

Lutheran Church of Australia's 175th Anniversary, 25 November 1838 to 25 November 2013

by John Noack,

presented at the Annual General Meeting of the Friends of Lutheran Archives in Victoria (FoLAV), on Tuesday 19 November 2013 at 8pm at the Hall, Trinity German Lutheran Church, 22 Parliament Place, East Melbourne.

INTRODUCTION

The 175th Anniversary of the LCA takes as its foundation date, the first Sunday worship service conducted on Australian soil by Pastor August Kavel for his Klemzig congregation on 25 November 1838 in Mr Todd's store-room at Port Adelaide in South Australia.

This event and this date are the main theme for this talk in **Section 1**, which explores both their European background in the Germanic and Prussian States and their early Lutheran context here in Australia amongst the subsequent Germanic and Wendish settlers.

Section 2 investigates other earlier Germanic and/or Lutheran immigrants, who settled in Australia at a date earlier than 25 Nov 1838 and **Section 3** presents in the form of a colored chart, the four main branches or streams of Lutheranism, which sprouted or flowed through these past 175 years of Australian Lutheranism. The sources in the Bibliography are referred to by the author's surname in square brackets [] in the text.

SECTION 1: Pastor August Kavel's first Australian Sunday worship service in Todd's Store-shed at Port Adelaide on Sunday 25 November 1838, its European Background and its Australian Context:

(1) Friedrich Wilhelm III's Union Church of the Lutheran and the Reformed Traditions in Prussia in 1830.

Friedrich Wilhelm III, the king of Prussia during the 1820s and the 1830s, belonged to the House of Hohenzollern. This House had earlier adopted the Reformed religious tradition of Calvin in 1613 under the reign of Elector Johann Sigismund of Brandenburg for political reasons, so as to secure possession of the Duchy of Juelich-Kleve in the Lower Rhine area. Since then, there was the anomaly that the Prussian ruling family were Calvinists and their subjects for the most part Lutheran

Friedrich Wilhelm III, who saw himself as an instrument of Divine Providence, sought to unite both the Reformed and the Lutheran traditions and to establish a much desired Union Church. In 1817 and onwards, Friedrich therefore set about ramming the Union of the two

denominations down his subjects' throats. [Email from Herbert Mees]

.At this time, both Christianity in general and the various denominations in particular were being challenged by intellectual rationalism, which had been spreading since the period of Enlightenment in Europe in the 1700s and which was critical of belief in

metaphysical, theological doctrines and creeds and in denominational confessions and abstract dogmas This rationalism was often accompanied by empiricism, positivism and materialism and as an issue, it is still very much alive today.

Back in the early 1800s, different Lutheran reactions to this rationalism were therefore emerging. One reaction put much emphasis on the traditional Lutheran Confessions, which often led to intellectual, word-based, theoretical and abstract formulations, which were dogmatically expressed and imposed by some Pastors as articles of faith displaying authentic albeit rigid Lutheran Orthodoxy. However, this rationalism also led some to an opposite position, which was a stress on emotion-based Lutheran Pietism and an experienced and lived spiritual life. This pietism easily led to self-righteousness, shallow moralism and to loss of all sense of value in relation to doctrines, dogmas and verbal formulations. [Hebart p. 18]

This issue of the dual traditions involved all of the citizens in Friedrich's extensive Prussian kingdom, so he wanted to introduce his Church Book during the 300th Anniversary of the Augsburg Confession on 25 June, 1830. He had consciously aimed to keep the "elastic" Holy Communion liturgy "elastic", so that it could be open to differing interpretations. On the domestic level, there was also a conflicting issue because it has been noted that his wife Louise was a Lutheran. [Hebart p.19; Leske, p.7]

(2) Some Lutheran reactions after 1830:

Johann Gottfried Scheibel D.D. was the Professor of Theology at the University of Breslau, the capital of Silesia during the 1830s and he considered it his duty to rescue the Lutheran Church in Prussia. His earlier study of Revelation had led him to adopt his unwavering faith.

One of Scheibel's students at Breslau was Pastor Gotthard Daniel Fritzsche and one of his admirers was Pastor. Kavel, who even described Scheibel as "our spiritual Father".

However, Scheibel's opposition to the Prussian Church Book and his petition to the King to permit the use of the old Wittenberg Order for Holy Communion led to his hounding and his exiling from Breslau in 1832. He found refuge in Dresden, Saxony and then in Nuremberg in Bavaria, where he died in 1843. [Hebart, p.19-20; Leske, p. 14]

Other Pastors in Silesia, Brandenburg and Posen expressed their opposition to the Union

and “rallied to the Lutheran ensign”. These pastors attracted streams of faithful Lutherans who sought their spiritual ministrations. A letter to Auricht’s “Kirchen- und Missions-Zeitung” described “a glorious religious awakening” in Prussia.

However, petitions to the King and Government for tolerance and for freedom of conscience were viewed as rebellion, resulting in bitter oppression, persecution, secret meetings on the darkest nights outdoors in the thickest forests or in quarries and indoors in homes, cellars and barns. Objecting Pastors were imprisoned and large monetary penalties had to be paid by congregations. [Hebart, p. 21]

August Kavel, was born in Berlin, studied theology and was ordained in 1826, the text being Matthew 10:16: “Behold I send you forth as sheep in the midst of wolves”. When he was inducted as Pastor at Klemzig, in Brandenburg, the Union Church Book was used. Unless they accepted it, candidates of theology could not hope to gain office.

However, after Scheibel warned some of the Confessional Lutherans against Kavel, with his then connection with the Union, Kavel began to study the writings of Scheibel and as a result, in January 1835, Kavel tendered his letter of resignation from the Union Church. He preached his final sermon on Easter Monday and, standing outside the church, the Policeman was ready to seize the church building for the Union Church. Kavel proceeded to Posen in order to obtain official membership and also ordination in the Lutheran Church. Kavel’s return to Klemzig resulted in secret services in cottages and forests, as well as discussing plans to emigrate from Prussia. [Hebart, pp.24-25]

(3) Emigration plans in 1835 and onwards

As early as October 1835, a Petition was sent by the Klemzig congregation to the King pointing out their “keen sense of their responsibility toward their Lutheran Church and the sanctity of its Confessions” and their desire to emigrate rather than deny their faith. They did not desire to dissolve the Union but to claim “liberty of conscience pure and simple”.

Emigration to Southern Russia and to America was investigated. However, a visit by Pastor Kavel to Mr George Fife Angus, a wealthy philanthropist then in England, resulted in important contact with one of the Directors of the South Australia Company, the driving force in the venture to found the new colony of South Australia. He was also a Baptist with a shared family background of “dissenters’ in relation to the official Church.

Angas was seeking “honest, industrious and pious colonists”. He therefore helped with the planning, he despatched the sailing vessel “Sarah” to Hamburg for this journey to Australia and he sent his agent Mr Flaxman to Klemzig, in order to prepare for departure. However, during much of 1837, the Government maintained its policy of “no emigration and no toleration”. The authorities also suggested settlement in Russia and they required that a Pastor accompany the group and that an assurance was needed that the emigrants would be

sure of a livelihood in their new location. Pastor Kavel was such a Pastor and Angus could give the assurance that the emigrants as colonists would be supplied with land on which they could make their living. [Hebart, pp.26-28]

A problem arose when the South Australia Company revealed that it was facing financial difficulties, so Angus decided to transport these emigrants by ship at his own expense and then settle them on his own land, meanwhile supporting them initially with monetary advances.

While in England, Kavel has able to preach where German services were required and he was also able to gain a good knowledge of the English language, which was important for the new location. [Hebart, p. 30]

(4) Departure from Hamburg in June 1838

By 8 June, 1838, the Lutherans from Klemzig were ready to board their river boats at Tschicherzig on the River Oder. The joy of achieving freedom was mixed with the tearful farewells and partings, in most cases never to meet again. Along the journey, there was hymn-singing, a church service un-interrupted at Frankfurt, a trip along the Friedrich Wilhelm Canal to Berlin and the River Spree, and a view of the Royal Palace at Potsdam. They eventually reached Hamburg on 27 June 1838.

It is not surprising that 8 June 1838 was the date on which the “Festival of Emigration” was subsequently commemorated by these relieved Australian immigrants. [Hebart, p.107]

Their ship “Prince George” had arrived from England with Mr Flaxman and it was being loaded with supplies. Most of the passengers boarded the “Prince George”, although thirteen had to board a freighter named the “Bengalee”. The date of their departure was 6 July 1838. The passengers soon faced a heavy storm and on 10 June, the elderly Lange couple died and were lowered into the sea.

The “Prince George” stopped at Plymouth on 20 July, in order to allow Pastor Kavel to embark. Kavel had earlier on 2 June written a letter to his members at Klemzig, who were unable to join this emigrating group, a letter which reveals Kavel’s “devoted pastoral care for his flock”. He also published an article in London on 7 July, explaining that he was emigrating with his Klemzig congregation “for the purpose of upholding the unaltered Augsburg Confession and the true Lutheran Church”. [Hebart pp.32-34]

When George Fife Angus boarded the ship to meet the Klemzig Lutherans, they were able to express their deep gratitude to Angus for his help and support both financial and in relation to their quest for religious freedom. While at anchor at Plymouth, bad weather delayed this ship for over a week. Their sea voyage then lasted nearly 5 months and scurvy was the cause of most of the fourteen deaths.

(5) Arrival in Australia, November 1838

The first glimpse of Australia was gained on 31 October, when the Western Australian coast was sighted. After sailing along Kangaroo Island, the Prince George anchored at Holdfast Bay, now Glenelg, on Sunday 18 November. Three days later, it sailed into the Port River and anchored at Port Adelaide, also called Port Misery, where it was unloaded into smaller boats at high tide. Their possessions were placed in Mr Todd's partly-constructed store-room. [Hebart, p. 34]

This store-room was also the venue for the first Sunday worship service on 25 November 1838, to be conducted by Pastor Kavel with his Klemzig congregation on Australian soil and it has been celebrated as the day of the founding of the Lutheran Church in Australia.

The next quest was to obtain land for their village, their homes, their church and school and for growing and producing food for their families. After inspecting land in the Adelaide Hills, Mr Flaxman directed these new settlers to the section of land along the northern bank of the River Torrens, which was owned by George Angas.

A section of 150 acres was then rented for seven years at 5 shillings per acre. All who came in the first group on the two boats the "Prince George" and the "Bengalee" received a strip of land measuring nine feet across and building blocks were apportioned by lot. Two hired drays were used to transport their belongings from Port Adelaide to Klemzig, a task which lasted for four weeks. The land was ploughed and crops, along with gardens with a wide variety of vegetables were planted. By 1 May, the newspaper the "South Australian" could report that the Klemzig settlement was "a model of practical colonization", where cleanliness, industry, peacefulness and piety were features.

A further 1,200 pounds was advanced by Angus and German style homes with high gables and a church with a small belfry were erected. The church was also used as the school and a house for the teacher was attached to this building.

The subsequent 175 years from 25 November 1838 to 25 November 2013 have witnessed a complex interweaving of Lutheran Lines, of new branches appearing and of earlier branches merging with other similar branches as new boatloads of immigrants arrived and settled in Australia from differing "old Lutheran", "State Church" and other types of background in Europe. [Hebart, pp.37-38]

Ships which departed from Europe in 1838, such as the "Zebra", whose passengers settled at Hahndorf and the "Catherina" whose passengers settled at Glen Osmond, no doubt saw themselves as "old Lutherans" or "confessional Lutherans". This also applied to the 1841 ship "Skjold", which transported Pastor Gotthard Daniel Fritzsche, the former student of Pastor Scheibel. The "Skjold" passengers settled at Bethany and also at Lobethal.

When Friedrich Wilhelm III died in 1840, the new king Friedrich Wilhelm IV rejected the previous intolerance and persecution. During the 1840s, freedom of religion and conscience was restored. Other reasons for emigration therefore emerged such as the famine, with its diseased potatoes and grain in the mid 1840s, insufficient farming land, feudal practices, the enlisting for military service, the lack of freedom of secular and political thought in Europe and the promise of plenty of land and freedom of thought in Australia. [Hebart, pp. 39-40, 44].

SECTION 2-Other Germans (some Lutheran) in Australia before 25 November 1838

The Lutheran Church of Australia has selected the above first Lutheran worship service at Port Adelaide as its foundational event, which has led to most of the later developments within the Lutheran Church. However, before this date of 25 November 1838, earlier immigrants with Germanic background and some with Lutheran affiliation had come to and settled in Australia. Clearly, settlers with Germanic background and surnames could also have been members of the Catholic, the Reformed or the Jewish Faiths. The above Foundation Date is not being challenged but it is of interest to view 25 Nov 1838 in its wider Australian context.

(1) The First Fleet in 1789 and its early Germanic Settlers in Australia

Three passengers on board the First Fleet to New South Wales displayed Germanic surnames but no religion is given. These include (1) Captain Arthur PHILLIP, first Governor of NSW, whose father Jakob Phillip, came from Frankfurt in Hesse, and who was an English teacher in London; (2) Augustus Heinrich ALT, Sydney's first Surveyor General, whose parents were from Hesse and (3) Phillip SCHAEFFER, Superintendent of the First Fleet, was from Hesse and had served as a second lieutenant in one of the Hessian regiments fighting on the side of the British during the American War of Independence. Closer to home, he has been credited with producing the first Australian wine. [Tampke, pp. xiii, 3,12]

(2) Four Shepherds from Germanic States in 1825

The Australian Agricultural Company held rights over a million acres of land in New South Wales, so it engaged four shepherds from Germanic states in a seven-year contract to act as shepherds on the sheep-grazing areas. Their names were Carl RANTSCH, Gottfried HADEL, Friedrich LEHMANN and Johann Christian PABST. On completion of this contract, the last named became a postillion, who rode the near horse of the leaders in order to guide a team of horses drawing the coaches for the coach-run between Tarcotta Creek and Billung. He marries a free settler and built a comfortable homestead in Billung. [Tampke, pp.13-14]

(3) Rev J. C. S. Handt in New South Wales in 1831

An early pre-Kavel German Lutheran Pastor, who worked amongst the Aborigines in Australia, was Pastor Johannes Christian Simon Handt from Saxony. He received his missionary training at Basle in Switzerland. In the year 1831, the Church Missionary Society of London sent him to New South Wales, where he worked amongst the Aborigines in Wellington Valley near Mudgee. In 1837, this Society sent him to Moreton Bay as chaplain to the convicts and as both a missionary to and the official protector of the Aborigines in this district. He returned to Sydney in 1843 and then moved to Geelong where he died in July 1863. [Theile, p.4]

(4) The “Solway” 1837 and the “Old-Lutheran” settlers on Kangaroo Island

On the other hand, when in June 1837, some passengers from Pomerania boarded the ship “Solway” at Hamburg, they would have willingly identified themselves as Lutheran “religious refugees”. These passengers were required to develop the new Colony of South Australia and the families had all been offered a three-year contract by an agent of the South Australia Company to work on Kangaroo Island.

The Pomeranian passengers were Australia’s first group of such “religious refugees” from Prussia during the period from 1830 to 1840. They had faced and challenged the requirement by the Prussian king Friedrich Wilhelm III for all Prussian citizens to become part of his Union Church and to use its official worship book.

However, this was seen as a compromise religious situation, so during the mid 1830s, some families left the Union church and joined together with other “old-Lutherans” in secret worship meetings.

In May 1836, a group request for passports was made to emigrate to North America where with their families, so that “they could live and die in the old Lutheran faith”. Included in this petition were Gottlieb CHRISTIAN, Friedrich KLEEMANN, Friedrich PIPKORN, Dorothea WESTPHAL, Friedrich WALLCHLÄGER and Maria FÄHRMANN

The family surnamed “Christian” included Gottlieb, his wife Caroline and his sister Wilhelmine. Their home-village was Schnatow (now Sniatowo in Poland), located in northern Prussia, not far from Cammin and the Baltic Sea.

When it was clear that the requested passports for their emigration would not be issued, most of these “old Lutherans” then became refugee-families and they left their villages without the proper documents. They travelled in haste via Stettin and Berlin to Hamburg before the police could intervene. At Hamburg the families Christian, Kleemann, Pipkorn, Wallschläger and Kannenberg were offered and accepted a contract to work on Kangaroo Island and hence they changed their destination from North America to South Australia.

Their sea-voyage began at Hamburg in June 1837 and included a visit to Deal in England, where they received a sermon and a blessing from Pastor Kavel. Shortly before their arrival, the wife of Friedrich Kleeman died. Then on 16 October 1837, these families landed at Kingscote on Kangaroo Island.

Conditions here were very difficult. The land was hard to clear, food and fresh water were often lacking, the management was poor and disorderly behavior was engaged in by some of the laborers. However, the Manager of the South Australia Company, William Giles, noted that the male heads of the five religious Germanic families displayed “honest and upright conduct”.

Despite this compliment, Gottlieb Christian faced his share of tragedies. He remained on Kangaroo Island with his family but his wife and their baby died from starvation and he became very sick. Following the intervention by Charles Sturt, the Colonial State Secretary, the remaining family members moved to the mainland, where they were supported by both the Destitute Asylum and by the Kleeman family living in the Barossa Valley. Gottlieb Christian’s sister, Wilhelmine had married widower Friedrich Kleemann.

Because of his poverty, Gottlieb’s twin sons were given new homes, including a home in America. Gottlieb deeply regretted having to surrender his sons. He lived at Krondorf for many years, where he was able to use his skills as a tailor. He remarried in 1862 and in 1888, Gottlieb purchased land at Magdala near Templars. He died there aged 80 soon after.

Their date of landing on 16 October 1837 was more than one year before the arrival of Pastor Kavel and his Klemzig congregation. Hence, these Kangaroo Island Pioneers can be seen as pre-1838 Lutheran refugee-families, who were seeking to escape from the Prussian Union Church and to continue their traditional Lutheran confessions and practices in another country, which allowed freedom of both the choice of a religion and of individual conscience. [Lange, pp. 24-25]

(5) Gossner Missionaries from Berlin at the German Station, June 1838

A much more complex story emerges in relation to the 1838 German Mission Station at Moreton Bay. The Rev. John Dunmore Lang, an influential leader in the Presbyterian Church in Sydney, found himself armed with an annual subsidy of 150 pounds from the British Government for organizing mission work among the Australian Aborigines. In 1837, he applied to Pastor Johannes Gossner, a Protestant Pastor in Berlin, for missionaries and lay helpers to set up an Aboriginal Mission in the Moreton Bay District.

On 9 July 1837, two ordained men and nine lay-helpers were consecrated for this task at the Bethlehem Church in Berlin, Prussia. The ordained men were Rev Carl Wilhelm SCHMIDT and Rev Christoph EIPPER. The lay-helpers were Peter NIQUET a Mason; Gottfried HAUSSMANN a Farmer; August RODE a Cabinetmaker; Leopold

ZILLMANN a Blacksmith; Wilhelm HARTENSTEIN a Weaver; Carl FRANZ a Tailor; Gottfried WAGNER a Shoemaker; August OLBRECHT a Shoemaker and Leopold DOEGE a Gardner. [Hebart p.112]

This Party of thirty passengers left Hamburg on 7 September 1837 and travelled via Hull in England and Greenock in Scotland, where they boarded the ship "Minerva". They landed in Sydney on 23 January 1838. [Hebart p.322]

Moritz Schneider died of typhoid fever while he was at the quarantine station,. However, fourteen members of the Party under Rev C Eipper proceeded to the Moreton Bay German Settlement and arrived on 30 March, 1838.

By June 1838, (the month in which the Klemzig emigrants were just leaving Klemzig in Brandenburg, Prussia), Rev W Schmidt and the remaining workers arrived at the Station, thus forming the whole party of 30, including 19 adults and 11 children at Zion's Hill German Mission Station. [Theile p. 3; Hebart p. 112]

The Mission was supported at first by the Government and by friends of the Mission in Sydney. The church building on the Mission was probably the first church in relation to Germanic settlement and from 1842, it was also used by other German settlers. [Hebart pp. 187,297]

In 1842, Sir George Gipps , Governor of NSW, visited the German Mission at Zion's Hill and he advised the staff that, since the area had been opened up for free settlers, the government would support financially a transfer of their activities to the north-west in the region of the Bunya Bunya Mountains. J.G. Haussmann and W Hartenstein then set out to investigate this location and they established an intermediate centre near present-day Caboolture. However, they were attacked by the local Aborigines and Hausmann was severely wounded, so they returned to Zion's Hill.

In 1843-44, Gossner sent a second party, including August RICHTER, Johann HERRMANN, Wilhelm GERICKE and Carl GERLER. Dr Ludwig Leichhardt was interested in this work and he visited the German Mission in 1843, as the guest of Rev W Schmidt. [Theile p. 5]

However, since the Aborigines here tended to be nomadic and itinerant and the German Station was located close to European settlements with its bad influences on the Aborigines, the mission work here became very difficult. [Hebart, p. 297]

By the mid 1840s, the British Government ceased its funding, which it had obtained from the sale of Crown Land. The missionaries were required to spend much of their time doing manual work, in order to support themselves and to survive. Since by 1844, all government subsidies for Zion's Hill had been officially withdrawn, Rev C Eipper left Zion's Hill and

served in the Scottish Church in the Newcastle District. In 1845, Rev W. Schmidt also left Zion's Hill and went to Samoa as a member of the London Missionary Society. By 1848, the mission work had ceased and in 1850, the Zion's Hill Mission Station was abandoned. [Hebart p. 187, 322]

This lack of results and eventual closure led some of the lay-workers to do further study at Dr J. D. Lang's Australian College and then be ordained. Because of the absence of a Lutheran theological training institution, Dr Lang provided such training in his own Presbyterian tradition. However, those missionaries who were trained and ordained by him were able to offer their Pastoral services either to one of the various Lutheran Synods or to another Protestant congregation, such as Presbyterian, Congregational, Methodist or Baptist.

In 1856, Melbourne's Pastor Matthias Goethe visited Zion's Hill and he helped to establish the German Lutheran congregation here, which was formed on 28 October 1856. Then, following encouragement from Pastor Goethe, it joined the Evangelical Lutheran Synod in Victoria.

Some others of the Mission Pastors who had been ordained in Berlin, joined this Synod and moved to Lutheran congregations elsewhere in Australia, including Ballarat, Bendigo, Germantown/Grovedale in Victoria and Light's Pass in South Australia. Two of these included Peter Niquet and Wilhelm Gehricke. [Hebart, p. 297; Theile p. 6]

In 1857, Pastor Carl Franz Alexander SCHIRMEISTER arrived at Zion's Hill or German station, joining with Pastor W Gehricke his brother-in-law. Pastor Schirmeister had been sent by Pastor Gossner as a missionary to Chatham Islands east of New Zealand. Schirmeister extended his pastoral work to others area of Germanic settlement and he established St Andreas Congregation on land in Wickham Terrace granted by the Government. His ministrations also extended to South Brisbane, which were assumed by Pastor J G. Haussmann in 1861, to Ipswich and to Toowoomba. Further settlement by emigrants from Germanic States was promoted in Germany by Businessman Mr J.C. Heussler. [Theile, p. 8-9]

In 1866, a further Mission to Aborigines was organized by Pastor J.G. Haussmann near Beenleigh on the Albert River and a Party was sent from Berlin by the Gossner Mission Society. After a very short time, this was also abandoned and the Pastors here relocated to other Lutheran congregations and parishes. [Theile p.13]

Later in 1894, the St Paul's Church, Nundah was founded after separating from the German Station-Zillmere congregations. [Hebart, p. 298]

The German Mission to Aborigines was certainly deemed to have been a failure but the steady emigration of Germans ensured that there was wide scope for ongoing Pastoral

Care by the former Gossner Missionaries amongst these pioneering Germans in this area, later called "Queensland".

(6) The Dresden Missionaries in Adelaide, 13 October 1838

Two Missionaries trained in Dresden in Saxony also arrived before Pastor Kavel. However, it was through Pastor Kavel's mediation that Angus arranged for some missionaries of the Dresden Mission Society to be sent to South Australia. [Hebart p. 30]

As the chief benefactor of the Lutherans, George Fife Angus also supported this Mission by providing most of the funds for the passage to Australia of Clamor SCHURMANN and Christian TEICHELMANN.

They came out on the same boat as Governor Gawler and they reached Holdfast Bay, now Glenelg, on 13 October 1838. Schuermann and Teichelmann thus arrived over one month before Pastor Kavel and his Klemzig congregation.

Angas then paid 50 pounds annually for their services. Since their first task was to learn the Kurna Aboriginal language, they set up a school for the Aborigines on the northern

bank of the River Torrens. Heinrich MEYER and Samuel KLOSE followed in 1840. [Hebart p.186, 187]

There was the existence of some disagreement between these Dresden Missionaries and Pastor Kavel, because they disliked the restraining discipline which was included in Kavel's "Apostolic Constitution".

Heinrich Meyer was sent to Encounter Bay but by 1848, he was the Pastor at Bethany in the Barossa Valley. Pastor Teichelmann was Pastor at Callington, Salem and later at Peter's Hill and Yorke Peninsula; Pastor Schurmann moved to Hochkirch in Victoria. [Hebart pp.51,65]

This Mission to Adelaide's Kurna Aborigines was considered to be a failure by the Dresden/Leipzig Mission Society. However, the project in the 1980s and 1990s to revive the Kurna language greatly benefitted from the Grammar and Vocabulary publications researched by Schurmann and Teichelmann.

These early missionaries sought to understand the beliefs and customs, as well as the language of the Aborigines amongst whom they worked. The Leipzig Mission Society has also acknowledged that their "failed" 1838 Mission to Australian Aborigines was, in relation to the recording and preservation of their languages, beliefs and customs, a success. [Kupke-b, p.23-24]

This success was celebrated at the 175th Anniversary of the Dresden/Leipzig Mission Society in August 2011. A South Australian linguist, Dr Rob AMERY and a Kaurna descendant Dr Alitja RIGNEY were present at Leipzig to describe this linguistic and custom-related success story still unfolding. [Lockwood, p. 20]

SECTION 3: The Three Main Branches of Lutheranism from 1838-2013

(1) The Kavel-Langmeil-Immanuel-UELCA-LCA branch:

See the diagram of Kavel-Auricht-Immanuel line in red; pastors mainly from Neuendettelsau; main straight line is from Kavel to UELCA; [Hebart pp.16-17 and his attached colored Chart]

(2) The Fritzsche-Bethany- ELSA-ELCA-LCA branch:

See the diagram of Fritzsche-ELSA line in deep red; included anti-chiliastic missionaries from the Dresden and Hermannsburg Mission Societies; linked with Lutheran Church Missouri Synod; [Hebart pp.16-17 and his attached colored Chart]

(3) The State-Church branch:

See the diagram of Evangelical Lutheran General Synod-Herlitz line colored pink, originating from Union Churches, with Pastors mainly from Basel. [Hebart pp.16-17 and his attached colored Chart]

(4) The Independent branches and their Lutheran Congregations.

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