

The Augustana Heritage Newsletter

Volume 6 Number 2 Spring 2009



Between two Jubilees— Esbjörn in 2008 and Augustana in 2010

We are between two jubilees—last year's celebration of the 200th anniversary of the birth in 1808 of Lars-Paul Esbjörn, a founder of the Augustana Lutheran Church and next year's 150th anniversary of the founding in 1860 of the Augustana Lutheran Church and Augustana College. This issue of the *Augustana Heritage Newsletter* looks back to the 2008 celebration and looks forward to the historic 2010 Gathering VII of the Augustana Heritage Association (AHA) in Rock Island, Illinois next June 10-13.

Year-long celebrations took place in Sweden to celebrate the Esbjörn bicentennial, highlighted by a visit by the Augustana College Choir to the places in Sweden where this pioneer pastor lived and served. John Norton writes about Esbjörn's life and importance as a founder in 1860 of both the Augustana Synod and Augustana College. John E. Halborg writes about a now forgotten hymn that was the "theme song" of Esbjörn and his followers as they emigrated the United States.

David E. Baker, executive director of the AHA, writes about the exciting plans for next year's Gathering VII in Rock Island which will include a third celebration. Besides celebrating the anniversaries of Augustana, both church and college, the AHA will celebrate the tenth anniversary of its founding in 2000. You will read about some of the speakers already booked for the 2010 Gathering.

There will be more news about the 2010 Gathering in the next issue, following the meeting of the AHA Board and the Gathering VII Committee in Rock Island from April 30 to May 2. The Board will also dis-

cuss future plans for the AHA after its tenth anniversary celebrations next year. We will report all these developments later in the year.

Ecclesia Plantanda—"The church must be planted"—was the motto of the Augustana Synod as well as the motto of Henry Melchior Muhlenberg (1711-1789) pioneer Lutheran missionary pastor in Colonial America, who served mostly in Pennsylvania. John Norton says that this motto "may will be the finest expression of both Muhlenberg's and Esbjörn's dreams." Swedish artist and sculptor Bror Hjorth (1894-1968) created a wood relief of Lars-Paul and his wife, Amalia, with the words

"Ecclesia Plantanda" that hangs in the Östervåla Church in Sweden. Esbjörn served this church after his return to Sweden, near the end of his life. The wood relief was dedicated in Östervåla in 1960, at the time of the centennial celebrations of the founding of the Augustana Church. A duplicate of this relief hangs in Wallenberg Hall at Augustana College.



Lars-Paul and Amalia Esbjörn—Wood relief by Swedish artist Bror Hjorth.

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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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Emigrant preacher Lars-Paul Esbjörn and the beginnings of Augustana

by John E. Norton

John Norton, a member of the Board of Directors of the Augustana Heritage Association, gave this address at the AHA Gathering VI in Lindsborg, Kansas, in 2008

"The greatest things come out of hidden places. Life is born in darkness. Here, it was a decision, taken from within the depths of a human soul, then carried out. It was a man, who saw God's calling and followed it. It was no more or less. Then, something great began." (Anna Forsell Söderblom, *En Amerikabok*, Stockholm 1925)

Introduction

Lars-Paul Esbjörn was an unpaid mill chaplain and friend of temperance in Oslättfors, Sweden; an unpromoted devotionalist preacher and music teacher in Hille; and clergyman of the Swedish Lutheran State Church, who was out of grace with his archbishop because of his plans to emigrate. Despite all this, Lars Paul Esbjörn became a key figure in the transplanting of Swedish Lutheranism to North America, and partner in the founding of Sweden's most remarkable creation abroad, the Augustana Synod.

He was born at Delsbo in Hälsingland, Sweden on 16 October 1808, and was orphaned at the age of seven. He was taken in by a 59-year-old domestic, Christina Enman, who had been a neighbor of his parents in Ede. She saw to his education, first in Hudiksvall, then at the liberal Gävle Gymnasium, and finally in Uppsala, where he was ordained in 1832. While still an Uppsala student, he became a teacher at Oslättfors, then accepted a call in 1832 to Östervåla in nearby Uppland. He soon returned to Oslättfors Mill in 1835 as chaplain and teacher at the new Hille elementary school.

During his time in Hille, he was also the school's and congregation's music teacher, and became deeply interested in four part music. In 1843, he was working with dean Johan Dillner at Östervåla on a new edition of Syrén's *Christeliga sångbok*, for the single-stringed psalmodikon. It was published in 1849, as Esbjörn and his party of 140 others left Gävle for America. His musical experience was the beginning of a rich musical tradition within the Augustana Synod and its schools.

Esbjörn's first acquaintance with America probably came through his participation in the early Swedish temperance movement, brought largely from England and the United States. He founded temperance organi-

zations in Hille and Oslättfors in 1838. This brought him into approving contact with temperance preachers like the Methodist George Scott from England, and Presbyterian Robert Baird from the United States. In August of 1840, Esbjörn was secretary to a major temperance meeting in Hudiksvall, where some

5,000 gathered to hear temperance preached by people like Scott and Baird. Baird doubtless preached far more than temperance in his presentations both during and after the gathering, including American religious freedom. Just three years later, Esbjörn wrote to his devotionalist friend and publisher P.A. Huldberg, saying "... I take this opportunity to offer you the enclosed beautiful work, given me by Pastor Baird in 1840, which I did not have time to translate, but allowed a friend to do, and we now offer it for sale,...The work is the best of its kind, and can serve to open the eyes of Swedish youth concerning the huge difference between the "freedom" of our great patriots, and that of the Americans...." Temperance activities in Gävleborg Province reached new heights between 1841 and 1843, just before perfectionist sect founder Erik Jansson began his preaching in the region.

Oslättfors Mill was sold in 1844, after which Esbjörn experienced several setbacks. New owner, L.P. Löthman of Gävle was not a friend of temperance and refused to pay Esbjörn's salary. Esbjörn took him to court successfully. He also came into conflict with the Hille Mission Society, which he himself had founded. He then sought new positions in the parishes of Loos, Vaxholm, Mo and Regnsjö between 1846 and 1848, but was unsuccessful because of opposition, motivated in part by his support



Lars-Paul Esbjörn

courtesy of ELCA Archives



**Chapel at Ostlättnfors,
where Esbjörn taught
and preached.**

of temperance and the pietistic “lay readers” movement.

The “great migration” began from Gävle in 1846, with the perfectionistic Erik Janssonist’s flight from persecution. By 1847, the first “Amerika letters” from or about the Erik Janssonists began reaching Sweden, published in newspapers across eastern and northern Sweden. They brought great interest and helped create the “dream of America” in the thousands that were soon to emigrate. America seemed to offer both economic opportunity and religious freedom, especially for the hungry or oppressed.

Esbjörn found opportunity for a new mission field in the flight of the Erik Janssonists, and one without the strict limitations of the State Church. On 30 November 1848 he wrote to the Swedish Mission Society about the need of emigrants to hear “The word of Jesus Christ,” and especially those who had not found religious freedom in Sweden. The Society gave its support and offered 300 Riksdalers, equal to Esbjörn’s entire annual wage as a mill chaplain.

But his emigration plans also required the permission of his Archbishop C. Fr. af Wingård. The archbishop had apparently already heard of Esbjörn’s plans and suspected he was involved in emigrant recruitment. His first letter of 8 March 1849 was very negative. His second of 26 March 1849 was somewhat milder, but expressed the archbishop’s concerns about emigration and directly forbade Esbjörn from recruiting outside his own family. These letters show not only the archbishop’s great personal doubts, but also express the church’s fear of movements like the pietistic “readers” and sects like the Erik Janssonists. Both letters are found in Gunnar Westin’s *Emigranterna och kyrkan*, Stockholm 1932.

Esbjörn’s journey to America began shortly after midsummer 1849. His party of some 140 experienced

even greater tragedies than those of which Archbishop af Wingård had warned. His first twin son died even before leaving Swedish waters. Epidemic sickness struck not only the 47 emigrants from Hille, but large numbers of the other 100 who were with Esbjörn aboard the bark Cobden. The party arrived in New York harbor on 23 September 1849 after nine weeks at sea. Cholera and other illness followed them inland. Esbjörn’s second infant twin son died en route, and Esbjörn himself became ill, remaining in Chicago for several months, while the others in his party followed a former Erik Janssonist and immigrant agent, Capt. Pehr Wilhelm Wirström, to the pioneer settlement of Andover, Illinois, where they were welcomed by earlier Swedish immigrants, like the Methodist preacher Jonas Hedström from Victoria, Illinois.

After arriving Andover, Esbjörn wrote home in May 1850 to his friend and fellow temperance preacher Peter Wieselgren about his first impressions of the New Land. Hardly a year earlier, on 10 July 1849, Wieselgren had comforted and supported Esbjörn as his first twin son was buried outside Hälsingborg, Sweden.

His letter shows clearly that Esbjörn’s first months in Illinois had been troublesome. His little congregation in Andover had grown from only 10 to 28 “born-again” souls, who lived under primitive conditions. Esbjörn’s activities in Galesburg were made difficult by the many former Erik Janssonist perfectionists living there, along with like-minded perfectionistic Methodists. The letter also expressed Esbjörn’s discomfort with the “national sin” of slavery and its support by many American church bodies. His friend Robert Baird is mentioned in the same paragraph as Esbjörn’s admiration of American advances in the temperance movement and the general state of American society.

The Augustana Synod and Augustana College

During the following 14 years, Esbjörn struggled with pioneering conditions on the prairie, with other Swedish-American denominations, and personal poverty. But he succeeded in building a number of Lutheran congregations, first at Andover, Moline and Galesburg, while eventually creating a joint Swedish-Norwegian ministry, organized in 1860 as “den skandinaviska evangeliska lutherska Augustanasynoden i Norra Amerika.” It was founded with 36 Swedish and 13 Norwegian congregations and served those immigrant churches for ten years. The Norwegians, concerned about national identity and some theological issues, left the synod during its a meeting in Andover, Illinois, in 1870.

Esbjörn also worked hard for educational opportunity among Scandinavian-American youth, becoming involved first with the church-sponsored Illinois State University in Springfield, where he struggled with both its leadership which seemed willing to compromise on theological issues, and troublesome students, led by Robert Lincoln, son of Abraham Lincoln. After a series of disappointing confrontations with both President G.M. Reynolds, faculty members and American students, Esbjörn called a meeting of the 20 Scandinavian students, and they collectively decided to leave Springfield to the Yankees in March 1860. The result was Augustana College, founded in Chicago as a seminary under Esbjörn’s leadership, with ten Swedish and ten Norwegian students.

Esbjörn, as we have seen, was a stubborn and sometimes difficult man, yet had the wisdom to encourage other promising young leaders within the new synod, like Tufve Hasselquist who came to Galesburg, Erland Carlson in Chicago, and Erik Norelius, whose U.S. studies Esbjörn encouraged, leading to Norelius’ pioneering ministries in Minnesota and a life-long friendship.

Tufve Hasselquist and Erland Carlson, viewing the westward shift of immigration, encouraged the move of Augustana to Paxton, Illinois, in 1863, over Esbjörn’s strong objections who saw the move as land speculation. As immigration continued its westward march, Augustana moved again in 1875 to Rock Island, with both rail and water transportation and thriving young industries like John Deere. Esbjörn had worked for a church and schools rooted firmly in the Augsburg Confession, while adapting to American life. His stubbornness led often to conflict with many churchmen, both inside and outside the Augustana Synod, as they all sought their own truths and the support of new members from among the growing immigrant community.

During his time in America, Esbjörn experienced many personal tragedies. His young twin sons died en route to America. His first wife, Amalia Maria Lovisa Gyllenbåga and their newborn daughter died at Andover in July 1852. His second wife Helena



Inside the
Östlätffors
Chapel

Catharina Magnusson and her child died a year after their September 1852 marriage. He then married her 20-year-old sister Gustafva Albertina Magnusson, who eventually followed him home to Östervåla Sweden in 1863. Poverty also followed him over the Atlantic, and in Chicago he complained his first pay was only \$12.

Esbjörn’s son, Lt. Paul Vilhelm, fell at Lexington, Missouri, in 1861, while his younger son, Capt. Josef Osborn, (born at Hille in 1843) survived the war to become a newspaperman, businessman, politician and the first conductor of the Augustana Choir.

A prematurely aging Lars Paul Esbjörn made a fundraising trip to Sweden in 1862, despite his disappointment over Augustana’s pending move from Chicago to Paxton. He hoped to not only win support for Augustana from the Swedish Crown, the Church of Sweden, and private donors, but was also looking for his own replacement as president of the Augustana Seminary. Its leadership had hoped to win a promising young theologian, Peter Paul Waldenström, but he rejected their offer to eventually become a founder of the Swedish Mission Covenant Church.

During that 1862 trip, Esbjörn learned of a vacancy in his old Östervåla Parish, applied, and was accepted. After a short return trip to the United States, he resigned as seminary president and gave his farewell sermon to his students on 22 June 1863 at First Norwegian Lutheran Church in Chicago. He returned home to Sweden on 7 July 1863, then began his ministry at his old parish of Östervåla that fall. His duties there involving school organization were as heavy as those in America and were made more difficult by bad harvests

during the 1860's. This led to continued economic problems and increased emigration to the United States.

Two years later, on 14 June 1865, Lars-Paul Esbjörn gave a detailed report on America's Swedish Lutheranism to the Church of Sweden's pastoral conference in Uppsala. His report can be seen as his mission testament. (see Gunnar Westin's *Brev från L.P. Esbjörn 1840-1850, Meddelanden och aktstycken, Kyrkohistorisk årsskrift 1946* Stockholm 1946, p. 251). He states that it had been the



Augustana College president Steven C. Bahls (right) with the Rev. Håkon Nilsson, vicar of Östervåla Parish, at the Esbjörn gravesite during the 2008 tour of Sweden by the college choir.

Janssonist emigration and the following tide of Swedish immigrants that lay behind his decision to emigrate as a spiritual caregiver, with the special task of protecting those immigrants from heathendom and the influence of non-Lutheran churches and sects.

During his remaining seven years at Östervåla, he again became involved in mission development, while remaining in contact with his American friends within the new Augustana Synod, especially Eric Norelius and Tufve Hasselquist. He died at Östervåla on 2 July 1870.

After his death, his widow, Gustafva, returned to America with six of their children and eventually married the widowed Augustana clergyman Andreas Andrén, in 1879, who himself died only two months later. Her adoptive son, Gustav Andrén, later became president of Augustana, as had her first husband Lars Paul. She died in 1925.

Their son, Constantin Magnus, born at Princeton, Illinois, in 1858, became an Augustana professor and clergyman. Carl Linus, born in Chicago, in 1862, studied at Augustana and was later its professor of modern languages. He remained at Augustana until 1938, dying accidentally. Daughter Maria Rediviva, born at Östervåla, in 1864, later became the first woman delegate to an Augustana Synod conference of 1910. Daughter Hanna Dorothea, born 1866, at Östervåla, studied at Bethany College in Lindsborg, Kansas, and later became a church musician and organist at Augustana Lutheran Church in Denver. She died in 1939. Son Lars Paul Oscar was born at Östervåla shortly after his father's death, studied

medicine, in part at Augustana College, became a doctor, but died prematurely in 1910.

Today, the Esbjörn legacy is still being written, by Augustana congregations now part of the Evangelical Lutheran Church in America, and by colleges like Augustana, Gustavus Adolphus, Bethany and others served by faculty trained at those institutions. His pietistic vision of a church built by "born again Christians" went through many changes, as it adapted to new American ways, while holding to basic Augsburg confessional truths. During Augustana Synod's 50th anniversary in 1910, it was noted that Augustana, as a "free church," had experiences of value to its "mother church" in Sweden, since, "...she, in the near future, must begin to take care of herself, without State support, since a separation doubtless shall come." That event finally took place just a few years ago, in 2000, and has brought closer ties with the Church of Sweden's old friends like Augustana and the ELCA, and even with some old opponents like the Mission Covenant Church in Sweden, now in altar and pulpit fellowship with the Church of Sweden.

For More Reading:

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John E. Norton of Moline, Illinois, graduated from Knox College in Galesburg, Illinois and pursued graduate studies in Sweden in Uppsala and at Stockholm University. He earned a Master's Degree from the University of Minnesota in American Studies with emphasis on Scandinavian immigration to North America. He served with the United States Army in Germany and retired from the Army as a Foreign Area Officer, with Scandinavia as his primary specialty. He recently retired again as a district representative from Lutheran Brotherhood (now Thrivent Financial for Lutherans). He serves on board of Scandinavian organizations as well as doing historical research, speaking, writing and leading Elderhostel programs to Scandinavia, Germany and the Czech Republic. He and his wife, Janet, a retired associate professor at Trinity College of Nursing in Moline, Illinois, have two grown children. He is a member of the board of directors of the Augustana Heritage Association.

Esbjörn's 'theme song'—A forgotten hymn

by John E. Halborg

When we hear a Swedish choir (or an American choir of Swedish heritage) sing in church or in concert, it is easy to think that this reflects a long Swedish tradition. In fact, by the early nineteenth century, choirs and choral singing were scarce in Sweden as was the ability to read music. That is not to say that there were not folk singers and people who led the singing of hymns in church. But, at most, in churches there might be a group gathered on the First Sunday of Advent to sing "Hosianna" or some anthem on a special Sunday.

The man who worked to change this was Johan Dillner (1785-1862). He was born in Selånger, the son of the Dean in that area of the church and himself ordained a priest in the Church of Sweden. He served a number of churches but was longest in Östervåla.

In an effort to improve singing, he popularized an instrument he called a "psalmodikon." It was a sound box with one string above it, the string was played with a bow. On the top of the instrument, beside the string, were numbers from one to eight. They represented the scale and by indicating higher or lower octaves, it was possible to accompany a singer. The psalmodikon became very popular and the pioneers brought the instrument with them to America. I have seen one of them that belonged to First Lutheran Church in Rockford. Another one belonged to O.N. Olson. With little training, it was

Upp vän - ner! Till him - mel - en vil - je vi gå;
Der stö - den ut - gö - ra blott bräck - li - ga strå

Godt är ej på jor - den att byg - ga
Och grun - den är svag att oss tryg - ga.

Ej bö - ra vi dväl - jas u - ti den - na ort, Der fi - en - den ska - da åt

tu - sen - de gjort, För - stört de - ras dyr - köp - ta sjä - lar.

setting by Rolf Wulfsberg Music Engraving Service

Upp, vänner! Till himmelen vilje vi gå

Verses 1, 2 and 5 with a literal translation into English

Upp, vänner! Till himmelen vilje vi gå;
Godt är ej på jorden att bygga
der stöden utgöra blott bräckliga strå
Och grunden är svag att oss trygga.
Ej böra vi dväljas uti denna ort,
Der fienden skada åt tusende gjort,
Förstört deras dyrköpta själar.

Up, friends, we wish to go to Heaven
It is not good to build on earth
Where supports are built of straw
And foundations, weak and insecure
We should not dwell in this place
Where the enemy has hurt thousands
And destroyed their precious souls.

Upp! må vi ej tveka att, hand uti hand,
Förenade följa varandra
Dit up till vårt himmelska fädernesland
Det målet till vilket vi vandra
Ack kommen, vi gå smala vägen är god,
Betecknad den är utav Frälsarens blod
Och leder helt säkert till hemmet.

Up! May we not doubt that joined hand in hand
We may follow each other
To our heavenly fatherland
The goal to which we wander
Oh, come, we walk the narrow path
Signed by our Savior's blood
Leading surely home.

Vid stjernan oss glädjom som Jesus har tänt
Gethsemane mörkret den delar.
Hugsvaleren, vilken oss Frälsaren sändt
Vårt sårade hjerta visst helar,
Vår fiende blir så vår verkliga vän,
Som, under vår tröghet, påskyndar igen,
Och visar att här är ej hemmet.

By the star of joy lit by Jesus
To split the darkness of Gethsemane
The redeemer sent by our Savior
Shall heal our wounded hearts,
Our enemy thus becomes our true friend
Who hurries us in our hesitation,
And shows that here is not our home.

easy to learn to sing music in four parts. Not only choirs learned to do this, but many congregations were able to sing hymns in parts. Dillner edited books that had the four voices written out in numbers.

One of the disciples of Dillner was Lars Paul Esbjörn. He even collected folk songs to accompany the texts in a Christian song book. It was published by P.H. Syreen. Called *Christelig Sång-Bok*, I have a first edition of 1843 and the Lutheran School of Theology in Chicago has a later edition. However, in 1846, an edition was published with the numbers allowing for four part sing-



Psalmodikon

ing. The folk melodies were collected by Esbjörn. Unfortunately, I have not been able to find a copy of this edition in America.

In his parish at Hille, Esbjörn began to hold choir rehearsals and built a choir loft in the parish church. There was strong resistance in the congregation to having a choir. One Sunday in 1847, at the end of the service, the singers sneaked up to the loft and suddenly began to sing a religious song, "Upp vänner, till himmelen vilje vi gå" (Rise friends, we want to go to heaven.) The effect was startling and the opposition was overcome.

In 1849, Esbjörn and a group of his parishioners set sail for America. Previously, the only large group of Swedish emigrants to have come to America was the

company of Eric Jansson who came to the Andover area in Illinois. Esbjörn also had Andover as his destination, perhaps partly to counteract what he saw as the dangerous influence of Jansson. The trip across the Atlantic on the Cobden took 68 days.

Sam Rönnegård describes their arrival in New York in 6 September 1849: "Then-just when they began to see the coast of 'the promised land' in the far distance, Esbjörn lifted his hand. The same song rang out as had been sung in the Hille Church two years previously 'Upp vänner! Till himmelen vilje vi gå' and the effect was the same as at Hille two years before."

The folk tune is familiar as it is found in the hymnals of Swedish American denominations. The words are in an early edition of *Hemlandssånger* printed in 1880 by Engberg and Holmberg in Chicago but then they seem to be forgotten. They were written by A.G. Sefström, a friend of Esbjörn. It is similar to a German hymn by Tersteegen although the meter has changed. The tune is called NORRLANDSMELODI in the 1891 *Hemlandssånger* (no.247).

When Swedish Americans take another look at the pioneer experience, perhaps this song, so important to those immigrants from Hille to Andover might play a part in the celebration. It is not unlike spirituals that sing of going to heaven but have a secondary meaning: the journey to freedom or the Mormon song that might refer to Utah or to heaven. Try adding it to your choral repertoire.

John E. Halborg was born in Rockford, Illinois in 1929 and was baptized at Zion Lutheran Church that year. He graduated from Beloit College and Augustana Seminary, being ordained in 1954. He served congregations in Duquesne, Pennsylvania, and the Bronx and Manhattan in New York City. In 1978, he became a Roman Catholic and was ordained a priest in the Archdiocese of New York. For many years he was editor of the St. Ansgar Bulletin. He has had a lifelong interest in hymnody and the liturgy and published articles on these subjects. He retired in 2004 and continues to live in New York City.

Spring 2010 issue of Lutheran Quarterly to feature Augustana

Lutheran Quarterly will devote its Spring 2010 issue to the Augustana Church with the Rev. Dr. Maria Erling of the Lutheran Theological Seminary at Gettysburg and the Rev. Dr. Mark Granquist of Luther Theological Seminary in St. Paul serving as guest editors.

The Rev. Dr. Arland Hultgren of Luther Theological Seminary, who chairs the Publications Committee of the Augustana Heritage Association that enthusiastically supports this special issue, says that "it is extremely important that the scholarly work continue alongside the more popular events, such as our gatherings."

Augustana's history was recently featured in *Lutheran Quarterly*. The Fall 2008 issue included an essay by Mark Granquist, titled "Vergilius Ferm and George Stephenson, The Augustana Synod's Scholarly Outsiders." This essay was originally presented at the 2006 biennial meeting of the Lutheran Historical Conference.

Lutheran Quarterly (New Series) continues the tradition of the *Lutheran Quarterly* published from 1949-1977. This earlier publication was a successor to three other publications, including the *Augustana Quarterly* that began in 1922.

Esbjörn's early years in Andover

from a fascinating 1907 letter by C.O. Hultgren

The Rev. C.O. Hultgren, a seminary student who later became pastor of First Lutheran Church in Jamestown, New York, delivered a delightful description of Esbjörn's early years in Andover, Robert Lincoln's mean-spirited pranks, and faculty tensions at Springfield, in notes to C.M. Esbjörn around 1907, now filed in the Augustana College Special Collections. (We are grateful to John Norton for providing this delightful account.)

Hultgren writes:

In June 1854, Esbjörn and I went to Moline. My father had a pair of good horses, and I drove them. Esbjörn was happy and in good humor. We soon came to a deep slough. The bridge was down, and the horses had to go on the side in soft mud. They came frightened and started to jump. Esbjörn was afraid and jumped in(to) the slough and sank up to his knees. We arrived safely on the other side. Esbjörn did not lose his patience. He said "we must thank God that no limbs were broken. The mire on my clothes will soon dry." The heavens became cloudy and there was a heavy mist. I had never been in Moline, so Esbjörn had to show me the road... just the prairie. Three o'clock and no Rock River. Esbjörn said "we are in God's hands. Halt and let the horses graze for a while." We sat on the grass. He started to sing Psalm 33. I sang too. He said I had a better voice than he. He said mine was natural. He said he could not sing until (after) he became a minister. In Norrland, the students went from estate to estate and sang for money, etc.

Esbjörn said, "I hired a student and went with him. He sang many songs. He sang one over and over a good many times in those eight years, but I could not learn it. After my first sermon, my hostess asked me why I didn't sing the Mass. I said to her, 'I cannot sing.' She said I should buy me a mellodium (psalmodikon?). I got a few pieces of wood and made one. I learned to sing and play. I also taught music. Now, in God's Name, we shall continue our journey."

The fog was very thick, could not see two rods in front of you. There was not the sign of a house. I asked him where to go. He pointed that way, and said "the Lord, as in Israel's time, will show us the way." As it was getting dark, we saw the Rock River. The long grass waived over the horse's head. Ten o'clock that evening, (we) crossed the Rock River into Moline. Mr. Peterson, the ferryman, asked us to stay that night, which we did.

No services that night as was announced in Moline.

We came to Moline on Saturday. Esbjörn preached and had communion on Sunday. The journey home was successful. He encouraged me to go to Springfield with him. We came to Springfield in the fall of 1857, Lindström (later Prof. at the College), Suneson, Halland, your mother and "little Connie" (Constantine Esbjörn?). Your father had left a few days before. He met us at the R.R. station. The students there at Springfield were full of pranks. Reynolds and the other Prof. seemed to encourage them. Robert Lincoln, son of the President, was at the head of pranks. One morning, we found the room where prayer was held, full of sweepings, manure, etc. That was quieted down. The students did not like the Latin professor. One night, they brought the skeleton of a horse to his door. When he opened the door the horse fell into his arms. Lincoln, Smith (Quincy) were at the head. It was considered "cute." Esbjörn felt bad. He said we should keep quiet about the whole thing. It was a disgrace to a Christian Lutheran College.

The faculty enjoyed teasing Esbjörn and making him worry. He was needed to teach Latin, Greek, Math., etc. Esbjörn kept his mouth shut, and that made the faculty angry with the Swedes. Esbjörn helped Dr. Sueseerati teach Greek. When he noticed he was under Esbjörn, he made life very unpleasant for Esbjörn. The books on Religion and Doctrine were Reformed. Esbjörn protested against them. Dr. Harkey would have liked Lutheran books. Dr. Reynolds said those books were better than Lutheran books. One evening, Esbjörn called us together and with tears in his eyes, said the whole school belonged on the Reformed side. He said so to Reynolds. Reynolds said "that was the way the people want me to do." Reformed or Lutheran, Reynolds said one was as good as the other. We went to Reynolds with Esbjörn. He called the faculty together. They said one man and a few students could not make them change. Esbjörn spoke to them so pleadingly, but they just made fun of him. We went to Esbjörn's house. Prayed over the matter. After the prayer, he asked us what to do. In one voice, we said we will leave. He said that was his idea, too. He shook our hands and said "God bless you. I am so happy. We will have another school." The school started in Chicago. We met him in the fall of 1860. He was very happy. He was the only teacher. He taught continually from nine to five, oftentimes till six.

Augustana Heritage Board plans 2010 Gathering and looks to future

by David E. Baker, AHA executive director

The Board of Directors of the Augustana Heritage Association will meet in Rock Island, Illinois, on the campus of Augustana College, from April 30, to May 2. While the primary focus will be on the AHA's Gathering VII in Rock Island from June 10 to 13, 2010, a number of other topics will also appear on the Board's agenda.

In addition to the usual administrative matters with which any board must deal, this year's meeting will consider ways to increase membership in the AHA; possibilities for fund raising for the support of former Augustana-related causes; the question of a future geographic location for AHA: a proposed alliance of former Augustana agencies and institutions; the pros and cons of any future AHA Gatherings beyond 2012; the possibility of holding Regional AHA Gatherings in odd-numbered years; a proposed documentary film project; reports on an oral history project and an historic Augustana Congregations project; and the marketing of all Augustana books and CDs currently on hand.

While each of these topics engender some attention and will receive due consideration by the Board, the next AHA Gathering in Rock Island in 2010 will receive the greatest amount of attention. It is these every-two-year Gatherings that have elicited the greatest amount of interest and support among the members of the Augustana Heritage Association the past ten years. Beginning in 1998 at Chautauqua, and continuing once every two years since then, it has been the Gatherings that have brought over 500 people together for a long weekend, not just of reminiscing, but of lively worship, informative presentations, interesting interest groups, and engaging conversations. That will, I assure you, be no less true in 2010 than in each of previous six Gatherings.

Since last September, the 2010 Gathering VII Local Arrangements Committee in Rock Island has been hard at work developing plans. The participation of both the Archbishop of Sweden, the Rt. Rev. Anders Wejryd, and the Presiding Bishop of the Evangelical Lutheran Church in America, the Rev. Mark Hanson, has been confirmed. Archbishop Wejryd will be the preacher at the opening Communion Service on Thursday evening, June 10, and Bishop Hanson will be the preacher at the Closing Communion Service Sunday morning, June 13. In addition, Archbishop Wejryd will be the speaker at the banquet Saturday evening, June 12, and Bishop Hanson will conduct a forum Sunday morning, June 13, on what's happening in the ELCA and Lutheran World Federation.

Other speakers and presenters already confirmed for the 2010 Gathering are the Rev. Dr. Norman Hjelm speaking on "Augustana and the Global Church"; Dr. Robert Benne, speaking on "The Future of Christian Higher Education"; the Rev. Dr. Arland Hultgren speaking on "Augustana and American Lutheran Identity"; and Dr. Larry Rasmussen speaking on "Lutherans in Society and Augustana." In addition, a variety of Interest Groups will meet throughout the weekend; a Gathering Choir under the direction of Jon Hurty will rehearse and sing at the two worship services; several class reunions will be held; and a Midsommar Festival, including an appearance by the Bishop Hill Dancers and the Jenny Lind Singer Award Winner, will be celebrated. All in all, it promises to be another outstanding event and all AHA members and potential members and friends should begin now to make plans to attend. See you in Rock Island!

• Augustana Heritage Association—new memberships and renewals

• All memberships are due for renewal at AHA Gatherings every other year.

• If you have not renewed since the Gathering VII in Lindsborg in June 2008, we invite you to renew membership for 2008-2009. Or we invite you to join the AHA now and/or give a membership to a family member or friend.

• Two-year memberships—\$35 for individuals, \$50 for couples and families, \$100 for Congregations/Institutions

• Send your name, address, phone number and e-mail address with check payable to "Augustana Heritage Association" to AHA Office, 1100 East 55th Street, Chicago, IL 60615

• If you have questions, contact Ruth Ann Deppe at (773) 256-0712 or at rdeppe@lstc.edu

Remembering Reuben Swanson, first AHA president

by Ronald T. Englund

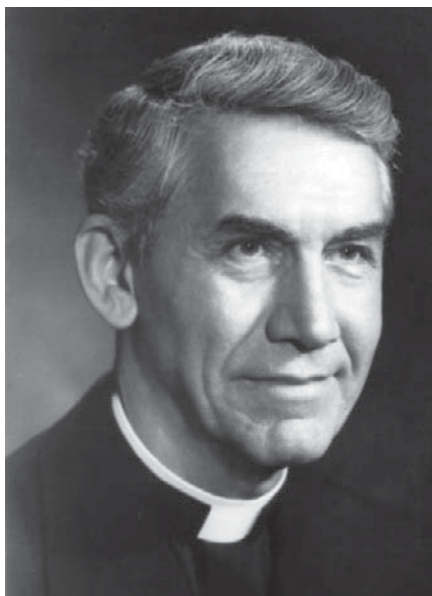
When the Rev. Dr. Reuben T. Swanson died at home in Ft. Collins, Colorado on October 3, 2008 at the age of 86, the Augustana Heritage Association lost a faithful friend and leader. He was a founder of the AHA, serving as its first president from 2000 to 2004. His vision and leadership goes back to 1996, before the AHA was officially formed, serving with the late Rev. Donovan Palmquist as co-chairperson of the Augustana Heritage Endowment.

Reuben Swanson was born in Bertrand, Nebraska in 1922. He attended the former Luther Junior College in Wahoo, Nebraska, and graduated from Augustana College in Rock Island, Illinois. He graduated from Augustana Theological Seminary in 1951 and was ordained that year. He served two congregations—St. Andrew's in West Hempstead, New York, and Augustana in Omaha—before his election in 1964 as president of the Nebraska Synod of the Lutheran Church in America (LCA). He was elected secretary of the LCA in 1978 and retired when the Evangelical Lutheran Church in America (ELCA) came into existence in 1988. In retirement he served on several boards and committees of the church and community.

His wife, Darlene Marie Carlson Swanson, died on May 3, 2008, at the age of 82. She was a graduate of Augustana College and studied child development at the University of Chicago. She served on several boards of church and community, including Bethphage Great Britain. She was also a church organist.

During their nearly 60 years of marriage, Reuben and Darlene Swanson were generous philanthropists. As Presiding Bishop Mark S. Hanson said to the ELCA Conference of Bishops last October, “many, many of you, perhaps without even knowing it, are beneficiaries of the generosity of the Swanson family.” For another example of the generosity of the Swansons, see “Swanson Retreat Center is a hidden gem” on Page 27.

In a tribute to Reuben Swanson when he retired as AHA president in 2004, the Rev. Dr. Herbert W. Chilstrom wrote: “From its beginning we have been guided by sterling leadership. Not least among these per-



Reuben T. Swanson (1987)

courtesy of ELCA Archives

sons is the Rev. Dr. Reuben T. Swanson. Reuben served as our president from the beginning until 2004. Those of us on the AHA Board will all testify to the skill and efficient leadership he has given us. His experience as parish pastor, synod president, national church secretary and membership on numerous boards of directors has made him the ideal person to guide our birth and early years in the AHA. He represents the best of Augustana.”

At the time of Reuben Swanson's death, the Rev. Dr. David E. Baker, AHA executive director, said: “As we now mourn the loss of this good friend of all of us, may we give thanks to God for his life and his ministry among us. May we show by our own lives how we have been touched by

him, and may God's light perpetual shine on him. Peace be to his memory.”

Reuben Swanson speaks about the AHA

Early in 2000, as co-chair of the Augustana Heritage Steering Committee, Reuben Swanson said: “The Augustana Heritage Association has been formed to preserve a heritage. By neglect and failure to recognize the treasure we have from the former Augustana Lutheran Church, we could make it necessary for future generations to restore what we sometimes seem to take for granted. The past can enhance the future of the church we love. If we fail to preserve our heritage, I believe that there will come a time when restoration will be needed and accomplished simply because those who follow us will recognize that Augustana left a heritage worth preserving.... The future will be built on a heritage preserved rather than one that is restored. Preservation or restoration—which shall it be?”

In June 2000, when the AHA was formed and he was elected first president, Reuben Swanson said: “Let us promote the preservation of the heritage of the Augustana Lutheran Church by emphasizing that the impact and significance of its contributions will be evidenced by our commitment to the mission and ministry of the Evangelical Lutheran Church in America. The heritage we treasure will be viable only when it is seen in our being active in the Church today.”

Tribute to Reuben and Darlene Swanson from Herbert W. Chilstrom

The Rev. Dr. Herbert W. Chilstrom, first Presiding Bishop of the Evangelical Lutheran Church in America (ELCA), gave this tribute at the Memorial Service for the Rev. Dr. Reuben T. Swanson, on October 16, 2008, at Kountze Memorial Lutheran Church, Omaha, Nebraska.

It is an honor, Joyce and Ted, the Swanson family and all of Reuben's friends, to represent Presiding Bishop Mark Hanson and bring greetings on behalf of the Evangelical Lutheran Church in America (ELCA). Donald Sjoberg, former presiding bishop of the Evangelical Lutheran Church in Canada and current president of the Augustana Heritage Association (AHA) also asked me to bring greetings on behalf of that organization. Reuben was an honorary member of the Heritage board.

I first heard about Reuben Swanson when I was in seminary. A close friend had interned with him at Augustana Church here in Omaha. I stress "with" Reuben rather than "under" Reuben. It was clear from my friend's comments that Reuben was more than a supervisor. These two became life-long friends. He spoke especially about Reuben's pastoral and administrative skills. My friend loved to tell us how he could ask Reuben how much change he carried in his pocket on any day—and Reuben always knew to the exact penny!

The chemistry between Reuben and me was right from our first encounters in the mid-1970s – he as president of the Nebraska Synod and I in Minnesota. It was customary for the wives to be along at some of our meetings. Corinne and I bonded with Reuben and Darlene immediately. It was the beginning of a life-long friendship.

After he was elected secretary of the Lutheran Church in America (LCA), in 1978, I saw Reuben frequently when I was in New York for various meetings. And then between 1982 and 1987, we were colleagues on the Commission for a New Lutheran Church (CNLC). With every encounter my respect for him as a rock-solid leader grew stronger.

I've spent a good deal of time in recent months reviewing the process that led to the formation of the ELCA. There were many who played key roles in bringing the new church to birth. But I quickly came to the conclusion that no one played a more crucial part than Reuben Swanson.

When you sat on a committee with Reuben you got accustomed to having him come to a meeting fully prepared. When he offered a resolution for action, it seldom needed added refinement. Through it all, his concern was for the good of the church.



Reuben and Darlene Swanson at 1978 LCA convention

courtesy of ELCA Archives

At one point the merger almost got derailed. Others received more credit than they merited for getting us back on track. Reuben got less credit than he deserved. But his goal was clear. He wanted the merging churches to reach their destination, and to reach it on time.

After I was elected as the first presiding bishop, Reuben was one of the first to write to me. I treasure his letter. It is written in classic Reuben Swanson style:

...you are assured of the grace, mercy, and strength of an ever-present Lord God and know that the prayers of your colleagues throughout the church will be constant on your behalf. You have – and will continue to have – my enthusiastic support and my prayers. God be with you.

How could one ask for a better friend than that!

At this point I can see the ghost of Reuben standing out there in the congregation. He's pointing his finger at me in a gentle but definite way. He's saying, "*Herb, don't forget Darlene. Don't forget Darlene. My ministry to the church would not have been possible without her.*" And, of course, that's exactly how it was. They were one of those couples of whom you could not mention one without mentioning the other. It was always, "*Reuben and Darlene...Darlene and Reuben.*" In my phone conversations with Reuben in these last months, he longed to be well. He had so many things he still wanted to do, including spending time with his children and grandchildren. But then he would choke up and cry. He was so incredibly lonely. Though she had drifted off a bit in these last months, the intensity of Reuben's love for

Darlene was undiminished. If there is anything good about his death it is that, by God's grace, they can be together again – *Reuben and Darlene...Darlene and Reuben.*

In paying tribute to Reuben and Darlene, one must also mention their generosity and hospitality. His superb managerial skills made it possible for them to accumulate considerable financial resources. Many people can do that. But how many know how to give it away as did Reuben and Darlene? If every entity—every seminary, every congregation, every social ministry organization, every college, every community cause, every pastor—including me—who asked for personal financial advice,—if all who benefited from their largesse and kindness were to bring a word of thanks today, the line would run down the aisle, out the door, and far down Farnam Street. What can we all say except, "*Thanks be to God!*" And, "*Thank you, Reuben and Darlene!*"

What motivated this ministry, this service, this generosity, this hospitality? We know, don't we? It was their relationship with Jesus Christ. Reuben and Darlene had heard that word: "*...from the one who has been entrusted with much, much more will be required.*" (Luke 12:48) Whether it was preaching the Good News, or chairing a committee, or serving on a board, or helping a new church to be born, or supporting a worthy cause, or helping a neighbor, or hugging their grandchildren—it was all done with a sense of having been "*blessed to be a blessing.*"

So we say "good bye" today to dad, to grandpa, to church leader, to friend, to child of God, "*...sealed by the Holy Spirit and marked with the cross of Christ forever.*"

What's in a Name?

by Ronald T. Englund

At least once during each of our frequent trips to London, where we lived for more than 25 years, I visit the offices of the Lutheran Council of Great Britain located in the International Lutheran Student Centre (ILSC) in Bloomsbury, near King's Cross Station. As I walk into the student center, I'm always struck by a large sign at the entrance that reads "Augustana Centre." The Augustana Centre is an attractive suite of rooms for conferences, retreats and training sessions that is operated by the Lutheran Council.

This Augustana Centre has no connection with the Augustana heritage other than sharing the name which is the Latin form of "Augsburg," referring to the Augsburg Confession (*Confessio Augustana*). While I always think of my Augustana heritage when entering the ILSC, others may think of the teachings of the

Lutheran Church. Some may think of St. Augustine. The overwhelming majority of people, however, have no idea of what "Augustana" means.

Names and acronyms familiar to us can have vastly different meanings to people in other countries – and even within our own communities. These semantic differences can be amusing.

On the High Road (Main Street) close to our flat (apartment) in Streatham, south London, is a large sign, "ELCA Computers," over a shop. Ruth and I always notice this sign when we pass by, which is almost every time we leave our London home to go anywhere. I simply had to go in to ask about the meaning of this ELCA. The owner, a Nigerian, responded, "The ELCA has no

continued on Page 19

The Augustana Mission in our village—health and education in Marangu

by Christine Minja-Trupin

Marangu village rests on the Southeastern slopes of Mt. Kilimanjaro in Tanzania. Rising to 3,000 feet above sea level, it is a home of over 50,000 Chagga people most of whom are Lutherans. This religious denomination which was introduced to the area by the Germans in the late 1800's and nurtured by the Augustana Synod, has become inseparable from the culture of Marangu community to which I am a member. In the spirit that where we stand now is a product of where we came from and the path we have taken, I share with you our journey



Christine
Minja-Trupin

about how it all began and what it has become, as it has been passed on and observed among the Marangu people.

In the 1884 Conference in Berlin, also referred in African history as the Scramble for Africa, Europeans divided among themselves the African continent, setting a stage for colonial rule. The Germans picked German East Africa which they later named as Tanganyika. Establishing Christianity in Tanganyika was a priority for the new masters. But with exception of a few ethnic groups like the Chagga, German occupation was fiercely resisted, dampening their efforts considerably.

It was not until 1907, the last war against German occupation, The Maji-Maji Rebellion ended. Thereafter, the Germans moved quickly to establish political and religious administrative structures in their new colony.

Churches and health care facilities were created particularly in areas where indigenous people were receptive to new ways of life and ideas. However, German rule in Tanganyika was short lived. In 1914, the World War 1 was upon them and as a consequence of losing the war, they were made to give up their colonies. Tanganyika became a British Protectorate in 1919. (The United Republic of Tanzania was established in April 1964 as a result of a union between Tanganyika and Zanzibar Island.)

The departing Germans left behind a premature Lutheran church orphan whose survival demanded nothing less than a state-of-the-art intensive care. Clearly, providing that level of care would not have been an easy task for the British whose main religious denomination is Anglican. They therefore, appealed to the Augustana Synod in America for help in developing and nurturing the Lutheran faith.

The Augustana mission in Tanganyika began its work in the 1920s. This mission was then adapted by the Lutheran Church in America (LCA) and later by the Evangelical Lutheran Church in America (ELCA). The purpose of the mission was to strengthen and expand social services in health and in formal education, building on the Lutheran foundation that was laid out by an independent indigenous Christian community. Training facilities were established to ensure a competent workforce to meet health, spiritual and educational needs of local communities.

By the time of Tanganyika's independence in 1961, all social services in Marangu were provided by the church and Lutheran faith had become part of the indigenous peoples' lives. I was born in Marangu Lutheran Hospital and attended my first four years of primary school at Marangu Practicing Primary School which was a demonstration school for Marangu Teachers' Training College established by Augustana missionaries in the 1930s. I completed my primary education at one of the best schools in the country at the time—Ashira Girls' Upper Primary School. This school was established and managed by Ms. Velura Kinnan, an Augustana missionary. To facilitate development of local leadership, the Augustana Synod also provided scholarships for higher and professional education abroad. I was one of the many beneficiaries of this support.

The Augustana mission not only created some of the finest institutions in Kilimanjaro but also helped to put Chaggaland in general and Marangu in particular on



courtesy of ELCA Archives

**Velura Kinnan,
a founder of
Ashira Girls'
School (photo
by Koty's
Everything
Photographic,
Moshi. c.1964)**

the forefront of progress in through promotion of education, health and theology. These developments were reflected in a relatively high quality of life for the people in this part of the country. In the 1950s, the church leadership had began to emerge, and in 1958, the community provided the late Rev. Stephano R. Moshi, the first bishop for the church for the Northeast region of Tanganyika. His leadership led to the establishment of the Evangelical Lutheran Church of Tanganyika (ELCT) in 1963. The church had transformed the community and in turn became transformed by the community.

The success of the Augustana mission in Marangu is unprecedented. For more than 40 years, the church in Tanzania has operated as an autonomous entity with regard to planning, implementing and determining its future direction. Since my childhood, the church has grown in leaps and bounds and Lutheranism remains the dominant faith of the people. Whereas in developing nations Christianity is experiencing decline in membership, growing interest in the Lutheran faith observed in our community, particularly among young people, are indications of a healthy and sustainable church. The capacity of the Tanzanian Lutheran church

to serve its growing population has also increased. New churches have been built in new locations and old ones expanded. Diocese and congregations are constantly being restructured to ensure participation at local communities in their own progress.

The number of church affiliated schools has not only increased but also the trend has moved beyond primary and secondary schools to colleges and universities providing a wide range of professional education. Similarly, health care services exhibit growth in terms of expansion and establishment of new and specialty institutions. Progress in this sector, however, is more modest compared to the spiritual and education sector. A key challenge in health is high cost of health care services. In the absence of health insurance, these services are beyond reach for the majority of Tanzanians. External assistance in terms of expertise, medicine and supplies remains essential in delivering health care services.

But even with the remaining challenges, the accomplishments of the work begun, pioneered by the Augustana Synod, are astounding. The premature orphan left behind by the Germans has grown to a fully functional adult with a bright future. Today, the relationship between the Evangelical Lutheran Church in America (ELCA) and the Evangelical Lutheran Church in Tanzania (ELCT) symbolize partnership of equals, rather than one between a giver and a taker.

Undoubtedly, there are many factors contributing to this success. Emphasis on developing local human capac-



courtesy of ELCA Archives

Marangu-Ashira Student Congregation leaves Sunday service at Marangu Teachers' Training College. (photo by Allan Gottneid c.1954)

ity, particularly leadership at all levels and on need base support, are perhaps worth mentioning. When people, are engaged in decisions that affect their lives, they are likely to take ownership and responsibility for the process and outcomes.

The history of human development is filled with fail-

ure and disappointments. As social problems around the world continue to increase in number and complexity, many have come to wonder whether it is ever possible to improve the quality of peoples' lives, particularly in Africa. The success of the Augustana Synod in Tanzania in general and in Marangu in particular provides strong evidence that it is possible to build human capacity and facilitate the process in which people can begin to take responsibility for their own lives. It provides hope where hopeless and fatigue seems to dominate. More importantly, it provides lessons learned about how things work and under what conditions.

Dr. Christine Minja-Trupin is a member of the Northern Diocese of the Evangelical Lutheran Church in Tanzania and an associate member of First Lutheran Church in Nashville, Tennessee. She was born and raised in Marangu village on the slopes of Mt. Kilimanjaro. Her areas of expertise are medical technology, public health and program planning and evaluation. She is currently an assistant professor in the School of Graduate Studies and Research at Meharry Medical College in Nashville, Tennessee.



courtesy of ELCA Archives

Students from Ashira Girls' School make clay pots in "handwork" class which emphasizes preservation of old arts as well as fostering individual creativity. (photo by Allan Gottneid c.1954)



courtesy of ELCA Archives

Harald Palm, missionary teacher at Marangu Teachers' Training College, with students. (photo by Allan Goitneid c.1954)

What we learned in writing a new history of the Augustana Synod

Reflections about 'The Augustana Story'

by Mark Granquist

As Maria Erling and I considered writing a new history of the synod, we had to defend the idea of a new history to others and to ourselves. What would this new book do that would justify the time and expense of a new history? We had to figure out how this new history would complement and extend the work of those writers of Augustana's history who had worked before us. This history would be written at a new time and place, with a new perspective on the story of the Augustana Synod, 45 years after its ending, and initially, that was enough of a reason.

One bit of distance that separates us from the last history of the Synod, that of G. Everett Arden, revolves around the question of merger. Like many other of the historians of American Lutheranism who were writing in the early 1960s, Arden was an active participant in the merger negotiations of that era. That doesn't mean that he was biased, at least no more so than any other historian. But these historians wrote the history of their denominations from the standpoint of their experiences in the merger proceedings. The last chapter of Arden's history is entitled "Destiny Fulfilled" -- in his eyes, it was the destiny of the Augustana Synod to merge itself out of existence-- that was its goal. Many of these Lutheran denominational histories were written for just that reason, to explain and justify the mergers that were happening, and to comfort those who were losing "their church."

From the perspective of many years and further mergers, it is now clear that the merger was not necessarily inevitable, nor was it uniformly beneficial. There may well have been alternate futures and alignments that could have taken place-- the destiny of the Augustana Synod was not inexorably toward the LCA and ELCA--there could have been other possibilities. Also, we have come to see that mergers are messy and complicated things, and that for all that is gained in a merger, there is often much that is lost. One does not wish to romanticize the past, but there was much that was good in the ethos of the Augustana Synod that was lost in successively larger denominations.

Another reason for a new history of the Augustana Synod is that it gives a chance to ask new questions and lift up new groups of people within it. Historians today look at religious denominations in new ways and look at new groups of people within the denomination. Arden's volume is concerned especially with the institutional growth of the Synod and with those leaders who domi-

nated its life. But there was more to the Synod than this; we tried to balance the institutional history with the story of those who were not a part of Augustana's inner circle-- women, youth, laymen, those who were critical of the Synod or found themselves as outsiders. We wanted to look at the bonds of communication and family that kept the Synod together and the regional identities that added so much variety to the Synod's life. By focusing on these elements, we hope we have expanded the story of Augustana.

The first thing that struck me about Augustana's history was its complexity -- it was not simple, and there were multiple story lines that run through it. The Synod actually reformulated itself any number of times, in a succession of changes that each started a new avenue of growth and direction. In breaking away from the Synod of Northern Illinois in 1860, in the split with the Norwegians in 1870, in the messy divorce from the Covenant and Free Churches in the 1880s, in the language transition of the 1920s, and in the formation of denominational machinery in the 1940s and 1950, the Synod reinvented itself each time. And each of these changes meant a new direction and new identity, and roads not taken, or those who mourned the lost of a past vision. There always seemed to be a group that was straining or pulling in one direction or another, giving the Synod a more complex identity.

A second discovery involves the question of the success of the Synod itself. The answer to this depends on how you want to define success. In one way, the Synod was very successful—it was the largest single institution in the Swedish-American immigrant community, starting thousands of congregations, along with many suc-



Mark Granquist

cessful social service and educational institutions, home and foreign missions. It trained thousands of pastors and gained hundreds of thousands of members. And yet, why didn't it grow larger? What about those who were lost? The Synod itself never gained as members the majority of Swedish immigrants to America-- at the height of Swedish-America in the 1920 it consisted of only about 17 or 18 percent of the first- and second-generation Swedish Americans. Allowing for a larger "sphere of influence" beyond formal membership of perhaps 50 percent, it means that many Swedish-Americans had nothing at all to do with Augustana.

Was Augustana unique?

Was there a particular Augustana ethos or self-definition that made it unique? Many people have said so, and I would not wish to contradict them. Some have pointed to theological contributions or a stress on one kind of ministry or another—certainly Augustana was a leader in some areas, although not in others. There were distinctive kinds of piety within the Synod, though the elements of these pieties can be seen in other groups, too. Some suggest that Augustana had a distinctive "churchly" loyalty—a sense of a common heritage and mission, and commitment to a sense of Church beyond that of the congregation. This is extremely hard to measure or quantify, however, and as I read in the history of the Synod, I found deep internal conflict as well as deep loyalties to the Synod. You might expect this of outsiders—those who were dissidents, or on the margins of the Synod. But I was surprised to find that even those who were consummate insiders in the Synod often themselves felt disaffected from the rest of the Church. Certainly most of us have a love/hate relation with the institutions in our lives, and these Augustana leaders were no different from us.

The third discovery I'd highlight is the degree to which Augustana was, even from the beginning, a deeply American institution. American society and religious forms were transformative of the Swedish immigrants, not only at their arrival in the United States, but even before this—the influence of Anglo-American religious forms and ideas on the Pietistic awakening in nineteenth century Sweden is astonishing to me. Those who founded the Augustana Synod intended, right from the beginning, to make it an American institution. The splits from the General Synod, the Norwegians, and the Covenant, along with the mass immigration of Swedes, retarded this a bit in the late nineteenth century, but even then the influence of American religion was overwhelming. The Augustana Synod was proud of its Swedish roots, but it was an American church and never really envisioned as a copy of the Church of Sweden. I would say that it was more concerned with its Lutheran identity than it was with its Swedish identity. The Synod was also

very important as a "laboratory" of sorts for turning the immigrants into Americans; in the organization of the Synod and its operation, the immigrants learned how to "operate" as Americans, practicing American organization and democracy.

A fourth thing that impressed me very much was the degree of regionalism within the Synod, especially on the Conference level. I had known, of course, of the fabled rivalry between Illinois and Minnesota, although I have lived most of my life in those two states and can't see what the big fuss is all about. Of course, this was a big rivalry, but by no means the only one. New England had a different immigration history, and that meant that its congregations had a different feel to them. The rivalry between Kansas and Nebraska within the Synod was every bit as spirited as Minnesota and Illinois. The Iowa conference seemed to make great positions for itself by refereeing between Minnesota and Illinois—the master of this was President P.O. Bersell. Augustana had a different "flavor" in Texas and Florida, and the rapid expansion of Augustana on the West Coast brought a whole new perspective to the Synod, especially after World War II. I could go on, and include Canada and the rest, but you get the point.

My last observation is one that is tinged with a bit of melancholy, and hopefully not too much romanticism. I have come to believe, now more than ever, that there was something very good that existed in the Augustana Synod, a spirit and a sensibility that was lost in the two rounds of merger that succeeded it. Although it was all too human and fallible at many points in its existence, there was a certain sense of identity in Augustana that is missing in the Lutheran synods and denominations of our own time. Its hard to tell what would have happened to Augustana and the other American Lutheran denominations if these mergers had never taken place, but it is easy to see from a study of Augustana's history that there was a sense of identity that grew in that denomination over the course of 100 years, a sense of identity and purpose that American Lutheranism has lost and not yet regained. Perhaps the study of Augustana's history can point us in the direction of such an identity.

The Rev. Dr. Mark Granquist was born into an Augustana parsonage and with long ties to the Synod. He earned a M.Div. from Yale Divinity School and a Ph.D. from the University of Chicago. After four years as an ELCA pastor in Rochester, Minnesota, he taught for 15 years at St. Olaf College and Gustavus Adolphus College, before moving to his position as Visiting Professor of Church History at Luther Seminary. He lives in Northfield, Minnesota with his wife Kathy, and they have two children, Elisabeth and Robert.

'Augustana Church in Print' receives prestigious honor

Concordia Historical Institute grants Award of Commendation

Each year the Concordia Historical Institute recognizes with its prestigious Award of Commendation selected works about Lutheranism in North America. In August 2008, it recognized four books that were issued in 2007.

The Augustana Evangelical Lutheran Church in Print received this Award of Commendation in the major publications category. This book was sponsored by the Augustana Heritage Association and prepared by Virginia P. Follstad.

The Augustana Evangelical Lutheran Church in Print was selected to receive this award "as an outstanding contribution to research in American Lutheran history by providing an exhaustive bibliography of resources on the Swedish Lutheran tradition." The Awards Committee further stated that "it will be invaluable for future historians interested in the subject."

As the Department of Archives and History of The Lutheran Church—Missouri Synod, the Concordia Historical Institute is located in St. Louis, MO. The purpose of its awards program is to recognize individuals who have made significant contributions in the area of American Lutheran history through writing, research and the preservation of resources. In particular, the organization strives to "recognize outstanding literary contributions in the field of American Lutheran history in order to stimulate interest and further research and writing in this area."

Each spring the Awards Committee considers a wide range of such contributions in various forms – books, journal articles, congregational histories, audio and video productions – that have been produced in the previous calendar year and selects those that are to be recognized.

It was the Augustana Heritage Association Board of Directors that originally encouraged the compilation of this book's contents. It was the American Theological Library Association that subsequently added the book to its Bibliography Series. In addition, the book has been added to the Swedish American Bibliography project. More than 158 research libraries worldwide have added a copy to their collections.

"This award is truly a tribute to the foresight and dedicated efforts related to the legacy of Augustana which have been faithfully set forth by the Board of Directors and members of the Augustana Heritage Association," author Virginia Follstad commented upon notice of the award recognition.

Copies of the book are available from the publisher, the Scarecrow Press, at www.scarecrowpress.com and from several online book sellers including Amazon and Barnes and Noble. Autographed copies are available from the author Virginia Follstad, W3546 Vannoy Drive, Whitewater, WI 53190.

What's in a Name?

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significance at all. It means nothing." When I told him how those words sounded to me, we had a good laugh together. He immediately wanted to visit the ELCA website. As an aside, people in Europe often pronounce the acronym ELCA as "El-Ka." I continue to hear people refer to our national church as "El-Ka" but I never hear this phrase in the United States. It still sounds odd to me to be asked if I am an "El-Ka" pastor.

We members of the Augustana Heritage Association often speak about the AHA. That can be misunderstood, too. The other day Ruth was startled to see a large full color ad in a magazine extolling the power of "AHA Skin Cleanser." This turns out to be Alpha Hydroxy Acid and it promises to cause your skin "to glow with youth and vitality." Can the AHA do this?

Most of us receive appeals to support the AHA, but they're often from the American Heart Association. For others the AHA means the American Hospital Association or the American Historical Association or even the Arabian Horse Association! There's even an "American Homebrewers Association" called the AHA that is unlikely to have any historic links to the Augustana Heritage, in spite of sharing the same initials!

Peter Lea-Cox is an English musician who knows and appreciates Augustana and the AHA because we have led Swedish hymn festivals together through the years. We often joke together about a Bible verse that Peter discovered. Psalm 70:3 reads "Let them be appalled because of their shame, who say, Aha, Aha!"

What's in a name?

Augustana Music—an overview

Charles Hendrickson reflects on the musical tradition of Augustana

Augustana music can be divided into three parts —Liturgy, Hymns, and Choral Anthems. The three have separate histories and were used in different ways in the 1,269 Augustana congregations during the synod's century of existence beginning in 1860. We will not discuss a fourth category of organ and instrumental music.



Charles Hendrickson

Liturgy

The Augustana liturgy came from Sweden and had ancient roots. Though strictly melodic in Sweden, it was harmonized for use in America, and was mostly intact and fully complete in the synod's early hymnal of 1884, an Americanization of Wallin's famous and beloved 1819 hymnal of the Church of Sweden. There were additions and subtractions for Augustana's English hymnals of 1901 (*Hymnal and Order of Service*) and 1925 (*The Hymnal and Order of Service*), but the liturgy remained throughout all hymnals as a basic concept of identical musical settings in both Swedish and English. The entire liturgy was purposely abandoned 1958-1962 to make way for the merging churches. Nothing of the Augustana liturgy has survived—it is all gone.

Hymnody

Augustana always used a wide variety of hymns. Swedish, English, German, Italian, Spanish, Norwegian, etc.—all became part of the synod's congregational singing. These were always harmonized in all of the hymnals. There were no hymns with a single melodic line. All of the harmonizations were four-part for soprano, alto, tenor and bass. This was a self-conscious effort to promote a democratic, non-sexist, fully participative unmonastic singing by the congregation. Alternatum singing (specifying women, men, adults, or children, etc.) for some verses was not done. Many older hymns with a dotted rhythm were changed to a regular isometric style. Along with the international hymnody there were a considerable number of hymns (text and/

or music) written by Augustana people; both pastors and laity. These grew in number over time.

The idea of fully-harmonized hymns in metrical style was unique to Augustana. The abundance of Swedish-American hymns, text or music or both, in the Augustana hymnals has not survived. The 2006 *Evangelical Lutheran Worship* (ELW) hymnal has so few hymns of Augustana origin that one wonders if the Swedish-Americans are a part of the musical tradition of the merged churches. The following Augustana hymns appear in the ELW in order from unchanged to disappointing:

“Children of the Heavenly Father”—unchanged. Includes a verse in Swedish— “Tryggare...”

“Rejoice All Ye Believers”—minor changes to music and text.

“Day by Day”—from *The Junior Hymnal*—minor changes to music and text.

“Prepare the Way O Zion”—many changes to music and text.

“Thine Own, O Loving Saviour”—many changes to music and text.

“All Hail to Thee, O Blessed Morn”—severe changes to music and text.

Several non-Augustana Swedish hymns are included in the ELW - “How Great Thou Art” and a few others. “Thy Holy wings” never appeared in a large Augustana hymnal, but did appear in Swedish as “Bred dina hulda vingar” in 19th century editions of *Hemlandssånger*. It disappeared for the rest of Augustana, but reappeared years later as “Bred dina vida vingar.” as sung by college choirs, and now in the ELW.

At one time, some 600,000 Augustanans sang its music—many every Sunday. Only a few can claim familiarity with its pre-merger worship music today.

Anthems

The tradition of choral singing in Augustana seems ubiquitous, and most churches did have one, or more, choirs. Choral music had a rudimentary start in Augustana and the 1884 hymnal included 20 anthems for choirs to sing. This was not a large library of choral music but it rapidly grew. The early emphasis was on pietistic texts with some recognizable, even classical, musical settings. Over time, there were Swedish-based anthems and many by Swedish-American composers and poets. The thrust was toward music associated with the church year and festival days. Choirs would become a large influence on

Augustana worship, and their popularity would bring a wide range of music, even to remote congregations. Choirs were, and still are, important.

A singularly-successful nationally-known music program developed at Bethany College in Lindsborg. Founded by the talented Dr. Olof Olsson, it presented Handel's Messiah, the Bach Passions, and others on nationwide radio

Diminishing influence in liturgy and hymns

When the first post-Augustana hymnal arrived, *Service Book and Hymnal* (SBH) in 1958, it included a considerable amount of material by the talented musician Regina H. Fryxell of Augustana College in Rock Island. In the 1940s, Dr. Conrad Bergendoff, president of the college and seminary, asked Fryxell to begin working on materials for a new hymnal. These eventually became the liturgical settings in the red SBH. Though based on new settings from the Church of Sweden, they had no connection with the historic Augustana liturgy. Some of the other merging synods may have suspected that Augustana had an inside track for injecting its own materials into the new hymnal, but this really was not the case. There were a fair number of Augustana hymns, but none of the old liturgy.

Fryxell's setting of the modern Swedish liturgy in the red 1958 SBH was adapted to the 1978 *Lutheran Book of Worship* (LBW) as Setting Three beginning on page 99, but the editors did not credit Fryxell with this effort. This was also adapted in the 2006 ELW as Setting Five beginning on page 156, and this time the editors acknowledged her work. The word "Augustana" appears nowhere in the ELW. Fryxell's long life from 1899 to 1993 would see her through much of modern Lutheran worship history. She was born a year before Augustana's first English language hymnal, and saw all the mergers that began with the end of Augustana and the, seemingly, end of it all with the formation of the ELCA. Though Fryxell's wonderful 1958 setting has survived, none of the Augustana settings have. She is the only Augustana musician represented in the liturgy of the ELCA.

The 1958 SBH was, technically, a very late Augustana hymnal since it was used in some churches for a few years before the official end of the synod in 1962, the year that the Lutheran Church in America (LCA) was formed. It was used by both LCA and the American Lutheran Church (ALC) until replaced in 1978 by the LBW which had even fewer, and further revised Augustana hymns. Augustana music had practically disappeared.

Sadly, Fryxell was treated badly by succeeding hymnal committees and hymnals, and the story of Lutheran worship materials after the SBH has yet to be told. Fryxell had been encouraged to sue for the damage, but she was too loyal to do so.

Lebanon Lutheran Church in Kanesholm, PA, still

uses the black 1925 hymnal every Sunday, and Old Mamrelund Church in rural Kandiyohi County, MN, uses them for singing hymns (no liturgy) during their summer services, but except for Augustana services at Normandale Lutheran Church, the AHA Gatherings, and some other churches, former Augustana Lutherans now have little connection with the Swedish-American Lutheran worship of the past.

An exception to all this loss is the singing of "Children of the Heav'nly Father" at funerals and other events. The 1856 Swedish poem by Lena Sandell acquired limited use in early Augustana but did not appear in a large hymnal until the English translation by Ernst Olson in 1925. There were some congregations that sang it during the Augustana years, but it really did not catch on and become popular until after Augustana ceased. It is the only Augustana hymn to appear unchanged in either text or music in the succeeding SBH, LBW and ELW hymnals. No Lutheran hymnal editor would dare tamper with it—at least not yet. It is now common to sing a verse in Swedish and the remainder in English, something that was hardly ever done in Augustana. It is unique in another way as it is the only Augustana hymn to find its way into non-Lutheran hymnals, even with a new translation that is closer to the Sandell original. Though nearly devoid of Augustana materials, the new 2006 ELW hymnal includes this hymn with a first verse in Sandell's Swedish—"Tryggare..." and the remainder in Olson's English.

We fondly recall that which never was and we hardly know the real history of Augustana music. Diversity means giving up our heritage in order to adopt someone else's.

Recent activity to revive and sustain Augustana music may be found in:

1. *Songs of Two Homelands* by Ronald T. Englund, Glenn C. Stone and Jack O. Swanson. Published in 2000 (second edition in 2002) by the Augustana Heritage Association, Chicago. This excellent volume republishes much from the 1925 *The Hymnal*.
2. James Sucha of Voice of the Rockies of Aurora, Colorado has published a collection of music titled *Children of the Heavenly Father Hymnal*. His website www.voiceoftherockiesstore.com has much Augustana material.

Charles Hendrickson was born in Willmar, Minnesota, and attended Gustavus Adolphus College where his father had been Chairman of the Board of Trustees. While at Gustavus, he served as cantor for First Lutheran Church, singing the Augustana liturgy. Charles taught college Physics for several years before marriage to native-Swede Birgitta Gillberg who taught Swedish at Gustavus. Charles and his sons Eric and Andreas operate the Hendrickson Organ Company in St. Peter—Minnesota's largest pipe organ building firm. He may be reached at hendorg@aol.com or 507-931-4271.

Celebrating the Augustana Heritage

A poem by Paul K. Hanson from the 2008 Gathering at Lindsborg

We might be looking back three hundred years, plus seventy more
if that small bunch of "Old Swedes" on our country's eastern shore
had been a bit more hardy with the Church they started there
back in 1683 on the river Delaware.
But as it is, the Augustana Heritage we fete
took firmer roots in other places, at a later date.
The middle eighteen-hundreds saw a major immigration
of Swedes who mostly settled in the middle of the nation.
Enough of them had come by 1860 that they met
to see perhaps if they a Luth'ran Synod might beget.
They did, indeed, beget one, deciding to combine
in mission and in vision, congregations forty-nine.
Some Norskies were among them, but the group was mostly Swedes.
The hist'ry books don't show just who chased which group through the weeds.
(Pardon that old line; I'd rather let the record state
that these two ethnic groups could, early on, cooperate.)

And so it started out, this Church whose name was Augustana.
One can almost hear them singing, "*Helig, Helig, Hosianna!*"
Not only was a Church begun; a seminary, too.
Chicago first its locus, then to Paxton it withdrew.
And though each move would have its rationale, its own validity,
they sought to find a place with more mosquitoes, more humidity.
And so it was they opted for a Rock Island location,
perhaps expecting it would be the center of the nation.
Such an expectation was both bold and energetic,
and thus began the seminary's flair for the prophetic.
In actuality the western Illinois location
was almost at the center of the Swedish population.
At any rate, it was in this location, tertiary,
that Augustana placed its college and its seminary;
which is not to suggest that they were two schools; they were one.
The year was 'seventy-five in which the building was begun.
In terms of history, it seems that elsewhere in this land,
just nine months later Gen'ral Custer made his famous Stand.
You might well ask just what this has to do with Augustana.
It was the only way I could make ref'rence to Montana.

And so the Synod grew; it added members, congregations,
holding firmly to the Augustana affirmation.
"Augustana" meaning, of course, "Augsburg", latinized,
a ref'rence to the document Melanchthon had devised
along with Luther, 1530, an historic session,
which took the city's name and now is called "Augsburg Confession."
We chose the Augustana word, the latinized rendition,
designed, perhaps, to highlight Swedish culture, erudition.
Yet hopefully t'was more than intellectual ambition,
but rather to be grounded in confessional tradition.
It gave us some uniquenesses; just one indication—
our Church thus had a title that defied abbreviatiion.

So in the *pot pourri* of Lutheran Synods, *their* officials
 could use a shorthand version, call their Church by its initials.
 The E.L.C., the A.L.C., the U.L.C.A., yes—
 and A.E.L.C., U.E.L.C., and L.C.M.S.
 And even Luth’ran Free could be L.F.C., if they wished.
 But “Augustana” couldn’t be abridged, compressed or squished.
 You really had to say the word, you had to use the name.
 (The Slovaks and Suomi’s Finns must also do the same.)

Perhaps that is the reason that so often our officials
 would shorten up their given names and just use their initials.
 Is that the reason why Bersell would choose to be P.O.?
 And Hasselquist would be T.N., and on and on they’d go—
 Brandelle was called G.A., And Esbjorn, nat’urally, L.P.
 Lindahl was S.P.A.; not two initials, he had three.
 Sward was named P.J.; successor, Johnston, was L.A.--
 traditions which continued even to a later day.
 Con’frence presidents included; who’d forget O.V.?
 And out here in Columbia, our Fjellman was A.G.
 The practice even touched the seminary’s faculty.
 Alvin Daniel, for example, always known as just A.D.
 His brother, Karl, seldom was addressed as just K.E.
 But KEMtone he was called, pronouncing his initials three.
 Now this was not unanimous they’d shorten things this way.
 Lundeen was always “Mal” or “Malvin”; Benson, Oscar A.
 Norelius was Eric, Jonas Swensson used his name.
 Erland Carlsson, of course, and Emmy Evald did the same.
 Perhaps some were embarrassed by their name; that would decide it.
 If your name was “Gustaf Adolph”, might you not attempt to hide it?

And speaking of G.A., there’s more than Augustana College
 where Augustana’s people got their culture and their knowledge.
 G.A. stood for Gustavus and Adolphus, in St. Peter.
 (It’s hard to make that rhyme and also not mess up the meter).
 New Jersey had Upsala, Kansas had its Bethany.
 Nebraska—Luther Junior College and Academy.
 There was some competition among all the graduates.
 Who developed academics? Who produced the football greats?
 G.A. and Augustana, somewhat arrogant and proud;
 Upsala more sophisticated; Luther—not too loud.
 But as the battle raged, the Lindsborg group would quietly
 point out the Bible says that Jesus went to Bethany.

Paul K. Hanson of Billings, Montana was born and brought up in an Augustana congregation in Wakefield, Nebraska. He is a graduate of Gustavus Adolphus College. After a year at Augustana Seminary, he served with the Lutheran World Federation in refugee work in West Berlin and as an editor in Geneva under a church workers’ exchange program. When he returned to theological school in 1963, Augustana Seminary had become the Lutheran School of Theology at Chicago—Rock Island Campus. He was ordained in 1966 and served four congregations through the years—St. Mark’s, Chicago; First, Idaho Falls, Idaho; King of Glory, Billings, Montana; and Bratislava International Church in Slovakia. He and his wife, Kay, have retired to Billings.

Jack Swanson calls for planning funerals and memorial services

by Ronald T. Englund

We should all make plans for our funerals or memorial services, unwelcome as this task may be, says Dr. Jack Swanson, who has served as organist at all six gatherings of the Augustana Heritage Association since 2000. He believes that we need to make our wishes known so that our loved ones will not have to make difficult decisions during times of stress. "This is one of the kindest things a person can do for his or her survivors."

Last November, Swanson played a key role in a workshop at Normandale Lutheran Church in Edina, Minnesota, titled "Sleeper Awake (Planning Your Service of Resurrection)." This was the second funeral workshop

the monthly *MetroLutheran*.

Tokheim quotes Meredith Holm, parish nurse and wife of senior pastor David Holm: "My husband has said many times that planning a meaningful funeral or memorial service would be so much easier if we had information from the person. Many times the family doesn't remember under stress the deceased's favorite hymns or scriptures. It is such a comfort to the family to have the person's wishes in writing." Jack Swanson, who is Normandale's organist, believes that "having a plan on file makes it easier for the family," adding that "Family members are often unprepared and make poor choices for funeral or memorial services. Planning in advance means selections can be made in a calm, reasoned manner."

The *MetroLutheran* feature also reports: "He (Jack Swanson) feels that 'Many of the great hymns of Christendom fit perfectly in a funeral or memorial service.' He believes that no more than one in ten or twenty members has a funeral or memorial service plan on file. He's seen the decision-making under stress from both medical and musical perspectives. He was a family practice medical doctor, then a pathologist and later the medical director for the former Lutheran Brotherhood insurance company."

Because the funeral liturgy is so important in renewing our faith and proclaiming our Christian hope, Jack Swanson urges all Christians to plan for their funerals and memorial services. At the recent Normandale workshop, Pastor Holm and Dr. Swanson provided handouts with suggestions for scripture readings and music for "a service of resurrection." (Jack Swanson's suggested hymns and other music are on the next page.) He says that many funeral plans go through changes as time goes by, adding that the family can "modify the plan if they don't feel it's appropriate and the deceased isn't there to object."

Pastor Holm says that "in this death-denying culture, to witness to our faith that we have already died in our baptism and our life is hid with Christ in God, is a gift." Normandale Lutheran Church gives out one-page funeral planning forms at All Saints' Day services every year, as well as holding seminars on death and dying. Many congregations have similar programs and welcome instructions from members about their funeral plans, keeping them on file. If you have not yet done so, consider making your plans now and share them with your family and church.



Jack Swanson at Normandale Lutheran Church

held by the church's Center for Healing and Wholeness, a ministry to seniors. The workshop has become widely-known in Minnesota's Twin Cities through a feature article by Russell Tokheim in the February 2009 issue of

Music Considerations for the Funeral Rite—by Jack Swanson

When selecting music for a funeral or memorial service, there are issues of faith and practical necessity to be considered. At no other liturgy is it as important to renew our faith and proclaim Christian hope. This is the time when our relationship with God, as it began in our baptism, is brought to its final completion. At the same time, our continued connection to God as we grieve is made clear. God loves us and we know that through the grief we can experience hope.

Music should, more than anything else, proclaim the Christian hope in which we live and the same hope in which the dead lived. The music should support, console and uplift the participants and should help to create in them a spirit of hope in the resurrection. Wherever music is offered in the service and whether by voices or instruments, it should be of the highest quality of expression yet within the ability of the performers at hand to play or sing with assurance. Secular music is best used at the wake and avoided at the funeral.

Following is a list of hymns from the *Evangelical Lutheran Worship* (ELW) that would be appropriate for funerals and memorial services.

Hymns from Evangelical Lutheran Worship (ELW)

422	For All the Saints
815	I Want to Walk as a Child of the Light
629	Abide with Me
638	Blessed Assurance
632	O God, Our Help in Ages Past
613	Thy Holy Wings
502	The King of Love My Shepherd Is
773	Precious Lord, Take My Hand
781	Children of the Heav'nly Father
342	There in God's Garden
628	Jerusalem My Happy Home
787	You Who Dwell in the Shelter of the Lord
660	Lift High the Cross
377	Alleluia, Jesus is Risen
503	A Mighty Fortress is Our God
818	O Master, Let Me Walk with You

Additional hymn suggestions from ELW

545	Lord, Dismiss Us with Your Blessing (see verse 3 especially)
534	Savior, Again to Your Dear Name (verses 3 & 4 especially)
596-7	My Hope Is Built on Nothing Less
592	Just As I Am, without One Plea

631	Love Divine, All Loves Excelling (last verse is wonderful)
750	Lord, Thee I Love with All My Heart (see last verse especially)
623	Rock of Ages, Cleft for Me
755	Jesus, Savior, Pilot Me
619	I Know That My Redeemer Lives!
654	The Church's One Foundation (see verses 4 & 5)
759	My Faith Looks Up to Thee
838	Beautiful Savior
839-40	Now Thank We All Our God
423	Shall We Gather at the River
608	Softly and Tenderly Jesus Is Calling
790	Day by Day
733	Great Is Thy Faithfulness
793	Be Thou My Vision
536	God Be with You Till We Meet Again
595	Jesus Loves Me (see last verse)

from Songs of Two Homelands

52	All the Way My Saviour Leads Me
56	Jesus, Lord and Precious Saviour
59	Nearer, Still Nearer, Close to Thy Heart
64	My Jesus, I Love Thee
84	There's a Land That Is Fairer Than Day
88	When He Cometh, When He Cometh
	Nunc Dimittis (pages 140-142)

Funeral solos

O Rest in the Lord	Mendelssohn
Lord Most Holy (Ave verum Corpus)	Mozart
Ave Maria (Pray for us now and at the hour of our death)	Schubert
Come to God	Jean- Baptiste Faure
Dedication Prayer (Bist du bei mir)	Gottfried Stölzel
Safe Within Your Arms.	Mark Hayes
On Eagle's Wings	Michael Joncas
Give Me Jesus	Traditional Spiritual
There is a Balm in Gilead.	Traditional Spiritual
Precious Lord, Take My Hand	Traditional Spiritual
Be Not Afraid (Isaiah 43,2&3)	Robert Dufford

Other music

Most often the organist and/or pianist will select their prelude and postlude music from choral preludes and arrangements of hymns that will be sung during the service. They are professionals who are capable of choosing appropriate music.

NEWS AND EVENTS

LSTC has banner financial year in spite of financial crisis

Even though the worldwide financial crisis has taken its toll on seminary education, the Lutheran School of Theology at Chicago enjoyed a banner year in fundraising year, Jessica S. Nipp, an LSTC director for advancement, reported to alumni from Cape Cod at a luncheon in Barnstable, Massachusetts, on March 5.

Ms. Nipp told the alumni that “our endowment value has fallen, and our budgets have been cut. However, at LSTC we also have cause for much rejoicing: *our donors are faithful!* During fiscal year 2007-2008, our alumni and friends donated over \$7.5 million to the seminary, the largest fundraising year *ever* for LSTC. And so far this fiscal year, we are 15 percent *above* last year’s numbers! Our faculty and staff increased their giving by \$25,000 in order to qualify for a generous matching challenge, and two more matching challenges have been issued to help us cultivate new donors this year. God has truly blessed us with alumni and friends who value—and support!—theological education.”

Ms. Nipp also told the 18 who attended the luncheon, all but two from Augustana, that “God has blessed us with a vibrant student body as well. This year, the students in our five degree programs come from all over the ELCA, as well as partner churches in 17 countries. LSTC takes seriously its mandate to raise up new leaders for the church—of our Master of Divinity students (whose average age is 31), 99 percent plan to become rostered leaders in the ELCA. These students are talented and committed to the ministry of the ELCA, and they look forward to becoming your colleagues in ministry.”

LSTC also hosted a luncheon for alumni in Cambridge, Massachusetts, during her visit to New England.

Jessica is an LSTC graduate and an ELCA Diaconal Minister.

Gustavus Adolphus in top ten of Peace Corps rankings

With 18 alumni currently serving abroad in the United States Peace Corps, Gustavus Adolphus College has earned a top ranking from the Peace Corps for the number of 2008 volunteers.

Gustavus ranked tenth on a list of small colleges and universities, with less than 5,000 undergraduate students.

Augustana Service September 20 at Normandale Lutheran Church

The Rev. John Dragelin will preach at the annual Augustana Service on Sunday, September 20, at 2:30 pm at Normandale Lutheran Church, 6100 Normandale Road, Edina, Minnesota.

Dr. Jack Swanson, Normandale organist, says that “we will have an extended hymn sing at the beginning, then have the full Augustana Service with Holy Communion.” Liturgists will be the Rev. Michael L. Edwins and the Rev. Shawn R. Mai. Everyone is invited to the special coffee hour that will follow. For more information, phone Jack Swanson at (952) 941-1738.

Martin Ringstrom dies January 13 two months after 100th birthday

We sadly report that Augustana’s oldest living pastor, the Rev. Martin T. Ringstrom, died in Lindsborg, Kansas, on January 13, two months after his 100th birthday on November 9, 2008. This year he would have celebrated the 75th anniversary of his ordination. His funeral was held at Bethany Lutheran Church in Lindsborg on February 9. He served six churches during his ministry – in Montana, Colorado, Kansas, Nebraska and Michigan. He also served as president of Luther Junior College

in Wahoo, Nebraska, in 1961. Pastor Ringstrom was honored at the closing service of AHA Gathering VI at Lindsborg last June. He was also featured in an article by Janet Monson in the Spring 2008 issue of *The Augustana Heritage Newsletter*.

The oldest living pastor from the Augustana Lutheran Church Ministerium is now the Rev. William E. Berg of Minneapolis. He was born in 1910 and ordained in 1937.

Summer services at Mamrelund to feature Augustana Hymnal

The Augustana Hymnal of 1925 will be featured at special summer services at Old Mamrelund Lutheran Church, Pennock, in rural Kandihoyi County, Minnesota, at 10:30 am on six Sundays—June 14 and 28; July 12 and 26; August 9 and 23. The historic hymnal will provide the hymns for these services. The church’s address is 217 Dakota Avenue Northeast, Pennock, Minnesota. The Rev. Daniel W. Croonquist is pastor. For more information, phone (320) 599-4648.

J. Gordon Swanson dies at 80; served on AHA Board

The Rev. J. Gordon Swanson of Cotuit, Massachusetts, who served on the Board of Directors of the Augustana Heritage Association, died on March 5 at the age of 80. He had served on the AHA Board from its beginning in 2000 to 2004. The day of his death he had enjoyed lunch with fellow Augustana pastors and other alumni at the luncheon sponsored by the Lutheran School of Theology at Chicago.

Pastor Swanson served as executive director of Seafarers & International House in New York City from 1984 to 1994. Ordained in 1954, he served four Lutheran congregations during his ministry—Redeemer, Woburn, Massachusetts; Grace, Aurora, Illinois; St. John’s, Jersey City,

New Jersey; and Holy Trinity, North Caldwell, New Jersey. We mourn with his wife, Anne Coleman Swanson, and their family.

Swanson Retreat Center is a 'hidden gem'

The Reuben T. and Darlene M. Swanson Retreat Center, a luxury hotel owned by the ELCA Nebraska Synod, was featured in an article by Tim Pallesen headlined "A hidden gem" in the March 2009 issue of *The Lutheran*. The luxury hotel, which will accommodate 56 adults in 28 rooms, is part of the 317-acre Carol Joy Holling Camp, Conference & Retreat Center in Ashland, Nebraska. This luxurious, top of the line hotel welcomed more than 16,000 adults in 2008, its second full year of operation. "Sixty percent were church and other nonprofit groups...But the other 40 percent of adult guests were with corporate groups seeking a high-comfort wilderness retreat," Pallesen wrote.

In 2003, the Swansons gave a gift of \$1 million towards building the retreat center, which opened in 2005. In making the gift, Reuben Swanson said, "Darlene and I have a great appreciation for what camps have done for us and others. Both of us had opportunity camp during our youth." Darlene Swanson added, "Bible camp touches the real heartstrings. It is

a life-changing experience." When the Center's debt is paid, Nebraska Lutheran Outdoor Ministries, expects that revenue will generate \$80,000 each year to maintain the building and \$160,000 a year to subsidize summer camp and special-needs programs that can't pay for themselves.

Nebraska Synod Bishop David deFreese said that "Reuben's dream was for a retreat center and he lived to see this dream come true."

Help needed in search for Christmas Annuals

Do you remember the Christmas annuals, filled with art, poetry, recipes and stories, that many of us enjoyed each year? Some 65 annual Augsburg Christmas Annuals were published before Augsburg Publishing House and Fortress Press joined together to make Augsburg Fortress. We believe that there was at least one Augustana Christmas Annual that was published in the 1930s.

Mary Ann Moczulski of Chesterfield, Ohio, had contacted the Augustana Heritage Association as a source of information as she seeks to complete her collection. Anna-Lisa Madeira of Cromwell, Connecticut, is also a collector of these Christmas annuals. If you know more about these Christmas annuals, including the Augustana Christmas Annual,

please contact the editor.

Dennis J. Johnson is sworn in as chaplain of Minnesota House

The Rev. Dennis J. Johnson of Minneapolis was sworn in as chaplain of the Minnesota House of Representatives in January. For more than 15 years he served as a vice-president of Gustavus Adolphus College with responsibilities for church relations and college relations and advancement. During 2002, he was president of the college during an interim period. Three other pastors from Augustana background, all Gustavus graduates, have served as chaplains in the Minnesota Legislature. All now living in Minnesota, they are the Rev. James R. Anderson of Bloomington; the Rev. Roger L. Anderson of New Brighton and the Rev. Leman T. Olsenius of Spring Lake Park.

AHA at Scandinavian Fest in Rock Island May 16, 17

The Augustana Heritage Association will have a display table at the Scandinavian Fest at First Lutheran Church, 1600 20th Street, Rock Island, Illinois, on May 16 and 17. The planning committee for the AHA Gathering in Rock Island in 2010 is organizing the display which it hopes will promote the Augustana Heritage.

Word from the Editor

Editing this issue of *The Augustana Heritage Newsletter* was another happy adventure exploring our Augustana tradition. We look forward to 2010 with the historic Gathering VII in Rock Island which will celebrate both the tenth anniversary of the founding of the Augustana Heritage Association and the 150th anniversary of the founding the Augustana Lutheran Church and Augustana College. This issue includes articles related to the celebrations with much more planned in coming issues.

I thank all who have written for this issue as well all who have provided me with information and advice.

I'm especially grateful to Joel A. Thoreson, a Chief Archivist at the ELCA Archives, a wonderful resource, for providing so much information plus photos. John E. Norton, a member of the AHA Board, also gives us fascinating material about Lars-Paul Esbjörn. I'm delighted to publish the story of Esbjörn's "forgotten hymn" through the help of my seminary classmate, John E. Halborg. I would like to add more names, but space does not permit.

I'm grateful to you all and ask for your continued help in our production of this newsletter. Please continue to send me your comments and suggestions for articles. I'll do my best to include as many as possible.

—Ronald T. Englund

Augustana Heritage Association

Lutheran School of Theology at Chicago

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Books, CDs and DVDs on sale

The books, CDs and DVDs listed below may be ordered from the Augustana Heritage Association. (See details below)

Books

Äkta Augustana: Heirloom Recipes

Edited by Curtis and MariAn Olson and Luther and Adele Lindberg.
A collection of recipes and Swedish traditions gathered by AHA members. \$20 plus \$5 postage and handling.

The Augustana Story: Shaping Lutheran Identity in North America

By Maria Erling and Mark Granquist (Augsburg Fortress, 2008).
\$25 plus \$5 postage and handling.

The Augustana Heritage: Recollections, Perspectives, and Prospects

Edited by Arland J. Hultgren and Vance L. Eckstrom. Essays from presentations at the 1998 AHA Gathering at Chautauqua, NY. (Chicago: Augustana Heritage Association, 1998) \$10 including postage and handling.

The Heritage of Augustana: Essays on the Life and Legacy of the Augustana Lutheran Church

Edited by Hartland H. Gifford and Arland J. Hultgren. Essays from the 2000 AHA Gathering in Rock Island and the 2002 AHA Gathering in Lindsborg. (Kirk House Publishers, Minneapolis, 2004). \$20 including postage and handling.

Songs of Two Homelands—Hymns and Liturgy of the Augustana Lutheran Tradition, 2nd edition

Edited by Ronald T. Englund, Glenn C. Stone and John O. Swanson. (Chicago: Augustana Heritage Association, 2002). \$10 including postage and handling.

Available from the publisher, Scarecrow Press—

The Augustana Evangelical Lutheran Church in Print

By Virginia P. Follstad. An annotated list of serial publications issued by the Augustana Lutheran Church 1855-1962 with selected serial publications after 1962. (Scarecrow Press, Lanham, Maryland, 2007) \$45. www.scarecrowpress.com

CDs and DVDs

Nearer, Still Nearer (CD)

Hymns, Songs, and Liturgy from the 2004 AHA Gathering, St. Peter, Minnesota. (Chicago: Augustana Heritage Association, 2004) \$15 including postage and handling, two or more copies to the same address: \$12.50 each.

Augustana: Five Pastors Share Their Memories (DVD)

Recollections of Augustana by five pastors: Arvid E. Anderson, Herbert W. Chilstrom, Paul M. Cornell, Donald W. Sjoberg and Reuben T. Swanson. Recorded at an AHA board meeting in 2005. (Chicago: Augustana Heritage Association, 2007) \$5 plus \$3 postage and handling.

Join in the Dancing: Swedish Folk Dance Mass (DVD)

Par Harling's Swedish Folk Dance Mass. Filmed at the 2006 AHA Gathering at Chautauqua, NY. (Chicago: Augustana Heritage Association, 2007) \$15 plus \$3 postage and handling.

Send orders to: Augustana Heritage Association, 1100 East 55th Street, Chicago, IL 60615-5299. Make checks payable to "Augustana Heritage Association." If you have questions, phone Ruth Ann Deppe at (800) 635-1116 ext. 712.