sisters from Palm Harbor, FL



"I haven't seen you since...."

Kenneth Bjorkland, West Bridgeport, MA
and LeRoy Erlandson, Fridley, MN

Meeting a former
Luther Leaguer...

Wilton Bergstrand, Chisago City, MN



Two Sons of Immanuel,
Jamestown, NY...

Ron Bagnell, Trenton, NJ
and Gordon Swanson,
Cotuit, MA

Relaxing in the
Athenaeum Lobby...
Peter Erickson, Webster, WI;
Thomas Wersell, Edina, MN and
Enid Erickson, Webster, WI



Memories of
Augustana College...
Gertrude Lundholm, Rock Island, IL and
Dorothy Palmquist, Plymouth, MN



Reunion Time...
Luther College,
Wahoo, NE

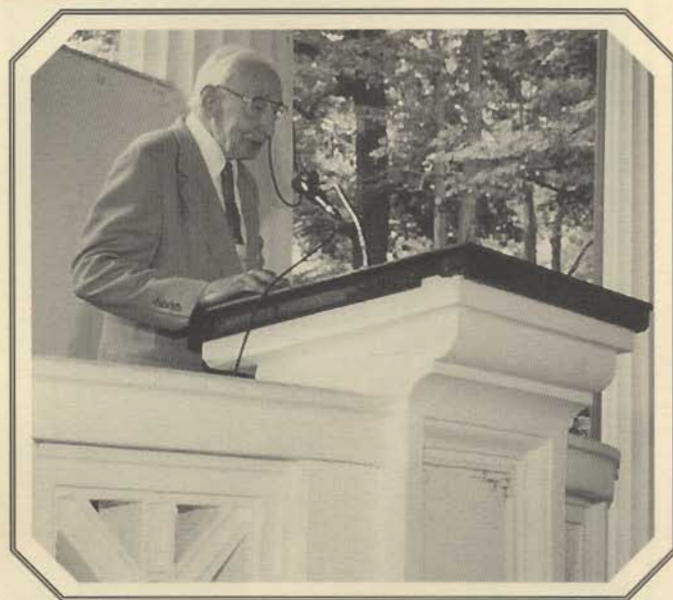




Ready for the Opening Service...
Paul Cornell, Collegeville, PA,
Co-Chair; Harold Skillrud, Atlanta, GA,
Master of Ceremonies; Joseph Dahlquist,
Duluth, MN, Song leader; Kathleen
Hurty, New York City, NY, Devotional
leader and Herbert Chilstrom, Pelican
Rapids, MN, Keynote speaker.



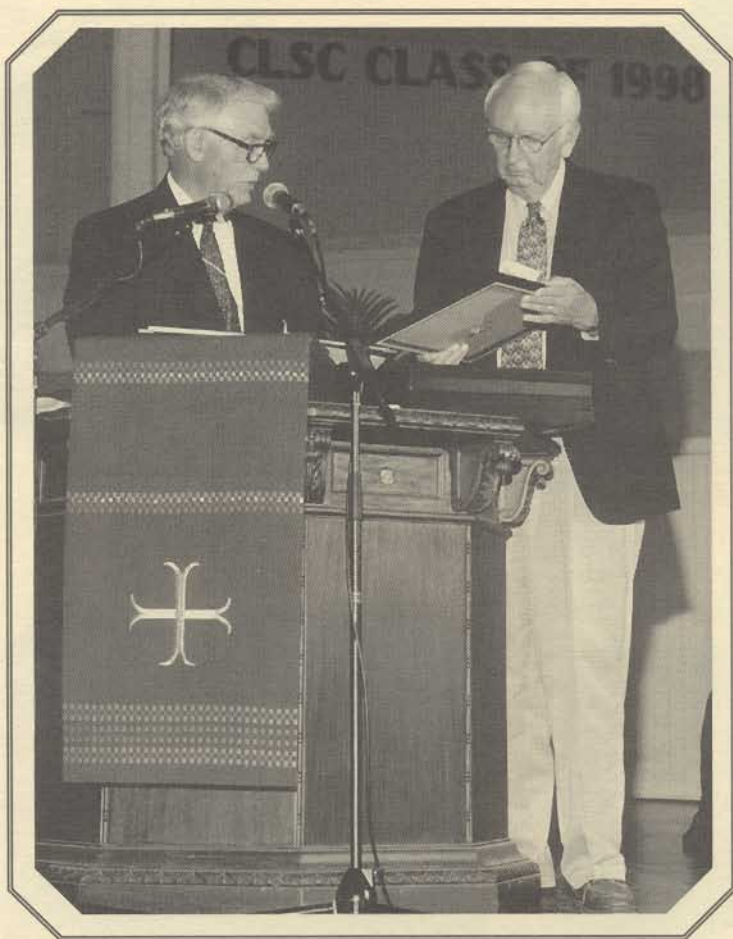
Global Mission of Augustana...
Presenters: David Lindell, Minneapolis, MN (India);
Delbert Anderson, Chicago, IL (Hong Kong);
Kenneth Dale, Claremont, CA (Japan);
Howard Olson, Sun City Center, FL (Africa);
Oscar Rolander, Seattle, WA (Africa) and
David Vikner, Evanston, IL (China and Japan)



Evangelism in the
Augustana Lutheran Church...
Presenter: William Berg, Minneapolis, MN



Meeting of the Minds...
James Ford, Chaplain, U.S. House of
Representatives, Washington, DC; James
Kenneth Echols, President, Lutheran School
of Theology at Chicago and Richard Bliese,
Augustana Heritage Professor for Global
Mission at LSTC, Chicago, IL



Preparing for presentation of Endowment of
Augustana Heritage Professorship for
Global Mission to LSTC...
Reuben Swanson, Omaha, NE and
Donovan Palmquist, Plymouth, MN,
Co-chairs of the Augustana Heritage Endowment



Handle with care...
Elizabeth Wittman, ELCA Archivist,
Chicago, IL with The Ministerium of
the Augustana Lutheran Church,
signed by all who were ordained
in the Augustana Lutheran Church

Discussion of Swedish History...
Dag Blanck, Director, Swenson
Swedish Immigration Research
Center, Augustana College, Rock
Island, IL and two granddaughters
of Augustana pioneer missionary.
Dr. Gustaf Nelsenius. They are Ms.
Lenor Nordstrom, Brooklyn, NY and
Mrs. Evelyn Johnson, Stamford, CT





Make a Joyful Noise Unto the Lord...
Song Leader-Joseph Dahlquist, Duluth, MN



Memories of College Days...Pastor and
Mrs. Raymond Kask, Norwood, MA,
Alumni of Upsala College, East Orange, NJ



"Holy, holy, holy, The Lord is in His Holy Temple;
Let all the earth keep silence..."
Worshippers at the Eucharist on Sunday afternoon



From generation to generation...
Daughter and Mother --Kathleen
Hurty, New York City, NY and Ruth
Segerhammar, Thousand Oaks, CA



Historic Communion Silver from
First Lutheran Church, Jamestown, NY
used in the Eucharist celebration



The Eucharist Celebration--Krister Stendahl,
Cambridge, MA, preacher; Lowell Almen,
Chicago, IL, liturgist, Jon Hurty,
Augustana College, Rock Island, IL,
director of Gathering Choir