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Louis T. Almén wrote the final chapter in *"THE AUGUSTANA HERITAGE: Recollections, Perspectives, and Prospects,"* edited by Arland J. Hultgren and Vance L. Eckstrom (1999). In that chapter, "Augustana Heritage; Resource for the Future," Almén concludes (p. 301) with a clear and concise reminder of Augustana's relevant heritage in the future of the Evangelical Lutheran Church in America and our obligations for preserving and sharing our tradition as a contribution to the mission of the church today.

A RELEVANT HERITAGE WITH OBLIGATIONS

AUGUSTANA'S GIFT TO THE ELCA by Louis T. Almén

The Augustana heritage is important to the future because of the hope that we have invested in the Evangelical Lutheran Church in America. Several Lutheran traditions are wedded in the ELCA, and the hope for fulfillment in the wedded relationship is related in part to the wisdom and richness each of the partners brings. This cannot be fully realized without the preservation and sharing of the traditions: German, Latvian, Slovakian, Finnish, Swedish, Norwegian, Danish, African, Latin American, Asian, etc. Each has gifts to give, and our wholeness is not in finding something completely new and different, but in building a tapestry which has a place for all the partners who are bonded in the desire to share a common faith and a life together, sharing our various gifts in obedience to the God of history to whom we look for the restoration and consummation of all things.

So, brothers and sisters, the Augustana heritage is not only a legacy we cherish, honor, and possess; it is a heritage with current and future relevance to which we have obligations. We must preserve it from misinterpretation. Only so can we do honor to our forebears. We must define it, explain it, illustrate it, and find a way to pass it on to those who will be leaders in the ELCA and to any who wish to engage the Reformation community of discourse. Only if this happens can our heritage

contribute ideas, models, and exemplars that are capable of becoming a resource for the future.

"...the Augustana heritage is not only a legacy we cherish, honor, and possess; it is a heritage with current and future relevance to which we have obligations."

We owe this to our children and to all God's children.

There is work to be done. We are the last generation to be reared in Augustana. Defining, defending, and detailing our Augustana heritage is our task. As persons who honor that heritage, let us each contribute as we are able, so that we may pass it on. **AHA**

Louis T. Almén is from St. James City, Florida and Phelps, Wisconsin. He was professor of Religion at Augustana College from 1953 to 1967; Executive Secretary of the Board of College Education and Church Vocations, Lutheran Church in America from 1967 to 1972; Executive Director of the Division for Professional Leadership, LCA, 1972 to 1976; and President of Thiel College, Greenville, Pennsylvania from 1976 to 1990.

He graduated from Gustavus Adolphus College and Augustana Seminary, and was ordained in 1950. He earned his Master of Theology at Princeton University and Ph.D. at the University of Iowa.



ALMÉN AND HIS FAMILY

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Our Heritage Walk

Editorial by Arvid Anderson

My eyes stopped abruptly at a picture in the June 2000 issue of *The Lutheran*. It was about a heritage walk through the cemetery of Benton Lutheran Church, Crooks, South Dakota. I found myself reading the tombstone for Pastor Gustav Lindsten, brother of my grandfather, John Lindsten, both of whom were born in Sweden. Pastor Lindsten's grandson, Doug Johnson, stands nearby portraying his grandfather in the congregation's "Heritage Walk Celebration." It was a visual reminder of our walk from the past generation into the present and to the unknown future.

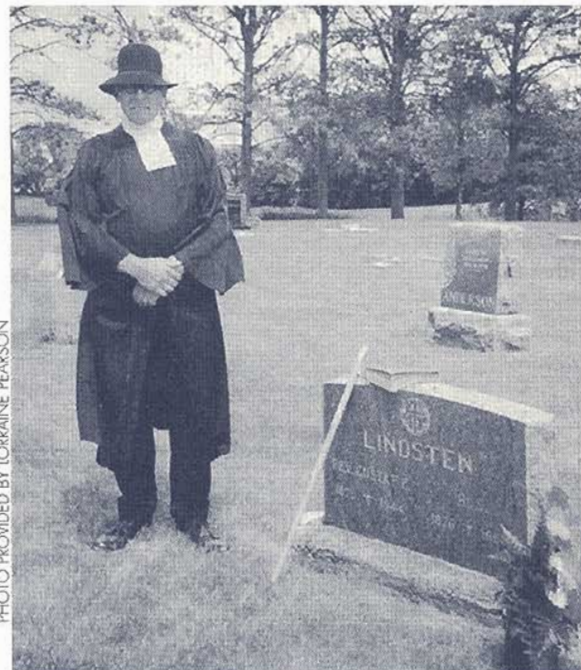


ARVID AND NANCY
ANDERSON

This issue of the *Newsletter* is about Augustana's Heritage walk, from the past looking to the future. It follows the lead of Louis Almén's article in which he speaks about "a heritage with current and future relevance to which we have obligations".

Our heritage walk begins where it all started in 1848 with Augustana's first congregation, the New Sweden church in Lockridge, Iowa. We are reminded in the article that the first pastor of this group of Swedish immigrants was a layman, Magnus Hakasson, who was a shoemaker. Kathleen Bogner, who attended the Gathering at Augustana 2000, has given us a well written article, "New Sweden Chapel, Lockridge, Iowa". We owe her a debt of gratitude for providing the first stop of our Heritage Walk and a look at the New Sweden Chapel.

The second leg of our Heritage Walk moves us along with a fascinating and thorough historical narrative in the article by Allan Pfnister, "Augustana College and Theological Seminary, a Brief History". Pfnister's opening words are those of a professional's guide into history: "No institution begins de novo; its roots are deep and entangled with the history of the time..." In relatively few pages, he is able to lead us from educational roots starting in New Sweden in Delaware in 1638, to Lars Esbjorn two centuries later, to the founding of Augustana College and Theological Seminary in 1860 through to the separation of the college and seminary into two institutions in



DOUG JOHNSON PORTRAYS HIS GRANDFATHER, GUSTAF LINDSTEN, AT THE "HERITAGE WALK" AT BENTON LUTHERAN CHURCH, CROOKS, SD.

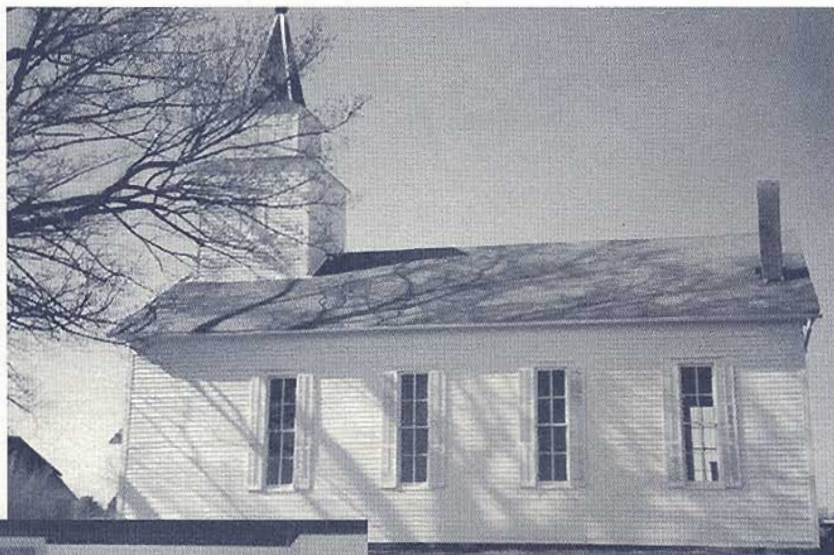
1948. This segment of the Heritage Walk brings us into the Lutheran Church in America in 1962, the move of the seminary to the Lutheran School of Theology at Chicago, and to the Evangelical Lutheran Church in America in 1988, with Herbert Chilstrom, a graduate of Augustana Seminary, its first bishop.

The third segment is guided by Paul A. Tidemann who stops along the way to re-introduce us to each of the teachers at Augustana Seminary during the last years before the LCA merger in 1962. Tidemann was ordained in 1964 and gives his testimony to the excellence of the theological education from Augustana professors. His tribute sums up what hundreds of Augustana pastors experienced. Tidemann speaks out of his experience of 36 years of ministry in a variety of settings: rural, urban and world missions in Guyana.

The final stop in our walk is like going along a scenic highway where a sign says, "Scenic View Ahead", or "Historical Marker", at which we stop and look across a vast valley toward the far horizon. Don Conrad, in his article, "But We Look Back" in responding to the old Augustana hymn, "We Look Not Back," does indeed look back but not to linger there. In his closing paragraph, he explains: "I look not back thinking all those were old glory days (in Augustana)...But now I look back to claim a heritage that must still challenge us to be faithful to Jesus who holds the future". He points us toward our current mission and future challenges such as difficult society issues, ecumenical relationships, and dialogue with people of other religions in the world. Conrad connects us to the theme which Almén introduced in the lead article: "...a heritage with current and future relevance to which we have obligations." Enjoy the walk! **AHA**

New Sweden *Chapel* Lockridge, Iowa

By Kathleen Bogner



EXTERIOR (ABOVE) AND INTERIOR (LEFT)
OF NEW SWEDEN LUTHERAN CHURCH,
LOCKRIDGE, IOWA

In 1845, Peter Cassel of Kisa, Sweden, and a group of some twenty people left the Kisa area and departed via Gothenburg for America. The original plans were to go to Wisconsin, but in New York, they learned that Wisconsin was largely settled and the land was better in Iowa. A few others had joined them along the way.

From Pittsburgh, they took the Ohio River to the Mississippi and upstream to the Skunk River to the village of Rome. They then journeyed to the Lockridge area. They found a roofless cabin and took shelter there until a torrential rain destroyed the cabin.

They then went a bit farther west and most built their simple cabins. The good soil and lack of huge rocks impressed them. Life was not easy. Diseases of the time took its toll on the people, especially the children. One disease that did not hit them was smallpox; even that long ago Sweden had a law mandating vaccination for smallpox.

These people were Christians and believed the Bible. They had no time for secular celebrations such as Santa Lucia and Mid-Summer fests. They sent to Sweden for hymnals and catechisms and had religious instruction for the children. They felt the need for a church building, so in 1848 they built a log church mostly with volunteer labor and logs from the timber nearby. Magnus Fredrik Hakasson was chosen pastor. He was a shoemaker by trade and was not ordained. Later, however, he did become ordained and served a church west of Ottumwa called Bergholm and later Munterville. Services there continue to this day.

The New Sweden Church grew partly because more and more Swedes came. Membership grew to several hundred. From New Sweden, members migrated to Ottumwa, Swedesburg, Packwood, Fairfield, Bergholm and some moved west. Nearby churches were started in Salina, Upland and Lockridge.

Services continued at New Sweden without interruption until the early nineteen forties. By then farms were larger and population was increasing. A few people wished to join Trinity Lutheran Church at Lockridge. The leaders of the Augustana Synod, including P. O. Bersell, president, and Malvin Lundeen, president of the Iowa Conference, plus others thought that the church at New Sweden should be continued. It was decided that Trinity, Lockridge, should join New Sweden and it would be called First Augustana (as the first congregation in the Augustana Synod) and that services would be held in Lockridge. The Augustana Synod would support financially the upkeep of New Sweden, and it would be called the New Sweden Chapel.

Then in 1948 the Augustana Synod held its annual convention at Augustana College in Rock Island, Illinois. The agenda of the convention included a visit to Andover, Illinois, and also a trip to New Sweden. There was a bus caravan which brought the church leaders and delegates. It was a glorious day. There were several people from Sweden who attended, including the Archbishop of the Church of Sweden. At noon the people were transported to Mt. Pleasant for lunch; others were served at the Lockridge church by members of the congregation. The members of First Augustana were happy to serve and enjoyed the day. Our pastor at that time was Richard Engstrom.

The Augustana Synod continued to support the upkeep of the chapel until the merger which formed the Lutheran Church in America. When the LCA came into being, the cost of maintaining the chapel was given to the Iowa Synod. All went well for a few years. But there were many in the Synod that were from the Danish, Norwegian, and German background. They didn't really care about New Sweden so they voted to discontinue the support. The bishop and members of the synod council told the church council of Lockridge that they would be given \$800 and from then on the Lockridge congregation would have to find a way of taking care of the building or tear it down.

About this time, a woman from Iowa City, Ardith Melloh, suggested that the chapel be placed on the National Register of Historic Places, which it was. In addition, it was decided that letters be sent to visitors who had been to New Sweden and the chapel to invite them to support the chapel. Money began to come in, from the smallest amount (I remember) of two dollars, to the largest, a donation of \$1,000, from a man who lived in Nebraska and had one time lived in the Swedesburg area.

The chapel committee had to be very frugal, and sometimes use their own money for expenses. Since Lockridge began to assume full responsibility for the chapel, its upkeep has been supported by local people. The building has had a new roof; the interior has been painted twice; the exterior

twice. Recently a new roof was put on the parsonage, and the very old windows were replaced.

In 1988, we had a celebration of the founding of the New Sweden Church. It was well attended, and many people came who were relatives of the early members. In 1995, we had an extraordinary celebration of the coming of Peter Cassel and his group. There were at least seven people from Sweden who attended, including two of my second cousins. Many others came from several states.

In addition, the Swedish American Society from Chicago held their annual business meeting in the area at this time. The Swedish Heritage Group from Swedesburg served a smorgasbord luncheon; a panel presented the history of the Lutheran congregation. An evening banquet was held at Iowa Wesleyan College Student Union with a splendid program. On Sunday, the Lockridge Baptists and the New Sweden Methodists were invited to join in the morning service. Pastor David Bergstrom, a direct descendant of Peter Cassel, preached the sermon. Lunch was served in Lockridge. The afternoon was spent in reminiscing and visiting. It was a glorious time.

At the present time, we have worship services two times a year in the chapel, the first Sunday in June and the second Sunday in September. There have been weddings there, and burials occur a few times a year.

Occasionally a group or bus load of people come as sight-seers. We will always be present to give the history and answer questions. We welcome visitors any time. In addition to seeing the chapel, visitors enjoy seeing the museum in Swedesburg as a part of their visit to New Sweden Chapel and also the New Sweden Methodist Church as well. **AHA**



Kathleen Bognor attended the Augustana Heritage Gathering at Augustana College in June, 2000, along with the other members of the New Sweden Chapel Committee: Jerry Luzadder, Marilyn Quick, and Vicky Baylor. For information about arranging a visit to New Sweden, or for learning more about the history of New Sweden

and how to support this historic chapel, which is very much a part of our Augustana Heritage, you may contact:

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Augustana College

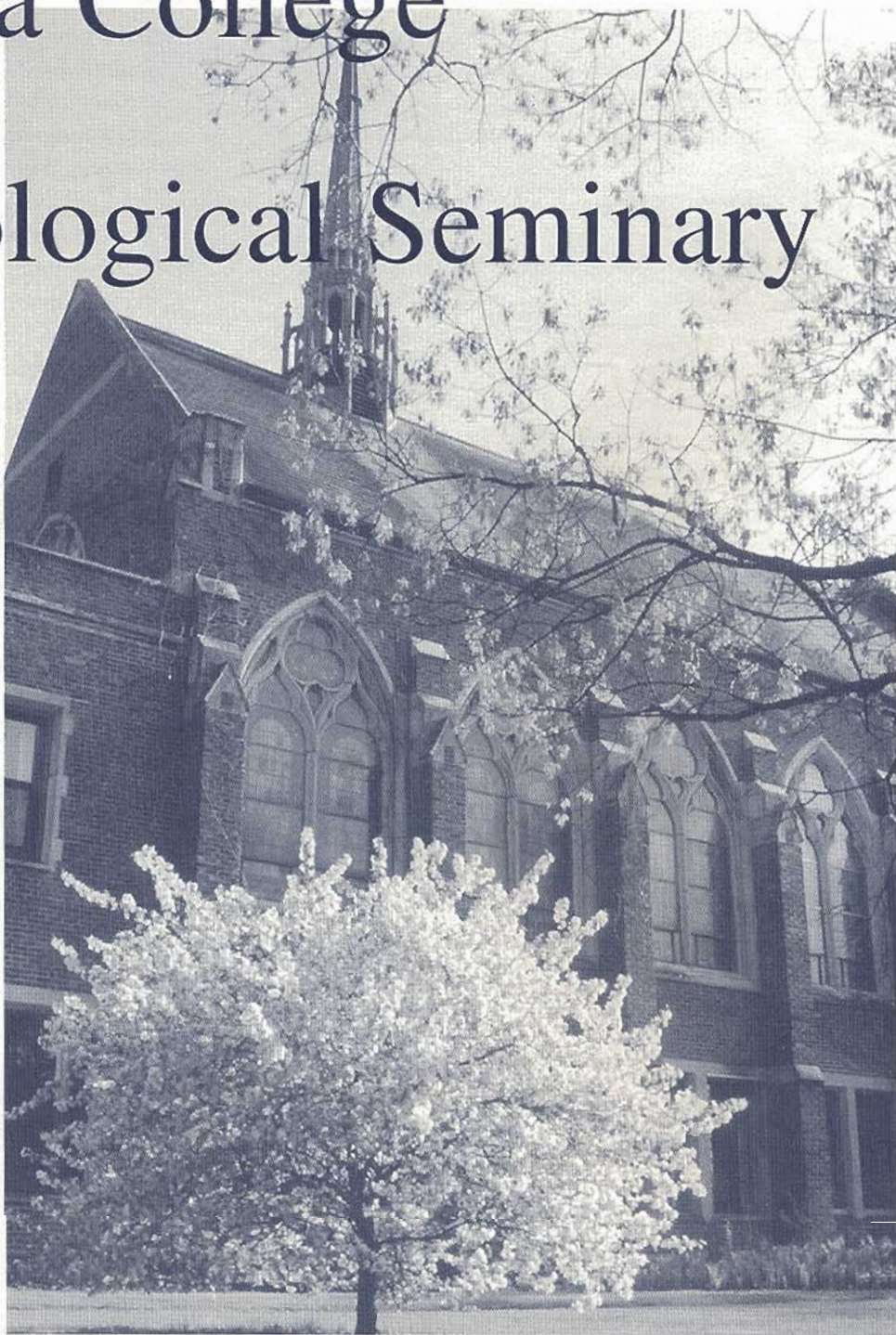
Theological Seminary

A Brief History

By Allan Pfnister

No institution begins *de novo*; its roots are deep and entangled with the history of the time and with other institutions. Such is the case of Augustana Theological Seminary. Although the official date of the founding is 1860, the history of Augustana is part of a longer history of the development of Lutheran education in the United States.

The first Swedish settlement in the new world was in what is now Wilmington, Delaware, in 1638. The first Lutheran Synod in America was the Pennsylvania Ministerium established in 1748. John Christopher Kunze established a Seminarium in Philadelphia which opened in 1773. The Seminarium continued until Howe and the British troops occupied Philadelphia. The next attempt was in 1797. After an aborted effort to establish Franklin college at Lancaster, Pennsylvania, a legacy by John Christopher Hartwick made possible the founding of Hartwick Seminary in that year. Thirty-five years later Gettysburg College was founded in 1832. The college sought to provide foundations for the study of theology, although it also offered other opportunities. This became the first permanent college established by the Lutherans of North America. It was independent of formal ecclesiastical control, although founded and controlled by Lutherans. Subsequent waves of immigration led to the founding of nine other institutions before the founding of Augustana College in 1860 (Roanoke, Wittenberg, Carthage, Muhlenberg, Capital, Wartburg, Newberry, Susquehanna, Valparaiso), all testimony of the Lutheran determination to have an educated clergy and laity.



AUGUSTANA SEMINARY WITH SPIRE OF ASCENSION CHAPEL

Scandinavian immigration to the new world had been as early at the latter 17th century. In the early 1800's, immigration continued, but it was in the 1840's that the numbers began to increase significantly, most settlers going to rural America. In large part, these were people who had participated in the pietistic revival movements of Sweden. Such involvement put them into disfavor with the official church authorities, and this meant that they were not to have official support through

missionary work, and such pastors as came to their aid did so on their own and on the basis of some personal connection with the emigrants.

Yet, Conrad Bergendoff's article, "A Swedish University Tradition in America [The Swedish-American Historical Quarterly, XLIV (January 1993), 4-20] notes that the higher institutions of Sweden, such as the University of Uppsala, was sending highly trained clergymen to churches founded by Swedish colonists on the Delaware in mid- and late seventeenth century. While most returned to influential positions in the Swedish Church after their period of service, they left a heritage of respect for education in America. A.R. Cervin completed the Ph.D. at Lund, then completed theological education and was ordained. He taught mathematics at Augustana. Another Ph.D. from Lund, Josua Lindahl founded the science department at Augustana. Anders Bersell came to Augustana in 1880 and served until 1903. Others were Lars Paul Esbjorn, T. N. Hasselquist and G.U. Mauritzson.

Lars Paul Esbjorn, who was instrumental in creating the first resident theological education in Swedish America, was a pastor of a small parish in northern Sweden. Converted during a temperance rally in 1840, he began to make a place for himself as speaker for temperance and as an evangelist. Out of favor with officialdom, he decided to go to America, and left Sweden in June, 1849. In New York, he was directed by a land agent to Andover, Illinois. However, illness forced him to remain in Chicago. The group that had accompanied him to America continued on into the mid-west. Later, when he was able to travel, he found the settlers scattered throughout the region. Wanting to establish a stronger base, he sought help from the president of Knox College in Galesburg. He also received some help from the American Home Society, and in March 1850, he organized his first congregation in Andover.

William Passavant in Pittsburgh, who learned of Esbjorn's efforts, traveled to Illinois and urged Esbjorn to form a Scandinavian synod in Illinois and to work for a Scandinavian professorship to supply pastors for the growing settlements. With his help, Esbjorn made appeals for funds in the East and met Jenny Lind in Boston and received from her \$1500. The Synod of Northern Illinois was established in September 1851, consisting of 8 ministers and 20 congregations.

However, Esbjorn soon became disturbed by the synod's referring to the Augsburg Confession as "mainly correct." He found such language too much of a compromise on basic statements of faith. In the meantime, Tufve Nilsson Hasselquist became pastor of the Galesburg congregation in October 1842, and convinced that there was need for advanced education for Swedish young men, encouraged Esbjorn to work for the establishment of a Scandinavian professorship in the newly founded Illinois State University, a short-lived institution prior to the federal land-grant funds that

made possible what is now the University of Illinois. Pursuing every avenue of support, Esbjorn managed to garner enough funds to establish the Swedish professorship at the new institution. He was elected to fill the chair in September 1858, at Springfield, but it soon became clear that the lot of the Scandinavian students would be difficult. They were denied membership in the literary societies and were refused permission to form their own society. It was not long before conflicts arose between Esbjorn and the institution, and he resigned in March 1860.

In June 1860, the Scandinavian group left the Illinois Synod and scheduled a meeting on June 5, 1860, to establish a new synod. On that date, pastors and delegates from 36 Swedish and 23 Norwegian congregations met at the Norwegian Lutheran Church at Jefferson Prairie, Wisconsin, and created the Scandinavian Evangelical Lutheran Augustana Synod in North America. Significantly, the new synod approved a constitution for a school of theology with the same name. The constitution, drawn up by Esbjorn, provided for two departments, theological and preparatory. Esbjorn was to realize his dream of providing a sound theological education for Scandinavian ministerial candidates in America.

The modest beginnings of theological education began in a schoolhouse of the Swedish Immanuel Lutheran Church in Chicago on September 1, 1860. As a preparatory department for the study of theology, the new institution stressed classical languages. Subjects common to the European gymnasium, such as history and geography, mathematics and natural science, were included. The school received its charter in 1863 as Augustana College and Seminary. In its development, the institution was greatly influenced by Gettysburg College in the shaping of its curriculum and in having graduates of Gettysburg among its early faculty.

The institution was underway, but almost immediately faced a financial struggle. Asked to go to Sweden in a search for funds, O.C.T. Andren was successful in raising some \$10,000 and even received 5000 books from the royal library. In the meantime, T.N. Hasselquist, a graduate of Lund University, had built a strong congregation in Galesburg, and he began to work for establishing a Swedish colony, [Galesburg had been a Presbyterian colony with Knox College as its educational institution]. The colonization plan was accepted by the synod convention of 1861. Almost at once, the Illinois Central Railroad proposed as a location for the settlement, Paxton, Illinois. The railroad offered 1000 acres at \$6 an acre and a commission to the seminary of \$1 for each 30,000 additional acres sold to settlers. This was clearly an effort of the railroad to create a settlement along its main line and only secondarily to help develop an educational institution. In June 1862, Hasselquist convinced the synod convention with considerable opposition to accept the offer.

Esbjorn preferred to have the school stay in Chicago, but others prevailed, and the school moved to Paxton in 1863, the same year it received its charter. In spite of the developers' efforts, the Paxton settlement failed to grow. Among other problems, the Norwegian segment argued for a different form of theological education. In 1869, it separated and a year later, established its own Augustana College in Sioux Falls, South Dakota.

With the Paxton settlement clearly failing to develop as planned, the Augustana board of directors began to look for another location and finally purchased property between Moline and Rock Island for \$10,000. The financial panic of 1873 caused some delay in securing funds, but in September 1875, the college moved to partially completed facilities in Rock Island. In the meantime, a new constitution made a clear distinction between the collegiate program, a preparatory department, and a two year course in theology. The college was to have a curriculum similar to American colleges in general, the preparatory department to offer practical courses, and the theology course to prepare pastors for the synod.

Bergendoff ["A Swedish University Tradition in America"] notes that in this move, Augustana effectively became the first higher institution in America to develop a graduate school of theology. The first step was the A.B. degree, which was accomplished in 1877 when a class of six finished the course of study. Two of the class of 1877 went on to the seminary course. The two year course was extended to three years, and by 1879, the B.D. degree was awarded.

In 1874, the synod established an apportionment system of college support. The college was now able to bring to its campus three university trained professors, among them the zoologist, Dr. Josua Lindahl. Olof Olsson joined the faculty in 1876, pastor and church organist who had led a group of immigrants to Lindsborg, Kansas, in 1869. Olson instituted, in 1881, the annual Messiah concert at Augustana.

In the meantime other segments of the Augustana Synod were becoming active in their own educational efforts. The Minnesota Conference opened an academy in Red Wing, Minnesota in 1862. In May 1873, this became Gustavus Adolphus College in St. Peter. Carl Aaron Swensson called for the establishment of a college in Lindsborg. The first baccalaureate degrees were awarded in 1891. Luther Academy was founded in 1883 and became a normal school and junior college in 1909. Upsala College was established in 1893, chartered in 1895. Thirty-three years passed between the founding of Augustana College and Seminary in 1869 and Upsala College in 1893.

Augustana College and the Theological Seminary were inextricably tied together from the beginning. The institution was identified as Augustana College and Theological Seminary, and at its founding it was to include a preparatory classical course for those entering theological education. In

1895, the curriculum was revised to include a "scientific" course. The A.B. degree was introduced in 1877. At first, the theological course was only two years in length, but by 1890, was soon extended to three years, and in 1894, a B.D. degree was provided. Some measure of the stature of the institution is found in that a student who completed the seminary course in 1885 was admitted to Yale and obtained a Ph.D. in 1893.

Lars Paul Esbjorn was effectively the first president from 1860 to 1863. Indeed, he was the faculty as well in the early Chicago years. There were some 20 students during the first two years and only 14 in the third year. But he had labored on behalf of theological education in America for 13 years. In the summer of 1862, just before the institution was to move to Paxton, Esbjorn went to Sweden to help collect funds. While there, he asked for a parish in his homeland. He received an appointment, and in the spring of 1863, he resigned and returned to Sweden.

Tuve Nilsson Hasselquist left his pastorate in Galesburg and became the second president of the college and seminary. The institution moved to Paxton, Illinois and opened in the fall of 1863 with an enrollment of eight students. Hasselquist did most of the teaching. The majority of the students were preparing for ordination. By 1867, the enrollment had grown to over forty. Then, as noted, the growing disaffection of the Norwegians led in 1870 to the separation of the Swedish and Norwegian groups and to the establishment of a Norwegian school in South Dakota, also called Augustana College.

At the convention of the Swedish segment in 1870, the name of the institution was legally fixed as Augustana College and Theological Seminary. Collegiate and theological education were part of a single institution. The declared purpose of the school was to educate men for the ministry and for teaching in congregational schools. The theological seminary was a graduate department of two years, directly under church control. By this time, it was also apparent that Paxton was not going to support the school, and under Hasselquist, the move to a plot of land between Rock Island and Moline was made. While work continued on the first building on the new campus, instruction began at the new site in September 1875. The building provided lecture rooms, residences for the professor and rooms for the students. The building was soon found to be crowded, and the college began to build professor's homes on the site. The faculty grew in numbers. In 1877, the college graduated its first class in the new location. From this point in time, the A.B. became the normal requirement for admission to the theological department.

In 1881, Olof Olsson introduced the first performances of the Messiah, which were soon to become an annual event at the college. Twenty-five students were graduated in 1882. Seven non-matriculated female students appeared in the college catalog of 1883-84. The first woman graduated from Augustana in 1885. By 1890, the enrollment reached 300.

In February, 1891, T.N. Hasselquist died, and Olof Olsson became the third president. As the college expanded its curriculum, the supporting churches expressed concern that new departments being added to the collegiate program took away from the original intent of the institution to provide training for admission to advanced theological education. They agreed that the college was necessary preparation for the seminary, but became more concerned with the addition of a conservatory and commercial departments. This was the beginning of debates that continued into the twentieth century. In the face of the initial opposition, the church in 1892 reaffirmed its resolution to keep college and seminary together as a common institution. By 1894, a B.D. was established for completion of all requirements in the seminary.

In May 1900, Olof Olsson, who had suffered from bad health for a time, died. At length, Gustav A. Andreen was called as the fourth president in 1901. In 1910, the fiftieth anniversary of Augustana College and Seminary was observed. The Rector Manificus of Uppsala University was present to bring greetings, and he referred to the two schools as "sisters of the same mother." By the early 1900s, some 1000 theological students had been ordained by the church.

In 1920, the church decided to proceed with new buildings for the seminary. Again, concern was expressed that the college and theological seminary were so closely tied. Some of the conferences presented requests that the seminary be severed from the college. Then the synod responded in 1921 that the seminary was not to be separated from the college and proceeded with plans for construction of a seminary complex. The complex was completed, and the seminary buildings were dedicated in November 1923. Archbishop Nathan Soderblom was present for the dedication. As a concession to those who wished a division of college and seminary, the faculty secured its own dean in 1920. The seminary requested that it have its own separate chapel services at that time, and the synod agreed.

The next form of the controversy about the union of college and seminary arose over the fact that Augustana College and Seminary was controlled by the church-at-large. It was proposed that the college be controlled by the Illinois, Iowa and Superior conferences while the seminary remained under control of the church-at-large. The proposal died, but in 1930 another petition asked the church to reconsider the relationship of the college and the seminary. The upshot of the debates was that a subcommittee of present college board should be the executive committee for the seminary. Conrad Bergendoff (M.A. University of Pennsylvania, Ph.D. Chicago) became head of systematic theology and dean in 1931. A.D. Mattson, Eric Wahlstrom, and Carl Anderson joined the seminary faculty at about the same time. Dr. Hjalmar Johnson, later to join the seminary faculty, established philosophy courses in the college.

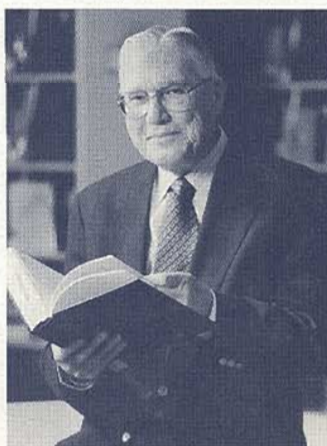
Dr. Andreen asked to retire in 1934, but was prevailed upon to remain and head a committee on arrangements to

divide the responsibilities of the presidency and the dean of the seminary. In 1933, the synod passed a new resolution that candidates for ordination should spend a year in parish work under pastoral supervision. The following year the dean of the seminary, Dr. Conrad Bergendoff, followed Andreen in the presidency of the combined institutions. Then, in 1948, after college and seminary had been joined for 88 years, the Augustana Synod decreed the separation of Augustana Seminary from Augustana College and adopted new constitutions for both institutions. After 89 years of union, college and seminary parted ways. Dr. Karl E. Mattson, then president of the New England Conference, was elected to be the new head of the seminary. Long since, the location of the seminary complex had been named Zion Hill, and the seminary, the School of Prophets.

In 1962, five bodies merged to become the Lutheran Church in America and agreed to unite their seminaries. Augustana combined with four others to form the Lutheran School of Theology at Chicago near the University of Chicago. Another merger in 1988 brought the American Lutheran Church and the Lutheran Church in America into the Evangelical Lutheran Church in America. It is noted that the first bishop of the E.L.C.A., Herbert Chilstrom, was a graduate of Augustana Seminary.

After over 100 years of an often difficult and sometimes stormy history, Augustana Theological Seminary ceased to exist as an independent institution, but its heritage continued in the new institution in Chicago. Whether it could have survived as an institution apart from the college in the early years can be debated, but it seems clear that both institutions drew strength from the partnership, and theological education in the Lutheran church in the United States is the better for the contributions that Augustana Theological Seminary made. AHA

Allan O. Pfnister is a graduate of Augustana College and Augustana Theological Seminary in 1949. He taught at Luther College, Wahoo, Nebraska. He studied at the University of



Chicago and received his Ph. D. there. He was a professor at the University of Michigan, and became Dean and Professor of Philosophy at Wittenberg University. He went on to become Vice Chancellor at the University of Denver. An award was established in his name, "The Allan O. Pfnister Award for Excellence," given annually to the person writing the best dissertation. He headed more than 70 accrediting teams for the North Central Association and trav-

eled to universities throughout the world advising in Graduate Education. Dr. Pfnister and his wife Helen live at 7231 W. Linvale Pl., Denver, CO 80227.

One of the things that I have often said is that I believe I received the best theological education and preparation for ministry that one could hope for. Over the years I have been fortunate to be in ministry in situations where my theological preparation has been invaluable.

I believe that what Augustana Seminary gave to me were two things: the basic tools to enable to continue my own work as a ministering theologian or as a theologically-able pastor and a clarity that not all of the answers to the questions of faith or the problems of life are in books, or in the minds of professors, but are to be discovered and grappled with in the day-to-day doing of ministry.

In other words, by the time I finished four years of preparation for ministry, I had been given the basic building blocks for fashioning and re-fashioning my way of doing ministry within the broad framework of the faith of the Church. It was assumed that I could be trusted to wrestle with the critical issues facing ordinary people in ways that left room for Christian hope and faith in the future.

I have served the church for over 36 years in a town and country setting, in several urban settings, and in a missional setting in the Third World. There is no way that my wisdom alone could have carried me through the complexity of these settings for ministry and mission. It was through the persons of the faculty of Augustana Seminary, the engagement with my classmates and the affirmation that God's Spirit will continue to work with and through me that I have been able to serve the Church.

The building blocks that I consider invaluable from my seminary education are as follows:

Reflections

on What Augustana Meant to Me

By Paul A. Tidemann

1. Knowing the content of Scripture At the time that we were given exams on the content of the Old Testament and the New Testament I think I found as much drudgery as anyone. I cannot always quote biblical chapter and verse at the drop of a hat, but I am often amazed and grateful for what I can recall and use fairly quickly from Scripture. I believe that those exams, plus the very solid teaching done by Dr. Theodore Swanson and the late Dr. N. Leroy Norquist has made it possible for me to find what I need to find in Scripture and to be able to work at interpreting it effectively.

2. Context for Scripture It was not suggested to us that we should learn Scripture for its own sake. In some very basic ways, we were encouraged to learn to recognize and benefit from the whole of the Word of God which has its special focus and written form in the Bible. I found every professor who taught at Augustana to have a strong biblical context for learning, whether the learning was about alcoholism or psychotherapy from Dr. Paul Swanson, about home missions from Dr. Paul Lindberg, or about preaching from Dr. Arthur Arnold.

We learned that to interpret Scriptures we had to study as much as we could the context of the community of people who first heard it, to learn about how the community of the

church has reinterpreted Scripture in the ages of history since, and then to grapple with how we can come to grips with the Word of God in Scripture for us and the people with whom we minister in our day.

We did not use the Bible as an answer-book. We learned to plumb the depths of Scripture as a witness to faith so that we could be a witness to faith for our day, being undergirded by the Word of God we experience in the biblical witness.

3. Context for Ecumenical Understanding There is no question in my mind that Dr. Karl E. Mattson was responsible for my learning about ecumenism. We gathered the main themes of the ecumenical movement through his course in ecumenical theology. In every setting of ministry that I have been in, this ecumenical clarity has been a great gift. This was especially so in the work that I was called to do in Guyana, South America, in fashioning the Guyana Extension Seminary for the 14 judicatories who were members of the Guyana Council of Churches.

4. Theological Clarity Dr. Arnold Carlson was our primary mentor in theology. To paraphrase the Apostle Paul from I Corinthians 13, Dr. Carlson did not insist on his own way, but delighted in the Truth. He invited us to listen to the theo-

logical voices of past and present and raised for us the conundrums of faith and life to which we must bring our theological acumen. We have to do this in our teaching, in our preaching and in our pastoral care. We cannot be effective pastors in today's complex world without a solid theological grounding. We were never taught that theology is dogmatic and arrives at a final, forever conclusion. We learned instead that theology is a handmaid of faith which continues to grow and learn, expand and contract, deepen and broaden as we live our lives in ministry.

5. Clarity and Passion on Mission for Justice and Peace There is no question for me that Dr. A. D. Mattson, who was my advisor, and Dr. Hjalmar Johnson were particular gifts to me in grappling with the issues of justice and peace in the church's mission. I hasten to add that these concerns were also an important part of the witness of most other faculty members as well. A.D. taught as much by story and example as he did by systematic presentation. We knew that he had been in the streets and railroad yards, among other places, rubbing shoulders with people who had been oppressed by the injustices of society. Hjalmar Johnson brought some of these issues to bear in the clever way that he taught and the paradoxes he presented for us to wrestle with.

I cannot express enough how important the witness to faith expressed in missional justice has been for me. I have seen the issues of suffering and oppression in rural settings, in the city, in the Third World and have had to wrestle with the basic questions: why me, why us, how can God allow such things to happen. There are never definitive answers, but there is faith and hope, there is power and justice. My seminary days gave me a grounding for dealing with these matters, and I am grateful.

6. Appreciation for Worship This is by no means last in importance. Augustana Seminary provided a rich experience in worship for me both in chapel worship and in worship classes. I recently visited the Augustana Seminary Chapel and was caught up, again, in the wonderful teaching of the symbols on the walls and in the window wells that, in their silence, reminded me of the fullness of faith. (I am also concerned, after a brief visit to Rock Island in 1998, that some of this art work was damaged and had not been well maintained by Augustana College.)

Again we were grounded in fundamentals of worship, of the richness of liturgy. Yes, Dr. G. Everett Arden said pastors should always wear black socks, especially when leading worship. That may well be a diaphora. However, his dramatic way of teaching liturgy and history imbedded in my spirit the centrality of worship for the mission and ministry of the church. Since then, I have learned many different ways and forms of liturgy. But the building blocks of liturgy are always there and one can check out the forms we use today to see if confession

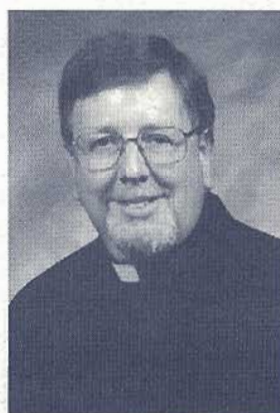
and absolution, praise and thanksgiving, witness and service, and Word and Sacrament are there. The Augustana Seminary Chorus remains a wondrous, awesome memory for me of the richness of music.

Finally, I am grateful to Augustana Seminary for the unified witness of its faculty. These were not haughty teachers. These were humble servants. They walked with us. They talked with us in the dining hall and in the hallways. They invited us to their homes and stood with us when we were anguished. In at least one "talent show" they showed their funny foolishness and laughed with us.

I am sure that members of the Augustana Seminary faculty did not always agree with each other. But we saw very little of their disagreement. We saw, instead, an honoring of each other and an honoring of their students that modeled for us what it means to be not only teacher, but pastor.

I could never have imagined the theological issues that I would have to face in the next thirty years when I left Augustana Seminary. As uncertain as I was, I was comforted to know that my seminary experience gave the theological grounding that I would need to be God's servant. Through the years I have had to grapple with ministry in situations of suicide, mental illness, racial hatred, untimely death, homelessness, hopelessness, economic disparity, differences in sexuality, violence, war, anxiety, fear and countless other situations of human life. I did not leave Augustana Seminary with all the answers. I left with the tools to seek the answers and with the foundation in faith and theology to keep me seeking on track with God's Spirit.

I am forever grateful to have experienced a small part of the gift of God's Spirit that was present in the School of the Prophets. AHA



Paul A. Tidemann was born in Albert Lea, MN; confirmed at St. John's Lutheran Church in Bloomington, IL; graduated from Gustavus Adolphus College; and from Augustana Seminary in 1964. He has served as pastor at All Saints, Mason, MI; Lutheran Church of the Resurrection, Niles, IL; missionary to Guyana, S.A., as pastor of Redeemer Church, Georgetown, and director of the Guyana Extension Seminary; Holy Trinity, Minneapolis MN; and since 1981 as pastor of St. Paul-Reformation, St. Paul, MN. His wife, Janet Tidemann, is a pastor at Our Savior's, Minneapolis, MN. His address is 100 N. Oxford St., St. Paul, MN 55104-6540; (215) 224-3371; PTidemann@aol.com

I Look Not Back.

OSKAR AHNFELT, (1813-1882).

O alla land. 11 10, 11 10.

1. I look not back; God knows the fruit-less ef-forts, The wast-ed

hours, the sin-ning, the re-grets. I leave them all with Him who blots the

rec-ord, And gra-tious-ly for-gives, and then for-gets. A-MEN.

Back

2 I look not forward; God sees all the future,
The road that, short or long, will lead me home,
And I will face with me its every trial,
And bear for me the burdens that may come.

3 I look not round me; I would fears assail me,
So wide the tumbling earth's woe and evil,
So dark the world so filled with sin and of ease,
So vain the hope of conquering and of ease.

4 I look not inward; that would make me vain,
For I have naught on which to stay my trust,
Nothing I see save failures and shortcomings,
And weak endeavors, crumbling into dust.

5 But I look up—into the face of Jesus,
For there my heart can rest, my fears are still,
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

By Don Conrad

"I Look Not Back" we learned through the old "Hymn Sings". We really had quite a repertoire, some of which are not available in our LBW. "Day by Day Thy Mercies, Lord, Attend Me", "Tell Me the Old, Old Story", "Come to the Savior, Make No Delay", "Jesus, Keep Me Near the Cross" among others missed being included in either the LBW or SBH, the beloved Rosenius/Ahnfelt hymn, "With God and His Mercy His Spirit, and Word," has reappeared in LBW as "With God as Our Friend", a translation for that book. Obviously, not all our old hymns could be or should be retained, but the faith and personal statements of that heritage is missed. I regret to think that my children did not become familiar with the many significant hymns we had.

All this Augustana Heritage effort hardly fits "I Look Not Back". We DO look back and can see "fruitless efforts", "wasted hours, the sinning, the regrets". To ignore the past can doom us to repeat the past. But the past can be our tutor also. Of course, the hymn was not outlawing looking at the past, but urged our reliance to be placed in Jesus. The other stanzas maintain that focus, admonishing not to look forward, around, inward, but to look up to Jesus who forgives, gives hope, comforts, and promises peace. (According to the Junior Hymnal and Youth's Favorite Songs, the author was Annie Johnson Flint, who also authored the poem we remember from Wilton Bergstrand, "Christ has no hands but our hand to do his work today...")

I look back to the pattern of intense Americanization which moved us away from our Swedish heritage (faster than the Missouri Synod Germans or the Norwegian, Danish, or Finnish Lutherans). Like many I could have grown up bilingual, but did not because my parents wanted us to be Americans! As school children they remember the difficulties of being identified as "foreigners" with a "foreign" accent. To be Americans raised the issue of loyalty and relating to pacifism during the World War II. Some of our noted "saints" spoke out and were leaders in the Lutheran Fellowship of Reconciliation. I had one uncle in the Army and another in alternative conscientious objector service in the 40s. Dad wrestled with volunteering to be a military chaplain or not and I supposed four children at home influenced his decision significantly. We were instructed not to hate the Germans or Japanese. There were subjects of malicious, egotistical leaders. Out of those days, I think I began to appreciate the Christian's roles as citizen and as believer. The flag did not belong in the chancel decor --but was it "wrong"? Being a conscientious member of our country and world was a Christian duty, but being blindly obedient was not "Christian". We live in a world with many neighbors.

I look back on the influence of A.D. Mattson, who taught us in a predominantly Republican church to understand the Gospel by "reading the Chicago Tribune in one hand and the Bible in the other." Our mission of mercy to the lost, the lonely, the needy and the least was a long tradition --from our hospitals to Bethphage. In A. D. we heard the challenge to invest in advocacy--with the unions, in political parties, in places which did not think preachers would or could be there. When Bread for the World organized, it was obvious I should join. Chuck Bergstrom became our advocate in Washington. We only began to realize the breadth of this emphasis of the Gospel. Answers are not simple, to be in advocacy for those whom Jesus loved. Today, what is the effect of allowing personal preferences to use public funds for education in order to access private (elite?) education? How are schools going to become strong and better, if the "good" people refuse to have their children mix with those "others"? We never adopted the xenophobic Missouri Synod parochial system, much less expected public coffers to accommodate personal choices. I admit that our children benefitted by some federal loan programs which allowed them to choose between a public university and our church college. I hear that many new missions now wrestle with the potentials and liabilities relating to developing a school along side a new mission field. Imagine A.D. speaking on this topic.

I look back and recall our seminary experience including an introduction to techniques and skills in care ministry. Paul Lindberg arranged for us to work with hospital chaplains,

including dreaded verbatims. Augustana had leaders in the chaplaincy field, Granger Westberg, Dan Sandstedt, Art Carlson and others, but this orientation provided more than an observation and critique of bedside ministry. Beyond the specific milieu of a hospital, we learned to work at listening skills. Some became pastoral counselors, but I felt that in a parish I would be at most a pastor who listens and 'counsels'. Others employed a clinical style and were the professionals, sometimes pastoral counselors. In some way, I wonder if this has allowed old Augustana to be less dogmatic about our role as pastors. Was the pastor to be authoritative on all subjects and over all people? We have no doubt about the place of the Gospel in our ministry and calling, but how that Word impacts another individual's life or experience requires appreciation and understanding of the person, in addition to prayer for each situation.

In recent decades there has often been a hostility by Christians toward psychology and counseling. Psychiatry and faith are different categories; do they have to be antithetical? The one is a methodology and the other a fabric for living. As we read of the violence rising in society, the anger and the shootings, many seek the psychological explanations, and ignore the Gospel as if it had nothing to say. Can we be satisfied to probe for the external influences without addressing also that core which prompts or allows an individual's choice to be made? It is inadequate to prescribe for someone ill a treatment or therapy without considering the whole person including his/her belief system. So also we proclaimers of the Gospel are called to add our voices to address the violence and hatreds in society. We proclaim to the world the Christ who taught us to love our enemies and refuse to return vengeance for vengeance--even accepted a death on the cross.

I look back to the name of Nathan Soderblom, who is now enshrined in the list of Commemorations in the LBW (July 12). Take note also: Olaf, King of Norway, and Pope John XXIII are included but not Gustavus Adolphus. Unlike other Scandinavians and some German Lutherans in America, Augustana moved progressively into ecumenical circles, participating from the beginnings of the Lutheran World Federation, World Council of Churches and the National Council of Churches of Christ in the USA. We had no exclusive claim to being Christians, and we could not possess all the truth. Certainly, we were counseled against "unionism" but not counseled to practice separatism or exclusiveness (especially after we became an English speaking denomination). Participation in local councils of churches was never a great issue in my experience. I recall discussions in the late 40s that asked "Should Lutherans merge?" which became by the late 50s "When will we Lutherans merge?" and "Will a Lutheran merger include Missouri Synod?" Undoubtedly, the resulting two merger paths in 1960 and 1962 pivoted significantly

around Augustana's ecumenical stances. Still today the abysses between ELCA and LCMS continue over the issue of ecumenism.

One might covet for our times another Nathan Soderblom to help lead the contemporary concerns of the relationships for Christians with other religions. Dialogues have progressed significantly among many Christian partners, but conversations with Jews and Muslims are seldom. It is not uncommon to have Muslim neighbors these days. What do we say to them? The ascendancy of Islam in numbers along with its militant and nationalistic strains poses new challenges for Christianity and world politics. Curiosity about other major world religions has gained endorsements from some big Hollywood names. At the beginning of the new century are we to understand the Great Commission to work for the elimination of Islam or Judaism? My contacts with Muslims during years in campus ministry were very frustrating in several attempts to engage them in dialogue. Aside from admitting that Judaism and Islam share common roots with us, we find ourselves ill-prepared to communicate with them. Our missionaries in Asia and Africa have had experience, but what help has that given us in our land? Too many of us seem to regard other world religions as pagan and maybe inconsequential. The Great Commission has been interpreted to mean superiority and exclusivity for Christianity. Clearly we are called to profess, "Christ is the way, truth and Life." I had courses in World Religions, but feel hesitant to engage them knowledgeably. I would be remiss not to mention other challenges we have seen arising: fundamentalists and mega churches, and Mormonism. I believe I understand our theology, but how do we identify and speak to those who are still wandering and wondering?

I look back and remember growing up with socially conservative attitudes: from being Republican to not dancing, going to movies or drinking. There was a fundamentalism in the Augustana tradition that presented these attitudes to be Christian, if not Biblical. I was privileged to grow up with a rounded, full appreciation of critical reading of the Scriptures. (Critical thinking always allows contrary opinions--and Augustana knew its spectrum of viewpoints in this arena). It is OK to read Goodspeed translations, and Augustana even adopted the old American Standard Version. Our Biblical, exegetical mentors, Wahlstrom and Anderson, were not products of world-renown biblical faculties. Nevertheless, they imbued in us an honesty, openness and intensity when reading and studying the Scriptures. Out of this orientation of critical biblical study came permission to ask questions about pacifism, women's role in the church, and now homosexuality. By persisting with Scripture we expected to come to better interpretations for situations and questions we would encounter. Unanimity on these questions sounds good and desirable, but may not be available to us.

I look back and dare not overlook that most of us from Augustana days were beneficiaries of tuition-free education. Our colleges were established to provide preparation for men (only men in those days) who would be entering the ordained ministry of the Church. The Church then took responsibility to provide for the preparation of its pastors. Today seminarians must pay thousands of dollars for tuition and enter parishes with many large loans. (Our son hopes to be out from under those loans by the time he is 40). We seem to accept such fiscal conditions as inevitable or unalterable. There was no Augustana Heritage Endowment to provide professors' salaries--the Church was the "Endowment" to provide the personnel and support for those entrusted with educating the next generation of pastors, who were to be the teachers and 'seniors' for the faith. Augustana Heritage Endowment affords us beneficiaries of those other days the encouragement to demonstrate appreciation for the great gift we had from and in Augustana.

I look not back thinking all those were old glory days. We struggled and argued for every step into the future. BUT now I do look back to claim a heritage that must still challenge us to be faithful to Jesus who holds the future.

"There is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled."

(Augustana Hymnal #431, st. 4) AHA



Donald Conrad's father, Theodore Conrad, and grandfather, Titus Conrad, were Augustana pastors. Don is a graduate of Gustavus Adolphus College (1949), and Augustana Seminary (1954). He served as pastor at Bethel, Bemidji and Zion, Cass Lake, MN. His wife, Janice, is a graduate of Augustana College. In 1959, he was called to Messiah, Lindsborg, Kansas and also served Freemount Church in

Lindsborg. From 1965-1992, he was in Campus Ministry at the University of Kansas in Lawrence. Since his retirement in 1992, he has served as interim pastor in nine congregations, including his current assignment, Atonement, Overland Park. The Conrads have four children and eight grandchildren. Their son, John, is Associate Pastor of Peace Lutheran, Edmond, OK. Don and Janice Conrad live at 1506 Crescent Road, Lawrence, KS 66044-3118.

Trip to Sweden

The trip to Sweden takes place September 10-24, 2001. Included in the trip will be presentations by leaders of the Church of Sweden and presentations on life in Sweden today. Please call

Anderson Agency, Lindsborg, KS

(888) 868-7793 for reservations and information.

The cost per person, double occupancy, is \$3,195. No one is receiving a complimentary fare for this tour; the funds normally used for that purpose have been used to decrease the cost for each person.

Augustana Heritage Service at Normandale Church, Edina, MN

An Augustana Heritage Service is scheduled at Normandale Lutheran Church, Edina, Minnesota on May 6, 2001 at 2:30 p.m. This has been an annual event at Normandale for several years. It is being organized by John O. Swanson, organist at Normandale. His e-mail address is SwansonJohn@luthbro.com.

GATHERING 2002

Put it on your calendar and tell others about it!

The third Gathering of the Augustana Heritage Association is into initial planning. The site for the 2002 Gathering will be Bethany College, Lindsborg, Kansas. The three day event will take place June 21-23, 2002. Program elements will include an evening on World Missions, Arts and Music events. Sunday School and Worship with Holy Communion will be included. Look for more detailed information in subsequent issues of the Newsletter. Plan to attend!

**REMEMBER JUNE 21-23, 2002.
MARK YOUR CALENDARS NOW!**

LETTERS TO THE EDITOR

Dear Editors:

In a recent issue of the Augustana Heritage newsletter, I was so delighted to read messages from friends of my Augustana Luther League days. I was living in Turlock, CA, where my father was pastor when I first became involved in Bible Camps, District and Conference Luther League activities. My first exposure to the National Luther League was the one in Rock Island, IL. I later attended those in Rockford, IL, and in Duluth, MN. It was at these gatherings that my friendship with Lorraine Bergstrand, Lorraine Telander and others began. It was because of my activities in the National Luther League that I was given the opportunity to become a Parish Worker at Gloria Dei in St. Paul, MN, Dr. Clifford Nelson, pastor from 1941-44. We had a great Parish Worker Intern group going in Minneapolis-St. Paul area. What good years those were!

After serving at Gloria Dei for 2 years, I was invited to come back to California where I became Parish Assistant at Angelica Church in Los Angeles. We had a terrific group of young adults-young people who had come to Los Angeles from the Midwest to work in war factories. Here again District and Conference Luther League activities were a big part of our lives. I was asked by Wilton Bergstrand to be the General Chairperson of the 1947 International Youth Conference to be held in Los Angeles Church. We had an exciting Youth Conference with young people from all parts of the U.S. in attendance.

And it all began with my involvement in Augustana Luther League Youth Conferences back in the late 1930s. I am now living in a California Lutheran Retirement Home in Anaheim. We have a group of Augustana retirees-pastor and wives, and widows who live in Southern California, and we get together twice a year to enjoy "rememberings". Our group calls itself "Augustana Saints".

Mrs. Helene D. Sward
891 S. Walnut St.
Anaheim, Ca. 92802-1703

Dear Friends of Augustana:

Since you have provided an opportunity to share a comment or a response to the *AHA Newsletter*, I will include my comments. To identify myself, I was ordained with the class of 1951 of the Augustana Lutheran Church. Among the benefits of Augustana has been the rich hymnody of what has been called, "The Old Black Hymnal."

The deep appreciation of these hymns has been voiced by both non-Lutherans and Lutherans. I recall a bishop of a former ALC District relating his experience of sitting next to gospel singer George Beverley Shea of the Billy Graham Association at a banquet. The bishop asked Shea if he was familiar with any Lutheran hymns, and Shea replied that he deeply appreciated many of the hymns from the old black hymnal of Augustana.

Another example of a positive response came from my wife, and she was not a Lutheran at the time. Before I was transferred overseas during World War II, I gave her a copy of the black hymnal as a memory item while we were apart. We were not married at the time. When she joined the Navy as a WAVE, she carried that hymnal with her and played many of the hymns often. Even today with the fondest memory she says, "I loved that hymnal". Seldom does a week go by that we don't play and sing from that hymnal. Yes, the hymnody of Augustana has provided for us a rich heritage of blessing.

And finally my response to the article in the *Newsletter* by John E. Halborg on the life and work of Conrad Emil Lindberg. It was super! It gave me a better understanding and a deeper appreciation of what our predecessors such as Lindberg left for the Church. Thank you greatly for that article, and also the article on Dr. Arden who was one of my teachers at the seminary.

In a fraternal remembrance,
Roy Bloomquist
220 Edgewood Ave
N. Golden Valley, MN 55427

Dear Editors:

Enclosed is a copy of our personal "BIG TRIP TO THE MIDWEST AND THE AUGIE GATHERING IN ROCK ISLAND." Put it in the archives and/or share it with any interested Augie folks who might enjoy the memories of the past. Maybe some day, somebody might be interested in looking at the pictures and reading about the experiences and impressions of an Augie Pastor and Spouse who enjoyed attending those great Gatherings! Looking forward to receiving the next *Heritage Newsletter*!

Sincerely,
Glen and Barbara Johnson, Sem Class of '59
2013 Halterman Ave.
Santa Cruz, CA 95062

(Editor's note: This impressive collection of pictures and commentary, 17 pages, has been placed in the Augustana

Heritage archives at LSTC in Chicago. You are invited to look at the collection from the Johnsons whenever you visit LSTC.)

Dear Editors:

All four of my grandparents were from Sweden. Mother and Dad were raised in the Augustana Church. They were confirmed in Swedish and spoke the language very well, even though they were born here in northwestern Pennsylvania. I was baptized in Tabor Lutheran Church, Kane PA, but raised in Zions Church, Erie, PA (ULCA). I went to Thiel College and Gettysburg Seminary. I served former ULCA congregations. In 1965, I became pastor of St. Matthews, Mount Jewett, and in 1982, I became interim pastor of Lebanon Church, Kanesholm, PA, both former Augustana congregations, and continue to serve Lebanon Church in my retirement, which brings me to the question: Do any congregations besides Lebanon Church, Kanesholm, three miles east of Kane, PA, still use the Augustana Hymnal each week for worship? This congregation never got into the SBH, let alone the LBW...Possibly you could inquire of the readers of the *AHA Newsletter* if there are any other congregations that use the Augustana Hymnal each week. Also, why was it that in the Augustana morning service the congregation remained seated for the opening until the Kyrie and why was there no absolution after the confession?...We have a typical white trimmed in gold altar, pulpit and communion rail. On the altar is a statue of Thorwaldsen's Christ... Lebanon was organized in 1870...At Lebanon Church, Kanesholm, we have been celebrating our 130th anniversary this year (2000)...Is it possible for you to get an answer to my question that I posed?

The Rev. V. Theodore Benson

R.D. 1

Box 168

Kane, PA 16735

(Editor's note: If you know of any former Augustana congregation that continues to use the Augustana Service on Sundays, please contact Pastor Benson at the address above.)

Letters to the Editor are always welcome, including comments about articles in the *Newsletter*.

An Open Invitation to Contribute Articles for the *Newsletter*

The *Augustana Heritage Newsletter* belongs to you, the readers. We have articles ready for future issues, articles that interested persons have sent in. The invitation is open for members and friends to contribute articles that you think will foster the mission of the AHA. As articles are received, they are acknowledged and plans made for their inclusion in the *Newsletter* as they relate to themes around particular issues of the *Newsletter*. The following are some of the themes for which we already have articles: Augustana music, life at Bethany College, Luther League remembered, heritage from Dr. Oscar Benson, ELCA women pastors who have roots in Augustana, Augustana missions in the Western states, stories from special events in congregations, stories of life in Augustana congregations as recalled by members, significant events in the history of our colleges, life on the Mission field.

The *AHA Newsletter* is published twice a year, once in the fall and once in the spring. We invite announcements of special Augustana events being planned, such as special anniversary events in former Augustana congregations, etc. Please give information about date, time, and location. In addition, we welcome reports of such events and other news which have taken place.

If you have questions about submitting articles for the *Newsletter* or have suggestions for the content of the *Newsletter*, contact

Arvid and Nancy Anderson, *editors*

1234 Colonial Ave.

Roslyn, PA 19001

(215) 887-1224

arvinanc@aol.com.



Zion, Gowrie, Iowa, Designated an Augustana Heritage Congregation

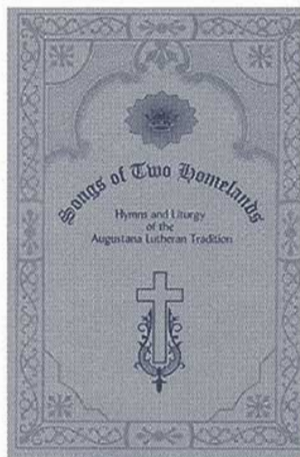
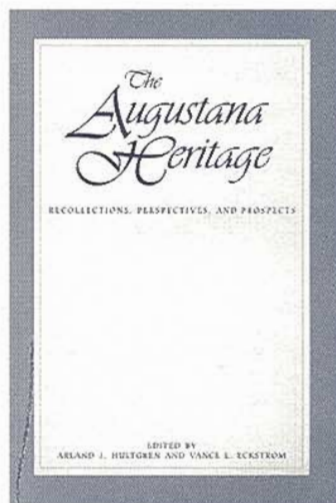
During Sunday worship, March 5, 2000, Zion Lutheran Church of Gowrie, Iowa was recognized as an Augustana Heritage Congregation. Celebrating the 129th anniversary of the congregation and its Augustana tradition, Zion was presented with a certificate by the Lutheran School of Theology at Chicago Foundation designating them for this special honor. In praise to God, the congregation gave a \$10,000 gift for the Lutheran School of Theology at Chicago Augustana Chapel Project.

Congregations interested in the designation of "Augustana Heritage Congregation" may contact
LSTC Foundation office
(800) 635-1116.

PUBLICATIONS

The following publications are available through the office of the
Augustana Heritage Association
1100 East 55th Street
Chicago Illinois 60615-5199

"The Augustana Heritage: Recollections, Perspectives, and Prospects," edited by Arland J. Hultgren and Vance L. Ekstrom. It was published following the AHA Gathering at Chautauqua in 1998. The cost is \$25.00 (including postage and handling) for one copy. Two or more to the same address are \$20.00 each. Make checks payable to the Augustana Heritage Association, and mail to the address above.



The hymnal, **"Songs of Two Homelands, Hymns and Liturgy of the Augustana Lutheran Tradition,"** edited by Ronald T. Englund, Glenn C. Stone, & John O. Swanson. The cost is \$12.00 per copy, or \$10.00 per copy for more than one sent to the same address. Make checks payable to the AHA, and mail to the address above.

"Touched by the African Soul" is a collection of short stories, written by sixty-two missionary women who recall their adventuresome years in Tanzania. The stories tell of personal experiences of the writers and give insight into the culture and Christian faith of the Tanzanian people among whom they lived and worked. The compilers are: Gloria Cunningham, mother of four and a registered nurse, who served for twenty-seven years in Tanzania, in maternal and child health clinics and in public health outreach, and Lois Okerstrom, commissioned as an educational missionary to Tanzania in 1952, directing the TuruAdult Literacy Program and the Student Wives' Study Program at Makumira Lutheran Theological College.

In his comments about the book, Dr. Wilton Bergstrand said, "What variety, information, inspiration, capturing the Christ-sharing spirit of a great company of women."

The book is available through the publisher:

Quiet Water Publications
 Box 34
 Boliver, MN 65613-0034
 (417) 326-5001

It is also available through any bookstore. The cost is \$22.00.

Gloria Cunningham, one of the compilers, says that readers of the *AHA Newsletter* are invited to help expand the "Touched by the African Soul Scholarship Fund". The publisher is donating 8% of the retail price of each book to this scholarship fund for women in higher education in Tanzania. The fund can also be supported through tax-deductible gifts sent to

Lutheran Community Foundation
 625 Fourth Ave. So.
 Minneapolis, MN 55415-1624
 1-800-365-4172

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