

Augustana Heritage

A publication of the Augustana Heritage Association

Welcome! This is the first issue of *AUGUSTANA HERITAGE*, a newsletter of the Augustana Heritage Association. It is the successor to the *Augustana Heritage* newsletter previously published by the Lutheran School of Theology of Chicago. This newsletter will be the voice of the Augustana Heritage Association. It will report on current programs and activities of AHA, serve as a means of reflecting on the gifts of Augustana and help to network former Augustana Institutions and agencies with the people for whom Augustana is an important part of their lives. We welcome information about Augustana events and activities and invite readers to send articles which tell the story of Augustana. We are also pleased to announce that beginning in Fall 1999, Arvid and Nancy Anderson will be the co-editors of the newsletter. Manuscripts may be sent to them at: Arvid & Nancy Anderson, 1234 Colonial Ave., Roslyn, PA 19001; 215-887-1224; e-mail-arvonanc@aol.com.

The central office of AHA is located at the Lutheran School of Theology at Chicago. For address changes, information or questions about AHA, write the Augustana Heritage Association at 1100 E. 55th St., Chicago, IL 60615-5199 or call 1-800-635-1116.



Please welcome the new Augustana Heritage Steering Committee:

Front Row: Glenn Stone, Richard Swanson, Norman Nelson, Philip Erlander, Kenneth Stenman

Second Row: Louis Almen, Donna Johnson, Maria Erling, Hubert Ahnquist, Gordon Swanson, Harold Skillrud, Paul Hultquist, Kathleen Hurty, Doris Spong

Back Row: Paul Cornell, Earl Sakrison, Arland Hultgren, Donovan Palmquist, Herbert Chilstrom, John Pearson, Reuben Swanson. Not Present: Patricia Tillberg Hasselmo, Dennis Johnson, Patricia Mokler

**Editor for
July 1999 Issue:**

Donovan J. Palmquist

**Guest Editors for
July 1999 issue:**

Herbert Chilstrom
Reuben Swanson

**Send newsletter inquiries
and manuscripts to:**

Arvid and Nancy Anderson, Co-Editors
1234 Colonial Ave.
Roslyn, PA 19001
215-887-1224
e-mail: arvpnanc@aol.com

**For general information regarding
Augustana Heritage Association,
send inquiries to:**

AHA
1100 E. 55th Street
Chicago, IL 60615-5199
1-800-635-1116

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THE TIME IS RIGHT

by Herbert W. Chilstrom
Co-Chair,
Augustana Heritage Association

The time is right for the Augustana Heritage Association.

Will Herberg helped us understand the dynamics of how succeeding generations of immigrants adapt to their new settings. Even while clinging to its language and traditions, the first generation pushes its children to acclimate to the reality of a world that stands in sharp contrast to the one they have left behind. By the third and fourth generation it seems that the past is all but forgotten.

Then, suddenly and even unexpectedly, there is a resurgence of interest in one's roots. Realizing that some irreplaceable treasures may be lost, the grandchildren and great-grandchildren of the first generation search for a part of their identity by reflecting on the values that came to the new land with their forebears. When the search is wholesome, it includes a desire to inculcate those values into the current setting.

That is something of what I have seen in a rekindling of interest in our Augustana roots. In the early 1960's, we gladly and enthusiastically gave up our identity for the sake of the formation of the Lutheran Church in America (LCA). We had been prepared for that day by the ecumenical commitment that characterized Augustana earlier in the century.

Augustana was a leader among Lutherans in the formation of the National Lutheran Council, the National Council of Churches and the World Council of Churches. When there were moves that would have led to the formation of a predominantly Midwestern Lutheran church, our leaders held out for a larger vision of a truly national entity.

When I was a student at Augustana Seminary in the mid-50's, I often heard Karl Mattson speak about his vision of a new seminary that would bring together several streams of Lutherans in America. That vision eventually became the Lutheran School of Theology in Chicago. At the time of the merger in 1963 our able leader, Malvin Lundeen, was ready to step away from the presidency of our church to become the secretary of the LCA.

While there were a few murmurings around the edges about being "swallowed up" by the larger United Lutheran Church in America, most of us moved into the LCA with a sense of gratitude for our past, but, more importantly, with a well-grounded conviction that the church of Jesus Christ is larger than any particular gathering of ethnically-identified believers. In addition to Lundeen, many of our key leaders from Augustana days took up critical roles in the early life of the LCA.

Then came another merger -- the formation of the Evangelical Lutheran Church in America in 1987. There are those outside our Augustana tradition who believe that my election as the first presiding bishop of the ELCA was, at least in part, testimony to Augustana's commitment to the greater unity of the church. That's not for me to judge. But if there's some truth in it, then it is further witness to the fact that those of us out of Augustana background have given ourselves without reservation to the cause of greater Lutheran and ecumenical unity.

Now, as a popular song put it some years ago, many of us are asking, "Is that all there is?" There are no doubt many who would be happy to consign the memory of Augustana to the shelves of the archives in Chicago and elsewhere. There a few students of church history can satisfy their interest in our roots.

Fortunately, there seems to be emerging another group of Augustana-rooted folks --

a very enthusiastic group -- who believe that it's time to recapture something of our "Augustana spirit". They are realists. They know that we have only a decade or two, at most, to claim our heritage and to bring forward a positive contribution to the life of the ELCA.

The gathering at Jamestown, NY last September was evidence of that enthusiasm. Planners for the event had no idea how much interest there might be in such an assemblage. They simply felt that it would be good to celebrate the 150th anniversary of the organization of the first congregation of what eventually became the Augustana Lutheran Church. As word spread about the gathering, registrations began to pour in. When the final count was taken, more than 500 were registered. Though the site wasn't in the heartland of the Augustana Church, folks came from every corner of the country to remember and give thanks.

I believe those of us who were at Jamestown can say with one voice that the event was much more than a time of reveling in our past. Yes, it was good to worship with the old liturgy. Yes, it was good to sing the old songs. Yes, it was good to remember our leaders from the past. Yes, it was good to share stories of our heritage.

But the prevailing spirit at Jamestown was one of claiming our past for the sake of the future. I didn't sense even a smidgeon of sappy nostalgia, longing for "the good old days." What I heard, both in formal as well as in informal settings, was folks who were saying, "We've got a treasure that should not be lost. We, like other Lutherans, have a heritage that is unique. We believe we have something to share that could enrich the church today and in the years to come. And we have only a decade or two to make certain it isn't lost."

At Jamestown, we officially organized the Augustana Heritage Association (AHA). Reuben Swanson and I were elected co-chairs. Marie Erling and Richard Swanson have agreed to serve as secretary and treasurer respectively. Others on the Steering Committee include: Hubert Ahnquist, Louis Almen, Paul Cornell, Philip Erlander, Patricia Hasselmo, Kathleen Hurty, Arland Hultgren, Paul Hultquist, Dennis Johnson, Donna Johnson, Patricia Mokler, Norman Nelson, Donovan Palmquist, John Pearson, Earl Sakrison, Harold Skillrud, Doris Spong, Kenneth Stenman, Glenn Stone, Gordon Swanson, and James Vondracek. At our next meeting, we expect to add a member from Canada.

Plans are underway for a second gathering of our Augustana Heritage Association. We have an invitation from Augustana College, Rock Island, IL. The dates are firm -- June 23 - 25, 2000. Our theme for Gathering 2000 will be: "Augustana: Bridges Across Generations." Over the next many months, details of the program will be shared through our AHA newsletter.

In the meantime, arrangements for the publication of the Jamestown presentations in a single volume have been made. There will be word about the availability of the volume in one of the next AHA newsletters.

We also have an invitation for Gathering 2002 from Bethany College, Lindsborg, Kansas to be held June 21-24, 2002.

What we need now is some input from those of you who share our enthusiasm for the Augustana Heritage Association. What would you like to have us do? What are your dreams for our venture? Where should we focus our energies? Reuben Swanson and I invite you to share your ideas with us:

Dr. Reuben Swanson
Box 390246
Omaha, NE 68139-0246
E-mail: rtswanson@aol.com

Dr. Herbert Chilstrom
Rt. 3 Box 44
Pelican Rapids, MN 56572-9118
E-mail: chchil@means.net

We also need your help to spread the word about our Augustana Heritage Association. If you know of folks who you think would be interested in AHA, please send their names and addresses to Richard Swanson, 1104 44th St., Rock Island, IL 61201. We'll send them a brochure with information about AHA and an enrollment form.

DEVOTIONAL MEDITATION by Patricia Tillberg Hasselmo

This devotion was given at the Augustana Heritage Sesquicentennial Gathering Chautauqua Institution, NY - September 20, 1998

The wide open land,
once filled with tall prairie grasses,
between Dwight and White City, Kansas.
Fields of wheat and milo.
A one block town center where the lone cafe
had reopened just recently.

As my husband, Nils, myself, and our daughter and her family returned just last Sunday from a Tillberg family reunion, these images remain sharply in my mind's eye! These were the places where my father, Walter Tillberg, had been nurtured as a child.

The old family farm one mile north of town looked very much the same, except that the porch where I used to think it was so exotic to make homemade ice cream had been

enclosed. And the remains of the old windmill held a TV antenna instead of the old wooden wheel.

The retirement house was on the southwest corner of their land, on the edge of town. My grandparents built it when one of their seven sons agreed to stay on the family farm to cultivate it. There is the room in that house where my grandma died from a rat bite after she had caught the rat by the tail and was going to kill it by slamming it against the wall.

There was the gravel road leading four miles west to the Marion Hill Church. Our daughter felt like she was living a scene from the black and white part of "The Wizard of Oz" half expecting the Wicked Witch of the West to pass us on her bike with Dorothy's dog Toto, desperately trying to escape her basket.

Marion Hill Evangelical Lutheran Church (spelled Luthern above the door), 1872, was out there at the crossroad in the middle of the prairie. There were family graves - Carolina Albertina and Charles Oskar, who immigrated to this country in 1873 and the brother next in line to my dad who died of a diabetic coma at 18. Dad himself had carved "George" on the stone that rests at the foot of the grave.

There was the very small, but welcoming church, with an altar painting by G. N. Maim added in 1916. This congregation is still comprised of people whose families have long tended the surrounding land, run the town bank, etc.

We truly stepped back in time to the strong family roots of my Kansan forebearers and to a church that was a central focus for the life of that immigrant family.

Grandma Carolina was a strong pioneer lady who, with great perseverance, insisted that

her children receive higher education. Several years after she left Sweden, a younger brother, August Norrborn, 16 years old, followed. He became an Augustana Lutheran pastor and served First Lutheran Church in Des Moines, IA for many years. My dad, Walter, looked up to him as a role model who had a strong influence on his own decision to enter the ministry.

I have a letter among my family papers written by his parents to the 16 year old, August, just after he left Sweden. It capsulizes, I believe, the faith of many of our forbearers, and invokes the strength that resides in the Augustana heritage we share.

April 19, 1876

Beloved Child! August Norrborn.

At the moment of (separation) from a beloved child, the tongue in the mouth of a father and mother cannot speak many words. Therefore we must write some words of farewell and commemoration to you, dear child, from your parental home; and this is the admonition of Tobias to his son in one of the books of the Apocrypha: "Keep God before your eyes and in your heart all the days of your life; and beware so that you do not indulge in any sin and go against the command of God".

O dear God! Loving and compassionate, remain now and forever a Father for these our beloved children on the road that they intend to walk to this distant land with your support and grace. Yes, Lord and God, lead them with your grace, strengthen them with your power, and keep them with your word and your Holy Spirit during their journey and their striving in the distant land for sustenance during this brief earthly life. But, above all, we ask you, loving God, to open their hearts and eyes to your grace so that they may see your compassionate love of all of us, we who have fallen for sin.

Beloved child! You now stand at a crucial point in your life, when a human being, so to speak, is left to himself; in other words: when you are responsible for your actions and doings before God and man. Therefore, dear child, trust your way through life to the Lord. Yes, trust your road to the Lord and place your hope in him, because he alone is powerful in us who are weak.

So God be with you and preserve you, God bless and save you from all evil both in soul and body! Thus pray a dear father and a protective mother.

*Per Norrborn and
Sophia's Daniel's Daughter*

This was the message that came with the young people in my family to the U. S. This was the charge that led them to devote much effort to the establishment and sustenance of the Augustana Lutheran Church wherever they were. And this is the heritage that challenges us to preserve its significance in a very different time and enormously changed settings. May God guide us in this endeavor.

AUGUSTANA CONNECTIONS

AUGUSTANA COLLEGE AWAITS AUGUSTANA GATHERING 2000

by Richard Swanson,
Dean of Campus Ministries

There's lots of news that could be shared about Augustana College's yesterdays, but the big news for this first issue of the Augustana Heritage Newsletter has to do with the future.

Augustana College is looking forward to hosting the Augustana Heritage Association Gathering June 23-25, 2000. We're delighted to be able to share life in the cradle of the Augustana Church. The year 2000, whether it's counted as the last year of the old millennium or the first of the new, is the sesquicentennial year for both Augustana Lutheran Church, Andover, and First Lutheran Church, Moline. There will be opportunities to visit both churches, including Augustana, Andover's historic Jenny Lind Chapel, an official shrine of the Evangelical Lutheran Church in America. Some persons may wish to arrive a day early or stay a day late and visit New Sweden Chapel, Lockridge, Iowa and Bishop Hill, Illinois.

The Augustana campus itself is worth a look. The new college library, the new F. W. Olin Education Technology Center, the new science building, as well as many other new buildings, will all be on display. And you won't want to miss the Swenson Swedish Immigration Research Center, where you can track down exactly which boat your ancestor took from the Old Country to the New. Plus the treasured old places remembered by all living former Augustana pastors: Old Main, Denkmann, and the former Seminary buildings (the only seminary the Augustana Lutheran Church ever had.)

Would you believe that every single ELCA congregation on the Illinois side of the Great River, extending all the way to Galesburg and even beyond, was originally an Augustana congregation? Talk about being a cradle..!

The Augustana Heritage Association Gathering 2000 will truly be a homecoming for many, as well as a reunion for all. Avis Nelson Paulson, daughter of J.L. Milton and Myrtle Anderson Nelson is serving as chairperson of the local committee, and good hospitality is foremost in our minds. Remember, Rock Island is easy to get to, and we're

doing our best to make it hard to leave. Mark your calendars now! Augustana College, June 23-25, 2000 where and when Y2K will be a pleasure, not a problem.

GUSTAVUS HOSTS ARCHBISHOP OF SWEDEN

By Rev. Dennis Johnson,
Vice President for College Relations



Left to Right: Former ELCA Bishop Herb Chilstom, the Rev. Connie Chilstrom, Archbishop K. G. Hammar and Inger Hammar at Gustavus Adolphus College

On April 16, Archbishop K.G. Hammar of the Church of Sweden and his party paid a visit to Gustavus Adolphus College in his first visit to America. Gustavus was the only stop in Minnesota for the Archbishop. Hammar delivered a talk to about 200 people on *Conversations with God*, the title of a popular book which he has written. Since his installation as Archbishop, Hammar has been very interested in opening up Swedish society to public conversations about God which have basically been taboo during the process of secularization that has been going on in Sweden for the past 50 years. Now that Sweden is completely secular and the Church and State are amicably separating on January 1, 2000, Hammar sees opportunities for the church. There is a "deep spiritual hunger" stirring in a society where all physical needs have been met. "We now have a common knowledge that material things cannot solve our deepest longings," said Hammar. He also sees a new attitude toward the church and clergy that has moved from hostility to neutrality among the younger generation.

People are discovering that relying on reason alone has made life too narrow. Thus, Hammar sees mysticism as opening people to the experience of God. Hammar has been influenced by Luther's mysticism (to which too few have paid attention), Dag Hammarskjöld, and others. Hammar quoted Karl Rahner who responded to the question "will there be Christians in the future?" by saying, "Either the Christians will be mystics or there will be no Christians at all." Mysticism, as Hammar explains, "is loving God for God's own Self and not for any utilitarian reason." Hammar acknowledges that language can never convey what we mean. "We must go beyond language and know that we mean much more than we say."

In speaking of the historic episcopacy as it is being discussed by American Lutherans, Hammar chose not to insert himself into the controversy, but simply offered that "the historic episcopacy" is a "way" for our churches to move closer together. Hammar's talk was very well received by faculty, staff and students.

His itinerary also included a visit to ELCA headquarters in Chicago and to the Church of Sweden congregation in New York City. The tradition of Gustavus hosting Swedish prelates goes back to 1923 and the visit of Nathan Soderblom. Every Archbishop since Soderblom has visited the campus founded by Swedish Lutheran immigrants in 1862.

BETHANY COLLEGE

by John Pearson,
Director of Public Relations

During Easter-week 1999 the annual eight day Messiah Festival at Bethany College in Kansas, again drew large and appreciative audiences for oratorios, concerts, recitals, visual arts worship services, and special activities. Satellite radio broadcasts and the

internet again carried the oratorio renditions to listeners far and near.

Again thousands of listeners and viewers came to Presser Hall in Lindsborg to hear the traditional inspirational oratorios -- with marriage of biblical texts and uplifting music of Handel's "Messiah" and J. S. Bach's "Passion of our Lord According to St. Matthew."

The unbroken string since 1882 of annual renditions of "Messiah" at Lindsborg has created the oldest USA tradition of "Messiah" oratorio being presented at least once annually. The 300-voice chorus and 50-member orchestra of this college and community oratorio society also have presented the Good Friday "St. Matthew Passion" oratorio annually since 1925, and since 1929 during the Easter-week Messiah Festival. Through the years Lindsborg and Bethany have had many music and fine arts events.

Lindsborg was founded as a religious community with Swedish Lutheran immigrants coming to America seeking freedom to practice devotional life and worship as they knew it. Lindsborg heritage roots have given birth to many aspects of contemporary values, understandings, and institutions.

Bethany College at Lindsborg is an institution literally born in the church -- with first classes held October 15, 1881, in the sacristy of Bethany Lutheran Church on North Main Street. Almost immediately Bethany College became a college of the Augustana Synod. Currently Bethany is one of 28 colleges of the Evangelical Lutheran Church in America, with more than 600 students enrolled.

In December 1881, Pastor Carl A. Swensson, founder of Bethany College and the second pastor of Bethany Church -- who was successor to founder Pastor Olof Olsson -- along with his wife Alma Swensson, formed what became the Bethany Oratorio Society, com-

monly called the Messiah Chorus. In March 1882, the first Lindsborg renditions of Handel's masterpiece oratorio, the "Messiah" were presented. Significant devotional, musical traditions were born. The *Reader's Digest* has called this "The Oberammergau of the Plains." Eugenia Zuckerman of CBS Television said Handel's "Messiah" is "...One of the most powerful and popular pieces in the entire repertoire. And when you hear it in a place like Lindsborg, Kansas -- when it carries that tradition, it has an extraordinary emotional impact."

Today the community and college musical, artistic, and community religious legacies continue to flourish, along with many others derived from early Augustana Synod leaders. Much of the early history and development of Lindsborg and the Smoky Valley of central Kansas are intertwined with Augustana.

BETHPHAGE CELEBRATES 85 YEARS OF SERVICE

by Kara Leglar,
Director of Church Relations

For Bethphage, the weekend of June 27 and 28, 1998, was a time to Remember and Renew!

More than 350 people attended Bethphage's 85th reunion in Axtell, Nebraska. Visitors from 15 states returned to the campus for this special occasion. People with special ties to Bethphage -- friends, donors, those served and their families, employees, summer workers and retreaters, both past and present, spent Saturday afternoon catching up on old times.

Visitors with ties to Bethphage's beginnings as an Augustana institution toured the Axtell campus, visited the numerous historical exhibits, attended the Saturday night ban-

quet, and worshipped on Sunday morning in the beautiful Zion Chapel, a gift of the Augustana church women almost seventy years ago.

Dr. Emmy Evald, the daughter of an Augustana pastor and the wife of an Augustana pastor, was instrumental in constructing Zion chapel, along with 43 other buildings through her leadership of the National Women's Missionary Society, which was, in her time, the Augustana Synod Women's group. While visiting Bethphage in Axtell, Nebraska, in the 1920's, she noticed the crowded conditions of the old frame chapel and dedicated herself to the task of raising the funds to construct a new chapel.

Today, the chapel symbolizes Bethphage's longstanding tradition of serving and advocating for people with disabilities through the guidance of the Lord. The reunion's Sunday morning service at Zion, led by Reverend Dr. Richard Jessen, Bishop of the Nebraska Synod, reminded worshipers that God gives every person gifts. "For 85 years, Bethphage has been saying, 'you do count, you are important, you do belong.' That has given life to people whom society might say don't count, are not important, and don't belong."

SEAFARERS AND INTERNATIONAL HOUSE- AUGUSTANA ROOTS ALIVE TODAY

by Candyce Mason,
Director of Development
and Communications

Seafarers and International House (SIH) is proud of its long heritage as an Augustana social ministry agency of the former Augustana Lutheran Church. Historically, it was one of only two missions owned and

operated on a churchwide basis by the Augustana Synod. The other was the Immanuel Deaconess Institute in Omaha, NE.

The ministry of Seafarers and International House began in 1873 when Pastor Per Johan Sward was sent by the Church of Sweden, at the invitation of the Augustana Lutheran Church, to initiate a ministry to Swedish seafarers in New York City. At this time, the New York Harbor was inundated with ships, and church missions, such as that run by Pastor Sward, were the first agencies to provide comfort, guidance and clean lodging to these workers, many of them young teens, far away from home. Not long after his arrival, Pastor Sward was moved to help the increasing number of immigrants arriving daily on ships in Port of New York, many of them, like the seafarers, were also Swedes, and in need of shelter and substance.

Since that time, the agency we know now as Seafarers and International House has changed names and locations, but its mission remains steadfast ... to offer seafarers and other sojourners temporary lodging, hospitality - respite from travel, and chaplaincy services and support to assist those in need.

SIH celebrated its 125th Anniversary last fall, on October 18th, at a SEA SUNDAY special commemorative service. At the event, the leadership of SIH publicly announced and committed themselves to making the facility, called by many a "home away from home", a better and safer facility. They pledged their time and resources to raising \$900,000 through the 125th ANNIVERSARY SETTING THE COURSE CAPITAL CAMPAIGN to refurbish and refurbish the present building which it has occupied since 1964. The capital improvement plan for this campaign includes the purchase and installation of new fire safety equipment, renovation and redesign of office and meeting space, and new furnishings. Divisions have been created to raise

monies from congregations and church related organizations; the maritime industry, seafarers, foundations, and corporations. Two generous leadership gifts from long-time SIH donors, \$150,000 from the International Transport Workers Federation (ITF), and \$100,000 from The Edwin Barry Trust, helped kick-off the campaign. The board of directors and staff of Seafarers and International House have given generously. The refurbishing is expected to be completed by mid-year 2000, giving this unique and exciting urban mission of the church a better facility in which it can continue to carry out its long Augustana tradition of providing compassion, comfort, and care to seafarers and sojourners.

AUGUSTANA HERITAGE PROFESSORSHIP OF MISSION OPENING DOORS AND OPPORTUNITIES FOR MISSION

**by Richard Bliese,
Augustana Heritage Professor of
Global Mission**

One of the great aspects of the Augustana Heritage Professorship of Global Mission and Evangelism is it provides so many opportunities for doing and teaching mission. The position really has opened doors in mission, both inside the Lutheran School of Theology and outside, within the church. I would like to review some of the opportunities in mission which have come way because of this chair in mission.

1) The Augustana Heritage chair brings together local and global mission. This marriage of congregational and global mission allows me to teach courses in the practical and theological departments. Evangelism and Mission Leadership (Practical) are taught alongside World Religions and Mission,

Theology in the 19th and 20th centuries and Cross-cultural Ministry (Theology). What a unique opportunity to teach such a variety of courses!

2) One important dimension of the mission professorship at LSTC is our involvement with CCGM, the Chicago Center for Global Ministries. This organization represents a mission venture of three schools, LSTC, McCormick Theological Seminary and Catholic Theological Union. The goal of CCGM is simple, whatever these three schools do in the area of mission, we will do it together. Ecumenism and mission go together. Beginning in July, I will be director of the center.

3) As Director of CCGM, one of my duties is to assist the ELCA with its missionary training. Every year during the summer, four churches come together and train their missionaries at LSTC. They have asked CCGM to host this event. What a great privilege it is to be a part of this critical training program, Lutherans, Roman Catholics, Presbyterians, Episcopalians learning how to serve the Lord together.

4) Since receiving the Augustana Heritage Chair, many opportunities have arisen to speak in churches and synods about the role of global mission within our churches. Of course, many of these churches have an Augustana background. These invitations give me the chance, not only to talk about global mission, but also to discover the mission background of the Augustana Synod.

5) LSTC has a wonderful graduate program which attracts international students. These international students come from all over the world. These students, church leaders, give LSTC a dynamism and a diversity that you just won't find at other seminaries. I have many different roles in regard to these students. But one of them is to make sure these students get out into our congregations.

When churches want to organize a mission festival, they often call me to arrange for an international student to come to their event. Sponsoring a student is a great way to make global missions more personal.

6) Immersion experiences are becoming an essential ingredient of the teaching mission at LSTC.

LSTC sees itself as a center of mission. So many mission activities surround the school. That is why the Augustana Chair for Global Mission and Evangelism is so critical at LSTC. The chair has become the center of these activities. What a delight for me. Chicago is the perfect place to teach mission. It offers so many opportunities and challenges. I must thank all the Augustana supporters for the wisdom of making its chair touch both local and global mission and making it located in Chicago. This chair really opens missions doors.

BOOK REVIEWS



Dr. Emory K.
Lundquist

The Difference He Made: A Biography of Emory Lindquist

A new book entitled *The Difference He Made: A Biography of Emory K. Lindquist* by Emmet and Marion Eklund, is a hardbound 325 page illustrated book published by Bethany College Press. Dr. Lindquist successively was professor and then president of both Bethany College and Wichita State University. A native of Lindsborg, KS, Lindquist



Emmet and Marion
Lorimer Eklund

received a Rhodes Scholarship for study at Oxford University in England following his graduation from Bethany College. The book provides biographical material and a summary of the many roles Lindquist played as a teacher, administrator, a layman in the pulpit and at the podium, a chronicler and historian, and as a political and social activist. The Eklunds knew Emory Lindquist over a period of several decades. This is the second book which the Eklunds have co-authored. In 1992, they wrote, *He Touched the Whole World: The Story of Carl Lund-Quist*.

The book may be ordered from Bethany College Press, 421 North First Street, Lindsborg, KS 67456 1897. Cost: \$20 for the book and \$3 for postage and handling.

The Augustana Heritage: Recollections, Perspectives, and Prospects.

The Augustana Heritage Gathering at Chautauqua (September, 1998) was an occasion for people of the former Augustana Church to recall various events, persons, movements, and activities that made Augustana what it was. It was also a time when those who made presentations could reach back into their memories-not only to enjoy some nostalgia, but also to give serious thought from a later perspective about the tradition and its place within the larger church.

The AHA is pleased to announce plans for a book entitled *The Augustana, Heritage, Recollections, Perspectives, and Prospects*. The book is being co-edited by Arland J. Hultgren (Professor at Luther Seminary, St. Paul) and Vance L. Eckstrom (Professor Emeritus at Bethany College, Lindsborg). It will contain over two dozen essays on facets of the Augustana tradition. Most of the essays are either the originals presented at Chautauqua or revisions of them. A few of

the essays go beyond what was presented, and some have been written for the first time (after the event) for this book.

The book will appear in the spring of 2000. When it is published, its availability will be announced through the Newsletter and in other ways. Members of the AHA will want to order their own copy, plus another for their church library, through the mail as soon as it is off the press. (Copies will also be available at the "Gathering 2000" in Rock Island.) Watch for more details in future issues of the newsletter.

AUGUSTANA HERITAGE STEERING COMMITTEE MEETS

The Augustana Heritage Steering Committee met at the Lutheran School of Theology at Chicago, March 26 - 27, 1999. 22 members of the committee were present with three excused absences. Enthusiasm ran high as they considered ways of honoring the Augustana Lutheran Church.

The committee made the following decisions:

1. The organization will be called the Augustana Heritage Association.
2. The theme "Augustana Heritage: Bridge to Generations" was approved as the theme for the "Gathering 2000" at Augustana College, June 23 -25, 2000.
3. An Augustana Heritage Pilgrimage to Sweden in 2001 was approved.
4. The invitation from Bethany College for hosting the Gathering 2002 was accepted.
5. The Lutheran School of Theology at Chicago was chosen as its official headquarters

and center location, maintaining of the mailing list and the forming and mailing of the newsletter.

6. The request for a 501C3 status for the Association was authorized.
7. A \$3700 gift was allocated from the Chautauqua Gathering Committee for facilitating publications relevant to Augustana Heritage.
8. Plans were made to publish relevant papers presented at the Augustana Heritage Sesquicentennial Gathering at Chautauqua in September 1998.
9. Application for membership in the Swedish Council of America was authorized.
10. An Augustana Heritage quarterly publication was authorized.
11. We discussed with Elizabeth Wittman, ELCA archivist, and David Lindberg, LSTC archivist, issues relating to the gathering, the use and preservation of archival material.

In addition, the committee discussed plans to be presented at "Gathering 2000." These plans will include the makeup of the Board of Directors, the purpose and goals of the Association and the approval of a constitution and by laws.

CHAUTAUQUA VIDEO TAPES AVAILABLE

Videotapes are available from the Sesquicentennial celebration at Chautauqua, NY. All of the programming in the Amphitheater is included on four tapes, each one costs \$15, including postage and handling. Each tape is about two hours. Tapes may be purchased singly or in sets. Please order by tape number.

TAPE #1-Friday, September 18-Harold Skillrud, Herbert Chilstrom, Kathleen Hurty;
Saturday, September 19-Reuben Swanson, David Vikner, James Kenneth Echols, Richard Bliese

TAPE #2-Sunday A.M. September 20- Lyman Lundeen and Dag Blanck

TAPE #3-Sunday afternoon-Augustana Communion Service; Service by Krister Stendahl: Hymns.

TAPE #4- Saturday evening-James Ford, Monday A.M. Louis Almen, Charles Bergstrom, Donovan Palmquist

Send orders and make checks payable to Ernest Ryden, 22 Spice Lane, Osdterville, MA 02655. email address is: <Cape Cleric@aol.com>

THE AUGUSTANA HERITAGE IN A RURAL MINNESOTA CONGREGATION by Vance L. Eckstrom

Others have written movingly of the rich heritage of the Augustana Lutheran Church seen as a whole. These authors have described well the strong and faithful leaders and teachers of

the church over the years, Augustana's well-balanced interpretation of Lutheran theology, the denomination's mission work, educational institutions, works of mercy, and the like. By way of contrast, the present essay focuses rather on one local example of that most excellent heritage, an instance typical, no doubt, of hundreds or thousands of others across the land, but also in some ways distinctive.

I grew up in Kansas Lake Lutheran Church, an open country church near the little town of Odin, in south-central Minnesota. The building was typical of Midwestern sanctuaries constructed a century and a quarter ago; two towers and a wide set of steps fronted the church. The sanctuary stood six feet above the prairie, atop a semi-daylight basement. The frugal pioneers somehow found it possible to include in the sanctuary an extensive set of stained glass windows, including the crucifixion above the altar, and also including an impressively tall transept windows. The one on the right was topped by an awesome five-foot wide eye of God, with an all-seeing eye. I, as a youngster, was very impressed.

Around the church was the graveyard. Most members owned plots, usually next to the final resting places of their parents who had founded the congregation. After evening events, we kids would play hide and seek in the graveyard, hiding behind the stones. We meant no irreverence; community life centered around that church. The churchyard was simply a part of our everyday lives.

Our congregation was linked with a town church a few miles away. Over the years we were blessed with a succession of gifted and dedicated pastors. I particularly remember, and thank God for, Pastor David Davoux, my confirmation pastor, who died recently, at age 97. For three years he met with eight of us young-

sters on Saturday mornings, diligently and thoughtfully building us up in faith and understanding.

The congregation has been blessed, too, with strong lay leaders down through the decades. When I was growing up, it was particularly in Sunday School teachers meetings that pastor and teachers held freewheeling theological discussions which prepared those teachers for their own theological reflections, as well for dealing with the questions of their lively and inquisitive pupils.

At my first remembrance, in the mid-1930's, services were in Swedish the third Sunday of each month. I liked those Sundays, because then I could read my Sunday School paper during the sermon, and wasn't required to pay attention to what the pastor was saying. In later years Swedish services were reduced to once a quarter, and then were dropped altogether.

Every family had "its place" in church. You could look around and see who was missing. If any of the regulars was not present, you would learn the reason for their absence after the service, when most folks stood around and visited for up to an hour.

Of course, we used "the black hymnal." We sang the Trinity season liturgy all year around. We had many good singers in the congregation, and could have done all the settings in the appropriate seasons without difficulty. But we thought of ourselves as quite adequately served by one musical setting; that approach "suited our style." Until well into the 1940's congregational singing was led by a foot-pumped reed organ, played by an able and dedicated farm wife member. Later an electric organ made its appearance, but the congregation never aspired to a pipe organ.

In the 1930's, communion practices were not the issue they would become later. Holy Communion was celebrated four times a year,

whenever there was a fifth Sunday in the month. Communion was common cup, until my parents donated individual cups for communion. In another liturgical development, for a number of years, the candles on the altar were electric bulbs, and were "lighted" by flicking a switch on the wall. Later, however, under the gentle persuasion of the pastor, a more purist perspective prevailed, and the congregation returned to the use of real candles.

Christian education began with the cradle roll, and continued through high school. (Adult education took place mostly in teachers meetings, as mentioned earlier.) I still remember my beginnings as a Sunday School pupil, sitting on little chairs in the furnace room as a 3-year old, being instructed by Mrs. August Peterson. (I'm sure she had a perfectly good first name of her own, but I had no clue as to what it might be.) Each week we received little 4 page folders with the color picture on the front. During opening exercises, we were arranged by age, moving back year by year, until as high schoolers we were granted the privilege of sitting in the back row.

Sunday School life came to a peak in December, with the annual Christmas program. The front five benches on the right side of the church were turned 90 degrees, so that they faced the aisle. (In my childish innocence, I regarded the arrangements of the furniture within the church as very nearly as unchangeable as God himself. So when I saw the pews moved, it was very evident to me that something really big was happening.) We learned our Christmas songs, and each had a piece to recite. After the program each child received a sack with a large apple or orange, a few chocolate drops, some peanuts, and lots of hard candy.

This congregation's approach to Luther League was different from that of many other congregations. The Luther League was understood to "belong to" the youth, as elsewhere, and the officers were always high schoolers or young

adults. But Luther League night, once a month, was family night, and everyone came, from the oldest white-haired seniors to the newest infants. There would be a program followed by refreshments and socializing in the basement. If the program ran short, the president would call on the pastor for "remarks," and the pastor always had to be prepared for that call. The Luther League night social hour was a particularly opportune time for us youngsters to scoot out into the dark churchyard for games and just hangin' 'round, while our elders got in the visiting they hadn't had time for earlier.

There was a time when it seemed that this congregation was fated, like so many rural congregations, to decline and perhaps even close. There was some thought of merging with a congregation in one of the nearby towns. But, expectations notwithstanding, it never came to that. It doesn't take a large membership to keep a congregation alive and healthy, especially if there is strong lay leadership, if the members are dedicated and practice good stewardship--and if the congregation is able to share a pastor with another congregation.

Evangelism and outreach was always a part of the Augustana heritage, and in the late 1970's Kansas Lake found an unexpected opportunity open before it. Because of the war in Southeast Asia, many members of the Hmong tribe in Vietnam became refugees, and some came to the U.S. Of the latter, a number ended up in Butterfield, MN, working in a poultry and egg processing plant there. After a few years, one of them rented a farm next to a member family of this church. The members invited their new neighbors to come to church with them. The newcomers felt welcome, and passed the word to their friends back in town. Soon a number of those families began to drive out to attend church. They have taken instruction, and are now members.

This is a striking development, one which could not have been predicted, and which couldn't happen everywhere. But this Swedish congregation, for which even Norwegians once seemed "pretty different" (well, maybe I exaggerate just a bit here), now includes among its worshipping members a significant number of these Hmong newcomers. Some of the older folks don't understand very much English, but they attend anyway. And the Hmong children and teenagers mingle with fourth and fifth generation members on a free and friendly basis. A few years ago, as the congregation celebrated its 125th anniversary, one of the Scripture lessons was read in the Hmong tongue, and one of the special musical selections was played on a distinctive Hmong instrument resembling a long bundle of hollow reed plant stems.

For many reasons, I'm thankful to God that my home church is still functioning and lively. The old family farmstead has been sold, and I really "can't go home again" to that place, however hospitable the new owners may be. But I can go home again to my church. And in fact, I plan to do so. Several years ago my mother offered to each of her children and spouses eight cemetery plots adjacent to where other family members now rest. And on Sunday evenings, families will gather for Luther League. And afterwards, children, many of them with non-Swedish names, will play among the grave-stones. And that will be as it ought to be, an ongoing expression of the Augustana heritage in its rural Midwestern form.

AUGUSTANA HERITAGE CHARTER MEMBERSHIP

You are invited to become a charter member of the Augustana Heritage Association. Charter membership for 1999-2000 is \$25 per person. Send your membership and a check made out to AUGUSTANA HERITAGE CHARTER MEMBER to Richard Swanson, 1011 44th Street, Rock Island, IL 61201.

Please enroll the following Charter Member (s)

Name: _____

Name
(Spouse): _____

Address: _____

City: _____ State _____ Zip _____

Phone: (____) _____

Please attach a note with names and addresses of additional members.

AUGUSTANA HERITAGE EVENTS

November 8-10, 1999 - Luther Hostel - "The Augustana Tradition"- Camp Calumet Lutheran, West Ossipee, NH-for registration, call (603) 539-3223.

June 23-25 2000 - Augustana "Gathering 2000" at Augustana College, Rock Island, IL. Registration packets will be mailed October 1999.

June 21-24, 2002 - Augustana "Gathering 2002" at Bethany College, Lindsborg, KS.