



## THE AUGUSTANA HERITAGE NEWSLETTER

VOLUME 3

SPRING 2004

NUMBER 4

### *Greetings to the Members and Friends of the Augustana Heritage Association*



**Reuben T. Swanson**

*From Reuben T. Swanson, President of the Board of Directors*

The Augustana Heritage Association was founded and organized to assist in identifying and remembering the values and commitments of the Augustana Lutheran Church. This church body together with three others formed the Lutheran Church in America in 1962. As the L.C. A. came into being, a chapter of Lutheranism in America spanning 1002 years came to an end.

But the emphases and passion of Augustana did not end January 1, 1963. That which has guided, directed and marked the mission of Augustana from its inception through more than a century came to be of significant influence in its successor church body and likewise in the Evangelical Lutheran Church in America that succeeded the L.C.A.

The AHA seeks to fulfill its stated mission by lifting up some of the contributions that the Augustana Church made to its successor bodies. It carries out its mission by means of gatherings, publications and communications. It also strives to implement its mission by affirming the ministries of the educational institutions and social service agencies that were founded by and/or related to the Augustana Church and continue to serve today.

Those institutions/agencies are : Augustana College, Rock Island, IL; Bethany College, Lindsborg, KS; California Lutheran University, Thousand Oaks, CA; Gustavus Adolphus College, St. Peter, MN; Immanuel Health Systems (formerly Immanuel Deaconess Institute) Omaha, NE; Lutheran School of Theology (formerly Augustana Seminary) Chicago, IL; Midland Lutheran College (Luther College), Fremont, NE; Mosaic (formerly Bethphage Mission), Omaha, NE; and Seafarers and International House, New York, NY.

The Board of AHA is pleased that one of those educational institutions related to the Augustana Lutheran Church is hosting the Augustana Heritage 2004 Gathering. Together with the other eight agencies/institutions, Gustavus Adolphus College in St. Peter, Minnesota, is a superb witness to the dedication and commitment of our forebears in Augustana. Those were people with a vision, with courage and with faith. G.A. and the other eight are ministries of which we are justifiably proud and which we support without reservation.

I look forward to welcoming you to Gustavus Adolphus College and St. Peter, MN in June. Our gathering together will stimulate our reminiscing, sharpen our appreciation and deepen our dedication to the ministries of our church as we praise and thank our God for the influence, witness and impact of the Augustana Church on Christendom today.

---

*Reuben Swanson was born in Bertrand, NE. He attended Luther College, Wahoo, NE and Augustana College, Rock Island, IL. He served in the U. S. Navy during World War II. He graduated from Augustana Seminary, Rock Island, IL and was ordained in the Augustana Lutheran Church in 1951. He served two congregations: St. Andrew's Lutheran Church, West Hempstead, NY, and Augustana, Omaha NE, before becoming President of the Nebraska Synod, LCA from 1964-78. In 1978 he was elected Secretary of the Lutheran Church in America until the time of the formation of the Evangelical Lutheran Church in America in 1988. More recently he has served as a consultant to the Aid Association for Lutherans, Bethphage (now Mosaic), and as a regional representative for the ELCA Board of Pensions.*

*His wife Darlene was born in Boone, IA, graduated from Augustana College, and worked as a Speech Therapist. Reuben and Darlene have two children and four grandchildren. They live at 17475 Frances St., Omaha, NE 68130-2341.*



Volume 3, Number 4  
Spring 2004

**Co-Editors**

Arvid and Nancy Anderson

**Designer**

Terri Nielsen

**Please direct any newsletter inquiries  
or manuscripts to:**

Arvid and Nancy Anderson  
1234 Colonial Ave.  
Roslyn, PA 19001  
(215) 887-1224  
arvinanc@msn.com

**For general information regarding  
the Augustana Heritage Association,  
please contact Ruth Ann Deppe:**

AHA  
1100 E. 55th Street  
Chicago, IL 60615-5199  
(800) 635-1116 ext. 712

**Published by:**

Augustana Heritage Association  
1100 E. 55th Street  
Chicago, IL 60615-5199

**AHA  
Board of Directors**

Reuben Swanson, *President*  
Kathryn Segerhammar Swanson, *Vice-president*  
Paul Cornell, *Secretary*  
Peter Beckman, *Treasurer*  
Donovan Palmquist, *Executive Director*  
Ruth Ann Deppe, *AHA Office, LSTC*  
Arvid & Nancy Anderson, *Newsletter editors*  
Herbert Chilstrom  
Maria Erling  
Nils Hasselmo  
Arland Hultgren  
Elsa Orescan  
Carol Luedtke  
Donald Sjoberg  
J. Gordon Swanson

The purpose of  
the Augustana Heritage Association (AHA)  
is to define, promote and perpetuate  
the heritage of the  
Augustana Evangelical Lutheran Church.

## CONTENTS

- Cover Greetings to the Members and Friends of the  
Augustana Heritage Association  
from Reuben T. Swanson, President of the Board of Directors
- 3 New Sweden in two Locations  
Editorial by Arvid E. Anderson
- 5 Unto a Good Land
- 6 Tour of Churches
- 7 Songs of Thy Triumph: A Short History of  
Gustavus Adolphus College, Part II  
by Steve Waldhauser
- 13 Eric Norelius and Minnesota, Part II  
by Bernhard Erling
- 22 David L. Vikner (1916-2003)  
by his son, David W. Vikner
- 25 Recollections, Reflections & News
- 26 Letters to the Editor
- 27 Highlights of the AHA Board of Directors meeting

# New Sweden in two Locations

## 1638 on the Delaware; 1848 in Iowa

*Editorial by Arvid E. Anderson*

**T**he contrast between the beginnings and the outcomes of these two Swedish Lutheran groups in America is striking. Dr. G. Everett Arden, in his *Augustana Heritage*, paints the pictures which highlight the contrasts. The following are excerpts from the "The Delaware Episode", pp 20-21. "...In March 1638 two Swedish ships, chartered by a Swedish commercial company...dropped anchor two miles up the Delaware River...where Wilmington, Delaware is now located...the first Swedish colony in America...was established...called New Sweden...To this colony came the first settled Lutheran pastor ever to labor on American soil...Reorus Torkillus. His successor was John Campanius, who is credited with...erecting the first Lutheran church building in America.

Dr. Arden goes on to say: "For one hundred and ninety-three years a succession of 35 clergymen were sent out by the Church of Sweden to minister to the colonists....The last of these was Rev.

alternatives of ...dissolution or finding help elsewhere. ...Since the Episcopal Church...sustained cordial relations with the Church of Sweden, the Swedish congregations, one by one, affiliated with this denomination. Shortly after the death of Pastor Collin, the last of the Lutheran congregations along the Delaware joined the Episcopal fold. Two of the churches built by the Swedish Lutherans, Holy Trinity in Wilmington, and Gloria Dei in South Philadelphia, are still being used by present-day Episcopal congregations." Actually there are four or five other Episcopal Churches in the surrounding area that trace their history back to first being Swedish Lutheran congregations.

### **1848 NEW SWEDEN, IOWA**

The story of Swedish immigration to America in the mid-1800's is quite a different picture than the New Sweden of 1638 on the Delaware. Dr. Arden notes, p. 21-22, that "The big difference between these two episodes in the history of Swedish-American

...there is no question that one of the best ways for AHA to fulfill its purpose is to maintain very strong links with all of the institutions and agencies that came from Augustana and now are vital ministries in our Evangelical Lutheran Church in America.

Nicholas Collin, who after serving the colony for almost a half century, died in 1831 at the age of eighty-seven.."

The outcome of the Swedish Lutheran Church in New Sweden, after about 200 years, is described by Dr. Arden this way: "The Church of Sweden looked upon the church in the American colony as an important mission abroad, and kept it under the closest possible scrutiny and supervision. Instead of encouraging the colonial church to stand on its own feet and develop its own resources, the mother church insisted on...strict control...But when first the Dutch and then the British took over the Swedish colony, help from the homeland became...difficult to obtain. Finally, the congregations in New Sweden were faced with the

Lutheranism is the contrast of the relationship which...the Church of Sweden sustained toward these American ventures. The Delaware enterprise...was so closely linked to the mother church that it was never permitted to become a really indigenous operation...and finally withered away.

The latter undertaking, which was an immigrant venture, was 'unofficial' and independent affair, free from outside control, and thus compelled to find its own resources and make its own way. But this very freedom and independence became the matrix of future permanence and stability."

It seems clear that these immigrant Swedes under the leadership



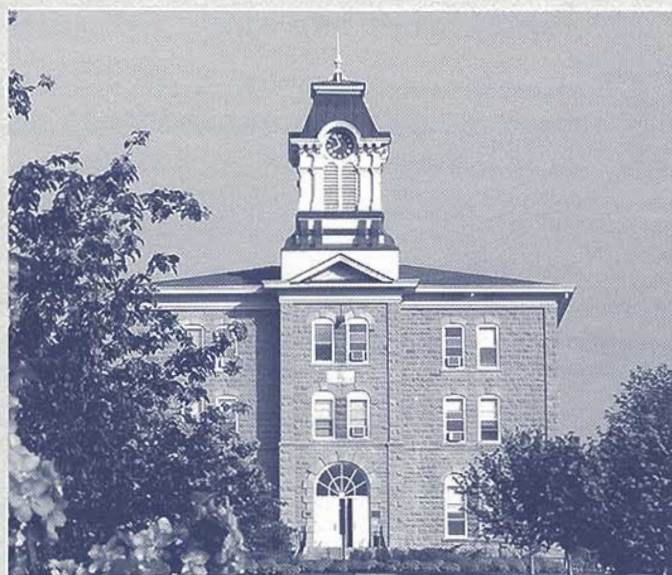
continued from page 3

of pastors like Esbjörn, Hasselquist, Carlsson, Swenson, and Norelius had their sights set on the future with development of their own Lutheran Church in America, drawing on the church order and worship books they brought with them from Sweden. It is interesting, however, that the first congregation was at New Sweden, Iowa in 1848 which began without clergy leadership. The lay people of this Lutheran settlement asked one of their members, Magnus Håkanson, a cobbler, to lead their Bible study and conduct worship including the sacraments. New Sweden, Iowa, has always been acknowledged by the Augustana Church as its first and earliest congregation, and was recognized at the Centennial in 1948 at Augustana College in Rock Island, IL.

The future of this immigrant Swedish Lutheran Church was assured on June 5-11, 1860 when 26 pastors (17 Swedish and 9 Norwegian) and 15 layman (9 Swedish and 6 Norwegian) formed the Augustana Synod. Equally important was the provision for training men for the ministry by establishing, at this same meeting, a theological seminary. It had two departments, one preparatory (prelude to Augustana College) and the other theological (Augustana Seminary, now LSTC).

I think it can be said one of the clearest signs of forward looking faith and courage among these early Swedish Lutherans was the establishment of institutions that would be essential to the building of a strong Church. It began with the establishment of a Seminary so that their church in America could be indigenous in pastoral leadership. The strong emphases on education and social ministry are seen in the ongoing establishment of institutions. Among them were: Gustavus Adolphus founded by Eric Norelius in 1862; Bethany College in 1881 by Carl Swensson; Luther College 1883; Immanuel Deaconess Institute by Erik A. Fogelstrom 1887; Bethphage Mission in 1913 by K.G. William Dahl (today Mosaic).

The purpose of the Augustana Heritage Association is to define, promote and perpetuate the heritage of the Augustana Evangelical Lutheran Church. I think there is no question that one of the best ways for AHA to fulfill its purpose is to maintain very strong links with all of the institutions and agencies that came from Augustana and now are vital ministries in our Evangelical Lutheran Church in America. **AHA**



## Preliminary Schedule

### Thursday, June 24, 2004

- 2:00 p.m. Registration begins on the lower level of Jackson Campus Center
- 5:00 p.m. Dinner available on campus (not included in the registration fee)
- 7:00 p.m. Presentation by Anders Bjorling on the career of his father, noted Swedish operatic tenor, Jussi Bjorling, in Bjorling Concert Hall  
Reception following

### Friday, June 25, 2004

- 9:00 a.m. Registration on the lower level of the Jackson Campus Center self-guided and led tours of Granlund sculptures, Linneaus Arboretum, Church Archives, Treaty Site History Center, Hendrickson Organ Factory
- 12:30 p.m. Bus tour of Nicollet county historical Augustana churches (*Pre-registration and additional charge required*)
- 3:30 p.m. Gathering choir rehearsal at Christ Chapel



# *You are invited to come!*



**June 24-27, 2004**

**Gustavus Adolphus College**

## **Unto A Good Land** **Augustana Yesterday, Today and Tomorrow**

**Biennial meeting of the Augustana Heritage Association**

### **Conference Schedule**

- 5:00 p.m. Advent/Christmas/Epiphany liturgy at Christ Chapel
- 6:00 p.m. Christmas Dinner
- 8:00 p.m. Hymn Sing and devotions  
First plenary session and keynote address with Dr. Nils Hasselmo
- 9:30 p.m. Gathering choir rehearsal at Christ Chapel

### **Saturday, June 26, 2004**

- 7-8:30 a.m. Breakfast
- 8:45 a.m. Hymn Sing and devotions at Christ Chapel
- 9:15 a.m. Second plenary session and guest speaker Dr. Jonas Bromander
- 10:30 a.m. Coffee
- 11:00 a.m. Interest groups
- 12:30 p.m. Reunion luncheons
- 2:30 p.m. Interest groups
- 3:30 p.m. Coffee
- 4:00 p.m. "Lutheran Home Companion" production in Bjorling Hall
- 5:00 p.m. Business meeting of Augustana Heritage Association

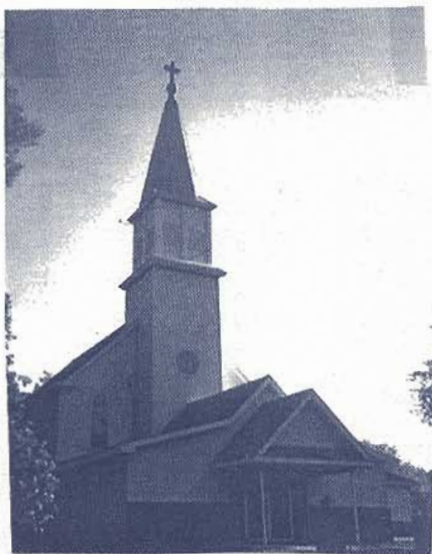
- 6:00 p.m. Dinner
- 8:00 p.m. National Lutheran Choir concert in Christ Chapel
- 9:30 p.m. Gathering choir rehearsal at Christ Chapel

### **Sunday, June 27, 2004**

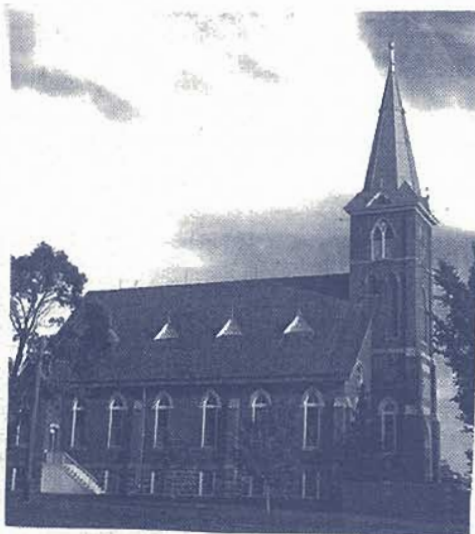
- 7-8:30 a.m. Breakfast
- 8:45 a.m. Hymn Sing and devotions at Christ Chapel
- 9:15 a.m. The History of the Music of the Augustana Synod
- 10:30 a.m. Coffee
- 11:00 a.m. Festival worship service with former Bishop Harold Skillrud
- 1:00 p.m. Closing lunch

**For Registration and other information** contact the Augustana Heritage Association, Box A-21, Gustavus Adolphus College, St. Peter MN 56082, or Registrar Amy Pehrson at 507-933-7169 or [apehrson@gustavus.edu](mailto:apehrson@gustavus.edu).

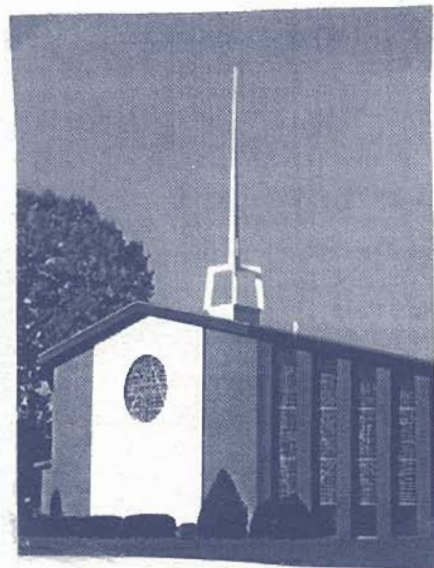




Lafayette



Bernadotte

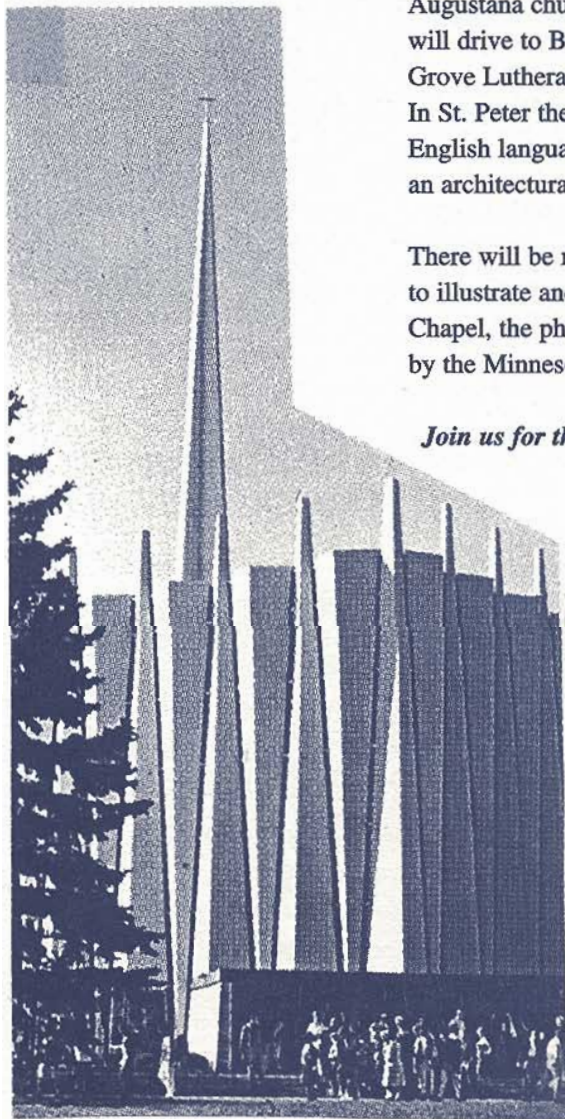


Scandian Grove

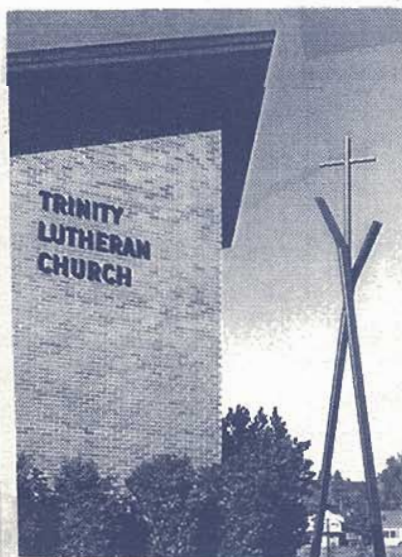
***When the Augustana Heritage Association Gathering*** comes to St. Peter, Minnesota in June 2004, registrants will be offered a wonderful opportunity to tour the Augustana churches and facilities in Nicollet County. On Friday afternoon, June 25, buses will drive to Bernadotte Lutheran Church (named for the Swedish Royal Family), Scandian Grove Lutheran with its pioneer log church, and Lafayette Lutheran in its original sanctuary. In St. Peter the tour will visit Trinity Lutheran, the first Augustana church to adopt the English language, with its sanctuary now restored after the 1998 tornado, and First Lutheran an architectural monument designed by Spitznagel & Associates of Sioux Falls, SD.

There will be music, refreshments and entertainment along the way, and a history brochure to illustrate and describe all the facilities. And, best of all, participants will tour Christ Chapel, the physical and spiritual center of Gustavus Adolphus College, a gift to the college by the Minnesota Conference of the Augustana Lutheran Church.

***Join us for the Tour of Churches. Information will be included in registration materials.***



Christ Chapel



Trinity-St. Peter



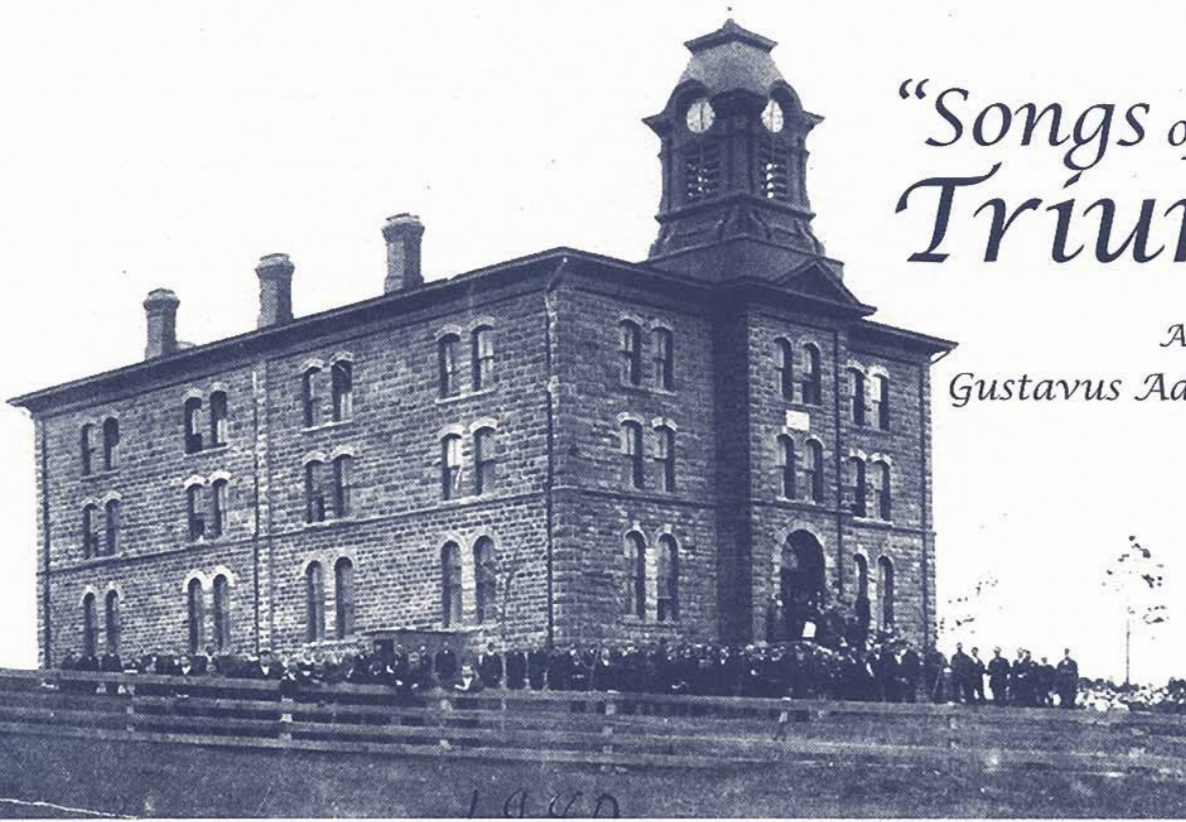
First-St. Peter



# "Songs of Thy Triumph"

*A Short History of  
Gustavus Adolphus College*

*by Steve Waldhauser*



**Old Main, Gustavus Adolphus College, 1880**

*Editorial Note: This is Part II of the fascinating history of Gustavus Adolphus College by Steve Waldhauser. Part I appeared in the previous issue of the Newsletter, Fall 2003. Part I had the following sections: Beginnings (1862-1890); Growth and Transition (1890-1913); "Prexy" (1913-1942)*

*Part II continues the impressive story: Coming of Age – The Carlson Legacy (1942-1969); Building a Greater Gustavus (1969-2002).*

*We are grateful to Steve Waldhauser for his substantive and well written history of Gustavus as the College prepares to host the Gathering of the Augustana Heritage Association June 24-27, 2004. Mr. Waldhauser's picture and biographical sketch appeared with Part I of the article in the fall 2003 issue of the Newsletter.*

## **PART II**

### **COMING OF AGE – THE CARLSON LEGACY (1942–1969)**

**T**he years of World War II were turbulent for the nation and for the college. Johnson's successor, the Rev. Dr. Walter Lunden (originally Lundeen), a 1922 Gustavus graduate who assumed duties in July of 1942,

believed that great changes were needed at the college, within faculty and administration and particularly in its financial management, and expected full board compliance with his initiatives.

Lunden worked to establish close relations with naval authorities, who were seeking sites for training facilities, but he also surprised the community—and his new athletics director, 1936 graduate Lloyd Hollingsworth—by announcing three weeks after his installation in November 1942 that the board had decided to discontinue intercollegiate athletics for the duration of the war. As students protested, the board met to reconsider its decision. Lunden reminded board members of their promise to support him, arguing that his program "could not be carried out if Intercollegiate Athletics would be permitted." The board, by that time starting to question Lunden's management style and more than a little concerned about "any Method employed that would tend to ruin our college," rescinded the ban. Lunden responded by offering his resignation.

The board tabled Lunden's resignation and later voted to refuse it, but confidence in his leadership had been shaken. Lunden meanwhile turned his attention to assisting the war effort, securing a U.S. Navy V-12 unit for the campus in spite of some board opposition and accepting a military commission himself. When he asked for a leave of absence so he might serve actively in the

continued on page 8

U.S. Army, the board turned him down, feeling it could not get along without a sitting president for an indefinite period. Lunden again offered his resignation, and this time the board accepted it. His presidency had spanned less than 18 months.

Student athletics were again preserved, but the student victory was short-lived. In 1943 the MIAC cancelled all official conference competition for the duration of the war. However, Coach Hollingsworth would achieve great success in post-war years—particularly in football, in which the college won six consecutive conference titles between 1950 and 1955—and would be instrumental in helping to develop the strong athletics tradition Gustavus still honors.

Philosophy professor Oscar Winfield, who had been named vice president at Lunden's suggestion, served as acting president for about nine months while the conference considered candidates for the position. After much discussion and informal polling, the list was narrowed to two highly qualified—and familiar—candidates: 1930 graduates and former debate partners Wilton Bergstrand, at that time executive director of the Augustana Synod Luther League, and Edgar Carlson, who was teaching at Augustana Seminary. In March 1944 the conference finally recommended Carlson; he accepted and assumed the presidency in September.

Carlson inherited a college whose enrollment included 388 Navy V-12 trainees and 95 civilian students, but within a year circumstances had changed dramatically. The V-12 program was due to end in October of 1945 but actually outlasted the war, so that large numbers of returning GI's were already enrolling as the naval trainees were leaving. In March 1946, 529 students were enrolled; by the start of the 1946–47 year, enrollment had swelled to 1,127. Building and expansion marked the Carlson years: construction during his administration exceeded that of all previous presidents combined.

Housing was an immediate concern. Residents of St. Peter opened their homes. The interior of the stadium was converted to a dorm for about 40 men. South of the stadium, several small pre-fab homes were built at a cost of about \$1,000 each to accommodate married veterans and their families; soon after, 15 expandable house trailers, purchased from the government, were placed on what is now the college's main parking lot for more GI families. More than 60 small trailers claimed from military bases and construction sites were also put to use. One fall, three large rooms in the basement of the St. Peter Armory were used to house 60 men (who nicknamed their new home "the Bastille"). The college erected the "Rancherino," a barracks-style building with four wings designed like an "H," providing

space for 24 males in each wing.

Ground was broken for what was to become Wahlstrom Hall in the spring of 1946, but although it was planned as a women's residence for about 200, the college agreed to convert it to a men's dorm (with 60 percent of spaces going to veterans) in order to secure the necessary priorities for materials from the government housing administration. Men occupied the hall even before it was completed for the 1947–48 school year, with women assigned to Uhler Hall. After one year, Wahlstrom occupancy reverted to the original plan, although due to the continuing housing crunch, nearly 400 women were assigned to live there for several years.

Enrollment dropped as the GI generation graduated, but in 1954 it began to rise again. Another men's residence, Sorensen Hall, was completed in 1954. The student body grew by another 50 percent in the 1960s, going from 1,148 in 1960 to 1,872 in 1969, and more residences were needed: Sohre Hall, sited south of Wahlstrom, for women in 1962; North Hall for men in 1962; Valley View Hall (now named Pittman Hall) for women in 1963; and the Link (now Gibbs Hall), connecting Sorensen and North, for men in 1967. Also in 1967, the college built Co-ed Hall (now Norelius Hall), a daring design at the time with 200 men and 200 women living in close proximity.

Residence halls were not the only facilities being raised on campus. The college answered the desperate need for classroom space by hauling in war-surplus structures. The "Classroom Annex" was moved in sections from an air base in South Dakota and erected on a concrete slab on the north side of the campus. The Little Theater, with seating for 360, was grafted to the west side of the Classroom Annex. Two more pre-fab, wood-frame structures were erected together to become the art and music wings of the "Art Barn."

The first permanent educational facility built during the Carlson administration was a new library, completed in 1948 and financed largely by gifts from the Augustana Church. Plans for a new library had been made during both the Johnson and Lunden administrations, but the depression and World War II, respectively, prevented the college from acting upon them. The library was dedicated in memory of Count Folke Bernadotte, the U.N. mediator to Palestine who had been assassinated in September 1948. In 1950, that association led the college to establish the Folke Bernadotte Memorial Foundation, which provided scholarships for international students studying at Gustavus and funds for the Bernadotte Institute of World Affairs. For 15 years, the annual institute brought world leaders to campus for discussion of current affairs; it was the impetus for the college's peace education program.



Other major additions to the campus included a new wing attached by walkway to the Johnson Student Union, built in 1960 to house the campus post office, bookstore, food service and dining room, and "Canteen," or snack bar. Vickner Language Hall was dedicated in the college's centennial year of 1962 as a gift from 1910 graduate Bertha Almén Vickner and her late husband, former professor Edwin Vickner. The Vickners had earlier donated a significant collection of books, now known as the Almén-Vickner Collection, a collection of paintings and reproductions, and a house on the edge of the campus to the college.

The college also took steps to improve its science education. Nobel Hall of Science was dedicated in 1963 in honor of Swedish philanthropist Alfred Nobel with 26 Nobel laureates in attendance—the largest single gathering of Nobel Prize-winners to that date. In that same year, a delegation from Gustavus was invited to attend the Nobel Prize ceremonies in Stockholm, Sweden. The delegation traveled to Stockholm with an ambitious idea: to convince the Nobel Foundation board to endorse a series of scientific conferences to be held on the Gustavus campus. The Nobel name, they argued, would lend credibility to the event. The foundation board agreed to the request, provided that

take four-course loads, separated by a month-long January Term accommodating a single, innovatively structured class or travel course. Today Gustavus is one of some 60 U.S. colleges using such a calendar.

But the building project closest to Carlson's heart was a chapel for the campus. The first memorial gift designated for a new chapel was actually received in 1939, and by 1955 the conference was considering a fund for such a project and an architect was hired to develop plans. With the enthusiastic support of the Rev. Dr. Leonard Kendall, president of the conference, and many Gustavus graduates who were now influential clergy in the Augustana Church, congregations adopted a goal of raising \$450,000 in cash and authorizing a \$150,000 loan to build "a college church for our church college." By 1958 that fund had reached just over a quarter of a million dollars, and college officials met with conference officials in Minneapolis to review construction bids. When the only bid received turned out to be \$900,000—50 percent higher than had been expected—Carlson was crushed, fearing that his dream would not be realized.

Enter George Carlstrom, owner of a construction firm in Mankato, Minn., who had told Mankato insurance agent Ray

## **The first Nobel Conference was held in January 1965.**

### **Today the conference attracts more than 5,000 people annually...**

conference organizers ensured that the event would follow strict standards for quality. The first Nobel Conference was held in January 1965. Today the conference attracts more than 5,000 people annually, including representatives from some 100 high schools and 75 colleges and universities. To date, Gustavus has been host to 87 Nobel Prize winners, 56 of whom were invited for these conferences.

Carlson's building program included building the faculty and the academic program as well. Faculty development became a major priority, and the college's first dean of the faculty, Elmer Siebrecht, was named in 1945. Immediately following the war, hiring fully qualified people for faculty positions was difficult; in 1947, for example, no one in the departments of history, political science, or sociology had earned the Ph.D. in their field. However, 15 years later, half of the full-time people in sociology and all of the full-time people in history and political science had their terminal degrees. On the program side, Gustavus adopted a bold new curriculum in 1964 that measured academic offerings in courses rather than credits and made the college one of the first in the nation to employ a 4-1-4 calendar, consisting of two semesters, during which students typically

Sponberg, a 1937 graduate who was on the executive board of the conference at that time, to look him up once they'd opened the bid, as he was certain the bid would be too high. Sponberg and college business manager Rud Lawson arranged to have Carlson meet Carlstrom, who told the president that he could build the chapel for the budgeted cost. His proposal was approved by the conference on Carlson's advice, and ground was broken in 1959.

The chapel was finished in 1961 and dedicated in the college's centennial year of 1962 as a final gift to the college from the congregations of the Augustana Lutheran Church, which in that same year was merging into the Lutheran Church in America (LCA). Between Carlson's first year and the centennial, synodical and conference support for the college had increased by more than tenfold, to nearly \$300,000 annually, and there was every reason to expect that church support would continue under the LCA. After all, Gustavus would remain the only Minnesota college of the LCA, as it had been the only school of the Augustana Synod since the closing of Minnesota College in 1930.



## **BUILDING A GREATER GUSTAVUS (1969–2002)**

When Edgar Carlson chose to step down as president in 1968 after 24 years in office, Dean of the College Albert Swanson took on responsibilities as acting president for a year while the college's board conducted a search for a new leader. Their choice was Frank Barth, a financial executive with the Chicago-based Pettibone Corporation who was the first non-clergy member to hold the presidency of the college. (The college's third president, John Frodeen, was not yet an ordained pastor when he was named principal of St. Ansgar's, but he was studying for the ministry and was later ordained.) Barth himself often quoted the *Gustavian Weekly's* words, "There's a moneychanger in the Temple!"

Barth came in as the country was becoming polarized over the issue of war in Indochina. Student activism was high, and presiding over a college in such uneasy times was difficult. In retrospect, one of Barth's great accomplishments was that he kept a lid on things. He made it a point to know the students and to dialogue frequently with them. By not prohibiting or hindering protests, he helped to make them teachable moments.

Barth's administration was marked by several building projects and one great loss. During the early morning hours of January 8, 1970, the Auditorium was completely gutted by a fire. It was one of the coldest nights of the season, and a frozen hydrant stymied firefighters. The blaze was so intense that even the skeleton of brick outer walls left standing lost its structural integrity and had to be razed. Administrative offices were relocated in lounge areas of the Student Union while college officials combed through the debris trying to salvage academic transcripts and alumni records, most of the latter eventually having to be reconstructed. By 1972 a new administration building had been erected on the site of the old Aud—and named in honor of President Carlson and his wife, Ebba.

In 1971 students were able to vacate both the Art Barn and the Little Theater when the Harold and Ruth Schaefer Fine Arts Center was completed. The center comprised two wings, one housing the Jussi Björling Recital Hall, two theater spaces—the Evan and Evelyn Anderson Theatre and a smaller, experimental stage—and classroom, office, and practice space for the music and the speech and theatre (now two separate departments: communication studies and theatre and dance) departments; and the other housing the art department, an exhibition gallery, and a studio for the college's new sculptor-in-residence, 1952 graduate Paul Granlund, many of whose works now dot the campus.

Fine arts programs were further enhanced when the first Christmas in Christ Chapel program was produced in 1973. The program has become an annual tradition at the college. Also in 1973, development of an arboretum began in the west side of the campus with the planting of the first tree seedlings by volunteers.

Ground had been broken for the fine arts center without all the necessary funding identified. Construction of a new library would begin in a similar fashion: Although the college did not have the necessary funds in hand, it would lose the opportunity to receive a \$1 million federal grant and a similarly sized long-term, low-interest loan if it didn't act immediately. Gustavus officials committed to raising \$1 million to build the second Folke Bernadotte Memorial Library, which opened in 1972. Upon its completion, the original library building was remodeled to be the A.H. Anderson Social Science Center.

Barth's administration had also committed to building in 1971 the first phase of what would eventually be an enclosed ice hockey arena. With the arena, library, and fine arts center all going up at about the same time, the college had to borrow large sums of money and began to experience a cash flow deficit that had reached almost \$2.5 million by 1975.

Edward Lindell succeeded Barth as the college's 11th president in 1975. He inherited a school with a growing enrollment that had already reached 2,000 students, a nearly \$10 million budget, 130 faculty members, a healthy relationship with the Minnesota and Red River Valley synods of the LCA, 10 residence halls, 2 bands, 3 choirs, an orchestra, 17 intercollegiate sports, and new facilities all over the campus. But underneath the surface, the accumulated deficit in working capital had become a real problem. Lindell made it his priority to solve that problem.

Lindell curtailed expenses wherever possible. He delayed his own inauguration until June of 1976, when it was added to the schedule of the Minnesota Synod meeting on campus. The inauguration program itself was mimeographed. He combined off-campus meetings with visits to potential donors and foundations. He froze departmental budgets. He announced a two-year salary freeze for faculty and administration, which was accepted in surprisingly good spirit by most staff.

As successful as he was in reducing expenditures, Lindell was equally successful at fundraising, and he and his wife, Patty, made a great team. He led a team that raised \$2.3 million in his first year, \$3 million in each of the next two years, and more than \$4 million in each of the next two. The college had never before raised more than \$3 million in a year. The short-term indebtedness and cash flow problem was corrected by the end of the 1970s and the college's endowment grew by a factor of



three. Meanwhile, seeking a way to supplement the library's frozen book-purchasing budget and to avoid similar fluctuations in support in the future, Patty had championed the organization of Gustavus Library Associates. Within a few years, GLA had developed into one of the most successful and honored friends-of-the-library groups in the United States.

Lindell announced his resignation in 1980 upon achieving his goals of righting the college's financial ship. The board named the Rev. Dr. Abner Arthur, a 1931 graduate who was then serving as vice president for church relations and who had previously filled in for three months between Barth's and Lindell's terms, to be acting president. In March 1981 the board announced the election of 1949 graduate and psychology professor John Kendall (son of former Minnesota Conference president Leonard Kendall) as the college's 12th president.

Recognition and advancements came on several fronts during Kendall's administration. In 1983 the college was awarded

The year 1987 was also significant for Gustavus because its governing church body, the Lutheran Church in America (LCA), merged into what would be the fourth-largest Protestant church body in the United States, the Evangelical Lutheran Church in America (ELCA), following a five-year process. The Augustana Church, which had founded the college in 1862, was an immigrant church that retained its Swedish identity, resisting a merger that united many other Lutheran bodies in 1918. Gustavus was celebrating its centennial year in 1962 when the Augustana Church finally lost its separate identity and became part of the much larger LCA, but the college inherited a larger constituency but remained the only four-year school in the Minnesota Synod. In the new ELCA, the college's relationship with the church would change, and not just in terms of governance.

Other Lutheran colleges in Minnesota—Augsburg College in Minneapolis, Concordia College in Moorhead, and St. Olaf College in Northfield—as well as Luther College in nearby

**March 1998...a super cell spawning multiple tornadoes devastated the campus, breaking 80 percent of the windows, leveling nearly 2,000 trees, toppling the chapel's spire, damaging Johnson Hall so severely that it later had to be razed, and causing more than \$50 million in damages.**

membership in Phi Beta Kappa, the nation's most prestigious honor society recognizing liberal learning, following a process that had begun during Lindell's tenure and had been furthered by Arthur. A new, state-of-the-art physical education complex, Lund Center, was opened in 1984 and the old Myrum Fieldhouse torn down. In 1985, the college unveiled a new curriculum that included an alternate, integrated core of courses called "Curriculum II," open each year to 60 first-year students, and a "Writing across the Curriculum" component. In 1991 the humanities were boosted with the addition of Ogden P. Confer Hall, and the sciences were enhanced with the addition of F.W. Olin Hall for physics, mathematics, and computer science and the subsequent renovation of Nobel Hall.

The Gustavus Alumni Association also earned national recognition, winning 18 consecutive awards between 1971 and 1988 for sustained excellence in annual alumni giving from the Council for the Advancement and Support of Education (CASE). College officials had initiated an annual fund in 1954, and it had been spectacularly successful in providing support for the annual operating budget, culminating in 61.6 percent alumni participation and more than \$1 million received in the college's 125th anniversary year, 1987.

Decorah, Iowa, were now colleges of the same church body (there were 30 nationwide), sharing and competing for students and resources from ELCA congregations. Colleges were offered three options for relating to the Church: Trustees could be approved by the national ELCA convention, by a regional synod convention, or by a convention of an association of congregations. Led by Kendall and Vice President for Church Relations Dennis Johnson, Gustavus chose to develop an association of congregations expressing interest in the mission and future of the college. The Gustavus Adolphus College Association of Congregations was formed in 1989 and now includes more than 475 congregations. The association convenes on campus annually, and among its tasks is electing members of the college's board of trustees. The president of the association serves ex officio on the Gustavus board.

After President Kendall announced his retirement in 1991, the board named Axel Steuer, a university professor and administrator who at the time of his election had been executive assistant to the president of Occidental College in Los Angeles, as the 13th president of the college. Steuer worked diligently to build the endowment and advance the national reputation of Gustavus, but his shining moment came in March 1998, when a

continued on page 12



super cell spawning multiple tornadoes devastated the campus, breaking 80 percent of the windows, leveling nearly 2,000 trees, toppling the chapel's spire, damaging Johnson Hall so severely that it later had to be razed, and causing more than \$50 million in damages. Even as many questioned whether the school could reopen for fall—or ever again—Steuer boldly announced that Gustavus would reopen to complete the spring term and graduate its seniors on time. He then drove the rebuilding efforts, bringing students back in three weeks and effecting a recovery so complete that the college was able to recruit a record first-year class (695) that fall.

With so much of the college's residential program affected, Steuer turned his attention to building a proposed campus center addition, rebuilding and improving residence halls, and erecting a new "international hall." Ground was broken for the C. Charles Jackson Campus Center during the fall of 1998, about two years ahead of schedule, and the facility was ready for use by the spring of 2000. A long-awaited outdoor running track was finished in the fall of 2000, and at the same time the Curtis and Arleen Carlson International Center was dedicated.

As Gustavus Adolphus College advanced into the 21st century, its annual enrollment had exceeded 2,500 students. Full-time faculty numbered 170, and the college's endowment stood at \$87 million. It had earned a reputation for offering strong science, writing, music, athletics, study-abroad, and service-learning programs.

Steuer would resign in 2002 and 1960 graduate Dennis Johnson, by then vice president for college relations, would be asked to serve as interim president while the board deliberated on a new leader for a new century. On March 13, 2003, the board announced the selection of James L. Peterson, a 1964 graduate who had been CEO of the Science Museum of Minnesota. **AHA**

---

*On the occasion of the 25th anniversary of the college in 1887, founder Eric Norelius declared, "Looking back upon its history, I can plainly perceive that the Lord has had our school in his hands." The passing of 75 more years allowed President Edgar Carlson to confidently set the future course for Gustavus Adolphus College: "The second century will far surpass the first both in progress as an educational institutional institution and in usefulness to the Church—if God and men allow the world to stand."*

*The author, Steve Waldhauser, is a 1970 graduate of Gustavus Adolphus College who returned to his alma mater in 1977 and is now director of publications and managing editor of the Gustavus Quarterly.*

## SELECTED BIBLIOGRAPHY (all but Haeuser's book unfortunately out of print)

Haeuser, Michael J., *With Grace, Elegance, and Flair: The First 25 Years of Gustavus Library Associates* (St. Peter, Minn.: Gustavus Adolphus College Press, 2002).

Hollingsworth '36, Lloyd, *Gustavus Athletics: A Century of Building the Gustie Tradition, 1880–1980* (St. Peter, Minn.: Gustavus Adolphus College Press, 1984).

Johnson '25, Emeroy, *A Church Is Planted: The Story of the Lutheran Minnesota Conference, 1851–1876* (Minneapolis, Minn.: Lund Press, 1948).

Johnson '25, Emeroy, *God Gave the Growth: The Story of the Lutheran Minnesota Conference, 1876–1958* (Minneapolis, Minn.: T.S. Denison & Co., 1958).

Lund, Doniver, *Gustavus Adolphus College: A Centennial History, 1862–1962* (St. Peter, Minn.: Gustavus Adolphus College Press, 1963).

Lund, Doniver, *Gustavus Adolphus College: Celebrating 125 Years* (St. Peter, Minn.: Gustavus Adolphus College Press, 1987).

Peterson, Conrad, *A History of Eighty Years: 1862–1942* (Rock Island, Ill.: Augustana Book Concern, 1942).

Peterson, Conrad, *Remember Thy Past: A History of Gustavus Adolphus College, 1862–1952* (St. Peter, Minn.: Gustavus Adolphus College Press, 1953). A revision and update of *A History of Eighty Years*.



# Eric Norelius and Minnesota

by Bernhard Erling

*Editorial Note: Part I of "Eric Norelius and Minnesota" appeared in the previous issue of the Augustana Association Heritage Newsletter, Fall 2003. In Part I Dr. Erling described the following aspects of Norelius' life: Eric's Early Years in Sweden, Spiritual Awakening and Schooling, From Hassela to Andover, Esbjörn and Eric's Studies at Capital University, Northern Indiana – His marriage and License to Preach, Minnesota – Red Wing and Vasa, Minnesota Posten, Organization of the Minnesota Conference.*

*In Part II the fascinating account of "Eric Norelius and Minnesota" continues: The Organization of the Augustana Synod, Traveling Missionary in Minnesota, Red Wing and Vasa 1961-1967, The Book written by Norelius, Conference and Synod Presidencies, Norelius' Last Years 1886-1916. The Measure of the Man.*

*As we come together at the Gustavus Adolphus College Gathering in June 2004, there is no person more appropriate for our attention than Eric Norelius, the founder of the College. Bernhard Erling has provided a very scholarly and engaging account of the life of a man who was surely one of the fathers of the Augustana Synod. Bernhard Erling's biographical sketch and picture appeared at the end of Part I in the fall 2003 issue of the Newsletter.*



Teol. Dr E. Norelius, R.N.O.

## Part II

### The Organization of the Augustana Synod

**D**uring the months in 1859 and 1860 that Eric Norelius spent in Attica, Indiana, having returned to his first parish after leaving the editorial office of Hemlandet in Chicago, he devoted much attention to the proposal that the Scandinavian pastors and congregations should secede from the Synod of Northern Illinois and organize their own synod. This was a matter that Norelius and Esbjörn must have discussed when the Esbjörns came to spend the 1859 Christmas holidays with Eric and Inga Charlotte Norelius in Attica. It was also a subject discussed in several letters that passed between them. The chief reason for separation, about which they were agreed, was the confessional laxity of the Synod of Northern Illinois, which in its constitution only affirmed that the Augsburg Confession was "mainly correct." Scandinavian pastors stated a conservative reservation when they joined the synod, and there was hope that as their numbers grew they could exert a conservative influence on the synod.

continued on page 14



A synodical decision had been made in May 1856, to establish a Scandinavian theological professorship at Illinois State University, this professor being required to teach according to the Word of God and the Augsburg Confession, but some months later in October the Scandinavians had to struggle against an effort to rescind this confessional requirement. This effort was unsuccessful and in 1857 Lars Paul Esbjörn was called to be the Scandinavian professor and accepted the call.

Norelius and Esbjörn collaborated in the struggle to maintain the relevance of the Augsburg Confession in American Lutheranism. Though Norelius was twenty-five years younger than Esbjörn, the two addressed each other as colleagues. In some respects Esbjörn was Norelius' mentor, but with respect to what confessional loyalty required, Norelius had earlier felt he could advise Esbjörn. By 1860, however, they had reached considerable agreement on this issue. While pastors and congregations of the Scandinavian conferences may not have been so troubled by the fact that in other conferences of the Synod of Northern Illinois there were those who preferred the Definite Synodical Platform, published in 1855 by Dr. Samuel S. Schmucker, president of Gettysburg Seminary, to subscription to the Unaltered Augsburg Confession, for Esbjörn and the Scandinavian students at Illinois State University the struggle between those called "platformists" and "symbolists" was a more serious matter. An attempt had been made by the platformists in 1859 to add a preamble to the synod's constitution stating that doctrinal differences the Scandinavians considered extremely vital were but "minor points of disagreement." The Scandinavians were convinced that if this preamble had been adopted it would have had the practical effect of making the doctrinal article of the constitution a dead letter. There was considerable agreement among the Scandinavians that at the convention of the synod to be held in Knoxville, IL, in the fall of 1860 action would be taken to leave the Synod of Northern Illinois, though these plans were kept strictly secret. Events that transpired during the spring of 1860 led to a much earlier development of these plans.

At the university Esbjörn as the Scandinavian professor felt that he was responsible for the spiritual life of the Scandinavian students. He was not wholly satisfied with the local Lutheran church, of which Dr. William M. Reynolds, the president of the university, was the pastor, because he found no reference in the congregation's constitution to the Augsburg Confession. He did not therefore become a member of that congregation and preferred not to commune there. He asked permission of Dr. Reynolds to hold special communion services for his students, where the Swedish language could be used. This permission was at first granted but then denied. Esbjörn did not accept this

refusal and held a communion service for the Scandinavian students in his home. At this service he also warned his students against the "new Lutheranism" to which they were being exposed at the university and stated that Dr. Reynolds was unsound in doctrine. When Reynolds heard of this he was angered, went March 30, 1860, to Esbjörn's home, charged him with insubordination and bad faith, and demanded that Esbjörn apologize for what he had done. Esbjörn concluded that if he refused to do this he would be disciplined before the faculty. To escape the reach of Reynolds, Esbjörn chose to resign, which he did on March 31, 1860.

Esbjörn then left Illinois State University for Chicago, with seventeen of the twenty Scandinavian students. One Dane and one Norwegian remained in Springfield and one Swede discontinued his studies. In April the United Scandinavian Conference met to hear Esbjörn explain the reasons for his abrupt resignation, as well as Dr. Reynolds and Dr. Simon W. Harkey, who spoke for the university. Though Reynolds and Harkey harshly criticized Esbjörn, the United Scandinavian Conference voted to approve what he had done and made plans to meet in June to organize a new synod.

Norelius was the youngest of the twenty-six Scandinavian pastors and the fifteen laymen who met in the Norwegian Lutheran Church at Jefferson Prairie, Wisconsin, June 5-11, 1860, to implement the decisions that had been made at the convention of the United Scandinavian Conference in April. He made two significant contributions during that meeting. He suggested the name "Augustana," which expressed the importance of the Augsburg Confession for this new synod. The name also did not identify the synod with any one ethnic group. The synod was composed of Swedes and Norwegians, and, when the Norwegians left in 1870, mainly of Swedes, but the synod's name did not have to be changed. From the beginning it was evident that the synod was open to Lutherans of several ethnic backgrounds. Norelius also introduced resolutions having to do with home missions. The resolutions called for a committee to have charge of this matter and also for a traveling missionary, especially in Minnesota, as soon as circumstances would permit such a person to be called.

### **Traveling Missionary in Minnesota**

After the Augustana Synod had been organized, Norelius left immediately for Minnesota, where he attended a meeting of the Minnesota Conference in East Union, preaching the opening sermon. Though still a resident of Indiana, he was elected president of the Conference, an office the duties of which were limited to that meeting. Much of the business of the meeting concerned the need for a traveling missionary in Minnesota. The Conference hoped Norelius could be given that call. After the



**Norwegian Lutheran Church**  
Jefferson Prairie, Wisconsin  
Where Constituting Convention was  
held, June, 1860



Synod made an unsuccessful attempt to call such a missionary from Sweden, President T. N. Hasselquist, chairman of the Synod's home mission committee did extend this call to Norelius in July, 1860. Norelius accepted the call and left his congregation in Attica, Indiana. When the Minnesota Conference met again October 19-21 he had returned to Minnesota and was present for discussion of details regarding his work as traveling missionary. It was decided that he should live in St. Paul, where the congregation was urged to call him as their pastor and provide him with a house.

His immediate need was for a means of transportation. A member of the St. Paul congregation bought a horse and wagon with funds lent by the Conference. Norelius set out on his first journey, planning to spend the first weekend in East Union settlement, where he preached that Sunday. On Monday two men arrived from St. Paul with a document attesting that the horse and wagon Norelius had gotten were stolen property. The men took the horse and wagon and left. To provide himself again with a means of transportation, in East Union Norelius borrowed a horse, which he was told was blind, and a sleigh rather than a wagon, for snow was beginning to fall. He then set out for other Swedish settlements to the north and west. He had planned a longer trip through what were known as "the Big Woods" to Meeker and Kandiyohi counties. Since there was only a short time before Christmas, he was advised to make a shorter trip through the forests in Carver and McCleod counties. He visited and preached in Swedish settlements in Waconia and Watertown. Near Glencoe he found it necessary twice to drive through an Indian encampment consisting of fifteen teepees. On his return Indian hunters came out of the woods and climbed on his sleigh, until it was almost too heavy for his horse to pull. As he drove again through the encampment, there was much noise, dogs barking, women scolding when some teepee poles were knocked down, children shouting for treats, men whooping, but

no one attempted to do Norelius any harm. These same Indians, however, took part in the Indian uprising in 1862.

Upon his return to St. Paul he feared that his family would have a poor Christmas, for his money was gone. He had found the blind horse reliable and had bought it and the sleigh, had built a shed for the horse and bought fodder. But he had not received the whole amount of his salary. Walking the streets of St. Paul and praying about his situation, he felt he should go to the post office. There he found a letter from Dr. William A. Passavant, which contained a draft for \$100 from an offering received at St. John's Lutheran Church in Philadelphia, Pennsylvania. The gift strengthened Norelius' faith in God who answers the prayers of those suffering poverty and tribulation.

After Christmas he set out again in January for Meeker and Kandiyohi counties. Now he encountered stormy weather and much snow. At times the snowdrifts were so deep that the horse had to stop to rest a while before continuing to make his way through them. One of the settlers gave Norelius a compass, so that he could find his way through forests and trackless prairies. In Hutchinson he spent a night in an unheated hotel room, sleeping in all his clothing, cap, sheepskin coat, four pairs of stockings, and moccasin boots. On a Sunday near the present Grove City a Methodist minister, who was also visiting the Swedish settlements, had been invited to preach. An arrangement was made whereby both preached at different times and venues and both Norelius and the Methodist minister slept that night in the same bed.

Norelius traveled as far west as Nest Lake near present Spicer. On the way back to St. Paul he encountered a storm that kept increasing in fury until he was lost on the prairie. He had thought that the dependence of his blind horse on him was like his dependence on God. This time, however, he depended on the horse, which kept pulling the sleigh until they found a fence that





Red Wing, Minn., 1856

led to a dwelling. Those living there directed Norelius to the dugout home of a Swedish family, where he was able to stay while snowbound for a whole week. In February the Minnesota Conference met in St. Paul and Norelius was able to report that since coming to Minnesota he had traveled six hundred miles, preached sixty-seven times, baptized five children, and organized one congregation.

During the summer of 1861 Norelius visited Fort Snelling several times. In the Third Regiment there was a company that consisted almost entirely of Swedes, together with a few Norwegians. On one visit Norelius held an evening service during which he was deeply moved by the soldiers' singing of the hymns and the responses in the liturgy. He said that he had never had such an audience, nor experienced such emotion when preaching the Word. Staying that night with two lieutenants, the next morning he pronounced the benediction upon the company and bade them a hearty farewell. Many of them he was not to see again in this life. The next summer there was war also in Minnesota. In the Sioux Uprising of 1862 members of congregations in the area Norelius had visited during his traveling missionary year were scattered and thirteen persons at West Lake near New London were massacred.

### Red Wing and Vasa 1861-1867

When Norelius' year as a traveling missionary came to an end, he needed a call. He received and declined one call and was offered another. Johann Peter Boreen was to have been Norelius' successor when he moved to Chicago to be editor of *Hemlandet*, but neither congregation was satisfied with Boreen. They wanted Norelius to return. Boreen continued his ministry at nearby Stockholm, Wisconsin, until he died of tuberculosis in 1865. Norelius accepted the call to Red Wing and Vasa and moved from St. Paul to Red Wing in September of 1861. His

first task was to help the Vasa congregation decide on where to build a church, for the Augustana Synod had been invited to hold its third annual meeting at Vasa in June 1862. This deadline was narrowly met and the one hundred thirty-four member congregation entertained twenty-four pastors and fifteen lay delegates.

The year of 1862 is significant also because Norelius founded a school in Red Wing which was to become Gustavus Adolphus College in St. Peter. Only one student, Jonas Magnuson (later Magny), at first enrolled, but by the end of November there were about a dozen pupils. Norelius led the school in Red Wing for only one year, after which it was moved to East Union, where Andrew Jackson became its principal and in 1865 the school was named St. Ansgar's Academy. In 1876 it was moved again to St. Peter, where it received its present name. Though Norelius' period of leadership of his school that became a college was brief, he retained interest in the college's development, served on its board, and was active in discussions about its location. He finally in 1904 supported the decision that the college remain in St. Peter.



Vasa, Minn., 1856

In 1865, Norelius established another extremely important institution, the Vasa Children's Home. Beginning in 1862 the Augustana Synod had begun to raise money for an orphan's home. Norelius also in 1863 began to gather funds for a children's home. The need for such an institution became actual in the fall of 1865 when a Swedish immigrant family intending to settle in Minnesota arrived in St. Paul. The father and the mother became ill and died, leaving four young orphaned children. Johan Johanson, a tailor and mainstay of the Lutheran congregation in St. Paul, was appointed legal guardian of the children. He placed the two oldest children at St. Ansgar's Academy in East Union. Norelius had heard about the family tragedy. Without waiting for a Conference decision in the matter he came to St. Paul in October to confer with Johan Johanson. It was agreed that he should take the children. He brought the two youngest to his home in Red Wing. The following Sunday he appealed to the congregation for aid. He found a widow, Brita Nilson, known as Moster (Aunt) Brita, who was willing to come



and care for the children. Brita and the children were first housed in the basement of the Vasa church. Norelius then purchased ten acres of land near the church on which a small building was erected. The household of children grew. When Brita Nilson was no longer able to care for them, she was succeeded by Carolina Magny, who later was married to M. J. Strandberg. They remained at the Home until 1880. Norelius managed the institution as his personal responsibility until 1876, when the Conference took over the Home. The Vasa Children's home was the first children's home in actual operation in the Augustana Synod, also the first orphan home established by Lutherans in Minnesota.

Norelius, of course, devoted himself during this period not only to founding Conference institutions but also to nurturing the life and growth of the Red Wing and Vasa congregations. He used the Swedish custom of *husförhör* (home catechetical meetings), held in the various districts of the congregations, where members met to be examined as to their knowledge of the Catechism. They also were taught how to lead devotional meetings. A Women's Missionary Society, one of the first women's groups of its kind in the Augustana Synod, was organized in Red Wing. Both congregations grew, Vasa more rapidly, and larger churches were built. In 1867 a project was begun in Vasa to build a church large enough and worthy of the excellent site that had been chosen. Bricks were made from soil near the building site. The congregation agreed with Norelius that he should be in full charge of securing materials, supervising the work, and securing the funds needed for the project.

## Interval 1867-69

Before construction of the church began, however, Norelius was unable to continue serving the Red Wing and Vasa congregations by reason of illness. He resigned in November 1867 from Red Wing and his resignation was reluctantly accepted. Vasa granted him a leave of absence in hope that his health might soon be restored. Norelius thought a trip to Sweden might help him convalesce. He sailed April 25, 1868, and returned in the fall. A high point during this trip was his visit with his old friend Lars Paul Esbjörn, then pastor in Östervåla, which brought them both great joy. When Norelius came home to Vasa, however, his health had not improved.

Norelius suffered from ill health periodically during much of his life. During his student years he reported attacks of high fever. On one occasion in Vasa, following exposure to cold, rainy weather, he had an attack of fever and chills while preaching and was compelled to lie down for a while. When he was sufficiently restored, he got up and distributed the sacramental bread and wine to the people, who had waited. What is somewhat surprising is that he does not report any such incidents during the

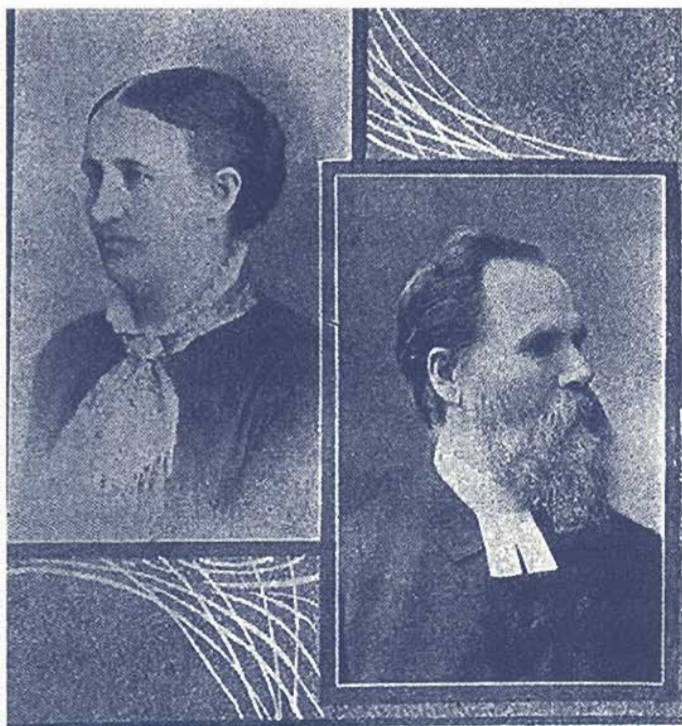
winter of 1860-61 that he was a traveling missionary. It has been suggested that he may have suffered, though eventually recovered, from tuberculosis, which took the life of his associate Pastor Johann P. C. Boreen in 1865. In 1872 T. N. Hasselquist wrote to a friend in Sweden, "It seems that the Lord will soon call Norelius home, according to sorrowful news from Minnesota." In 1891 S. P. A. Lindahl, the President of Synod, in his annual report referred to Norelius sitting in Vasa in broken health, his workday almost ended.

During his periods of convalescence, however, Norelius occupied himself with writing. In 1867 he began to be the historian of the Augustana Synod, a work in which he was engaged for the rest of his life. He was a frequent contributor to *Hemlandet*, published in Chicago. He also wrote a small book, *Ev. Lutherska Augustana-Synoden i Nord-America och dess Mission* (The Evangelical Lutheran Augustana Synod in North America and Its Mission), which manuscript he must have brought with him on his trip to Sweden, where it was published in Lund in 1870. While the book may have been distributed and read in Sweden, it was written for Swedish immigrants in America, designed to encourage them to retain their Lutheran faith. The book points out differences between the Lutheran Church and other churches in America, gives a short account of the Augustana Synod's history and its constitution, and outlines the Synod's mission. A summary of the book is found in the next three paragraphs.

The Episcopalians, Norelius states, so emphasize the bishop's office that they can hardly grant that there can be true Christianity without it. The Methodists stress aroused feelings and the works of a Christian. They teach that perfection is possible, and that those who achieve it do not need daily forgiveness of sins. Lutherans teach that the Christian is justified by faith and being justified does good works but does not achieve perfection in this life. The Presbyterians and the Reformed stress God's absolute election by grace of some to salvation. This strives against Lutheran teaching that Christ died for all; only those who do not believe are condemned. For the Reformed, furthermore, the sacraments tend to be viewed as something commanded, whereas Lutherans emphasize what is promised in the sacraments. Baptists stress the nature of the baptismal ceremony and the need for complete immersion. Lutherans teach that the use of water in the triune name is all Scripture requires and that baptism is a divine promise, not a duty that we fulfill. Norelius does grant that the Lutheran Church has neglected church discipline, which cannot be exercised very well in a state church, though some progress toward proper church discipline has been made in Augustana congregations.

Swedish immigration began in 1845, when a group led by Peter continued on page 18





Pastor and Mrs. Norelius, 1876

Kassel settled in New Sweden, Iowa. The next year the followers of Erik Jansson established the Bishop Hill colony in Illinois. The first congregation of what became the Augustana Synod was established in New Sweden in 1848. Not until 1860 was the Augustana Synod organized in Jefferson Prairie, Wisconsin. The strictly orthodox Norwegian Wisconsin Synod has criticized Augustana for not being sufficiently true to the Lutheran confessions. This synod also, while regarding human slavery as evil, is unable to teach that it is in itself sinful, because there are passages in the Bible where slavery is not condemned. Norelius states that Augustana holds to the confessional writings but regards them as confessions of a living faith. There is true development of doctrine in the sense that the eternal truth, while always the same in its content, can be more clearly understood and more fully developed. As to Augustana's constitution, it allows a lay ministry where this is needed, but not a free lay ministry alongside of the church's ministry.

The mission of the Augustana Synod is to gather into the church the Swedes in America, of which thus far only a small minority belong to Augustana congregations. Schools are to be supported so that pastors can be educated who are able to preach in both Swedish and English. There must be world missions as well as home missions. America is a remarkable country, which will have great power. Swedes have a responsibility to influence its development. They also should seek to influence what happens in Sweden. Norelius indicates the importance he gives to constitutions by including at the end of his book the constitution for

congregations adopted in March 1857 by the Chicago and Mississippi Conferences of what later became the Augustana Synod.

In early spring of 1869, Norelius resigned from the Vasa congregation because his health had not sufficiently improved. A pastor called in April did not accept the call. When in July the congregation met again to call a pastor, they called Norelius. He accepted this call with the understanding that the congregation would call and support an assistant and that he would have freedom to seek betterment of his health.

### Vasa 1869-1879, Conference and Synod Presidencies

During these years Norelius becomes much involved in the leadership of the Minnesota Conference and the Augustana Synod. In 1870 the Conference, which had been meeting three times a year and each time electing a chairman for that meeting, decided to elect a president for a one-year term. Norelius was the first person to be elected under this rule, and he was reelected for each of the next three years. At this time several pastors in the Minnesota Conference were restive about the Conference's relationship to the Synod. Some wanted the Conference to become a separate synod. In 1873 the Conference instead of petitioning for independence supported a proposal that the Augustana Synod become a general synod divided into district synods. A constitution was drawn up in 1874 according to which the Augustana Synod would meet triennially, while the district synods would be convened annually. Pastors would be educated at Augustana Seminary, with ordination in the district synods. The constitution was submitted to the Synod in 1874, but no action was taken on it until 1875, when it was adopted. It was decisively defeated, however, at the second reading in 1876.

Norelius' role in this development is of interest. In 1873 he was president of the Minnesota Conference when the Conference expressed itself in favor of dividing the Augustana Synod into district synods. He may also have had some part in drawing up the proposed new constitution. On December 20, 1873, Jonas Swensson, the president of the Augustana Synod, suddenly died. Since the Synod at that time had no vice president, the secretary became president pro tem. The secretary was Per Sjöblom, a strong supporter of the district synods proposal. Norelius, however, was elected president of the Synod, while Sjöblom succeeded Norelius as president of the Minnesota Conference. By 1876 Norelius had had time to reflect about the district synods proposal. He expressed his opposition to it and the constitution was defeated by a vote of ninety-four to six.

During Norelius' tenure as president, which he held from 1874-



1881, there was no salary for the president, though he did receive a yearly allowance of \$50 for stationery and postage. When he was re-elected in 1877 he called attention to the difficulty of serving the Synod while also serving as pastor of a large congregation. The Synod then agreed to pay \$500 per year as salary for his assistant in Vasa. He did some traveling. One trip was made the summer of 1876 to settlements along the upper Minnesota River together with Pastor Peter Carlson of East Union. They traveled by covered wagon in which they could ride, study, and sleep. They brought food with them and Carlson's youngest son, Anders, came along to take care of the horses. They went as far as Big Stone Lake, were gone eighteen days, traveled three hundred forty-eight miles, and slept ten nights in the wagon. They gave twenty-five sermons and addresses, held four communion services, baptized eleven children, and confirmed six. Total expenses for the journey were about twenty-five dollars. In the fall of 1878 Norelius also traveled to the "Indian Territory" (now Oklahoma) to investigate the possibility of mission work among the Indians. In the spring of 1879 he visited the New York Conference, which then included New England, preaching in most of the churches and investigating the newly established immigrant mission in New York.

Norelius was president of the Synod during the time of the Waldenströmian controversy. Paul Peter Waldenström was a young lector at the gymnasium in Gävle, Sweden, who at the sudden death of C. O. Rosenius succeeded him as editor of *Pietisten* and leader of the Swedish Evangelical Mission. Waldenström was a biblical scholar especially interested in the doctrine of the atonement. Rosenius in his teaching had presupposed the Anselmian theory of the atonement, that the suffering and death of Christ had satisfied God's wrath. Justice demanded that God punish man eternally for his sin, but Christ had intervened to appease God's wrath, so that Christ's righteousness could be imputed to man for man's justification. Waldenström began to ask with respect to every doctrine, "Where is it written?" Is this understanding of the atonement explicitly spelled out in the Bible. If language such as "God was reconciled in Christ" is missing, then, he said, such a statement need not be believed. In 1872 Waldenström published in *Pietisten* a sermon in which he said that no change occurred in the heart of God as a result of man's fall into sin. What is needed is change in man, which occurs as the sinner believes in Jesus Christ and is reckoned by God as righteous.

This preaching became divisive both in Sweden and America. Some pastors and parts of congregations left the Augustana Synod to join the Mission Covenant Church (now Evangelical Covenant Church) or the Evangelical Free Church, both Swedish denominations strongly influenced by Waldenström. The Augustana Ministerium tried Johan Gustaf Princell, pastor of Gustavus Adolphus Lutheran Church in New York, concern-

ing his views about the atonement and justification in 1878. The committee that examined his answers to their question about these doctrines concluded that he denied teachings of the Bible and the Lutheran Church. He was suspended until such time as he would publicly retract his errors. A congregation in Brockton, Massachusetts, called him as their pastor despite his suspension. Norelius visited them in 1879. They had expected stern words from the Synod president. Instead he gave them a simple presentation of the Word of God about Jesus and what he has done for sinners, which gripped them so deeply that they decided to remain in the Synod. Princell, however, left the Augustana Synod and became one of the founders of the Evangelical Free Church.

No explanation is given as to why Norelius resigned from being pastor at Vasa in 1879 other than that Per Johan Swärd had accepted the call to be vice pastor at Vasa. Swärd was extremely capable and was later president of the Synod 1891-99. Norelius was willing to turn the whole pastoral responsibility at Vasa over to Swärd. Since he had built a home on his land near the church, when he resigned he and his family continued to live in Vasa. He was there when the tornado struck shortly before midnight July 2, 1879, destroying the Children's Home and killing five of the children. Norelius and Swärd officiated at the mass funeral on July 4, when ten of the victims were buried, the eleventh dying that day. In addition to his duties as Synod president, Norelius continued with his writing. He was also pastor of a small congregation in nearby Goodhue from 1869-1915, and 1882-84 he was pastor at Spring Garden.

## Journalism and Further Travel

Norelius sought several times to develop a paper in Minnesota. He edited *Minnesota Posten* 1857-58, *Missionären* 1870-71, which he tried unsuccessfully to bring to Minnesota and make it an organ of the Minnesota Conference, and *Luthersk Kyrkotidning* 1872-73. In 1878 he began to cooperate with two other pastors, Per Sjöblom of Red Wing and Anders Peter Montén of St. Paul in the publication of *Skaffaren*. Sjöblom and Montén were both vigorous and aggressive. There was another Swedish paper in Minnesota, *Minnesota Stats-Tidning*, which had begun publication in 1877. Montén found a way to buy out *Minnesota Stats-Tidning*. The papers were united and both names were used for a time, though after 1895 the paper was called *Minnesota Stats-Tidning* and it continued until 1940.

Norelius was listed as editor-in-chief of *Skaffaren* until 1882. Tension, however, developed between Norelius, Sjöblom, and Montén because they could not agree on causes the paper should support. Norelius had, for example, supported the retention of Prof. A. W. Williamson at Gustavus Adolphus College, while Sjöblom had opposed his retention because he was a

continued on page 20



Presbyterian. The three disagreed also about another faculty appointment at the College. A more serious matter was that Norelius and some others accused Montén of fraud in a business matter. The matter was brought to the attention of the Minnesota Conference and in February 1885, a committee was elected to investigate the affair. The committee's report exonerated Montén and the Conference adopted this report. In the course of the discussion of the report Norelius made an additional charge that Montén had misappropriated \$150 of Conference funds. The Conference officers investigated this charge in the presence of Montén and Norelius on September 24, 1885 and found that no misappropriation had taken place. In February 1886, at a meeting that Norelius did not attend, the Conference resolved that it would be right and proper for him to confess that his accusations against Montén had been made hastily and without any foundation in fact. Thereafter for seven years Norelius stayed away from Conference meetings, though when he came back after this absence in 1893 he was once again elected president.

Norelius enjoyed traveling and in 1882 the Minnesota Conference appointed him to make a journey to Bismarck and other places in the Dakota Territory. At that time the Northern Pacific railroad was under construction in eastern Montana and two brothers, John and Peter Johnson of Bismarck, were subcontractors with a crew of Swedish workers. They invited Norelius to come to the construction camp and hold services. He rode the train as far as the tracks were built, preaching to the men each evening. He may have reached the vicinity of Miles City, Montana. His was the first visit of any Lutheran pastor to Montana, though circumstances at that time were such that no permanent work could be established.

On October 1, 1885, some days after the Minnesota Conference officers had met to investigate Norelius' charges against Montén, Norelius began a missionary journey to the west coast. The object of journey was to inspect the work the Synod had already started and to seek out new Swedish settlements, where congregations might be established. This was his first journey through the Rocky Mountains and he was greatly impressed by the snow-capped ranges, the towering mountains, and the scenic valleys. He kept a detailed journal and wrote one evening that he regretted having to sleep when there was so much to see. In Portland he visited a Chinese festival and temple. He thought the ceremonies he witnessed were an example of human degradation, but wondered whether the paganism of the white man was essentially different or better than Asiatic idolatry. He preached several times in Portland, then moved on to Tacoma and Seattle.

Norelius stayed three weeks in Seattle where he found Swedes but they were indifferent to religion. The rainy weather depressed him and he said, "I have never been in a more disagreeable place in all my life." A congregation had been established in Seattle but he concluded as he left that Augustana's mission in Seattle did not look hopeful. Returning to Tacoma and Portland, he spoke at Reformation services. Peter Carlson, who had left East Union in 1879 to be a missionary on the west coast joined him. They traveled together to San Francisco. In early December Norelius received a call from the Synod's Board of Missions to serve as Mission Superintendent on the west coast, which he thought he could accept for a time. He visited various places in northern California, such as San Rafael, Oakland, Santa Cruz, and Monterey. On the advice of a physician he spent a week at Paraiso Springs resting, relaxing and both drinking and bathing in sulphur water. He felt that the stay there had improved his health. On this journey he preached wherever people could be gathered, in some places also catechizing children. After a trip to Moscow, Idaho, he met in Portland with the west coast pastors to discuss missionary work in the west coast area. It was reported that the Augustana Synod had seventeen congregations, ten churches, and two parsonages in its west coast mission district. Norelius left for home May 4 and arrived in Vasa May 9.

### **Norelius' Last Years 1886-1916**

During the time that Norelius was on his missionary trip, Pastor P. J. Swärd had left the Vasa congregation, having been called to St. Paul. The congregation called several pastors but had no success. In August they once again called Norelius. This time he served them for a brief period from 1886-88. The next pastor at Vasa was Johan Fremling, who served them 1889-1901. Once again Norelius was called and he served a fifth term as pastor at Vasa from 1901-1905.

In 1890 the first volume of *De svenska luterska församlingarnas och svenskarnes historia i Amerika* (The history of the Swedish Lutheran congregations and of the Swedes in America) was published by the Augustana Book Concern in an edition of eight hundred copies. It was a volume of 871 pages on which he had been working since he was appointed Augustana's historian in 1867. The book covered only the period up to 1860, giving an account of the settlements in Iowa, Illinois, Indiana, New York, Pennsylvania, Minnesota, and Wisconsin up to that time. Biographies of eighteen pastors were included. Norelius used a broad range of source material, including his own correspondence and records. In recognition of this contribution Augustana College and Theological Seminary granted him an honorary Doctor of Divinity degree in 1892. He then began to write a second volume, based on the minutes of the Synod, its confer-



Pastor and Mrs. Norelius at their golden wedding anniversary, 1905

ences, and institutions. This became a book of 527 pages and was not published until 1916, the year of Norelius' death.

In 1899 Norelius was again elected President of the Augustana Synod and served in that office until 1911. A festive event during those years was the celebration in 1910 in Rock Island of the fiftieth anniversary of the organization of the Augustana Synod. Jubilee Hall, a temporary building, was erected on the Augustana College campus for the ten-day event. Knut Henning Gezelius von Schéele, Bishop of Visby, came representing the Church of Sweden, bringing official greetings from King Gustav V and President William Howard Taft. On June 5, the same day the constituting convention had begun in Jefferson Prairie, Wisconsin, in 1860, Augustana's pioneers were remembered. Of those present at that meeting in 1860, three pastors and one layman were still living. Pastor Peter Beckman was not well enough to attend, but Pastor Gustav Peters and John Erlander joined President Norelius on the platform. Norelius spoke on their behalf: "Here before you stands what is left of the first Synod. Pastor Peters, he is blind and cannot see any of you in the vast congregation. And here is Mr. Erlander, he is deaf and cannot hear a single word of this great celebration. And here I stand, apparently well preserved, but aware that the end is not far off."

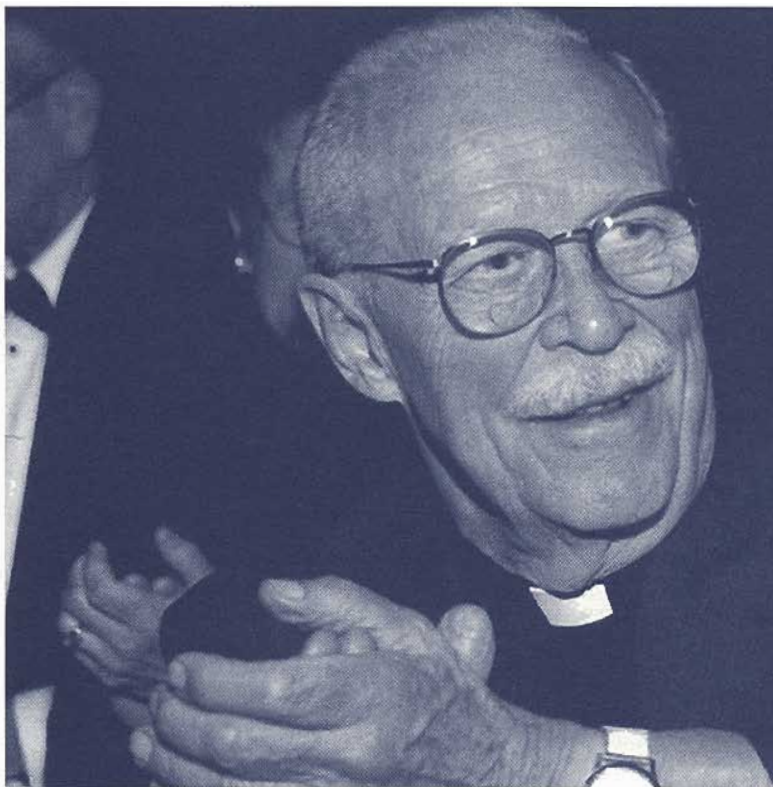
Norelius did live to preach in 1912 at the fiftieth anniversary of the founding of Gustavus Adolphus College, and he was present June 24, 1915, at the sixtieth anniversary of the Vasa congregation. His last pastoral acts were a funeral in Vasa October 16, 1915, and a baptism, Christmas 1915, at the small congregation in Goodhue he had served ever since it was organized in 1869. Early in 1916 his wife, Inga Charlotte became ill. He waited on her to the point that he neglected his own rest, and when her health began to improve his began to fail. A severe cold forced him to take to his bed and he weakened rapidly. On March 15, 1916, he died, survived by his wife and two sons, Leonard and Sigfrid. Two sons and a daughter preceded him in death. One of the sons, Theodore, had drowned at the age of thirty-one, shortly after having been admitted to the bar. The funeral for Eric Norelius was held March 20 and he is buried in the Vasa churchyard.

### The Measure of the Man

During his long ministry that extended sixty years, Norelius made significant contributions to the Augustana Synod in four areas. He was first of all a home or American missionary, traveling extensively in Minnesota but also to the west coast, finding Swedish settlements where congregations could be organized. He concentrated on rural areas. On his first journey in Minnesota in 1860, he passed through Minneapolis without stopping, for, he said, there were no Swedes there. He organized

continued on page 26





# David L. Vikner 1916-2003

By his son, David W. Vikner

A family remembrance delivered at the  
funeral of his father on April 26, 2003

Our father lived a full and active life right up to the very end, cherishing each and every day. In recent decades, he actually began every one of his days with an invigorating 2 1/2 mile walk to and from Lake Michigan, taking in the ever-changing beauty of nature, keeping in remarkable physical shape and deliberately setting the stage for the day ahead, which he had already thought through and well prepared. Although he would always plan well into the future, he would conscientiously focus on each individual day. As many of us heard him say, he had decided that it was no longer necessary for him to buy any more green bananas.

He was always reading, keeping up on the news, sharing ideas with others, remaining involved in the church and community and keeping a busy schedule that included a wide variety of cultural and social activities. He was immensely open-minded and enjoyed meeting with all types of people, always struggling with ideas and varieties of new approaches. In his post-retirement years he also took seven trips to the most remote parts of China. He traveled in the Middle East, Germany, Sweden, and, most recently, Japan. He was quite a man.

But all of this was by no means confined to his post-retirement years. He was this way throughout his 86 years of life. And he was blessed to spend most of it in fascinating places, at fascinating times, with fascinating people.

He was born in the village of Linru, in China's Henan Province on December 1, 1916. The First World War, when the world found itself being drawn together as never before, was not yet over. The last imperial dynasty in China, the Qing Dynasty, had just collapsed in 1911. China was engulfed in chaos with warlord armies ravaging the countryside, followed later by confrontations between the Communists and the Nationalists and later still there was the invasion by the Japanese military. His father, David W. Vikner, was even captured by a band of rebels for several weeks with no word as to where he was. And as my father told us on many occasions, he had vivid recollections of regular gunfire and the grinding poverty which was seen everywhere. This influenced his entire life.

But during that period, he was sent away to a boarding school for missionary children in the beautiful mountains of Jigongshan. There he was largely isolated from the chaos, the poverty and the heat of summer. And with eight other boys and one girl in his class, he went through both primary school and high school. When he left home at the age of seven, he was first compelled to become independent and then came to experience and to understand interdependence. He and his classmates became an inseparable group of friends, and he and the one girl in the class, Louise Lindbeck, eventually became husband and wife.



After his collegiate and seminary education in the United States between 1935 and 1944, he and his young wife and two young children, Peggy and I, became a missionary family in China. We started up in the northern part of Henan Province, where my father soon became the Lutheran Church in China's university student pastor. He visited Christian colleges and Christian student groups all over China and worked with young, exceedingly bright Chinese Christians that were attempting, as he was, to find a way for the Chinese Church to become independent of western denominations and to reach its fullest potential. There was every hope that both China and the church could become an integral part of the international community of nations.

But it was not easy. The Communists were coming down from the north. There were severe hardships for my mother and her two very young children with a husband and father traveling around the country during the unbelievable turmoil between China's Communists and Nationalists. Over a period of less than three years, the family had to move five times, literally carrying with us whatever we could pull together. We moved from Kaifeng to Xinyang, to Wuhan, to Shanghai, to Guangzhou and finally out through Hong Kong.

The missionary period then continued for nine years in Japan, only now Paul had joined us. In the aftermath of the Second World War, when both reconciliation and reformation were essential, my father was once again privileged to be in a fascinating place, at a fascinating time, with fascinating people. He worked with a committed group of Japanese pastors and a group of young and enthusiastic Augustana missionaries to consolidate a new and ecumenical entity - the Japan Evangelical Lutheran Church. It should not be surprising that they not only became self reliant, but also began working in partnership with churches around the world.

The third period after the growing up years in China and the missionary years in China and Japan was the mission executive years in New York City from 1959 to 1982. It was in this context that the exciting possibility of helping churches around the world to move from dependence to independence to interdependence began to take shape. To accomplish this goal he brought together a team of the best and the brightest that made the Lutheran Church in America's Division of World Missions one of the most creative and farsighted mission agencies in the world. In this period of expanding political, economic and social interaction, the church increasingly became an integral international partner. The fact is that there is no other international organization with a longer history than the church and there is no other international organization that has full and interdependent partners in virtually every country on earth.

The fourth period was his post-retirement period here on the North Shore (Chicago area). My mother and he came largely because Peggy and her family were the most settled at that time. Paul was advancing up the corporate ladder and moving from place to place. And I was deeply involved in higher education out in Asia.

Actually, with Peggy's departure for Augustana College in 1964, my departure for Hong Kong in 1966 and Paul's departure for Muhlenberg College in 1967, our parents' lives changed dramatically. All of this was within three short years. They soon moved to New York City, and my mother was liberated. My father convinced my mother that they should buy a cottage in Pennsylvania's Pocono Mountains, and he was re-introduced to the revitalizing beauty of nature which he first experienced at Jigongshan.

But they also became deeply committed to keeping in touch with their scattered family. Paul was the first beneficiary of this down in Allentown, Pennsylvania. Then, with Paul's marriage to Sally and the arrival of Mark and Sarah, my parents became almost passionately involved in their growing family.

Partly as a result of the close ties with Paul and his family, the move to Chicago was a natural step in post-retirement. Both of my parents cherished their time with Peggy and Joel and their family. As with Mark and Sarah, they spent a good deal of time with Matthew, Erik, John and Lisa, even regularly inviting them over to their home, one by one, for dress up dinners with their grandparents. This special attention is a treasured memory for the children to this day.

Then after Lin and I got married in 1987 and after Louisa and Davy came along, we also benefited from their love and concern. Despite the distance between New York City and Chicago and despite their decreasing energy, there were frequent visits back and forth.

My father also seamlessly fit into his role of family chaplain and spiritual guide. He officiated at the marriages of all three of his children. He baptized all of his eight grandchildren and married the two who have already married - Matthew to Amanda and Mark to Carrie. And he was also an important spiritual presence in the extended Lindbeck and Gamelin families.

As many of you know, my mother died in September of 1994. It was a very difficult time for all of us in the family, but it was especially difficult for my father. We are very grateful, therefore, that my father met Ann in 1997 and that they got married in the spring of 1998. With her own broad interests and activities, Ann became a wonderful colleague and friend. In these last

continued on page 24



continued from page 23

weeks, her loving and considerate support were constant. There was not a single time that I called my father in the hospital when she was not there with him.

My father lived his life to the fullest. Up to the very last moment, literally, he was deeply involved in and consumed by those things which were most important to him in life - his family, his church, his country and his friends. He was proud of their successes, ever aware of their potential and deeply concerned when they faced difficulties. Now it is up to us who are able to carry on to pick up where he left off.

Let us pray: Lord, now lettest thou thy servant depart in peace according to thy word. For his eyes have seen thy salvation which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel. Amen.

AHA

years he was on the faculty of National Taiwan University and later taught English for one year at Central China Normal University in Wuhan. From 1984-86 he served as China Consultant for the Lutheran World Federation in Hong Kong.

Completing his undergraduate studies at Upsala College, East Orange, New Jersey, Dr. Vikner went on to earn a masters degree at Yale Divinity School, Yale University, and a certificate in the teaching of English as a second language at the University of Michigan. He received his Doctor of Education degree in Comparative Education, with an emphasis on China, from Teachers College and Columbia University.

Dr. Vikner's family has had a long relationship with China. Both his paternal and maternal grandparents served in China as Lutheran missionaries and his parents, both of whom were born in China, worked in that country as well as in Japan. Dr. Vikner is married to Lin Ma Vikner, M.D., an obstetrician-gynecologist who was educated and trained in China. They have two children.



#### DAVID W. VIKNER

*On April 1, 2002, Dr. David W. Vikner became the President of the Japan ICU Foundation in New York City. The foundation supports with funds, personnel and counsel International Christian University in Tokyo, Japan.*

*From July, 1989 to October, 2000, Dr. Vikner was President of the*

*United Board for Christian Higher Education in Asia, an autonomous agency related to nine Protestant denominations in North America. The United Board works with over eighty outstanding colleges and universities in Burma, Cambodia, China, Hong Kong, India, Indonesia, Japan, Korea, the Philippines, Taiwan, Thailand and Vietnam.*

*Before assuming the presidency of the United Board in 1989, he served for two years as Vice President with particular responsibility for its relationships in the People's Republic of China.*

*Dr. Vikner spent his early years in China and Japan and has worked in Asia a total of fourteen years serving in various capacities. He taught English at the Lutheran Middle School in Hong Kong and subsequently became its Headmaster. For four*



# Recollections, Reflections & News

## Poems Out of the Night

By Clifford Boren

(Editorial note: Clifford Boren was born in St Paul, MN in 1908. He graduated from Gustavus Adolphus College and from Augustana Seminary. He was ordained in 1932, and served as Pastor in Crosby-Deerwood, MN from 1932-35. He died in May 1939, a victim of acute arthritis.



He wrote 25 or more poems which were compiled in a book, "Poems Out of the Night." The author wrote the Preface, which tells his story. His first poem, "Alone," follows the Preface, which is quoted here.)

### Preface

These few words are written to help those who read poems understand them better. I am thirty years of age. I was ordained into the ministry of the Augustana Synod of the Lutheran Church on June 12, 1932. The first of August that year I began my work in the parish of Crosby-Deerwood, Minnesota. After a few months I became troubled with what I called rheumatism. Gradually, I became worse and in July 1935, I had to leave my work. I stayed with my parents until May 1936, when I entered Bethesda Hospital, St. Paul, Minnesota, with what was called acute arthritis. There I remained for twenty months. It was not long after I was totally helpless. In August 1937, my sight began to fail, and soon after I could distinguish little more than light and darkness. In November 1937, a friend of mine read a poem to me and indirectly left the thought that I write some poetry. I scoffed at the idea. Strangely enough, however, there flashed through my mind a poem. I called for a nurse and had her write it down. The name of that poem was "Alone." Since then, others have followed. Friends suggested that some of these poems be printed in a booklet and that they would help me to print them. You have the result in your hand. I claim no merit for them, but I have enjoyed writing them. I do hope that one, at least, will speak to you.

- The Author

### ALONE

Alone?

I was alone,  
Over my fire  
Built to split the darkness of the night  
Yet, small enough not to be seen,  
I crouched, seeking comfort, solace, and company.  
I was an outcast - wretched, lonely.  
Every law made by man and God  
Had I broken.  
Now, I was being sought.  
All about was the blackness of the night.  
There I crouched -  
Alone!

Alone?

I was not alone.  
By my fire stood One, seen, yet unseen.  
Startled, I cried out, "Who are thou?"  
The answer came -  
"One who lived in you long years ago  
Thou didst cast me forth unwanted.  
I was told never to return again;  
Yet, to-night, here I stand  
Knocking once more  
At that silent closed door."  
With joy I gasped aloud,  
"Dear Lord, forgive, forgive!  
Enter once again these crumbling walls  
So filled with lust, and greed and strife."  
He entered in, and lo,  
The darkness of the night had vanished  
For I was not -  
Alone!

Alone?

I am not alone.  
Before the bar of justice now I stand  
And there I hear the words,  
"Condemned to die" - and rightly so.  
Those that I have betrayed and wronged  
Now demand full satisfaction.  
I must give all I have.  
So, soon I shall pass through the valley of the shadow.  
I am not afraid, thank God!  
One has paid the penalty of my sins  
Forgiven, I shall enter in with Him  
The narrow gate.  
Never again to be -  
Alone!

continued on page 26



### Voices from Yesterday

By Wilton E. Bergstrand

A message on Our Augustana Heritage given first at the Augustana Heritage Festival, Augustana Lutheran Church, Omaha, Nebraska, February 6, 1994.

*(Editorial Note: Wilton Bergstrand served as Youth Director of the Augustana Lutheran Church from 1938-1962. In "Voices From Yesterday" he recounts the Voices he hears. A summary listing of these voices is given here, along with a quotation from the conclusion of his inspiring presentation.)*

#### THE VOICES FROM YESTERDAY

- The Heavenly Voice of a Rugged Evangelical Piety
- The Voice of Leadership
- The Tremendous Voice of Unity
- The Reverent Voice of Worship
- The Winsome Voice of Youth for the Master
- The Trained Voice of Christian Education
- Listen: The Poignant Cry of a Lost World
- Compassionate Voice
- The Myriad Voices of Ecumenical Fellowship
- The Winsome Voice of Great Women

"The time is ripe for a new generation of ancestors. Have we, the heirs of Augustana, made the contribution to today's Church we should have made? Have we been the leaven we ought to have been? Can we make some of these "Voices From Yesterday" the Voices for Tomorrow?

I repeat: The time is ripe for a new generation of ancestors. It is a great thing to be proud of our ancestors; it is a greater thing so to live that our descendants will be proud of us. The richer our heritage, the greater our responsibility to pass on the best of it. As we said back in the days of Luther League, "Hats off to the past: coats off to the future."

Note: if anyone is looking for copies of the old Luther League Hymnal, or other Augustana hymnals, including Swedish, contact Ken and Dorothy Moburg, 1102 Nordic Drive - apt. 115, Decorah, Iowa 52101.

WANTED: One copy of the 1884 "Split" Augustana Koralbok/Psalmbok Hymnal in Swedish. For use by the AHA. Charles Hendrickson, 1403 North 5th St., St. Peter, MN 56082. (507) 931-4271, hendorg@aol.com. AHA

## Letters to the Editor

*Letters, comments, and suggestions to the editor are always welcome. Articles are invited. They will be acknowledged and will appear in a future issue of the Newsletter as space is available.*

### Eric Norelius and Minnesota continued from page 21

congregations in Red Wing and Vasa, both of which flourished, but he preferred rural Vasa, where he built a home and spent much of his ministry serving that congregation. Second, he established institutions, two in particular. In 1862 he opened a secondary school in Red Wing, that became St. Ansgar's Academy in East Union, and then Gustavus Adolphus College in St. Peter. In 1865 he began to care for orphaned children at what became the Vasa Children's Home. Its successor is now Lutheran Social Service, which offers a wide range of services, not only to children, but also to families and the aged. Third, Norelius was Augustana's historian, who gathered archival material and wrote in one volume the history of the Synod's congregations from 1848-1860 and in a second volume a history of the Synod, its conferences, its institutions. Fourth, he was a church administrator who gave much attention to church polity. He served several times as president of the Minnesota Conference and twice president of the Augustana Synod, 1874-81, 1899-1911. He was a member of Minnesota Conference and Synod constitution committees, and constitution committees for Conference and Synod institutions. He was of the opinion that the Church's doctrine had been determined once and for all in God's Word and the witness of the Church's confessions. While no particular form of the church's government is specified in the Scriptures, questions of church polity are of great importance for the Church's welfare and development. This is especially true in America, where the Church has the freedom to determine how it shall be organized at the congregational and the synodical levels. By reason of these four extremely significant contributions Eric Norelius is gratefully remembered as one of Augustana's church fathers. AHA



# Highlights of the Augustana Heritage Board of Directors meeting at the Spirit in the Desert Retreat Center, Carefree, AZ, January 9 -11, 2004

The publication of the presentations at the Augustana Heritage Gatherings in Rock Island, IL, in 2000 and Lindsborg, KS, in 2002. The title of the book is *The Heritage of Augustana: Essays on the Life and Legacy of the Augustana Lutheran Church*. The book will be available at the Gathering at Gustavus Adolphus College in June 2004.

---

Appointed Marc Anderson, Lindsborg, KS, as the web master for the Augustana Heritage Association web site. Kathryn Swanson will serve as the AHA contact person for the web site. The web site address will be [www.augustanaheritage.org](http://www.augustanaheritage.org). An announcement will be sent to the AHA mailing list when the web site is available.

---

The purpose of the web site will be:

- to provide information to AHA members and friends about events, publications, etc.,
  - to be a resource for inquiries about the Augustana Lutheran Church and the AHA, and
  - to solicit interest and support for the promotion and perpetuation of AHA, including memberships.
- 

Met with representatives of agencies and institutions who have historic ties to the Augustana Lutheran Church. The purpose of the meeting was to explore ways in which these institutions and agencies could by means of an endowment or a program honor the legacy of the Augustana Lutheran Church. The role of the AHA would be to encourage individuals, congregations, institutions and agencies to support these endowments and programs. A brochure, "Continuing the Legacy of Augustana," is being prepared and will be available at the Gathering at Gustavus Adolphus College in June 2004. The ELCA Foundation will assist in coordinating "Continuing the Legacy of Augustana." Representatives of institutions and agencies included:

- Steven Bahls, Augustana College, Rock Island, IL
- Paul Formo, Bethany College, Lindsborg, KS,
- Jack Niemi, Gustavus Adolphus College, St. Peter, MN,

- Doug Watson, Midland College, Fremont, NE,
  - Luther Luedtke, California Lutheran University,
  - Mark Van Scharrel, Lutheran School of Theology at Chicago, Chicago, IL,
  - Lowell Nelson, Immanuel Health Systems, Omaha, NE,
  - Chris Rohrer, Seafarers and International House, New York City, NY, and
  - David Jacox, Mosaic, Omaha, NE.
- 

Received a report on the Augustana Heritage Gathering to be held in September 2006 at Chautauqua Institute, Chautauqua, NY.

---

Changed the fiscal and membership year to coincide with the calendar year. The membership year for 2005 - 2006 will begin with the Gathering at Gustavus Adolphus College. The membership for 2005 - 2006 will be \$35 for an individual and \$50 for a family/couple membership. Congregations, institutions and agencies memberships are \$100. In addition, members are invited to make tax deductible gifts to the AHA.

---

Received a report from Maria Erling and Mark Granquist on the progress of the history of the Augustana Lutheran Church. There will be an opportunity to discuss the plans for the book with Maria and Mark at the Gathering at Gustavus Adolphus College.

---

Expressed gratitude to the Planning Committee at Gustavus Adolphus College for the excellent program planned for the Gathering, "Unto a Good Land: Augustana Yesterday, Today and Tomorrow," June 25 -27, 2004. Registration material has been mailed. Additional material may be received from Amy Pehrson, 800 W. College Avenue, St. Peter, MN 56082; e mail: [apehrson@gustavus.edu](mailto:apehrson@gustavus.edu). Milton and Elaine Brostrom and Stanley and Marie Benson are co-chairs of the Planning Committee. **AHA**



# THE AUGUSTANA HERITAGE ASSOCIATION

Lutheran School of Theology at Chicago

1100 East Fifty-Fifth Street Chicago, Illinois 60615

Non-Profit Org.

U.S. Postage

**PAID**

Chicago, IL

Permit No. 9556