

The Augustana Heritage Newsletter

Volume 6 Number 4 Spring 2010



Welcome to Gathering VII

June 10-13, 2010, in Rock Island, Illinois,
celebrating the founding in 1860
of the Augustana Church, College and Seminary
Sesquicentennial theme: "Ecclesia Plantanda"

Sons and daughters of the former Augustana Lutheran Church, together with families and friends, will gather in Rock Island, Illinois, from June 10-13, 2010, to celebrate the 150th anniversary of the founding of the Augustana Church, Augustana College and Augustana Seminary. You are invited to a feast of inspirational music, worship, lectures, displays and tours with good food and fellowship.



Archbishop Anders Wejryd

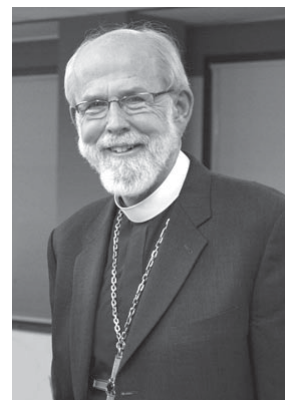
Visitors from Sweden and North America will take part in this Gathering VII with its historic theme, "Ecclesia Plantanda" (The Church must be planted). Guest speakers include Archbishop Anders Wejryd of the Church of Sweden; Presiding Bishop Mark Hanson of the Evangelical Lutheran Church in America; and Bishop Gary Wollersheim of the Northern Illinois Synod of the ELCA.

The Gathering will open and close with festive worship services using Augustana liturgy and hymns. Jack Swanson will serve as organist and lead several hymn sings during the weekend. Jon Hurty will direct the Gathering Choir. Astrid Robillard, mezzo-soprano from Sweden's Royal Opera Academy, winner of the 2010 Jenny Lind Travel Scholarship, will give a recital at Augustana College during the Gathering. A traditional Midsummer celebration will feature the Bishop Hill Dancers.

The program will also include 30 small "interest groups" to choose from, as well as reunions from various colleges and seminary classes. A tour to nearby Andover, with its historic Jenny Lind Chapel, and to First Lutheran Church in Moline is planned for the opening day.

This Spring 2010 issue of *The Augustana Heritage Newsletter* focuses on the coming Gathering VII. The Registration Form is on Pages 15 and 16.

Make your plans now to attend this historic Gathering. Welcome to all!



ELCA Bishop Mark Hanson

photo courtesy of ELCA

A special invitation from the Gathering Committee

"Ecclesia Plantanda" or as our Swedish forebears most likely said, "Kyrkan skall grundas!" And plant they did: churches, schools, the seminary, and other institutions of the Augustana Synod. During Gathering VII, we will celebrate, commemorate, and in thankfulness remember those founders of the Augustana Synod of 150 years ago and those who followed them in planting the faith. Join our festive celebration as we continue to say, "The Church must be planted!"



Gathering Logo with window from Ascension Chapel of the former Augustana Theological Seminary.

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Augustana Heritage Association
1100 E. 55th Street
Chicago, IL 60615-5199
Website: www.augustanaheritage.org

Editor: Ronald T. Englund

Designer: Ann Rezny

With comments, story ideas and manuscripts, please contact:

Ronald T. Englund
44 Lakeview Avenue
Falmouth, MA 02540
(508) 495-1621
englund@cape.com

For information about the Augustana Heritage Association, please contact:

Ruth Ann Deppe
AHA office
1100 E. 55th Street
Chicago, IL 60615-5199
(800) 635-1116, ext. 712 – switchboard
(773) 256-0712 – direct
rdeppe@lstc.edu

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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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Sesquicentennial celebration at Rock Island

An overview of Gathering VII from the local committee

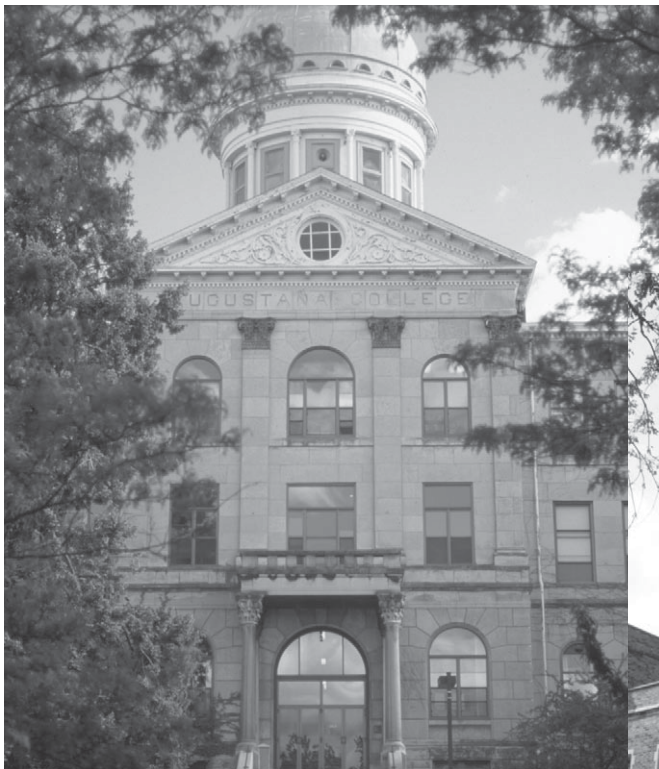
Friends of the historic Augustana Synod from both sides of the Atlantic will gather at Augustana College in Rock Island, Illinois, from June 10-13, 2010, to celebrate the founding of both the Synod and Augustana College and Seminary in 1860. At this Sesquicentennial Gathering VII we look forward to welcoming hundreds of old friends for a series of special events making that anniversary a truly celebratory occasion.

When Augustana founder Lars Paul Esbjörn arrived in Illinois the fall of 1849 with some 140 fellow immigrants from Gästrikland, he found an already-growing Swedish-American community at Andover with earlier settlers from Kisa in Östergötland. They were without a Lutheran pastor to care for their pressing spiritual

call to plant the church in the new land. The 1960 Centennial gift from the Church of Sweden to the Augustana Synod, a wood relief sculpture by Swedish folk artist Bror Hjorth, carried the same motto, and showed Rev. Lars Paul Esbjörn and his first wife Amalia Gyllenbåga standing before the Jenny Lind Chapel at Andover. That little house of worship was funded initially by a generous gift from famed Swedish soprano Jenny Lind in 1851.



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



Old Main at Augustana College

and physical needs. From those needs came the beginnings of the Scandinavian Augustana Synod, originally organized to serve both Norwegian and Swedish settlers in the Andover-Galesburg-Moline-Chicago area and other parts of Illinois and Iowa.

Ecclesia Plantanda is the theme for this year's gathering, recognizing pioneer American Lutheran pastor Henry Melchior Muhlenberg's



Ascension Chapel of the former Augustana Seminary

Gathering VII begins on Thursday, June 10, with a day tour to the landmark Jenny Lind Chapel, and Augustana Evangelical Lutheran Church at Andover, the site of the nearby Children's Home, concluding at First Lutheran Church of Moline. All were pioneer works of Lars Paul Esbjörn and the Augustana Synod. Persons wishing to visit the site of the nearby Bishop Hill Colony, a Swedish utopian experiment

from 1846-1861, and poet-historian Carl Sandburg's Galesburg, may do so independent of the tour.

Augustana College will also host a mid-afternoon opening of a sesquicentennial exhibit in the Centennial Hall Gallery, showing from its remarkable collection of Swedish-American art, tracing immigrant progress in the new land.

The Thursday evening worship service will include Archbishop Anders Wejryd, primate of the Church of

Sweden, as the preacher. He is a former exchange student to the United States, having graduated from the Sparta, Michigan High School in 1966. His sister, Rev. Dr. Cecilia Wejryd, wrote her dissertation on the development of Erik Janssonism leading to creation of Bishop Hill.

Interest group talks on a variety of

Augustana-related subjects will be held both Friday and Saturday. (See Page 7 for a list of the topics.)

The Friday morning plenary session theme will be "Augustana and the Global Church" led by the Rev. Dr. Norman A. Hjelm, former Director of Communication, Lutheran World Federation, Geneva, Switzerland. The afternoon plenary session theme will be "Augustana and the Future of Christian Higher Education" led by three college presidents: Dr. Steven C. Bahls of Augustana; Dr. Edward F. Leonard III of Bethany; and Dr. Jack R. Ohle of Gustavus Adolphus. Former Augustana College president, Dr. Thomas Tredway, will be at the Gathering Bookstore to sign his new book, *Coming of Age, a History of Augustana College, 1935-1975*. Friday evening brings us back to our ethnic roots, with a Midsummer celebration led by the Bishop Hill Dancers, followed by the Jenny Lind Memorial Concert at Centennial Hall by the winner of the 2010 Jenny Lind Travel Award, mezzo-soprano Astrid Robillard of the Sweden's Royal Opera Academy. (See Page 8 for more information on this concert.)

The Saturday morning plenary session theme will be "Augustana and Lutheran Identity in America" led by the Rev. Dr. Arland J. Hultgren, Asher O. and Carrie Nasby Professor of New Testament at Luther Seminary in St. Paul, Minnesota. Saturday afternoon's plenary theme

will be "Lutherans in Society and Augustana" led by Dr. Larry L. Rasmussen, Reinhold Niebuhr Professor of Social Ethics at Union Theological Seminary, New York City. Our traditional afternoon hymn sing will take place in Ascension Chapel of the historic Augustana Seminary. Our evening plenary session will again give us opportunity to hear Archbishop Anders Wejryd.

Sunday's plenary session will be an open forum led by Bishop Mark Hanson, presiding bishop of the ELCA. The Sesquicentennial worship service will follow at 10:30 am and will include a sermon by Bishop Hanson.

Augustana's rich musical traditions will be brought to the fore often during the Gathering, thanks to the talents of organist Jack Swanson and the Gathering Choir, directed by Jon Hurty, who directs the Augustana College Choir. The Gathering Choir, which welcomes all interested singers, will rehearse on Thursday, Friday and Saturday afternoons.

A tentative schedule of daily events during Gathering VII is on Page 6.

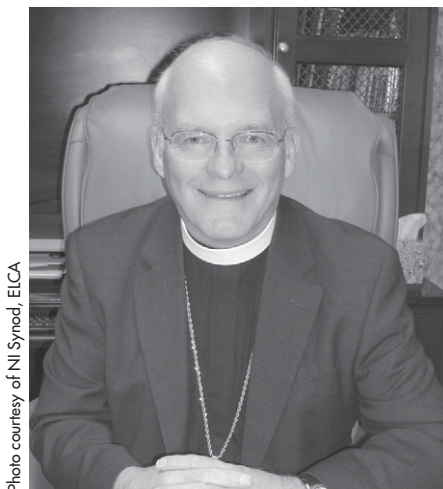


Photo courtesy of NI Synod, ELCA

Bishop Gary Wollersheim, Northern Illinois Synod, ELCA



photo courtesy of Austin Oaks Portrait Studio in Andover

The Jenny Lind Chapel in Andover, Illinois, was built with the help of a generous gift the world renowned Swedish opera singer gave to Lars Paul Esbjörn in 1851. This is the "Mother Church" of Augustana.

Welcome from Augustana College President Steven C. Bahls

Dear Friends:

My colleagues and I are excited to once again welcome the Augustana Heritage Association to our campus, and we are looking forward to what promises to be a very successful Gathering VII: *Ecclesia Plantanda*.

Augustana College celebrates its sesquicentennial throughout 2010, and the Augustana Heritage Gathering is certainly one of the highlights for my wife Jane and me. We have deeply appreciated your kind hospitality over the years, and we are glad to have the opportunity to reconnect. All of us at Augustana are grateful you have chosen to return to Rock Island in this 150th anniversary year, and we look forward to joining you in hosting Archbishop Anders Wejrd of the Church of Sweden and Presiding Bishop Mark Hanson of the Evangelical Lutheran Church in America.

As I trust you will see, the local arrangements committee has done outstanding work in planning for this summer's gathering. I am grateful to the committee's members and their exceptional leader, Helene Leaf, for their careful work in helping our community prepare for your time with us.

Välkommen!

Very truly yours,
Steven C. Bahls
President



Dr. Steven C. Bahls

Augustana College hosts Gathering during Sesquicentennial year

As the first institution founded by the Augustana Synod shortly after its creation in 1860, Augustana College is preparing to host the Augustana Heritage Gathering for the second time, building on the success of the last Rock Island Gathering in 2000. In this, the college's sesquicentennial year, the Gathering marks the centerpoint in a yearlong calendar of anniversary observances.

The theme "Ecclesia Plantanda" has special meaning to Augustana College, as you'll see when you visit its Wallenberg Hall to view Bror Hjört's work of that same title celebrating the mission and ministry of Lars Paul Esbjörn. The planting work begun by Esbjörn more than a century and a half ago continues at the college, and its graduates continue to bear the fruit of leadership and service throughout the church and around the world.

Although founded in Chicago, then located for a time in Paxton, Augustana's home has been Rock Island since 1875. The community of Rock Island is central to the history of the Synod, given the location of the Seminary and the Augustana Book Concern here until the creation of the Lutheran Church in America. The homes of several important Synod figures, such as Charles Esbjörn, E.E. Ryden, Johannes Jespersen, E.W. Olson and Anna Olsson, are just a few minutes' walk from the campus.

Today Augustana is a premier college of the liberal

arts and sciences, and one of the 27 schools related to the Evangelical Lutheran Church in America. Its 2450 students enjoy an

11-to-1 student-faculty ratio, and can choose from some 60 fields of study. Forty percent of students incorporate an international study experience into their college education, and thanks

to an effective first-year general studies curriculum, eighty percent of students report that their ability to write effectively improved moderately or greatly during their first year at Augustana.

Augustana's *Five Faith Commitments* – a document articulating the college's relationship to the church – was developed in 2005 through a process that began with the five core values associated with the Augustana Synod. The college today is guided by the vision of its founders in continuing their 1) encouragement of personal piety, 2) commitment to higher education, 3) practice of servant leadership, 4) pursuit of ecumenism and 5) engagement in world missions.



AHA Gathering VII – June 10-13, 2010

Augustana College, Rock Island, Illinois

Tentative Schedule of Events

Thursday – June 10

10:00 am	Tour to Andover (Jenny Lind Chapel, Augustana Lutheran Church, cemetery walk, drive by children's home location) and First Lutheran, Moline. Myron Fogde will give talk at the Jenny Lind Chapel and two churches. (Lunch will be provided.)
–4:00 pm	
1:00–8:00	Registration – Centennial Hall
3:00–3:45	Tour of Art Gallery – Centennial Hall (Limit of 30 people with sign-up at registration.)
4:00	Choir rehearsal
5:30	Dinner
6:50	Hymn Sing – Centennial Hall
7:30	Opening Worship – Eucharist with Augustana Liturgy – Centennial Hall Presiding Minister: The Rev. Dr. Donald Sjöberg Preacher: Archbishop Anders Wejryd
9:00	Reception

Friday – June 11

7:00–8:30 am	Breakfast
8:45	Hymn sing and morning devotions Centennial Hall
9:15	Plenary Session— “Augustana and the Global Church” The Rev. Dr. Norman A. Hjelm
10:15–10:45	Coffee Break
10:45	Interest Groups
12:00 noon	Lunch (Box lunches and reunions)
1:30 pm	Plenary Session— “Augustana and the Future of Christian Education” led by college presidents — Dr. Steven C. Bahls, Augustana College; Dr. Edward F. Leonard III, Bethany; and Dr. Jack R. Ohle, Gustavus Adolphus.
3:00–3:30	Break
3:30–4:30	Interest Groups
4:30	Choir rehearsal
5:30	Dinner
6:30	Midsummer celebration – Quad – Bishop Hill Dancers
8:00	Jenny Lind Singer Concert in Centennial Hall by Astrid Robillard, mezzo-soprano, of the Royal Opera Academy of Sweden
9:15	Reception

Saturday – June 12

7:00–8:30 am	Breakfast
8:45	Hymn sing and morning devotions Centennial Hall
9:15	Plenary Session— Augustana and Lutheran Identity in America” The Rev. Arland Hultgren
10:15–10:45	Break
10:45	Interest groups
12:00 noon	Lunch – Box lunches and reunion gatherings
1:30 pm	Plenary Session— “Lutherans in Society and Augustana”— Dr. Larry Rasmussen
2:30–2:45	Break
2:45–3:25	Afternoon Events/Tours
3:35–4:15	Afternoon Events/Tours Planetarium program, tour of Fryxell Museum, Hymn Sing at Ascension Chapel, Special Collections, Art Exhibit, Walking Tour of the campus
3:30	Choir rehearsal
4:30	Augustana Heritage Association, official meeting—Centennial Hall
6:00	Swedish Smörgåsbord
7:30	Entertainment—Centennial Hall
8:00	Plenary Session— Archbishop Anders Wejryd
9:15	Reception with Ice Cream Social

Sunday – June 13

7:00–8:30 am	Breakfast
8:45	Hymn Sing
9:00	Plenary Session (open forum)— Bishop Mark Hanson
10:00–10:30	Break
10:30	Eucharist (Service Book and Hymnal, Setting two) Presiding Minister: The Rev. Dr. Maria Erling Preacher: Bishop Mark Hanson
12:00 noon	Lunch Book store hours – 12 noon to 2 pm
	Gathering Organist – Jack Swanson Gathering Choir Director – Jon Hurty

Interest Groups with leaders

Interest groups are a popular part of AHA Gatherings. Special times will be set aside when participants may choose from a wide variety of groups. Following are the interest groups, with leaders, planned for the Gathering. More details will be included in the program to be given out at the Gathering.

1. Americanization of the Augustana Synod
Mark Granquist and Maria Erling
2. The Bergendoff and Sorenson Years at Augustana College
Thomas Tredway
3. Esbjörn's return to Sweden: continued relations between Augustana Synod and Church of Sweden
John Norton
4. Global mission, past and present: India (*Friday only*)
John and Esther Prabhakar
5. Seafarers' International House
Christopher Roehrer
6. Social consciousness, social ministries. Roots of Lutheran Social Services
leader to be announced
7. Women of Augustana
Ann Boaden
8. Swenson Swedish Immigration and Research Center
Jill Seaholm
9. Genline presentation (Swedish church records online)
Kathy Meade
10. ELCA Archives: Luther League gathering film-strips/photos/display (1951, 1953, and 1955 Youth Gatherings)
Joel Thoreson
11. "Ed & Agnes" (Dr. E. E. Ryden and wife). The Lutheran Companion, hymns, books and much more
Ernest Ryden
12. The History of Luther Junior College & Academy
Jerry and Arlene Johnson
13. Global Mission, past and present: Three families, three generations, three continents
Peter and Marilyn Friberg
14. New Sweden and Swedesburg, Iowa (*Friday only*)
Louise Ulrich, Jane Wickham, Marilyn Quick
15. Heirs of Augustana: Augustana's Influence on Contemporary Pastors
Dan Witkowski and others
16. Evangelism in the Augustana Synod
William Berg
17. The Relationship between the Evangelical Covenant Church and Augustana Lutheran Church
Philip Anderson
18. Lutheranism and Creation Spirituality
Marilyn Jackson and Larry Rasmussen
19. Regina Fryxell
This interest group has been cancelled.
20. The Augustana Parsonage
Leonard Smith and others
21. Growing Up in the Revivalist Wing of Augustana
This interest group has been cancelled
22. A.D. Mattson and Social Justice
Karl Mattson
23. Augustana Art Museum (*Saturday afternoon only*)
24. Planetarium (*Saturday afternoon only*)
25. Fryxell Geology Museum (*Saturday afternoon only*)
26. Hymn Sing – Ascension Chapel (*Saturday afternoon only*)
27. Augustana Special Collections and Augustana Synod. (*Saturday afternoon only*)
28. Science and Religion
Robert Frank
29. Architect Charles Ulriksson and the Andover Church (*Saturday only*)
Lance Factor
30. Global Mission, past and present: Tanzania – The ZamZam
Larry Danielson

AHA Gathering VII Bookstore

The Gathering Bookstore will be in the Chicago Room of the College Center, adjacent to the dining hall. Besides stocking all publications, CDs and DVDs of the AHA, the bookstore will sell other books related to the Augustana Heritage, as well as displaying photos, historical pamphlets, artwork and other materials and memorabilia. The bookstore will be open before, during and after noon and evening meals. All sales will be by cash or check. Credit and debit cards will not be accepted.

Annual Jenny Lind Singer concert on June 11 to feature mezzo-soprano Astrid Robillard

Swedish mezzo-soprano Astrid Robillard will give the annual Jenny Lind Singer concert at 8 pm on Friday, June 11, at Centennial Hall, Augustana College, during the AHA Gathering VII in Rock Island. The winner of the 2010 Travel Stipend that involves a musical tour in the United States during midsummer, Ms. Robillard is in her final year of study at Sweden's Royal Opera Academy. She was born in Stockholm, where she now lives, but grew up in northern Sweden. She will sing romantic songs by Scandinavian composers Grieg, Stenhammar and A. F. Lindblad plus works by Mozart, Schumann, Chopin and Mendelssohn.

Her accompanist will be pianist Henrik Berg, winner of the 2010 Otto Goldschmidt Travel Stipend. He is a graduate of the Royal Academy of Music in Stockholm.



Astrid Robillard

The Augustana Heritage Association (AHA) has good reason to honor Swedish opera singer Jenny Lind (1820-1887), known as the "Swedish Nightingale." Her gift of \$1500 to Lars Paul Esbjörn in April 1851 gave valuable support to the building of the Jenny Lind Chapel in Andover, Illinois. This was the first church built by Esbjörn in his pioneering ministry among Scandinavian immigrants in Illinois.

The American Scandinavian Association (ASA) at Augustana College and the AHA are sponsoring the concert with support from a performance grant from the American-Scandinavian Foundation in New York City.

Admission is free but a suggested donation of \$5 is suggested to help defray costs and support ASA scholarship programs at Augustana College.

Urgent reminder to all coming to Gathering VII: Bring "Songs of Two Homelands" with you

Here's an urgent reminder to all who will take part in to AHA Gathering VII in Rock Island from June 10-13. Bring your own copies of *Songs of Two Homelands* with you. Or you may buy them when you get to Rock Island.

This collection of hymns and liturgy of the Augustana Lutheran tradition will be used at all the Hymn Sings during the Gathering. David Baker, AHA executive director, joins Jack Swanson, organist and hymn sing leader, in saying that "we strongly urge, cajole, implore and request" all who register for the Rock Island Gathering to bring their copies – if they

have them. This follows our tradition from previous Gatherings.

Songs of Two Homelands, 2nd edition, will be on sale at the Gathering VII Bookstore for \$10. They make wonderful gifts for family and friends. Many give them to their friends and relatives, children and grandchildren as a reminder of the much-loved Augustana tradition of music and worship. (You can also order copies from the AHA office at \$10 each, which includes postage and handling. See the back page for details.)

Ten Days of Celebration in Andover—June 4–14

When participants in the AHA Gathering VII travel to Andover, Illinois on Thursday, June 10, to see the Jenny Lind Chapel and other historical sites related to the founding of the Augustana Lutheran Church, they will be visiting during the community's ten days of anniversary celebrations, from June 4-14. The village of Andover is celebrating its 175th anniversary and Augustana Lutheran Church in Andover is celebrating its 160th anniversary.

The celebrations include performances of a play, "The Dreamers," on Friday and Saturday, June 4 and 5; a parade on Saturday, June 5; an Anniversary Worship Service at Augustana Lutheran Church on Sunday, June 6; and a band concert with fireworks on Sunday, June 6. For more information, phone Augustana Lutheran Church at 309-521-8127.

What is the future of the AHA?

President and Executive Director ask this question in message to members as June Gathering nears

by Donald W. Sjoberg and David E. Baker

Greetings in this Easter Season from your President and your Executive Director. As we look ahead to the June Gathering of the Augustana Heritage Association, we are pleased with the plans that have been made, both by the Local Arrangements Committee and the Board of Directors and, along with you, anticipate another outstanding event.

As you know, this will be the seventh in a series of biennial Gatherings stretching back to 1998 when the first Gathering was held at the Chautauqua Institution near Jamestown, New York. Two years later, in the year 2000, the Augustana Heritage Association was formally organized at the Gathering at Augustana College in Rock Island, Illinois. Herb Chilstrom presided at that organizing meeting, Reuben Swanson was elected the first president and Donovan Palmquist was chosen as the first Executive Director.

Since then, four additional biennial Gatherings have been held: at Bethany College in Lindsborg, Kansas, in 2002; at Gustavus Adolphus College in St. Peter, Minnesota, in 2004; at Chautauqua again in 2006 and at Bethany again in 2008. Now it is time for our seventh Gathering, this time in Rock Island again, and we all are looking forward to it.

Elsewhere in this newsletter you'll find information in regard to the program and schedule for the Gathering, as well as how to register for it. Given the location and the program that is planned, we are anticipating a record number of attendees, so, if you have not yet registered, we strongly urge you to do so as soon as possible so that you are not disappointed.

In addition to the many program opportunities at this year's Gathering, there will, as usual, be a business meeting of the Augustana Heritage Association. At that meeting, in addition to electing members to the Board, what probably will be the single most important question ever to be addressed at a meeting of AHA will be the question of its future. That question has three parts: 1) how long should AHA continue and in what form? 2) how many future AHA Gatherings should be planned? and 3) what provision should be made for the perpetu-

ation of the legacy of AHA once its biennial Gatherings end?

At the last meeting of the Board of Directors of AHA in Rock Island, April 30 to May 2, 2009, this three-part question was addressed. Discussion, as you can imagine, was far-ranging and intriguing. While all three parts of the question were addressed, only one is being formally referred to the Association at its meeting now in June and that is part 2, namely, "how many future Gatherings should be planned?"

After considering various options, the Board voted to recommend to the Association that "2012 be the last traditional Gathering, with a further recommendation that AHA explore ways to continue the mission of AHA."

We look forward to discussions as the membership prayerfully considers the recommendation and shares ideas about the future of the Association.

God's peace,

Donald W. Sjoberg, President

David E. Baker, Executive Director

Planning underway for AHA Gathering VIII

Plans are underway for the Augustana Heritage Association Gathering VIII to be held at Gustavus Adolphus College in St. Peter, Minnesota, from June 21-24, 2012. The Local Planning Committee was to meet on April 6 to begin its work. Watch for more information on this historic event in future issues of the *Augustana Heritage Newsletter*.

Wonderings on wonder— and the song goes on

Reflections on music and worship of the Augustana tradition

by Joanne Kendall

Joanne Kendall of St. Paul, Minnesota read with interest the thoughts of David E. Baker on the “wonder” of the Augustana heritage in the Fall 2009 issue of the Augustana Heritage Newsletter. Dr. Baker claims that the wonder of the former Augustana Church is grounded “in a common set of values or beliefs all grounded in an understanding of the Scriptures that allows for ‘faith and reason’...to inform us in our worship, our learning, our witness, our service and our support... the legacy that we enjoy and foster each time that we gather.” Joanne affirms this claim in a thoughtful and personal reflection on the influence of the worship and the music of Augustana in her own life.

Among the “given” aspects of my early life and my teenage years was a definitive Sunday morning routine. It included attending Sunday School, meeting my mother and younger sister afterward, sitting up-in-front in the sanctuary for worship, hoping that my physician father would finish hospital rounds in time to join us and gradually making the liturgy, the hymns and the Gospel message my own.

While I was still quite young, I became aware that “my grampa,” an Augustana Synod pastor and teacher, had served on the Hymnal Committee for the 1925 “Black Book,” actually titled *The Hymnal and Order of Service authorized by the Evangelical Lutheran Augustana Synod*. During the worship service, I often turned to the page in that hymnal that listed the names of those who brought those hymns together. There I found my grampa’s name, C.J. Södergren!

After I learned from my mother, his oldest daughter, that he had written the music for hymn No. 263, “Be Not Dismayed, Thou Little Flock.” I opened to that hymn over and over again, taking great pride in seeing his name on the right, above the music and the words. It wasn’t until later that I noticed the tune was named for “my gramma.” There it was in the index of tunes and on the left above the hymn itself, her first name, Agatha!

What happened to me on those Sunday mornings at Calvary Lutheran Church at 39th Street and Chicago Avenue in Minneapolis, Minnesota, was much bigger than those small discoveries. It was the metamorphosis of a baptized child of God, moving from doing with her parents what they always did to becoming an individual adult Christian who knows, understands and claims the



Joanne Kendall

promises of God.

That knowing and understanding have been underscored for me each time I attend the annual Augustana Heritage worship services, held from 1995 through 2009 at Normandale Lutheran Church in Minneapolis. (Editor’s note: The next service will be held September 26, 2010, at 2:30 pm.) Following are some of my thoughts during those services.

The Opening Sentence, “The Lord is in His Holy Temple,” is sung by a lone soprano and I am a child again, quieted in mind and energetic small body as the congregation stills around me. Even today it leads me into a quiet place in this quiet place, the calming so strong that it is with me after nearly 80 years.

From those opening words on, I feel very present in this service and I make mental note of the ways that I am very much here, in this church today, and also very much there, at Calvary Lutheran Church, from Cradle Roll through confirmation and college years. That awareness increases as the service unfolds. How much of who I am comes out of this Church that I have known all of my life! I am here and I am there...in all the Lutheran churches where I have worshiped, in the words spoken, the hymns sung, the organ music played and in the singing people with whom I worship.

Those present on this beautiful fall Sunday afternoon

are primarily gray-haired, conservatively and respectfully dressed, women and men responding with their body language to this known and loved environment. Those with good, strong voices cover for others, like me, whose voices have not improved with age. The strength with which we sing gives even the most frail a sense and an appearance of vigor. "This is the stuff of our lives!" our bodies and our voices say. "We know and are known by all that is sung and said and done in this place on this day!"

The sense of oneness prompted by joining in the liturgy and the hymns releases a continuing stream of thoughts. My love for the beauty of language and vocabulary must have grown out of this worship experience. "Draw nigh unto Thee" was not the way I addressed my peers or family members; "cherish" was not a word I commonly used for loving; "to make up His jewels" took me a while to translate into God's love for me, his child; and "gracious," "impute" and "descended into Hell" were not words or phrases that I could have understood at four or even five-years old. Sitting close and feeling safe next to my parents and my sister Lois eventually helped translate those words and others like "grace" and "graciously" from those I loved to the God about whom I was hearing, the God who loved me.

Awareness of theological concepts

Gradually, I gained some awareness of theological concepts, too. All this was about me! Next, I grasped the idea that it was about others, too. Eventually I put all of it together into a personally coherent picture of the Christian life. I was loved; I was a baptized child of God; God's gift to me through baptism redeemed me "a lost and condemned creature." Even the "end-of-life" became real to me at those times I heard the pastor announce, "We are again reminded that here we have no abiding city..." I wasn't quite so sure, however, that it had pleased God in his infinite wisdom to call from our midst N.N. who died..."

And always there was the music alternating with spoken liturgical invitations given by the pastor such as "Bow your hearts to God..." and "Let us pray..."; responses sung by each worshiper; hymns played through by way of introduction helping me to anticipate the melodies; every verse sung, the repetition assuring memorization over time. I am so aware and know it as a gift that I can sing most of the hymns in this service by heart (from memory) and by heart (with an inner response).

I did not know then but know today that I was also learning musical phrasing and even the beginning elements of music theory. I simply delighted in singing the hymns and hearing the ear-pleasing modulations played by organists who understood that music and text should be of one piece. Here in this service today, Jack

Swanson's hands and his heart knit familiar melodies with the words. I sense my voice becoming stronger as the organ and those singing around me make of us a real choir. Jack's mentor, Paul Manz, called it "singing the faith." As I view these mind pictures from the 1930s to today, in 2010, I wonder, "How have I changed?" In many ways is the answer...white hair, parents gone, a widow, children grown...I am very much a different person. Most certainly, my faith has changed, too! My preferences for hymns illustrate some of that change.

Favorite hymns

I have always had favorite hymns. When I was very young, I loved the repetition and the mystery implicit in "When He cometh, when He cometh, To make up His jewels...Bright gems for His crown." As a teen-ager, I felt a response mirroring my own in "My Jesus, I love thee, I know Thou art mine."

I loved the hymn even before I sang it at the end of each concert with my high school choir. I believed in leaving a theme and witness with each person hearing us. "If ever I loved Thee, my Jesus, 'tis now" was never more true for me. More recently, "I want to walk as a child of the light" (*Evangelical Lutheran Worship* No. 815) has said all that is important to me about who I am as a Christian: "I want to follow Jesus..., I want to see the brightness of God..., I'm looking for the coming of Christ."

In many of the years intervening I have been moved by singing in Swedish the hymns so loved by my great-grandparents' immigrant generation, *Trygare kan ingen vara* (Children of the Heavenly Father) and *Blott en dag* (Day by day, Thy mercies, Lord, attend me"). Both move me today, as well.

The linking of my generation with those who have come before is strengthened as I respond inwardly to *Helig, helig, helig är Herren Sebaot* sung in the opening liturgy. Though my remembrance is of these words sung in English, "Holy, holy, holy is the Lord of hosts," the same quiet and awe and majesty are awakened in me each time I hear them in either language. Those words, in the melody of the opening hymn, "Holy, Holy, Holy, Lord, God almighty," bring the congregation to its feet. Our rising and the hymn and the singing still make me feel closer to the God I worship.

I know that in recent years, hymns of less personal, perhaps loftier thinking, have become my favorites. The music of Gustav Holst and Michael Perry's words in the hymn "O God beyond All Praising," (*Evangelical Lutheran Worship*, No. 880) lead me to count the gifts of wonder, the blessings and the mercies of God. I sing to "marvel at [God's] beauty and glory in [God's] ways." Less the personal, rather the ineffable nature of God is, for me today, the way I understand and believe.

As I ponder all these things, I discover in the preface

of the hymnal, *With One Voice*, published in 1995 by Augsburg Fortress, another way of saying where the wonder of Augustana lies for me. These words are by Dietrich Bonhöffer in *Life Together*:

“It is the voice of the Church that is heard in singing together.

It is not you that sings, it is the Church that is singing.

and you, as a member of the Church, may share in its song.

Thus all singing together...serves to widen our spiritual horizon,

make us see our little company as a member

of the great Christian Church on earth,

and help us willingly and gladly to join our singing,

be it feeble or good,

to the song of the Church.”

Joanne Milton Kendall was born and grew up in Minneapolis, Minnesota. She was a member of Calvary Lutheran Church in south Minneapolis; graduated from Augustana College, Rock Island, IL; married John S. Kendall and lived with him in St. Peter, Minnesota; Ironwood, Michigan; Sioux Falls, South Dakota; again in St. Peter and in St. Paul, Minnesota. She has been a public school teacher and has also worked in parish education, adult education and adult day care, as well as in development/fundraising. During the years when John was president of Gustavus Adolphus College, Joanne particularly enjoyed the people contacts and travel to Sweden that were a part of John's work and hers, as well.

An invitation to join the AHA Facebook group

Marilyn E. Jackson of Oakland, California, a member of the AHA Board of Directors, invites you to join the Augustana Heritage Association group on Facebook. She writes:

Have you heard of Facebook? AHA now has a Facebook group. If you are a member of Facebook, just look for the Augustana Heritage Association group. Many of us are just getting the hang of how to use Facebook and what to share and how to set our privacy settings, etc.

For me, Facebook has become a new way to keep in touch with friends who live far apart as well as a way to get to know acquaintances better. I can also get to know

friends better by learning a little about their friends. If people have their picture posted on Facebook and join the AHA group, I can learn something about them, and maybe I'll see them at a gathering in the future and already have more of a clue about what they're up to. If you aren't on Facebook, don't feel like you have to join but if you hear that others are, you might ask more about it and mention the AHA group.

If you have questions, please contact Marilyn Jackson at marilynejackson@sbcglobal.net

Augustana Heritage Association
Gathering VII Rock Island, Illinois
Thursday–Sunday, June 10–13, 2010

Hotels with Special Rates for Gathering VII

Blocks of rooms have been reserved at the following three local hotels for the nights of June 10 through 12, 2010. Please mention that you are attending Augustana Heritage Gathering when making your reservation.

Holiday Inn Hotel
226 17th Street
Rock Island, Illinois 61201
phone: 309-794-1212
special rate—\$79

Stoney Creek Inn
101 18th Street
Moline, Illinois 61265
phone: 309-743-0101
www.stoneycreekinn.com
special rate—\$92

Radisson on John Deere Commons
415 River Drive
Moline, Illinois 61265
phone: 309-764-1000
special rate—\$81

There are many other motels and hotels within five miles of the Augustana College campus.

The Augustana Liturgy 2.

A Sinful People and a Merciful God

By Ronald B. Bagnall

When confronted with the holiness of God, as was Isaiah in the temple, the reaction of worshipers is often one of fear—fear of being judged according to their sins. The preparatory section of the Augustana liturgy reflected this juxtaposition of God’s holiness and human sinfulness. And so the pastor, who had solemnly sung “Holy is the Lord of hosts,” encouraged us to “draw near with boldness unto his throne of grace and confess our sins.” Such confession of sins is possible for penitent sinners only because there is a “throne of grace,” and because there is one God alone, whose wholly otherness is essentially unfathomable and unconditional love. God is addressed as “holy and righteous” to be sure, but again it is because this God is a “merciful Father” or, to use the nineteenth-century Swedish revision, a “Father rich in love” (*kärleksrike Fader*).¹

The confession in the Augustana liturgy was basically the work of the Swedish reformer Olavus Petri and has been a part of every edition of the Swedish Mass since 1531.² The confession that appeared in the English hymnals omitted and changed some of the Swedish wording. The original confession, for example, began in the singular—“I, a poor sinful being” (*Jag fattig, syndig människa*)—but the translations used the plural “we.”³ The language of not loving God “above all things” is interestingly that of the First Commandment in the Small Catechism, not the Biblical text “with heart, soul, and might” (Dt. 6:5). The earlier translation in the *Hymnal* of 1901⁴ is closer to Petri’s original than the later translation in *The Hymnal* of 1925.⁵

Hymnal of 1901

We poor miserable sinners, conceived and born in sin, with all our heart confess unto thee, (holy and righteous God, *merciful*) *Father*, that we, in manifold ways during all our life, have offended against thee. We have not loved thee above all things, nor our neighbor as ourselves. Against thee and thy holy commandments have we sinned by thought, word and deed, and we humbly acknowledge before thee that, according to thy justice and our sins, we have deserved eternal condemnation.

But thou, *heavenly Father*, hast promised to receive with tender mercy all penitent sinners, who return unto thee, and with living faith flee for refuge to thy fatherly compassion [and to the merits of our Saviour Jesus Christ.] Their transgressions thou wilt not regard, nor impute unto them their sins. Relying upon thy promise, we poor sinners confidently beseech thee to be merciful and gracious unto us and forgive us all our sins to the praise and glory of thy holy name.

May the almighty, eternal God, in his infinite mercy [and for the sake of our Saviour Jesus Christ], forgive all our sins, and give us grace to amend our lives and with him obtain eternal life. Amen

Like the scene in Isaiah, chapter 6, there is a dramatic turnabout, not simply between confession and forgiveness, but even in the middle of the confession itself—“but thou has promised.” In the first half the emphasis is on our sinfulness and condemnation; in the second it is on God’s mercy, compassion, promise, and the merits of Christ. In each section, however, it is noteworthy that Petri’s original Swedish text addressed God in a particularly familiar manner: “dear heavenly Father” (*käre himmelske Fader*)—again language from the catechism on the First Petition.

The words of forgiveness in the form of a prayer had originally been said by the pastor, but in the nineteenth century it was given over to the whole congregation, and so it appeared in the Swedish and English liturgies used in the Augustana Synod. But when the Holy Communion was celebrated, the liturgy began with the Trinitarian invocation, followed by a confessional address (*skriftermålstalet*) or “communion sermon” and then the confession of sins.⁶ The pastor, having knelt at the altar for the confession, then stood, and facing the congregation, pronounced the following Absolution:

If this be your sincere confession, and if with penitent hearts you earnestly desire the forgiveness of your sins for the sake of Jesus Christ, God, according to his promise, forgiveth you all your sins; and by the authority of God’s Word and by the command of our Lord Jesus Christ, I declare unto you that God, through his grace, hath forgiven all your sins; in the Name of God the Father, and the Son, and the Holy Spirit. Amen

The Hymnal of 1925

(Holy and righteous God, *merciful*) *Father*, we confess unto thee that we are by nature sinful and unclean, and that we have sinned against thee by thought, word and deed. We have not loved thee above all things, nor our neighbor as ourselves, and are worthy, therefore, to be cast away from thy presence if thou shouldst judge us according to our sins.

But thou hast promised, O *heavenly Father*, to receive with tender mercy all penitent sinners, who turn unto thee, and with a living faith seek refuge in thy fatherly compassion [and in the merits of our Saviour Jesus Christ.] Their transgressions thou wilt not regard, nor impute unto them their sins. Relying upon thy promise, we confidently beseech thee to be merciful and gracious unto us and to forgive us all our sins, to the praise and glory of thy Holy Name.

When Holy Communion was celebrated “without the full service,” there followed a prayer of thanksgiving for “this comforting absolution” and of preparation for receiving the Sacrament of Christ’s Body and Blood—a prayer that serves as a liturgical summary of what the pastor should preach in the “communion sermon”:

Almighty, heavenly Father, we render unto thee heartfelt thanks for this comforting absolution wherein thou hast declared unto us forgiveness of our sins. We pray thee so to prepare us through thy Holy Spirit that we, in true penitence and faith, may receive the Sacrament of the Body and Blood of thy Son Jesus Christ, and thereby be strengthened in Christian patience [faithfulness (1901)] and in the hope of everlasting life, till thou at last grant us a blessed departure; through Jesus Christ our Saviour. Amen

Corporate confession held such an exclusive position in the Augustana liturgy that it even brought about a significant alteration in the original text of Luther’s Small Catechism.⁷ In both English and Swedish editions of 1922 the section on confession was titled “the Preparatory Service.”⁸ These catechisms rightly pointed out that (a) confession of sins and (b) absolution were the principal parts belonging to the preparatory service: (a) confession “consists in confessing our sins before God with a penitent heart and asking forgiveness for Christ’s sake”; (b) having “confessed our sins the pastor, on Christ’s behalf, declares the forgiveness of our sins”; and (c) we should consider “that it is God alone who forgives sins, and that forgiveness cannot be received without contrition and faith.”

One wonders, nonetheless, whether the centuries-old churchly act of personal and private confession and absolution was overshadowed, if not disregarded, because of the much later pietistic need for an individual demonstration of conversion (often misunderstood as becoming “a better person”). While there has been much confusion over conversion and repentance, as Bo Giertz wrote on the subject, “it should be remembered that conversion is also called repentance in the Bible.”⁹ Whether private or corporate, confession (according to the catechism) needs to be grounded in the *daily* repentance signified by Baptism. Again, Bishop Giertz: “To repent means, therefore, to come to Jesus. In the early church it meant first to be baptized. If one is already baptized, it means to come to church, to the Word, to Holy Communion, to a new life in fellowship with Christ.”¹⁰

Endnotes

1 See “The Christian Conception of God” in Gustaf Aulén, *The Faith of the Christian Church* (Philadelphia: Muhlenberg Press, 1948 [1st ed.] and 1960 [2nd ed.]): “Everything which belongs to God and his realm bears the imprint of holiness, and appears, therefore, in relation to every thing human as separate and wholly other” (p. 120 [1st ed.]. “God is ‘the Father in heaven.’ This expression serves to bring out the unfathomableness of the divine ‘father love’” (p. 136 [1st ed.]; p. 116 [2nd ed.]). It is significant that in the biblical language... the ‘righteousness’ of God expresses not only his opposition to evil... but is very often synonymous with his ‘grace,’ ‘help,’ ‘salvation,’ and ‘kindness’” (p. 141 [1st ed.]; p. 120 [2nd ed.]).

2 For an English translation of the 1531 Swedish Mass, see Eric E. Yelverton, *An Archbishop of the Reformation* (Minneapolis: Augsburg Publishing House, 1959). A similar, but much longer confession of sins was included in Petri’s Swedish Manual of 1529 for the visiting, absolving, communing, and anointing of the sick—the first Lutheran occasional service book! For English translations, see O. V. Anderson, *The Church Manual of Olavus Petri* (Rock Island: Augustana Book Concern, 1940) or Eric E. Yelverton, *The Manual of Olavus Petri* (London: SPCK, 1953). While Petri’s inclusion of a congregational confession of sins in the public liturgy has some similarities with reformation liturgies in Nürnberg and Malmö, there is no such confession in either Luther’s Latin or German liturgical proposals, see Carl Roland Martin, *Sveriges Första Svenska Mässa* (Uppsala: Schultz, 1901).

3 *Den Svenska Psalm-Boken* (Rock Island: Augustana Book Concern, 1885). *Hymnal and Order of Service* (Rock Island: Augustana Book Concern, 1901). *The Hymnal and Order of Service* (Rock Island: Augustana Book Concern, 1925). In the “Order for Holy Communion for the Sick” at the end of the *Church Service Book and Ministerial Acts* (1928), the only confession was the same corporate form as that in the Preparatory Service—“we confess,” etc.

4 The earlier translation continued to be used in all later printings of the *Small Catechism* of 1922, even into the 1950s; however, it was dropped from later revised editions of the catechism (1939 and 1957).

5 In the following comparison the words in brackets were added in 1693 to the Swedish liturgy, and those in parentheses in the nineteenth century; the words in italics are the revision of Petri’s original words “dear heavenly Father” (*käre himmelske Fader*). An abbreviated form of Psalm 51 (verses 1–4a, 9–12) appeared as an alternate confession for festivals in the Swedish Mass in 1920, and so was included in *The Hymnal* of 1925 along with the additional provision for its use during Lent.

6 “Högmässogudstjänsten, när Herrens nattvard hålles” in *Den Svenska Psalm-Boken*. “The Holy Communion with the full service” or “...without the full service” in *Hymnal* (1901) and *The Hymnal* (1925). In a proposed liturgy of 1939 the confession and absolution were moved to a position after a peculiar sequence of creed, offering, and sermon!

7 Luther’s threefold questions and answers, actually on private confession, were restored in the catechisms of 1939 and 1957.

8 In contrast with the corporate nature of the preparatory service, however, the same 1922 catechisms (like later editions) included the chief articles of faith from the Augsburg Confession, in which articles XI and XII clearly stated, “Of Confession, [our churches] teach, that Private Absolution ought to be retained in the churches” and “that for those that have fallen after Baptism, there is remission of sins whenever they are converted; and that the Church ought to impart Absolution to those thus returning to repentance.”

9 See “Your Conversion” in the *Message of the Church in a Time of Crisis* (Rock Island: Augustana Book Concern, 1953).

10 See “What the Bible Says About Repentance” in *Preaching from the Whole Bible* (Minneapolis: Augsburg Publishing House, 1967).

Ronald B. Bagnall, a retired ELCA pastor and former editor of Lutheran Forum, lives in Farmingdale, Maine. This is the second in a series of essays on the Augustana Liturgy that he is writing for the AHA Newsletter.



Augustana Heritage Association

Gathering VII Rock Island, Illinois

Thursday - Sunday June 10 - 13, 2010

REGISTRATION for *GATHERING VII*

Please print.

Participant #1

Name: _____

Address: _____

City, State, Zip _____

E-mail: _____

Phone: _____ Cell Phone: _____

Dietary/medical/special needs: _____

Participant #2

Name: _____

Address: _____

City, State, Zip _____

E-mail: _____

Phone: _____ Cell Phone: _____

Dietary/medical/special needs: _____

Attach a separate sheet for additional participants

CONFERENCE REGISTRATION (see description on next page)

- | | | |
|---|------------------------------|--------------|
| <input type="checkbox"/> Postmarked by May 1, 2010 | \$175 x _____ participants = | Total: _____ |
| <input type="checkbox"/> Postmarked after May 1, 2010 | \$195 x _____ participants = | Total: _____ |
| <input type="checkbox"/> Events only registration (snacks/no meals) | \$ 95 x _____ participants = | Total: _____ |
| <input type="checkbox"/> Thursday Tour to Andover, First Moline | \$ 30 x _____ participants = | Total: _____ |

HOUSING

- I/We will be staying **off-campus** and will make my/our own reservations.
- Location and city _____
- Please arrange **on-campus** housing at Augustana College for me/us.
- I/We will need on-campus housing on [please check all the apply]
- | | | | | | |
|--|----------|--------|----------|--------------------|--------------|
| Wednesday | Thursday | Friday | Saturday | Arrival Date _____ | Time _____ |
| <input type="checkbox"/> Single (one participant in room) | | | | \$40/night/room | Total: _____ |
| <input type="checkbox"/> Double (two participants in room, per person) | | | | \$35/night/room | Total: _____ |
| <input type="checkbox"/> Swanson Apartments, per person | | | | \$50/night | Total: _____ |

Roommate or suitemate preference(s): _____

Payment to **Augustana Heritage Association VII** must accompany registration.

Total payment enclosed by check (payable to Augustana Heritage Association): _____

Mail completed registrations to:

Augustana Heritage Association
Loryann Eis
2037 15th Street
Moline, IL 61265-3966

Don't forget to complete the reverse side of this form!!

Registration:

The registration fee includes all full-group and small-group sessions, program costs, Thursday evening meal, breakfast, noon and evening meals on Friday and Saturday, Sunday breakfast and noon meal, and all coffee/snack breaks. Events only registration includes all of the aforementioned except meals. No refunds will be given for meals not attended. No partial registration is available. Cancellations will be honored up to June 1, 2010, and all but \$25 will be refunded.

Off-campus Housing: See list on Page 12. All reservations will be made by individual participants. Remember to mention Augustana Heritage Association when making reservations. All participants will receive breakfast at Augustana.

Lodging at Augustana College:

Lodging at Augustana College will be provided in Swanson Commons and Swanson Apartments, 1010 38th Street. Sheets, bath towel and washcloth will be provided. Housing for the Commons will be provided in suite-style residence halls; two rooms share one bathroom. Each room has two single beds. Housing in apartments consists of three to six single bedrooms sharing two bathrooms.

Limited on-campus housing is anticipated. Campus housing will be provided on a first-come, first-served basis. Augustana College will **not** provide pillows, blankets, soap, alarm clocks, hair dryers, televisions, fans, radios, irons or ironing boards.

For on-campus housing questions, please contact Ruth Anne Hartman at 309-787-3351 or e-mail ahagatheringvii@mchsi.com. Check-in for campus housing will be Wednesday, June 9 at the Swanson Complex and Thursday at Gathering VII Registration. Check-out will be anytime Sunday at Swanson Complex. If other arrangements need to be made for check-in or check-out, please call the number above.

Songs of Two Homelands will be used for all Hymn Sings. Please bring your copy or buy one at the Gathering Bookstore. Cost \$10.

Interest Groups:

Identify the ones you are interested in attending: 1. _____ 2. _____ 3. _____

Reunion Group:

College: _____ Year: _____

College: _____ Year: _____

Seminary: _____ Year: _____

Seminary Chorus: _____ Year: _____

Nursing School: _____ Year: _____

Church: _____ Location: _____

Caravaners: _____ Year: _____

Other: _____

Would you be willing to help organize or host your reunion group? _____

Reunion group events will be posted at registration.

Bookstore: If interested in selling books at bookstore, contact AHA@graceknoxville.org

Choir: soprano alto tenor bass

Please provide us with additional names and addresses of those who may be interested in attending.



The Augustana Synod and the atonement controversy in the 19th century

So what was the big squabble all about anyway?

by Vance Eckstrom

“The great atonement controversy” that began in the 1870s was an important turning point in the early history of the Augustana Lutheran Church. But even those who have heard of that controversy often are not clear what was the real issue in dispute. This essay proposes that the atonement controversy involved three levels: (1) the formal, surface level, the level of official doctrinal statements; (2) the level of underlying assumptions, the differing taken-for-granted convictions which were naively seen by disputants as unequivocally validating their side in the controversy; and (3) the level of the broader social context within which the controversy took place, and those very human factors which inclined people toward one side or the other in the controversy.

1. The formal level of the debate

On this basic level the question was, “What did Jesus actually accomplish by his death on the cross?” This question had received a variety of answers, from the time of St. Paul onward. At the time of the Reformation, Luther and many others emphatically affirmed the very traditional *substitutionary punishment* theory of the atonement. That is, every person, because of sin, deserves eternal damnation. However, Christ on the cross bore the entire punishment for all the sins of every human being, and thus satisfied the wrath of God against sinners. As a result, the perfect righteousness of Christ is available to be credited to every person who has a true faith in Jesus Christ. And what Jesus accomplished by dying on the cross, and thus bearing the punishment for every person’s sin—that is what is meant by “the atonement.”

But, in fact, down through the centuries a number of other credible interpretations of Christ’s death have been proposed. One alternative is the *subjective* or *moral influence* theory of the atonement. This interpretation says that what Jesus accomplished by his death on the cross was to demonstrate how great is God’s love for sinful human beings. The purpose of this demonstration was to win those sinful human beings to love God in return. When someone turns to God in faith and love, then atonement has taken place.

This alternate interpretation had a natural appeal to the pietist psyche. Pietism’s emphasis on devout *feelings* helped make pietists potentially receptive to subjective interpretations of faith. In 1872, the predominant pietist

leader in Sweden, Pastor Paul Peter (or Petter) Waldenström, furthered this potential by publishing in his journal *Pietisten* (*The Pietist*) a sermon expounding the moral influence theory. Waldenström had not intended his sermon to be controversial. But in fact the sermon created an absolute firestorm of protest, both in Sweden and in America. As the controversy spread, the majority of Lutherans remained faithful to the traditional, *objective* substitutionary punishment theory. But a significant portion of pietists soon became convinced of Waldenström’s *subjective* moral influence theory.

Waldenström’s interpretation made Jesus’ death on the cross not quite so pivotal to salvation as the substitutionary punishment interpretation held. Jesus’ death on the cross was indeed an exceedingly dramatic event in Jesus’ life, acknowledged Waldenström. But countless other events in Jesus’ earthly ministry also contributed to winning people to love God. The cross did not stand alone in that regard.

This comparative de-emphasis of Jesus’ death on the cross was interpreted by the traditionalists as an absolute insult against Jesus. But Waldenström, in his defense, focused attention on the many passages in the Bible which emphasize the love of God for human beings, even sinful human beings. He also deflected criticism by saying that correct doctrine is really not the primary issue anyway. In good pietist style, he stressed that the focus should be, not on doctrine, but on each person having a true faith in God, and expressing that faith through love for God and love for neighbor.

When the atonement controversy first broke out in 1872, Chicago was the primary center for the dispute in this country. But little Lindsborg, out on the frontier in Kansas, was also a major center for the debate. This was because Olof Olsson, pastor of Bethany Lutheran Church in Lindsborg, soon took a leading role in the



P. P. Waldenström

controversy. Olsson had one of the sharper minds in Swedish America. He quickly began publishing magazine and newspaper articles opposing Waldenström. He wrote a book denouncing the new position. Olsson charged that Waldenström was, in effect, denying the very divinity of Christ, and that he was demeaning Christ when he made Christ's death on the cross be something less than the absolutely central basis for our salvation. In retrospect it can be recognized that these charges, while understandable, were overblown. But such charges of out-and-out heresy fueled the bitterness of the debate.

When Olof Olsson had first come to the Smoky Valley of Kansas, just a few years earlier, he had been viewed with suspicion by leaders of the Augustana Synod because of his declared desire to have a free and pure Lutheran pietist congregation, not connected with any larger church body. But the presence of so many denominations in this country, each vying aggressively to win over unwary immigrants, led Olsson and other immigrant Swedish pastors to an increased emphasis on the larger Lutheran church and its teachings. For this and other reasons, Olof Olsson soon applied for membership in Augustana. Synod officials were not sure they wanted

such a maverick as Olsson in the ministerium, and they hesitated before finally admitting him and the Bethany congregation to membership in Augustana.

But the atonement controversy "made" Olof Olsson, in relation to the Augustana Synod. That is, so clear and powerful was Olsson's refutation of the Waldenström position that when, a few years later, a new professor of theology was needed for Augustana Theological Seminary at Rock Island, Illinois, Olof Olsson was chosen for that position. The man whom Synod leaders hadn't been sure they even wanted in the ministerium became the man they wanted to train future pastors for that ministerium! And of course Olsson trained his students firmly in the traditional substitutionary punishment doctrine.

2. The underlying assumptions of the debate

The great majority in the Lutheran Church, both in Sweden and in America, simply accepted it without further thought that the development of Christian doctrine in the early centuries of the church had led to authentic Christian truth. They unquestioningly assumed that such

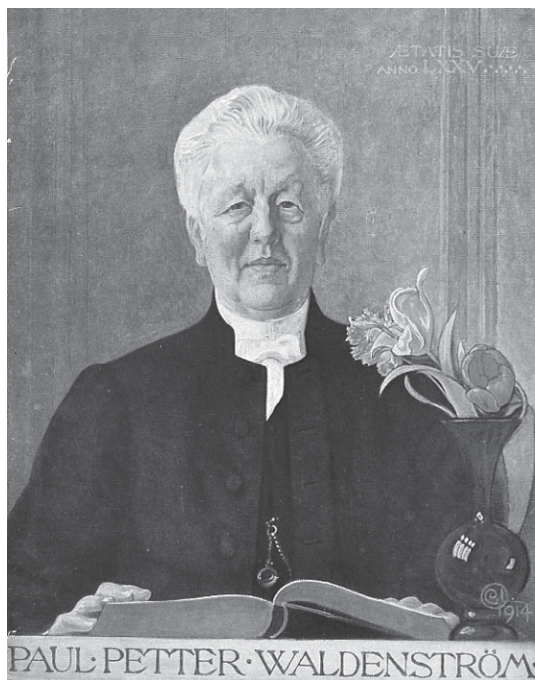
documents as the three traditional creeds were correct and properly authoritative interpretations of the Christian faith. Thus, though the doctrine of the Trinity is not precisely stated *as such* anywhere in the Bible, nevertheless the whole Christian Church accepts that doctrine as basic truth, on the grounds that it was a sound and legitimate development of doctrine. And, even though other interpretations of the cross can be drawn from the New Testament, most Lutherans continued to affirm the long-standing substitutionary punishment teaching. So to simply accept such a well-established development as the

doctrine of substitutionary punishment as true was one of the traditionalists' most fundamental underlying assumptions.

However, Paul Peter Waldenström had come to hold a different assumption. He had come to the practice of asking, concerning any teaching whatsoever, "*Var står det skrivet?*" "Where [in Scripture] is that written?" Scripture does not give exclusive place to the substitutionary punishment interpretation. Thus a different interpretation of the atonement might in fact be the real Christian truth. Waldenström was not swayed by tradition or majority opinion. He argued with great skill and vigor that in fact Scripture's primary revelation shows us not a God of punishment, but a God of love. The New Testament in particular gives overwhelming emphasis to

God's love for all people, even sinners. To Waldenström and his supporters it seemed definite and obvious that the moral influence interpretation of Christ's work was what the New Testament, at its heart, really taught. In any case, it was for Waldenström a foundational assumption that Christians should accept only teachings which are unambiguously affirmed in Scripture. And the substitutionary punishment theory failed that test.

Waldenström's approach was a more major change than was at first recognized. He was in fact rejecting not just a single doctrine, but the entire "development of dogma" way of doing theology, from the early ecumenical councils and on. He thus rejected an approach to doctrine on which the church had been relying for eighteen centuries. And in fact Waldenström's differing approach to doctrine soon created problems even for him. Some of the teachings which he wanted to retain were *also* not clearly stated anywhere in the Bible. But during the 1870s, while the controversy was rising toward its peak, that point received virtually no recognition. The focus was rather on Waldenström's assertion,



P. P. Waldenström – painting by Carl Larsson.

startling to so many, that the atonement should be thought in terms of the untraditional moral influence theory, with its appealing emphasis on God's love.

So a major reason the two sides in the atonement controversy could not come to agreement or even mutual respect was that they differed on basic underlying assumptions. Participants in the dispute were not sophisticated about the effect of basic assumptions on people's reasoning. Neither side recognized the extent to which their differing basic assumptions were coloring their understanding of Scripture. Thus they were fated to simply talk past each other.

3. The overall context of the debate

But conflicting presuppositions were not the only cause for the intractability of the atonement controversy. What other factors played into the dispute? No doubt one factor was human sinfulness. No human endeavor, even among devout Christians, is entirely free from the effects of sin. Social factors also contributed to the dispute. The State Church of Sweden at this time presented a stiff, formal, authoritarian expression of the faith. It intensely opposed any lay initiative. There was a rigid and powerful class system in Sweden. The church was controlled by the rich and by the government, and was used by them as a tool for subjugating those lower down. In Sweden, aid to the poor was administered through the church. Thus the poor hesitated to challenge the church and its leaders, because they feared that they might endanger not only their salvation, but also the relief funds which they might desperately need at some future time. Nevertheless, countervailing forces notwithstanding, through the 1800s the pietist movement took increasingly strong root in Sweden.

However, a division soon appeared within the pietist movement. Some pietists simply assumed that pietism would always remain a reform movement within Lutheranism. But others felt less tied to the Lutheran church. Resentment against various forms of authority and privilege within Lutheran circles, even in America, stimulated interest in other, non-Lutheran forms of faith.

In Lindsborg, for example, Olof Olsson was seen by some of his congregants as authoritarian and heavy-handed. Back in Sweden he had promised his people that in America they would have a truly free-church style Lutheran congregation. But within a year Olsson made the decision to join Augustana. Members who had come to America largely for the sake of a free-church congregation openly resented Olsson's going back on his promise. But the beleaguered Olsson could hardly tolerate such dissent within the ranks. On April 12, 1874, Good Friday, Olsson excommunicated sixteen communicant members for their "Waldenströmian sympathies." Yet, on the other side, members feeling disrespected or oppressed by a strong pastor might well be inclined to find satisfaction in defying heavy-handed authority and siding with the

Waldenströmian dissenters. In this and other ways, then, social factors made their contribution to the sad dispute.

In time many of the dissenters left Lutheranism to join the new Mission Covenant Church. With their departure, the Augustana Synod was able to unify around its middle-of-the-road theological position. In the long term, this moderate stance gave Augustana both a strong life down through the decades, and significant influence in the Lutheran unity movement in the twentieth century.

4. Concluding reflections

It must be noted that today the Evangelical Covenant Church no longer gives special emphasis to Waldenström's interpretation of the atonement. Today a sermon hinging around the substitutionary punishment interpretation of the atonement would most likely not draw objection in a Covenant congregation or convention.

It is unfortunate that in the 1870s devout believers within the Swedish Lutheran tradition were so rigid and closed-minded about interpretation of the atonement. Surely no single interpretation can ever capture the full deep meaning of the atonement, God's great saving act in Jesus Christ. Today churches usually grant to their members a certain latitude in the definition of their faith. In addition, even firm confessional believers commonly also remain open to ecumenical relationships, relationships which imply an acknowledgement of value and integrity in the faith and the doctrinal views of those in other denominations. Nevertheless, this putative modern openmindedness notwithstanding, today's churches find themselves embroiled in controversies seemingly as intractable now as was the atonement controversy of a hundred-plus years ago.

In this setting, it is good to look back to Oliver Cromwell, who in the mid-1600s, in the midst of an intense doctrinal controversy in England, delivered to the members of his church these immortal words: "I beseech you, in the bowels of Christ, think it possible you may be mistaken." A recent writer goes on to comment, "Yes, it is possible! And we realize now," he continues, "that if a special mansion were reserved in heaven for all who claim to possess absolute truth, then that one corner of heaven itself would be—well, more like the other place." As a noted contemporary theologian has observed, "It is not easy to be open-minded about the faith by which we propose to live, and die—but that is the obligation of every aware Christian today."

Vance Eckstrom is Professor Emeritus of Religion at Bethany College in Lindsborg, Kansas. The atonement controversy played a big part in Lindsborg's early years. When Dr. Eckstrom came to Bethany in 1982, he soon found himself being asked about the meaning of that controversy. The present essay is the latest version of his response to that inquiry.

Augustana and the Evangelical Covenant Church to celebrate anniversaries together in November

“The Augustana Synod and the Covenant Church: Contact, Conflict and Confluence 1860-2010” will be the theme of a two-day symposium November 5-6, 2010, at North Park University in Chicago. The Evangelical Covenant Church is marking the 125th anniversary of its founding this year, while the AHA is celebrating the 150th anniversary of the founding of the Augustana Synod.

The Rev. Dr. Mark Granquist of Luther Seminary sets this event in perspective. He writes: Among the denominations begun by Swedish immigrants in the nineteenth century were the Augustana Synod and the Evangelical Covenant Church. Formed in 1860, the Augustana Synod was the largest Swedish-American organization in the United States until the merger in 1962 that established the Lutheran Church of America (a later merger formed the present Evangelical Lutheran Church in

America). The Covenant Church was organized in 1885, subsequent to Lutheran synodical experiments during the 1870s, as Mission Friends sought a non-confessional identity as a “believers’ church.” Both churches shared roots in Sweden’s religious life and a common history in North America as immigrant denominations. Each ultimately followed their own trajectories as they found their way in American life through the generations. As Augustana and the Covenant mark important anniversaries this year, it is fitting to observe these celebrations with a symposium that explores the fascinating nexus of relationships between the two churches.

The AHA is one of the sponsors of this conference. Watch for more information on this Symposium in the Fall 2010 issue of *The Augustana Heritage Newsletter*.

Lutheran Quarterly features Augustana Church in Spring 2010 issue sponsored by AHA

The Spring 2010 issue of *Lutheran Quarterly* will feature the Augustana Lutheran Church as its theme. Various aspects of Augustana’s history and influence are discussed in six special essays. The Rev. Dr. Maria Erling of the Lutheran Theological Seminary at Gettysberg and the Rev. Dr. Mark Granquist of Luther Theological Seminary in St. Paul are the guest editors. They have written essays in the coming Augustana issue, along with the Rev. Dr. Arland J. Hultgren of Luther Theological Seminary in St. Paul, who chairs the AHA Publications Committee.

The Augustana Heritage Association is a sponsor of this Augustana issue which will be on sale for \$3 at Gathering VII in Rock Island and from the AHA Office in Chicago for \$6 postpaid, after June 15. (See the back page for full information on orders by mail.)

Dr. Hultgren praises the AHA for sponsoring this special Augustana issue, noting that “it is extremely important that scholarly work continue alongside the more popular events of AHA, such as our gatherings.”

Lutheran Quarterly New Series continues the tradition of *Lutheran Quarterly* 1949-1977. This journal was

a successor to *Evangelical Review* which began in 1849, *Lutheran Church Review* which began in 1882; and the *Augustana Quarterly* which began in 1922.

The logo of *Lutheran Quarterly* contains the four letters VDMA. They stand for the Latin *Verbum Domini Manet in Aeternum* (The Word of the Lord remains forever).

The essays in the Augustana issue, Spring 2010, are:
Arland J. Hultgren, “The Augustana Liturgy: Its Significance for Shaping a Community of Faith”
Maria E. Erling, “The Quest for an American Lutheran Theology: Augustana and the *Lutheran Quarterly*”
Mark A. Granquist, “The Augustana Synod and the Missouri Synod”
Joy K. Lintelman, “Womanhood by the Book, According to the Augustana Book Concern”
Derek R. Nelson, “Unity, Ecumenicity and Difference in the Augustana Synod”
Ray F. Kibler III, “The Lutheran Bible Institute and the Augustana Synod”

Vestments in memory of Gordon Swanson at Seafarers and International House

When the Rev. Marsh Luther Drege, executive director of Seafarers and International House (SIH) in New York City, leads worship and preaches at various churches, he often wears an alb and white stole that belonged to the Rev. J. Gordon Swanson, who was SIH executive director

John Mulqueen was a seafarer who lived there “for many years.”

Pastor Drege says that the anchor on the stole “is such a fitting symbol for all the work that continues to be done for seafarers through SIH.” He explains that the other symbol on the stole is a shepherd and sheep which also “captures Pastor Swanson’s mission throughout his ministry.” He finds that this stole and alb are “helpful visual aids in describing SIH’s ministry of shepherding hospitality for seafarers” when he shares Sunday morning worship with various congregations.

Christopher Roehrer, director of communications and development at SIH, represented this former Augustana institution at Gordon Swanson’s memorial service at First Lutheran Church in West Barnstable, Massachusetts, on March 10, 2009. He wrote afterwards: “Gordy personified the tradition of Augustana personal piety, dignified worship, social consciousness and global awareness. He was a wonderful pastor and friend of many seafarers, and he elevated the practice of biblical hospitality at our guesthouse, setting a high bar for the staff members that follow. He was an inspiration to all of us, and we shall miss him greatly. God rest his soul in peace.”

Pastor Drege says it well: “Blessed be the memory of Pastor Gordon Swanson in gratitude for the many ways he kept SIH and the Augustana Heritage Association tethered to one another through the years.”



Pastor Marsh Luther Drege wears Swanson stole and alb

from 1984 to 1994. The stole, with its prominent symbol of an anchor, has special links to ministry to seafarers and was given to Pastor Swanson during his years at SIH. After Gordy Swanson’s death on March 5, 2009, his widow, Anne Coleman Swanson presented the stole and alb to SIH.

The stole was presented to Pastor Swanson by Sister Anita Mulqueen, a Roman Catholic nun whose brother, John Mulqueen had lived at SIH and died there. The gift was given in gratitude for the kindness and helpfulness of Pastor Swanson to John Mulqueen. The Rev. William Fensterer, a retired pastor from the SIH staff, recalls that



Anne and Gordon Swanson

Minnesota congregation with Augustana roots turns amazing discovery into gift to community

Rare European painting was found in janitor's closet

by Ronald T. Englund

About three years ago, a former Augustana church in rural Minnesota, made an amazing discovery. An oil painting titled *Christus Consolator* (Christ the Comforter) was found during the cleaning out of a janitor's closet at Gethsemane Lutheran Church in Dassel. Gethsemane was founded by Augustana Lutherans as First Lutheran Church and only changed its name in the 1980s. Although the painting once hung in the church's narthex and earlier in the pastor's office, it had been long-forgotten and was now in need of serious conservation. When he saw the old painting, the congregation's pastor, the Rev. Steven J. Olson, who has a personal interest in 19th century art, believed that he had "something interesting on his hands." Pastor Olson recalls that he had a hard time convincing some people that the old painting was valuable.

Pastor Olson consulted Robert Wilde, an artist and retired art professor from the College of St. Benedict, and the Rev. Richard H. Hillstrom, whose art collection is at the Hillstrom Museum of Art at Gustavus Adolphus College. Following their suggestions, he arranged for Patrick Noon, Curator and Department Chair, Paintings and Modern Sculpture, at the Minneapolis Institute of Arts, to come to Dassel to look at the painting. Noon was astonished to discover that this was a rare painting by Dutch-born and French-trained artist Ary Scheffer (1795-1858). "My immediate response was disbelief that a painting by Ary Scheffer had found its way to rural Minnesota and for 70 years was completely unrecognized," he said.

Christus Consolator has a figure of Christ at its center, surrounded by the afflicted and oppressed. Inscribed on the primary version of the painting are

the words: "I have come to heal those who are broken-hearted and to announce to the prisoners their deliverance; to liberate those who are crushed by their chains." (from Luke 4:18). Around Christ are a kneeling woman mourning for her dead child; a castaway with a piece of wreckage in his hand, and a suicide with a dagger. There are also the oppressed, soldiers from past and present, a Roman slave and a black slave. The repentant Mary Magdalene kneels beside Christ.

Scheffer's painting "enjoyed wide circulation in Europe and America, especially through engraved and lithographic reproductions, including an 1856 lithograph by Currier and Ives," Noon said. He says that "it was, after Holman Hunt's *Light of the World*, the most popular religious image throughout the Western world through the middle decades of the 19th century." He also noted that "in the southern United States a prayer book circu-



Christus Consolator by Ary Scheffer

Courtesy of Minneapolis Institute of Arts

lated with an engraved frontispiece that eliminated the figure of the black slave. This prompted a poetic diatribe in 1859 from the American poet and abolitionist, John Greenleaf Whittier."

Noon explains that "the primary version of *Christus Consolator* (measuring 6 x 8 feet) created a sensation when exhibited at the Paris Salon of 1837. The smaller version (measuring 3 by 4 feet), the work discovered in the Dassel church, was painted by Scheffer in 1851. It is one of several smaller versions painted by Scheffer. The French king's son bought it as a wedding present for his Lutheran fiancée, the Princess Mecklenburg-Schwerin. It decorated the Lutheran Chapel at Versailles until she sold it in 1853. Noon says that "the large version is now owned by the Amsterdam Historical Museum but has been on loan to the Van Gogh Museum since 1987 because of Vincent Van Gogh's great admiration for its sentiment. At one time, Van Gogh decorated his office with an engraving after the work. 'It can be compared to nothing else,' he wrote to his brother Theo."

Gethsemane Lutheran was amazed to learn that the painting's appraised value, before restoration, was \$35,000. This growing congregation could have sold it to help pay off its debt. Instead it chose to donate the painting to the Minneapolis Institute of Arts, known for its free access to works of art to all people. "We wanted it where it could be seen," Pastor Olson said.

How did a rare painting get to rural Minnesota?

Oral tradition states that *Christus Consolator* was given to the church by Julia Nordling, the widow of the Rev. David Julius (D.J.) Nordling, who was pastor of First Lutheran Church from 1929 until his death in 1931, according to research done by long-time member, Irene Bender. How did an Augustana pastor acquire an original painting by a famous European artist? Pastor Nordling had served Augustana churches in Geneva, Illinois, from 1915-1929 and in Bridgeport, Connecticut, from 1913-1915.

The New England link provides a clue to the mystery. The version of *Christus Consolator* discovered in Dassel was on exhibition at the Boston Atheneum between 1852 to 1863. The smaller version of the painting was commissioned by Charles Eliot Norton, Harvard art historian, as a wedding gift for his sister Louisa and William Story Bullard, of the Boston East India merchant firm of Bullard and Lee. Both Norton and Bullard had traveled to Europe in 1851 and likely visited Scheffer's studio in Paris. The next recorded owner of the painting was D. J. Nordling, who probably purchased the painting during his years in Connecticut and brought it with

him to Dassel when he accepted a call to First Lutheran Church in 1929. That's how the congregation became owner of the painting after Nordling's death.

Commenting on *Christus Consolator*, Pastor Olson said, "In times such as these, this painting's message of hope and comfort reminds us of where we can turn in our time of need," adding that the congregation donated it to the Minneapolis Institute of Arts in memory of D. J. Nordling because "we wanted it where it could be seen." Patrick Noon reports that "following conservation and reframing of this significant Minnesota legacy, it now occupies pride of place in the MIA's 19th century paintings galleries."

Thanks to Theodore N. and JoAnn Swanson who first told me about the discovery and gift of the Ary Scheffer painting. They had learned about it from their grandson, Carl Swanson, who works at the Minneapolis Institute of Arts and called it an "amazing Antiques Road Show type tale." Thanks also to Pastor Steve Olson and Gethsemane Lutheran Church of Dassel, Minnesota, for providing additional information as well as to Patrick Noon at the MIA for his essay on the painting. I am also grateful to Lynda Jensen, editor of the Dassel-Cokato Enterprise Dispatch for her feature story on the painting published on April 6, 2009.



David J. Nordling—circa 1930

Courtesy of the ELCA Archives

15th annual Augustana service in Edina planned for September

The 15th annual Augustana worship service with Holy Communion will be held at Normandale Lutheran Church in Edina, Minnesota, at 2 pm on Sunday, September 26, 2010. Augustana's oldest living pastor, William E. Berg, who will be 100 on May 12, will be the preacher "if the Lord wills" (as he always adds). Plans are underway to honor former missionaries, Luther League leaders and caravaners during the reception following the worship service.

Dr. Jack Swanson, who organizes this wonderful annual Augustana celebration, reports on last year's service: "More than 160 people gathered at Normandale Lutheran on September 20, 2009, to celebrate the 14th annual Augustana service. The Rev. John Dragelin preached on "The Loss of the Holy." Pastors David Spong and William Strom served as liturgist, with Pastors John Chell, Herbert Chilstrom, Arnold Levin and Earl Nelson assisting with Holy Communion. Pastor William Berg pronounced the Benediction. As always, congregational singing was robust and heartfelt, both during the hymns

and liturgy, as well as during the hymn sing which always introduces the service."

Pastor Dragelin's sermon theme was "The Loss of the Holy." He recalled Augustana's emphasis on the holiness of God in worship, when Sunday worship beginning with the words "Holy, Holy, Holy is the Lord of hosts. The whole earth is full of his glory." He claimed that "we today have largely lost this sense of divine holiness as the pastor goes to the chancel, smiles and says 'good morning' and then we have a list of announcements before we can worship."

Pastor Dragelin noted "we have moved the altar from the chancel wall and it has become a free-standing table" and that "God is not seen nor understood as being awesome, majestic, totally other;. no, God is one of us." He decried "worship as entertainment" and claimed that "the loss of the holy is seen in what Bonhoeffer called 'cheap grace' – that is grace without a price, grace without any response."

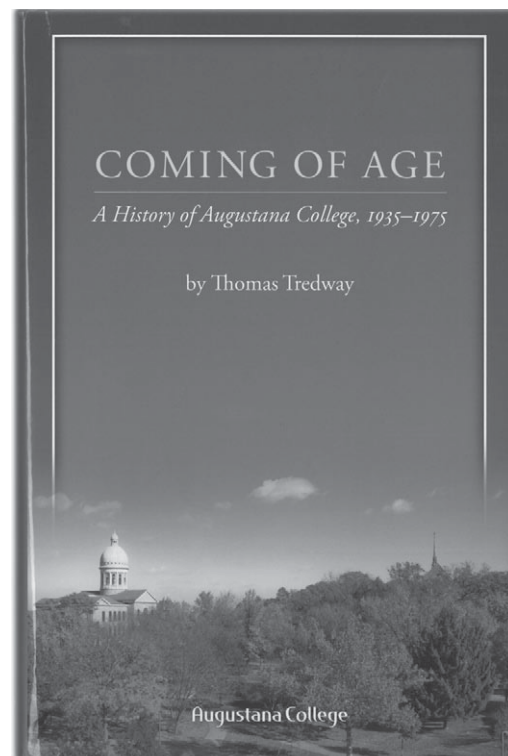
New book on history of Augustana College

Thomas Tredway, who was president of Augustana College in Rock Island for 28 years, is author of a new history of the college, *Coming of Age – A History of Augustana College, 1935-1975*. This attractive 383-page book has been written to coincide with the school's 150th year, 2010.

As the book's dust jacket explains, Tredway's volume follows *A Profession of Faith* by Conrad Bergendoff, which was published in 1969 and "covers the years up until Bergendoff became president of the College in 1935 and has now been reissued. Tredway's *Coming of Age* covers the presidencies of Bergendoff and C. W. Sorensen, the years from 1935-1975, at which time Tredway became President."

This book has two sections which include many photos: Section One: The Bergendoff Years, 1935-62;; and Section Two: C.W. Sorenson's Presidency 1962-75.

Coming of Age will be available at the bookstore at the AHA Gathering VII in Rock Island from June 10-13.



Lutheran Theological Seminary at Philadelphia launches new Augustana Room appeal

The new Augustana Room at the Brossman Learning Center at the Lutheran Theological Seminary at Philadelphia (LTSP) will provide an important place to preserve the life, witness and ministry of the Augustana Lutheran Church in the northeastern part of the United States. In addition to the proposed permanent Augustana exhibition, the Brossman Center houses the archival collections of the former Upsala College (1893-1995), the New England Conference and the New York Conference of Augustana, and many congregations founded by Swedish immigrants.

The Seminary seeks \$250,000 to establish the Augustana Room says The Rev. Paul L. Brndjar of the LSTP Foundation. The Augustana Room appeal is centering mostly in Region 7 of the Evangelical Lutheran Church in America, which has a special relationship with LSTP. Pastor Brndjar says that “we’ve had quite a favorable response to the effort from Augustana alumni in our region.”

The Augustana Room Appeal was launched at First Lutheran Church in Brockton, Massachusetts, last September. Former Lutheran Church in America Presiding Bishop Herbert D. Chilstrom said that “supporting the Augustana Room at LSTP is very important, not just to honor the past but equip generations of church leaders for the future. As students learn about the history of our ELCA, it will be important for them to

know about one of our distinct taproots, the Augustana Lutheran Church.”

To contribute, make checks payable to “LTSP” marked Augustana Room Fund and send to Lutheran Theological Seminary at Philadelphia, 7301 Germantown Avenue, Philadelphia, PA 19119-1794. To contribute online, go to www.ltsp.edu/support-seminary-1 Click on “select other fund” and scroll down to Augustana Room Fund.



Brossman Learning Center

Courtesy of Lutheran Theological Seminary at Philadelphia

Per Harling will be at Bethany College this fall as Pearson Professor of Swedish Studies

The Rev. Per Harling of the Church of Sweden will be the 2010 Pearson Distinguished Professor in Swedish Studies at Bethany College in Lindsborg, Kansas. He will arrive at Bethany in late August and stay until mid-October.

Music has been central to Per Harling’s ministry, and he is known for his hymns and anthems as well as liturgies like his Swedish Folk Dance Mass, *Träd in I Dansen* (Join in the Dancing). He was a featured speaker at the 2006 AHA Gathering at Chautauqua at which he led in the English premiere of this popular folk dance mass.

Since 2007, Per Harling and his wife, Ingrid, have been serving the Swedish community in Switzerland. He

is the moderator of the international worship planning group for the Eleventh Assembly of the Lutheran World Federation to be held in Stuttgart, Germany, from July 20-27, 2010.

The Pearson Distinguished Professorship in Swedish Studies was established in 1999 through the generosity of Gerald “Bud” Pearson and makes it possible for an established and recognized scholar from Sweden to be in residence on the Bethany campus for a semester each year.

NEWS AND EVENTS

Founders Day service in Andover to celebrate 160th anniversary

The Annual Founders Day Service at Augustana Lutheran Church in Andover, Illinois, on Sunday, April 25, at 4 pm, will celebrate the 160th anniversary of the congregation's founding. The Rev. Dr. Herbert W. Chilstrom, first Presiding Bishop of the ELCA, will be guest preacher. The Jenny Lind Singers of Augustana College will provide special music. The celebration will include a visit to the nearby Jenny Lind Chapel, which was the first building of the congregation founded in 1850 by Lars Paul Esbjörn, a founder of the Augustana Synod and Augustana College in 1860.

Bill Berg will celebrate 100th on May 12 "if the Lord wills"

The Rev. William E. Berg of Minneapolis, the oldest living Augustana pastor, looks forward to celebrating his 100th birthday on May 12, 2010, always adding "if the Lord wills." He has accepted a number of speaking engagements in the future and says, "I hope to be present at the Augustana Heritage Gathering in Rock Island in June and plan to travel to North Carolina in July where I have a speaking engagement. I always think of these engagements in terms of the words of James 4:15, 'If the Lord wills, we shall live and we shall do this or that.'" He has also accepted an invitation to preach at the annual Augustana Service at Normandale Lutheran Church in Edina, Minnesota, at 2 pm on September 26, 2010.

Pastor Berg was liturgist at the Julotta service at Augustana Lutheran Church this past Christmas and gave the Benediction at the Augustana Service at Normandale Lutheran Church last September 20.

In addition to his speaking, this remarkable centenarian continues to

write. He plans to publish his eighth book this year. This latest book is *Sin and Grace – Message for Church and World in Crisis*.

New flavor of Whitey's Ice Cream to honor Augustana's 150th year

Whitey's Ice Cream of Moline, Illinois will produce a new flavor to honor Augustana College during its Sesquicentennial year. As the *AHA Newsletter* goes to press, the name of this flavor had not been announced. Names suggested by the college community included Viking Pride, Cold Main, Belltower Bliss, Augustana Almond Delight, Blue N Gold, Choclostana and Augustana Blubana.

Voted "Best in the Midwest" according to *Midwest Living Magazine*, Whitey's now has eleven shops in the Quad Cities and region. Founded in 1933 by Chester "Whitey" Lindgren, the company is now owned by two Augustana graduates, Jeff and Jon Tunberg. Their parents, Bob and Norma Tunberg, had bought the business from Lindgren in 1953.

Participants in AHA Gathering VII in Rock Island will sample the new Augustana flavor at a reception at the College Center at 9:15 pm on Saturday, June 12.

Three Julotta services in Canada on Christmas this past year

Three Julotta services were held in Canada last Christmas. The Rev. Dr. Donald J. Sjoberg, AHA President and former Bishop of the Evangelical Lutheran Church in Canada, presided at this traditional Swedish Christmas service at Augustana Lutheran Church in Edmonton, Alberta; The Rev. Anna Runesson, pastor of the Swedish Lutheran congregation in Toronto, Ontario, led a Julotta service. In British Columbia, the Swedish community organized a Julotta service at the Danish Lutheran Church in Burnaby, near Vancouver.

California Lutheran receives gift of \$5 million for new stadium

California Lutheran University (CLU) in Thousand Oaks will get a new 3,000-seat football stadium thanks to a \$5-million gift early this year from William Rolland, a Ventura County real estate developer. It is the largest single gift in the history of the university.

Construction of the William Rolland Stadium, which will cost \$8 million, will begin this summer and should be finished for the 2011 football season, the *Los Angeles Times* reported on February 22, 2010. A CLU spokeswoman said that, if the additional \$3 million are not raised by the summer, the university will borrow the funds needed to ensure that the construction starts on time.

The Augustana Lutheran Church played a leading role in the founding of California Lutheran in 1959 and the university has strong ties with Swedish America as well as with Sweden itself. The Swedish Council of America lists CLU as one of six "Swedish heritage colleges" in the United States.

AHA Website has a new look thanks to Mark Hurty

If you haven't checked the Augustana Heritage Association Website recently, you may want to do so now. It has been redesigned and updated and is a treasure trove of information. The Association is indebted to its new volunteer webmaster, Mark Hurty, son of Dave and Kathleen Hurty and grandson of Carl and Ruth Segerhammar, for the new design and updates. Go to www.augustanaheritage.org and check it out. You will be glad you did.

Swedes in Canada Project plans book by Elinor Berglund Barr

The Swedes in Canada Project, sponsored by the Lakehead Social History Institute in Thunder Bay, Ontario, will complete the first extensive study of the Swedish experience in Canada

with the publication of *Swedes in Canada* by historian Elinor Berglund Barr. The project began in 2002 when she began research for the book. She has now analyzed the findings and completed the writing phase. Retired Bishop Donald J Sjöberg, AHA president, was national coordinator of the successful fundraising for the project.

The book will include much about the Augustana Lutheran Church. The first of Canada's 48 Swedish Lutheran congregations was established by the Augustana Synod in New Stockholm, Saskatchewan, in 1889.

Clergy of the Church of Sweden on US study tour from May 3-12

Some 15 clergy of the Church of Sweden will visit New York City and Luther Seminary in St. Paul, Minnesota, from May 3-12, 2010, for a study tour with the theme: "Sacramental Presence in a Changing World." The Rev. Professor Per Hansson, Director of the Fjellstedtskaskolan (Fjellstedt-school Foundation), Uppsala, and the Rev. Dr. Peter Bexell from the Diocese of Växjö are leading the group. The Rev. Professor Dirk G. Lange, Associate Professor of

Worship at Luther Seminary, will be leader and presenter in St. Paul. He is author of *Trauma Recalled: Liturgy, Disruption, and Theology* published by Fortress Press in 2010.

The Rev. Dr. Norman Hjelm, former Director of Communication for the Lutheran World Federation and former Senior Editor of Fortress Press, will give an introductory presentation in St. Paul on the overall religious landscape of the United States, with a focus on the Swedish immigration experience in America, including the Augustana and Mission Covenant churches. He will also reflect on major differences between Western Europe and the United States.

While in New York City, the group hopes to visit the National Council of Churches, St. Thomas Episcopal Church and the Abyssinian Baptist Church in Harlem.

AHA member database updated by Elwood "Andy" Anderson

A major task has recently been completed by another AHA volunteer. Elwood "Andy" Anderson of Placitas, New Mexico. A 1961 graduate of

Augustana Seminary, he has spent hundreds of hours combining various mailing and membership lists into one database in such a way that we can access any one of several groupings of people so as to be able to send targeted information to them as the need arises. Thank you, Andy!

Midland Lutheran to receive \$1 million for health sciences

Midland Lutheran College in Fremont, Nebraska, will receive a \$1 million grant to provide initial support for a Health Science Initiative to strengthen the college's course offerings to students who plan to enter medical fields. The *Fremont Tribune* reported on February 18, 2010, that the Fremont Area Medical Center and its foundation, together with other donors and institutions have given the funding to the college.

Midland has Augustana roots. In 1962, Luther Junior College in Wahoo, Nebraska, an institution of the Augustana Lutheran Church, merged with Midland College to form Midland Lutheran College.

Word from the Editor

Last September I was asked to "write something about myself" for this newsletter. I now partially fulfill this request with a focus on my involvement in journalism.

As an Augustana pastor ordained in 1954, writing and broadcasting have played a small but significant role in my ministry as a parish pastor. My wife, Ruth, and I have always made outreach and "welcoming the stranger" central in our sharing of the Gospel and media have played a key role in this emphasis. My journalism training was influenced by many religion writers who were mentors to me, including E. E. Ryden and Eric Modean from the Augustana Church.

Over more than half a century I have written hundreds of articles for newspapers and magazines in North America, Europe and Africa. My byline has appeared in dozens of publications ranging from the *Daily Nation* in Nairobi, Kenya to the *New York Times*. For several years I provided daily coverage of New York Conference and national Augustana Church conventions for the *Jersey Journal* in Jersey City, New Jersey. In 1973 the Lutheran Church in America called me to London as a fulltime writer. For ten years I edited an ecumenical monthly newsletter for church communicators which had subscribers in more than 60 countries. During our 25 years in London I planned and was a presenter of many radio broadcasts of

Lutheran worship, hymns and other related topics for the BBC, both in English and Swahili. I've edited regional newsletters for Lutheran churches in the USA, Tanzania and Great Britain as well as newsletters for congregations. I have also written many feature articles for *The Lutheran Companion* and later the *The Lutheran*.

For nine years I wrote homilies for Roman Catholic priests. As the only Lutheran writer for this national publication, I provided a healthy dose of Lutheran theology as well as some hymns from the Swedish Augustana tradition.

It started when I was a teenager in Belmont, Massachusetts, and began writing sports for local newspapers. As a student at Upsala College in East Orange, New Jersey, I was Director of Sports Publicity. As a student at Augustana Seminary I had a part-time job as a writer in the sports department of the *Davenport Democrat*.

When I graduated from Upsala, I struggled with God's call to the ministry because I received an attractive offer of a fulltime job in the sports department of the *Newark Evening News*. After much prayer, I chose the path to ordination. I have never regretted this decision.

—Ronald T. Englund

Augustana Heritage Association

Lutheran School of Theology at Chicago
1100 East Fifty-Fifth Street Chicago, Illinois 60615

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

The Augustana Story: Shaping Lutheran Identity in North America

By Maria Erling and Mark Granquist (Augsburg Fortress, 2008). \$20 including 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). \$10 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

Journals

Lutheran Quarterly—Augustana issue - Spring 2010

Edited by Maria Erling and Mark Granquist. \$6 including postage and handling.

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Nearer, Still Nearer (CD)

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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.