



THE AUGUSTANA HERITAGE NEWSLETTER

VOLUME 5

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NUMBER 2

A Greeting From Paul Cornell

President of the Board of Directors, Augustana Heritage Association

Chatauqua - Augustana - Bethany - Gustavus
– Chatauqua...approximately 3300 persons have
attended these first five gatherings of the AHA! All
have been rewarding experiences. The AHA Board
of Directors announces Gatherings VI and VII. Put
the date on your long-range date book now.

2008

Bethany College
Lindsborg, Kansas
19-22 June

2010

Augustana College
Rock Island, Illinois
10-13 June

At Gathering VI at Bethany, we will participate in the famous Midsummers Day activities on Saturday, the 21st. We will also remember the 200th anniversary of the birth of Lars Paul Esbjorn, a pioneer pastor of Augustana. We are planning an opening event on Thursday evening, the 19th and concluding on Sunday, the 22nd with a luncheon.

Gathering VII at Augustana will include: 1) Celebrating the 150th anniversary of the establishment of the Augustana Synod, 2) Celebrating the anniversary of Augustana College and Seminary, 3) Celebrating the two pioneer' congregations



Paul Cornell, President of the Board of Directors

of Augustana - Andover, Illinois and New Sweden, Iowa, and
4) Celebrating with the Archbishop of the Church of Sweden in
attendance.

I would welcome program ideas from readers of the AHA
Newsletter for either Bethany or Augustana. I hope to be present
at both events. How about YOU? **AHA**

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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**

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*The Augustana Heritage Association defines, promotes, and
perpetuates the heritage and legacy of
the Augustana Evangelical Lutheran Church.*

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Faith of Augustana

Morning Devotions, September 15, 2006

Arland J. Hultgren

Asher O. and Carrie Nasby Professor of New Testament

Luther Seminary

St. Paul, Minnesota



Dr. Arland Hultgren

The theme for our Gathering this year is “Sola Fide,” a Latin expression meaning “by faith alone.” The phrase appears on the logo of the Augustana Heritage Association, and it appeared on the official seal of the Augustana Lutheran Church and various documents that the church produced.

Sola fide, by faith alone, is one of the great “solas” that stem from the Reformation. It appears in a constellation with sola scriptura, sola gratia, and solus Christus—Scripture alone, grace alone, and Christ alone.

Any of these could have served as a theme for a Gathering, but it’s fitting that our theme is from the Augustana logo, “Sola Fide.”

We might ask, “Where did this phrase come from?” Its origins go back to Martin Luther. In 1522, while translating the New Testament at the Wartburg, he had to decide what to do with a particular verse, Romans 3:28, where Paul declares: “For we hold that a person is justified by faith apart from works prescribed by the law.” When Luther translated that verse, he inserted a word that does not actually have a basis in the Greek text of Romans, and that is the German word “allein” or “alone” in English. And so in Luther’s Bible the passage came out this way: “For we hold that a person is justified by faith alone apart from works prescribed by the law.” That word “allein” stands yet in the most widely used version of the German Bible (1984).

One can debate whether Luther should have inserted that little word “alone” into the text of the Bible. But we should be reminded that translators have often introduced words to clarify a phrase. It happened in the ancient church, and it happens yet today—for good or ill. One can find many examples in English Bibles. In the case of Romans 3:28, one can say that by adding that little word Luther did not falsify what Paul wrote, but underscored it. If one is justified by faith apart from works prescribed by the law, one is justified by faith alone.

We live in a culture where performance is so important, and it is often taken as a measure of one’s worth. So justification by works didn’t really come to an end with the Reformation. The message of justification by performance is directed at us

all while we are still very young. A few weeks ago our little granddaughter was at our house, sitting at the kitchen table, and she started writing her name on a piece of paper. Her name is Valerie. She started out writing V-A-L from right to left. A visitor noticed what was going on and asked my wife, “Is she dyslexic?” My wife turned to her and said, “No, she is three and a half.”

“Sola Fide” is an important, historic phrase. But we should ask how it has operated in our heritage, and how it might operate today. Does it have an abiding significance?

In terms of our heritage, the sola fide emphasis has helped us avoid a lot of the legalisms that have been promoted in the history of the church. In the life of the Augustana Church there was, to be sure, a kind of church culture that could border on legalism at times, depending upon which congregation one is talking about. And yet, as I recall some of the most straight-laced people of those days in my home congregation and beyond, I remember them as people who expressed deep down a graciousness that trumped judgmentalism and even their own piety. I cannot recall that the term “self-righteous” would apply to any of them, and they would not find it acceptable in others. Where I grew up, hypocrisy was one of the worst of sins. I like to think that that was due to the sola fide theme. Deep down, I admit, maybe the real reason for being against self-righteousness was that we just didn’t think it was very nice. Sola fide, Augustana nice, who knows? Maybe it is a bit of both. In any case, at the heart of the matter of being a Christian is Christ alone, grace alone, and faith alone. I did not list Scripture alone

at this point, because there were Christians long before we had our Bibles. You and I were Christians before we could read. At the heart of Christian faith is Christ, grace, and faith. *Sola scriptura* has more to do with the message of the church, providing a normative basis for preaching.

The ways of being Augustana in the world were shaped largely by a theology of grace. One of Augustana's most influential theologians was Eric Wahlstrom, who taught at Augustana Seminary from 1931 to 1961. In one of his books *God Who Redeems: Perspectives in Biblical Theology* [Philadelphia: Muhlenberg Press, 1962], 168-69) he wrote about God's redemptive work and the life of faith in this way:

God takes the initiative. [God] goes out to seek and to save the lost. God came to Adam and Eve, to Noah, to Abraham, to the Israelites in Egypt, and to the exiles in Babylon. Jesus came to a lame man at the pool of Bethesda who did not even have the strength to get down in the water at the right time.

Then Wahlstrom goes on to speak of faith as a response to God's initiative:

The act of faith means that [a person] is overwhelmed and compelled by the redemptive word of God [expressed] in the gospel, but it means also that one says a timid and yet courageous "Yes" to God. Faith means that [a person] gives up the ancient lie that [anyone] can save [himself or herself] and live independently "as God," and instead [a person] trusts solely in the grace of God in Christ for life and salvation.

So there we have it: *sola fide*. The faith being talked about is not a muscular act where faith becomes a triumphant and glorious good work. Nor is it faith in the sense of can-doism or na_ve, pie-eyed optimism. It is a faith that trusts solely in the grace of God in Christ.

But there is a down side to every phrase used as a shorthand expression. The problem with phrases like *sola fide* is that they become slogans, clichés, or mantras that do not have the power they had when they were formulated. That should not happen in this case. The *sola fide* theme is still important today for the church and its teachings. Let's explore three areas briefly.

I.

First, the *sola fide* theme has ongoing importance for how the church centers its ministry.

More than any time I can remember, churches are working

hard—very hard—to get new members. There are all kinds of factors feeding into that. Each of us could produce a list of reasons. In the scramble to get a market share of religious consumers in North America, the temptation is there to substitute other expressions that might appeal to the un-churched—and not only to the un-churched, but also to those who belong to churches already, but who might be shopping around for something new. The phrases we hear today are usually moralistic, self-help, and success oriented.

A while back I attended a church in the Twin Cities area. I hasten to add that it is not an ELCA congregation, but it was at one time until the pastor led it out of the ELCA. The theme of the pastor's sermon was "People don't plan to fail; they fail to plan." I heard that line over and over again until I almost "tossed my cookies," as we used to say. The rest of the sermon was all about having faith, so it sounded like a *sola fide* sermon. But it was all about faith in one's own abilities, and faith in God, which will result in success.

Almost every week I receive emails and snail-mails that promise ways to fix my life, my ministry, and my congregation with purpose and power. A church near our home keeps sending out mailings with the words "Real and Relevant" prominently emblazoned. Then comes an invitation to come and enjoy worship in a friendly atmosphere with real Bible teaching that is relevant for all. "Read and Relevant" is the slogan.

The *sola fide* theme is crucial for our thinking. It can help to keep us on track of being the church of Jesus Christ. It opens the way for us to add other central commitments of our larger Lutheran and Christian heritage, such as the theology of the cross and what the apostle Paul calls "the justification of the ungodly" (Rom. 4:9). When these things are in place, we are more likely to be the church of the Christ revealed to us in the Scriptures, who seeks the lost, has fellowship with sinners, and teaches his disciples to be gracious in their dealings with others, benevolent, and on the side of justice for the poor and for those on the margins of society.

II.

There is a second arena where the *sola fide* has importance. It can help us cope with new realities in our rapidly changing world.

I was reminded of this a while back when a seminary student became troubled by a passage in the New Testament that didn't fit his cookie-cutter theology. {It is fun to teach Bible in a

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seminary. I find that the Bible upsets people's faith all the time.} He got to talking about the only way to salvation, talking about how only those who have a stalwart and conscious faith can be saved. All others are lost. He had God's ways all figured out. He had his theological assertions all lined up decently and in good order.

I can hardly believe what I said this to him, but I did. I said, "Look, unless your version of salvation can accommodate people with Alzheimer's disease, I don't want to hear it."

Sometimes I guess a seminary teacher has to be rather direct with a student. It reminds me of a day in church history class at Augustana Seminary. A student made a remark in class. I don't remember his name, but let's call him Anderson. Professor G. Everett Arden took off his glasses, looked at the student directly, and boomed out in his baritone voice, "Anderson, you need a rewiring job."

There are times in our modern world, where we face new issues. All those end of life things are coming at us in new forms. What to do about them? Simplistic versions of the Christian faith are inadequate. There are times when we must entrust others purely to the grace of God. Faith alone is all that we have going. That's true at the beginning of life, when we bring our infants to the baptismal font before they are able to respond to the gospel in a conscious way. And it's true at the end of life, when our loved ones cannot speak, perhaps cannot even believe for themselves, and perhaps even turn ugly and downright irreverent. All we got going for us and for them is faith alone in a gracious God, who gave his Son to seek and to save. To have such faith, in a corporate sense, is to be the church.

And doesn't this way of sola fide thinking apply also to another new reality in our world?

I am thinking here of religious pluralism. It's here to stay. More and more we are aware of people who are different from ourselves religiously. In the end, we must commend them to a God whose grace and love are more encompassing than we can imagine. We must join the apostle Paul in the wider hope we have in Christ, who will restore all things to God. We must have faith that that is so, if we are thoughtful persons, or we shall go insane from the consequences.

I did my doctoral degree at Union Theological Seminary in New York. I arrived there with my theology well honed at Augustana Seminary, but I had a life-changing experience at Union. It did not call me away from my heritage, but made me

go deeper into it, making me draw out of the Augustana tradition something that was always there, but in my case had never been tested.

The first year of my studies at Union, Professor Abraham Joshua Heschel of the Jewish Theological Seminary in New York was a visiting professor. He taught a course in the theology of ancient Judaism. Well, my specialty was New Testament studies. The New Testament came out of the world of ancient Judaism, so the theology of ancient Judaism is an important topic. I took the course.

Rabbi Heschel invited each student to his office for a conversation. I still recall the day I went to his office. He was sitting behind a desk with the autumn sun coming from behind him, and he was smoking a cigar. The smoke curled up above his white hair and his white beard, and the sun was shining through it all. I thought for a moment that this was Moses on the Mount of Transfiguration.

Heschel asked me what denomination I was. I said, "Lutheran." He coughed a bit, and I realized that I might have said a bad word to this survivor of the Holocaust, a man quite familiar with Luther's invectives against the Jews. But what he said surprised me. "Luther," he said, "was one of the few persons of genius in history who ever understood God. Luther understood that God is in search of man." This was prior to the use of inclusive language. So it was, in his words, "God in search of man." And then, immediately, I

remembered the title of one of Heschel's wonderful books, *God in Search of Man*.

I discovered that day that here was a person of another faith, who had an understanding of God that was very much like the one bequeathed to me in my Augustana upbringing, the claim that God is in search of each human being to reclaim him or her for an eternal kingdom. So Heschel and I had something in common that I had not expected. My stereotypes of Judaism did not fit this most interesting man.

Each of us here can probably recall stories of persons of other faiths whom we have met and who have surprised us with a spiritual kinship. At least I hope so. And we wonder what the pluralism we experience means for our faith.

I am not one to denigrate the so-called pietism of Augustana. I think it has conditioned us to be able to understand deep piety in others, even if it is of another religious tradition. It takes one to know one.

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It might have been OK for people to think, as some did early on in the twentieth century, that the whole world could be Christianized in one generation. And it might have been OK to think, as recently as the middle of the last century, that everyone is a potential convert to Christianity. Well, maybe so. But it does not appear to be working out that way. The religions of the world are coming to our neighborhoods, and it seems that sometimes their adherents have more commitment to their traditions than those of Christian heritage.

I do not want to be misunderstood. We need to reach out with the gospel of Christ to every person. Since Christ has died for all, each person has a birthright to hear the gospel. But the invitation will often be turned down. And so, we must join with Paul and other New Testament writers in the belief that in the end there is room for a wider hope for the redemption of all things. We hold on to that not by sight, but by faith alone.

If we take *sola fide* seriously, it will mean that we entrust others to a gracious God made known to us through the gospel of Christ. It also means that we can witness to Christ with humility and authenticity. Knowing that we are justified by faith alone, we can enter into conversations with persons of other faiths with freedom, not thinking that our only reason to talk to them is to convert them. It's in such freedom that we can be most authentically Christian, showing the love of Christ in word and deed. We cannot assume a posture of superiority. We can only assume the posture of the One who came to serve, the One who came to seek and to save the lost.

III.

Finally, there is a third broad area where the *sola fide* theme is important. That has to do with two of the major problems that we face today—human suffering and divisions among people.

In the past few years we have seen instances of almost indescribable suffering in the world due to natural causes in our country and abroad and to warfare and violence—again, in our country and abroad. As Christians we cannot close our eyes to the realities of suffering around us.

We have also entered an era in which people are divided and polarized in regard to cultural issues, political views, human sexuality, and economic conditions. As Christians we cannot close our eyes to the realities of division among peoples.

These two things—human suffering and divisions among people—are surely two of the greatest problems that we face in our day.

As heirs of Augustana, we should bring forth the best of our tradition. Two of the hallmarks of that tradition are social concern and ecumenical good will. Out of social concern, we should seek to alleviate human suffering. And out of our ecumenical good will, we should seek to bring people together, and hold them close to us and to one another, rather than to be agents of division.

These hallmarks of social concern and ecumenical good will are the fruits of *sola fide*. They arise out of hearts made generous by the grace of God in Christ. Living by faith alone, we put aside any preoccupation we might otherwise have with ourselves and turn to the needs of the world.

As Christians, we long for the day when suffering will be no more and people are united in peace and mutual care. To be sure, that is a hope that is not likely to be fulfilled on earth, but only in heaven. But the church is the community of the world to come, planted already here on earth; and in its ongoing life in this world, it gives witness to the reign and love of God. That which God has in store for humanity is made evident already in the community that baptizes, preaches, communes, and cares for a troubled world. It's the community that lives *sola fide*.

And so, *sola fide* cannot be simply a slogan learned from the past. The *sola fide* theme can have a vitality yet today in these three ways and more. First, it can guide us theologically so that we are not caught up in fads that offer a gospel that has no family resemblance to that of the Bible. Second, the *sola fide* theme can help us cope with a strange new world, ever changing, and help us witness in a world that is hard to understand, but loved and redeemed by God in Christ. And, finally, the *sola fide* theme can mobilize us to care for the neighbor and the world at large, alleviating troubles and reconciling people in a world that is too much divided. And with that in mind, may God order our days and our deeds in peace. Amen

Let us pray:

Good and gracious God, you have come in Jesus Christ to rescue your fallen world, a world of rebellion, suffering, and division. We give thanks for the gift of your Son, who brought healing and reconciliation in his ministry on earth, and who seeks to bring healing and reconciliation through the ministry of his church.

We ask for your blessing upon your church throughout the world that it may continue in its faithful witness in word and deed. Bless the institutions of the church that they may be instruments of your love and will.

As we meet in this lovely place, we are mindful of the needs of the world. We ask for peace among nations and among peoples. Guide those who lead and those who work for the well-being of people everywhere.

We give thanks for those who have gone before us and who now abide in your eternal care. They have given us blessings, memories, and examples of lives lived by faith alone. May your Spirit continue to inspire us in these days and throughout our lives that we may be a blessing to one another and to those who come after us.

All this we pray in the name of your son, Jesus. Amen

Let us sing together hymn #56, "Jesus, Lord and Precious Savior." **AHA**

The Center and Circle of Christian Faith

Editorial by Arvid Anderson

The Christian faith is centered in faith alone, Christ alone, and grace alone. The seal of Martin Luther symbolized this center as he wrote to a friend, “The first thing expressed is a cross within a heart to put me in mind, that faith in Christ crucified, saves. This heart is fixed upon a center of a white rose to show that faith causes joy, consolation, and peace. The rose is fixed in a sky colored background to denote that such joy is but a beginning of heavenly joy to come, as anticipated and held by hope...and around this is a golden ring to show that such bliss in heaven is endless” (Note the miniature of Luther’s seal with the AHA logo on the front cover)

From the center there radiates a vast circle of the Christian community – the Body of Christ, and the universe of God’s Creation. The Letter of Paul to the Colossians describes the center and circle this way: “God has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He (Christ) is the image of the invisible God, the first born of all creation; for in him all things in heaven and on earth were created, things visible and invisible. All things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the Church.” (Col. 1:13-18a)

In a number of ways this Newsletter connects the center and circle of faith. Arland Hultgren, in his devotional at Chautauqua, describes the Center with clarity in his article, “Sola Fide, The Faith of Augustana.”

From the center radiates the teaching of that faith in con-

gregations, colleges, and theological seminaries including the Lutheran School of Theology at Chicago in which Augustana Seminary found its home. Dr. James Echols, President, makes this connection in his greeting to us where he identifies our Augustana heritage as an important part of LSTC especially with the Augustana Chapel a reminder of that heritage.

The circle of faith is extended further as we recall the names of all the members of the ministerium which Reuben Swanson outlines in his article, “The Augustana Ministerium,” which lists the ten present pastors ordained longest, and reports that there are 541 present pastors in the ELCA who come from Augustana. This witnesses to the “heritage and legacy” of Augustana in the extended circle of the ELCA. The circle encloses 943 ELCA congregations with roots in Augustana; in 1962 at the LCA merger there were 1,269 as described by Judy Gifford in “Augustana Congregations”.

The circle encloses Augustana’s early history in Helene Leaf’s article, Peter Carlson –Pioneer Pastor in Carver County, Minnesota. Peter Carlson was ordained in 1859.

From early history the circle of faith moves to the AHA’s younger generation which was very evident at the Chautauqua Gathering, whose spoke person is Marilyn Jackson in her article, “Join in the Dance”, a reflection on Per Harling’s Folk Dance Mass held at the Gathering.

The circle of faith in Augustana’s heritage includes social concerns and global justice, which Dr. Louis Almen presented at Chautauqua: “The Relevance of the Augustana Heritage to the crises in Education, Marriage and family, and globalization. (Note: The presentation by Almen is found on the Web site www.AugustanaHeritage.org along with all of the presentations at the Chautauqua Gathering) **AHA**

An Augustana Heritage Among Fathers & Sons



Three pastors attending the AHA Chautauqua Gathering in September 2006 were sons of three pastors who were ordained the same year – 1928. Left to right in the picture are the sons: Donald Conrad, Eugene Brodeen, and Ronald Englund. Gene Brodeen’s father, Austin Hemming Sven Brodeen was the first to die (in 1930); Ron Englund’s father, Eskil Englund died in 1976. Don Conrad’s father, Theodore E. Conrad was the last to die in 2005, at the age of 100. The account of his death was reported in the Spring 2006 Newsletter, “Death of a Centenarian”. Donald Conrad preached the sermon at his father’s memorial service.

AHA



Dr. James Echols

A MESSAGE FROM **DR. JAMES ECHOLS** *President of the Lutheran School of Theology at Chicago*



The Augustana Chapel at LSTC

Dear Friends in Christ:

Greetings in the name of the Lord of the Church and from the community that is the Lutheran School of Theology at Chicago.

As I wrote in the Fall 2006 edition of the Epistle, the seminary will celebrate two significant anniversaries in 2007. On September 4, 1962, the Lutheran School of Theology at Chicago was established. So this year the seminary will celebrate the 45th anniversary of its formation. Five years later, on Sunday, October 22, 1967, a service held in Rockefeller Chapel on the University of Chicago campus dedicated the newly completed main building at 1100 East 55th Street. This means that the seminary's award winning edifice will turn 40 years of age this year.

To celebrate these two anniversaries will involve simultaneously celebrating the numerous contributions of the Augustana church tradition that have helped shape the seminary's ministry and mission. Informed by the discussions that led to the birth of the Lutheran Church in America in 1962, as well as the vision of Lutheran theological education being pursued in urban, ecumenical, university-related contexts, the Augustana church tradition supported the consolidation of the several Midwestern Lutheran seminaries in the Chicago area. The result was the establishment of LSTC in Hyde Park where many of the theological commitments and emphases of Augustana Seminary continue to live and prosper, among them the commitment to social justice and an emphasis upon ecumenism.

Another Augustana commitment has been institutionalized through the establishment of an endowed faculty chair. The Augustana Heritage Professorship of Global Mission and World Christianity has made it possible for the seminary to instruct students in the historical response of God's people to our Lord's Great Commission as well as contemporary missional perspectives and developments.

Most recently, the centrality of worship in the Augustana church tradition led many of you to support the seminary's Campaign for Worship and Spiritual Formation. Intended to place a renewed emphasis upon the nurture of students in their lives of faith, the campaign made possible the construction of "The Augustana Chapel at LSTC," a contemporary and inspiring worship space for all the saints.

It is clear to me that LSTC has been marked in wonderful ways by the commitments and gifts of the Augustana church tradition. And even as I thank you for your partnership in this ministry, I give thanks to God for your faithful witness to the Gospel of Jesus Christ. **AHA**

Blessings and Best Wishes,
James Kenneth Echols
President

Augustana Ministerium

By Reuben T. Swanson, *Class of 1951*

A few years ago, Donovan Palmquist, founder and first executive director of the Augustana Heritage Association, called in the home of one of the then older living ministers of those ordained by the Augustana Lutheran Church. Their conversation was interrupted by a telephone call that told of the death of another minister ordained by Augustana. At the end of the call, Donovan's host asked to be excused for a few moments. When he returned, he said to Donovan, "I'm now number_____."

Donovan's report of that conversation intrigued me. Subsequently, I proposed to the Board of Directors of Augustana Heritage Association that a list be prepared of the living ministers who were listed on the roster of our church, the Evangelical Lutheran Church in America. To a person, the members of the Board thought it a good idea. Unanimously, they voted to ask me to prepare the list. With the assistance of Ruth Ann Deppe, administrative assistant to the Board of AHA, I began working on this project in the summer of 2006.

The Augustana Lutheran Church listed all of the then living ordained ministers of the church in each of its annual minutes. That list was updated each year by accessions through ordination and transfer and with removals by death, demittal and transfer. I began my work by using the list in the 1962 minutes, updating it by the records kept by Ruth Ann on behalf of the Lutheran School of Theology, successor to the Augustana

Theological Seminary at which an overwhelming majority of the ordained ministers of the Augustana Lutheran Church had their theological education.

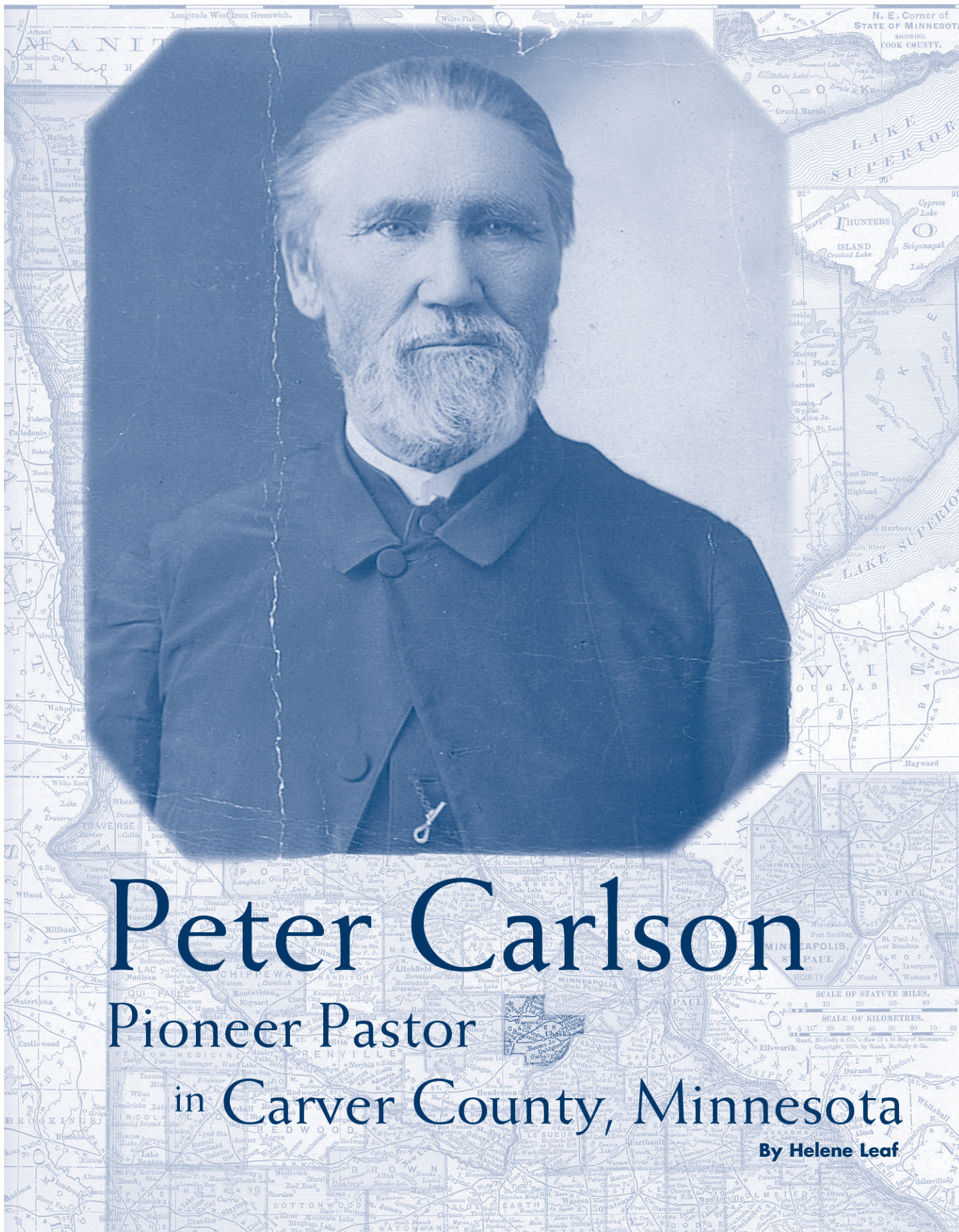
After updating the list, I enlisted the assistance of my classmate, Charles R. Bomgren. The two of us contacted a class member of each of the classes of which there were living members. We asked these contacts to review the preliminary list that we had, correcting it by additions and deletions. The result is that I believe we have a quite accurate listing of the living ordained ministers who are today rostered in the Evangelical Lutheran Church in America.

The number being ordained by Augustana each year increased significantly after 1951. The size of the classes during the last eleven years (1952-1962) of the life of Augustana makes it difficult for a member to know the status of all his classmates. The consequence was that there were classmates who disagreed as to whether or not a certain classmate was still living. When there was disagreement, Ruth Ann and I checked various records and made additional contacts, hoping thereby to prepare a reasonably accurate list. It is hoped that errors are the result of listing a deceased ordained minister as living rather than the opposite.

As of January 1, 2007, there are 541 ordained ministers of the Augustana Lutheran Church who are today listed on the roster of the Evangelical Lutheran Church in America. **AHA**

The nine ministers (ordained in 1943 or before) who have been ordained the longest, their year and place of birth and year and place of ordination are:

Martin T. Ringstrom	1908 Bertrand, NE	1934 Minneapolis, MN
William E. Berg	1910 Princeton, IL	1937 Omaha, NE
Leman Olsenius	1912 Peoria, IL	1938 Brooklyn, NY
Clarence A. Leslie	1911 Sioux Falls, SD	1940 Rock Island, IL
Richard L. Hillstrom	1915 Dassel, MN	1942 Jamestown, NY
Kenneth C. Larson	1916 Stanton, IA	1942 Jamestown, NY
Robert G. Hurty	1916 Hutchinson, KS	1943 Minneapolis, MN
Carl L. Manfred	1918 St. Peter, MN	1943 Minneapolis, MN
Einer J. Oberg	1915 Osceola, NE	1943 Minneapolis, MN



Peter Carlsson

Pioneer Pastor

in Carver County, Minnesota

By Helene Leaf

“Satchel in hand, Biblen and Psalmbok in pocket, a fifty-seven (57) year old Swede was hunting for Swedes out West among the fir trees and Pacific Ocean salmon!.....His name was the Reverend Peter Carlson.” So began the article by Rev. E.H.

Kindschuh in the fall 2005 Augustana Heritage Newsletter about Pastor Peter Carlson and his missionary work in the Pacific Northwest. I was especially interested in that article because Pastor Peter Carlson is my husband's great great uncle (farmors morbror) and in my genealogical research, I had found out considerable information about Peter Carlson's life from birth until he left East Union, Minnesota in 1879 and started on his missionary work out west.

The family was aware that he had founded a number of churches in the Pacific Northwest and was a tireless worker for the church; in his retirement he was a chaplain at Immanuel Hospital in Omaha and still preached at various churches. In 1867 Pastor Eric Norelius began writing the history of the Swedish Lutheran Churches in the United States (later the Augustana Synod), and this he continued for the rest of his life; in 1890 Volume I of his work, *De svenska luterska församlingarnas och svenskarnes historia I Amerika*, was published, and Volume II was published in 1916. Pastor Peter Carlson's autobiography appears on pages 714-734 in Volume I and continues on pages 67-88 in Volume II. From this translation of the Volume I autobiography and other resources, I would like to share some of the story of the life of Pastor Peter Carlson.

His Early Life

Peter Carlson was born in Hjortberga, Kronoberg län, Sweden December 7, 1822. He was the oldest of the five surviving children of Carl Andersson and Anna Isaksdotter.¹ “Our home was poor and the true fear of God was lacking, and the children were brought up accordingly. However at times we read in the hymnbook. When I was fourteen my father bought a New Testament, and after a while a smoke-begrimed Bible in which I read occasionally. No public schools were found at that time.”² At that time in Sweden parents were expected to teach their children to read at least well enough to read the catechism, and the parish pastor tested the older children and adults on their reading and knowledge of the Bible and catechism. Peter's father's parents, Anders Pehrsson and Maja Pehrsson, were läsare or Bible readers and were most likely his first teachers of the Bible.

At the age of 15 Peter learned to play the violin to earn a little extra money. Like most young people in Sweden at that time, by the time they were 15 years old they would be working either on their own home place or for someone else. Peter continued to live with his parents and work on his parent's croft. By the time of the 1836-1840 husförhörlängd (household examination), Peter's father is labeled as nearly blind.³ In the 1841-1845 husförhörlängd Peter is listed as Torpare (crofter) and his father

is listed as Inhyeses (lodger).⁴ At this point, Peter was supporting his parents and younger siblings by working on his small croft.

Awakening

Peter Carlson was confirmed at the age of sixteen, “but instruction was very meager; yet that much was accomplished that my conscience was disturbed.”⁵ Other events influenced his Christian growth; a Pentecostal movement that swept Sweden in late 1830s awakened his faith and he began to read his Bible, but four years later, “at the age of twenty one I lost my religion and began to lead a worldly life.”⁶ He neglected his Bible reading. “At the age of twenty six I married Stina Kajsa Andersdotter from the same parish and moved to Aneboda community. In a material way we lacked nothing at that time. The first year we led a gay life in the way of the world ... But in 1849, the Lord returned to call home the Prodigal.”⁷ C.M. of K. (most likely Carl M of Kvenneberga), a strict Hofvian, was instrumental in Peter's reawakening. For the next several years he read the Bible, prayed, and talked with strict Hofvians and also the freer Hofvians. He was asked to preach but always said no. “On the other hand, I spoke privately with all I met, but with more zeal than wisdom, (mera eld än ljus) and for that reason my methods lacked understanding. In spite of this God blessed my good intentions, so that my parents, brother and sisters, as well as many others began to seek the Lord”⁸ Already Peter was doing missionary work.

Emigrating to America

In the beginning of 1854 Peter and his wife began to think of going to America. His sister Maria had gone there the year before, but Peter was uncertain if this was God's will for his life. He did not know what he would do in America; he did not intend to preach, but he was sure that he should emigrate. On March 4, 1854 Peter, his wife, and daughter Anna and also Peter's brother Anders Johan got their leaving papers from Aneboda parish. Sister Ingrid also joined them and they traveled 165 miles to Göteborg by stagecoach. They arrived there the end of April and stayed for four weeks before they booked passage on a sailing vessel to Boston. They arrived in Boston July 22nd on the Ship Levi Woodburg and traveled through Chicago to St Charles, Illinois. Why they went to St. Charles is unknown. Perhaps it was because his sister Maria was in nearby Geneva. At that time many Swedes stopped in that area or in nearby Chicago before they ventured further.

“About thirty of our party came to this city (St. Charles). But here we were met by the cholera and in a short time half of them were dead. My first work in America was to visit the sick and dying and to bury the dead. Soon thereafter my wife and I became sick with the ague. We were met with sickness, poverty, and need; the money we had left, we had loaned to friends in

our party and now we were in need of everything.”⁹ At this time Peter Carlson would have gone back to Sweden if he could. His comment was, “If I stood on the shores of Sweden naked, I would consider myself fortunate; and if God ever would give me the means again, we would go back.”¹⁰ How many immigrants have felt this way and yet they stayed!

Meeting Pastor Erland Carlsson from Chicago

In the fall the family moved to Geneva and met Carl Samuelson and also Pastor Erland Carlsson who helped Peter in many ways. Pastor Erland Carlsson preached in a small church in St Charles one Sunday a month and Carl Samuelson spoke there on the other Sundays. When Carl Samuelson moved to Rockford, Peter was asked to read sermons for the services. “Annandag Jul, (second Day Christmas) I spoke in the church for about ten minutes, and in the evening at greater length in our home extemporaneously on Ezekiel 11:19-20. This was my first trial in speaking in public. At another occasion during the winter, when because of a severe blizzard only three listeners had come to church, I preached my first sermon in church.”¹¹

During this time Peter wished to attend school, but he had to work at a shop to support his family. He continued preaching, often walking to Elgin on Sunday mornings and walking home after evening services; this is a hike of twenty-eight miles round trip. In the spring of 1855 he was a delegate to the conference meeting in Chicago. In the fall he was a delegate to the meeting in Waverly, now Leland, Illinois. He was hoping to get a recommendation to go to the school in Springfield, but he did not get a recommendation. He was so sad at this that he wept. But he continued his work, preaching and visiting sick and dying immigrants. On a trip to Dekalb to minister to the immigrants, “the thought struck me. This is my first missionary journey”.¹²

In the spring of 1856, Peter Carlson received a letter from Pastor Erland Carlson who was also Pastor at Immanuel Lutheran Church in Chicago. Pastor Erland Carlsson suggested that he should apply to get a commission from the American Tract Society to serve as a colporteur. Upon finding out that the salary would not be enough to support his family, Pastor Erland Carlson advised Peter against doing this. However, Peter

Carlson felt strongly that this was a chance for him to get out and do the work of the Lord. He took the commission to work in four states: Illinois, Wisconsin, Iowa, and Minnesota. He received books in four languages: English, German, Swedish, and Danish.

Colporteur Work and Visit to Eric Norelius in Minnesota

He moved with his family to the LaCrosse, Wisconsin area, found lodging for his family in nearby Bostwicks Valley, and began his work as a colporteur. He visited between 15 and 20 families per day and had services in the evenings. He carried his books on his back as he walked from settlement to settlement in the four states. By late summer his health began to fail him, his books were almost gone, and he was out of work. This was a low time for him. He had started out with a high opinion of his

ability to preach and minister to the settlers. He was sure that this was his calling both from God and from man and yet it seemed that ill health and poverty was his lot rather than success.

At this time he began to think again about studying for the ministry. He decided to go to Red Wing to visit Eric Norelius who said yes it would be possible for him to become a minister, but no definite plans were made. In

the fall Peter went to LaCrosse and enrolled in a school. To support his family he took on a variety of jobs and also continued to preach each Sunday at Bostwicks Valley where his family was living. He continued to visit various settlements in the area.

In the summer of 1857 he was encouraged to continue his work as a colporteur, but at first he refused. Then he consented, but only if his wife would agree to it. After two weeks she agreed to his taking this job. He immediately borrowed some money and clothes and went to Chicago and received his commission with the same agreement as the previous year except that now he could sell and give away Bibles. In Geneva he prepared himself for his journey. He bought a horse and wagon on credit; he repaired the wagon with borrowed tools. He most likely was staying with one of his sisters who now lived in Geneva. Ingrid had married Olof Wahlström and Maria had married Carl Jönsson Lagerström. His brother Anders Johan was



Hjortsberga Kyrka, Kronoberg Län

also most likely in Geneva at this time. His sisters furnished him with clothing. "One of them wept, when she saw me so poor that I must travel with ragged clothes."¹³

But Peter was happy that he was again out doing the Lord's work. He left Geneva and traveled through Rockford, Beloit, Janesville, Madison and on to LaCrosse and Bostwicks Valley where he spent some time with his family. He made journeys throughout northern Iowa and southern Minnesota, selling Bibles, giving away tracts, and preaching whenever possible.

Arrival at Carver County, Minnesota and the Union Settlement

In the fall Pastor Norelius and the United Conference encouraged Peter to go to the Oscar (changed to Union in 1858) settlement in Carver County, Minnesota. He arrived there a month before Christmas in 1857. He was very busy preaching and visiting the Swedes and Norwegians who were coming into that area. He visited other nearby settlements. In Minneapolis he could only find one Swedish family! There were some Swedes in St Paul, and they were holding services in the home of the tailor Johan Johansson. On Christmas Day he preached morning and afternoon in the east part of the Union settlement and on Annandag Jul (second day Christmas) he preached in the west part. There was a religious awakening going on and this was to continue for two years.

Just before Christmas Norelius wrote a letter asking Peter to remain in Union, and if the people wanted to call him, he could be the pastor of a congregation there. No church had been organized as yet, but a building had been started. This building was used as the church until a new building was built in 1866. This original building was moved to five acres across the road and became St Ansvars Academy, which was the forerunner of Gustavus Adolphus College, which is now in St Peter. This building is still standing and was used as a fellowship hall for the congregation until 1994 when the congregation built a new fellowship hall.

Peter spent a very busy month in the Union settlement and visiting nearby clusters of Swedes and Norwegians who were coming into Carver County. He did decide to take the call there, but first he must get some training since he was not an ordained pastor. In January of 1858 he returned to Chicago and received training from Pastor Erland Carlsson in Chicago. In May he received his license to the office of the Ministry at the Conference meeting in Galesburg. This was renewed at the Synod meeting in Mendota in the fall of 1858. He was ordained at the Synod meeting in Chicago in 1859.

In May he returned to the Union settlement via Decorah, Iowa where he picked up his family. "We came to Carver, Minnesota, May 15, 1858. At the boat landing we were met by ox team and quartered with our friend, Hedengran, in his log house, one room for two families. Under the ladder to the

loft I partitioned off my study by means of a curtain allowing room enough for me to be seated and another one to stand. We had our cook stove under a tree that summer."¹⁴ On December 1, 1860 Eric Norelius visited at this cabin and had this to say about it, "Reverend Carlson lived in a little log house that had belonged to Rev. Hedengran when he was a pioneer settler in East Union. It was not a stately parsonage. It consisted of one room. In this one room they cooked, baked, washed clothes, etc., slept, read and prayed. I think we were in all a dozen people there during the days I stayed there. A homemade ladder served as stairway to the loft. Between the ladder and the wall, where there was a small window, the pastor had partitioned off a small room for a study. The partitions were of cloth. In this little den he had his books, and though he could not shut out the sound of what went on in the house, he could nevertheless, imagine that he was alone..."¹⁵

Church organized at West Union & East Union

Upon his return, the church was officially organized on June 18, 1858. Because of the size of the parish a second church was established later that year and called West Union Lutheran Church. The original church took the name East Union. Peter Carlson served as pastor at East Union Lutheran Church from 1858-1879 and also at nearby West Union Lutheran Church from 1858-1873. December 3, 1858 he organized a church at Götaholm and was the pastor there until 1866. During these years from 1858 to 1879 he was also visiting other communities and helping to start other churches amongst the Scandinavians.

Family moves from Sweden to East Union

During the exact same years, 1853-1857, that Peter Carlson and his siblings and father were leaving Sweden, another Carlsson family was leaving from Naum, Skaraborgs län, Sweden. In May 1853, Jonas Carlsson, his wife Johanna and his sister, Johanna Carlsdotter left Naum and by early 1854 they were in Carver County at what was then known as the Oscar settlement. In April 1854, Jonas' brother, Peter Carlsson (not the Peter Carlsson who became a pastor) and his sister Catarina Carlsdotter left Naum with the Carver settlement as their goal. In 1855 more of this family came. Anders and his wife Annika and children, and Johannes and his wife and three children left Sweden, also heading to the Carver settlement. In 1857 Sven Carlsson, his wife and child and parents Carl Abrahamsson and Maja Jönsdotter left Naum. This last group landed in New York on August 3, 1857 and all except Maja were included in the Oct 7, 1857 Minnesota territorial census. Maja must have died in those two months after landing in New York.

All seven of these children and the father Carl Abrahamsson were charter members of the East Union Church. All of the brothers bought land in the area; they were active in the church and all of the siblings were members of this

congregation when they died and are buried in the cemetery, which surrounds the church building. In 1860, Peter Carlsson from Naum married Catarina Carlsdotter (sister of Pastor Peter Carlsson) from Hjortsberga. This couple is my husband's great grandparents (farmors far and farmors mor). They owned the 80 acres across the road from the church. Peter Carlson from Naum and his brother Jonas donated some of the land on which the church is located. The house in which Peter and Catarina Carlson lived in 1900 is still standing.

All of Pastor Peter Carlson's siblings and also his father (his mother died in 1852 in Hjortsberga) moved to Carver County. The younger brother, Anders Johan moved there in 1861, married and continued throughout his lifetime to be an active member of the East Union Lutheran Church and the community. Ingrid and her husband Olof Wahlstrom joined nearby West Union Lutheran Church in 1861 and are buried in the West Union Cemetery. Maria and her husband Carl Jönsson Lagerstrom belonged to the East Union Lutheran Church from 1873-1883. Catarina and her father, Carl Andersson, moved there sometime prior to 1860 and continued to be members until their deaths.

An interesting coincidence concerning the immigration of these two families is that in 1857 the last sibling to leave Sweden and parent(s) of each family sailed to America on the same boat. Sven Carlsson, his wife, son, and parents Carl Abrahamsson and Maja Jönsdotter from Naum and Catarina Carlsdotter and her father Carl Andersson from Hjortsberga sailed from Göteborg on the Swedish Brig Lule_. They landed in New York on August 3, 1857. There were 18 people from Naum on that boat. The Carlsson family from Naum went immediately to East Union and was there before the census was taken in October of 1857. The Hjortsberga people perhaps stopped first in Geneva and then at least Catarina spent some time working in Minneapolis before moving to East Union. I will always wonder if these people met and got to know each other on the boat. Or perhaps in later years they talked about this coincidence.

Ministry in Carver County; The Organizing of the Minnesota Conference

Pastor Peter Carlson was a very busy pastor right from the time

that he started his ministry in Carver County. He was quite active in the formation of the Minnesota Conference. He and a delegate from his church were at the formation meeting in Chisago City in October 1858 when the Minnesota area churches decided to form their own conference within the Synod of Northern Illinois. There were four pastors and four delegates at that meeting. A fifth pastor, Cedarstam, also was a part of this new conference. However, Eric Norelius soon moved from Minnesota. There were thirteen churches in the new conference. At this meeting and subsequent meetings one topic of discussion was how to minister to the many Scandinavians who were rapidly moving to Minnesota and neighboring Wisconsin. Besides their own congregations each pastor was responsible for supplying pastoral care to nearby congregations, visiting new settle-

ments of Scandinavians in their area, and also each of the four pastors would come to Chisago City on a rotating basis until that congregation got their own pastor. Today this would not be a lengthy trip, but then it might be up to a two-week trip with all the stops at various congregations. This is Peter's account of one trip.

"I visited Chisago County often during the time when they had no pastor up there. One time

I traveled in company with schoolmaster L. Anderson and colporteur Ola Paulsen to Horse Lake, Wisconsin, preached there a couple of times and argued with the Methodist minister and some others until midnight. The next morning we were to drive across the St. Croix River, but our horses fell into a 'boom'¹⁶ and it was with great effort we rescued them. Wet though I was I had to preach at Islycke at ten o'clock, at two o'clock in the old Marine church (Elim, Scandia), and in the evening in the village of Marine. Then we drove all night to St. Paul and arrived just as Johan Johansson was to conduct morning devotions. Then all the three missionaries fell asleep, so he had to wake us up."¹⁷

About one other trip he wrote, "It happened that I was driving through the woods to the above named place (Camden), but the horse and wagon went down in a bog. I worked a long time to get loose but in vain. Services were announced and I stood there four or five miles from any habitation. Then I loosed the horse from the wagon and harness except the bridle and lines. Then I stood in the bog in water and mud up to my knees, the lines in



Saint Ansgar's Academy

one hand and the whip in the other and urged the animal on. But for every time I reminded the horse that he should go ahead he only sank deeper, and it really looked hopeless. Then I folded my hands together with the whip and lines and began to speak with God (first I remembered Him when all other help failed) and said, "Now, dear God, I have done all that I have been able, here there is neither human aid nor animal strength; services have been announced, I am on time and nothing has been neglected. If I now am unable to come and the people complain and Thy honor suffers on account of it, Thou wilt have to take the blame for it, for I will not do it. Therefore the cause is Thine, if Thou wilt, Thou canst help, otherwise let it be as it is. Therefore, Lord, fulfill thy promises. Amen!" Then I gave a sign to the horse that he should make another try and immediately he raised himself up but fell over on the other side; but he did not give up before he stood on solid bottom. I experience the help of Providence in that instant, for the horse nearly fell on me and I was not in a position to get away quickly. I was about two hours late, but the people were still there. I was covered with mud, but after having washed my hands and face I preached my sermon such as I was.¹⁸

The Organizing of the Augustana Synod in 1860 & the Civil War and Indian War

He was also in attendance at the meeting when the Augustana Synod was created in 1860 in Jefferson Prairie, Wisconsin. At this time the Scandinavians had decided to break away from the Synod of Northern Illinois, which consisted of many nationalities of Lutherans and form a Synod of the Swedes and Norwegians. The Norwegians would later break away and form their own synod in 1870.

The Civil War years, 1861-1865, affected the East Union community considerably. In the words of A.J. Carlson, (Pastor Peter Carlson's younger brother), "Up to about this time, (August 1862) the people of the north had an idea it was a small matter to subdue the slaveholders rebellion (as it was sometimes called) but now the north woke up from its slumber, and filled the whole quota with free volunteers, without a draft which however came later. One reason for myself enlisting in the volunteer army was the breaking out of the Indian war in the northwest, principally(sic) in Minnesota just about this time."¹⁹ On August 18, 1862, some of the Sioux Indians started a ram-

page along the Minnesota River. About 500 of the white people in ten Minnesota Counties were killed. Many settlers fled to safety at nearby forts or towns. On August 20, those at the East Union area were warned of approaching Indians and fled to the town of Carver for safety. Some went by boat to Fort Snelling, but the boat was not large enough to accommodate everyone so those left behind prepared to defend themselves as best as they could. The Indians were stopped in two battles at New Ulm and



East Union Lutheran Church

did not get to East Union area, but many men of the area traveled to Fort Snelling and enlisted on August 22. These included about 100 members of Peter Carlson's churches, including his brother A.J. Carlson and his brother-in-law Peter Carlson. During the first 14 months of their service, these men were fighting Indians in Minnesota and the Dakota Territory. Pastor Peter Carlson traveled to Forts Snelling, Hooker, and Ridgely, and to their camps to hold services.²⁰ He usually had an armed guard when he visited near the battlefields. He also acted as a carrier of letters to and from the soldiers and brought the soldiers' pay back to those at home. The soldiers were getting paid \$13 per month, and this money was badly needed by the cash-strapped wives, old people and youngsters left at home in this newly settled land.

The Indians killed one person connected to the East Union community in the initial action. Mary Anderson,

a sister of Mrs. Peter Nelson from the East Union Church, was working for Mr. Joseph B. Reynolds at his place at the junction of the Redwood River and the Minnesota River. On August 18 when news of the Indian uprising came, the Reynolds family left in one buggy, the hired man set off walking to Fort Ridgely, and the others staying at the place (two men, Legrand Davis and Francis Patoile, and three women, Mattie Williams, Mary Anderson, and Mary Schwandt) left in a wagon. They traveled southeast trying to avoid the Indians, but those in the wagon were attacked about 10 miles upriver from New Ulm. The men were killed, Mary Anderson was wounded, and all three women were captured. Mary died several days later. The other two women were eventually released. Mary Schwandt later wrote an account of this, which can be found in the Minnesota Society Collections.

Effect of the War on Congregations

One of the effects of this Indian War was that for several years some of the western counties of Minnesota were devoid of settlers. Several of the congregations that had been started in what is now Kandiyohi County had been entirely wiped out. Peter Carlson had started congregations at Eagle Lake, Nest Lake, and Norway Lake. Some of the families were totally killed and for others they did not wish to return for many of them had witnessed their family members brutally killed. After 1865, settlers again began to homestead in western Minnesota. In 1875, Eric Norelius and Peter Carlson took a missionary trip throughout western Minnesota, preaching and organizing churches in this area.

Eric Norelius and Founding of a School

Ever since Swedes had started settling in Minnesota there had been need for more pastors and teachers and a way to educate more of the Swedes. A school had been started in Illinois, but the pastors in Minnesota felt that there should be a school in Minnesota. In the fall of 1862, at the urging of the pastors at the Conference meeting, Eric Norelius had started a school at his home in Vasa. This seemed to be working, but the Conference wanted a more permanent situation, so in January of 1863, it was decided to have a referendum to choose the location. The three choices were East Union, St. Paul, or Vasa. Peter Carlson was advocating the choice of East Union and actively sought to get the school in his community. His brother A.J. Carlson (who was fighting in the Indian War in Dakota territory) wrote in his diary on August 15, 1863, "Yesterday I received a request from home that I should see every one that was a member of the East or West Union Congregations and ask them to cast their vote for the location of the proposed St. Ansgars Academy. The Minnesota Conference had wisely resolved to refer that question to all the members of the Conference, three places having been proposed viz: St. Paul, Vasa and East Union. I had the satisfaction of receiving about twenty-five votes which were duly sent forward to the proper place." ²¹ East Union got the most votes.

School at East Union and the move to St. Peter to become Gustavus Adolphus

Pastor Peter Carlson was elected to the Board of this school and he and the East and West Union congregations supported this school financially and other ways as well. After the war the soldiers of the Ninth Minnesota Infantry, Col H, many of them from these two congregations bought 5 acres of land across the road from the East Union Church and gave this land for the school. Local people boarded students many times free of charge. Peter Carlson worked hard to promote this school. "There have always been a few self-sacrificing individuals, some of them possessed of but little learning themselves, who have sought to make up for the apathy of the majority by their devotion. Such a man was Peter Carlson, than whom the

school never had a warmer friend. He was the first treasurer of the Education Committee,...when the school was opened, on October 15, 1863, there was not a cent on hand for salaries and other expenses, and no assurance as to where the money was to come from, but Carlson had a faith not easily put to shame." ²² The school remained in East Union until 1875 when it moved to St. Peter and was renamed Gustavus Adolphus College.

Call to serve in Pacific Northwest

In 1871, Peter's health began to fail and he was given a year-long sabbatical to travel back to Sweden to regain his health. While in Sweden he traveled to Göteborg, Stockholm and in Småland, Skåne, and Halland and preached at 30 churches in the Växjö diocese. He returned to Minnesota with his health restored. Pastor Andrew Jackson was called to the West Union Church, and Peter continued at East Union Church when once again, in 1879, his health declined. He asked for a three-month sabbatical and intended to go to Colorado. At this time the Synodical Mission Board offered him a call to be a traveling missionary to the Pacific Northwest. He accepted this call and left in 1879 for the Pacific Northwest. Norelius wrote this about him, "Now comes a period of ten years of extraordinary activity on the west coast. The sick and broken down pastor became, as it were young again. He was able to make journeys of such length, went through such hardships and adventures that his former experiences pale into insignificance. He traveled and labored extensively in California, Oregon, Washington, Idaho, and Montana territories. He organized congregations and built churches in many places. He is now (1890) living in Moscow, Idaho and continues his labors in the Lord's Vineyard as before. To relate all this would take another installment, and the old veteran has given me the material for this, but it will have to be continued in another volume." ²³ Pastor Kindschuh has written about this phase of his life and ministry.

150th Anniversary of East and West Union in 2008

Today the churches at East Union and at West Union are looking forward to celebrating 150 years of ministry in 2008. Surprisingly there are no members with the last name of Carlson in the East Union congregation although there are some descendants of the two original Carlson families on the membership rolls of the congregation. One of the stained glass windows of the East Union Lutheran Church is dedicated to Peter Carlson's memory.

Pastor Peter Carlson was one of a number of dedicated ministers who served in those early years in Minnesota. In the first twenty-five years of the Minnesota Conference none of the pastors had been born in the US and only two of them had been ordained in Sweden. Most of them had had very little education, and most of them had been lay preachers first in their own congregations, but like Peter Carlson, they answered the call to

proclaim the gospel. Pastor Peter Carlson, like the other pioneer pastors, saw their mission as not just pastors, but also as missionaries to the many Scandinavians, especially the Swedes moving into Minnesota. The life was not easy, and the rewards were not great, but he answered the call. "Satchel in hand, Biblen and Psalmbok in pocket...His name was Reverend Peter Carlson".

Helene Leaf and her husband John live in Moline, IL., where they are active in the American Scandinavian Association and the Andover Historical Society. Helene volunteers her time at the Swenson Swedish Immigration Research Center at Augustana College in Rock Island. Her husband, John Leaf, is a retired pastor who served parishes in Minnesota, Iowa, and Illinois. All of Helene's grandparents were born in Sweden. Her genealogical interests led her to the account of Pastor Peter Carlson in Carver County, MN. Helene's e-mail address is HHLeaf@aol.com. AHA



Helene Leaf

END NOTES

- 1 The other children were Ingrid, b. Mar 1, 1825, Catarina, b. Oct 20, 1828, Maria, b. Nov 17, 1830, and Anders Johan, b. Apr 20, 1837. Hjortsberga HFL AI:7 page 82.
- 2 Norelius, Eric, De svenska Luterska församlingarnas och svenskarnes historia i Amerika, Lutheran Augustana Book Concern, Rock Island, ILL., 1890, page 713.
- 3 Hjortsberga AI:7 page 82
- 4 Ibid AI:8 page 57 and page 271
- 5 Norelius. Ibid.
- 6 Ibid. page 714.
- 7 Ibid. page 715.
- 8 Ibid.
- 9 Ibid. page 717
- 10 Ibid.
- 11 Ibid. page 718
- 12 Ibid. pages 718-719
- 13 Ibid., Page 724
- 14 Ibid, page 729.
- 15 Johnson, op. cit., page 148.
- 16 A boom is an area on the river which cordoned off as a holding place for the loose logs which have been floated down river. At the boom the logs are sorted and bound together in giant rafts which are floated downriver to the sawmills.
- 17 Johnson, Emory, A Church is Planted, the Story of the

Lutheran Minnesota Conference 1851-1876, Lutheran Minnesota Conference, Lund Press, Inc., 1948 page 133.

18 Norelius, op. cit., Page 731.

19 Carlson, A.J, East Union News, Jan. 1, 1898, Vol.V No. 7

20 Ibid., June 15, 1898, Vol V, No. 18.

21 Carlson, A.J. op. cit. Vol VII, No. 20.

22 Johnson, op. cit., Page 324.

23 Norelius, op. cit., Page 734.

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ELCA Congregations With Roots In The Augustana Lutheran Church

By Judy Johnson Gifford

At the time of the 1962 LCA merger, the Augustana Evangelical Lutheran Church had 1,269 congregations. In 2006, 44 years later, there were 983 congregations in existence that, in some way or other, trace their roots to Augustana.

These numbers were arrived at after almost a year of painstaking research. Working with old files, the ELCA database, the internet and numerous phone calls to synod offices and individuals, I was able to draw up a list of 983 congregations in the US and Canada that have an Augustana connection. While I cannot vouch for the 100% accuracy of the list, I am comfortable with the end result. With addresses that move from town to town, name changes due to mergers and consolidations, and the use of a PO box for an address, on occasion it came down to an educated guess.

Many of the former Augustana congregations that no longer exist simply closed their doors, while others merged with nearby congregations from a different Lutheran background. A pastor with Augustana roots may serve some of the congregations still in existence, but in most cases the clergy in these congregations

today have no direct connection with Augustana.

In advance of Gathering V at Lake Chautauqua last September, letters were sent to all of the existing Augustana congregations encouraging the participation of their pastors and members in AHA.

It is interesting to note that the largest congregation in the ELCA is a former Augustana congregation: Mt. Olivet, Minneapolis, MN, with 13,229 members (2005 statistics). Another former Augustana congregation, Normandale, Edina, MN, continues the spirit of Augustana by scheduling a worship service each fall using the Augustana Hymnal and liturgy. Preachers for these services are selected based on their Augustana heritage.

The list developed contains the name of the church, its address, phone number, and e-mail. Anyone wishing a copy, may request it through the AHA Chicago office. Since the list is organized by state and province, it is possible to request specific areas if you don't need the whole list. **AHA**

(Editorial note: Many thanks for a monumental task well done!)

Presentations at Chautauqua

Presentations made at the AHA Gathering at the Chautauqua Institution, Chautauqua, New York, September 14-17, 2006, are now online. They can be accessed by going to the AHA website (www.augustanaheritage.org) and clicking the "Publications" tab and then the "Sola Fide" tab. "Sola Fide: The Faith of Augustana" was the theme for the Chautauqua Gathering. **AHA**

The following presentations have been made available:

The Relevance of the Augustana Heritage to the Crises in Education, Marriage and Family, and Globalization
by Louis T. Almén

The Five Faith Commitments of Augustana College: Proactively Expressing the College's Roots with Today's Students
by Steven C. Bahls

The Augustana Evangelical Lutheran Church in Print
by Virginia P. Follstad

Lina Sandell (1832-1903)
by Per Harling

Sola Fide: The Faith of Augustana
by Arland J. Hultgren

The Debate about the Interpretation of Philippians 2:6-11
by Arnold G. Levin

Culture and Evangelism: A Latino Perspective on the Lutheran Mission in Puerto Rico
by José Rodriguez

Mwika Lutheran College and the Mt. Kilimanjaro Retreat Center
by Mary Ann Sheets-Hanson

Augustana's Eastern Division: Upsala College
by Kim-Eric Williams

AHA Gatherings

The 2006 Gathering at Chautauqua is past. By every indication it was a special time of sharing and friendships renewed music and singing, stimulating presentations and discussion, challenging speakers and celebration at worship.

The months are moving steadily toward another Gathering, this time at Bethany College and Lindsborg, Kansas in June 2008. The planning is well underway by the local committee.

During these early months of 2007 there are reflections about the inspiration of the Chautauqua experience still to be shared, and there are expectations and plans about the Lindsborg Gathering to be highlighted so that our thoughts and interests can begin to take shape for another Gathering.

Reflections from Chautauqua

The two articles which follow reflect on our experience at Chautauqua and provide information that helps us relive those days together, by remembering the events, and by pondering some of the stimulating themes we heard at the presentations.

The first article is, "Presentations at Chautauqua" which provides a list of the subjects and the names of the presenters. Thanks to Arland Hultgren and Hartland Gifford, Executive Director, who together arranged to have all presenters provide copies of their material which were then edited and put on the AHA website, they are available to everyone. There are nine subjects which together would be a major publication. By having them available on the website, they are instantly available to all, and the cost of making them available is far less than if in book form.

The second article is by Marilyn Jackson, "An Augustana Experience at Chautauqua 2006: A Call to Join in The Dance". Marilyn is a respected spokes person for the so called, "Younger Set" who are making their presence known through the growing number of a new generation of Augustana people. Her well written article reviews the events and experiences at Chautauqua including a lively description of Per Harling's Folk Dance Mass and the music which was so much a part of that worship event. Hence, the title of her article, "A Call to join in the Dance."

Finally there is a brief article, "An Augustana Heritage among Fathers and Sons" with a picture of the three sons: Don Conrad, Gene Brodeen, and Ron Englund, who are pastors and were present at Chautauqua. Their fathers were ordained in the same year – 1928. **AHA**

Lindsborg Expectations

Two subsequent articles draw our attention to Bethany College and Lindsborg, Kansas.

One is an account by the Local Planning Committee about what we can expect when we come to Lindsborg in June 19-22, 2008. The article is from the Committee's news release in the local newspaper. It reflects the committee's early start in planning for the Gathering and the expectation of a full and exciting time throughout our stay in Lindsborg. We are enticed further by the special pictures from Midsummer's Day Festival events which will become a part of the Gathering agenda. As the article reports, "The theme will be 'Children of Augustana' and the event promises to be an enjoyable, inspirational, and memorable time for all who attend."

Following the Lindsborg article and pictures is an appeal "To help build a list of Caravaners for the 2008 Gathering" as plans are underway for a reunion and historical program for all those who were involved in the Caravaner program in the Augustana Synod. **AHA**

Augustana Seminary Class Reunion

The 1960 Centennial Class of Augustana Seminary (both graduates and ordinands) is planning a reunion at Spirit in the Desert Lutheran Retreat Center, Carefree, AZ, near Phoenix for November 4-8, 2007. If you are a member of the 1960 class and would like to attend the reunion, please contact Hartland Gifford (giff400@verizon.net) or David Baker (dngbaker@comcast.net) as soon as possible. **AHA**

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



An Augustana Experience at Chautauqua 2006: *A Call to Join in the Dance!*

By Marilyn Jackson

The September 2006 gathering of the Augustana Heritage Association at Chautauqua, New York was a wonderful experience. I had never been there before but found that it is a small town full of Victorian homes. During the summer months, it hosts thousands of people every day for entertainment and education, though in the off-season, only a few hundred. Most events at the Gathering were held in a large amphitheatre with a roof and open sides, so that we could see into the surrounding neighborhood.

I have gone to all but one of the five AHA biennial gatherings, the first of which was also at Chautauqua. It has been quite an experience to be around hundreds of Swedish Lutherans in one place and I've appreciated their friendliness and sincerity. At the last few Gatherings I was instrumental in organizing the "younger set," who are a few decades younger than the average participant. It's been meaningful to participate in this association of those who remember and interpret the past, gather to

worship, and look to the future.

Most of those who remember the Augustana Synod as adults will likely pass on before me and my generation. It has occurred to me that our Swedish Lutheran forebears didn't leave a large inheritance to the younger generation but they do leave a heritage.

There was a strong contingent of participants from Pennsylvania, New York and other Eastern states. Having grown up in the Midwest, now living in Northern California, I appreciated getting a better sense of the Swedish Lutherans in the East. The AHA is planning two future gatherings; one in 2008, at Bethany College in Lindsborg, KS and in 2010 at Augustana College in Rock Island, IL for its 150th anniversary.

At Chautauqua worship and singing were plentiful. The old Augustana hymnal was often used, as well as other forms, such as the Swedish Folk Dance Mass with its universal appeal. Every morning there was half an hour of singing followed by devotions. There were small group sessions on Friday and it was difficult to choose among them. They always have good historical presentations, several of which I missed, but one can catch

up by purchasing DVDs or reading them on the AHA website.

I attended a theological-sociological presentation by Dr. Louis Almén, who applied Martin Luther's theology to family structural issues in current times. He was concerned about the lack of family cohesiveness and at the same time felt society needs to learn to accept same sex couples in today's society. Dr. Almén also spoke on education and social issues, continuing on his theme from the 2004 gathering of globalization guidance from our Swedish Lutheran (Augustana) Heritage, which can be found at www.augustanaheritage.org. Click on Publications, then Unto A Good Land, and Sole Fide for transcripts.

I went to a workshop where Per Harling, guest Lutheran minister and musician from Sweden, presented hymns that are popular in Sweden today. We sang with him, "Du Är Helig," a wonderful and uplifting hymn. When he wrote it, he said he combined a hambo, Swedish dance beat, with samba rhythm, popular in Brazil, with origins in Africa. As we stood singing and swaying with the beat, I realized that I must have heard it before and strongly suspected that it is very popular internationally. Later I learned that Per Harling has traveled worldwide and written hymns with a popular appeal. "You Are Holy," translated from "Du Är Helig," is in the new Evangelical Lutheran Worship book. Per Harling also gave a presentation on the life of popular hymn writer Lina Sandell, about whom he has written a book in Swedish. Her hymns, including "Children of the Heavenly Father," "Thy Holy Wings" and "Day by Day," continue to be sung internationally.

We heard the Presiding Bishop of the ELCA, Mark Hanson, speak. His grasp on current and international issues was insightful and stimulating. I hope to review his presentation with the people at my church.

At the AHA biennial meeting, Loran Bohman and I who were both in Scandinavian Club at Augustana College and graduated in 1980 and 1981, respectively, were voted onto the board, which had been increased in size.

During the Saturday box lunch reunions, the "younger set" met. Nine or ten of us gathered on the front porch overlooking Lake Chautauqua at the Athenaeum hotel. The invitation was for anyone who felt they were of a minority generation, though several of us had at least a few grey hairs.

We got better acquainted and brainstormed about how to publicize future AHA gatherings. The older ones had graduated from Augustana College around 1970 and the youngest was in her twenties. The last graduates of the Augustana seminary graduated in 1963 but people attended that campus for a few more years, though the Augustana Church had merged into the LCA.

Saturday afternoon there were Swedish craft workshops and free time. Saturday evening there was a smorgasbord with Swedish food for dinner and local Swedish fiddlers for entertainment. Afterwards was the premier of Per Harling's Swedish

folk dance mass in English, "Träd In I Dansen" or "Join in the Dancing." It has beautiful lyrical melodies lined with meaningful theological messages. Local instrumentalists and singers joined the AHA choir. There was Swedish folk dancing on the stage (shottis and hambo) and everyone did a line dance at the end. Though many of us walked, we held hands and moved in a line. Everyone appeared to be in an elevated mood. I hope that English speaking churches will now try this Mass.

On Sunday morning, we heard from Professor José Rodriguez, the Augustana Heritage Chair of Global Mission and World Christianity at the Lutheran School of Theology at Chicago (LSTC), who spoke about Lutheran mission in Puerto Rico. He was followed by Dr. Kim-Eric Williams who related the twists and turns of how Upsala College in New Jersey began and finally ceased to be. This was followed by an organ concert by Jack Swanson, a communion service, and a farewell luncheon.

For the future, one thing being discussed is how to create cooperation between the various former Augustana institutions. There is talk of having Per Harling's folk dance mass again, possibly in 2010 in Rock Island. If there are any singers, dancers, fiddlers and other instrumentalists who would like to participate, please let us know!

Beyond 2010, one way this community could continue is through regional gatherings but who knows. Perhaps there will be a 2012 gathering? As Lina Sandell's hymn goes, day by day.

The theme of the Gathering at Chautauqua was Sola Fide, which means by faith alone. I learned that it represents the core Lutheran doctrine of justification by faith. It asserts that we are forgiven for sins against God's laws solely through God's grace.

AHA

Help Build A List of Caravaners For The 2008 AHA Gathering

As we get ready for the Augustana Heritage Association Gathering in 2008 here in Lindsborg, we want to find or create a list of names and addresses of the former youth Caravaners of the Augustana Synod. As one of the many programming options, we want to offer some kind of reunion and Caravan historical program during the Gathering.

Can you assist us in getting such names? We have a very active local committee, and we are making the '08 Gathering new and different than what everyone says was a very successful '02 Gathering. Be sure to put Thursday - Sunday, June 19-22, 2008, on your calendar.

Send names to: A. John Pearson, 328 North First Street, Lindsborg, KS 67456 (785)227-2302; pearson@kans.com
AHA '08 GATHERING Local Committee. AHA

AHA GATHERING AT LINDSBORG

A Local News Article



Folkdancers and audience participants join in Swedish dancing around the Midsommers maypole on Saturday evening, in front of the 1904 World's Fair Swedish Pavilion in Lindsborg

© Jim Richardson photographer, used by permission



Young and old alike enjoy Swedish-American festivals which are regularly in Lindsborg, Kansas, where the next biennial Gathering of A.H.A. will be held Thursday - Sunday, June 19-22, 2008

© Jim Richardson photographer, used by permission

LINDSBORG, KS — The Augustana Heritage Association is returning to Lindsborg, Kansas.

All are invited to the biennial AHA Gathering VI, Thursday, June 19, through Sunday, June 22, 2008. The theme will be “Children of Augustana,” and the event promises to be an enjoyable, inspirational, and memorable time for all who attend.

The following list may help spark a memory and a reason to want to come to Lindsborg to make those memories come alive:

- Midsummer's Day Festival with a grand march around a maypole
- Swedish Christmas traditions and music
- Junior Missionary Band – playing an instrument was not a requirement
- Caravaners – the coolest young adults on earth
- Luther League – not just for high schoolers, but for everyone
- The Black Hymnal – the “real” hymnal
- Communion – once a quarter, since Augustana Lutherans “rarely sinned.”
- Christmas pageants – with lots of rehearsals
- Augustana – two ways to pronounce it, in American and with Swedish brogue.

The Lindsborg community is known widely for its great music, internationally recognized visual arts, prime Swedish-American attractions, major festivals, historic sites which go

back even to pre-pioneer days, noted religious and educational institutions with lasting traditions, museums and galleries, an agricultural economic base, and a well-deserved civic pride. Lindsborg always has a welcome mat out for visitors, and now is looking forward to hosting Gathering VI!

Lindsborg is the partner-home of Bethany College – a college of the ELCA, and an historic long-serving 126 year old college from the former Augustana Synod.

A new, enthusiastic local committee and a group of advisors from all parts of the nation are working together diligently to plan sessions, activities, worship and music, special events, housing and food, tours, displays and exhibits.

Registration materials will be sent to all AHA members in early 2008. In the meantime, please help spread the news of Gathering VI. Everyone is welcome!

More than adequate housing will be available, including economical lodging in campus residence halls; in motels and bed & breakfasts in Lindsborg; and in motels in Salina and McPherson — both an easy 15 to 20 minute drive from Lindsborg.

Campus housing reservations can be made at time of registration. If you plan to stay in Lindsborg or area motels, or bed and breakfasts— your reservations can be made after July 1, 2007. **AHA**

NEWS & ANNOUNCEMENTS

A NEW BOOK

(Editorial note: Virginia Follstad was one of the presenters at the Chautauqua Gathering at which she described the research project by which she has been able to identify all of the printed books, articles, and resources of the Augustana Lutheran Church. Her book described here is now available. The introduction given indicates the monumental contribution she has made to the historical record of Augustana, a gift to readers and researchers for generations to come)

The Augustana Evangelical Lutheran Church in Print By Virginia P. Follstad

The Augustana Evangelical Lutheran Church was the predecessor of the Evangelical Lutheran Church in America. It existed for over a century (1860-1962) and was the largest organization ever founded by Swedish-Americans, as well as the largest of the Swedish-American denominations. In terms of literary output, Swedish-Americans were among the most productive of ethnic groups within North America during the nineteenth and twentieth century. They founded newspapers and magazines, established publishing houses, published books, founded literary societies and interest groups, and recorded their memories and aspirations.

In *The Augustana Evangelical Lutheran Church in Print*, author Virginia P. Follstad has identified over 320 periodicals published by the Augustana Evangelical Lutheran Church, its agencies, and by various institutions related to it. First naming these journals, magazines, and newspapers, the book then explains their contents, when and by whom they were published, and where materials are located in libraries and archives in the U.S., Canada, and Sweden.

Anyone doing research on Swedish-American history and culture, the history of the Lutheran Church in the U.S. and Canada, Swedish-American church history more broadly, and particularly the history and inner life of the Augustana Evangelical Lutheran Church will find this volume an exceedingly generous and helpful guide.

About the Author

Virginia P. Follstad, now retired, is the former director of the Irvin L. Young Memorial Library in Whitewater, Wisconsin. **AHA** *(The book was made available in March 2007; The price is \$45.00, but if you order from our website www.AugustanaHeritage.org you will receive a 15% discount which brings it down to \$38.25; shipping is approximately \$4.00.)*

The Annual Augustana Service Normandale Lutheran Church, Edina, Minnesota

The 11th annual historic Augustana Service with Holy Communion was celebrated at Normandale Lutheran Church in Edina, MN, on October 15, 2006. The Reverend Doctor Reuben

Swanson was the preacher. Nearly 240 attended. Each year the service begins with a hymn-sing, this year featuring hymns from Advent, Christmas, Epiphany, Lent, and Easter. Many who attended stayed for refreshments and visiting.

The 2007 service is scheduled for October 7 at 2:30 p.m. The Reverend Paul Cornell will be the guest preacher. Make plans now to attend.

- Jack Swanson

EDITORIAL SECTION

We thank you for your letters and comments

as well as for articles and news items for the Newsletter. We try always to acknowledge them. Articles submitted are used as space is available and they fit into themes for particular issues of the Newsletter. Deadlines for articles and news items are January 1st for the Spring issue; July 1st for the Fall issue.

We will communicate with contributors of articles to be sure we have proper information and interpretation. We see the Newsletter as belonging to AHA members and readers, and appreciate comments, suggestions, and criticism. Our address, phone number, and e-mail address can be found inside the front cover.

We are grateful to Donald Sjoberg, member of the Board of Directors, who is chair of the Communications committee, for his suggestions and comments about how the Newsletter can best serve the AHA.

- Arvid and Nancy Anderson, co-editors

Thanks to William E. Berg for his greeting, "Let's Take a Christmas Journey from the Worst to the Best." Pastor Berg has been ordained 70 years in 2007; he is now 97. His latest book is "Trust Jesus to Bring the Best Out of the Worst", published in January, and can be checked out on www.bergbooks.com. In June 2006, he attended the North American Christian Ashram in Estes Park, Colorado.

Marilyn Jackson, a member of the AHA Board of Directors, wrote a chapter in 2003 for the book, "Community and the World – Participating in Social Change" Torry D. Dickinson, Editor. Marilyn's chapter of 20 pages is a well written and carefully researched article entitled, "The Life of the People: The Legacy of N.F.S. Grundtvig and Nonviolent Social Change through Popular Education in Denmark." It is one of 18 chapters in a 300 page book.

Two important **ELCA Events in July and August, 2007**: (1) Global Mission Event, "New Heaven and New earth", July 19-22, 2007 at Ohio State University, Columbus, Ohio. (2) Worship Jubilee 2007 "Thanks be to God", August 3-6, 2007 at the Navy Pier, Chicago, at the same time as the ELCA Assembly in Chicago; both events at Hyatt Hotel. **AHA**

AUGUSTANA HERITAGE ASSOCIATION

Lutheran School of Theology at Chicago

1100 East Fifty-Fifth Street Chicago, Illinois 60615

The Value of Membership in AHA

By becoming a member of the Augustana Heritage Association you join with a large group of people from all over the United States and Canada who are vitally interested in continuing the spirit of Augustana.

AHA is concerned not only with the past as it defines and promotes the heritage of Augustana, but also the present and future as its members faithfully live out their witness in the congregations of the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada.

An individual membership is only \$35 for two years. A two-year membership for a household is \$50. Also congregations, institutions and agencies of the church may join for \$100.

Your membership, as well as any additional tax deductible gifts, will enable AHA to be an energetic organization, helping people not only to recognize the contributions of the Augustana Lutheran Church in the past, but to bring Augustana's faithful and dedicated perspective to the church of today and tomorrow.

As a member you receive The Augustana Heritage Association NEWSLETTER which is published twice a year, Spring and Fall.

A Membership Application form is provided in this Newsletter. If you have not joined for the 2007-2008 period, JOIN AHA TODAY! Detach the membership application provided and mail it today.

AUGUSTANA HERITAGE ASSOCIATION 2007-2008 Membership Application

Individual membership(s).... @ \$35/ person	\$-----
Family membership(s).....@ \$50/ family	\$-----
Congregations/Institutions.....@ \$100	\$-----

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 membership of AHA for 2007-2008:

Name_____

Name (spouse)_____

Address_____

City & State_____

Phone_____ Zip_____

Detach application form and send to:

**Augustana Heritage Association
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