



The History of
University Lutheran Church of Hope
1904 - 2004

Centennial logo design: Phil Thompson

Many people put countless hours into the making of this book. We owe each of them much gratitude. Special acknowledgments go to Lynette Lamb for writing the base of the text; Ruth Fingerson for organizing the project; Cathy Roinas for layout; and especially to Marilyn Asp, our dedicated, superb researcher.

While we have done our best to include as many Hope stories as possible, we acknowledge there are many more.

The majority of pictures used in this book were located in the church archives. Some are from private collections and the use of them is deeply appreciated.

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Minneapolis, Minnesota
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O God, Our Help In Ages Past Our Hope For Years To Come

The History of
University Lutheran Church of Hope
Minneapolis, MN

1904 - 2004

*Lord, you have been our dwelling place in all
generations. Psalm 90:1 (NRSV)*



University Lutheran Church of Hope - early 1950s.



University Lutheran Church of Hope - 2003.

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Mission Statement
of
University Lutheran Church of Hope

To know Christ

and make Christ known

by proclaiming God's saving word

in worship, community and service.

*Let your steadfast love, O Lord, be upon us, even as we hope in you.
Psalm 33:22 (NSRV)*

Chapter One

The First 25 Years

University Lutheran Church of Hope started when a group of local women (St. Markus *Kvindeforening* in Norwegian) wanted a place for Lutheran worship, Sunday School, confirmation, and participation in church life for Southeast Minneapolis residents and University of Minnesota students of Norwegian descent. They would not be denied, but the early days were not easy.

When these ten or twelve women met at the home of Mrs. Julius Johnson on September 20, 1901 to discuss the possibility of organizing a Ladies Aid in this neighborhood, they did not realize, I am sure, that their small group would in years to come grow into the largest church working unit in Southeast Minneapolis and even one of the largest in the city. Their consecrated work has had far reaching effects and has proved a blessing to countless numbers who since that time have come to make their home in this part of the city. – Mrs. C.S. (Inga) Thorpe

A survey of the Southeast area, conducted in 1903 by the Norwegian Synod, found so few Lutherans that they discouraged the founding of a church. But the many Lutheran students at the great and growing University of Minnesota weighed heavily on the minds of those women and their husbands. After working on the survey for a while, Pastor Olaf Turmo suggested that if a church was to be organized, “we would do best to begin with a Ladies Aid”.

Four of their husbands and three other men signed the constitution for Grace Lutheran Church (women were not allowed to vote or sign). Shortly thereafter the name was changed to Hope Evangelical Lutheran Church because another church near the University in the Augustana (Swedish) Synod was named Grace.

The Rev. Sigvard Reque (Reck – quee) helped to found the congregation on April 22, 1904, with people meeting in homes. The university students would have a church home away from home! Hope Evangelical Lutheran Church was governed by the Board of Trustees, a treasurer, a secretary and the president. Only male members over the age of 21 could vote.

Pastor **Brandt** wrote in 1907, "In our Sunday School we have 90 regular pupils, and 10 teachers and officers. Seven pupils were confirmed." Congregational groups included the Sunday School, Hope Ladies Guild, and the Young People's Society. The Pastor's Report stated that "communicant membership" was 43 and number of "souls" was 62.

1901

- Ten women meet and desire a Norwegian Lutheran Church in Southeast area

1904

- Articles of incorporation signed by eight men

Three festival offerings a year from the congregation and a small sum from the Home Mission Board constituted Pastor Reque's salary. Two serious problems soon faced this new congregation. One was a debt of \$30. More serious was the resignation of Pastor Reque after serving the congregation for six months.

The budding congregation was next led by Professor Olaf Brandt from Luther Seminary. Services were held in a second-floor dance hall overlooking the railroad tracks on 14th Avenue Southeast where Annie's Parlor stands today. Pastor Brandt spent much of his time traveling around Minnesota raising funds to build a sanctuary. He preached 94 times in other churches in an attempt to raise \$2,000. By December 16, 1906, he had raised the \$3,000 needed to purchase the lot at 13th Avenue Southeast and 6th Street.

The basement of the church (now Heritage Hall) was completed and the cornerstone of the building was laid November 22, 1908. Soon the congregation would be able to assemble in its own church building.

Pastor Brandt worked tirelessly, continuing his fundraising for the congregation. He eventually raised \$16,000 for the church building and in 1910, the sanctuary was completed. The pastor's salary was \$1,200 annually, with \$300 paid by church members and \$900 by the Synod Home Mission Board. There were times during Pastor Thorpe's ministry when the church needed money and Pastor Brandt took to the road again to raise what was lacking.

Hope called Pastor Erick Belgum as temporary pastor in 1910, "thus releasing Pastor Brandt from the too great pressure of collecting funds". Pastor Brandt had collected \$24,244 for Hope's church building by that time.

Pastor Belgum was installed on May 29, 1910, by Pastor Brandt. By that time, the building systems were running, the pulpit, altar, pews, stained glass windows, and lighting were in place and by the end of the year, the church was almost out of debt.

After Pastor Belgum was called to another church, a special meeting was held to see if a permanent, full-time pastor could be called to Hope. The Rev. Christian Scriver Thorpe was recommended. In his memoirs, Pastor Thorpe hints at the struggle he went through in deciding whether to leave Glendive, Montana. Hope was seen as a “small mission church in the shadow of the University of Minnesota”.¹

The installation of Pastor Thorpe was held on April 2, 1911. Now there were 102 souls and the total income for the church was \$749. When he retired in 1948, there were over 900 members. Pastor Thorpe also traveled around the state seeking funds for Hope Lutheran Church. He gratefully accepted help from seminary students with worship and Sunday School.

Progress was evident wherever one looked. A lot behind the church, facing Sixth Street, was bought in 1909. It became the site of the parsonage, built in 1914. Next door to it was the St. Lawrence rectory, with a board fence separating the two lots. The fence was a good leaning spot for conversations between Pastor Thorpe and the Catholic priest.

Two years later, a pipe organ was installed. In the same year, the need for more seating capacity was temporarily solved by moving the pews closer together.

Pastor Thorpe declined an invitation to lead the Religion Department at St. Olaf College in 1918, because there was still too much work to be done at Hope.

¹ *His autobiography (“My Story”) is in the Hope library.*

Pastor Thorpe wrote, “...it had been struggling with fewer than 100 members, and had proved to be a place no minister wanted... But the same inner voice that spoke to me when I faced the challenge of the Badlands was speaking to me again . . . so Inga and I decided to move to Minneapolis.”

1906

- Lot at 13th & 6th purchased

1907

- Three groups active at church:
 - Sunday School
 - Hope Ladies Guild
 - Young People’s Society

The 25th anniversary was joyfully celebrated in 1929. Records note that there were 400 children in Sunday School at that time, with branch Sunday Schools in three locations: Glencar Chapel at 25th and Talmadge S.E., Prospect Park Chapel at Bedford and Franklin, and Rose Hill Chapel, now part of Lauderdale. Our Prospect Park Chapel was formerly Prospect Park Lutheran Church. The two congregations merged in 1929.



Hope Ladies Aid - Circa 1935

1908

- Cornerstone laid and basement completed
- Dedication ceremony

1910

- Sanctuary complete

*We have gifts that differ according to the grace given to us...
Romans 12:6 (NRSV)*

Chapter Two

Gifts of the Spirit

Choirs

A paid quartet sang for services from 1917 to 1926. A High School Girls' Choir was organized under the direction of seminary student Walter Olsen. A controversy arose when "three older women" showed up intending to sing in the choir. Apparently the girls did not think these women belonged in a "high school choir". News of the disagreement reached the parsonage. Mrs. Thorpe took matters in hand and approached dentist Dr. Russell Lembke about directing a mixed choir. Thus began the Hope Senior Choir which was led by "Doc" Lembke for 21 years. Respected and much loved, Doc Lembke also led a church orchestra and coached Hope's men's basketball and baseball teams.

The Children's Choir began around 1948 with Evelyn Belgium (no relationship to Pastor Erick Belgium) as director. She wanted children to have the experience of singing in the church choir and participating in worship, so she approached Pastor Knutson, stressing that this should be a paid position so it would continue on in the life of the church. The children robed for each Sunday, even when they did not sing. Choir mothers were in charge of robes and choir activities, including sitting with the children in church.

Music has continued to be an important part of worship services at Hope. Since the late 1950s, Hope has usually had children's choirs, sometimes a choir for high school students, and the senior choir. The Minister of Music is now the organist and leads the senior choir and bell choir, and frequently arranges for instrumental solos and ensembles by talented members of the congregation.



Church orchestra under leadership of Doc Lembke (lower left with clarinet). Pastor Thorpe is in middle next to Doc Lembke.

Pastor Knutson knew the power of music. One summer Sunday he interrupted a hymn by droning loudly, "Stop singing. (pause) Stop singing." The congregation stopped, and all eyes were on Pastor Knutson. "I want you to sing these words so loudly that the people outside can hear you."

The congregation has been enriched by outstanding choir members and instrumentalists from a wide area of the Twin Cities. From the far reaches of Burnsville to Blaine, twice-a-week journeys to rehearsals and Sunday morning services bring together singers of all ages. Hope's music continues to be an attraction for new members.

Memorable directors through the years have included Dale Warland, who went on to found and direct the world famous Dale Warland Singers. Under his direction in 1957, the Senior Choir went on tour in Wisconsin, following the example of many college choirs. They sang four concerts in two days time, with most of the music memorized.

Larry Fleming, who later founded the National Lutheran Choir, led the Hope choir in the midwest premier of the Poulenc "Gloria" to a standing-room-only audience at the Guthrie Theater. They were accompanied by members of the Minnesota Orchestra. The choir later gave a fully staged performance of Menotti's "Amahl and the Night Visitors". There is a beautiful recording made under Larry's direction of Brahms' "Saviour Throw the Heavens Wide" and Oldroyd's "Prayer to Jesus".

The Senior Choir was chosen many times to be the featured choir at synod conventions, as well as guest

1914

- Parsonage built behind church

1915

- Sunday School at Rosehill area



Senior Choir - 1960s.



Carol Choir - 1970s.

choir at local concerts. They were chosen to record the liturgies and some hymns from the “With One Voice” hymnbook when it was first published. The recordings were made available to choir directors and organists nationwide, as a demonstration of “how it should be sung”. Another memorable performance was singing the local premiere of Jean Berger’s “Cherry Tree Carol”, with the composer present at the rehearsals and the Sunday morning performances.

Through the years, the choir has presented many concerts of the standard choral works, both a cappella and with organ or orchestral accompaniment. Challenging modern pieces and nonstandard works with rather interesting sounds coming from things like tape recorders were sung. Always up to the challenge, our choir has had the fine leadership of superb directors.



Carol Choir - 1993.

1916

- Pipe organ installed

1917

- Girls quartet sings for worship
- Women’s Suffrage
- First World War

Directors of the University Lutheran Church of Hope Senior Choir:

Dr. Russell Lembke	1928-1949
Howard Gravrock	1949-1951
Mrs. Evelyn Belgum	1951-1956
Dale Warland	1957-1959
Fred Christiansen	1959-1960
Larry Fleming	1960-1966
David Thomas	1967-1969
Gordon Olson	1969-1975
Michael Horan	1976-1977
Jan Gilbertson	1978-1988
David Trygestad	1988-1989
William Beckstrand	1989-2002
Timothy Strand	2002-



Original Bell Choir.



Cherub Choir - 1993.

Worship

The serving of communion was at first celebrated several times a year. Gradually this changed to once a month, to twice a month or at designated services, and then to today's offering of the Lord's Supper at all services.

An Easter Vigil service and the Good Friday walk were held for the first time in 1985. The Easter Plant Project also began, in which Easter plants were ordered by congregation members in memory or in honor of loved ones. The Friendly Visitors distributed the plants after the Easter services to homebound and grieving members.

During the 1980s, Hope worked toward using **inclusive language** in worship services, in order not to exclude or express bias based on gender, race or color. Inclusive language recognizes the value of all human beings and does not limit our understanding of God. The New Revised Standard Version of the Bible is used in worship.

The **Altar Guild** was organized in 1960 with a chairman plus a group of 12 to 15 women who did the work associated with communion, paraments, kneeler, piano bench, banners, baptismal font, etc. Each woman was responsible for a particular worship service. She recruited her helpers from the entire congregation. This format continued for about 25 years. Now the Altar Guild is composed of a committed group of men and women who help with communion at each service and care for the things associated with the altar and chancel.



Easter Sunday - 1940s.

Art

The “**Holy Woman at the Tomb**” altar painting, installed in 1910, had doors that were closed during Lent, and dramatically opened on Easter Sunday. It was removed during the 1991 chancel remodeling and may now be seen on the east wall of the north transept. It is Herbjørn Gausta’s copy of a painting by Axel Ender. The original is in a small church near the Arctic Circle in the fishing village of Molde, Norway.

Stained glass artworks hanging in the Lounge windows were created by Artist in Residence at Augsburg College, August Molder. These works were given as a memorial in the early 1980s.

The cabinet that holds the memorial books with the names of persons “buried from” Hope or memorialized through gifts to the congregation was built partly from the old altar rail.

There are many works of art in the sanctuary that were created by congregation members. They include the ceramic communion ware, the needlepoint piano bench cushion, the fair linen for the altar, and hangings. Contributions also include our logos over the years, representations of the church building, and the gifts and loans of religious paintings.



“Holy Woman at the Tomb” altar painting which now hangs on the east wall of the north transept.

John Rood, professor of art at the University of Minnesota, was the sculptor of the **Praying Mother**, located near the narthex elevator. He wrote this about the sculpture:

“When I was five years old my father died, leaving my mother with four small children and no means of supporting them. She was an intensely religious woman and one of my earliest memories is hearing and seeing her pray. At such times there was a look of peacefulness on her face and at the same time an exaltation as if she were speaking directly to her God.

“When, in 1942, I carved the Praying Mother, this was in my mind, and I knew what the face would be. The rest of the figure came to life for me when I saw a photograph of Ruth Draper in her famous monologue of the praying mother. The figure was carved at a time when we were in the midst of World War II, when women all over the world were praying with quiet intensity – for their sons, their husbands, for peace to come to the world.

“I wanted to put into this sculpture the quietness of prayer, when there is a wordless communion between the person and his God beyond the words spoken. The face of my figure must contain the feeling of this moment of mystery when the world drops away and yet one is not alone. The lips should seem to move, yet speak no audible word. And there must be an intensity in the figure, yet not in the face, so this intensity I tried to put into the clenched hands, clenched, rather than in the usual attitude of prayer, but not with the ferocity of aggression. Then the folds of the garment I arranged in such a way that the eyes of the person viewing the figure would be drawn from the face to the hands and back again.

“Fifteen years have passed since the figure was carved. I have lived with it all these years, and I have always been satisfied with the sculpture, feeling that in it I reached a high point as a sculptor which I might again attain but never surpass. Although the sculpture has been exhibited many times, won the acclaim of critics, and has been awarded prizes, this has not meant so much to me as the personal conviction that I accomplished the purpose which I so very much wanted to accomplish in it. Thus, the Praying Mother is probably closest to me among all my works. If it were not that I feel its power to help others, I would never let it go from me.”



After Evelyn Belgum died, her husband, Harold, with Norman Miller (husband of Evelyn's sister Vicki,) and Fred Berger (father of Lorraine Berger) searched out the Praying Mother sculpture and bought it for Hope in memory of Evelyn.

The **Burning Bush** sculpture is found at the narthex stairwell. It was created in 1963 and then donated by former Hope member, Prof. Norman Holen of Augsburg college. He based it on the “great and compelling” text of Exodus 3:2 – *“There the angel of the Lord appeared to him [Moses] in a flame of fire out of a bush; and the bush was blazing, yet it was not consumed.”* (NRSV)

Depicting the Burning Bush in an abstract manner allows a greater opportunity for a stronger aesthetic statement. This integrated series of related shapes suggest the bush and the flames without the distraction of realistically defined forms. These elements come together to produce a sculpture more significant than the individual parts.

“This...mild steel sculpture portraying the phenomenon of God speaking to Moses, as described in Exodus 3:2, has the latitude to be a perpetual vehicle for communication to subsequent generations.”

- Norman Holen



“Burning Bush” sculpture in the narthex stairwell.

1919

- Prospect Park Sunday School

1920

- Discussion to expand church
- Parsonage moved to 13th Avenue

1921

- Two worship services

*But I will hope continually, and will praise you yet more and more.
Psalm 71:14 (NRSV)*

Chapter Three

Keeping the Ship Afloat

Pastor Olaf Brandt, assisted by students from the seminary, spent much of his time, beginning in 1904, traveling around Minnesota raising funds to build a sanctuary. He preached 94 times in other churches in an attempt to raise \$2,000. By December 16, 1906, he had raised the \$3,000 needed to purchase the lot at 13th Avenue Southeast and 6th Street.

The Ladies Aid helped, too. Their activities often included planning meals, young peoples' parties and fund raising for the church. Of the latter, Mrs. Thorpe commented in her talk at the 30th anniversary celebration, that "suffice it to say that we have had to be very busy with innumerable kinds of [fund raising] from running a dining hall at the Minnesota State Fair, to selling every imaginable household supply – wax paper, cookbooks, metal sponges, vanilla, aprons, pillow cases, etc. etc. etc."



Woodwork above altar is reminiscent of a ship.

There was a Quilting Circle in 1922. Mrs. Thorpe wrote that "Hundreds of beautiful quilts have been made by our quilting circle and the fame of their artistic work has spread from Chicago to New York to California. They count Rothschild's of Chicago among their customers."

We still have an active quilting group that meets weekly to make quilts for missions.

Our Own Building

The architectural firm of Abbott and Griswold won the bid in 1908 to build the original church building for \$16,000. If you are in the nave (Latin for ship) of the sanctuary and look up at the ceiling, it looks like an upturned ship. The basement of the church (now Heritage Hall) was completed and the cornerstone of the building was laid on November 22, 1908, allowing the congregation to assemble in its own church.



Original church building.

A parsonage was built behind the church for \$4,433 in 1914. Pastor Thorpe's annual report noted "traces of healthy growth mark every department of our work and we should feel the deepest gratitude to God for this... the church has been well filled to capacity". Sunday evening services in Norwegian were held and "the attendance has varied from 15 to 50."

The congregation had been steadily growing during all these years and in 1919 was further strengthened by consolidating with Prospect Park Lutheran Church.

Help again came to Hope in 1919, when the Southern and Northern Minnesota Districts of the Norwegian Lutheran Church urged their congregations to help Hope Evangelical Lutheran Church erect a more adequate structure for its growing congregation, which was "now forced to turn away large numbers for lack of room."

The first step taken was to buy the house and lot adjoining the church property on the north side for the sum of \$3,800. The next year it was decided to build a structure for an estimated \$70,000. Furnishings would bring the total to \$103,455.

An attempted solution to the space problem occurred in 1922. The Bible College Building on the corner of 15th Avenue and University Avenue Southeast was being offered for sale in a court auction. The congregation authorized a bid of \$125,000, but it was not large enough. It is interesting to speculate how a successful bid would have changed the history of the church!

During construction of the new sanctuary, services were held at neighboring Marshall High School, across 6th Street from Hope. Sunday School was held there and at the parsonage. The parsonage was now a house on 13th Avenue. The church building was completed in 1927. Today, if you sit toward the back of the church, you are sitting between the walls of the original building.

New Sanctuary Dedicated

The newly expanded 800-person sanctuary, the one in use today, was dedicated on October 30, 1927, with a worship service at 11:00 a.m. and a Jubilee Program in the evening. The celebration included singing of the Scandinavian hymn, “Built on a Rock.” The enlarged church basement could now accommodate Sunday School and congregational gatherings. Pastor Thorpe wrote, “*This is the day the Lord has made; we will rejoice and be glad in it. Psalm 118:24.*”

By 1930, the membership of Hope was 525 and the church was well established. In the 1930s, Jean Meyer Hoisington’s mother and father were custodians of the church. Jean remembers cleaning the church with her five siblings and parents each Saturday to prepare it for Sunday morning. Then, late at night, her dad would start the boiler for heat on winter Sunday mornings.

The 1930s also brought the difficulties of the Great Depression and a church debt of \$70,000, with an obligation to pay \$3,600 in annual interest. This seemed impossible to manage, but the same spirit that saw people through the difficult beginnings spurred the congregation on, and the debt was paid in full by 1948.

1922

- Quilting group begins

1923

- Name of church changed to University Lutheran Church of Hope
- Women’s Circles in areas of Southeast
- Sports teams at church

**From the June 1955
Visitor:**

The Ground Breaking Ceremonies – June 19. “The Sunday School children from all grades will be given miniature shovels. They will be lined up in such a way that they will form the outline of the new building. A brass quartet will help with the singing and the choirs will sing. The Luther League will serve refreshments.”

1927

- Temporary services held at Marshall High
- Girls choir
- Dedication of expanded church - seats 800

1928

- Senior Choir

Plans For A Parish Center

In the 1950s further expansion was needed for the youth and the Sunday School. Citing overcrowded conditions, the need to reach out to unchurched Lutherans in Southeast, and the increasing student population, the Board of Deacons presented a challenge to build for the future. They recommended “that the congregation undertake as soon as possible the building of a carefully planned and well designed Parish Center.”

“A Sure and Steadfast Anchor for the Soul” was the title of an eight-page brochure that told of the Board’s recommendations. It detailed the need and challenged the congregation to consider the needs for the building and the use of the land. The committee visited various churches and then chose Sovik and Associates as architects. The parish house (former parsonage) and several other houses on 13th Avenue S.E. were removed to make room for the building project.

Every member was canvassed and pledge cards were given out to raise money over a three-year period. During construction, the Sunday School met at Marshall High School. There was much debate about the architects’ design for a round chapel, but the plan was ultimately accepted. Although the chapel was not finished, the Parish Center was dedicated on November 18, 1956. Drs. Thorpe and Knutson were present at the dedication. The offering received that day went to Luther Seminary, missions and the building fund of the Lutheran Welfare Society of Minnesota. Much had changed from the days when other congregations provided for Hope; now Hope could extend help to others.

Now there was room for all. The upper level of the Parish Education building was nursery and preschool, grades K – 6 were on the lower level, the Junior High was in the basement, and Senior High was in the Youth Room. The foundation of the building was made strong enough for a future gymnasium on a third floor.



Laying of cornerstone of Parish Education unit - 1955.



Basement with new kitchen equipment, including a dishwasher - 1957.

Looking at the plans from the vantage point of many years later, one could ask, "Can you believe that no one thought of a parking lot at that time? Where did we park? Many of us walked to church. Where the Gopher Barn and the baseball field now stand were 12 blocks of houses and many Hope members lived in them. Other members lived in the blocks to the south and west of the church. There was no freeway to cross. Many lived in the Como area, and many lived even farther away in Prospect Park, and St Paul and other parts of Minneapolis. Some came by streetcar, and those who drove must have used street parking. It was allowed in those days.

- Helen Pederson

Helen Pederson (1910-2002) Writes About The Chapel

What is that round part of the church building?" "Oh, that is our chapel." "A round chapel?" That is the way a conversation began one day. Perhaps there have been more like it, or more people wondering but not asking.

The story begins in 1954 when the need for an education wing, offices and a lounge led to choosing an architect, and selecting a building committee. Taking this assignment very seriously, the building committee immediately went to work spending many Sunday afternoons going to churches which already had their buildings in use, then going back to evaluate what we had seen, what we liked and what we did not like.

We found that most had also added a chapel to their building. As I search my memory, NOT ONE WAS ROUND. They were rectangular or square. Most had an altar, some had a baptismal font and pulpit, traditional pews or specially made chairs, and some had stained glass windows.

I remember there was much discussion about if and why we needed a chapel and even more when our architect told us of his dream to build a round chapel. There was more discussion and debating and even "I told you so" when it was discovered that the seating had to be made to specific plans of the architect, and when the acoustics were not satisfactory. That problem was solved by putting cloth panels in certain sections of the walls.

One very interesting item you might discover in the cold of winter is that your feet are never cold in our chapel, for hot water heating pipes are laid in the floor as they also are in the lounge. Although the chapel was not completely ready, the Parish Center, as the building was called, was dedicated November 18, 1956.

Who would use this chapel now that we had it? Just as it was originally planned, the choirs now had their place to practice and their music office was just adjacent. The women used the chapel for several Christmas programs, and for Lenten and summer Bible studies; the Senior Group has met there; Communion is served there, the early Sunday service, evening services, and summer weeknight services were held there, as have small weddings and funerals. The church school and Vacation Bible School have met there for worship and singing times. And if you read your monthly calendar, you will see that it now is used Sunday mornings at 10:00 a.m. by the Russian Orthodox Church for their Sunday service.

It wasn't until February 8, 1970 that our chapel was dedicated and named THE THORPE CHAPEL in memory of Christian Scriver Thorpe, our pastor from 1911 to 1948.

There is another feature that makes our chapel distinctive. To tell you about it, I quote from a letter sent to the History Committee by Harold Belgum. Harold and his family were members of Hope, and his first wife Evelyn was our Senior Choir Director (from 1952 -1954) and director of our children's choirs from then until her death in 1956.

Harold [Belgum] wrote: "*Evelyn was inspired by the round chapel and actually had one rehearsal in it. She said it could be a meditation chapel for people in trouble.*"

And Harold had a dream: "I asked Arndt Halvorson, our pastor, to select Old Testament verses for the left sides (walls of the chapel) and New Testament for the right side, and asked my friend John Maakestad to make rubber molds for casting letters. I mixed plaster and made letters each night. But I realized that you need more Es than Zs, so at the public library, they told me the ratio with which letters appear in the English language. Eventually I got enough molds made to balance the usage. It took hundreds of letters and the Senior Group took it as their project"

Harold does not mention the hours and hours and hours that many people spent placing the letters on the chapel walls. Nor does he tell that in time some of the letters fell off. The procedure was begun again. More letters to make and more people willing to help.

Today I went into the chapel to see if their work of love and In Memoriam is still there and it is. So if you have not seen this very special gift of love, do go in and take time to meditate as you read the words from the Old and New Testaments chosen for this special place.

A Postscript: As you sit there with a group, have you felt the warmth that comes from sitting in a circle where you can see faces all about you and can even hold hands all around in our Round Thorpe Chapel!

- Helen Holmquist Pederson

The Story Of Our Bell

Harold Belgum tells the story of obtaining our bell in his wife Evelyn's memory:

"Evelyn's most exalted memory was riding with her dad, Carl Tangen, in the sleigh with sleigh bells tinkling in the snowfall up to St. John's Church (the place Evelyn and I met and fell in love on a Christmas vacation and were later married). There her dad would climb to the tower and "chime in Christmas" at sunset on Christmas Eve. His hammer made the bell hum so it could be heard for miles around.

"Well, where could I get a bell? Hope Church had a bell tower but no bell! The Catholic Church in Mondovi, Wisconsin had changed from bell to electronic chimes. The men simply pushed the big bell off the high steeple and it fell 50 feet and dug itself into the ground, 1/3 buried. No one knew if it had cracked or been damaged!

"Mr. Auld, an old Scotchman who rang the bells in the Minneapolis Court House, went with me with his bell-tester and we got a farmer to dig the bell out with his back hoe. Then we washed it off and he lifted it up for the test. "It's very good" said Auld beaming. Then he pointed out I think five different tones that were singing at once.

"How to get it to Minneapolis? to 1117 ? I got my trash hauler to do it. He was a young man who with his friend had spent the winter shooting alligators in Florida! They were a very indelicate pair for so solemn a trip. I went with them. Their language to and from was, to use an understatement, unprintable. Home we got. How to unload the bell? Kalman Schellenberg and many men were there to help. Kalman said, "In the war we used to pile old tires and throw gas drums on them." That's how we did it.

1929

- 25th Anniversary Year
- Prospect Park Lutheran Church joins Hope

1930

- Membership - 525

1935

- Permanent organist - Edith Helseth

1939

- Stock market crash - Great Depression

“Now to polish it with a sander, and get it to shine like new. (New Life Symbol). Clairmont Tangen, who was a tool and die maker, reworked the iron and brass fittings to perfection. New leather pieces were needed to baffle the clapper. I took the iron frame which was badly rusted, to a sand blaster. A big black man did it. He said, “Follow me”. We took the irons and went down an elevator to a basement workshop where he proceeded to blast away. It was an eerie place. “What you going to paint it?” he said. “Black” I said. He didn’t smile. We went up the rickety elevator. I paid him and left.

“Now a frame was needed to be built in the tower for the bell carriage to be bolted into. Mr. Young, who was our iceman before we had a refrigerator, contributed many 12 x 12 oak beams. Solberg and Forsberg contributed long iron bolts. I got a bell expert and the frame was made. A guy came from the Lutheran Herald and took a picture and ran an article on the project.

“Finally it was ready to put the bell in place. I got a crane. The boom was 100 feet long! It was a bright, clear day. The boom carried the bell from 1117 to the church. Me driving after in my dreadful car. They hoisted it up (not the car). It gleamed brilliantly bronze against the blue sky. I got a picture. It’s lost. They lowered it into its carriage and everything fit. They put the roof back on the bell tower which had suddenly become a bell tower. Correction! I just remembered: I brought the bell (one ton) over to Hope and had it on display outside the parish house for a couple of weeks before we hung it.

“The next Sunday it was dedicated. I found an old service for dedicating a bell that said, “To call to worship use 7 (3 holy and 4 worldly)”, the number of meetings between God and Man. I had it printed and framed, along with John Donne’s great lines, ‘*Ask not for whom the bell tolls – it tolls for thee!*’ etc.”

1940

- LSA Movement invited students to social hours and suppers
- Hope Visitor - Vol. 1
- World War II
- Two worship services at 9:30 a.m. & 11:00 a.m.

1945

- World War II ends - D-Day
- Lutheran World Relief to rebuild Europe

1946

- Hope Church cookbook

A **90th Anniversary** Fund appeal was made for roofing repair, landscaping and other needs. Twelve percent of money raised was shared with the ELCA Hunger Appeal and other charities.

In 1997, **Onward II - a Second Century of Hope** was kicked off to repair and remodel the basement, a new heating system, restore mortar in the bell tower, kitchen remodeling to bring it up to code, three sets of steel doors, accessible restrooms, Lower Fellowship Hall and Heritage Hall windows, carpet, tile.

Recent Building Improvements

A capital fund drive in 1985 allowed us to remove the rental apartments and garages on 13th, and planned for a parking lot as well as architectural renovation of the front of the church, lighting, sound system, handicap access, a new roof and landscaping.

Welcoming the handicapped with accessibility to our building was a concern of a group of Hope members. Fundraising began with seed money from the 75th anniversary. A much longed-for elevator, a remodeled fellowship hall, and a ramp at the 13th Avenue entrance were dedicated on December 13, 1988. The excess money raised for this project became seed money for the Renewal and Restoration project in 1989-91, which included adding the north elevator.

On August 17, 1989, the lower-level education wing was damaged by a fire set by an arsonist. The choir robes and banners were a complete loss and there was considerable smoke damage in the sanctuary. For a month Hope members worshiped at Luther Seminary and then in Lower Fellowship Hall.

Renewal and Restoration ideas began in 1989 after the fire. Pastor Mark Hanson agreed to be the main fundraiser for this project, which reflected the commitment to centrality of worship, handicap accessibility, and the arts. Planned improvements included changes in the worship space, walls, floors, wiring, lighting, new baptismal font, altar, pulpit, cross, chancel, sound system, and an elevator in the education wing. (The old baptismal font, installed in 1932 in memory of Pastor Thorpe's mother, Mrs. L.O. Thorpe, is now in the chapel.) A wheel chair lift to the choir area of the sanctuary was also installed.

Fundraising began with pledge gathering on All Saints Day, November 4, 1990. It was decided that 12 percent of the over \$400,000 pledged would be given to 21 mission projects suggested by members. Charles Pohlman was hired as design consultant and Dale Wenkes, architect. The new altar and surrounding wood structures were built by Paul Howe of Minneapolis. The project was completed for dedication weekend October 19-20, 1991.

That weekend featured recitals in the sanctuary, a St. Olaf Alumni Choir, a choir of the Chinese Christian Church (who worshiped in our building), and Hope musicians. The Russian Orthodox church, which also worships at Hope, presented a display at the Mixed Media Art Exhibit. The senior choir had a reunion dinner and rehearsal for Sunday morning anthems.

In the words of a prayer Pastor Thorpe used, we also prayed *“May God be ever in her midst to bless those who serve and all who worship here”*.



Remodeled chancel area done during Renewal and Restoration Project - 1990-1991.

In 2001, **Stepping Up for Hope** was a project to rebuild the seriously decayed front steps and improve the landscaping.



Repaired steps and admirers.

The Parsonage

A parsonage was built behind the church for \$4,433 in 1914. Parking was an issue in the fifties, so the house we owned at 627 - 13th Avenue Southeast was torn down, and the parsonage was sold and moved to provide a parking lot. Another parsonage was purchased on River Road. Later, Pastor David Preus requested a "living allowance" instead of a parsonage, so that he could purchase and live in a house that formerly belonged to Minnesota Governor Preus. We have not had a parsonage since.

Housing and Rental Properties

The **McMillan Apartments**, located on the corner of 12th Avenue and 7th Street, were purchased for \$96,000 in 1974.

The block committee dealing with housing and rental issues had been at work since 1974. To help matters, a housing corporation was established in the 1980s. After much study and opposition, the block committee recommended that the four rental houses and garages on church property be razed. In that place a new parking lot with landscaping was planned. The project was to be funded by Hope for the Nineties capital fund drive. The congregation approved the proposal on May 23, 1984. The parking lot was completed that fall with much work done by Hope members.

It was thought that we could possibly build senior housing there, but SEMPACC (Southeast Minneapolis neighborhood organization to improve neglected properties) had a rule that buildings could not exceed a certain height, and a project small enough to obey that rule would not be financially feasible.

In her memoirs, Hope member Mildred Berger writes of moving to the McMillan apartments in September of 1942. Those apartments housed many active and faithful Hope members. Mildred wrote, "The 12 families have been very close and like one family."

There was much discussion for several years about the McMillan apartments. It was a difficult decision. The building committee studied the issue and the Board of Commissioners considered the facts. The buildings were not cost effective. The congregation voted on August 18, 1985 to sell the McMillan apartments for \$302,000.

Rummage Sale

When Verle Rhoades was president of the ALCW (American Lutheran Church Women) in 1967, she thought it might be worthwhile to have a White Elephant Sale to raise money for the new Holtkamp organ. The Women of Hope took on the project which was held in Fellowship Hall, and earned \$752.54 in one day. They did it again in 1968 (\$849.55), and it has been an annual event ever since; only the name has changed.

Now in 2004, the rummage sale, as it is now known, is a whole-church project that raises money for non-budgeted items in our congregation. It provides a community service, recycling of clothing, household items and furniture, charitable giving (10% of gross revenues and unsold merchandise) and much friendship-building. The sale has earned \$11,000 to \$14,000 annually in recent years. The total earned exceeded \$255,000 by 2001.

Special Gifts and the Endowment Fund

The Hope Church Trust was formed in 1983 to administer all funds that are not a part of the general church budget. Special Gifts funds provide a mechanism for people to give for a special purpose. For example, if an individual is particularly interested in giving to enhance church music, a gift can be made to the Music Fund. The elected Trust Board makes certain that the money is spent for the function designated. Besides music, other funds presently active are Arts & Environment, Library, Student Outreach, and Heritage.

Bequests, memorials and other special gifts that are not specifically designated are deposited in the Endowment Fund. Except for an emergency that challenges the survival of the church, only the earnings from the Endowment Fund can be spent. As with Special Gifts, these expenditures should be for special items outside the routine expenditures of the church.

In the 1940s and 1950s the **Lutheran Student Association** at the University invited students to buffet suppers and social hours at University Lutheran Church of Hope and Grace University Lutheran Church.

1948

- Mortgage paid - debt free Hope

1949

- Children's choirs

1952

- Sponsorship of Hauk family from Germany

1954

- Hope 50th Anniversary Celebration
- Parish education wing fund and plans
- Membership - 1,400

1956

- Dedication of Parish Education wing
- Two offices

Credit Union

The Credit Union at University Lutheran Church of Hope was chartered by the State of Minnesota in December 1959. Its purpose is to be of service for the financial needs of members of University Lutheran Church of Hope, including family members and blood relatives. The Credit Union motto "People Helping People" is its basis.

The Credit Union is a place to put money aside in a savings account and a resource for loans to purchase automobiles, personal goods, or to pay off debts. The loan rates are competitive with those in the market place and are significantly lower than the rates of charge cards or credit cards.

All share / savings accounts are insured by the federal government through the National Credit Union Share Insurance Fund up to \$100,000. The Credit Union carries a blanket life insurance policy on all share accounts, matching deposits up to a maximum of \$3,000 as well as life and disability coverage on loans up to \$10,000. These coverages are at no additional cost to the members.

I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth. 1 Corinthians 3:6-7 (NRSV)

Chapter 4

Pastors Planted Seeds

Hope has been continually blessed with outstanding pastors who sowed seeds that we have helped spread all over the world. Our gifted pastors have helped us in different ways to see that our Christian faith needs to be demonstrated in our daily lives.

As much as we would like to include ALL of the pastors who have ministered at Hope, there is not enough room to provide that information. This chapter highlights the Senior pastors through the years.

Olaf Elias Brandt was born Feb. 19, 1862 in Rock River, Wisconsin of the Rev. Nils and Diderikke (Ottesen) Brandt . The family moved to Decorah, Iowa where his father was a pastor at a Decorah congregation and a teacher at Luther College. Olaf graduated from Luther College as its youngest graduate. He graduated from Concordia Seminary, was ordained, and began his ministry in Cleveland. According to his student Dr. Herman Preus, the Rev. Brandt started home missions while there, serving twelve congregations in an area of 500 miles. He ministered to Norwegian sailors on the Great Lakes, gathering them in small groups for worship. For him, mission was a passion. He was gentle and soft spoken, yet ready to tramp 25 miles through virgin forest to minister to Canadian congregations of Scandinavian descent in Ontario.

Pastor Brandt was a scholar, who after serving Lake View Congregation in Chicago, traveled to Leipzig (Germany) University to study. He was called to Luther Seminary in 1897 where he became Vice President in 1918. While at Luther, he married Emma Galby in 1899. She was well educated and a trained musician who contributed much to Dr. Brandt's ministry.

He served the seminary community for 39 years. Dr. Brandt was regarded by his students as a friend and spiritual father. However, he never lost his missionary zeal and in 1905 he saw the need to build a church to serve students at the University of Minnesota and to serve the people of the southeast area of Minneapolis. During his Hope ministry, he traveled the state preaching and appealing for money to buy land and build Hope Church. His wife Emma took the role of historian, and it is thanks to her records that we have information on those early years of the church.

Pastor Thorpe took the giant leap of gradually changing Hope's Sunday services from Norwegian to English. Membership increased and by 1930 a new church had been built. It was so full that it was necessary to offer two services each Sunday.

According to Dr. Herman Preus, Dr. Brandt was an outstanding theologian who was active in theological conversations, leading to the 1917 merger of Norwegian Lutheran Churches.

Christian Scriver Thorpe, 1911-1948

Pastor Christian Thorpe was the pastor of a Norwegian Lutheran church in Glendive, Montana in 1911 when he received a call from “a small mission church in the shadow of the University of Minnesota. It had been struggling to live, with less than 100 members, and had proved to be a place no minister wanted.

“I received a call from my father-in-law telling me I should not accept the call because ‘It has no future’.

“I was promised a salary of \$1,200 a year and was to pay for my own parsonage. The house we rented cost \$35 a month, so it meant we had \$65 a month to live on. During the first two years they were often unable to pay me what had been promised. When that happened, Dr. Brandt would take to the road again and try to collect what was lacking.”

Christian Thorpe is remembered as being a gentle, self-effacing, beloved pastor. He played golf with the priests of St. Lawrence Catholic Church. He was a quiet peacemaker who gently and fairly resolved conflict.

Pastor Thorpe retired in June 1948 after 38 years. Pastor Arndt Halvorson wrote in the October 16, 1954 Visitor that Pastor Thorpe “came in 1911 when the work was feeble, but promising. He retired after tremendous growth and development of the vigorous LSA (Lutheran Student Association) movement.

1957

- Bell installed in bell tower

1958

- Operation Bootstrap Africa
Sunday School Outreach

“He saw the congregation through a large building program. He became one of the best known and best loved persons in Southeast Minneapolis. Through all his years, he was best known for his excellent sermons”, preached without a microphone. Neighbors of the church liked to recall his walks around the area as he talked out his sermons.

Joseph Knutson, 1948-1951

The Rev. Joseph Knutson followed Pastor Thorpe. He is remembered as a dynamic and challenging leader with a strong presence, a man who always spoke his mind. One of Knutson’s priorities was Vacation Bible School. It was during his tenure that the church library was founded. He left in 1951 to become president of Concordia College in Moorhead.

Arndt Halvorson, 1951-1957

Arndt Halvorson presided over Hope during a period of unprecedented growth. He and his wife, Emily, and their five children moved to Minnesota from Immanuel Lutheran Church in Forest City, Iowa. (A sixth child, Len, was born in Minneapolis.) While in Forest City, Halvorson had served as president of Waldorf College as well as pastor of Immanuel.

Emily Halvorson remembers that her husband was attracted to University Lutheran Church of Hope even while still a student at Luther Seminary. He told her, “There’s a church that would be a challenge. I’d like to make a difference there.”

Vicki Miller, whose children were baptized by Halvorson, recalled his beautiful tenor voice. He’d sing “There is a Balm in Gilead” from the balcony and his voice would fill the church. He sang for the wedding of Jack and Donna Parry, who recently celebrated their

These were booming years at Hope; the Sunday school had more children than it could hold, and the children’s choir had 40 to 50 kids. The rows were packed with University of Minnesota students and its services were broadcast on the radio. Verle Rhoades described these years at Hope as “lively and buzzing with activity.”

1959

- Saturday School with church school and choir
- Commission system adopted as governing leadership
- Bylaws changed to include women’s vote and position in leadership
- Credit Union - first in ALC

The decade of the sixties was also a time of extreme change for Hope's Southeast Minneapolis neighborhood. The freeway was built only four blocks away, and the campus expanded into the neighborhood. The general unrest over civil rights and the war in Vietnam was felt on the University of Minnesota campus.

Under the leadership of Pastor Preus, Hope Church was instrumental in acting for the community. He himself played a large role in this cause by serving on the Minneapolis School Board for much of his time as pastor.

1960

- Altar Guild
- Education emphasis and adult education

50th wedding anniversary. Music was an important part of worship for the Halvorson family.

Architects from St. Olaf College designed the chapel and education wing to accommodate this growth. Emily remembers the “adventurous, open minds” of people at University Lutheran Church of Hope. “They knew how to make things happen,” she said.

Halvorson was best known for his preaching. “Every time he stepped into the pulpit, it was as though he was filled with the Holy Spirit. He didn’t look at his notes.” Emily added that Bible study was important to Halvorson. “It was the main incentive for him. He felt there was such a need.” Added Verle Rhoades, “Arndt would probably want to be remembered for the spiritual impact he made on the congregation.”

Pastor Halvorson was called to the seminary twice; the second time he said yes. He taught homiletics there for 30 years. Later he moved on to a Prescott, Arizona congregation, ending his career with parish ministry, just as he had always intended.

David Preus, 1957-1972

University Lutheran Church of Hope has seen several of its lead pastors move on to higher positions within the Lutheran Church. David Preus was one such pastor. His 15 years as pastor at Hope covered the turbulent decade of the 1960s, an extremely important time not only for our country but also for our congregation. Pastor Preus was elected Vice President of the American Lutheran Church in 1972. Soon after, he became president (now called Presiding Bishop) upon the death of President Kent Knutson. Preus spent 15 years as the president and then the Presiding Bishop of the American Lutheran Church (one of the forerunners to the ELCA).

Hope's relations with other neighborhood churches were in transition during the sixties. The connection to area Protestant churches was easy, but it took the second Vatican Council to bring the cross-street congregations of Hope and St. Lawrence Catholic Church together. Preus recalls speaking to the adult education program at St. Lawrence after this warming of relations, the benefits of which are still enjoyed today.

Two areas that Preus believed were particular strengths of Hope during his tenure were the youth program and the music program, under the leadership of renowned choral directors Larry Fleming, Dale Warland, and Marilyn Gisselquist. He also nominated the first woman as congregational president.

Preus noted that Hope has been uniquely placed to illustrate how a diverse group of people in a rapidly changing urban community can continue to function effectively. Because of the willingness of Hope's members to tackle difficult issues, Preus said, it has continued to be a congregation with a tightly bound community and a lively fellowship.

The Lowell Erdahl years, 1972-1982

Lowell Erdahl, like most of Hope's pastors, first learned of the congregation while at Luther Seminary. He lived near Hope and attended worship here. He was attracted to ministry at Hope because of its engagement in world affairs via resolutions presented to the district convention. He appreciated the leadership of David Preus.

Before arriving at Hope, Erdahl spent a decade at Farmington Lutheran Church and five years on the homiletics faculty of Luther Seminary. He was elected District President of the Southeast Minnesota District of the American Lutheran (ALC) in 1983 and was installed

According to Lowell Erdahl, Hope served as a model of how a congregation can be concerned about its members as well as the wider issues of the world. The Community Concerns and Global Concerns Commissions were very active during Erdahl's time at Hope.

1963

- Civil rights movement
- Interstate Hwy 35 construction through Southeast neighborhood
- Southeast Minneapolis Planning and Coordinating (SEMPAC)
- President Kennedy assassinated
- Merger of several Lutheran bodies to ALC
- ELC changed to ALC
- 627 - 13th Ave. residence torn down for parking lot
- Dorcas Circle begins

Two weeks into Pastor Mays' ministry, the long-time business manager of the congregation suddenly died, leaving few financial records. During the next two years, the congregation developed accounting and budgeting processes, divested itself of three adjacent rental houses and apartment buildings, and built the parking lot.

1964

- Choir presents "Amahl and the Night Visitors"
- Red hymnal used

1968

- Martin Luther King Jr. assassinated
- Dedication of Holtkamp organ and refurbishing/redesigning of the altar area

by then-president of the ALC, David Preus, another former Hope pastor. He served as ALC District President for over three years before being elected Bishop of the St. Paul Area Synod of the newly formed Evangelical Lutheran Church in America, a position he held for eight years. He served as a part-time interim pastor at Gethsemane Lutheran Church in Hopkins for 19 months following his term as bishop.

Erdahl has written 10 books, including *Be Good to Each Other* (co-authored with his wife, Carol) and *10 Habits for Effective Ministry*.

Charles Mays, 1982-1986

Pastor Charles Mays' three-year tenure as Hope's senior pastor featured dramatic changes at Hope, almost from the day he arrived. He responded enthusiastically to the congregation's appetite for engaging the peace and justice issues of the day and opposing the Reagan administration's nuclear buildup. He came to Hope from Lord of Life Lutheran Church in Renton, Washington. A graduate of Luther Seminary, he interned in the inner city of Washington, D.C. during the civil rights movement.

Pastor Mays saw the congregation's mission field as the entire Twin Cities community. "When I came, we had many young families [at Hope] who had bought starter homes in the city and then moved to the suburbs. We tried to help them see Hope's immediate neighborhood as a place of concern while engaging the life of the whole—work, family, political life, as well as worship life."

Pastor Mays delighted in the people of Hope giving him permission to be himself instead of burying his personality under the office of the pastor. Under his leadership, the Sunday School met during the time

between the 8:30 and 11:00 o'clock worship services so children would be included in worship and a convenient time for adult education was provided. This became known as The Education Hour. Access to worship and congregational life for members and others with disabilities was greatly enhanced by the installation of an elevator that allowed wheelchairs into the sanctuary. Pastor Mays said that if we are ever going to address the issue of accessibility, including the elevator, 'Let's do it NOW!' We did.

Mays believes his most important contribution to Hope was reintroducing pastor-led Bible studies using the two-year Crossways program, which encourages participants to live with the biblical texts and the questions they stimulate.

In January 1987, Mays accepted a call to Holy Trinity Lutheran Church in Port Angeles, Washington, a congregation very much like Hope in size and dynamics, where he continues challenging members from the pulpit on the issues of the day.

Mark Hanson, 1988-1995

Pastor Mark Hanson is the most recent example of a former Hope pastor going on to greater responsibility in the larger church. He was elected Bishop of the St. Paul Area Synod in 1995, and in 2001 he was elected Presiding Bishop of the ELCA, a position he still holds today. He is also president of the Lutheran World Federation (LWF), an organization that represents nearly 62 million Lutherans in 76 countries.

Hanson was drawn to ministry at Hope because it provided an integration of his first two calls: to urban ministry and to a congregation of intellectual people interested in faith exploration and social justice issues. He also saw it as possessing a further challenge—that of being located next to a major university campus.

Pastor Lamont Koerner was called part time as Minister of Outreach and Fellowship in 1985. Pastor Koerner restructured the student ministry, working closely with Lutheran Campus Ministry and the young adults at Hope.

When Pastor Charles Mays was called to Port Angeles, Washington, Pastor Koerner led the church through the change until Pastor Mark Hanson was called in June 1988. He became a pastor at Lutheran Campus Ministry in 1992, a post he still holds.

Pastor Judith Mattison was called to Trinity Lutheran Church in Evanston, Illinois in January 1997.

Pastor Kwanza Yu was called from Nebo Lutheran Church in Chicago to replace her.

What he has taken with him from his experience at Hope, said Hanson, is how central worship is to the life of church; how a community of faith can engage challenging issues (such as homosexuality); and how to collaborate with and affirm strong leaders.

He also remembers dealing with the 1989 fire and the remodeling of the sanctuary as two challenging but ultimately successful periods of his tenure at Hope. Addressing housing issues, he added, was a key part of his social justice ministry.

When Pastor Hanson was elected Bishop of the St. Paul Area Synod, he replaced the retiring former Hope pastor, Bishop Lowell Erdahl. During the interim time the church was managed with strong leadership from **Pastor Judith Mattison**.

Pastor Keith Olstad was installed in September 1997. He and Pastor Mattison each had the title of “Pastor”.

Keith Olstad, 1997-2000

Pastor Keith Olstad first became aware of Hope while he served in campus ministry at the University of Minnesota during the 1970s. “I knew about Hope’s stature as a congregation committed to living faith in the world, served by strong preachers,” he said, adding that, “When I joined the Hope staff in the 1990s, I was drawn by its continuing tradition of strong ministry in the world and its history of fine worship and preaching.”

Olstad found that serving as pastor at Hope provided him with both challenges and rewards. He reports that his biggest challenges were in leading the church in becoming a Reconciled in Christ congregation and in completing the Onward II campaign. He also found worship involvement, teaching confirmation instruction, and Bible study fulfilling.

1970

- Dedication of Thorpe Chapel
- Task force for refugees
- Fellowship meals
- Women’s ordination
- Friendly Visitors and Tape Ministry

Before leading Hope, Pastor Olstad served in campus ministry, inner city and working-class parish ministry, community organizing, agency administration, and as an interim minister.

“Hope’s commitment to be genuinely open to all people and to celebrate ministry with beauty are perhaps two of its greatest gifts,” said Olstad.

Pastor Keith Olstad resigned in February 2000. **Pastor Gary Wilkerson** came to serve as long-term interim pastor, during which time he united members and took Hope’s vision forward once more.

Pastor Craig Shirley was called to be Lead Pastor in August 2001. Additional information regarding our current pastors can be found in *Chapter Eight - Who We Are Now*.

Pictures of the previous Senior Pastors can be found in the hallway outside of the Lounge.

The Rev. Kent Knutson (former president of the American Lutheran Church) and his family were members of Hope at one time, so we could say that University Lutheran Church of Hope has been the home of three presidents, or bishops, of the national church: Kent Knutson, David Preus and Mark Hanson. Pastors Lowell Erdahl and Mark Hanson were also Bishops of the St. Paul Area Synod.

Throughout the years several of Hope’s sons and daughters were later ordained into the ministry. They include A.B. Swan, Paul Watson, Russell Peterson, David Belgum, David Boxrud, Ronald Jensen, Nolan Watson, Steve Berkeland, Mary Halvorson, Scott Westphal and Merlin Satrom.

1973

- Mildred Templin first Hope woman to be congregation president
- Senior Club begins
- Dr. Kent Knutson dies and David Preus elected president (now Presiding Bishop) of the ALC
- Branch Sunday School at Luxton Park



Worship at University Lutheran Church of Hope - early 1990s.

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers. Ephesians 4:11 (NRSV)

Chapter 5

Ministry of the Laity and Our Community of Faith

Our outstanding pastors over the years have used the gifts of the Spirit to inspire lay members in myriad endeavors all over the world. Bishop Mark Hanson says, *“All over the church I have met people who at one point in their lives worshiped at Hope. It has prepared the wider church with incredible leaders and members, and needs to take pride in that.”*

As Hope’s 50th anniversary approached, group activity accelerated and membership increased to 1,400, with 450 students in Sunday School. Eleven people were on staff: Pastor Halvorson, an office secretary, a parish visitor, a youth worker, a student intern, an organist, a director and an assistant director of music, and three custodians - one for the church, one for the parish house (former parsonage), and one for the Glencar Chapel. There were four boards to govern the work of the church: a Board of Trustees (dealt with financial issues), a Board of Deacons (dealt with ministry), a Board of Deaconesses and a Board of Parish Education.

Hope’s history is filled with lay people whose enthusiasm, energy, and vision have given life to the work of the church and the leadership of its pastors. To better reflect this bounty of lay leadership, Hope instituted a new governance system in 1959, changing its constitution from a deacon/trustee system to a commission system. The commission system would involve more people and could grow and change with the times. The original commissions were Pastoral Affairs; Worship, Music and the Arts; Education; Membership; Group Life; Outreach; Property; Finance and Corporate Relations.

Meals have brought people together since earliest times for friendship and fundraising. Easter breakfasts, International Fair, Taste of Hope, summer picnics, student meals, Thanksgiving, Senior Club luncheons and more. These meals were put on by women up until the 1990s.

Meals have also been a way to show concern for one another. The **Caring Neighbor program** was begun in 1991 to send home-cooked meals to members going through difficult times.

Community Life of the Church

By 1930, the membership of University Lutheran Church of Hope was 525 and the church was well established. These were the years of the Hope Men's Brotherhood and the Ladies Circle. Famous church dinners were served, which often included lutefisk. A Girls Club was organized, as was a Rho Circle of the Lutheran Daughters of the Reformation, and there was a Women's Missionary Federation. Many service activities flowed from those groups.

During the World War II years, the *Visitor* often contained news of Hope members who were in the armed forces. In 1946, Hope held a banquet for returning servicemen, giving special honor to the seven Gold Star Men who lost their lives.

The January 1946 *Visitor* mentioned the publication of a Smorgasbord Cookbook for \$1.50, with 700 recipes, including some to serve 500 people for special dinners. In those years, Hope's Norwegian roots were still obvious, with recipes for lefse and fruit soup quite prominent.



Seniors on fall luncheon outing.

Senior Ministry

From the 1960s to 2003 we have had ordained and lay staff visit shut-ins, bringing them communion and keeping them in touch with Hope church. Through the tape ministry, shut-ins can hear the Sunday morning services which are mailed out to them.

The **Senior Club** began in the 1970s for friendship and programs for seniors. In the 1980s, the group met around a luncheon and program which continues to this day.

QRS, a “senior” group planning activities for fun and friendship outside the church, began in 1989. For example, this group might take in an afternoon at the Chanhassen Theater or a Christmas concert or a trip to see the Minnesota Twins.

The **Friendly Visitor** program is a one-to-one connection with members of University Lutheran Church of Hope who have special needs. Many are shut-in, either at home or in a care center. Some still attend church and care for themselves, but need a special friend. We like to describe these visits as the arms of University Lutheran Church of Hope reaching out and embracing these members to let them know we care.

The **Easter Plant** project allows Easter plants to be ordered by congregation members in memory or in honor of loved ones. The Friendly Visitors distribute the plants after the Easter services to homebound and grieving members.

In 2003, there are 25 to 30 volunteers serving faithfully as Friendly Visitors. Each volunteer is assigned a specific person or couple and is asked to visit one or two times each month plus phone calls. Birthdays are celebrated and family connections are made.

Families with adopted children: Several Hope families have adopted children from other countries, and formed a group in 2001. They have expanded to include all families with adopted children. The group fosters a good sense of intimate community, friendship and support.

Adults Connecting Together (ACT) was organized in 1992 for friendships among young adults.

Women of Hope

Circles were formed early to connect women who lived near to one another. In the 1920s, high school girls formed the Gleaners, a children's ministry group. One project was making a bedspread to be auctioned off.

In the 1950s, Lambda Circle was for business and professional women, Naomi and Eunice met in the evening for working women, Martha, Rebecca and Ruth circles met for lunch, and Mary met for dessert. There was a Mothers Circle and a Young Mothers Circle. Later in the 1950s, the Mothers Circle became the Gloria Circle, with the responsibility for the Children's Choir, which was a large and enthusiastic group.

Circles served at weddings and funerals and took responsibility for an area of service such as the nursery, kitchen, Plymouth Youth Center, and others. They sponsored social activities, such as the Mothers and Daughters Banquet. In 1965, the mothers and daughters needed to stay in the church basement until the official "all clear" after the Fridley tornadoes.

Dorcas Circle was formed in the 1970s by mothers and their daughters who had young children. They met in the nursery so that the children could be brought to the meetings. They wanted a separate circle to avoid criticisms from other circles that the young mothers did not prepare their lessons adequately. At that time the ALCW (American Lutheran Church Women) was for "married women".

Social changes gradually came about after World War II, when women were needed to work outside their homes. Women became interested in their careers outside of the home and by the 1960s, fewer women were available to join circles. Women's Rights became a national issue at about the same time as the Civil Rights movement.

Women were invited to leadership in the 1960s. Alpha Smaby was the Commissioner of Corporate Relations, which also encompassed issues of social justice. Other early female commissioners included Ila Mae Langguth, Education Commissioner, and Verle Rhoades, Group Life.

Women continued to have increasing participation in church leadership. Our first woman congregational president was Mildred Templin in 1973. The ALC voted to allow women pastors in 1970, and we studied a document, "Women and Men in Church and Society – Toward Wholeness in the Christian Community."

Hope's first female pastor, Susan Hedahl, was called to the church in 1975. Pastor Hedahl held regular meetings for women who wanted to study the Bible from a feminist point of view. It was sad for many when Pastor Hedahl left after her two-year call ended.

In the 1990s, new ways of gathering together emerged, such as Saturday morning brunches and weekend retreats. The large group, Women of Hope, no longer met. Dorcas, Gloria, Eunice, and Naomi-Rebecca circles and other groups that meet for Bible study are still active. They nourish their spirits with Bible study as well as serve the church in all areas of the congregational life.

Women continue to be active in circles, commissions and other activities. This is the statement of purpose of the Women of Hope in 2004:

*As a community of women created in the image of God,
called to discipleship in Jesus Christ, and empowered by the Holy Spirit,*

*we commit ourselves to grow in faith, affirm our rights, support one
another in our callings, engage in ministry and action, and promote healing
and wholeness in the church, the society and the world.*

*As Women of Hope, we are called to worship, service, study and rejoice
together. May we continue to enjoy the bonds that we have formed,
and open our circle to welcome all. As we continue our work in the life
and ministry of Hope, may we remember,*



Women of Hope at retreat center - late 1990s.

***“but those who wait for
the LORD shall renew
their strength, they shall
mount up with wings
like eagles, they shall
run and not be weary,
they shall walk and not
faint.”***

- Isaiah 40:31 (NRSV)

At the **Women's Anniversary Brunch** in October, 2003, the women of Hope had a Rummage Sale Style Show and Fashion Competition. They enjoyed a skit, "A Ladies Aid is Born" written by the Rev. C.S. Thorpe.

Anniversary Song of the Ladies' Aid

(To the tune of "Battle Hymn of the Republic")

1. In our journey towards the future,
 let us pause beside the way.
Let us linger with our mem'ries
 and relive them while we may.
Let us dream awhile and sing awhile
 and celebrate today,
And then go marching on!

Chorus:

Glory, glory hallelujah!
Glory, glory hallelujah!
Glory, glory hallelujah!
And then go marching on!

2. Like true soldiers we've marched on
 with steady heart and steady hand.
We have rallied round our captains
 and have followed their command.
Now we've reached our first big milestone
 and are called to make a stand,
And then go marching on!
3. We've been guided in our efforts
 by His wisdom from on high.
We have trusted in His promise
 with our faces toward the sky.
When we've stumbled, weak and weary,
 He has never passed us by,
While we've been marching on.
4. What the future holds before us
 only God Himself can know.
All He asks of us is faithfulness
 and courage here below.
May we be like you good virgins
 with our lamp lights all aglow,
While we are marching on.

- Mrs. O. H. Nelson

For surely I know the plans I have for you, says the LORD, plans for your welfare and not for harm, to give you a future with hope. Jeremiah 29:11 (NRSV)

Chapter Six

Passing On the Faith

There has always been a Sunday School at University Lutheran Church of Hope. Three years after the church was formed, Pastor Brandt reported 90 regular pupils and ten teachers in the Sunday School. His report also stated the “communicant membership” was 43 and number of “souls” 62. Sunday school has always been of primary importance to the membership of Hope. By 1913, there were 103 students. By 1927, there were 187 pupils.

Besides the Sunday School at Hope, records indicate there were times when the church operated Sunday Schools at other locations. A branch Sunday School was started out on Rose Hill (now Lauderdale) in 1915. Mr. A. B. Swan, a university student, acted as superintendent and there were 40 students. There is no record about how long this lasted, but Mr. Swan left in 1917. He attended Luther seminary and was ordained at Hope in 1924. Seminary student Fredrik Schiotz was in charge at Prospect Park. He later became president of the Evangelical Lutheran Church and held international offices as well.

In 1929, records note that there were 400 children in Sunday School, with branch Sunday Schools in three locations: the newly purchased Glencar Chapel at 25th and Talmadge S.E., Prospect Park Chapel at Bedford and Franklin, and Rose Hill Chapel.



Original basement kitchen being used for Sunday School class.

Our Sunday Schools had a location within walking distance for every child in the Southeast Minneapolis area. The record is not clear how long these Sunday Schools lasted, but the October 1940 Visitor lists 39 teachers for Hope and ten for Glencar.

By 1945 there were 280 students, and 450 in 1954. During construction of the parish center, classes again met in Marshall High School, including adult and student Bible classes. On Sunday November 18, 1956, the Parish Center was dedicated. This center has efficiently provided for the needs of the Sunday School, classes for outside groups, meetings and the rummage sale to the present day.

Saturday School began in 1959 for children who were in the Cherub (grades 1 – 3) and Carol (grades 4 – 6) choirs. They studied music fundamentals and principles of worship, had choir rehearsal, and then had Sunday School lessons for two hours on Saturday mornings. Music director Dale Warland and Marilyn Gisselquist led this new program. By 1978, the parents wanted their children to be able to participate in Saturday sporting activities, so choir practice was changed to Sunday.

1974

- McMillan apartments sold to Hope

1975

- Pastor Sue Hedahl first woman pastor at Hope

1976

- Hope Church bus

1978

- Green hymnal, Lutheran Book of Worship

1979

- 75th Anniversary Celebration
- Tuesday morning Bible study
- Accessibility Fund begins
- QRS active mid-lifers
- Fruit Soup Sunday



Basement upper Fellowship Hall (now Heritage Hall) being used for Sunday School.



Parish Hall finished Sunday School rooms after 1956.

In 1973, a branch Sunday School was started in the Luxton Park Building in the Glendale Community public housing in Southeast Minneapolis. It was supervised by the Rev. Larry Reyelts and taught by Augsburg College and Luther Seminary students who were members of Hope. As many as 50 children attended.

In 1975, the parents requested that the children attend the “real church”. Cars then brought the children to Hope for Sunday School (as they had for Vacation Bible School in 1974-75). In 1976 a bus was rented and later purchased. Hope became more visible in the community. Efforts were made to interest and include the families with baptism, confirmation, and adult classes offered. In the fall of 1983, a 10th anniversary celebration was held at Luxton.

The **Adult Forum**, which is held during the Education Hour, is a vehicle for educating adults. This forum provides a time for education on issues of concern to the Christian. During the late 1980s, forums often were used to discuss the Affirmation of Welcome to all people who may have felt excluded.

Twice a year we have Stories of Hope, when individuals from the congregation tell their faith stories.

1980

- Loaves & Fishes

1981

- International Year of the Handicapped
- Hope Peacemakers “call to halt arms race”

1982

- Sponsorship of Asbu family

Two Vacation Bible School experiences were often offered in the mid 1970s and early 1980s at Hope: a Family VBS for five evenings in June and always a two-week VBS for children in July or August. These were exciting weeks as the Gospel came alive through stories, songs, active participation and personal relationships. Often a special happening, person, or gathering place was featured to carry out the Biblical theme. Examples include studying in a boat by the “Sea of Galilee”, visiting with or “being” a Biblical character, or “living in the Holy Land” during Biblical times. Who can forget the live sheep and goat in the courtyard for those two weeks one year?

Pastor Charles Mays encouraged Bible study for adults. A favorite for many were the Tuesday morning and Tuesday evening studies. The Tuesday morning studies still continue.

Children were welcomed at the communion table and permitted to receive the elements in the early 1980s. Since that time, families are given instruction in order that parents can decide when children are ready to commune.



Youth room - late 1950s.

For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life. Ephesians 2:10 (NRSV)

Chapter Seven

Service to the World

Hope has long been recognized as an advocate for the church's involvement in peace and justice concerns. To this day, it is one of the top reasons people give for joining Hope. It is hard for many members to separate the teachings of Jesus from our responses to our world. Within our commission structure such issues were earlier addressed by the Corporate Concerns, Community Relations and Global Concerns Commissions.

We believe this spirit runs through University Lutheran Church of Hope in everything we do, from worship to Sunday School to the rummage sale. To cite a few examples:

- A percentage of money raised through capital campaigns and rummage sale (12% and 10%, respectively) is given to outside organizations. The Sunday School offerings go to missions, such as the Heifer Project or Global Health Ministries.
- We prepare a monthly meal for low income households through Loaves and Fishes, and host families in transition from homelessness through Families Moving Forward.
- The ad hoc Global Missions Group raised enough money for two nursing scholarships in Nigeria, capital support to Malawi, and organized a service trip to Mexico to help build a high school.
- Participants in Service Sundays (held each January) dedicate many hours of inter-generational effort to a variety of good causes.
- Many Sunday adult education forums provide opportunities for Hope members to learn about social justice issues, and the University Lutheran Church of Hope Forum, initiated in 2001, contains a strong emphasis on Social Justice concerns.

In 1952 the **Young Couples Club** sponsored several immigrant families, including the Otto and Lydia Hauk family from Germany. The Young Couples welcomed the Hauks into their hearts and homes, fed and clothed them, and found a home and work for them. Their children still fondly remember Luther League, choir, and confirmation. The Hauk children celebrated the 50th anniversary of their family's immigration by thanking University Lutheran Church of Hope with a monetary gift and a reception in July 2002.

- We collect for the local food shelf, we hold a summer drive for hygiene products for Cabrini House and we have invited them to participate in our social events.
- University Lutheran Church of Hope responded to the September 11 terrorist attacks in a variety of ways, from encouraging contributions for relief efforts to donating funds to the Minnesota Islamic Center.

We also collaborated with a number of groups — at Hope and other congregations — to support their efforts for social justice.

Race Relations

When the calm optimism of the 1950s gave way to the erupting clouds of race riots in the 1960s, Dr. Martin Luther King, Jr. organized the peaceful protest movement, demonstrating for the civil rights of blacks. On September 15, 1963, the Ku Klux Klan bombed the Sixteenth Street Baptist Church in Birmingham, Alabama, killing four girls.

Pastor David Preus challenged us with the Gospel message that week and an offering was taken for the victims' families. Pastor Preus was already active nationally in the Civil Rights struggle. He traveled around the United States for Civil Rights events and was a founding member, along with the Rev. Dr. Martin Luther King Jr., of the Conference on Religion and Race. It is fondly remembered by some that every Sunday Pastor Preus somehow or other got social justice into his sermons, no matter what the scripture texts were for that day.

Our Board of Commissioners amended the Constitution at that time to read in part, “membership shall not be influenced by factors such as racial or national characteristics, social or economic distinctions educational or political backgrounds”.

In the early 1960s, home meetings were held all over Southeast, sponsored by the Minneapolis Council of Churches. Members of Hope urged citizens at those meetings to be willing to have black people live in their neighborhood.

Pastor Preus joined others in April of 1968, in a bus ride to Memphis to join one of Dr. King’s marches. He recounts that the National Guard was there to “protect the marchers”, but the Guardsmen were facing the marchers, not the hostile watchers. He felt intimidated, as he is sure was intended.

He remembers that there were costs for everyone who participated in that struggle. “I paid some prices”, he says, but he was never physically harmed. He received verbal abuse and threats from people locally as well as nationally. He received persistent phone threats including death threats on his children.

Pastor Preus is firm in stating that he received “genuine and widespread support” from our congregation in these endeavors.

Pastor Marlene Helgemo was called as associate pastor with focus on youth in August 1987. Being Native American, Pastor Helgemo brought a unique perspective to ministry, particularly for youth. She established, with the help of congregation members, a four-point parish partnership for travel and dialogue about shared issues of social justice.

Refugees from all around the world were again coming to the United States and the Twin Cities in the 1970s. We began a Refugee Task Force under the Corporate Relations Commission, to coordinate our work on sponsorship. We joined 12 other churches in this effort, sponsoring refugees from Eritrea and South Africa.

The congregations were St. Paul's Ojibwe Lutheran Church at the Turtle Mountain Indian Reservation in North Dakota, Bethel New Life, a black inner city church in Chicago, the Lutheran Center in Mexico City, and University Lutheran Church of Hope. Through travels, youth and adult groups formed relationships with people from the other points of the parish. Women from the other churches came here for a joint women's retreat. Pastor Helgemo was called to All Nations (Native American) Church in Minneapolis in 1990.

Affirmation of Welcome

During the late 1980s, Adult Forums often were used to discuss the Affirmation of Welcome to all who may have felt excluded. To state the church's intention, Hope passed this Affirmation:

University Lutheran Church of Hope, believing that the gospel is God's gift to all people, seeks to continue to be a welcoming community.

As a community of faith, we know that the world is often an unloving place and that the experience of alienation is all too common.

We rejoice in the manner in which diversity has enriched, nurtured and challenged the life and ministry we share in Christ and regret actions and attitudes which may have inhibited or prevented access to Word and Sacrament because of age, race, socioeconomic or marital status, physical or mental capacities, or sexual orientation.

To those who have felt excluded, we extend a particular invitation to share in God's reconciling activity among us.

To the stranger, we offer hospitality.

To all, we extend a most heartfelt welcome and wish them continued joy and peace in the Lord.

Reconciling in Christ

For many years University Lutheran Church of Hope has had a reputation as a welcome place for members of the lesbian and gay community. In 1987, in the early years of the program, an effort was made to recognize this openness by joining the Reconciled in Christ program of Lutherans Concerned - North America. The effort was not a success at the time, but did result in a powerful and eloquent Affirmation of Welcome.

In 1994 the congregation, with input from the Moral Discourse Taskforce, studied and discussed the ELCA Human Sexuality statement, which included discussions of homosexuality. Two requests to our pastors were made in 1997 for the blessing of same sex unions. Realizing that the congregation had neither discussed this possibility nor formulated a policy, the question was referred to the Outreach and Social Justice Commissions. After lengthy deliberation it was decided that a first step in this direction should be a strong public statement of welcome - i.e. Hope should be a Reconciled in Christ congregation. How this was to be achieved was unclear.

After the tumultuous outing of a pastoral candidate for call in the autumn of 1997, the congregation engaged in a series of difficult, but heartfelt discussions concerning homosexuality, the clergy, the call process, etc. After much debate it was decided by the congregational leadership that the level of discussion was significant and the time was right to reintroduce the discussion of membership in the (now renamed) Reconciling in Christ program. In 1998 opportunities to learn more about the program were provided, culminating in a vote in April of 1998. Although the vote was not unanimous, the majority (70%) were strongly in favor of joining the program.

In 1993 the synodical program, **Caring Families and Friends**, began to meet at University Lutheran Church of Hope. Caring Families and Friends is a support group for parents, friends and Gay, Lesbian, Bisexual and Transgender (GLBT) persons; the group continues to hold its monthly gatherings.

1983

- Hope Church Trust begins

1984

- First business manager - Arne Bruheim

1985

- Children's communion classes
- Easter Plant Project
- Good Friday Walk
- Easter Vigil
- Easter Breakfast
- Sale of McMillan apartments
- Parking lot constructed

Over the last five years University Lutheran Church of Hope has continued to grow into this new role, gaining increased confidence in publicly affirming the welcome that has so long been part of this place. Members are active in the local Reconciling in Christ program, staff booths and march in the parade at the Twin Cities GLBT Pride Festival, and are involved in the Exceptional Candidacy Project. As a group, the congregation has supported GLBT clergy, is involved in larger discussions of the blessing of unions, has supported GLBT students, and gives to various GLBT-focused ministries.

GLBT members are welcome and encouraged to fully participate in the life of this parish. We continue to grow together, being constantly challenged to more actively live out our Affirmation of Welcome.

Global Concerns

Lowell Erdahl's sermons on the problems resulting from "idolatrous nationalism" inspired the formation of a new commission – Global Concerns – to expand the church's work on issues of social justice to include global as well as local concerns. The work in these areas seemed so vast and urgent that subgroups were formed to focus on specific issues: peacemaking, hunger, Central America, and the environment.

Pastor Erdahl's outspoken belief that peacemaking is a Christian mandate led to his becoming known in the larger community as an opponent of weapons of mass destruction. During the 1970s and early 1980s Hope's outreach to the public and other churches was led by the Hope Peacemakers, who took to the streets to protest the continuing development of nuclear weapons and the taxes which paid for them. They presented forums in area churches on the medical and environmental consequences of nuclear war. As in the Civil Rights days, a few families left us in protest.

1987

- Merger of ALC and LCA to ELCA
- Dialogue with Roman Catholics

1988

- Elevator handicap accessibility dedication

1989

- Restoration and Renewal (R&R) Fund
- Fire damages education wing lower level
- 1,567 confirmed members

Under Pastor Charles Mays' leadership, the Global Concerns commission awarded the **Hope Peace Prize** for the best theological paper to endorse the concept of Lutheran pacifism. More than 150 entries were screened by commission members. The best of these were then judged by a team of 12 local, national and international theologians known for their expertise in Lutheran doctrine and practice. The winning entry was subsequently published in an issue of the Luther Northwestern Theological Seminary *Word and World*.

University Lutheran Church of Hope was dedicated as a **Peace Site** in 1992. Bishop Lowell Erdahl preached the sermon for the dedication on February 23. He is still actively involved with People of Faith Peacemakers, an ecumenical lay and clergy peace and social justice group that met at Hope during his years with us.

Ties to the University

University Professor Gisle Bothne gave the address at our 1908 cornerstone laying, saying in part that, "In representing the University of Minnesota today . . . let me begin by saying that . . . to the state university come yearly from Norse-Lutheran homes, hundreds of young people . . . at the same time as the University insists on good and thorough educational work, it also realizes the benefit of noble and spiritual influences from other contacts that uplift and guide our youth in their lives, development, strength of character and high ideals."

We have always tried to nurture relationships with students. A Lutheran Student brochure from the 1940s in our Archives welcomes students to a buffet supper and social hour as guests of the Lutheran Student Association (LSA), Grace and Hope churches.

The **Global Concerns commission** served the congregation through adult forums focused on peace and justice concerns, always emphasizing that these issues demand the involvement of people of faith. Two multi-Sunday Adult Forum series addressing peace and justice concerns as expressed in each of the Ten Commandments and the petitions of the Lord's Prayer were well received.

1990

- Kick off for R&R on All Saints Sunday
- Revised constitution bylaws
- Bell Choir
- Gulf War
- PEASE Academy at Hope
- Heritage Committee presents Memorial Books
- Caring Neighbor Program

The congregation changed its name to University Lutheran Church of Hope in 1923, reflecting Hope's location and mission to the University students.

1991

- Dedication of Sanctuary and R&R projects

1992

- Hope becomes Peace site
- Interfaith Hospitality Network (IHN)
- ACT - Adults Connecting Together

1993

- Moral Discourse Task Force

1994

- 90th Anniversary and Fund appeal

The Rev. David Preus was the first full-time pastor at Lutheran Campus Ministry in 1957. During that year before he became our pastor, Preus preached once a month at Hope. This connection with Hope allowed him to experience the kind of congregation he would go on to lead for 15 years.

A **Student Outreach Fund** was established within the Hope Church Trust in the fall of 1996 by member and retired professor Mildred Templin, to explore and strengthen the relationship between Hope and higher education students in the community. Money from this fund has been used for such things as Christian concerts, hospitality during fall “welcome” events, and informational materials in residence halls.

University Lutheran Church of Hope had always been a congregation with a mix of local working people from its Southeast Minneapolis neighborhood, and University people, including students, faculty, and staff. Preus, having spent most of his pastoral career in college communities, fostered this connection between the community and the University. Later, as president of the ALC, Preus encouraged campus ministry to take place primarily in local congregations near the college being served, rather than in separate student churches. We now have a close relationship with the Lutheran Student Association and its pastor, Hope member Pastor Lamont Koerner. University students continue to worship here, join the choir and teach Sunday School.



University students - 1950s.

Ties to the Local Community

Hope's neighborhood was experiencing a decline in the traditional residential family base in the 1960s. Houses along 15th Avenue to the east were removed for the University of Minnesota football and baseball fields. Marshall High School's closing had an impact in the 1970s. Several grade schools were also closed: Pratt, Marcy and Holmes. Interstate Hwy 35W was constructed through Southeast Minneapolis. The membership increases Hope was anticipating did not occur.

Ministries on the Mississippi helps the pastors in the University area to meet and discuss ministry regularly. These churches include University Lutheran Church of Hope, Bethany Lutheran Church, Trinity Lutheran Church, Grace University Lutheran Church, Fairview University Medical Center, Lutheran Campus Ministry and St. Martin's Table.

St. Lawrence Catholic Church, across 6th Street from us, has been a good friend for many years. For Reformation Sunday in 1983, they sent us a large bouquet of flowers in honor of the 500th anniversary of the birth of Martin Luther. Among other things, we celebrate Thanksgiving with them and they graciously allow us to use their parking lot during the rummage sale and at other times.

For many years Hope conducted **Worship at the Apartments** on 2nd Avenue and 4th Street every third Sunday at 10:00 a.m. This provided the seniors in those buildings a worship opportunity.

1995

- Mark Hanson elected Presiding Bishop of ELCA

1997

- Onward II - A Second Century of Hope

1999

- Annual Thanksgiving Dinner begins
- Long Range Planning Committee
- Service groups by month
- “Called to Common Mission” - ELCA and Episcopal Church
- International Festival

2000

- Stepping Up to Hope Project
- Membership - 896

University Lutheran Church of Hope has been vital and active in other community organizations as well. Pastor David Preus was chair of **SEMPACC**, a south-east Minneapolis neighborhood organization to improve neglected properties.

In July 1992 Hope voted to participate in the **Interfaith Hospitality Network** (now Families Moving Forward). We joined 12 other churches to provide shelter for 16 people, four times a year, for a week at a time. The upper level Sunday School rooms are arranged for sleeping quarters with lamps, window coverings, privacy door locks and carpeting.

Hope for the Hungry in the 1980s was instrumental in Hope’s joining with Grace University Lutheran Church to serve one meal a month at Holy Rosary Catholic Church for **Loaves and Fishes**. After more than twenty years this ministry still continues. Hope members participate in the Twin Cities annual Crop Walk, Meals on Wheels for Southeast seniors and food drives for local food shelves.

Our ministry of hospitality includes opening up the building to **outside groups**, such as the PEASE (Peers Enjoying A Sober Education) Academy High School, Southeast Coop Nursery School, the African Christian Fellowship, Cantonese language classes, Chinese Bible study, Boy Scouts, Cub Scout Pack 91, Alcoholics Anonymous, Emotions Anonymous, Marcy Holmes Neighborhood Association, Cabrini House, Thursday Musical, Trinity Quilters and Resurrection of Christ Russian Orthodox Church.

University Lutheran Church of Hope became involved in the governing process of the larger church by bringing at least 30 **social justice resolutions** to the Minneapolis Conference and Synod conventions. While there was concern with the time taken at these sessions to debate these issues, approximately 90% of them were passed by the conference and several of those by subsequent Synod conventions. A few of these resolutions laid the groundwork for position statements of the national ALC and ELCA bodies. Prior to his call to Hope, Pastor Mark Hanson was always a supporter and advocate for Hope resolutions.

By the time Mark Hanson accepted the call to Hope in 1988, the submission of resolutions to the Synod convention was strongly discouraged and this had diminished. However, with Pastor Hanson's interest in community issues, our participation in MICAH, in the continued celebrations of Earth Day, and Hope's collaboration with the Interfaith Hospitality Network (now known as Families Moving Forward) began. In the mid-1990s Hope was recognized as a leader in environmental stewardship in an article in *The Lutheran*.

Hope participates in **Interfaith Action**, an ecumenical organization meant to strengthen communities, build relationships, develop leadership, and create a vehicle for congregations to fulfill the mission of social justice. This group sponsored a workshop on Dismantling Racism, which was held at Hope.

Habitat for Humanity completed a home renovation with the help of 80 Hope members gathered together by **MICAH** – Metropolitan Interfaith Council on Affordable Housing. Pastor Mark Hanson appreciated the value of people working together, and also had a wonderful sense of humor. He once stood in the foundation, shoveling by hand. He couldn't help but remark with his famous grin, "You know, if we all kicked in ten bucks we could just rent a backhoe and have someone else do this." They had a wonderful time with that project, but decided to focus Hope's attention on IHN (as FMF was called then).



Block party at University Lutheran Church of Hope.

*For in Christ Jesus you are all children of God through faith.
Galatians 3:26 (NRSV)*

Chapter Eight

Who We Are Now

As University Lutheran Church of Hope heads into the 21st century, its baptized membership is 896, the Sunday School enrollment is about 100, and the budget is \$497,000. About a third of the congregation now consists of families with children under 10; there are more members under 20 than over 65. The largest age group at Hope is the Baby Boomers, born between 1946 and 1964. Hope has exceptional balance across the age groups, with roughly similar numbers in the under 30, 30-50, and over 50 categories.

Hope's neighborhood is dominated by the University of Minnesota, the residential family base has declined, and new apartment buildings have been built. Many members drive to Hope from other parts of the metro area. The congregation is made up of an unusual mix of urban and suburban members.

Hope maintains a tradition of excellence in preaching, music, and social ministry. Its members look forward to new and vibrant ministries, live with disagreements, and tackle hard issues. We believe that social justice should be a part of all our activities. We believe the pursuit of social justice includes advocacy to end injustice in the world, and service to aid the victims of injustice.

Hope Evangelical Lutheran Church was built with the financial gifts of people from all over the state who wanted to see the ministry of this congregation near the University become a reality. In the years that followed, the ministry of Hope has flowed from these beginnings to many places. People come to worship, some for a few years, and others for a lifetime. Hope's mission statement challenges everyone to make Christ "known" in daily life.



Fellowship Dinner - 1989.

Our Current Pastors

Pastor Craig Shirley was called to be Lead Pastor in September 2001. Pastor Shirley was born and raised in North Dakota, graduating from High School in Fargo and receiving his undergraduate degree from Moorhead State College (now Minnesota State University in Moorhead). His bachelor's degree in education and science (Elementary Education, Biology and Chemistry) took him into the classroom as a teacher and coach in West Bend, Wisconsin for four years before he decided to attend Luther Seminary in St. Paul. He did his internship at the Williams S. Hall Psychiatric Institute in Columbia, South Carolina and looked forward to full time chaplaincy work after graduation. But his first call was as Associate Pastor to Trinity Lutheran Church in Pullman, Washington for six years. It was there that he became involved in Lutheran Campus Ministry. Second call found him as Lutheran Campus Pastor at Michigan State University in East Lansing, in a dual call as Associate Pastor at University Lutheran Church there, also for six years. He was called to be Senior Pastor at another Trinity Lutheran, this time in Kenosha, Wisconsin, and he served there for ten years before coming to University Lutheran Church of Hope.

Beside his duties as Lead Pastor, he serves as convener of the Minneapolis Caucus of ISALAH, an organization dedicated to building congregations and establishing justice in their communities. He also serves as Synod representative on the Minnesota State Board for Campus Ministry, and the newly formed Twin Cities Urban Youth Ministry Network Leadership Board, as well as the Minneapolis Area Synod Nominating Committee.

Pastor Kwanza Yu was called from Nebo Lutheran Church in Chicago to replace Pastor Judith Mattison November 1, 1998. Pastor Yu was born to Korean parents in China. When the Chinese Communist authorities asked her parents to renounce Christianity, they refused, and were asked to leave the country immediately, without any possessions. The family moved to Seoul, Korea and she grew up there. After she finished her Masters in Japanese language and psychology in Tokyo she came to the United States to study theology, eventually earning her Master of Divinity degree at Luther Seminary in St. Paul and her Doctor of Ministry from the Lutheran School of Theology in Chicago. She was the first woman of color ordained in the American Lutheran Church.

Before being called to University Lutheran Church of Hope, Pastor Yu served congregations in Dallas, Texas and Chicago, Illinois. She also served on the national staff of Women of the ELCA. Pastor Yu has been a frequent speaker and preacher at national women's conventions and has been an adjunct lecturer at the University of Minnesota. She was elected as member of the Board of Trustees for Augsburg Fortress Publishing House at the ELCA Assembly in August of 2003.

A Message From Pastor Shirley

The following is a letter that Pastor Craig Shirley sent to members in August, 2003, which described an exciting week in the life of University Lutheran Church of Hope.

*August 29, 2003
Thursday after the Holy Trinity*

To the people of God at University Lutheran Church of Hope:

This unsolicited letter from your pastor is written to share with you the marvels I have had the privilege to witness this week on your behalf. I wonder – do you realize what a gift this congregation is to its members and to the community? I want to share just a few of the things I have experienced this past week – a week that I would remind you is considered part of the “lazy and quiet” summer months!

On Saturday last, ten confirmation students, one pastor, one parent, and one non-parent adult all got into a van to head to Chicago for six days for what is called the confirmation mission trip. There they will meet with pastors who serve inner city and multi-cultural churches that are very similar and yet very different from ours. What an experience for 13 and 14 year olds!

On Sunday, our worship service was filled with people in shirts and ties, shorts, children moving around, older adults in light summer clothing. Together we worshipped and had the privilege of outstanding music. Tim Strand opened all the stops for “Holy, Holy, Holy”. Bjorn Ranheim, a cellist with the New World Symphony and University Lutheran Church of Hope member, played Vivaldi

Minister of Music and Worship:
Timothy Strand

Minister of Faith Formation/ Visitation:
Marilyn Preus

Commissions in 2003:
Worship
Education
Congregational Life
Care & Nurture
Facilities
Stewardship
Social Justice
Evangelism/Outreach

Activities at University Lutheran Church of Hope include:

- Worship**
- Ushers, Greeters
 - Senior Choir
 - Children's Choirs
 - Altar Guild
 - Bell Choir
 - Assisting Lay Ministers
 - Lectors
 - Musicians

Pastoral Ministry

- Preaching
- Pastoral Care
- Visitation
- Weddings/Funerals
- Teaching
- Worship Leadership
- Commission Involvement
- Youth Involvement

Education

- Sunday School
- Confirmation
- Adult Forums
- Special Events
- Bible Studies
- Birth to Three Program

Community

- Circles
- Feed the Flock
- QRS
- Rummage Sale
- Quilters
- New Member Sponsors
- Seniors Group
- Youth Group
- Women of Hope
- Home Bible Study
- Book Club
- Coffee Servers
- Women's Retreat
- Fellowship Dinners
- Lutheran Campus Ministry
- Reconciling in Christ

and Bach. Together with his mother Judy on flute, they added a sparkle to the hymns and liturgy.

Mark Nelson, playing soprano sax and Tim Gustafson on guitar added their usual excellent musical talents to the liturgy and communion music. Both have played professionally in clubs in the cities over the years. The youth continued to fill the church with the wonderful smell of cinnamon rolls as they raise funds to attend the National Youth Gathering in Atlanta in July. Several visitors were greeted and came to coffee following the service.

On Monday we prepared a check for \$1,300 to send to Bread for the World – the result of our two cents a meal jars, a project launched during Service Sundays in January. We also sent a check for \$530 to help ship much-needed items to the relief efforts in war torn Liberia. These are part of the many contributions over and above normal offerings.

Tuesday brought a meeting of the 100th Anniversary Fundraising committee, a group of dedicated volunteers who are excited about where University Lutheran Church of Hope has come from and want to propel it into the next century. They have the task of raising \$50,000, of which almost half will go to local and foreign mission work. The other half will be used to restore the globe and cross on the roof of Thorpe Chapel, a beacon to the neighborhood around us that this is a place where God and the world come together.

I also met with a young man, a new member of the congregation, who along with several other single young adults is leading the youth next year. He is excited about working with our young people to create not just a Sunday School class but rather a comprehensive program of learning, service, activities and spiritual growth that will help our teens

make the transition from children growing up in this congregation to adults who will take roles in leading this congregation down new paths and in new directions.

Wednesday brought All Commission night. The Education Commission spent time analyzing the Sunday School curriculum so that it will help children grow in their relationship to Jesus Christ. The Facilities Commission worked hard on projects of repair and improvement. The Social Justice commission wrestled with everything from a drive for personal care items requested by a local charity to sending one of our members to weeklong ISAIAH training in August. Care and Nurture planned a picnic for new members. Congregational Life was looking ahead at a block party for Neighborhood Night Out as well as Rally Sunday. And several people were volunteering to become Inreach Volunteers to do one-on-one visits this summer and fall.

And that was just through Wednesday! 5 days!

What this says is that University Lutheran Church of Hope is a place with a mission, a place where ministry is happening; ministry to our members and ministry to our community and the world.

As I said, this letter was unsolicited. But this week, this little glimpse into a few days in the life of this parish, should be enough to tell you that you are a part of a great congregation, and a busy place that needs every member; your time, your contributions, your prayers, your presence and your input. Thanks for all you do in the name of Christ. May your summer be one of rest and renewal.

In the Name of the Living God.

The Rev. Craig M. Shirley

Service

- Families Moving Forward
- Tape Ministry
- Food Shelf
- Interfaith Action
- Friendly Visitors
- Web Site Volunteers
- Prayer Chain
- Loaves & Fishes
- Bread for the World
- Youth Leaders
- Nursery Assistants
- Office Helpers
- Visitor Volunteers

Facilities

- Library
- Garden/landscape
- Special Projects
- Capital Campaigns
- Arts & Environment
- Clean-up Projects

Other

- P.E.A.S.E. Academy
- Russian Orthodox Congregation
- Taiwanese Christian Fellowship

The Story Continues

The history of University Lutheran Church of Hope does not end here. Instead, we continue to write the history of Hope as we strive to meet our strategic priorities:

- Service:** To serve one another, our neighborhoods and the world with love and justice, celebrating the Gospel of Christ in our work and daily lives.
- Community:** To inspire members and others to come together with Christ at the center; to be a community that welcomes, worships and prays together—demonstrating our commitment to be disciples of Christ in all we do and say.
- Growth:** To hear God’s call to grow in faith and our capacity to reach out to the world with grace and compassion, thereby strengthening participation in Hope’s worship, programs and activities.

Closing Prayer

Our closing prayer at 100 years can be the same hymn that has been sung throughout the years at Hope’s anniversary celebrations, “Built on A Rock,” (LBW:365):

*Through all the passing years, O Lord,
Grant that, when church bells are ringing,
Many may come to hear God’s Word
Where he this promise is bringing:
I know my own, my own know me;
You, not the world, my face shall see;
My peace I leave with you. Amen*

Or, we could use the words of Jaroslav Vajda, set to music by Bill Beckstrand for Hope’s 90th anniversary:

*Come, join those loved ones who have gone before,
Remember where we heard this call of God;
What we have now, God wants the world to have:
The gifts of life and love and peace and joy!*