



## THE AUGUSTANA HERITAGE NEWSLETTER

VOLUME 4

SPRING 2005

NUMBER 2

### A Letter from Paul Cornell *President of the Augustana Heritage Association*



Paul Cornell

#### On Pearl Harbor Day, 2004

Many of our membership remember where we were and what we were doing on that day. Me? Playing ice hockey on Lake Nakomis in Minneapolis, Minnesota on a Sunday afternoon.

I can better remember this year's Gathering IV of the Augustana Heritage Association at Gustavus Adolphus. From the Jussi Bjoerling lecture Thursday through the luncheon on Sunday afternoon. It filled us with joy and thanksgiving.

I realize more and more, and am thankful for, the legacy of Augustana that continues to guide and inspire me in the 7th decade of my life. The renewing of friendships, the words and music of "Songs from Two Homelands," the presentations of program teachers, and the ambience (including the weather) of GA made for a great four days. Also to the GA committee for their pre-planning, their on-site operations, and all the behind-the-scenes – a very huge "tack så mycket".

I ask for your prayers and support as the second president of the AHA, stepping into the shoes of Reuben Swanson, is a momentous task. We are grateful for his four years of leadership. I am so pleased that he is continuing as a member of the AHA Board. Thank you, Reuben!

The Program Committee for the September 14-17, 2006 Gathering V at Chautauqua Institute, Chautauqua, New York has met. Initial design and content has been determined. If there are content ideas that members may have regarding the Gathering, please contact me at 893 Collegeville Rd., Collegeville, Pa. 19426 or e-mail: revpcornell@comcast.net.

The AHA Board will have met at the Lutheran Retreat Center in Carefree, AZ on February 13-15, 2005. Whenever there are issues, concerns, or ideas that you would like to bring to the Board's attention, please contact our Executive Director, Pastor Hartland Gifford, P.O. Box 400, Schnecksville, Pa. 18078 or e-mail giff400@msn.com.

With thankfulness,  
Paul Cornell

---

*Born into a Lutheran parsonage in Fort Dodge, Iowa, I received my public education in Worcester, MA and Minneapolis, MN. Higher education included the University of Minnesota, Upsala College at East Orange NJ and Augustana College, which conferred the BA degree in 1949.*

*Graduating from Augustana Seminary in 1953, I served two Augustana parishes – Philadelphia, PA and Mt. Summit, PA. I was then called to the Board of Parish Education to work on the Long Range Program for Parish Education, a joint program of the two churches which merged to form the LCA. Serving for 28 years on the Board of Parish Education and Division for Parish Services, I took early retirement in 1988. Since then I have served as Interim Pastor in 14 congregations.*

*Involved in things Swedish, I have served as chair of the American Swedish Historical Museum, chair of the Swedish Council of N.A., a member of the Royal Round Table of the Council, and recipient of the Royal Order of the Polar Star, given by order of the Swedish King, Karl XVI Gustaf in 1993.*

*I look forward to my continued work in the Augustana Heritage Association as its president. I am grateful for Betty, my wife of 52 years, our two children, Stephen and Melissa, their spouses and five grandchildren. Travel, music, collecting, needlepoint and reading continue to stimulate and challenge. AHA*

**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  
Web site [www.AugustanaHeritage.org](http://www.AugustanaHeritage.org)

## AHA Board of Directors

Paul Cornell, *President*  
Kathryn Segerhammar Swanson, *Vice-president*  
Elsa Orescan, *Secretary*  
Peter Beckman, *Treasurer*  
Hartland Gifford, *Executive Director*  
Ruth Ann Deppe, *AHA Office, LSTC*  
Arvid & Nancy Anderson, *Newsletter editors*  
J. Roger Anderson  
Herbert Chilstrom  
Maria Erling  
Arland Hultgren  
Carol Luedtke  
LaDonna Martin Chalstrom  
Donald Sjoberg  
E. Earl Okerlund  
Reuben Swanson

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

## CONTENTS

Spring 2005

Volume 4, Number 2

Front Cover "A Letter from Paul Cornell" president of AHA

### 3 I. Perpetuating the Heritage of Augustana Institutions

3 Midland Lutheran College: A New Story of Courage  
and Discovery

5 The Continuing Account of Creative Perpetuation  
of Institutions

Bethphage becomes Mosaic

Lutheran Hospital in Moline, IL becomes Trinity Health  
Systems

Immanuel Health Systems

The Lutheran School of Theology at Chicago

Seafarers and International House, New York

Augustana Heritage and the Augustana Historical Society

Continuing the Augustana Legacy

### 7 II. The Legacy of Augustana Leaders from the Past

8 The World Ministry of Carl Lund-Quist

12 A Cunningham among Augustana Swedes in 1923

14 Pioneer Missionary Lars Petter Lundgren and wife Alma

15 A Conrad Family Tree of Four Generations

### 16 III. Challenges to Heritage

17 Is the Church prepared for War

19 Two Events

### 20 IV. News; Announcements; Letters; AHA Membership Application

### 22 V. Editorial: The Testing of A Heritage

# I. Perpetuating the Heritage of Augustana Institutions

By perpetuating the heritage of our institutions, the heritage of the Augustana Church is carried from the past into the future. The early leaders of Augustana have passed on to their eternal home, but the institutions they founded continue on. However, as society and the church changes over time, even institutions often become threatened. When this happens, new leaders are called upon to find creative ways for the institutions to adapt to very different situations. Recent developments among our institutions have brought forth those leaders who found new and dynamic ways to make changes that not only preserved those institutions but gave them new life for mission and service. In this section of the Newsletter, we look at a number of those creative actions which have perpetuated and strengthened these vital institutions. The first story is an exciting one at Midland Lutheran College with whom Luther College merged and thus perpetuated the valued heritage of one of Augustana's treasured institutions.



by Jon Fredricks

**T**imes of transformation are not uncommon at leading colleges across the nation. Midland Lutheran College is no exception. In its early history, Midland made a bold decision to move the campus from Atchison, Kansas, to Fremont, Nebraska. Another important transformation occurred in 1962, when Midland merged with Luther Junior College in Wahoo, Nebraska to become Midland Lutheran College.

Visible signs honoring these pivotal moments in the history of the college can be seen throughout the Fremont campus, which also hosts the Heritage Arboretum, an affiliate garden of the Nebraska Statewide Arboretum. A new apartment style residence hall, Atchison Hall, is named in honor of the city of Atchison, Kansas. Luther Library is named to honor Luther College and Academy. Outside the library is a large boulder that was a prominent part of the Luther campus, with its familiar inscription, "Of the past a history, of the future a symbol."

Near the Luther Library is another very special symbol of Luther College—the Luther Arch. In 1995 the arch was donated to Midland Lutheran College and moved from the Wahoo campus. Comprised of cobblestones and mortar, the arch is topped by a sign that says, "Classes of '41, Luther College." Now restored, the arch stands as a welcoming threshold to the campus green.

It is a history rich in service that Midland is built upon. And as a member of the Augustana Heritage Association, Midland Lutheran College honorably carries forward the spirit, life and legacy of the Augustana Lutheran Church. As the mission states, Midland Lutheran College educates students to learn and lead in the world with purpose. Midland holds the core values of faith, learning, quality, respect and stewardship as the foundation to community. With this charge, Midland takes from the past a history of courage to create a path of discovery for the future.

With the passage of time, change remains a constant, and transformation is necessary in all facets of life in order to best serve one another. It is also imperative that Midland constantly looks to the future to best serve the students, alumni, friends and families of the college.

At Midland Lutheran College, to "transform" connotes fundamental change, in both nature and character, in current practices as they relate to the learning experience and community. Midland is now entering another era of transformation. The road map leading the way is a concerted effort in strategic planning.

Dr. Steven E. Titus currently serves as the president of Midland Lutheran College, a position he has held since October 2002. Prior to serving Midland, Titus held the office of executive assistant to the president at Gustavus Adolphus College in Saint Peter, Minnesota.

President Titus initiated the strategic planning process now taking place at Midland.



**Heritage Arboretum**

“Strategic planning is a process whereby we interact with and engage each other and our environment to create our future, rather than being wholly determined by our environment and circumstance,” Titus said. “Planning helps us make informed and intentional choices about our direction, goals and priorities as a college community.”

As Midland enters another era of transformation, the sense of energy, passion and purpose can be felt everywhere. Alumni attending this year’s homecoming festivities commented how the campus seemed more alive. Future students see it in the dynamic admissions website ([www.mlc.edu/admissions](http://www.mlc.edu/admissions)). Faculty and staff feel it each and every day as they guide students to become learners and leaders of purpose.

Midland is moving to become more intentional in its service to the world as an inspired educational, cultural and social center of excellence—where its faculty are inspired and inspiring teachers; where its students are inspired and inspiring learners; and where its staff and volunteers are inspired and inspiring servants.

As a community of learners, Midland recently made a commitment to improve and change the world. And as a leader in higher education, Midland desires to serve as an example for other institutions to follow.

“Inspiring people is about reawakening spirit and values throughout the college,” Titus said. “We all desire to help each other find meaning, fulfillment and inspiration in the workplace, the classroom and the boardroom. We all seek to create at Midland a culture of love, interdependence, empowerment and confidence, a culture in which all are supported and inspired to do their very best.”

Midland Lutheran College is a community grounded in faith and the Lutheran movement, passionate about learning, committed to quality, respectful of the sanctity and sacredness of every human being, and guided by a deep respect for stewardship in the world. Midland’s core values are foundational in educating students to learn and lead in the world with purpose.

“Our work also is to inspire each other to live and work by



**Luther Arch**

principles of courage, authenticity, service, truth-telling and love,” Titus said. “Indeed, it is our new story of courage and discovery.”



**Dr. Steven E. Titus**

*Dr. Steven E. Titus earned a Ph.D. degree in higher education administration from the University of Virginia, a J.D. degree from Marquette University Law School, and a bachelor’s degree from Southwest State University. He has served as a tenured professor of leadership studies and organizational behavior at Southwest State University, where he created and directed the Leadership Studies Program and Leadership*

*Development Institute.*

*As a commissioned officer in the U.S. Army Judge Advocate General’s Corps, Titus held several positions while on active duty, including: Legal Advisor to the Deputy Assistant Secretary of the Army, Labor and Employment Law Attorney on the Department of the Army Staff in The Pentagon, and as a Trial Defense Counsel with the 3d Infantry Division in Wuerzburg, Germany during Operation Desert Storm. He also served as Minnesota’s Civilian Aide to the Secretary of the Army.*

*Titus presently serves as co-director of the ELCA College and University Leadership Initiative and serves on the boards of Lutheran Planned Giving Services, Nebraska Independent College Foundation, and the Association of Independent Colleges and Universities of Nebraska.*

*Titus and his wife, Sara, have a four-year old daughter, Emma.*





**Jon Fredricks**

*Jon Fredricks is the Director of Public Relations at Midland Lutheran College. Fredricks graduated magna cum laude from Midland Lutheran College, earning a bachelor's degree in journalism and theatre in 1997. Prior to becoming editor of MLC Magazine in 2002, Jon spent 5 years in media marketing as a commercial writer/producer for KMTV (CBS)*

*and an account executive for KETV (ABC) in Omaha, Nebraska. Fredricks credits his love for the College as the reason he returned to serve in educating students to learn and lead with purpose. He and his wife, Amanda, have two children; Joseph, 3; and Brenna, 1. Family time and the great outdoors fill in the gaps between magazine deadlines, photo shoots, press releases and special events planning. **AHA***

# The Continuing Account of Creative Perpetuation of Institutions

## **Bethphage Becomes Mosaic**

In the Fall 2003 issue of the Newsletter we reported: "On July 1, 2003 a new organization came into being with the consolidation of two strong social service agencies in Nebraska. The name of the organization is Mosaic. Bethphage and Martin Luther Homes have merged in order "to continue serving a common mission in the lives of people with disabilities across the U. S. and throughout the world...In partnership with people who have disabilities, Mosaic provides and advocates that all may realize God's gift of wholeness of life."

Dr. David Jacox, President & CEO of Bethphage for 23 years writes: "The opportunity to serve Bethphage has been a privilege and an honor....But now is the time to be looking ahead. I can state without reservation, the opportunity to serve Mosaic as its first president is no less a privilege and an honor. The consolidation of Martin Luther Homes and Bethphage is a bold step. It is clearly the right thing to do...Mosaic, from the first day, will carry forward to the best of its ability, the best traditions and practices of both predecessors."

## **Lutheran Hospital in Moline, Illinois Becomes Trinity Health Systems**

The Lutheran Hospital was founded in 1916. With the motivation of perpetuating a common mission, as Luther College (Neb.) and Midland College had in merging, and as Bethphage and Martin Luther Homes had when they became Mosaic, Lutheran Hospital in Moline merged with Moline Public Hospital to form Trinity Health Systems. The creative leadership for overseeing the growth and expansion of the Lutheran Hospital in Moline was provided by Kenneth D.

Moburg who became president of the hospital in 1956 and retired in 1990. During his administration, he initiated the merger between the Lutheran Hospital and Moline Public Hospital, and subsequently Franciscan Hospital to form the present Trinity Health Systems. His foresight perpetuated and assured the health care mission of the Lutheran Hospital, one of our Augustana institutions. Kenneth Moburg passed away January 17, 2005. He is survived by his wife of 54 years, Dorothy, their four children and five grandchildren. Both Kenneth and Dorothy Moburg were graduates of Augustana College where he served on the Board of Directors for many years.

## **Immanuel Health Systems**

Immanuel Health Systems of Omaha, Nebraska is the present day institution which perpetuates the mission of what Augustana people know as the Immanuel Hospital and Immanuel Deaconess Institute. It began under the leadership of Erik A. Fogelstrom in January 1889 when he organized The Evangelical Immanuel Association for Works of Mercy. Fogelstrom was the pastor of Immanuel Lutheran Church in Omaha for many years. Just as W.A. Passavant had brought the diaconate to the German churches of America, Fogelstrom had the "grand obsession" for a diaconate in the Augustana Church. This happened when Bothilda Swensson volunteered to enter the diaconate. She went to receive her training at the deaconess training center in Philadelphia, and later to Sweden to complete her study. The Immanuel Hospital became the home of the Augustana Diaconate in 1890. This led to the establishing of the diaconate at Bethesda Hospital in St. Paul, MN. as well.

The long history of service to people in need at the

Immanuel Hospital and Immanuel Deaconess Institute provided a strong foundation for meeting the growing needs in the 20th century. Eventually the Immanuel Hospital and Deaconess Institute merged with other institutions of mercy in the Omaha area. Today the legacy of Immanuel Hospital and Diaconate is being carried forward through the vital work of Immanuel Health Systems, which is joined with Alegent Health Systems which serves many hospitals and care centers nationwide. Together there are assets of at least 523 million dollars of which Immanuel Health Systems owns at least half. Augustana Heritage is a vital part of this large social ministry organization which continues to perpetuate the same mission that Pastor Fogelstrom envisioned and was one of Augustana's vital social ministry institutions.



**Service of Dedication of the Ruth and Paul Manz Organ**

### **The Lutheran School of Theology at Chicago**

The perpetuation of the heritage of Augustana Theological Seminary was assured when Augustana Seminary joined with four other Lutheran seminaries to form the Lutheran School of Theology at Chicago in 1962. The signs of

Augustana's heritage in the life of LSTC are frequently and visibly seen. Most important is the Augustana Chapel dedicated in May 2004. On November 4, 2004 another event in the Chapel brought a large crowd to the Service of Dedication of the Ruth and Paul Manz Organ.

The printed program describes the important place of the Augustana heritage at LSTC. "The new worship space at the Lutheran School of Theology at Chicago is named the Augustana Chapel at LSTC. The name recognizes the leadership and gifts of alumni and lay donors, particularly Rueben and Darlene Swanson, who wish to honor the Augustana Lutheran tradition exemplified by the former Augustana Seminary and Synod. Their leadership prompted the development of the Campaign for Worship and Spiritual Formation in the year 2001, a campaign which continues to attract a wide spectrum of grateful and liberal donors. The Ruth and Paul Manz Organ is an integral part of the original design of the Augustana Chapel." It should also be noted that stained glass windows were installed in the Chapel on October 13, 2004.

Another sign of Augustana's heritage in the life of LSTC is found in the tribute to Donovan Palmquist found in the Fall 2004 issue of the LSTC *Epistle*. Dr. James Echols, president of LSTC, wrote: "in his elegant tribute, Ralph Klein noted that Donovan Palmquist: 'served as chair of the LSTC Board of Directors before he was called at mid-career to the ministry of fund-raising and stewardship at LSTC. He was not the first development person at the seminary, but during his fifteen-year

tenure, development work came of age as the indispensable life-support system of theological education.'" As we all know Donovan Palmquist passed away in 2004 during the time in which he was Executive Director of the Augustana Heritage Association.

### **Seafarers And International House, New York, NY**

The Seafarers and International House developed from Augustana's Seaman's Center. Seaman's Centers had been founded in New York City, East Boston, Massachusetts, and Seattle, Washington. Seafarers and International House in New York has broadened its ministry and includes service to "seafarers, domestic violence victims, immigrants, critically-ill families, and travelers in distress." Pastoral care, hospitality, social assistance and advocacy serve a real purpose to this diverse population and reflects "the Augustana tradition of social consciousness and global awareness". Under the leadership of Director of Development and Communication, Christopher V. Roehrer, an Augustana Shared Clergy Endowment Fund has been established. Its goal is to share a clergy person between the Seafarers and International House and the efforts to revitalize troubled urban congregations.

On September 27, 2004 the Seafarers and International House celebrated its recent refurbishment as well as the 40th anniversary of the original building. The present building includes an 84-room hotel where visitors to New York are invited to find accommodations. The location 123 East 15th Street – 213-677-4800.

### **Augustana Heritage and the Augustana Historical Society**

The Augustana Historical Society, at Augustana College, will celebrate the 75th year of its founding during 2005, which will feature a number of special events. President G.A. Andreen led the initiative to form the Society in 1930. The purpose of the Society is to locate, gather, preserve and publish literary materials bearing on the history of Augustana College and its relationship to the Lutheran church, on the history of Swedish immigration to the United States and connections between U.S. and Sweden. Such documents are preserved in the college library or the Swedish Immigration Research Center. The society publishes materials including essays, such as the series of essays honoring recently retired 7th president of Augustana College, Thomas Treadway.

### **Continuing the Augustana Legacy**

The Foundation of the Evangelical Lutheran Church in America, Donald Hallberg Executive Director, has established a program in support of the Augustana Heritage Association, called "Continuing the Legacy of Augustana." Through this effort of the ELCA Foundation we have a "partner in assisting the continuation of that which we know to be Augustana: a rich

heritage, committed to ministry and mission”. Through this program each of us as individuals can support Augustana institutions financially.

The brochure prepared by the ELCA Foundation describes it well: Values cannot long endure that are not incarnated in an institution. The Augustana Lutheran Church as an institution has passed into history, but the heritage of Augustana lives on in the institutions and agencies that were founded and fostered in the church as expressions of its faith and mission.

“Continuing the Legacy of Augustana” is an opportunity for persons to give a gift in memory of or in honor of loved ones, congregations, institutions, agencies and other ministries of the Augustana Lutheran Church. All gifts will be endowment gifts unless the donor designates otherwise. All gifts will be used to support current ministries that have their roots in the Augustana Lutheran Church. Individual institutions may be designated, or the Augustana Legacy Endowment may be selected for those

who wish to give to all the institutions and agencies with Augustana roots. A percentage of the earnings will be distributed annually.

They are the following: Augustana College, Bethany College, California Lutheran University, Gustavus Adolphus College, Immanuel Health Systems, Lutheran School of Theology at Chicago, Midland Lutheran College, Mosaic, Seafarer’s and International House.

For more information and a copy of the brochure ‘Continuing the Legacy’

Evangelical Lutheran Church in America Foundation  
Contact: Donald Hallberg  
8765 West Higgins Road  
Chicago, Illinois  
(800) 638-3522 ext. 2970  
hallberg@elca.org **AHA**

## II. The Legacy of Augustana Leaders from the Past

The perpetuating of Augustana institutions is possible only because of leaders from the past had visions of Augustana’s mission into the future. In this section we are reminded of who some of these leaders were. The first article by L. Dale Lund is about “The World Ministry of Carl E. Lund-quist”, the story of his life and ministry as a pastor, churchman, and eventual leader of the Lutheran World Federation. His ministry was world-wide in its scope.

Robert E. Cunningham shares the account of his father Raymond Cunningham who with his wife Lillian served as missionaries for many years in India and Tanzania. The account has an intriguing title, “A ‘Cunningham’ among Augustana Swedes in 1923”. His son Robert, writer of the article, and his wife Eleanor, were missionaries in Japan for 38 years. Raymond’s other son, Ray Cunningham Jr. and his wife Gloria served as missionaries in Tanganyika/Tanzania for many years. Their sister Clara is married to Pastor Glenn Savage, whose brother Everett and his wife Ardyth were missionaries in Taiwan. The Cunninghams were truly committed to the missionary commission of Christ and the church.

Bruce William Anderson gives us a concise and inspiring story from his recently published book about his grandfather, Lars Petter Lundgren and his wife Alma, who served from 1892-1923 in a pioneer ministry in Minnesota’s last frontier, North Dakota and Canada. The story of their travels to establish congregations even in the most difficult winter weather is an inspiration. The availability of his 284 page book is indicated. Bruce Anderson is truly a researcher and gives us a solid story of mission work at the outposts of the Minnesota and Canadian region in the early days.

Donald Conrad writes and provides pictures of the Conrad family tree of four generations of Augustana pastors. Both of his grandfathers were ordained on the same day in Lindsborg, Kansas in 1904, and Donald’s son was ordained in 1991 – a span of 90 years, with Donald’s father Theodore ordained in 1928, and Donald ordination in 1954 filling out the span of four Conrad generations linked in ordained ministry in the Augustana Church and the ELCA.



CARL E. LUND-QUIST  
September 19, 1908 – August 26, 1965

# The World Ministry of Carl E. Lund-Quist

by L. Dale Lund

On October 19, 1908, a son named Carl Elof was born to Frank and Olga Lundquist on a farm near Lindsborg, Kansas. The story of his life as a pastor, churchman and eventual leader of the Lutheran World Federation is worthy of remembering and celebrating for his personal attributes and his extraordinary leadership gifts.

His early nurturing came through a devout family and the Fremont Lutheran Church a few miles west of Lindsborg. He was baptized, taught in its Sunday School and confirmed there.

His public school education began in District #5 at Fremont, Kansas. His high school education was acquired by driving to Lindsborg high school, where his leadership skills began to appear.

It seemed proper to continue his education at Bethany College at Lindsborg. It was a strong liberal arts college with unusual strength in music, art and speech. Carl's rich speaking and singing voice was already being noticed. During the many years of the Augustana Synod's use of the black hymnal, Carl's singing of the "Holy, Holy, Holy" truly made the congregation feel God's presence.

After one year at Bethany College, Carl decided to enroll at the Lutheran Bible Institute in Minneapolis. It proved to be an unhappy experience. He reported that he had been reprimanded for wearing red suspenders and found its piety uncomfortable.

He returned to Bethany College and continued to grow "in a different and more comfortable kind of piety."

Always planted firmly in the Lutheran tradition, he was also at the cutting edge of new ideas. Even in college, he became heavily involved in the Lutheran Student Association (LSA) and became its national president in 1932. Carl was given many opportunities to preach in neighboring churches while in college, which was apparently not unusual in those times.

After receiving the Bachelor of Arts degree from Bethany College in 1932, Carl enrolled in Augustana Seminary in Rock Island, Illinois, to prepare for the ministry. These, too, were times of growth in knowledge and in awareness of the history of the church and its changing place in the world. His internship, after the first two years in seminary, was spent at Ebenezer Lutheran Church on the North side of Chicago. This was also a learning experience both in the fundamentals of the ministry and life and work in a major city. He became acquainted with other churches in Chicago and they learned to know him.

Ordination of his 1936 class was held at Gustavus Adolphus College in St. Peter, Minnesota. Carl had accepted a call to be pastor of Concordia Lutheran Church, also on the North side of Chicago.

Almost immediately after the ordination service, Carl left for Europe. He was scheduled to attend meetings of the World Sunday School Association in Oslo, Norway, and the World Student Christian Federation. After that, he proceeded to Geneva to attend an ecumenical institute at the University. Here began his associations with Hans Lilje, secretary of the WSCF in Germany. Lilje later became Bishop of Hanover. Carl also became acquainted with W. A. Visser t'Hooft, General Secretary of the WSCF and later General Secretary of the World Council of Churches.

Nobody seems to know when Carl started to spell his last name Lund-Quist. The general consensus is that he made the change while in college and made it permanent while in seminary. Part of this change seems to have been that the large number of Lundquists out there suggested that Carl's change would at least set him apart. Regardless of the possible reasons, the Lund-Quist name became known and accepted both in the States and around the world.



On returning to the United States in August, Carl immediately took over as pastor of Concordia Lutheran Church in Chicago. His five years there were exceptional. The church grew in numbers, in attendance, in youth activities, in participation in men's and women's organizations, in choirs, and in general outreach and service to the larger community.

Soon he began accepting Augustana Seminary's third-year students to a year of practical experience under the guidance of the pastor. The interns served as they learned. Both congregation and student benefited, and the pastor gained assistance.

Wesley Samuelson and William Conrad were the first regular interns. Then no intern was assigned to Concordia. Donavan Lund, a layman right out of Augustana College filled in the fall of 1940, but left after Christmas to teach and coach at Luther College in Wahoo, Nebraska.

Then I came into the picture. As a first-year student at Augustana Seminary, I had used the Christmas break to undergo surgery at the Moline Lutheran Hospital. Consequently I had missed the normal opportunity to earn money for the second semester and was low on funds. Then a most fortunate thing happened to me. Carl E. Lund-Quist, a young pastor from Chicago came into my room and introduced himself. After a long conversation, which I later understood to be an interview, he asked me to come to his church in Chicago, Concordia Lutheran, and be his assistant to take the place of the intern he didn't get. I agreed on the spot. That turned out to be the best thing that could have happened. Carl E. Lund-Quist turned out to be one of the wisest and kindest pastor, preacher, churchman, Lutheran and Ecumenical leader, counselor and friend you could ever meet. We became lifelong friends. The pleasure of his company lasted and grew because times together were usually learning experiences as well. He had an eager and open mind. He never stopped learning and he never stopped teaching.

The months I spent with Carl in Chicago were busy but enjoyable. We both lived in the parsonage—Carl turned out to be a lifelong bachelor—and ate many meals together and managed to see a few Cubs games and otherwise take advantage of the resources of a great city.

In the summer of 1941 Carl accepted a call to be a Lutheran Student Pastor at the University of Minnesota, leaving me to be "student pastor" at Concordia until a new pastor arrived at the Christmas season. Carl had prepared me to do that task reasonably well.

Carl never owned a car. He was a great walker; he always said he could walk or take public transportation. And because he

never had the cost of car ownership, he could afford to take a taxi whenever needed.

Carl's five years as pastor to the University, and especially its students, came at a crucial time. The military draft had been started in late 1940 and the U.S. involvement began on December 7, 1941, when the Japanese attacked Pearl Harbor and the U.S. immediately declared war on Germany and Japan. Carl's wisdom, common sense and grace led to profound Christian influence on hundreds of students who found him willing and able to help them through the stress of the War, the military draft which upset them personally and had a domino effect on families and churches.

It was my privilege to do my own internship at Mount Olivet Church in Minneapolis. I was able to attend some LSA events and occasional bull sessions at the Lutheran Student Center. There, with a large group of students, I marveled at Carl's effective leadership and the way he guided the discussions. He led without lording it over anyone. Even to this day I meet his former students and share our admiration for him.

After five years as Campus Pastor, Carl was called to be Director of Public Relations for the National Lutheran Council with headquarters in New York City. With his typical wisdom and grace, he quickly became known as an effective leader of inter-Lutheran affairs, as well as the growing ecumenical move-

ment which followed, and in some sense grew out of post-war services to refugees, former prisoners of war and nations recovering from occupation and devastation.

Carl's busy life at the Council demanded many innovations in publicity and communications. He surrounded himself with an able staff and worked long hours. The long-time Executive Director of the Council, Ralph Long, passed away during that time. Long had pioneered the program and his death left a huge workload for others. Carl became Assistant Executive Secretary, but was soon to leave for a post at the Lutheran World Federation in Geneva.

In April, 1951, Carl went to Geneva to become assistant to Sylvester C. Michelfelder, the Executive Secretary. He had been called to relieve Dr. Michelfelder of some of his responsibilities. Carl was already known to many of the church leaders in Europe because of his previous attendance at ecumenical events, such as the WSCF and an Ecumenical Study Conference in Geneva. Carl was immediately given complete charge of the European program including business manager of all publications.

Early in September, 1951, Michelfelder went on a round of

**Carl E. Lund-Quist**  
**turned out to be one of the wisest**  
**and kindest**  
**pastor, preacher, churchman,**  
**Lutheran and Ecumenical leader,**  
**counselor and friend you could**  
**ever meet.**  
**We became lifelong friends.**

meetings in South America and Chicago. On September 20, he arrived in Chicago for more meetings. On September 30, this brilliant man died following a series of heart attacks. Thus he joined a long list of church leaders who burned themselves out in unselfish service.

Lund-Quist was immediately appointed Acting Executive Director of LWF. Among other duties, he had to prepare for the next assembly of the LWF to begin on July 25, less than ten months away, in Hanover, Germany.

Lund-Quist and his staff apparently did a superb job of getting things ready for Hanover. This significant Assembly went well from beginning to end. The Assembly expressed its confidence in Carl by electing him Executive Secretary of the LWF.

The next Assembly of the LWF, number three, was scheduled for August 15-25, 1957, in Minneapolis, Minnesota. By the time of the Minneapolis Assembly, Carl had traveled 150,000 miles and visited all parts of the globe where Lutherans were found, except China and Russia. Even so, work went on and events happened. Let me relate a couple of stories which demonstrate the dramatic side of Carl.

Chris Christiansen, a social worker, and Carl were walking down a narrow street in Jerusalem when a man wearing iron knuckles accosted them from behind. He first went for Christiansen, knocked him down and kicked him in the face. Carl grabbed the man and pinned him down, briefly, before he got away. The injuries to Christiansen were so severe that he had to return to his native Denmark for treatment. It was several months before he could return to Israel.

Carl made several trips to visit Bishop Lajos Ordass, under house arrest, braving the danger of being arrested himself. On one occasion he wore a spanking and beautiful new suit, took it off and gave it to Ordass and wore Ordass' old and threadbare suit back to Geneva. Later when Bishop Ordass preached at the opening service of the LWF Assembly in Minneapolis, he wore that suit! Carl's friendship with Ordass continued as long as Carl was able.

The third Assembly was a huge success in every way. Carl was again lauded for his leadership, as well he should have been. As previously mentioned, the pleasure of Carl's company was one of the secrets of his greatness. When added to his leadership skills, he was indeed a rare person.

The health problems which had bothered Carl off and on led to a decision of Franklin Clark Fry, President of the LWF and the United Lutheran Church in America, to announce that an assistant to Lund-Quist, Kurt Schmidt-Clausen, had been named to relieve Carl of the tremendous workload he was bearing and to allow Carl to take a leave of absence to rest in the United States.

Five months later, Carl returned to Geneva, apparently ready to take over his duties. But, alas, that was to be a short time. On August 4, 1960, Fry announced that "our true friend and trusted Executive Secretary, Dr. Carl E. Lund-Quist, resigned from his post for reasons of health." The resignation was to take effect on September 1.

Carl's service to the church and the world was now over, although he would live several more years. This great and good man had done all things well!

Telling the story of the next several years brings both tears and smiles. Tears for Carl, who had to endure total care the rest of his life; and smiles about the hundreds of professional health-care providers who served him so well and the dozens of family

members and friends who proved over and over again that Carl meant an awful lot to them.

Carl went first to live with his sister, Esther Lundquist Engblom and her family in Denver. Ruth and I visited him there once. Carl had performed the wedding of his niece, Betty Lou Engblom, on Saturday, October 22. On Sunday, Carl enjoyed a trip to the mountains with the family. Monday, when Carl didn't appear for breakfast as usual, Norman Engblom went to check on him. He discovered that Carl had suffered a stroke.

From the Engblom home, Carl was taken to Swedish Hospital in Denver. In 1962, Carl was moved to Bethesda Hospital in St. Paul. In November, 1962, Lloyd "Bud" Swanson arranged for Carl to spend three weeks at the Vikner Guest House at Gustavus Adolphus College to be cared for night and day by members of the Epsilon Alpha Fraternity. What a magnificent gesture!

From there Carl was brought to Lindsborg to be near family members, staying in the Community Hospital for three months. There I visited him often. Although he couldn't speak, he would smile and brighten up when I told him about people he knew.

On April 14, 1963, Carl was brought to Fairview Hospital in Minneapolis. Here he was destined to stay until his death in 1965.

Bud Swanson, a friend and advisor of Carl's since his years as Campus Pastor of the University of Minnesota, did many favors for him during his long stay at Fairview. The pastor of Mt. Olivet, Reuben K. Youngdahl, provided pastoral care for Carl on a regular basis. Swanson arranged for members of Mt. Olivet, his own church, to pick Carl up and bring him to Sunday services as long as he was able to stand the trip.

Late on Thursday, August 26, 1965, Carl was released from the prison of poor health and the inability to communicate. News of Carl's death spread swiftly as friends around the world took time to remember the pleasure of his company. Had Carl lived 25 more days, he would have reached age 57.

**... the pleasure of Carl's company was one of the secrets of his greatness.**

**When added to his leadership skills, he was indeed a rare person.**

The funeral took place at Mt. Olivet Lutheran Church in Minneapolis on Monday, August 30, 1965, with Reuben K. Youngdahl preaching the sermon and several of Carl's associates from over the years bringing thoughtful words of memory and adulation. I flew from Chicago, having become dean of the Lutheran School of Theology at Chicago. In my private grief I marveled at the number of Carl's friends who came from near and far to pay their respects. It was a rare assembly worthy of the "Who's Who".

Carl's body was brought to his home church, Fremont Lutheran, a few miles from Lindsborg, for burial.

On a visit to Lindsborg several years ago, I stood at Carl's grave and wondered if I had ever told him how much I had enjoyed and admired him.

A short time later I had conversation with Winfield Johanson, a close friend of Carl's and a fellow pastor in the Chicago area. I told him about that experience. Win's simple reply was, "Dale, he knew."

For the complete life of Carl E. Lund-Quist see: "He Touched the Whole World: The Story of Carl E. Lund-Quist" by Emmet E. Eklund and Marion Lorimer Eklund, Bethany College Press, Lindsborg, Kansas.

Dale Lund



**L. Dale Lund**

My personal contacts with Carl Lund-Quist over many years which would seem to justify my telling the story, I was privileged to be his assistant at Concordia Church in Chicago. While doing my seminary internship at Mt. Olivet Church in Minneapolis, I attended several LSA events and "bull sessions" at the Lutheran Student Center.

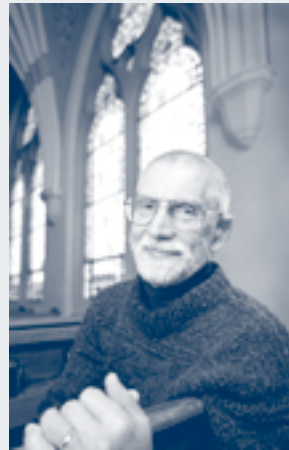
Carl sponsored my ordination at Moline, Illinois, and officiated at my wedding to Ruth Carlson in Attleboro, MA, in 1946, assisting Herbert Gustafson, Ruth's brother-in-law. When Carl served at the National Lutheran Council in New York City, he visited us frequently in East Orange, New Jersey, where I was Chaplain and religion teacher.

While I was President of Bethany College he always visited me on his trips to visit his family. Perhaps most important were the extended conversations, whenever we met. He told about his trips and meetings all over the world and he frequently remarked, "You would have enjoyed being with me when..."

*L. Dale Lund is native of Wakefield, NE and a graduate of Luther Junior College (merged with Midland Lutheran College*

*in 1962), Gustavus Adolphus College, and Augustana Seminary (now the Lutheran School of Theology at Chicago). He earned the PhD at Drew University. After being ordained in 1945, he was pastor of Immanuel Lutheran Church in Attleboro, MA before entering a lifetime ministry in higher education. He served as chaplain and a member of the religion faculty at Upsala College, president of Bethany College, dean of the faculty of the Lutheran School of Theology at Chicago and president of Midland Lutheran College. After retiring, he served briefly as president of Planned Giving Services of the Nebraska Synod and taught part-time in the department of Philosophy and Religion at Midland. Dale and his wife, Ruth, are the parents of four children and have seven grandchildren. AHA*

## In memoriam: Richard Swanson 1932-2005



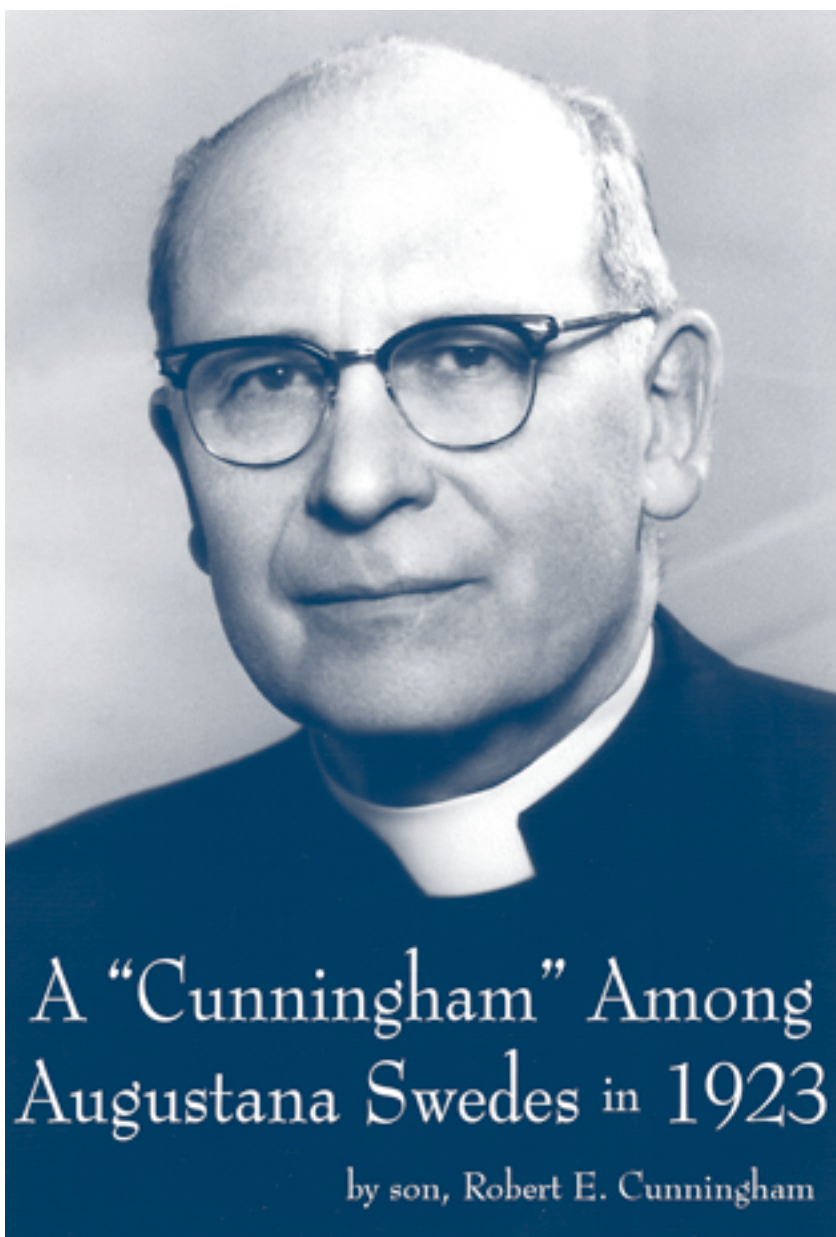
**Richard A. Swanson  
("Swanie")**

As members of the Augustana Heritage Association, we are saddened by the death of Richard A. Swanson ("Swanie"), chaplain emeritus of Augustana College. He died suddenly on March 10, 2005. Richard Swanson was the first treasurer of the Augustana Heritage Association. We extend our sympathy to his wife, Lorian Swanson, their three sons, Scott, Craig and Kai, and their nine grandchildren. Pastor Swanson was

chaplain and pastor of the Campus Church at Augustana College from 1960 until his retirement. He was ordained in Jamestown, N.Y. in 1958. **AHA**

Photo courtesy of Augustana College.





**N**eedless to state for readers of the AHA Newsletter, the move during the 1910s and '20s among the American Swedes from the familiar language of the Old Country to English involved considerable hesitancy and struggle, especially in their worship and other congregational experiences. So also did the “adoption” and integration of people who seemed unable to pronounce or spell the likes of “whew tuesen whew hundret whitty whew” properly. My father Raymond Cunningham was one who eventually was accepted with open arms.

The first to invite him into Swede-dom warmly was she who became my mother. Lillian Ellison was born in 1901, 4th of five sisters in a small house on the outskirts of the “East Side” in Des Moines, Iowa. My grandparents, Charlie and Clara Ellison, were both teenage immigrants and had married in Des Moines. Grandfather was a boiler-maker, daily either on the outside of huge metal tubes throwing hot rivets, or inside receiving

and mashing them flat with heavy hammers against the steel. A serious accident in his prime years resulted in inability to walk or work. Unfortunately he accepted a lump sum medical payment rather than continuing medical coverage. When the money ran out Grandmother began long hours doing housework for well-established people.

Amazingly she saw all five daughters graduate from high school and secure jobs following graduation. By pooling income, the family was able, in 1920, to begin to purchase a very nice house which became the homestead for the “Ellison clan”.

Over the years we visited that home often, and the warmth and love we knew was veritably a taste of the “heavenly home.” Only one unhappy teenage mental picture remains for me: behind the house was a bench where Grandfather sat daily, chewing snuff, looking absently toward the back yard, wondering how he could get another swig of alcohol which, sadly, had become his primary interest. Grandfather gave the “clan” its name but it was Grandmother and the five girls, and the men they married, who enriched the home so caringly.

Now about Dad. It appears that “Ray” is recognized among Swedes as a viable member. But Ray’s forebears represented different “old countries,” a number of them. The name “Cunningham” is Scotch, but inbred in his family tree are also streams of Swiss, French, Dutch, and Welsh. This indicates the possibility of a mite of embarrassment when finding oneself among who would claim, “I’m pure Swedish.”

Dad was born in 1900 to Robert and Grace Cunningham and grew up on Blakesburg, Iowa, west of Ottumwa. His mother died when he was an infant.

His spinster aunt, Ann, a devoted member of the Methodist Episcopal Church, took him and his sister Ruth under her wing. He rode his bike to Ottumwa for high school. He graduated from Des Moines University with a degree in civil engineering and became employed by the State of Iowa in highway construction.

Reporting from time to time at the Des Moines office where Lillian worked as secretary, he met her and began courting her. She had to explain to him that she and her mother and sisters, attended worship at Grandview Lutheran Church every Sunday morning and evening, as well as mid-week services and other activities. He was somewhat miffed at this except for one thing: she would be there. He wanted to be with her – love is blind. For months Dad accompanied her to church. It took some time to become acquainted among the members. By 1923, at least, some of what he heard was in English. This is where the heart of Augustana Synod’s emphasis on the life giving grace in the



Gospel of Jesus Christ comes in. It was through the preaching of Pastor J. Walton Kempe that he heard of the Word of the Lord speaking powerfully and invitingly.

He was also learning about the variety of activities and functions of the church and of the people both locally and globally. Increasingly he had a desire to study God's Word, not only by what he heard but by what he saw in the faith and dedication of the "clan" and the congregation. Dad acknowledged his spiritual indebtedness to the opening arms of the people of Grand View and the Ellison family, and especially to the one who eventually became his bride.

In September 1924 he enrolled at Hamma Divinity School, Springfield, OH., (later merged into Trinity Lutheran Seminary

**Many thanks be to God  
for those 40 missionary years  
with His kind of leading  
and blessing of  
my father and mother,  
in, with, and under  
Augustana auspices.**

Columbus, OH), a United Lutheran Church in America seminary, rather than Augustana's own in Rock Island, IL. How I regret now not having asked him about this decision. I can only wonder if there could have been some hesitation about becoming surrounded by Swedish tradition.

Dad immersed himself in studies during that freshman year, and also in a growing regard for the world mission ("foreign missions" then) accent of the Lutherans. India became of primary concern. Where this interest came from I regret I did not learn. Was it because Augustana never did have a distinct "India mission field," such as in China and Tanganyika? Augustana did actively cooperate with the ULCA in India sending many missionaries (more single women, fewer couples) over many years. In India he could serve within Augustana but relate more broadly with ULCA. This India relationship of Augustana with ULCA was a pre-LCA concept 40 years ahead of time.

Dad did tell us of some major, quite unfortunate, advice given him by a ULCA member of the Board of World Missions late in that first seminary year. "The term of service in India is 7 years. You may find India is not the place you really want to live out your career. Why not apply to go now as a lay teacher for one term, and then decide if ordination and a return there is God's leading for you?" Following that suggestion, on June 7,

1925, Dad and Mother were married and very soon sailed for India in glad response to the call of their Savior Lord, as sung in the hymn: "From Greenland's icy mountains, from India's coral strand...salvation, O salvation! The joyful sound proclaim..."

During that fulfilling seven year term, three of us were born. Then, in the deep depression year, 1932, the family returned to the U.S. for furlough. Dad, still being enthusiastic about ordination and returning to India, entered Augustana Seminary. There, for two depression seminary years, life can best be expressed as bare-bone, though surely memorable, with "Ellison Clan" support along with that of many friends.

Following ordination and two years as pastor of Salem Lutheran Church, Omaha, Dad and family did return to India in 1936. In India, he served as high school headmaster, mission builder, manager of two schools and district evangelistic missionary. Total India service was from 1925-1942. Then in 1943 he volunteered to transfer to the WWII "orphan field" in Tanganyika, serving there from 1944-1965. While in Tanganyika, he was called into education work, evangelism, and church administration with the National Lutheran Council.

During those war years, Mother and children remained in Des Moines, until 1948, when she too made the change to life in Tanganyika. Many thanks be to God for those 40 missionary years with His kind of leading and blessing of my father and mother, in, with, and under Augustana auspices. I am increasingly proud and grateful for my middle name – "Ellison".



**Robert E. Cunningham**

*Robert graduated from Augustana College, Rock Island, IL and Augustana Seminary. He was called by the Augustana Church as a missionary to Japan, where he and his wife Eleanor served for 38 years, mostly in the Hiroshima area. His brother Ray Cunningham Jr. and his wife Gloria served in Tanganyika/Tanzania. Their sister Clara is married to Pastor Glenn Savage. Glenn's brother Everett and his wife Ardyth were mission-*

*aries in Taiwan under the ELC. AHA*

# Pioneer Missionary Lars Petter Lundgren and wife Alma

The True Story of a Pioneer Ministry in Minnesota's Last Frontier, North Dakota and Canada 1892-1923

**by Bruce William Anderson, grandson**

*Editorial note: This is in the form of a book review by the author; information about securing the book is found at the conclusion of the review.*

In the annals of the Swedish Lutheran Augustana Synod, there is a history of a young man, Lars Petter Andersson that needs to be told. Born in the Essunga parish in the Swedish province of Vastergotland during 1851, Lars emigrated to America in 1869. Nine years later he set his sights on preparing to serve the Lord as a Lutheran minister. Having adopted the surname Lundgren, Reverend Laurentius Petrus Lundgren was ordained during June 1892 at the age of 41. In Emeroy Johnson's book, *God Gave the Growth*, he mentions S.J. Kronberg and L.P. Lundgren as being among the few 'professional' home missionaries or circuit riders, "each of whom spent thirty years on the mission field in the Red River Valley..."

During his travel to home base congregations and missions, Rev. L. P. Lundgren traveled 21,000 miles by horse drawn buggy, 41,000 miles by Model T, and 60,000 miles by train. It is estimated that he spent five years of his life in his buggy, often in the harshest of cold, blizzard, mosquito infested, and other unprotected environments. He was literally frozen on many an occasion and had to be carried into the small churches to be thawed out next to the wood stoves. In the first 15 years of his service, he organized or reorganized 17 congregations, and within the Red River Valley District, organized more congregations than any other pastor. He baptized 462 children, confirmed 755, married 362 couples and buried 502 people.

When I first began to gather information and write this book over four years ago, I knew of only one church that he organized. My goals included trying to identify the churches, to learn more of the pioneer immigrant families that were members of these congregations, to describe the environmental conditions and other circumstances in which he operated, and to learn more of the persona of a grandfather I never knew. With full cooperation from Kittson, Marshall and Roseau County Minnesota historical societies and others, these goals were in large part realized. Over 400 pages of translations were also included in this effort. From 2100 pages of county historical books, and more, I

was able to integrate the stories of some of the pioneers and the congregations. In this way, I could let the pioneer's voices be heard; to tell of their hardships, their joys and their sorrows, and their strong pious faith. Excerpts are quoted from Swedish, Norwegian and other pioneer family accounts.

In addition to family, pioneer and church accounts, the book includes a complete translation describing the founding histories of 33 Swedish Lutheran churches in the Red River Valley District that existed during 1908. This was written by my grandfather who was then president of the district. There are also 12 pages of his Canadian mission travels during the last decade of the 19th century: information that heretofore was not

recorded in Canadian Augustana Synod archives. Documentation on the difficulty of finding pastors willing to serve in this harsh environment is explored in some depth, and in at least Roseau County boundaries of today, the Norwegian Lutherans were much better in supporting their immigrant churches. In Kittson and Marshall Counties, I also believe that there were immigrants from each of the 25 provinces in Sweden.

The book consists of 284 pages, 8 1/2" by 11", acid free paper, hard cover. The book does not have an ISBN number and a limited number of books have been printed. Price in the U.S. including shipping is approximately \$20. For persons or institutions interested in a copy, kindly contact Bruce W. Anderson, 1213

Lykens Ln., Niles, MI 49120; 269-683-5779, e-mail andersbj@mindspring.com.

**My goals included trying to  
identify the churches,  
to learn more of the pioneer  
immigrant families that were  
members of these  
congregations, ....and to learn  
more of the persona of  
a grandfather I never knew.**

---

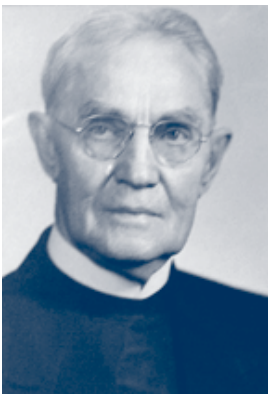
*Bruce Anderson grew up on the south-side of Chicago in a melting-pot community of Burnside. The family attended St. Mark's Lutheran Church. In spite of the melting-pot community, Anderson was "exposed to a fair degree of Swedishness". After graduating from high school he obtained a Bachelor of Science degree in Mechanical Engineering from the Illinois Institute of Technology and later a Master's degree from Northeastern University in Boston. His working career was in engineering, management and consulting in aircraft landing gear, and wheel and brake systems. He is married to Judy, and they have been blessed with four children and five grandchildren. AHA*

# A Conrad Family Tree of Four Generations

**As told by Donald Conrad**

**T**he Gustavus Adolphus Gathering of the Augustana Heritage Association provided many opportunities to share stories with one another about our Augustana roots. Donald Conrad was showing some large framed pictures to friends. They were pictures of several certificates from his grandfather, Titus A. Conrad, who was ordained on June 5, 1904, at Lindsborg, KS. The certificates have a fascinating story.

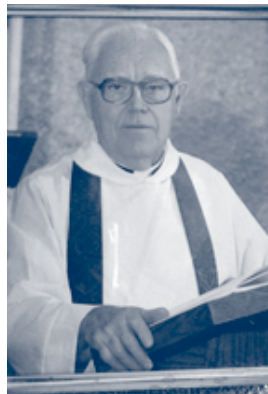
As background for that account, there is a larger story of four generations of Augustana pastors in the Conrad family. No doubt there are other four generational stories of ordained pastors in Augustana families. (Readers: please tell the editors who they are.) The Conrad “tree” was a fruitful one. Donald Conrad tells us that his two grandfathers (Morfar and FarFar), namely, Alexander Peterson (with the ‘tabs’ in the picture), and Titus Conrad were ordained at the same service, 100 years ago, on June 5, 1904. Donald’s father, Theodore E. Conrad was ordained in 1928. He lives at the Augustana Home in Minneapolis. He will be 100 in November 2005, and in very recent years could be seen working at the computer! Donald Conrad was ordained in 1954. The most recent person on the “Conrad generational tree of pastors” is Donald’s son, John, who was ordained in 1991. The pictures show these five pastors in the four generations within the Conrad family.



**Titus A. Conrad**



**Alexander Peterson**



**Theodore E. Conrad**



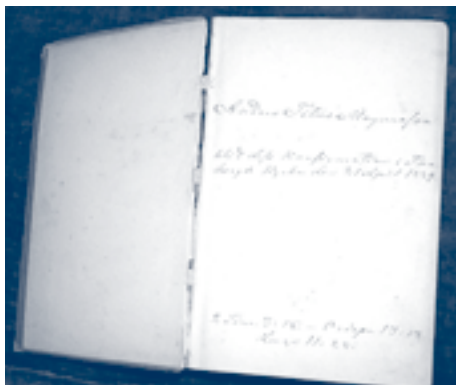
**Donald Conrad**



**John Conrad**

The certificate story has to do with Pastor Titus Conrad. His grandson, Donald Conrad, came into possession of nine diplomas or certificates of his grandfather, including his Confirmation Bible. The fascinating story has to do with Titus Conrad’s names at different times. The variety of names came from the Swedish way of passing on names, the use of Latin in academic certificates, and the “English” naming at the time of ordination.

The name in his Confirmation Bible was Anders Titus Magnusson (his father was Magnus Anderson). When he graduated from Gustavus Adolphus in 1901, the diploma (in Latin) was Titum Anderson. His ordination certificate in 1904 (in English) had the name Titus A. Conrad. His Masters Degree certificate (in Latin) had the full name Titus Anderson Conrad. It is an Augustana Heritage account of one person having four different names on his diplomas and certificates, reflecting his journey from one culture and religious tradition to another.



**Titus Conrad's Confirmation Bible**



**Titus Conrad's diploma from Gustavus Adolphus, 1901**



**Titus Conrad's masters degree certificate**



Titus Conrad's ordination certificate, 1904

Another interesting detail is that both Donald Conrad's grandfather (Titus) and his grandmother (Alexander's wife) were born 10 miles apart in Sweden. Donald reflects, "What is the chance they would have children ordained on the same day, and then have a marriage within the two families."

It should also be noted that Theodore Conrad's brother, William, was also ordained into the Augustana Ministerium (1941); and three of Alexander Peterson's six daughters married Augustana pastors: Donald's mother (Alice), Mrs. Theodore Conrad, Mrs. Verner T. (Ruth) Matson (1935), and Mrs. Carl L (Miriam) Manfred (1943). Miriam is the only one of these four persons still living. **AHA**

### III. Challenges to Heritage

The legacy and heritage which we inherit from those who have gone before do not always fit into the changes brought on by a new generation of people or a changing society and culture. This is true in family heritage, national heritage, and cultural traditions. Not always in the Augustana Synod was the heritage passed on without obstacles and sometimes strong opposition. It is in the working out of those conflicts and disagreements that the heritage is modified in order to allow the church to be the "body of Christ" in a new generation of its disciples.

Sometimes the challenges come from the culture and society, from world events and national policies of the government. One only need look back four and five decades when the Vietnam war and the Civil Rights movement stirred our minds and faith and challenged the church to speak out on these issues, even when it sometimes refused to do so. At other times, the challenges come from within the heritage and life of the church itself. It took many decades to debate and decide where the Augustana Synod should lodge its life and work within the maze of Lutheran traditions in America. When it did officially make those decisions, the challenge to the new direction was often vigorous, and it continues on today among some members of the church.

These kinds of challenges are a sign of vitality in the church, because those who have the courage to issue the challenge make the rest of us think and consider what are the foundations of our faith and how we are going to express our faith in actions that are true to Christ and to the best parts of our heritage.

In this section there are two articles which make us think more clearly about important issues. One has to do with the church's position on war and peace by Pastor Gotthard E. Burton. His article was written in the mid-30's. Since the time of his article, our nation has been involved in at least five wars, including the present war in Iraq about which the nation is divided. It is interesting to note that at the same time of Pastor Burton's article in the mid-30's, Dr. A. D. Mattson, professor at Augustana Seminary published (1938) his book, "Christian Ethics" in which he discussed War and Peace, pp. 333-340. A brief biographical sketch of Pastor Burton follows his article.

The second article entitled "Two Events" by Charles Hendrickson deals with the loss of Augustana's liturgy and many of its hymns in the mergers in 1962 with the LCA and in 1988 with the ELCA. The article challenges the actions which took from our Augustana Heritage something which many of us miss. Charles Hendrickson was the leader of the drama event at the G.A. Gathering for the Sunday morning worship, "The Music of the Augustana Synod". His biographical sketch follows the article.



# Is the Church Prepared for War

by Gotthard E. Burton, 1937

“In time of peace prepare for war.” This maxim so often used by advocates of large armies and navies might with better propriety and greater urgency be spoken by devotees of peace. There is another preparation than that which is concerned with multiplying “reeking tubes and iron shard”. We mean the preparation of an attitude, a conviction which is in keeping with applied Christianity. That there is need for such a preparation, that it must be done in time of peace, and that proper leadership must be found, are three phases of this question.

The writer is one of the many readers of the COMPANION (Lutheran Companion) who saw active service in the World War I. He scarcely needs look among his souvenirs for certain mementos bestowed upon those “wounded in action” to recall that war is hell-born. Haunting memories only too readily conjure up the past; a rather vivid imagination combines with these memories to cast spectral shades upon the canvas of the future. With the Scottish bard

“...I backward cast my e’e  
on prospects drear!  
An’ forward tho’ I canna see  
I guess and fear!”

The peace of the world is hardly more stable than a pyramid on its apex. It is kept by juggling. Spain is in turmoil. The nations are anxiously watching. To suppose that America cannot be embroiled in another conflict is shutting your eyes to the facts of history. What has happened can happen (again.). Nor is America secure in her strength, nor her geographic isolation. Independence in theory has yielded to interdependence in fact. International commerce, credit, investments, etc., make it impossible for any nation not to be concerned in the affairs of other nations. Moreover, we discern no change of heart or of policy in our own militaristic camp. We have reason to suspect that recent waves of quasi-patriotic propaganda have not risen in the hearts of the people but have been fostered and nourished by selfish interests. Not a few strands of fascist fiber are finding their way into the web of American thought and practice, our vaunted love of democracy notwithstanding. And what of our vastly increased appropriations for bigger and bigger weapons in all classes of combat? A few feeble voices are raised in unavailing protest, while the vast number are too lethargic to be stirred. The spirits of Nietzsche, Napoleon and Machiavelli have found lodging in the hearts of present rulers. Is not our nation

beginning to feel the infection?

I am not an alarmist, not jittery, not an “absolute pessimist”. I confess to being a “relative” or Christian pessimist. As such I believe it is my duty to feel a certain responsibility and a bit of concern for the situation, however futile that may be.

Suppose America declared war next Good Friday, what would you do? Suppose that, in your opinion, America had no greater cause for such action than she had two decades ago. What should be your attitude? Have we a common, Christian conscience in regard to whether a Christian should willingly shoulder a gun and go to kill or be killed? Should not the Church have a conviction, a “creed”, or at least a pronouncement, clear and unequivocal in the matter? Or shall we leave it with the individual’s conscience and let him carry the stigma with the conviction? Freedom of conscience is our inalienable right, but how many of our boys and young men have the courage of their conviction in the face of mass-opinion? The conscientious objector risks being considered a cheat and a coward. If it is in all sincerity a matter of conscience, it is hardly fair to put any one to such risks.

What counsel would the pastor give if one of his boys from the congregation came to him for moral and spiritual guidance in the matter? There are certainly many pastors and laymen, fathers and mothers, members of the Church, readers of the COMPANION, who are deeply concerned. Shall they have to deal with the problem individually at their own risk, or will they find support and backing a clear statement of the church?

Objections to such a pronouncement by the Lutheran Church might be raised on the score that it is inconsistent with the principles of separation of Church and State. I do not think such an objection would be valid. The sphere of the Church is not merely in matters of abstract faith, hope and love, but in the practical application of these principles to life. We grant that there are many problems and relationships, changing with the march of time, on which the Church cannot speak in every instance; but the problem before us is a perennial one, and the lines are rather well defined. In any case, separation of Church and State must not mean separation of faith and life; indeed, there can be no such separation. The ethical implications of Christianity are as insistent as they are difficult. He who would live Christ — be “in Christ” — and be an active part of society has no smooth sailing. His own little bark will often be in grave danger of being swallowed up by the waves. Should not then

the Church, the large steady ship, come to his rescue? The Church cannot adopt a laissez faire attitude. She is in the world to save, to serve, to help.

Is not NOW the time to discuss these problems? When war-hysteria seizes us, it is too late. We as a people have not been immunized against propaganda by our experience twenty years ago. And we are far less protected against exposure to an epidemic of propaganda than during the hectic days of the World War I. Then the medium of infection was newspapers, pictures, personal representatives of war departments, preachers who prostituted their pulpits in blind service to the spirit of hate. Now we have yet another medium, the radio. Imagine a radio censorship — not such a remote possibility as an “emergency measure” — and it would take uncommon sales resistance, clear thinking and firm conviction not to be swept into the turgid stream of mass-hysteria.

What chance has the individual to act in accordance with his conscience and the principles of Christ in such a setting? None, unless he has come to some pretty thoroughly thought-through conclusions before the flood breaks. And few will be strong enough, courageous enough, to remain true unless supported by the expressed convictions of others.

Where shall they find such support? Should not the Church offer such a support? Cannot the Church offer such a support? We know there was one such recognized church group which effectively supported conscientious objectors during the world war, the Quakers. Should not or cannot the Lutheran Church do as much? Should not or cannot all branches of the Christian Church come to some unanimous agreement and united expression on so vital a problem? Could not some world convention and Faith and Life or Faith and Order, such as the coming Edinburgh Conference in August 1937, make this problem a part of the business program?

It would seem that the Church should be profoundly concerned in a matter which so vitally affects her as an institution and her members as individuals. Peace treaties and pacts to outlaw wars have proved only breathing spells to give hatred a second wind. Committees on social problems might well put this one well at the head of the list of questions which demand early consideration.

We have raised many more questions than we would attempt to answer. Admittedly, the writer has not arrived at a conclusion or a solution. The reader may ask a no less relevant question: “Would the cause of peace be furthered by such ‘negative’ methods? Would not a pacifist stand by the Church merely serve to embarrass the government, without furthering the cause of peace?” We think it would further the cause of peace, taking a long view. It probably would not stop the “next war”, for there are legions outside the influence of the Church. But we believe it would be a potent deterrent to ill-considered declarations of war.

(Note by Pastor Burton’s daughter, Miriam Olson: This manuscript expands on parts of an earlier article, “Christianity and War”, and was obviously written for publication. Several references to the COMPANION (The Lutheran Companion) would seem to indicate it was meant for use in that periodical. Whether it was ever published or not, the author does not indicate.)



**Gotthard E. Burton**

*between the commanders of his own and the adjacent company of soldiers. He was gassed during the last months of the war. He became an American citizen in 1921, at which time he was talked into changing his last name to a "pronounceable" one. He graduated from Gustavus Adolphus College at age 32, in 1923, and from Augustana Seminary, Rock Island, IL, in 1927. He was ordained on call to First Lutheran Church, Geneseo, IL, where he served until 1952. He also served Gethsemane in Brockton, MA, and Stockholm Lutheran Church in Cokato, MN. He was a man of many interests and an outspoken advocate on many issues, especially the education of the young. He is remembered with love by his many confirmands. He died in Litchfield, MN, April 02, 1983.*

*Editorial Note: Pastor and Mrs. Burton had two daughters. Miriam is married to George Olson. They were missionaries in Japan for forty years and live in Claremont, CA. Elsa is married to George Orescan. They live in Wilmington, DE. Elsa is secretary of the AHA Board of Directors. AHA*

*Sven Gotthard Eugene Bjurstrom was born on October 4, 1890, on a farm in Jämtland, Sweden, emigrated to the United States in 1915, worked on farms in North Dakota and pursued his high school education in Fergus Falls, MN. He was inducted into the US Army in early 1918. He went over the top in the battle of Saint Mihiel, dodging bullets as a runner carrying messages*

# Two Events

**By Charles Hendrickson**

For several days beginning June 5, 1860, the organizing events of the Augustana Synod took place in the small wood-frame Norwegian Lutheran Church at Jefferson Prairie near the town of Clinton, Wisconsin. About fifteen lay delegates and twenty six pastors founded the “Augustana Evangelical Lutheran Synod of North America” with about 490 members. It was Rev. Eric Norelius who suggested the name Augustana, the Latinized term of Augsburg. The purpose was to proclaim that Augustana was a confessional Lutheran group based on the Augsburg Confession of 1530. The Norwegians left in 1870 to form one of several Norwegian synods.



**Eric Norelius**

Eric Norelius became the first home missionary of the synod and traveled to Minnesota with the promise of a salary of \$400 per year. He was under no illusion about the salary since the synod treasury had no funds. In 1860, there were 5 Swedish Lutheran pastors in Minnesota. Phenomenal growth was just ahead and the synod would soon be enlarged many fold.

Only forty-four years after the death of Norelius, a new group of 2000 Swedish-American

Lutheran delegates gathered in June 1960 at Augustana College in Rock Island for the centennial of the synod. After debate and endless speeches, the delegates became restless and were anxious to take care of the matters which had been argued about for some time. A motion for a secret ballot was voted down 2-1, so that the way was cleared for a simple voice vote on the future of the Augustana Lutheran Church. The call was: “All those in favor of the resolution signify by saying aye.” The shout came back “Aye” and when asked, “All those opposed, no”; a weak response from only a very few was heard. Dr. Malvin Lundeen, President of the Church, declared, “The Ayes have it”, and at 4:27 p.m. on June 8, 1960, the Augustana Lutheran Church ceased to exist. There followed a full minute of thunderous and approving applause. It had been one hundred years, to the day, since the early delegates at Jefferson Prairie had voted approval of the synod constitution.

Augustana had sacrificed and led the way toward a merger, and it was now up to the other three Lutheran bodies to make their own decisions in these matters. The 2,400,000 members of the United Lutheran Church, the 35,000 of the Finnish Lutheran, and the 23,000 of the American Evangelical Lutheran, and the 600,000 of the Augustana joined to form the Lutheran Church in America in 1962.

None of Augustana’s liturgy survived the mergers, and even its hymns were abandoned or revised to suit the requirements of others. But thousands of its members are now a part of the new American Lutheranism. Augustana had “Voted to Die” to create new a church of 3,000,000 members. This was later enlarged by a second merger to create the Evangelical Lutheran Church in America.



**Charles Hendrickson**

*Charles Hendrickson was born in Willmar, MN. While attending Gustavus Adolphus College, he was liturgist of the Augustana service for three years at First Lutheran Church, St. Peter. His father, Roy Hendrickson, was chairman of the Board of Trustees at Gustavus. His wife Birgitta, teaches Swedish at Minnesota State University, Mankato, MN. His sons Eric and Andreas work with Charles building pipe organs at the Hendrickson*

*Organ Company in St. Peter, MN. He can be reached at 1403 N. 5th St., St. Peter, MN 56082; 507-931-4271; hendorg@aol.com.*

**AHA**

## IV. News; Announcements; Letters; AHA Membership Application

In this section there is News from the Board of Directors of the Augustana Heritage Association, as well as Announcements of events and future Gatherings of the AHA, and Letters from the readers. Letters and articles from readers are always welcome. Articles are always acknowledged and will be used as space is available and as they fit the themes of a particular issue of the Newsletter. Send your letters and articles to Arvid and Nancy Anderson, Co-editors, 1234 Colonial Ave. Roslyn, PA, 19001; 215-887-1224; arvinanc@msn.com.

There is also a 2005-2006 AHA Membership Application. All members receive the AHA NEWSLETTER which is published twice each year, Spring and Fall.



**Augustana Heritage Association  
Board of Directors**

Back Row: Reuben Swanson; Judy Gifford; Herbert Chilstrom; Donald Sjöberg; Arland Hultgren Paul Cornell; Peter Beckman; Roger Anderson  
Front Row: Arvid Anderson; Nancy Anderson; (Editors - Newsletter) Kathryn Swanson; Maria Erling; LaDonna Chalstrom; Elsa Orescan; E. Earl (Scoop) Okerlund; Hartland Gifford; Ruth Ann Deppe (Central Office)

### News from the Board of Directors

The AHA Board of Directors met on February 12-14, 2005 at the Spirit in the Desert Retreat Center, Carefree, Arizona. The Board accepted with regret the resignation of J. Gordan Swanson and expressed gratitude for his years of service. The Board appointed E. Earl (Scoop) Okerlund as Gordon's replacement. The newer members of the Board, elected at the G.A. Gathering, are J. Roger Anderson and LaDonna Martin Chalstrom. The new Executive Director is Hartland (Giff) Gifford following the untimely death of Donovan Palmquist in 2004. Paul Cornell is the President; Elsa Orescan, Secretary; and Peter Beckman, Treasurer.

Among the actions taken were the following: Determined that the Bas-Relief of Lars P. Esbjorn be placed at Augustana College as intended by Archbishop Gunnar Hultgren of Sweden. Voted to publish the presentations from the G.A. Gathering as will be guided by the committee of Cornell, Gifford, Anderson and Hultgren.

Voted to accept the proposal from LSTC to have Dr. Jose David Rodriguez to become the second occupant of the Augustana Heritage Chair. Decided to

change the Mission Statement of AHA to read: "The AHA defines, promotes, and perpetuates the heritage and legacy of the Augustana Evangelical Lutheran Church."

The budget for 2004-2006 was presented and accepted. The Board voted to return to Bethany College, Lindsborg, KS for the 2008 Gathering; The 2010 Gathering will be held at Augustana College, Rock Island, Illinois.

Note: The present membership of the Augustana Heritage Association is 568.

### AHA Financial Report

Beginning Balance as of July 1, 2004	\$24,943.21
Account activity	
Income	
Donations	18,030.50
Gathering	21,852.80
Expenses	
Payroll	(1,076.50)
Honoraria	(2,320.00)
Printing	(14,532.87)
Postage	(516.24)
Accounting	(1,725.00)
Legal	(86.96)
Meeting	(500.00)
Ending Balance as of January 31, 2005	\$44,067.94

### History Book Project

Beginning balance as of July 1, 2004	\$96,357.00
Account activity:	
Income	
Donations	15,500
Expenses	
Writing Contract (Erling, Granquist)	(28,642.00)
Ending balance as of January 31, 2005	\$83,215.00



## 2006 Gathering at Chautauqua

The 5th AHA Gathering will be held at the Chautauqua Institute, Chautauqua, New York, on September 14-17, 2006, Thursday-Sunday. The Planning Committee has begun its work. Another meeting will be held on May 10, 2005. If you have questions or recommendations for the Gathering, contact Paul Cornell, 893 Collegeville Rd., Collegeville, PA 19426; 610-489-1496; revcornell@comcast.net. Future Newsletters will have more information about the plans.

## Letters to the Editor; Information; Books

**Dear Editors:** My long awaited article about TTT schools came this week. I was pleased with it. I thought the pictures from my old slides looked good. I immediately had copies made and sent to my four children so they could learn what I did before they knew me. One thing amused me. You had changed my home church at Axtell, Kansas to Axtell, Nebraska, during my years of travel with Parish Ed. Everyone thought Axtell was in Nebraska. The home of Bethphage Mission was better known than my rural home church. I enjoyed telling that my town was bigger than its Nebraska namesake. My town had 800 people. The Nebraska Axtell had about 500. Sincerely, Hilvie Gross (Sorry for the mix-up in names. Editor)

**Dear Editors:** I must admit that I put aside the Fall 2003 issue of the AHA Newsletter...But last night I did read the issue and especially your article on Augustana Perspectives for Today's Issues. As one currently involved in the studies re: homosexuality and the proposals for 2005, I deeply appreciated your reminder of A.D. Mattson's teachings on social issues and the likely place where he would have come down as a prophetic voice for all people on the margins of acceptance in our society. Thanks for that reminder; I need it in the midst of dealing with some folks who are convinced that the "agenda" of the ELCA must be countered by "Word Alone" strategies and voices. My question is about acquiring a copy of the 1999 publication you cited, edited by my classmate, Arland Hultgren and a faculty colleague who followed me at Bethany College, Vance Eckstrom. I don't know why I didn't order it earlier, but your short article whets my appetite to do so now. Where and how might I be able to acquire a copy? (Note: at the AHA office at LSTC, attention Ruth Ann Deppe. See inside of back cover of the Newsletter for address) Thanks for your help and for your good work with the AHA! Carl Hansen, Augustana Seminary, Class of '63.

**Dear Editors:** I have two books, "Advent" by Paul Lindberg, and "Humor in Augustana" by Theodore E. Matson. Do you have any use for them? Albert W. Weidlich, 910 S. Pine Hill

Dr., Decatur, IL 62521; 217-429-1339. (If interested, please contact Pastor Weidlich directly)

## The AHA Gathering at Gustavus Adolphus by Glenn and Barbara Johnson

Glenn and Barbara Johnson have taken extensive pictures at each of the AHA Gatherings and assembled them in a well written and attractive report of their journey to the Gathering, their stops along the way, and a full description with pictures of the Gathering itself. They did the same for the G.A. Gathering in 2004. It was shown to the Board of Directors at their meeting, and Glenn shared information with his seminary classmates. It will be kept in the AHA archives at LSTC. We are all grateful for this visual record of the Gathering that Glenn and Barbara produced.

However, there is a sad note to share. Barbara died suddenly in August 2004 as she went out to tend the flowers in the front yard. We extend our most sincere sympathy to Glenn and his family at this great loss. May the Lord give them comfort and strength.

## Bethany College Endowed Program for Sacred Music

The Chair was created when AHA met at Bethany in June 2002. The Fund now stands at \$456,267. The Bach at Bethany Singers will present a concert on June 17, 2005, at Bethany Church, to add to the Heritage Endowment. There will be a Symposium on Nov. 17-19, 2005, on "Images across the Sea: Sweden and America 2025".

## Seminary Class Reunion

The 1960 Centennial Class of Augustana Seminary is planning a reunion to celebrate their forty-fifth anniversary of ordination. Space has been reserved at Spirit in the Desert Lutheran Retreat Center in Carefree, AZ, near Phoenix for November 6-10, 2005. If you are a member of the 1960 class and would like to attend this reunion, please contact Hartland Gifford (giff400@earthlink.net) or David Baker (dngbaker@earthlink.net) as soon as possible.

*This reunion is an adjunct activity of the Augustana Heritage Association and is being held as an "off-year" event, that is, between AHA Gatherings, which are held in even-number years. Other groups are encouraged to plan similar activities in odd-number "off-years." If you would like your event listed in this AHA Newsletter, contact the editors.*

## Novels written by George Olson

George (Bud) Olson, (Seminary class of 1949) has published three novels in recent years. George and Miriam Olson were missionaries in Japan for forty years. The novels may be ordered from the publisher, authorhouse (formerly 1st Books) 1-888-728-8467, or from the author. Each book costs \$12 plus \$3 for postage and handling.

No of copies

1) **Pre-emptive Love, How a Hiroshima**

**Man's Story Might Save Hong Kong** \_\_\_\_\_

2) **Golfing in Jesus' Spirit, An Old Golfer's**

**Amazing Story** \_\_\_\_\_

3) **Sexual Divide, A Journey of Hope to**

**Bridge the Chasm** \_\_\_\_\_

"No problem provokes as strong a controversy...than that of homosexuality...The author sorts out the perspectives in a story format portraying a variety of characters...He uses insights from the Bible, tradition, science and ethnic perspectives...weaving them together through characters who thrust the novel to an unexpected turning point."

Make check payable to George L. Olson, 755 N. Cambridge Way, Claremont, CA 91711

## AUGUSTANA HERITAGE ASSOCIATION

### 2005-2006 Membership Application

Individual membership(s)\_\_\_\_\_ @ \$35/ person \$\_\_\_\_\_

Family membership(s)\_\_\_\_\_ @ \$50/ family \$\_\_\_\_\_

Congregations/Institutions\_\_\_\_\_ @ \$100 \$\_\_\_\_\_

Subscription to "Nordic Reach"\_\_\_\_\_ @ \$14/two years \$\_\_\_\_\_

Also we wish to give a tax deductible gift to AHA

☐ \$25 ☐ \$50 ☐ \$100 ☐ other \$\_\_\_\_\_ **Total \$\_\_\_\_\_**

Make checks payable to Augustana Heritage Association

Please enroll the following memberships of AHA for

2005-2006:

Name\_\_\_\_\_

Name (spouse) \_\_\_\_\_

Address\_\_\_\_\_

City & State \_\_\_\_\_

Phone\_\_\_\_\_ Zip \_\_\_\_\_

Send application to:

Augustana Heritage Association

1100 East 55th Street

Chicago, IL 60615-5199

*(Attach membership application information for any additional persons.)*

## V. The Testing of a Heritage

### An editorial by Arvid Anderson

**T**he purpose of the Augustana Heritage Association is to define, promote and perpetuate the heritage of the Augustana Lutheran Church. How can we know whether that heritage has been validated over time?

Does the heritage have the foundation and strength that makes it as applicable in succeeding generations, which live in an entirely different context than when the heritage first became rooted in the life of the Christian community? To what degree does the heritage become integrated into a new church and community context 50 or 100 years hence?

In June 2005, it will be 55 years since the Augustana Church voted to leave itself to history and become part of a much larger Lutheran fellowship in America. The full testing of Augustana's heritage in that new Lutheran fellowship will take longer than one or two generations. However, the first 50 years of the new Christian community into which Augustana entered may give some indication of its strength and relevancy in the current generation and each which evolves in the future.

Some parts of Augustana's heritage may have faded into its history and no longer are relevant in the 21st century, such as the Swedish language in Sunday worship services.

However, there are many ingredients of Augustana's heritage which are very much alive in the current context of our ever changing church today. We need only mention those characteristics which have been very much a part of the Lutheran Church in America and now in the ELCA. Any review must include Augustana's vital global mission emphasis; social service and ministry institutions; ecumenical emphasis and participation in the National and World wide Christian community; social ethics and justice in current society; worship and liturgy; and Christian education including higher education in its seminary and colleges.

If we were to put one aspect of Augustana heritage to the test, an example might be our heritage of ecumenical interest and emphasis. This is far too broad an area to explore fully here. However, a limited sample can serve as a test pattern. As background, I am indebted to the writers of Augustana Heritage Newsletter of August 1997, before the AHA was formed in 2000. The special emphasis of that Newsletter was ECUMENISM. The introduction to the main article noted as follows: "As the ELCA and the Episcopal Church move toward their historic vote on the 'Concordat of Agreement' this summer, we remember that in one sense the development is the fulfillment of a process begun (on the Lutheran side) by the Augustana Synod." However, it must be noted that the

“Concordat” agreement did not get a positive vote at the Assembly and had to wait until the next Assembly under the title “Called to Common Mission”.

The main article was written in about 1967 by Dr. E. E. Ryden, who had been editor of the “Lutheran Companion”. He wrote at the request of Glenn Stone then editor of the Lutheran Forum. The article begins, “In strong contrast with the isolationist policy of early Augustana leaders was the ecumenical spirit revealed by the Rev. Dr. G. B. Brandelle...A rugged, outspoken personality with strong convictions, this man guided the destinies of his Church though 17 years of its most critical history.”

The article continues, “Though an ardent champion of pure Lutheran doctrine, he was equally concerned about creating an atmosphere of understanding and concord with other Christian communions. So when an overture came to him in 1935 from ...the Episcopal Church to engage in a discussion of the theological teachings of that communion and those of the Augustana Synod, Dr. Brandelle felt no hesitancy urging Augustana to accept the invitation. (*Italics added*) The Church approved the proposal, named its president as chairman of a committee to represent it and authorized him to appoint the other members of the group.”

It is interesting to note who the members of the group were who met with the Episcopal representatives on December 3-4, 1935. They were: Dr. G. A. Brandelle, president of the Synod; Rev. C. A. Lund, president of the Superior Conference; Dr. Conrad Bergendoff, president of the Augustana College and Seminary; Rev. O. J. Johnson, president of Gustavus Adolphus College; and Dr. E. E. Ryden, editor of the “Lutheran Companion.”

Both sides agreed they were not authorized to make any agreement. Their meeting was merely for the purpose of exploring areas of agreement and to find possible common ground for future discussions. The discussion centered around four points: “The Holy Scriptures, the historic creeds, the Christian Sacraments, and the historic episcopate.” They came to agree that there was virtual unanimity in respect to Holy Scripture. Similarly there was substantial accord on the Sacraments. Regarding the universal Creeds, the Lutherans accepted all three – Apostles’, Nicene, and Athanasian. The Episcopal Church does not use the Athanasian in the liturgy, and accepts it only in support of the other two. “*The discussion centering on the Historic Episcopate proved to be one of the most interesting of the two day dialogue*” (*Italics added*) It is fascinating to observe that “One of the Augustana representatives made note of the fact that when their chairman, Dr. Brandelle, was inducted into the office as the first full-time president of the Augustana Synod, Archbishop Nathan Soderblom, primate of the Church of Sweden, participated in his consecration”

Dr. Ryden points out in his article that “Augustana’s purpose in bringing this to light (the discussion of the episcopate)

was to fortify its position that, although it might lay some claim to possessing the historic episcopate, it, like the Church of Sweden, did not consider it to be essential for a valid ministry or a necessary condition for a reunited Church.”

At the conclusion of the dialogue the two groups agreed that a reunited Church of the future must not be one of minimums but of maximums. Dr. Bergendoff drew up the statement that was signed by both groups: “Reunion is not a question of subtractions but of contribution, not an effort to discover the least common denominator which would be harmless, but a willingness to incorporate and harmonize the fruits of Christian experience from all sides.”

## Revisiting Lutherans and Anglicans in the 1990’s

Augustana was now integrated into the Christian fellowship of the ELCA. In 1991, Bishop Herbert Chilstrom sent a report to all pastors concerning the Lutheran Episcopal Dialogue called “Toward Full Communion” and “Concordant of Agreement” which became the basis of study throughout the two Churches. Eventually, in 1997, the Churchwide Assembly was to vote on the recommendations of the “Concordat of Agreement” leading to full communion. Although agreement was not reached as proposed, the recommendation was changed to be titled, “Called to Common Mission”, which came to the Churchwide Assembly again in 1999 and was approved, so that the ELCA is in full communion with the Episcopal Church, but not without continuing disagreement on the issue of the Episcopacy. In order to deal with some of the disagreements, the “exception” provision was approved at the 2001 Assembly which said, “For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor...of an approved candidate...”

The Augustana Synod’s dialogue with representatives of the Episcopal Church in 1935 was the first official Lutheran-Episcopal dialogue in America. It concluded with Dr. Bergendoff’s statement agreed by all the participants: “Reunion is not a question of subtraction but of contribution, not an effort to discover the least common denominator which would be harmless, but a willingness to incorporate and harmonize the fruits of Christian experience from all sides”. With the 1999 agreement in the ELCA on “Called to Common Mission” and full communion with the Episcopal Church, and the “exception” approval in 2001, it seems fair to say that one of Augustana’s heritage emphasis was tested over time and made an important contribution to the ecumenical strength of the Evangelical Lutheran Church in America today. **AHA**

# THE AUGUSTANA HERITAGE ASSOCIATION

Lutheran School of Theology at Chicago

1 100 East Fifty-Fifth Street Chicago, Illinois 60615

Non-Profit Org.

U.S. Postage

**PAID**

Chicago, IL

Permit No. 9556