

*The Evangelical Lutheran Church
of the Holy Trinity
Lancaster, Pennsylvania*

Part Two – 1762-1980

By Dr. George L. Heiges

THE CIVIL WAR YEARS

1862 – 1867

Rev. Frederick W. Conrad, D. D.

Rev. Samuel Laird, D. D.

A successor to Doctor Krotel was selected in the person of Rev. Frederick William Conrad of Dayton, Ohio. A native of Pine Grove, Pennsylvania, he had already served parishes in Pennsylvania, Maryland and Ohio, had been an instructor in Wittenberg College and was an associate editor of *The Lutheran Observer*. His work in Lancaster began in March 1862, and immediately his preaching and his pastoral work gave universal satisfaction. He was barely settled in his new situation when he was involved in preparations for a convention of the General Synod of the Lutheran Church in America which was scheduled to convene in Trinity Church on the first of May.

On the eve of the convocation the *Lancaster Daily Express* commented:

The meeting will be a very important one and no doubt a very interesting one. The delegates are arriving and though there will hardly be so full an attendance as would have been the case but for the national difficulties yet there will be a strong delegation. We understand however that no Southern Synods except Maryland and Kentucky will be represented.

When the President of the General Synod gaveled the convention to order on the first of May, there were 258 delegates from the states of Maryland, New York, Ohio, Illinois, Kentucky, Indiana, Iowa, New Jersey and Pennsylvania,



Frederick W. Conrad, D.D.
1861-1864

representing 26 constituent synods. For seven days deliberations continued in Trinity Church and on the Sunday of the great gathering, clerical delegates occupied pulpits in all of the Protestant churches of Lancaster. Among the justly famous Lutherans in attendance were Father Carl Heyer who in 1841 went to India as the first missionary to that country from the Lutheran Church in America, Doctor S. S. Schmucker, the denomination's celebrated author with 44 volumes on theological and historical subjects to his credit, and Doctor W. A. Passavant, founder of a total of twelve hospitals, orphanages, and schools.

Complete coverage of the convention was given by the *Lancaster Daily Express*, even to the extent of using two columns to record the names of the clerical and lay delegates together with the homes in which they were domiciled while in attendance. On the fifth day of the gathering, Doctor Passavant read a report of the "Committee on the State of the Country."

Limitation of space in this history will not allow the inclusion of the complete report and of the exciting debate which ensued. The following excerpts will be sufficient to indicate the strongly Unionistic sentiment which prevailed in the convention.

WHEREAS, We, the representatives of the Evangelical Lutheran Synod of the United States, connected with the several Synods, assembled in Lancaster, Pennsylvania, recognize it as our duty to give public expression to our conviction of truth on this subject, and in every proper way to co-operate with our fellow citizens in sustaining the great interests of law and authority, of liberty and righteousness. Be it therefor

RESOLVED, That it is the deliberate judgement of this Synod that the rebellion against the constitutional government of this land is most wicked in its inception, unjustifiable in its cause, unnatural in its character, inhuman in

its prosecution, oppressive in its aims, and destructive in its results to the highest interests of morality and religion.

RESOLVED, That in the suppression of this rebellion, and in the maintenance of the Constitution and the Union by the sword, we recognize an unavoidable necessity and a sacred duty which the government owes to the nation and to the world; and that, therefore we call upon our people to lift up holy hands in prayer to the God of battles, without personal wrath against the evildoers on the one hand, and without doubting the righteousness of our cause on the other, that he would give wisdom to the President and his councillors, and success to the army and navy, that our beloved land may speedily be delivered from treason and anarchy.

RESOLVED, That, whilst we regard this unhappy war as a righteous judgement of God, visited upon us because of the individual and national sins of which we have been guilty, we nevertheless regard this rebellion as more immediately the natural result of the continuance and spread of domestic slavery in our land, and therefore hail with unmingled joy the proposition of our Chief Magistrate, which had received the sanction of Congress, to extend aid from the general government to any State in which slavery exists, which shall deem fit to initiate a system of constitutional Emancipation.

RESOLVED, That we deeply sympathize with all loyal citizens and Christian patriots in the rebellious portion of our country, and we cordially invite their co-operation in offering united supplications at the Throne of Grace, that God would restore peace to our distressed country, re-establish fraternal relations between all States, and make our land, in all time to come, the asylum of the oppressed, and the permanent home of liberty and religion.

RESOLVED, That our devout thanks are due to the Almighty God for the success which has crowned our arms; and whilst we praise and magnify His name for the help and succor He has graciously afforded to our land and naval forces, in enabling them to overcome our enemies, we regard these tokens of His divine favor as cheering indication of the final triumph of our cause.

After the reading of the report, discussion began and continued during the remainder of the day. From the newspaper account of the proceedings it is quite evident that at times the debate was acrimonious and exciting. Perhaps in the long history of Trinity Church there was never any other gathering in Trinity's sanctuary to compare in national importance with the meeting there on May 7, 1862 when representative Lutherans debated fully and freely the relation of the Lutheran Church to the Federal Government and the problem of human slavery.

With several amendments the report was adopted after which this resolution was formulated and passed.

That a committee of five be appointed to proceed to Washington immediately after the adjournment of this Synod and present to the President of the United States a copy of the report adopted by the Synod in reference to the State of the Country, accompanied by the assurance that our earnest prayers shall ascend to the God of Nations, that divine guidance and support may be vouchsafed to him in the trying and responsible position to which a benignant Providence has called him.

On the following day, in the midst of the proceedings, announcement was made that the army under Gen. McClellan had overtaken the retreating rebel army in Virginia and was driving them in utter rout toward Richmond. Great joy was expressed and the whole body at once commenced singing the National Hymn (My Country 'tis of thee). A call was then made that Dr. Henry N. Pohl-

man of Albany, New York, lead the Synod in returning thanks to Almighty God and that this be done on bended knees. The Synod in honor of the successful advance of the national forces on the Virginia Peninsula on the same day displayed a large and handsome flag over the main entrance of Trinity Church.

The apparent victorious advance of the Army of the Potomac under McClellan failed to take Richmond, and in September General Burnside replaced Gen. McClellan.

As planned, the report from the General Synod was carried from Trinity Church to President Abraham Lincoln who received the committee from Lancaster with these remarks.

I welcome here the representatives of the Evangelical Lutherans of the United States. I accept with gratitude their assurance of the sympathy and support of the enlightened, influential, and loyal class of my fellow citizens in an important crisis which involves, in my judgement, not only the civil and religious liberties of our own dear land, but in a large degree the civil and religious liberties of mankind in many countries and through many ages.

In the summer of 1863 as both the Federal Army and the Army of the Confederate States in their marches up the Virginia valleys seemed to be converging toward Pennsylvania, political leaders on both sides, competent observers and even ordinary citizens realized that the two armies were bound to clash. In the first three days of July the encounter came at the crossroads town of Gettysburg. The Battle of Gettysburg remains one of the bloodiest and most spectacular battles fought on the American continent. The Lutheran properties at Gettysburg – the Seminary and the College – lay in the paths of the contending armies and both institutions suffered severe damage. Also for weeks after the smoke of battle had cleared away, the Seminary was used as a hospital for Confederate soldiers while the College became a hospital for the wounded of the Union Army. However, by fall, both college and seminary were prepared to begin the 1863-64 term.

In September an appeal from Gettysburg College and Seminary came to Trinity Church for a contribution to help in the restoration of the buildings which had been severely damaged during the memorable three days battle. Trinity Vestry responded to the appeal favorably as an item from the secretary's book attests:

Resolved, that a committee of two for each of the four wards of the city be appointed to solicit contributions to aid in repairing the College and Seminary buildings at Gettysburg which were seriously injured by shot and otherwise during the recent great battle fought there between the United States and the rebels.

The following are the committees appointed under the resolution:
Northeast Ward – John H. Hubley, Dr. J. F. Huber
Southeast Ward – John B. Kevinski, R. L. Eichholtz
Northwest Ward – George B. Sprecher, William G. Baker
Southwest Ward – Charles A. Heinitsh, Jacob Rothermel

Resulting from the solicitation, \$299.75 was raised.

After a pastorate at Trinity of one month less than two years, Rev. Conrad resigned the charge to accept the leadership of the English Lutheran Church in Chambersburg, Pennsylvania. In accepting his resignation, Vestry adopted a resolution which indicated the esteem in which Pastor Conrad was held.

RESOLVED – That in parting with him (Rev. Conrad) we avail ourselves of this opportunity to bear testimony to the ability, zeal, and fidelity which have characterized his labors amongst us and to the fact that he has preached the Word in our midst in accordance with the doctrines of our Church as taught in the Augsburg Confession and conformed to the usages of this congregation, as required by its formula of government.

After two years at Chambersburg, Rev. Conrad moved to Philadelphia where he edited the *Lutheran Observer* until the end of his mortal life in 1898. He had been honored by Wittenberg College with the honorary Degree of Doctor of Divinity.

On June 20, 1864, Rev. Samuel Laird of St. John's Church in Philadelphia was elected to be the next pastor of Trinity congregation. A Delaware native, he was educated at the University of Pennsylvania, later studied theology under Doctor Julius Mann and Dr. Joseph Seiss, celebrated Lutheran theologians. The salary of Rev. Laird was fixed at \$1200.

Cognizant of certain pressing problems, Vestry resolved to have offerings taken on a selected Sunday morning and evening for the benefit of the poor. Another resolution provided that contributions dropped in boxes at the Church doors would be appropriated to the cause of Beneficiary Education.

When news of the assassination of President Lincoln in 1865 reached Lancaster, Vestry at a meeting on April 15 resolved that "the church be draped in mourning for thirty days as a mark of sorrow and respect for the late President of the United States, Abraham Lincoln."

Realizing that the centennial of the dedication of Trinity's edifice was approaching, Vestry and Pastor envisaged another gala anniversary service. Horace Rathfon, Wm. G. Baker, Reuben A. Baer and Charles E. Long were appointed a committee to confer with Pastor Laird to arrange a fitting and impressive program. Centennial Day would fall on May 4 but in order that the event might be made part of the annual convention of the Pennsylvania Ministerium, the day for the celebration was set for the second Sunday in June.

Sunday, June 8, 1866, the 119th convention of the Ministerium was convened in Trinity Church, to last until the fifteenth of the month. June 9, the day before the centennial program, the convention held its sessions in Zion Church in order that extensive decorations in Trinity Church could be completed. A newspaper account stated that "the decorations in the sanctuary were the most beautiful ever gotten up in this city." The principal point of attraction was the pulpit. Immediately over it was a skeleton arch in which the words "Evangelical Lutheran Church of the Holy Trinity" were wrought in evergreen letters. Above this was suspended the number 1766 and beneath it the number 1866. On the

right and left of the pulpit were placed the names of the pastors from the time of the congregation's founding in 1730. Full credit for the decorative scheme was accorded Mr. Robert Eichholtz, a son of Lancaster's renowned portrait artist, Jacob Eichholtz.



Samuel Laird, D.D.
1864-1867

On Sunday morning June 10 at 10:30 the Centennial observance opened according to schedule. The procession formed in this order: the officiating clergymen, the Church Vestry, the ministers of Synod in the order of their age in office, and the lay delegates. After all the participants in the procession had taken their appointed places, the solemn and interesting service opened with singing of the hymn "Come Holy Spirit" which was followed by the liturgy led by Pastor Laird. Rev. C. W. Schaeffer, D. D., President of the Synod delivered the sermon, based on Luke 14:6-23. An afternoon service was devoted to the Sunday School when addresses were delivered by Prof. F. A. Muhlenberg of Gettysburg, Rev. J. B. Rath of Bethlehem and Dr. W. A. Passavant of Pittsburgh. Former Pastor Krotel intoned the opening prayer.

An evening service ended Trinity's Centennial observance. This was the actual centenary service when Dr. Krotel preached the Centennial Sermon, using as a text these words from Deuteronomy "Remember the days of old, consider the years of many generations, ask thy father, and he will show thee, thy elders and they will tell thee." Turning again to the newspaper report of this auspicious occasion, we read these words of praise for Dr. Krotel's sermon:

To attempt to give even a synopsis of the Doctor's most admirable, eloquent, appropriate and soul stirring effort, would indeed seem in vain; for it surpassed any, we may safely say, everything of the kind ever before

attempted in this city. It decidedly crowned all of the Doctor's most happy pulpit efforts.

Thus ended another memorable day in the history of Trinity Church.

The year 1867 was notable in the life of the congregation for a number of reasons. First was the action of the vestry to excavate areas under the north and south ends of the church for the installation of two hot air furnaces. To this day these areas remain the only part of the space under the main floor of the sanctuary which have been excavated. Furnaces installed in these areas continued to heat the church proper until 1909 when a heating system was installed in the Chapel (Built 1876).

In March 1867, Dr. Laird tendered his resignation as pastor, the same to be effective on the last Sunday in April. His call was to the First Lutheran Church of Pittsburgh.

Both Dr. Conrad and Dr. Laird were able men; unfortunately these fine men did not have longer tenures here so that they might have made more of an impress on the congregation and the community.

THE POST CIVIL WAR YEARS

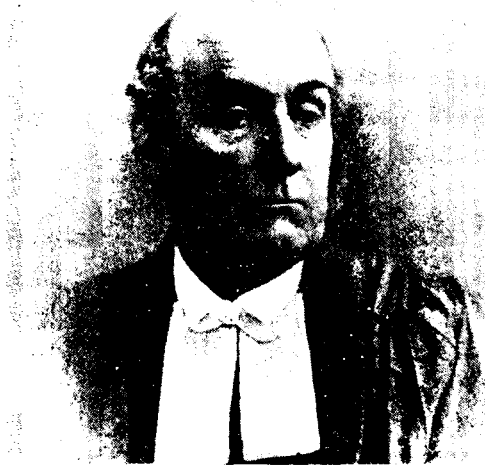
1867 - 1885

Rev. Emanuel Greenwald, D. D.

There was only a short interim between the departure of Doctor Laird and the arrival of his successor. Upon the resignation of Dr. Laird, Vestry informed Dr. Krotel, current Synodical President that a vacancy existed in Trinity's pulpit. Dr. Krotel at once recommended Doctor Emanuel Greenwald, pastor of Christ Church in Easton. A call was extended to him and without hesitation he accepted the call to Trinity Church at a salary of \$1500.

Doctor Greenwald was born near Frederick, Maryland, studied the classics and theology under Rev. David F. Schaeffer in his home town and was ordained by the Synod of Maryland in 1851. Previous to his Easton pastorate he had served several congregations in Ohio. Already recognized as a stalwart figure in the church, Pennsylvania College conferred on him in 1859 the Doctor of Divinity degree. Doctor Krotel installed Doctor Greenwald on May 5, 1867, thereby beginning a tenure of eighteen years, a period which was marked by much progress, but beset by some financial difficulties which were symptomatic of the depressed economic conditions in the wake of the Civil War.

Doctor Greenwald, at the first meeting of Vestry which he attended, made appropriate and edifying remarks in which he paid tribute to the pastors and founders of the congregation. He asked "for the active and faithful cooperation of the Vestry in his endeavors to promote the welfare of the church and



*Emanuel Greenwald, D.D.
1867-1885*

hand down to posterity the rich legacy received from our forefathers." As if in answer to that appeal, a new organization composed of young men of the congregation made its appearance in June 1867. Titled "St. Andrews' Society" its purpose in part was "to assist the pastor and vestry in their labors, to promote the growth of Sunday Schools, to establish new schools and to prepare the way for founding new congregations."

In August, with the approval of Vestry the new society took steps toward establishing another branch Sunday School. It had its beginning in a rented room at 412 Manor street with Mr. John W. Hubley as Superintendent. Known as the Manor street Mission it had its first session on September 29, 1867 with sixty four pupils. So encouraging was the response in the community that a chapel was built in the following year on the corner of Manor and King streets. Dr. Greenwald took a keen interest in the mission, holding worship services on alternate Sundays and catechetical instruction on alternate Thursdays. This he continued to do until he was aided by Rev. Charles S. Albert, Trinity's first assistant pastor. Included in the duties of the assistant was supervision of the two branch Sunday Schools - James street and Manor street. Succeeding assistants of Dr. Greenwald - Rev. David Geissinger, Rev. John Rumble, Rev. C. Elvin Haupt, and Rev. Ezra Reed continued this arrangement until 1880 when the Manor street Mission severed its relationship with Mother Trinity and became a separate congregation with Rev. Ezra Reed as pastor. The congregation begun at that time is now known as Christ Lutheran Church and worships in an impressive edifice erected in 1895.

The year 1867 signaled the 350th anniversary of the Protestant Reformation. In Trinity Church the observance was marked by a special series of sermons

by Dr. Greenwald. This was the first opportunity for the new pastor to show his grasp of church history and doctrine; and according to contemporary reports his discourses were masterpieces of eloquence and erudition. In connection with the observance a Thank Offering in Trinity congregation amounting to \$1670 was given to Muhlenberg College and the Seminary at Philadelphia.

Again in 1867 the Ministerium of Pennsylvania withdrew from the General Synod of the Lutheran Church in America, this time to become a constituent synod of a new church body known as The General Council of the Evangelical Lutheran Church in America. Trinity congregation automatically became a member of the new body by reason of its membership in the Ministerium. For the next seventy five years there were congregations of both the General Synod and the General Council in Lancaster County; and fraternal relations in those years between the two groups was decidedly minimal.

Doctor Greenwald was a delegate to the organization meeting of the General Council held at Fort Wayne, Indiana and also to the second convention in Pittsburgh 1868. It does not seem necessary in this history to detail the reasons for this new organization of Lutherans; but in a report which Doctor Greenwald gave to Trinity Vestry after his return from the Pittsburgh meeting, we get an inkling of some of the problems which caused a separation. Doctor Greenwald told of conclusions reached on the four points of chiliasm (the millenium), secret societies, mixed communion and exchange of pulpits. He said that "the discussions of these questions was characterized by great learning and ability and by a kind, Christian spirit that commanded the respect even of those whose sympathies were not with the Council. By the very nature of things, the General Council began operations without a treasury so it came as no surprise to hear Dr. Greenwald announce that "collections for its treasury would be taken up in all of our congregations between the 18th of January and the first of April 1869."

With increasing monetary demands for the church at large as well as for the home church, Vestry keenly realized the need for increased local congregational income. Following tradition the first source of revenue they thought of was pew rents; and accordingly the rental of all pew rents was increased by twenty per cent. From the following annual report for the years 1868-69 it will be seen that the principal source for church maintenance actually came from the rental of pews:

Pew Rents	\$2224.19
Penny Collections.	460.26
Collections for Special Objects	668.50
Beneficiary Education	150.10
Missions	151.65
Contributions of Sunday Schools	404.96
Contributions for painting steeple	700.82
Loans.	3500.00
Miscellaneous Receipts.	4.12
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	8264.60

Total expenses for the period were \$7,680.19 and the communing membership was six hundred.

It must have been such financial reports which caused pastor and vestry to discuss the matter of "Systematical Benevolence." In a report which the Ways and Means Committee brought before the vestry in September 1869 we see the first evidence of an effort in Trinity Church to awaken members to their financial responsibility as professing Christians. The report as adopted contained these clauses:

1. Every member and friend of the congregation whether male or female, old and young, rich or poor, shall lay by a certain sum of money for the Lord every week (on Sunday if possible) to be devoted to the various benevolent objects claiming our support.

2. The money thus weekly laid by shall be enclosed in an envelope with the name of the donor written thereon & deposited on the first Sun-morning or evening of every month in the collection baskets or in the boxes at the entrance of the church.

3. All funds not deposited at the monthly Sunday collections will be called for by the Collector of Pew Rents every three months but it is greatly preferred that the money shall be sent in at the stated time.

4. The causes to which these contributions shall be applied, are the relief of the poor of the congregation, the support of Home and Foreign Missions, the assistance of such students for the Ministry as need aid, the assistance of poor congregations in the erection of churches, the support of the Orphan Home, the Sunday Schools of Trinity Church, the relief of superannuated or disabled ministers or their widows, the support of Muhlenberg College at Allentown, and the Theological Seminary at Philadelphia, the support of a pastor for the several missions connected with our Trinity Church, together with such other objects as may be recommended by the Synod and approved by this Vestry.

5. The usual Penny Collections at each service and the quarterly collections on Communion Sundays will still be continued.

On April 8, 1870 there was a service in Trinity Church which marked the passing from this mortal life of Pastor John Jacob Strine, who was raised in the bosom of Trinity, was recommended for the ministry by Rev. G. H. E. Muhlenberg and from 1814 until his death served various congregations in Lancaster County. His handwritten records of thousands of births and marriages are preserved in the library of the Lancaster County Historical Society. Doctor Greenwald preached at the funeral service which was followed by burial in Woodward Hill. The father of Pastor Strine, also John Jacob, was schoolmaster and organist of Trinity from 1802 until 1828.

The amicable relations which always existed between Zion Church and Trinity Church was again evidenced in 1871 when Zion began the erection of a new edifice. Trinity Vestry invited Zion to have their Sunday services in Trinity between the hours of 8 and 10 in the morning and between 5 and 7 in the evening. The offer was accepted, and when several years later, renovations were necessary in Trinity Church, Zion reciprocated by extending to Trinity the privilege of worshipping in their church, the invitation being graciously accepted.

From a reading of Vestry minutes during the period, we learn that the

choir director was having difficulty enlisting singers. In 1873 a suggestion came from the choir "to procure a suitable person at such a salary as might be advisable to sing basso." Vestry reacted to the suggestion by responding "that they never yet have paid any person for singing and decline engaging any singers at a salary."

By 1871 Trinity congregation was showing definite improvement in its pattern of giving. When one realized that the congregation had not only its own commitments to demand satisfaction but was also managing two branch missions, both of them engaged in building programs, one is amazed at what they were really doing. The fact that they gave Synod \$1020 during the year prompted Secretary William Baker to write this paragraph in the minute book.

I find that in the year 1823 the congregation contributed one dollar and fifty cents to Synod. This was at a time when the congregation embraced a large country membership and was perhaps as strong numerically as at the present time; and within my own recollection as a member of this body, \$10 constituted the total sum of our annual contribution to the Synod. While I am willing to admit that there is some room for improvement in many respects, yet it cannot be denied that as a congregation we have made commendable progress in the grace of liberality.

In August 1871 Mr. John Hubley announced to Vestry that he with a number of other persons had organized a Sunday School on East Orange street with "very flattering success," there being 36 pupils in the school. Soon there were 72 pupils with ten teachers. For some reason Trinity did not give this new school its blessing by making it a mission; which is a probable reason that it languished. Not until 1896 would a mission be established in the eastern end of the city which would develop into Advent congregation.

The James street Mission which was gradually growing stronger became a congregation in 1874 with the name "Grace" and with Dr. Greenwald's assistant, Rev. David R. Geissinger as the first pastor. Trinity Church continued to hold a mortgage in the amount of \$3500 against the new congregation. In 1879 that encumbrance was cancelled by Grace Church paying \$2500 with the remainder of the indebtedness assumed by Trinity.

Marking our nation's centennial in 1876, in Lancaster as in every city, hamlet and village through the length and breadth of the country, the Fourth of July was celebrated with parades, fanfare, fireworks and oratory. The third of July fell on Sunday and on that day meaningful services in all of Lancaster's churches heralded the auspicious anniversary. Trinity's service was reported as follows:

At old Trinity, Dr. Greenwald preached two sermons morning and evening appropriate to the Centennial, the morning text being from the 102nd Psalm, 19th verse. The morning discourse called attention to the many blessings we have enjoyed as a nation during the past century, particularly our liberty of person and conscience. The evening sermon contained many admonitions against the dissipations with which our people are too apt to celebrate the Fourth of July. The preacher cautioned his hearers against all excesses and instructed them that true liberty never descends to licentiousness. The choir sang among other fine music the anthem 'He hath not dealt so with any nation.'

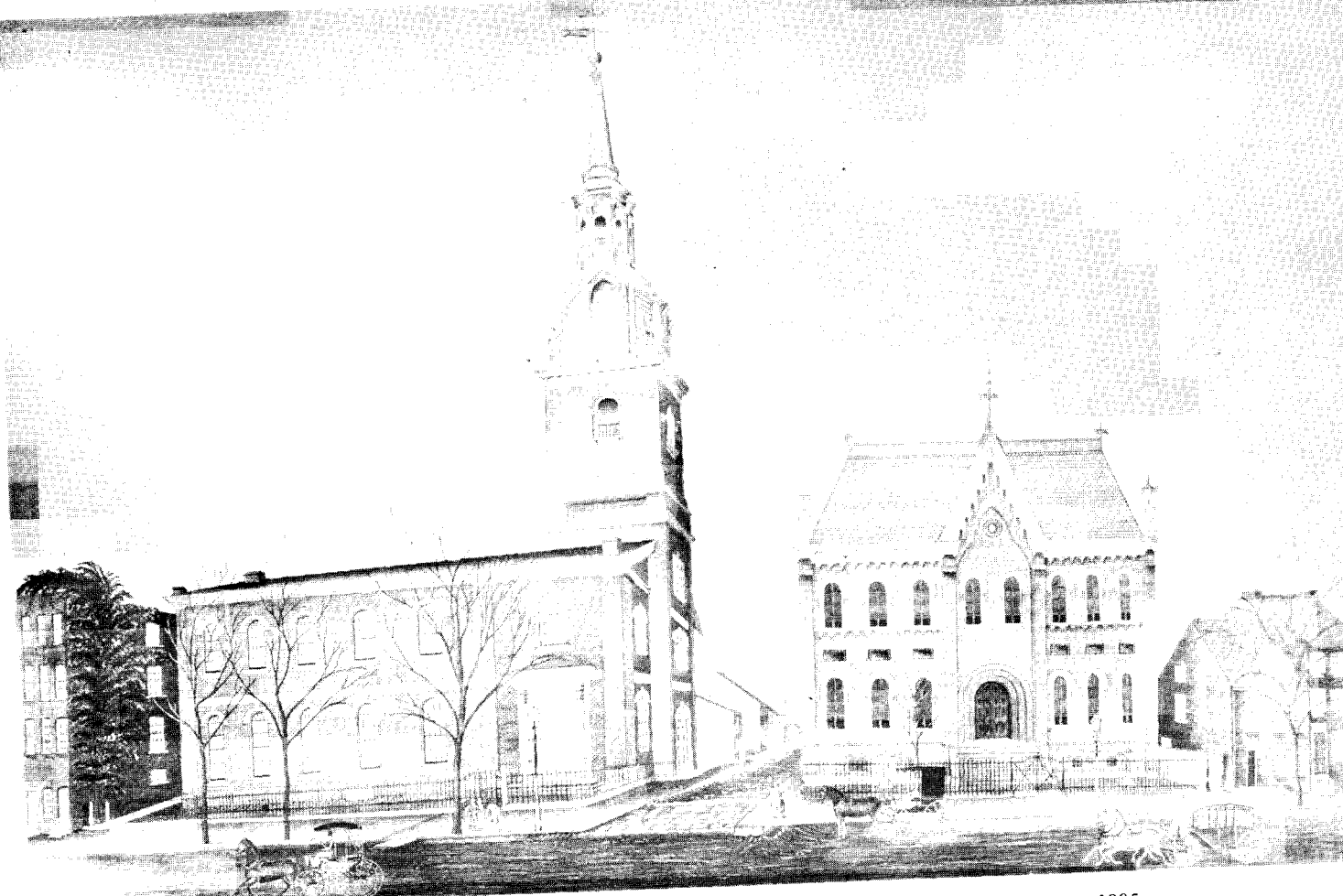
On Monday the Fourth, "The centennial of the nation's birthday was announced by the merry peal of Trinity's chimes played by Kevinski's master hand; and then all the bells of the city joined in one grand peal of joy." John B. Kevin-ski was a member of Trinity, a music teacher in the public schools and director of a popular orchestra. Lancaster's observance on the Fourth consisted of a pa-rade, followed by a patriotic meeting in Centre Square at which gathering Doc-tor Greenwald pronounced the invocation and the benediction and Marriott Brosius, Esq. (member of Congress 1888-1901) delivered the oration.

An evidence that women were being recognized to an increasing extent in church life is an entry in a Vestry minute of 1876 to the effect that "five ladies from each of the four wards of the city were assigned to act as deaconesses to perform such labors and services of love and mercy as ladies can best render and as may tend to make the church efficient in carrying out the great purpose of its establishment."

Great as was the significance of the National Centennial, the most notable event of the year as far as Trinity Church was concerned was the breaking of ground on August 13 for a new Sunday School Building. For some years pastor and congregational leaders were cognizant of the need for such a building but they were also determined that they would not incur a debt by reason of a building project. A resolution of Vestry which definitely pointed to the ultimate erection of a building reads: "That the Vestry, realizing the importance of having a more suitable building for the use of the Sunday Schools and for a lec-ture room, will proceed with the erection of such a building as soon as funds necessary for its erection are secured." Selected as a site for the proposed build-ing was the s.e. corner of Duke and Mifflin streets, the area at the time being a part of Trinity's original cemetery. To provide for the removal of the remains of departed members, the following resolution was approved: "Resolved that the Committee of Ways and Means be directed to make arrangements with the relatives of deceased members for the removal of their remains from the old grave-yard."

When a building committee composed of William M. Peiper, George D. Sprecher and Michael Steigerwalt reported that the estimated cost of the project would be \$15,000, a decision was reached to begin construction when solicited contributions would reach \$10,000. By May 15, 1876 when a report indicated that only \$700 remained to be subscribed, members of Vestry pledged them-selves to make up that amount, and the building committee was ordered to pro-ceed with the work.

Designated as "The Chapel of the Evangelical Lutheran Church of the Holy Trinity", the cornerstone was laid with appropriate ceremonies at six o'clock on the evening August thirteenth. Dr. Greenwald delivered a historical address which was followed by remarks by Trinity's current assistant pastor, Rev. C. Elvin Haupt, who was also serving as pastor of Christ Lutheran Mission.



...s House, and Parsonage. Circa 1895

Dr. Greenwald's thoughtful discourse closed with these words:

We who are here present today, will pass away to our graves, but this building itself will stand, and other worshippers will come forward to take our places, and carry on what we, and those who have lived before us, have begun, and thus in it, so long as its walls shall stand, will God's word be taught, Christ's name be worshipped, the Gospel be preached, prayers be offered, and hymns be sung for the edification of Christians.

Seven months after the groundbreaking ceremony the chapel was ready for dedication. On Sunday morning, March 11, 1877 the program opened in the church sanctuary with Doctor Greenwald, just recovering from a serious illness, in charge. Because of his condition he relinquished the pulpit to his former assistant Rev. D. H. Geisinger who preached eloquently on "The Church of the Living God." At the conclusion of the service in the church, a procession headed by all the clergymen present marched to the completed building for the formal dedication. Rev. Haupt led in the liturgy followed by Doctor Greenwald in the act of consecration. In addition to the established words of dedication, Doctor Greenwald interpolated these additional words: "We do consecrate it with its pulpits, pews, its chairs, its organs, its tables, its desks, its fixtures, its furnishings, and all its parts to the honor of Almighty God our heavenly Father, for the offering up to him of praise and thanksgiving, of prayer and intercession."

For the next seventy eight years, the new chapel building was the scene of many activities, social as well as religious. Built of brick, two stories in height, with ceilings sixteen feet in height, it provided facilities for church and Sunday school work far in advance of any other congregation in Lancaster. In addition to providing rooms for the Sunday school departments, other space was reserved for the library, for the vestry, for lectures and for the missionary society. The architect for the building was F. P. Dinkelberg and the builder was P. Dinkelberg, father of the architect. Both men were members of Trinity Church.

The year 1877 was marked by a minor transaction in Trinity proceedings which recalled the founding years of the congregations. It may be remembered that when James Hamilton, founder of Lancaster, gave two lots to the Lancaster Lutherans in 1742 on which to build a church, the sole monetary stipulation was an annual rent of seven shillings. All through the years this annual token rent was dutifully paid to the heirs of Hamilton until the mentioned year of 1877 when Vestryman George Sprecher informed his fellow churchmen that this nuisance rent could be forever satisfied by the payment of a lump sum of \$66. Without debate, the Vestry voted "Aye" to that proposition.

"Old Trinity" was the title of the first parish paper of the congregation which made its appearance in 1878 with A. J. Dunlap as editor, after a report that the First Reformed Church and St. Mary's Catholic parish were already in the publishing field. Not to be outdone, Trinity therefore went ahead with the introduction of "Old Trinity." At the end of its first year, editor Dunlap told Vestry that "Old Trinity" had not realized financially what was expected of her. He further said "We have kept pace with the Catholics whose journal, I

understand, has gone under.”

Dr. Greenwald gave the following resume of the congregation's status on April 29, 1878:

I record with gratitude to God, that my general health seems very good and that my voice has held out unusually well during the winter and spring . . . Our Passion Services were unusually well attended and the Communion at Easter was the largest held in many years. It seems to me that we are slowly getting the full congregations that were seen before the organization of Grace Church and the establishment of Christ Church Mission. Still there are too many empty pews for my comfort. . . During the year 149 children were baptized and at last Whitsunday 34 persons were confirmed and on Good Friday 4 more. An unusually large number of members of this church have been removed during the year by death, a total of 18 persons. This mortality of members seems to me very unusual.

We too are mortal and are hastening after them. The death of others urges us to great fidelity. Let us be ready when God shall call.

Rev. C. Elvin Haupt who had been Doctor Greenwald's able assistant for five years, resigned in 1880 to become the second pastor of Grace Church. In the following year, Christ Church Mission became a congregation with Rev. Ezra L. Reed, then assistant to Doctor Greenwald, as pastor. The formation of these two new congregations in Lancaster meant that for the first time in ten years, Trinity Church had no missions to demand close attention and guidance.

With its many responsibilities, Trinity Church had always been benevolent, at one time even receiving a special offering for the African Methodist Church of the city. Unfortunately regular contributions did not keep pace with the expenditures and again Trinity Church found itself in financial difficulties. Dr. Greenwald offered to take a reduction in salary and in April 1881, the Vestry reluctantly accepted his offer with this condition: that as soon as the finances of the congregation would warrant it, the salary would be restored to its original amount which was \$1500. The cut which Doctor Greenwald imposed on himself amounted to \$300.

Several months later (July) Doctor Greenwald read a lengthy discourse to the Vestry concerning “the state of Trinity Church”. Only by reading excerpts from the text of the discourse can one appreciate the state of Doctor Greenwald's feelings as well as the state of the congregation.

I am no longer young, having passed three score and ten years of life. In a few months if I shall live, I will have completed the fiftieth year of my ministry. It is only by extremely good care of my health, by avoiding exposure to the cold and damp weather that I have continued to be as well as I am and as capable of discharging my pastoral duties as I have discharged them.

How now, as to the future pastoral service for Trinity Church? How long my present good health and strength will continue, I of course do not know. At my age and with the experience of the past few years, we may well surmise that my health and strength may at almost any time, again break down. If the Vestry are satisfied with the present discharge of the duties of the pastorate, I am not . . . I feel that, while Trinity must always have the benefit of age and experience in the pulpit, it also needs young and vigorous life there, as well as in the pew.

To supply this, an opportunity presents itself now, that may not soon come again. The son of one of our best known and most successful pastors has just been ordained. At my invitation he occupied the pulpit of Trinity Church on Sunday July 3. He is a young man of fine talents, first class education, devoted piety, affable manner, active zeal, a sound Lutheran and a good speaker . . . I therefore propose that the Vestry elect Rev. Charles L. Fry as Assistant Pastor of Trinity Church.

In order to equalize our expenditures with our revenues, I last spring relinquished \$300 of the salary which I had previously received. I propose now to relinquish \$300 more provided the Vestry will be able to add \$300 to this sum, making the salary of the Assistant Pastor for the first year \$600.

The Reverend Charles L. Fry was a son of Doctor Jacob Fry, pastor of Trinity Lutheran Church in Reading. Elected at the suggestion of Doctor Greenwald and without any debate, he was installed on September 1, 1881. Immediately his first task was to take the lead in arranging a fitting program to honor Doctor Greenwald on completion of fifty years in the ministry, set for Sunday, October sixteenth. The program of that day proved to be one of the most enjoyable events in Trinity's long history.

With beautiful choral music augmented by the choirs of the new congregations of Grace Church and Christ Church, plus an orchestra and exquisite decorations, the *Lancaster New Era* reporter was moved to head his account of the day's program "Trinity's Happy Day." Moreover, the paper gave eight and a half columns of space to Doctor Greenwald's anniversary. Commenting on the music of the day, the reporter wrote "It was somewhat of a coincidence that John Baker Albright led the choir and John Baker Kevinski was most active in providing the instrumental accompaniment, both being namesakes of the lamented Rev. John Baker or 'Pappy Baker' as he was familiarly called." The finest choir selection of the morning was Lloyd's 'Te Deum,' Mr. Walter Heinitsh singing the bass solo with fine effect." Dr. J. S. Seiss, President of the Pennsylvania Ministerium delivered the sermon. At a Children's Jubilee in the afternoon Assistant Pastor Fry was the featured speaker. Dr. Greenwald was scheduled to preach in the evening but when the time came for that service, he was physically unable to give his prepared discourse and it became the duty of Pastor Fry to read Doctor Greenwald's manuscript which was a stirring recital of the worthy doctor's fifty years in the ministry.

Doctor Greenwald, although his health was impaired, felt it his duty to preach at a special service on September 26, 1881. It was a service in memory of President James A. Garfield who died on the nineteenth, victim of an assassin's bullet. At no time since the Civil War and the assassination of Abraham Lincoln had the nation been so united in paying tribute to a national figure. As the funeral of the fallen President was being held in Cleveland, Ohio, churches throughout the land held memorial services. Doctor Greenwald's sermon in Trinity Church was reported in the following words:

In Trinity Church a very large congregation assembled on Monday morning at 10:30. The venerable Dr. Greenwald conducted the service assisted

by Rev. Mr. Fry. Dr. Greenwald's memorial address was doubtless one of the finest in the State, and we offer no apology to our readers for the following full report of it as part of the interesting proceedings of the most memorable day in the history of the country.

Dr. Greenwald's health did not return as speedily as he had hoped and in September of 1882 he advised vestry that his assistant would be required to perform the larger duties of the pastorate for some time to come. He therefore proposed that his salary be reduced from \$1000 to \$900 and that Rev. Fry's salary be increased from \$600 to \$700. Vestry reacted by suggesting that the pastor and his assistant arrange the matter between themselves; which accordingly was done. In the following year vestry voted that the salaries for the pastors be \$1600 per annum, the same to be equally divided between the pastor and the assistant.

On Saturday night, November 10, 1883 the people of Trinity Church participated in another rich spiritual experience when they celebrated the 400th anniversary of the birth of Martin Luther. The *New Era* reported the significant service in this manner:

Trinity's festival on Saturday evening was an epoch in the musical history of our city. Cornets and organ, stringed instruments and lutes, choir and school, all under the unerring baton of Prof. Carl Matz rendered the finest program of sacred music we have ever heard. . . Prof. Haas presided at the organ. . . Expectation was high in the minds of all the hundreds and almost thousands of people who thronged the pews and aisles and even vestibules in the church. It was a musical triumph; one that predicts magnificent things for the future.

Decorations also had never been brought to such perfection in our city. This can hardly be said to promise greater things for the future, because it would be a physical impossibility to secure in Trinity Church a more pleasing effect than that produced by the immense plants and evergreens and cut flowers arranged in such complete harmony as to make one lose sight of the vastness, which adorned the pulpit and altar and walls and galleries and organ and pillars of the church for the Luther Festival of 1883. . . The chimes ushered in the daybreak on Saturday morning with Luther's immortal hymn 'Ein Feste Burg' and which recalled men's thoughts for a little moment from their business, to think of the blessed event of the Reformation. As usual, this was under the skilled hand of John Baker Albright.

All in all, old Trinity has never known a greater day.

The next occurrence of importance in the life of Trinity Church brought sadness not alone to the congregation but to the entire Lancaster community. It was nothing less than the death of Doctor Greenwald. On Sunday morning December 20, 1885, Assistant Pastor Fry was so depressed with the knowledge that his principal was in an extremely serious condition that he confined the morning service to the liturgy and dispensed entirely with the evening service. Announcement was made that should the threatened dissolution of Doctor Greenwald occur, the sorrowful tidings would be announced by the tolling of Trinity's bell.

At eight o'clock on the following morning, the tolling of the bell told the mournful news to the people of Lancaster that the revered pastor of Trinity had indeed departed this life.

On the day before Christmas, the funeral of Doctor Greenwald brought to Lancaster a great assemblage of Lutheran ministers, practically all of the leading men of the denomination in eastern Pennsylvania. Trinity's pastor of other years, Doctor Krotel of Brooklyn, New York selected for the funeral sermon the words found in Acts 11:24 "For he was a good man, and full of the Holy Ghost and of faith." At the conclusion of the sermon, Doctor F. A. Muhlenberg, who was a son of Trinity, and was professor of Greek at the University of Pennsylvania, offered prayer and Rev. F. P. Mayser, President of the Lancaster Conference as well as pastor of Zion Church, gave a historical sketch of Doctor Greenwald's career. Doctor J. G. Morris read the scripture and a second prayer was uttered by Doctor Jacob Fry of Reading. Included in the music of the service was the congregational singing of a hymn which still has a place in our Service Book and Hymnal "For all Thy saints, O Lord, Who strove in thee to live, Who followed thee, obeyed, adored, Our grateful hymn receive."

It was an immense and deeply sorrowful procession — such a one as had seldom been seen in Lancaster — which accompanied members of the Greenwald family to the burial place in Woodward Hill. Preceding the hearse were the clergy in attendance on foot, followed by members of the congregation and Lancaster citizens, also on foot. One Lancaster newspaper reported that the procession was one square in length.

Many were the encomiums uttered at the time of Doctor Greenwald's passing. One particularly fine tribute was written and spoken by Rev. C. Elvin Haupt.

Fairly to analyse the character of such a man as Dr. Greenwald required a personal acquaintance. He was universally revered, not merely on account of what was said by those who had heard or read of him, but by those who knew him. He was one of those rare persons whom with closer intimacy profounder became admiration and love.

He was great in his ability to mould and develope character in those around him. Those with whom he came into personal contact will never forget the calm, dignified face, the modest, familiar portly figure of the venerable doctor as with broad low hat and stout cane he passed to and fro among our people exchanging at almost every step a glance, a nod, a hand, a word of recognition with those he met: nor the kindly words of encouragement, cheer and consolation which seemed to flow perennially from the inner reservoirs of his heart.

In the archives of Trinity Church are twenty publications, written by Doctor Greenwald; some of them hard cover books, others booklets, devotional in substance.

Doctor Greenwald died in the seventy fifth year of his age.

TRINITY RESPONDS TO A VIGOROUS LEADER

1886 - 1901

Rev. Charles L. Fry, D. D.

For five years Rev. Charles L. Fry had been an able assistant to Doctor Greenwald, years in which his ability had been impressed on the membership of Trinity Church. It is therefore no surprise to read in Vestry minutes that a meeting held twelve days after the Greenwald obsequies, the name of Rev. Fry was proposed "as the proper and suitable person to fill the vacancy in Trinity". Members concurring with the judgement of Vestry, Rev. Fry was duly elected and installed as the thirteenth pastor of Trinity Church on Sunday morning February 14, 1886. Doctor Jacob Fry, father of the pastor-elect preached the installation sermon and also performed the solemn act of installation as the pastor stood with bowed head between Elders Reuben E. Bair and E. E. Synder.

Although there has never been any uncertainty that the history of Trinity Church began with an organization in 1730, it appears that in 1886 the Vestry dated the beginning of the congregation in 1736. That year did mark the year that Caspar Stoever, Jr. became the first elected pastor. Be that as it may, in 1886 the congregation celebrated an anniversary labeled as the 150th anniversary. It had long been customary as it is to this day to call our church "Old Trinity". That year, in the newspaper headline the church was called "Venerable Trinity" which carries a greater connotation of respect than the word "old."

Part of the *Lancaster New Era* account of the anniversary follows:

The old bell, cast in England in 1768 expressly for Trinity Church but which has not been in use for years, was tolled, ten strokes at a time, fifteen times, in the early morning - a stroke for every one of the one hundred and fifty years of existence which have been vouchsafed to this greatly prosperous church.

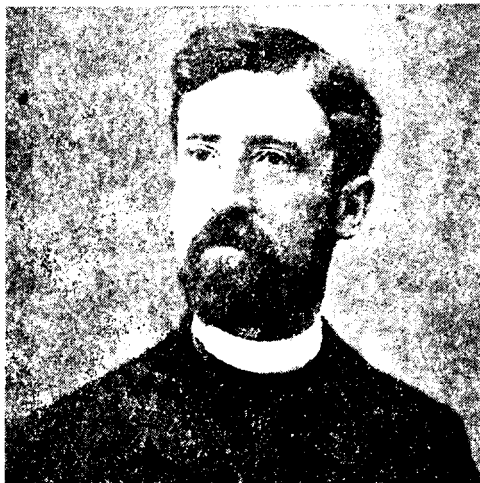
As early as nine o'clock people began to wend their way to the church. By 10:30 every available seat was occupied and large numbers of people were unable to secure admission. The aisles were filled with campstools, but even these proved insufficient for the accomodation of the people who flocked to old Trinity on this memorable occasion.

To the music of an organ voluntary, Reverend Doctor Fry, father of the pastor, Rev. E. L. Reed of Christ Church, Rev. Sylvanus Stall of St. John's Church and Rev. C. Elvin Haupt took their places inside the chancel rail.. Dr. Fry preached the sermon of the morning from the book of Ezekiel 1:20.

On Sunday afternoon, the Sunday Schools of Trinity, St. John's, Christ and Grace Churches met in Trinity when addresses were given by Dr. E. K. Buehrle (Supt. of City Schools) representing Christ Church, H. A. Hubley from Grace Church and Dr. Stall from St. John's Church. The evening program featured a memorial service by Pastor Fry who confined himself to the personalities of the twelve pastors who preceded him.

Several responses to churchly appeals in 1886 indicate an increasing sense of stewardship and more liberality in the pattern of giving. Through free will offerings, the sum of \$1560 was contributed to the Philadelphia Seminary which was preparing to move from inadequate facilities in center city to new buildings

in Mount Airy on the edge of Germantown. Also, realizing that a new organ was needed for Trinity sanctuary, the Ladies Aid Society took the lead in accumulating funds by establishing an organ fund with Miss Marjory Heinitsh as treasurer. By the close of the year, \$12,170 had been subscribed toward the cost of a new organ.



Rev. Charles L. Fry
1881-1901

Several other projects Vestry turned down and certain proposals they approved. Memorial windows in the sanctuary were suggested but were disapproved. To a proposition that the church be lighted by electricity, Vestry turned it down as "being inexpedient." Indicating a more liberal attitude toward church entertainments, the Sunday School orchestra was given permission to hold an entertainment in the chapel and moreover was allowed to charge admission. The Ladies Aid Society was permitted to have a strawberry festival in the building.

When a sufficient amount of money for a new organ was in hand, Mr. George D. Sprecher and members of the organ committee visited the Philadelphia shops of Mr. Hilborne Roosevelt who was scheduled to build the instrument for Trinity Church. The organ was to cost \$4000 but by retaining the old organ cabinet and using some existing pipes the net cost would be \$3200. Mr. Roosevelt promised that "The organ for Trinity would be larger than any other organ in Lancaster and also the largest between Philadelphia and Pittsburgh." By June 1887, a sufficient amount of money having been accumulated, the order for a new organ was placed with Roosevelt of Philadelphia. The specifications of the instrument called for 35 stops of which 22 would be in the great

organ, 9 would be in the swell organ and 4 in the pedal organ. Exclusive of the pipes in the front of the case (which were only decorative) the whole number of pipes numbered 1,316 of which total 604 were in the great organ, 604 in the swell organ and 108 in the pedal organ. Power to pump the bellows was supplied by a water motor placed in the cellar. On September 12, the Roosevelt organ was dedicated to the worship of the Triune God.

In 1887 the Pennsylvania Legislature voted an appropriation of \$1000 to erect a monument over the remains of Governor Thomas Mifflin who had been buried in the Duke street grass plot in 1800. One day in December, Governor James A. Beaver with his private secretary and the Secretary of the Commonwealth, William Stone (Governor 1898-1902) visited Lancaster to select the proper place for the proposed Mifflin monument. On arrival here, they went at once to Trinity Church, accompanied by vestrymen Charles A. Heinitsch and George D. Sprecher. On being shown the site of the last resting place of Governor Mifflin and the stone memorial tablet already affixed to the wall of the church, they decided that the proper location for the monument was at that very spot. Governor Beaver remarked that the monument would probably be about eight feet high and on it would be the coat-of-arms of the Commonwealth and the necessary inscription. Before leaving, the Governor and Secretary Stone inspected the sanctuary and according to a newspaper account, paid well merited compliments to the elegant pulpit and the splendid organ case. Their visit to Trinity Church concluded with a call on Pastor Fry.

A number of designs for the Mifflin monument were eventually presented to Trinity Vestry and one submitted by Howell and Gruger of the city was approved. One year later when a report reached Vestry that the approved design of the monument was completely altered, permission to erect the monument on church property was withdrawn. Specifically, the reason was that instead of a simple monument, the State Commission saw fit to substitute a bust of the departed Governor, and this, Vestry decided would look "grotesque" in its surroundings.

While negotiations for erection of the Mifflin monument were in progress, Vestry resolved that they would place a tablet in the church wall in memory of Governor Thomas Wharton who was buried beneath the floor of the church in 1778. Located under the central window on the Duke street side the tablet bears the following legend: IN MEMORIAM / THOMAS WHARTON, Jr. FIRST PRESIDENT OF THE SUPREME EXECUTIVE COUNCIL OF PENNSYLVANIA UNDER THE CONSTITUTION OF 1776 / DIED IN OFFICE, GREATLY LAMENTED MAY 23, 1778 / AT THE REQUEST OF THE VESTRY, HIS REMAINS WERE BURIED WITHIN THIS CHURCH, EAST OF THIS TABLET / ERECTED BY THE VESTRY JULY 4, 1887.

In honor of Henry Melchior Muhlenberg, who had been such a great guiding hand during Trinity's formative years, Pastor Fry arranged a Muhlenberg

Memorial Service for Sunday afternoon October 9, 1887. What made this service unique was the fact that Pastor Fry invited three ministers of General Council congregations and three ministers of General Synod congregations to participate. As a result of this show of cordiality, the choir for the occasion was made up of singers from all the Lutheran churches in Lancaster. A newspaper account of the service tells us that "the gallery was set apart for the children of the Sabbath Schools and was packed, while the lower seats in the body of the church were also filled; and it was an inspiring sight". Pastor Fry himself preached and selected for the text of his sermon the words as found in First Timothy, 4:12.

It may be remembered that the Ladies Aid Society took the lead in 1886 in a movement for a new organ, and again in 1892 this same group of ladies, reactivated and known as the Ladies Mite Society began a campaign to raise funds to improve the interior of the church. They contributed the first \$1000 toward the proposed improvements which were estimated to cost \$9200. Following that initial contribution, the Pastor and Secretary of Vestry prepared a letter which was sent to all members, soliciting subscriptions toward the needed funds. Also in this year, a new organization of ladies became a part of Trinity's church life. Known as the International Order of King's Daughters whose purpose was and has been the development of spiritual life and the stimulation of Christian benevolences, the Trinity circle formed at that time has continued its activities to the present.

Suggested by the impending improvements in Trinity's interior, the Secretary of Vestry at the "request of a large number of members" called attention to "the unsightly condition of the wall in the rear of the pulpit, and that the same be repainted, touched up or papered, so to make it more sightly to those of the congregation who have it before their eyes at all times". Resultant from this was the inclusion in the plans for Trinity's improved interior, of a feature which was not originally contemplated. It is no less than the painting of "The Resurrection" which was done directly on the wall of the apse by H. K. Beck of Harrisburg. Of local interest is the fact that Mr. Beck was a son of Prof. John Beck, eminent educator of the Lititz Moravian community.

*E*vidence that the members of Trinity responded with alacrity to the appeal for contributions to the improvement fund is discernible in the fact that all of the work done on the interior of the church was completed in time for a re-opening service on September 11, 1893. Previous to that day the *Lancaster New Era* gave full coverage to the changes that had taken place in the church and this time the heading of the news article read "OLD MOTHER TRINITY—New Garments grace her beauty". A selection of sentences from two columns of fulsome praise must suffice to record here the manner in which the sanctuary was beautified.

As soon as you cross the threshold you feel as though you have entered

an atmosphere in which art and religion have joined hands to produce an effect in which delight to the eye is mellowed by inspiration to the soul . . . Passing through the outer vestibule, and coming at once into the main audience room, the attention is challenged by the change wrought by the painter's brush and the artist's genius. . . The high pulpit stand, with its stairway, of course remains, but its dead white surface has given way to a faint flush, most restful to the eye. The same effect, it may be observed, is carried out in the remainder of the woodwork, including the organ, the front of the choir loft and the galleries on both sides of the church, the result being harmonious and pleasing. Just enough gilding has been added to give tone to the whole. . . Within the chancel are two handsome mahogany chairs of original design, manufactured by Henry Slauch. A most notable acquisition to the chancel is the altar itself, the gift of Mrs. L. A. Breneman and her daughter Mrs. Von Osko (wife of Baron Von Osko, portrait painter of Lancaster). It is of polished onyx, with highly wrought brass ornamentation. . . The Roosevelt organ has been remodeled and rebuilt by Bernard Mudler and enlarged by an extension of three and a half feet on each side. . . The windows are all new and are sure to gain the admiration of the connoisseur no less than of the novice. . . The church has been carpeted in Sundhar Wilton, of rich crimson shade. . . Steam heat takes the place of two hot air furnaces with which the building was formerly heated."

The committee under whose direction the mentioned improvements, plus many more, were wrought, consisted of Messrs. George D. Sprecher, Charles E. Long, Wm. E. Sener, John G. Haas and William McGlinn. That they carried out their task satisfactorily is evidenced by the remarks of Pastor Fry on Sunday, September 24, the day which marked completion of the work. Quoting from a newspaper report we read that "The pastor looked happy as he faced the vast congregation and his words indicated his feelings. He expressed his pleasure at the realization of the almost impossible task of carrying out the plans so that everybody was not only satisfied but delighted." He further said that "a cause for congratulation was the fact that everything was paid for. There is not one penny of debt although a great deal of money has been expended. The means employed to raise the money were not of the questionable character sometimes adopted. The contributions came willingly and freely."

Participants in the service of rededication included Rev. Jacob F. Fry, D. D., former pastor Laird and Conference president, Rev. John Kohler.

In perusing Vestry minutes of the period, one comes upon bits of relatively unimportant but highly interesting information. As an example, we learned that there were once flower beds in front of the church on the Duke street side. Pastor Fry informed the Vestry that the Ladies Aid Society had been keeping the flower beds in good order at an expense of \$25 per annum and that the Society had only \$19 in hand to pay the bill whereupon Vestry ordered that the Society be given \$6. About the same time (1894) Vestry voted \$300 to the Ministerium of Pennsylvania in response to an appeal from that body which began with these words "A period of great financial depression has, as you are well aware, visited our country. We deplore the fact that the treasury of our Synod shows a deficit amounting to \$9,502."

In 1896 Trinity congregation once more exhibited its great interest in the matter of church extension in Lancaster city. Some years before this — in 1889

— Rev. C. Elvin Haupt, Trinity's former assistant pastor and in that year pastor of Grace Church, organized the "Working Society of the Evangelical Lutheran Sunday School of Emanuel." Pastor Haupt made this school his own responsibility, although it never was affiliated with Grace Church, remembering that Doctor Greenwald years earlier anticipated a mission in the western part of the city. By 1896 nearly all the teachers in Emanuel Sunday School were from Trinity Church as was John W. Holman, Assistant Superintendent. Understandably therefore, Emanuel called itself "by faith, a granddaughter of Trinity Church." Trinity appropriated one hundred dollars, but more important, by advice and encouragement, it played an important part in the formation of a new congregation out of Emanuel Sunday School. The congregation took the name of the Sunday School and today Emanuel congregation worships in a beautiful and adequate edifice at Pine and Walnut streets, the site where their first chapel was built 1889.

In January 1896 Rev. John Kohler, Conference president, made a plea to Trinity Church to take the lead in establishing a Sunday School in the eastern part of the city and to find a place for a suitable building. One and a half years later a committee reported that they had a property in view but another six months went by before the "Mission out in the east end" was actually begun at 17 Clark street. Almost immediately the mission became a congregation with the name "Evangelical Lutheran Church of the Advent," and for the reason that they had no churchly building in which to worship, the first Vestry of the infant congregation was installed in Trinity Church on Sunday afternoon November 27, 1898 by Dr. John W. Hassler, a Lutheran minister who on occasion assisted Pastor Fry, and who because of his guidance in getting Advent Church organized is rightly titled "The father of Advent." The congregation established at that time had a successful life of seventy five years until 1973 when it united with St. Mark's Church to form a new congregation named "The Church of the Good Shepherd." Its house of worship is on Hempstead road in Manheim Township.

*D*uring the year 1897, several gifts of note were made to Trinity congregation. Mr. Jacob Rathfon presented a beautiful baptismal font which is still in use and Mr. Bernhard Mudler who had made improvements on the Roosevelt organ in 1893 presented a pipe organ for the Sunday School chapel.

Seldom is there any data in Vestry minutes in this period to indicate the actual membership of the congregation. However in May 1900 we read that the congregation then credited itself with 940 communicants of which number 271 contributed nothing to the support of the church and 28 worthy members were not able to pay anything. The church sexton who also had the responsibility of collecting from the delinquents stated that he would call on the non-contributors. Annual expenditures at this time amounted to \$4,322.

After serving Trinity Church for almost twenty years, Rev. Fry in Novem-

ber 1900 informed the Vestry that he had decided to accept a call to St. Luke's Church in Philadelphia. In his communication he wrote in part, as follows:

The internal affairs of the congregation are in such condition of prosperity and perfect good order that I know of absolutely no barrier to my giving them over into other hands. Everything which I at first set out to accomplish in my ministry here has now been satisfactorily effected, and since the entire machinery and equipment are in excellent order, this unlooked for call presents the opportunity of new blood being infused into Trinity Church, whilst the large experience gained in Lancaster will be of immense service to me in developing a new parish in Philadelphia. Having come to the city in 1881, the members have grown so accustomed to my regime during these twenty years, that a new personality, a new voice and a new policy will stir up new enthusiasm, and will promote the interest and activities of Old Trinity in every department of church work, whereas if I should remain in Lancaster for twenty years more, they would be in many respects but a repetition of the past twenty. . . It will be a keen self sacrifice indeed to sunder the strong ties of sincere affection which bind me to the Church of my first love and which I shall never cease to fondly cherish as long as I live. . . Praying for my successor the same uniform courtesy and cooperation which you have accorded to me, and invoking the richest blessing of Almighty God upon dear Old Trinity for all future time, I remain as ever (Signed) Yours Faithfully Charles L. Fry.

Rev. Fry's resignation being accepted, Vestry adopted a resolution which testified to his effective work as pastor of Trinity.

This Vestry as the mouthpiece of Trinity Church. . . desires to express its sincere appreciation of the faithful ministrations of Pastor Fry's twenty years pastorate, begun, continued and ended, as we believe, with the best interests and welfare of the Church upon his heart. . . We recognize and bear testimony to the growth and development of Trinity Lutheran Church during this period, and the present prosperous condition of all its affairs, due in a large measure to the conscientious and untiring efforts of the Pastor.

On December 30, 1900, two days before his tenure at Trinity Church would officially end, Rev. Fry conducted his last service in Trinity Church. He did not deliver a farewell sermon as was customary when a pastor left one pulpit to enter another. Instead, he celebrated the Holy Communion. The *Lancaster New Era*, with no farewell sermon to print, procured one of Rev. Fry's recent sermons which it reprinted in full. The *New Era* commented that the sermon "illustrated the cosmopolitan interest of Rev. Fry's whole ministry from beginning to end for the past twenty years."

TWO DECADES OF CHANGES IN THE CHURCH AND THE NATION 1901 - 1920

Rev. John E. Whitteker, D. D.

One week after the resignation of Pastor Charles Fry, President Samuel Laird of the Pennsylvania Ministerium gave to the Vestry the names of three ministers, any one of them worthy to occupy the pulpit of Trinity Church. One of the names submitted was that of Rev. John E. Whitteker, currently pastor of

a church in Rochester, Pennsylvania; and it was to him that Vestry extended a call at a salary of \$1800 per annum. On December 28, 1900 Rev. Whitteker accepted the call and announced that he would enter upon his duties on the first Sunday in February of the following year.

Rev. Whitteker was a native of Ontario, Canada and a graduate of Thiel College in Pennsylvania, which institution in 1901 conferred on him the degree of Doctor of Divinity. From the time of his graduation from college until he was ordained in 1877, he was a teacher of Latin, first in Canadian Public Schools and later in Thiel College. He also served Lutheran congregations in Rochester, New York; and Easton, Pennsylvania before his ministry in Rochester, Pennsylvania. When he began his work in Lancaster he had reached the age of fifty.



*Dr. J. E. Whitteker
1901-1920*

In his acceptance of the call to Trinity Church, Dr. Whitteker was moved to write "that the responsibilities of assuming the pastoral care of so large a congregation, with so many interests is all but overwhelming, and would be completely so, were it not for the comforting words of the Master 'My grace is sufficient for thee.'" He was duly installed as pastor on February 16, 1901.

Several resolutions of Vestry shortly after the arrival of Dr. Whitteker indicate Vestry's growing appreciation of their responsibility toward a pastor's needs. Up until this time the pastor was permitted the use of a horse and carriage twice a month to visit the ill members of the congregation. Vestry changed that rule "to permit the pastor the use of a horse and carriage whenever he requires it during a period of three months." Did that "three months" rider to the resolution imply that in that time he would have visited every family in the parish?

Another decision of Vestry resulted in the fitting up a room in the chapel as a pastor's study.

During Doctor Whitteker's initial year at Trinity, the nation suffered a calamitous loss when President William McKinley was shot by a crank during a public reception at the Buffalo World's Fair on September 5, 1901. The wound proved fatal and the President succumbed on September 14. This was the third time that the chief executive of the nation met death by assassination. As was done following the passing of President Lincoln and President Garfield, so again the entire nation entered a period of mourning. On September 19, the day of the funeral obsequies at Canton, Ohio, virtually every congregation – Protestant, Catholic, Jewish – in Lancaster held a memorial service for the fallen chief. Trinity's service was reported in the *New Era* in the following manner:

The sweet chimes of Old Trinity ushered in the early morning hours, when the strains of the President's favorite hymn 'Lead Kindly Light', 'America' and 'Abide with Me' broke over the waking city. Most impressive indeed were the memorial exercises which opened at Eleven o'clock. . . Simple but effective drapings in black added a touch of solemnity to the scene and a splendid portrait of the martyr occupied a recess on the altar. The beautiful burial service of the church was used, with the proper collects and canticles. . . The service was sung antiphonally. . . The pastor Dr. Whitteker selected no Bible passage for a text but used Mr. McKinley's words 'Let no man harm him' addressed to those who assaulted the assassin immediately after the shooting, as the basis of an admirable talk, which he fittingly entitled 'Lessons from the Hour for the Hour'.

In 1902, although Advent Church, Christ Church, and the recently organized St. Mark's Mission were about ready to become a congregation, Trinity continued annual appropriations to all three. St. Mark's had only begun as a Sunday School in October 1901, directed by Rev. Jacob Darmstaetter and had such rapid growth that by September 1902 it was incorporated as a congregation. At the dedication of their first chapel in that year the sermon of the day was preached by Doctor Whitteker. Two years later a critical situation developed in the young congregation when a group of members withdrew to form Mount Calvary Church and to affiliate with the Missouri Synod. In the official history of St. Mark's Church is the following significant statement. "A. C. FonDersmith of Trinity and a member of the Synodical Home Mission Board of the Synod and Doctor Whitteker came to the rescue. Home Mission Aid was secured and Trinity mothered the church until 1916 when they were able to assume all financial obligations."

Trinity Church in the same year (1902) heard an appeal for financial aid from the Board of Foreign Missions, now more appropriately presently titled World Missions. In response, Doctor Whitteker appointed two women, Miss Katherine Hager and Miss Annie D. L. FonDersmith to solicit funds for the support of a missionary to India. So liberal was the response that the Board was able to send Rev. Frederick W. Wackernagel to Rajamundry, India as "The representative of the Church of the Holy Trinity of Lancaster." Trinity Church was informed that this was a distinction enjoyed by no other Lutheran Church in

America. To provide for continuation of this interest in World Missions, 1000 subscription cards were printed and placed in the pew racks. The deep interest begun at this time in the cause of Christian Missions continued through the next sixty years until 1962 by which time Trinity Church was giving partial support to nineteen missionaries at home and abroad.

Rev. Wackernagel remained in India until 1909 and then for the remainder of his life served various congregations in Pennsylvania, one of them being Zion Church in Lancaster where his tenure covered the years 1919 to 1955. During his long Lancaster pastorate, Rev. Wackernagel who was proficient in the German language rendered an important service to Trinity Church by his translation of the early records of Trinity, all of which were written in the original vernacular.

On February 15, 1903 the Sunday School of Trinity Church celebrated its 75th anniversary with morning, afternoon and evening services. Present and participating in the program of the day were former pastors Krotel, Laird and Fry, as well as all of the Lutheran ministers in Lancaster. At an afternoon service presided over by Superintendent Walter Heinitsh, the history of the school was read by Assistant Superintendent Alfred A. Hubley. A newspaper account of the celebration credited Trinity school at the time with 800 pupils. At vestry meeting shortly before the 75th anniversary Doctor Whitteker pointed out "as a matter worthy of attention" that there were but five men teaching in the Sunday School. He said "The growing boys need men as teachers if they are to be retained in the school."

Doctor Whitteker in December 1903 proposed the installation of memorial windows and Vestry voted affirmatively to the suggestion. Mr. Joseph Lauber, a talented artist and sculptor as well as a designer of church windows, of New York was engaged in 1904 to design the first window which was accordingly placed in the west wall of the sanctuary. The donor was Mrs. Catherine Mathiot, a daughter of Christopher and Catherine Hager and is in memory of her parents. This window is known as "The Transfiguration Window" and may be identified as being the middle one on the Duke street side of the church. So pleasing was the first window which Mr. Lauber designed that he was retained to design seventeen more windows. When he came to Lancaster in 1946 to direct the installation of his last window he was ninety years of age. Incidentally, that particular window which was placed in the east gallery was given by the congregation and friends in memory of Doctor Whitteker who had suggested memorial windows forty three years earlier. Concerning two windows in the sanctuary which were not designed by Lauber, the one on the west side, nearest the chancel and known as "The Crucifixion Window" was produced by the Tiffany Studios of New York and the second one from the front on the east side, known as "The Epiphany Window" (Adoration of the Magi) was the work of the Geissler Stu-

dios, also of New York.

Anniversaries of any type, and especially those related to the church, do not have universal appeal; yet anniversaries are important in human life and in church life to recall to memory the blessings and accomplishments of the past and to envision future efforts. Trinity Church has celebrated many such milestones in her history and on June 18, 1905 she marked another one, the 175th anniversary of the actual beginning of the congregation. It was an important day and the *Lancaster New Era* in reporting the events of that day, said that "it will stand forth from this time hence as the day *de lux*, for none of the numerous events that have marked her steadily progressive career was more imposing, more gala, more long to be remembered than the services that marked Sunday's celebration." Four services comprised the program of the day. The first one at 8:30 in the morning was devoted to the Sunday School with Superintendent Walter A. Heinitsh in charge. At 10:30 the initial congregational service was held and at 6:30 p.m. the Luther League provided a program with Mr. Henry G. Carpenter presiding. The day's notable exercises closed with a second congregational service in the evening. One of the crowning features of the day was the music, for which Prof. Clarence McHose, organist and director, with an augmented choir, had been preparing for many weeks. Soloists were Miss Esther Kendig and Mr. William Eichler.

At the morning service, while the opening hymn was being sung, Pastor Whitteker and the beloved ministers who preceded him in Trinity's pulpit, Drs. Krotel, Laird, and Fry filed into the chancel. All participated in the service and the venerable Dr. Krotel, who, despite the burden of years, was still keen of eye, lusty of voice, active in body and virile in mind, ascended the pulpit and delivered the sermon which closed with this paragraph.

May God's blessing continue to rest on Holy Trinity. Never in her long history has she been richer than today. She has, indeed, been a fruitful vine, for she has not lived for herself alone but for the city and the community. As Lancaster has grown, so has her work grown and influence extended. I esteem it a privilege to have worked for this congregation and I thank you for remembering me on this occasion.

At the closing worship service, Dr. Laird occupied the pulpit and preached on Phillipians 3:16. He closed with these words:

We can easily trace the patriotic devotion of the people of this congregation by the part they have ever played in maintaining the civil laws. This was especially notable in the War of the Revolution and in the late Civil War. Truly has this church borne an honorable part in promoting the welfare of the country. During the latter part of the Civil War, I served here and I know the feeling that existed and something of the work that was done by these people in the activities of that strife.

The life of Trinity has been marked by consistency, earnestness, fidelity, peaceful ongoing, rarely disturbed, and even her trials and difficulties served only to settle her more firmly on the foundations on which she was based. May the providence of God uphold her! May the grace of God be bestowed upon her!

Adding interest to the 175th anniversary was the attendance of 500 delegates to the annual convention of the Ministerium, which was meeting in Lancaster in order to participate in the notable festivities.

As a tangible reminder of the anniversary we have the excellent history of Trinity Church written by Dr. Whitteker. In concise manner, Dr. Whitteker covered the outstanding facts of 175 years of congregational history.

Not quite two years after the anniversary services described above, one of the participants in that notable event passed to his Heavenly reward. Dr. G. F. Krotel, who had been pastor 1853-1872 and who, in all the following years never lost his sincere interest in the congregation, breathed his last at New York on May 17, 1907. He evidenced sincere pleasure in attending numerous anniversary occasions in Trinity and scarcely a year went by without one of his inspiring visits to the scene of his earlier labors. Upon learning of his death and knowing that his last resting place would be in Lancaster, Vestry offered to the family of the deceased pastor the use of the church for a memorial service. As funeral rites had already been held in New York, any further service in Lancaster was omitted. The remains of Dr. Krotel were accompanied from the Pennsylvania Railroad Station to Woodward Hill Cemetery by the following members of Vestry: John F. Sener, George H. Bartholomew, John G. Haas, John S. Rengier, B. Harry Wohlsen, William Z. Sener, William H. Hager, and G. J. FonDersmith. At the grave, services were conducted by Dr. Whitteker, assisted by Rev. William Horn of New York, assistant to the deceased pastor.

At a communion service in Trinity Church, two days previous to the Krotel funeral, Dr. Whitteker addressed the congregation on the life and work of Dr. Krotel. In the course of his remarks, he said:

It will be fifty four years next Sunday since Dr. Krotel preached his first sermon as pastor of Trinity Church. From that date his name has stood out prominently in the history of the Lutheran Church in our land. The best of Dr. Krotel's life lay in the fact that although he had a national reputation for his scholarship and had the confidence of the entire Church, he was extremely modest and retiring in his nature.

From the minutes of Vestry we learn that Trinity's roll of members in 1908 included 985 regular communicants and 94 irregular communicants. At this time Doctor Whitteker was giving pastoral care to this large congregation without assistance. Apparently since Trinity Church no longer had missions in the city to require supervision, an assistant pastor was deemed unnecessary. Realizing that the pastoral work in Trinity was a large task for one man, a new organization in the congregation titled the Laymen's Social Union petitioned the Vestry to call an assistant for Dr. Whitteker. Further, they guaranteed the first year's salary of an assistant up to an amount not exceeding \$800. Rev. H. C. Lauer was called; and on the first Sunday in June 1910 he assumed his duties as assistant pastor.

While the practice of systematic giving was still not practiced universally by Trinity's members, the above gesture by the men of the congregation indicates that when put to the test, the members faithfully responded with liberality for needed causes. In 1909 it became necessary to install a new heating system for the church and the chapel, and in a few months time, subscriptions totalling \$2254 were in hand for the improvement. The new system was installed in the basement of the chapel and from that year onward the excavations under the church proper have not contained any heating equipment.

The next special appeal for contributions was to provide a fund for expenses incident to a notable 150th anniversary of the cornerstone laying, scheduled for 1911. Appointed as members of a committee to arrange for a fitting program were these members of Vestry: George H. Rothermel, Chairman; John F. Sener, John G. Haas, P. Harry Wohlson, W. G. Baker, C. Milton Weidel and Walter A. Miller. Looking forward to the celebration, the committee reported to Vestry that there would be two programs to observe this signal event and that an approximate cost of the program as arranged would be \$425. This estimate was later revised upward.

Thursday May 18, was scheduled for the first program which would be a historical celebration; and for this day the committee already had the consent of Associate Justice J. Hay Brown, Pennsylvania Supreme Court, as presiding officer, and of Hon. W. U. Hensel and Mayor Frank B. McClain as speakers. Secretary Miller of the committee said that Mr. Hensel's oration would be the principal one, of about half an hour's duration and the others would be of a shorter length. On Sunday following the historical program, three services would center on the religious aspect of the observance. Mr. Miller also had printed a leaflet previous to May 18 which told the members of Trinity more about the coming ceremonies.

There will be a large platform at the rear of the chapel, capable of seating about 250 people, while the 'Gottes Acker' back of it will give sufficient space for the gathered hosts. The musical program will be under the direction of the Fourth Regiment Band, in which the chimes will play their part.

On Sunday the morning sermon will be preached by Rev. Jacob Fry, D.D. the oldest active pastor in the venerable Ministerium. The chief address of the afternoon service will be made by a former pastor, The Rev. Chas. L. Fry, D.D. The evening service in large part will be in charge of Dr. Alleman, pastor of Trinity's oldest mission, while Dr. Charles A. Albert who was Dr. Greenwald's first assistant will preach the sermon.

It is evident that this jubilee cannot be conducted on such a scale without heavy expense. And the committee should like to take the members of Trinity into their confidence and tell them frankly that \$750 will be needed to cover it. It may seem large but really it is not much when we consider the greatness of the event and the grand heritage that is ours; because our fathers in the midst of their struggles at that early date, built up so noble an edifice and left it as their rich bequest.

On May 18 the sesqui-centennial was ushered in by the ringing of Trinity's chimes, played by Mr. James Prangle, Jr. In the afternoon, as the hundreds of

people assembled for the ceremonies, again the chimes rang out familiar hymn tunes. When the courthouse clock struck two, seven strokes were given by Mr. Prangley upon the ancient bell which was cast for Trinity in 1768 but whose tongue had been silent for many years. Roused to life on this day in recognition of the day in 1761 when the cornerstone was laid, it was indeed a fitting way in which to open the program.

On a large platform erected to the rear of the chapel were seated Lancaster's most talented instrumentalists — Burger's Fourth Regiment Band. Seated there also were the distinguished gentlemen who would participate in the program and many invited guests who were no less distinguished, representing every area of Lancaster civic life. After selections by the band, Doctor Whitteker pronounced the invocation; and right then an approaching storm forced the program to be continued in the sanctuary. According to a newspaper report "it was the only disappointment to the committee who had arranged the outdoor celebration but it did not serve to interfere with the progress of the exercises in the least degree." From that we may assume that Burger's musicians, having been given an important place on the program, also moved into the church. We have no assurance that such was the case but if it was, then it was the first and last time that a military band played music in Trinity Church.

Lack of space does not permit verbatim reports of the three addresses delivered on May 18, 1911. Therefore a sampling from them must suffice. They were noteworthy literary productions of laymen, one of whom was a Roman Catholic. The Honorable J. Hay Brown of the State Supreme Court (later Chief Justice) was altogether the proper person to preside at this great convocation. A member of Trinity Church, he was moreover a son of Doctor James A. Brown, one time teacher in Trinity's parish school and at a later period President of Gettysburg Seminary. The following paragraphs are extracted from the opening address of Mr. Justice Brown.

This, my fellow Lutherans, is to us a hallowed spot. We are at the home of the fathers of our faith in this community, where they worshipped after the faith of their fathers in the Fatherland. We have met to commemorate what they did here one hundred and fifty years ago, and we heartily welcome the participation in these exercises all of those of every faith in God who have gathered with us to do honor to their memory. . .

You worship, members of the Church of the Holy Trinity, where your fathers and mothers worshipped; where the bread of life was fed to them, it is now fed to you; at the same altar before which baptismal vows were made for them, vows were made for you; where they knelt on communion day, you now kneel; the rail pressed by their hands is now pressed by yours; where they sat and listened to the preached word, you now sit and listen to it; where they sang

Safely through another week
God has brought us on our way.
and
I love Thy Zion, Lord
The House of Thine abode

you sing the same notes of praise. Think of these associations; think often of

them. Think of your privileges as members of this old church; think often of them, and your home here will become dearer to you.

Mayor Frank B. McClain, in extending the congratulations of the city, spoke in part, as follows:

I am informed that fifty years ago when the hundredth anniversary of the cornerstone laying was celebrated, it was participated practically and exclusively by those of the Lutheran faith. But, thank God, under the broadening influence of the age in which we live, an age which has come to understand the meaning of the terms 'Brotherhood of Man' and 'Fatherhood of God', an age in which bigotry and cant have no place, an age in which man's citizenship and patriotism is measured by performance and not by creed, today's festival is participated in by Jew and Gentile, Protestant and Roman Catholic. . .

For 150 years this edifice has stood, defying alike the tempests of the air and the storms of agnosticism and unbelief which have swirled about it. On the seal of the church is written 'The word of the Lord abideth forever.' Thus shall it be with this house of prayer. The influence it has exerted in the past and will continue to exert shall abide so long as mountains raise their summits to the sky and rivers journey onward to the sea.

Hon. William U. Hensel who delivered the principal address of the afternoon chose as the subject for his effort "Trinity and the Town." Celebrated as an orator, editor, and attorney, Mr. Hensel, on this occasion, appeared as a historian; and we may add, that in the realm of Lancaster County history, no man was more highly regarded. This is what he said:

It behooves me, as a citizen of no mean town, to attest and certify its debt to Trinity.

That expanse of municipal development, of material prosperity and architectural beauty, which stretches from the towers of Franklin and Marshall to the tombs of Woodward Hill furnishes within its two centuries of history, numberless proofs of the interrelation of the city and this church. Fortunately, a long line of learned and faithful pastors and churchmen have kept and preserved authentic records, containing the proofs that this is the oldest religious organization in Lancaster; and the same records exhibit a continuity and constancy which would alone make Trinity as commanding a figure in the social development of the community as its stately spire is a landmark amidst its physical surroundings. . .

For a hundred and fifty years this church has stood in this town for orthodoxy, It was originally consecrated to the cause of evangelical truth as that truth is taught by the apostles and prophets and set forth in the unaltered Augsburg Confession. *It has kept its way without departure from the course.* I yield to none in the spirit of religious and political toleration which has always characterized our townsmen. The crown and capsheaf of our characteristics as a community is the prevailing liberality which here prevails as to the party dogma or the denominational creed which one's neighbor cherishes or practices. . .

The sacred name this church has borne through all these years attests the purity of its doctrine; and the colossal Apostolic figures on yon tower that face each corner of the compass and follow the path of the sun are tokens of that stout evangelism which has inspired its teaching and preaching. . .

Judge William H. Staake of Philadelphia, a prominent laymen of the Lutheran Church, in the closing address of the program, brought felicitations from the Church-at-Large. He concluded with these words:

On behalf of the Church in general, I do most heartily and gladly greet

the pastors and the members of the congregation of Old Trinity, Lancaster, and congratulate them on the auspicious character of this occasion. I know and feel that they, taught by the experiences of the past, will begin another half-century of useful activity, each man, woman and child at the post of duty, each with a firm conviction that the kind Providence that has hitherto watched over them will preserve their rich heritage, and inspire them for even better service, to the glory of Almighty God and the good of their fellowmen.

Continuing the sesqui-centennial of Trinity Church, on Sunday May 21, following the civil program described in the preceding paragraphs, three religious services were held. Dr. Jacob Fry preached in the morning, Dr. Charles Fry addressed the afternoon gathering and Dr. Charles S. Albert discoursed in the evening.

In September 1911, Trinity Church was host to the 33rd convention of the General Council of the Lutheran Church in America; and without a doubt this convention brought to Trinity Church more Lutheran leaders of America, male and female than had assembled here in any gathering during previous years. While the convention was meeting in the church, Lutheran laymen were having sessions in Martin Auditorium (Y.M.C.A.) and 200 delegates representing Woman's Missionary Societies from all parts of the nation were meeting in Trinity Chapel.

From September 14th to the 19th lay and clerical delegates debated and deliberated on problems of the church. The convention opened with Doctor Charles L. Fry acting as temporary chairman. Election of permanent officers resulted in the re-election of Doctor Theodore E. Schmauk of nearby Lebanon as President of the General Council for a fifth term. In his acceptance speech he reminded the convention that he was born in Lancaster "almost within the shadow of Trinity Church." Actually he first saw the light of day in Zion parsonage on Vine street where his father, Rev. Benjamin Schmauk, served as pastor 1853-1864. Chosen to be Secretary of the General Council was Doctor William Keller Frick of Milwaukee, Wisconsin. He, too, was a man with intimate local connections, having been born in the city, confirmed in Trinity Church and in 1873 married in Trinity Church by Doctor Greenwald. Among laymen who were active in the business of the convention was Mr. William H. Hager of Trinity. He was re-elected a trustee of the General Council.

In the minutes of the December 1911 meeting of Vestry appears a report of the Sunday School by Superintendent Jacob F. Trexler. The enrollment was as follows: 354 in the main department, 70 in the intermediate department, 52 in the primary department, 44 in the kindergarten and 190 in the home department. Superintendent Trexler told his fellow vestrymen "What we need is more encouragement from the members of the congregation by their attendance, if not regular, at least once in a while."

New this year in the life of the congregation, as far as can be learned, was an intensive every-member canvass. Laymen visited all members and solicited pledges in order to meet anticipated expenses in the year 1912. As a result of the visitations, pledges amounting to \$6100 were secured. Added to this would be \$2400 from pew rents and \$500 from the basket collections, which added together would produce the estimated revenue needed for the year. Trinity's active membership at this time was 891.

It may be remembered that mention was made that Trinity's first parish paper titled *Old Trinity* was published in 1879. This continued to be issued until 1905 when the title was changed to *The Chronicle*. That title lasted until 1915 when the *The Trinity Lutheran* took its place. Presently (1976) *The Trinity Newsletter* is the monthly publication of the parish and goes into every home of the congregation.

Surprisingly, sports and recreation found some space in Vestry minutes in May 1914, when young men of the congregation "desirous of securing a suitable place for outdoor sports, such as tennis and quoit pitching" petitioned for the use of space in the rear of the cemetery. After some hesitation the request was granted and a tennis court was duly laid out. The chronicler has been informed that tennis continued to be played here for the following 25 years.

Until 1914 electricity had not been introduced into the church building although in 1886 a few years after the first electric street lights were placed in Lancaster, Vestry debated the matter of electric lighting and decided that it was "inexpedient!" Finally in 1914 an electric motor blower to operate the organ bellows was installed, this replacing a water motor which in turn had replaced the men or boys who were known as "organ pumpers." By the purchase of this electric motor, electric power was first brought into the church; and presumably from some doubts as to its safety, the electric switch was placed in a watertight box in the Duke street lawn and the current only turned on when the organ was to be played.

Once again in 1915, Vestry became aware that the church property was in need of "renovation, improvement and restoration" for which purposes they voted to proceed with the necessary work with a nucleus fund of \$2500. Trinity's members of that period and those who have come into the congregation since that time should be eternally grateful to Dr. Whitteker and members of Vestry that in their contemplation of necessary changes, they had the good sense to retain the unique appearance of Trinity's interior. Included in the resolutions which provided for the renovations were these words "it being hereby pledged by the Vestry that said renovation, improvement and restoration shall not, in any design or appointment, depart in any way from the colonial style of architecture of the present church buildings; that the walls, steeple and spire of said building shall not be changed or altered."

Realizing the need of a deaconess in the parish work of the congregation, Vestry in this year secured "the service of Miss Clara Barley to render such service as is usually performed by a deaconess, as a salary of \$500 annually". Miss Barley continued her useful work until 1923.

The contemplated renovations for Trinity Church did not proceed as intended although Mr. Joseph Lauber who had designed the memorial windows in Trinity Church was also engaged to offer a comprehensive plan for the hoped for improvements. All projections were stopped when the United States became a participant in the conflict, now referred to as World War I.

It was in February 1917 that unrestricted submarine warfare on the part of Germany brought our nation into the war on the side of the Allies. The first intimation of the involvement of the local church in the war effort is discerned in Vestry minutes of April when, in response to a letter signed by presidents of three Lutheran bodies requesting loyalty to the nation and suggesting the organization of Red Cross units Trinity Vestry declared itself in full accord with the aims of the letter and urged the women of Trinity to enroll in the local Red Cross Chapter.

On May 5 a flag pole was erected on the Duke street side of the church, close by the burial sites of the three Revolutionary patriots. Following the Sunday School session on that day the flag was unfurled and appropriate exercises were conducted by Vestryman George M. Rothermel, who was a veteran of the Civil War.

We can reconstruct the scene at Trinity Church on that May morning by a reading of the newspaper account of the event.

James Prangle played on the chimes 'The Luther Battle Hymn' as the opening selection and he closed with the National Anthem. The children of the kindergarten department stood within the gates at the south of the main entrance with flags in their hands, and the children of the primary and intermediate departments were within the northern gate, also with flags. The choir stood on the church steps and led the singing. B. Frank Streaker, who saw service on the Mexican border as a member of the Fourth Regiment Band, led the music with the cornet. . .

Rev. J. E. Whitteker had the following to say in his foreword: 'It is not a happy, holiday event that brings us here. National in scope, it marks a specific purpose. And that purpose is a new consecration of ourselves, with all we have and are, to every national interest amid the impending storm and stress and strife. We bring the children here, that they may learn the lessons of the Church's loyal attitude toward the State. We summon our youth, young men and women alike, that they may dedicate heart and life to the cause that demands the noblest and the purest and the best. We invite those of rounded years and ripened age, that they may witness Old Trinity's sterling adherence to truth and right. We raise this standard, not in defiance of our nation's foes, but as an expression of our devotion to those principles which have made these United States 'the land of the free and the home of the brave'.

M. F. Bowers who served in the regular army for a number of years raised the flag, and it was unfurled by Lieutenant Edward Hager.

As the war progressed and men and women from Trinity entered the var-

ious service branches, Dr. Whitteker kept in touch with them by mailing to them church literature and on one occasion made a trip to Camp Hancock to visit sons of the congregation who were in training there. In the month of May 1918, the National Colors were placed in the church for the first time in history and since then the flag of our nation has ever had an honored place in the chancel. The same month, Mr. William H. Hager provided a service flag for the church. That flag, now in the archives, indicates that 103 members of the congregation served under the colors and that two gave up their lives in devotion to country. To every call, Trinity Church loyally responded. Vestry purchased Liberty Bonds and a Red Cross unit was organized in the parish; but the appeal for funds to carry on work among Lutheran soldiers and sailors by the Lutheran War Work Council brought out the spirit of liberality more forcibly than any previous appeal of any kind. Of \$11,640.64 raised by Lutheran congregations in Lancaster County, Trinity Church contributed \$3,977.75.

An armistice effected on November 11, 1918 ended the conflict which at once became known as The Great World War. Trinity Church in common with all congregations throughout the land arranged a special "Welcome Home Evening" for those of her members who had served under the colors. Among them were three women: Marybelle Feagley, E. Pauline Whitteker, Isabel C. Byerley.

On the day of the armistice, by coincidence, a series of meetings were held in New York city which effected Trinity Church in Lancaster, although to the great body of Trinity's members and Lutherans in general, it meant little at the time. For some years committees had been at work to bring about a merger of the General Synod of the Church, the General Council and the United Synod of the South, the latter synod having come into existence at the time of the Civil War. Events so transpired that on Armistice Day each general body of the three synods held separate meetings in New York; and then on November 14, the three groups joined in one massive gathering which constituted the first convention of the United Lutheran Church in America. As first president of the new organization, the convention elected Rev. Frederick H. Knubel, D.D. of New York who was then serving as President of the National Lutheran Commission for Soldiers' and Sailors' Welfare. From that day to the present, Trinity Lutheran Church has been a member of "The United Lutheran Church in America" a title now abbreviated to "The Lutheran Church in America."

About two months following the formation of The United Lutheran Church in America — January 2, 1919 — President Knubel came to Lancaster and in Trinity Church, addressed Lutherans from city and county in a so-called merger meeting. Doctor Knubel paid tribute in his opening remarks to three members of Trinity, saying "I regard it as a great privilege to be able to meet with such a reception in old historic Trinity. I have already a personal acquaintance with Pastor Doctor Whitteker, William H. Hager and Mrs. L. K. Sandford

all of whom have taken an active part in the organization of the United Lutheran Church in America."

On January 6, 1919, former President Theodore Roosevelt died at his Sagamore Hill home on Long Island, New York, at the age of sixty years. By special request of Lancaster's Mayor Trout, the bell in Trinity's steeple tolled sixty times at noon on the day of the burial of the former Chief Executive of the Nation. Prior to the tolling, James Pranglely played "Abide with me" on the chimes.

Two significant contracts awarded in June and August 1919 marked a change in the lighting of Trinity Church. Since 1850 the sole source of illumination had been gas. In June a contract was let which provided for electric wiring throughout the church edifice and in August another contract was awarded for the installation of electric lighting fixtures.

In August an outdoor renovation task at Trinity provided considerable interest to Lancastrians. The ball and weather vane atop the steeple were taken down for regilding; and because few persons had ever been close enough to these accoutrements to appreciate their size, they were put on display in a window of the Piersol Company on East King street before they were again hoisted to their accustomed places. The exact measurements taken at that time may still prove interesting, if not amazing. The ball is of copper, three feet, four inches high; two feet, eleven inches wide; weighs 50 pounds and has a capacity of 95 gallons. Approximately 3800 square inches of gold leaf cover the copper ball. The weather vane is 8 feet, 6 inches long, weighs 110 pounds and is made of copper and iron. The vane has always worked on a ball bearing, the original of which was made in 1794 and now reposes among the relics of the congregation. The frame holding the directional letters N. E. S. W. has a spread of 4 feet while the letters themselves are 7 x 7 inches.

An important day to remember in our church life was the first Sunday in January 1920, for on that day the Common Service Book and Hymnal of the recently organized United Lutheran Church in America was used for the first time. This marked the first revision of the Lutheran Common Service since 1888. The "Service Book and Hymnal" now in use is a revision of the 1920 "Common Service Book" and was published in 1958.

In February of this year Mr. John Fritz, an active young member of Trinity Church was given the authority to organize a troupe of Boy Scouts. Since that time, with several lapses, Trinity has supported a scout troupe.

The Trinity Lutheran in the September 1920 issue contained an article on long pastorates. The opening sentence stated "Trinity has been blest with long pastorates." At the time, Doctor Whitteker was rounding out his own tenure of nineteen years and eight months, a pastorate which was drawing to a close. In the preceding month Doctor Whitteker had resigned Trinity's pulpit to accept the presidency of the Lutheran Theological Seminary at Chicago. At a farewell



Detail of Trinity tower and steeple. Photo taken from the northwest.

reception for Doctor and Mrs. Whitteker, an engrossed copy of resolutions adopted by the Vestry was presented to the retiring pastor. In part the resolutions expressed the feelings of Vestry and congregation as follows:

The Vestry, recognizing the larger and more important field of endeavor thus presented to him for the exercise of his scholarly attainments, his sterling qualities and his positive religious convictions, has reluctantly accepted his resignation. . .

We record our sincere appreciation of Dr. Whitteker's faithful and untiring ministrations within the congregation and his zealous efforts in behalf of the church at large, and we bear witness that the growth and development of Trinity Church during his pastorate have been due almost wholly to his devout leadership and his active Christian service.

This seems a good place to give a brief analysis of the congregation in 1920. The communicant membership was 932 which is remarkable in view of the inroads made upon the membership through the development of other city congregations. In twenty five years six Lutheran congregations of the city had been formed and had built churches; and while Trinity rejoiced in the success of the newer churches, they could not shut their eyes to the fact that the progress had been at Trinity's expense. Sunday School attendance and catechetical class enrollment had both decreased but according to the records, attendance at worship services had not suffered and the income of the congregation had more than doubled in the almost twenty years that Doctor Whitteker had been pastor. An indication that Trinity was a live, working congregation is evident when we read in an issue of *The Trinity Lutheran* 1920 that there were seven auxiliary organizations apart from the Sunday School which offered opportunities for Christian service and enrichment. They were three missionary societies, Senior Luther League, the King's Daughters, a Young Men's Society and the Women's Guild.

Doctor Whitteker remained in the post of President of the Chicago Seminary until his death in 1925.

BETWEEN TWO WORLD WARS

1921 - 1940

Rev. Aden B. MacIntosh, D.D.

Dr. H. E. Jacobs of the Seminary at Mount Airy described the next pastor of Trinity Church as "a courteous gentleman, a diligent and sympathetic pastor, a fearless forceful preacher, an efficient organizer and administrator of congregational activities, an energetic and judicious leader in every department of Christian work." He was the Reverend Aden B. MacIntosh, D.D. pastor of Trinity Lutheran Church in Norristown when called to our own Trinity congregation. Doctor MacIntosh was a native of Ontario, Canada, becoming a citizen of the United States when his parents moved to St. Paul, Minnesota in 1883. Following graduation from Thiel College and completion of his theological training at

Mount Airy Seminary, he served congregations at Spring City and at Bethlehem before his service at Norristown. On leave of absence from his pastorate during the recent war, he held the post of Headquarters Chaplain for the Sixth Army Corps. In 1919 he received from Muhlenberg College the Doctor of Divinity degree.



*Rev. Aden B. MacIntosh, D.D.
1921-1940*

On February 1, 1921 Doctor MacIntosh began his pastoral work in Lancaster. The new pastor and his wife took up temporary lodging in the Stevens House as the parsonage beside the chapel on South Duke street which had been built in 1853 was in dire need of renovation. Doctor MacIntosh suggested to Vestry that a modern home should house the pastor's family as soon as possible. However, during almost twenty years that Doctor MacIntosh was to be Trinity's pastor, no parsonage was provided and the MacIntosh family lived in a home of their own.

Two months after Doctor MacIntosh began his tenure in Trinity, he suggested the printing of a weekly bulletin for church attendants. Vestry approved the idea and from that time to the present, the weekly church bulletins have been a helpful and necessary adjunct to worship.

For some years before the advent of Doctor MacIntosh the matter of "renovation, alteration and repair" of the church property had been intensely

discussed. In 1922 a committee which had been appointed to explore the problem advised the congregation that the cost would be about \$50,000. Included in that estimate was the cost of a new organ. An every-member canvass provided the necessary funds to proceed with the work; and Daniel O. French of New York City was given the general contract for the projected changes. To Casavant Freres of Hyacinthe, Canada, was given the order for an organ to cost \$25,100. Pleasantly surprised was Pastor MacIntosh when Misses Emily E. and Annie M. Sprecher told him that they desired to bear the cost of the organ, the same to be a memorial to their parents, George D. and Caroline B. Sprecher.

There were members in Trinity at this time who again were fearful that drastic changes might be made in the sanctuary. Doctor MacIntosh calmed all such fears with these reassuring words:

Some of us have been fearful of possible changes that would be made. Let our minds be set at rest on that point. Our object is to restore rather than to change, and whatever change will be made will be only that of renewing and beautifying. The picture back of the pulpit, which has become so dear through the passing years, will remain. The style of the pews will remain the same, only the color of paint being changed. The noble old organ case will be left just as it is, but within its enclosure there will be one of the finest instruments in this section of the State.

In September of this year, while workmen were busy in the sanctuary and while Trinity's new organ was being constructed up in Canada, the Vestry engaged a new organist and choir director to take the place of Prof. Clarence McHose who had served Trinity satisfactorily for twenty years. Dr. Harry A. Sykes, native of Norristown and organist in Trinity Church there, was the man chosen to preside at the console of the new Casavant organ and who in the next twenty years would develop one of the greatest choirs in Trinity's history.

By February 4, 1923 the church renovations were completed and on that day three services properly re-consecrated the building. Also on the same day the Casavant organ which became better known as the Sprecher Memorial Organ was dedicated. Of historic interest is the fact that specifications for the building of the organ had been provided by the celebrated Belgian organist and composer, Charles Courboin. However expert Courboin's help was, nevertheless, Doctor Sykes insisted on certain changes of his own before the instrument was finally delivered to Lancaster.

What was actually done at Trinity Church by way of renewal and restoration in 1922 can best be visualized by reading the following paragraph which appeared in the printed program on Re-dedication Sunday.

From an exterior viewpoint, the church received a new roof and finials, duplicates of those which once graced the roof. The woodwork was repainted and new brick and cemented pavements laid both on the street and within the fence.

The bulk of the work has been within the church. The walls have been re-decorated and a flooring of tiles (to simulate the original brick floor) laid throughout the sanctuary and vestibule. A baptistry has been erected in the



Interior of Trinity Church before the renovations of 1922.

northeast corner. The woodwork has been cleared of old paint and the finish entirely renewed. The carpets and upholstery have been renewed. The arch and the decorations of the apse have been added, only the picture within the apse remaining undisturbed.

Before 1922 the pews were painted in a dark finish and only at the time of the renovation were they done over in white.

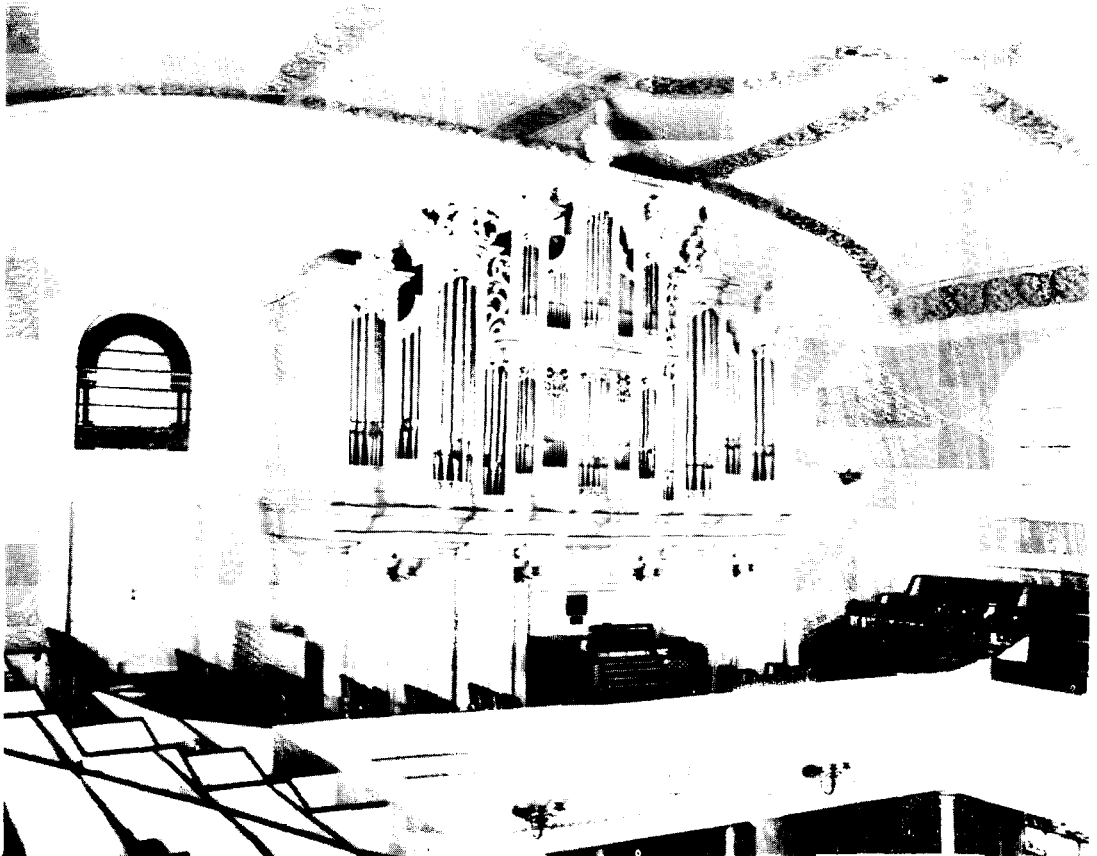
On the morning of Re-dedication Sunday the sermon was delivered by Rev. H. A. Weller, D.D., President of the Ministerium and at the afternoon serv-

ice of the Sunday School, Doctor Charles Fry gave an eloquent address. A vesper service brought the program of the day to a close; and at this time, Doctor Whitteker occupied the pulpit. As far as can be learned, this was the last appearance of Doctor Whitteker in Trinity Church, his death occurring in 1925.

In essence the services incident to the re-opening of Trinity Church did not properly close on February 4, for on the evening of the following day the great Courboin in person gave a recital on the Sprecher Memorial Organ. A newspaper report of the event stated that "Charles M. Courboin charmed 1200 or more hearts for an hour and a half." He opened his concert with the inspiring chords of Handel's "Hallelujah Chorus" and closed with "Marche Heroique" by Saint Saens. M. Courboin honored Doctor Sykes by including in his repertoire a composition by Trinity's organist titled "Romanza." "This," commented the newspaper critic, "showed the members of the congregation that their organist has a thorough understanding of music and has passed beyond into the field of composition of organ music."

A noteworthy service in Trinity Church on August 10, 1923 was the

Choir loft and organ. The tiers of pipes supported by the four central columns is the facade of the original organ installed in 1774. The towers and pipes to the extreme left and extreme right were added in 1893.



memorial service marking the death and burial of President Warren G. Harding. While the service was in charge of Doctor MacIntosh who preached, using as his text Psalm 46:10, it was a program participated in by all the churches in the city and by county officials. The minutes of Vestry give us this information concerning the service: "Every seat in the church was filled and people stood in the vestibule and in the gallery. . . Trinity has proven that whilst she is ever mindful of the high and holy purpose of her existence, she is not unmindful of great events in the affairs of men and nations."

The year 1924 in Trinity Church was eventful for a radical change in the mode of administering the Holy Communion. For more than three years, there had been continuing pressure on the part of many members to discontinue the common chalice and use individual cups. A vote by letter was taken with the result that a majority of members favored the individual cup which was gradually coming into vogue all over America. In October, for the first time, the Holy Sacrament was administered by the new method, and those who had opposed departure from the old way soon fixed their minds on the Sacrament itself and forgot that any change had ever been made.

On a certain Saturday evening in February occurred another great event in Trinity's musical history when the celebrated French organist, Marcel Dupre gave a recital on the Casavant organ. At the time M. Dupre was organist in Notre Dame Cathedral, Paris. The Lancaster recital included the master's own compositions as well as numbers by J. S. Bach, Cesar Franck, and Robert Schumann. For his last selection he improvised a symphony in four movements from themes submitted by six Lancaster organists.

One of the active organizations of the congregation in this period of time was the Men's Bible Class, with Doctor MacIntosh as teacher. Meeting in the chapel each Sunday morning during the Sunday School hour, the group had an average attendance of ninety six – almost one hundred – men. So successful and popular was the class that the editor of *The Trinity Lutheran* commented "We are pleased to have a men's organization that is in no way behind our active wide awake Women's societies." The men's class continued a successful existence until 1965 when the entire School was reorganized.

Marking the one hundredth anniversary of the Sunday School, or the Bible School as it is now being called, an elaborate program was featured in February 1928. One night was set aside for a congregational social and on two nights a pageant, prepared by Mrs. C. N. McHose, Mrs. L. K. Sandford and Mr. John L. Lippold played to capacity audiences. People were turned away, unable to find seating or even standing room. The pageant was entitled "One Golden Century" which in five different scenes provided a visual story of Trinity's educational efforts from the early parochial school up to the Bible School of 1928. Relying once more on *The Trinity Lutheran* we reprint the editor's reaction to the pageant.

We shall never forget "Mother Trinity" so well impersonated by Miss Margaret Heinitsh, nor the old school room, nor the old church, nor the old dresses, nor the figure of the "Historian" with his constant demand for recitals by the "Narrator" portrayed by Mrs. John F. Horting who was equal to every demand made upon her and who with clear enunciation and unflinching voice told us of things that were.

On Sunday February 17, the centennial was fittingly closed with a morning sermon by Doctor Pfatteicher and an afternoon organ recital by Doctor Sykes.

It seemed appropriate that in this anniversary year, not all of the thoughts were of the past. Pastor MacIntosh and lay workers were looking forward and envisioning a new building which would be better adapted to the developing Bible School and which would supply the needs of social events. However the realization of such a building to replace the chapel built in 1875 had to wait for twenty five years, even though in 1931 Vestry had progressed to the point of getting an architect's drawing of the hoped for building.

There was one building added to the Trinity Complex in 1928 which was and is a very important adjunct. It is the heating plant which was erected southeast of the chapel, and houses all the equipment necessary to heat the church and the present parish house. Architect of the building was Mr. John F. Jackson of New York who designed it to harmonize with the colonial architecture of the church. Some members asked the question "Why put such a pretty building where it cannot be seen from the street?" The answer was that when two old buildings on Duke street – the schoolhouse and the parsonage – would be removed, the boiler house would be visible from the street.

On October 13, 1930, the sanctuary of Trinity Church was the scene of the funeral of Mr. Justice J. Hay Brown, eminent Pennsylvanian and a Trinity member for many years. From 1899 until 1914 he occupied a place on the bench of the State Supreme Court, moreover for the last five years of that period was Chief Justice of that august body. Doctor MacIntosh conducted the service, with burial in Lancaster Cemetery.

It was in this same month that the congregation marked the centennial of its beginning. Congressman J. Roland Kinzer, member of the congregation, chaired a committee which arranged an appropriate observance of the important event. October 26 was the day selected and again Trinity's history was viewed and reviewed fully and completely, as should be done when any congregation pauses to look back through two hundred years of continuous history. Among the knowledgeable speakers who appeared on the bicentennial program were Doctor W. P. Pfatteicher, President of the Pennsylvania Ministerium, Doctor Abdel R. Wentz, noted church historian, Mayor T. Warren Metzger, Judge William H. Keller, of the State Superior Court, respected Lancasterian who spoke on behalf of Lancaster's citizenry and Doctor George R. Richards, President of

the Reformed Seminary who represented the sister churches of the city.

One very interesting episode connected with the bicentennial needs to be recorded at this time. Within the recollection of Trinity's oldest members, the location of the original cornerstone of the church edifice was unknown. In fact, there were persons who were of the opinion that there never was a cornerstone, but Rev. Henry Melchior Muhlenberg's careful recital in writing of the cornerstone laying ceremony belied such a belief. Some person or persons, remembering Patriarch Muhlenberg's words, persisted in a search for the lost stone; and sure enough in time, back of a foundation stone bearing the scratched name of Johannes Eppel was found the cornerstone placed there in 1761. Disappointment came when the contents of the stone which had first been placed in a wooden box were found to be nothing but a pile of dust, insects and the ravages of time having worked havoc. It may be remembered that Johannes Eppley or Eppel sold one of the lots on which the church was erected, which accounts for the scratching of his name on a stone to the left of the Duke street entrance.

Vacation Bible School is first mentioned in May 1931 when an entry in Vestry minutes tells us that permission was granted for the holding of such a school. In the same year, two girls from Trinity were sent to a summer Bible School at Paradise Falls in the Pocono Mountains.

During the years 1931 and 1932, Vestry was not losing sight of the proposed new building for Bible School purposes which had been designed by Lancaster's outstanding architect, Mr. C. Emlen Urban. Vestry was ready to go forward and actually solicited bids from contractors. However, unfortunate economic conditions throughout the nation forced Vestry to postpone the erection of the much needed building. In the history of our nation, these years will ever be referred to as "the period of the great depression." Many people were thrown out of work with the result that diminished church contributions were not sufficient to maintain the congregation in its accustomed fashion. Both Dr. MacIntosh and Dr. Sykes took voluntary substantial cuts in their salaries, and by that reduction in expenses, again according to Vestry minutes "It is the hope that the church will be able to meet its obligations promptly." Indeed, it was a time of confusion and uncertainty and Dr. MacIntosh with messages in *The Trinity Lutheran* did much to counteract the spirit of gloom. Read these words from his pen.

God will take care of the Church. She has weathered many a storm far worse than this. Do not doubt that for a moment. It may mean trial and suffering but that is for the discipline of our souls. And in the hearts of hosts of people there is such love of God and for His Church that they are willing instruments in his hands. . . We know that much of the support we are receiving is the result of real sacrifice. And if some have reduced their subscriptions it has been under an imperative need.

We have kept out of the red. We have done that by rigid economy, by cutting our expenditures to the bone and even scraping the bone.

In December 1934 the members of Trinity choir appeared for the first

time attired in robes, a departure which "met with the unanimous approval" of the people, according to a brief report in the Sunday bulletin. This seems a good place to tell of the marvelous choir which Doctor Sykes developed in the years since he came to Trinity in 1922. In his first year he inaugurated a series of Sunday afternoon recitals which proved to be highlights in Lancaster's musical history, and which he continued during his entire tenure as Trinity's organist and choirmaster. It was not unusual to read on Monday morning's paper, following these recitals that "the organ recital overtaxed the capacity of the church, many people going away because of the inability to find seats." At these programs the choir rendered the very best in sacred music which added greatly to the public's interest in the recitals. In addition, at special concerts, performances of Mendelssohn's "Hymn of Praise," Stainer's "The Crucifixion," Gounod's "Redemption" and Handel's "The Messiah" brought merited acclaim to Trinity's choir and placed it in the front rank of America's outstanding choirs.

At this time the assistant organist was Dale L. Hershey who was also the carillonneur. In 1935 he, by his own study and effort found a ninth bell to add to the chime of eight bells, which had been cast in England in 1861. Generally forgotten was the fact that Trinity Church had purchased a bronze bell, also cast in England in 1768, but which was no longer in use. In fact, it had been taken from its frame and was used in Lancaster's "Pageant of Liberty" in 1926. A ninth bell to sound a D-natural was needed to complete the set of chimes and one day Mr. Hershey found to his amazement that the old unused bell of 1768 sounded a perfect D-natural and that it harmonized with the original set of eight bells in the key of E. Since that time, the chimes in Trinity tower includes the bell of 1768 and makes it possible for the chimer to play tunes in the key of A as well as in the key of E.

The year 1934 was significant for a pilgrimage which Trinity's members made to Woodward Hill Cemetery on the Sunday before Memorial Day. The purpose was to place floral tributes on the graves of four of Trinity's pastors whose remains rest in that God's acre; Dr. G. H. E. Muhlenberg, Dr. John Baker, Dr. Gottlob Krotel and Dr. Emanuel Greenwald. A brief service was held at each grave and also at the grave of Dr. Christian L. F. Endress whose body at that time was located in the crypt of the Duke street chapel but is now beneath the pavement in front of the parish building. It was intended that the pilgrimage would be an annual observance and as such it was carried out for several years and was then forgotten.

With Doctor Pfatteicher as preacher of the day, a week of services began on Sunday August 4, 1936 in celebration of the 175th anniversary of the laying of Trinity's cornerstone. In an impressive ceremony, the incident of the original cornerstone laying was re-enacted with the choirs singing in German the hymn "All praise and thanks to God most high" which was used in 1761. To bring the

history of the congregation up to date, Doctor MacIntosh provided an addendum to the history written by Doctor Whitteker in 1905. which revision was printed in an attractive booklet of 52 pages. Descriptive of the state of the congregation in 1936, the closing paragraph of the history merits inclusion at this point:

Our review of Trinity's history up to date has had much more to say of material things and of material improvement than of her spiritual work. This however, has not been neglected and has ever been kept in first place, the place where it belongs.

Our church still attracts. Nine hundred people have been received during the past fifteen years. Unfortunately the increase in numbers is largely counterbalanced by decreases caused by death and removals. But the church healthily carries on.

Harmony among our people prevails. The pure Gospel is preached. The young are instructed. We sincerely keep the faith. And may God in His providence care for Old Trinity in the future even as He has cared for her in the past.

Looking at the financial picture of Trinity Church at the time, it should prove interesting to discerning members of the present congregation that in the fiscal year ending March 31, 1936, the total operating budget was \$22,438. The communing membership numbered 968,

Since 1915 Trinity congregation had been functioning without an assistant pastor. Before that year, there had been a succession of able men who had served in the post. In August 1938, Doctor MacIntosh, burdened with increasing demands for his services suggested to Vestry the matter of again engaging a ministerial assistant. A committee appointed to study the financial condition of the church and the advisability of an assistant reported in the following months that they were favorable to engaging an assistant at a salary of \$1200. To this stipend Doctor MacIntosh made a contribution from his own salary. Selected for the post was Rev. Samuel E. Kidd of Souderton, Pennsylvania who was duly installed in the sacred office by Dr. Pfatteicher on September nineteenth.

The year 1940 was marked by the serious illness of Doctor MacIntosh. Responding to the advice of his physician, Vestry granted him a leave of absence to recuperate at his son's home in Florida. The strength which he gained there proved to be only temporary, although he again took up his pastoral work on his return to Lancaster. He preached his last sermon from Trinity's pulpit on Easter Sunday, March 24; and a little more than three weeks later, on April 16, he entered the Church Triumphant.

Members of the congregation were given an opportunity to pay their last respects to their late beloved pastor on the evening before the funeral obsequies on April 20. Serving as a guard of honor in the church during the viewing were Vestrymen George Leonard, Albert Seitz, Raymond Bolbach, Adolph Kohler, William Spong and Karl Kuhlman. At the funeral service, Doctor Pfatteicher, President of the Pennsylvania Ministerium, delivered the sermon, Assistant Pastor Samuel Kidd was the liturgist and Rev. Harold C. Fry, President of the Lan-

caster Conference, read the prayers. Following the rites in Trinity Church, the body of Doctor MacIntosh was taken to Spring City for interment.

Indicative of the definite impress that Doctor MacIntosh made on the life of Trinity and on the entire Lancaster community was the following succinct and well expressed tribute which appeared in *The Trinity Lutheran*.

A good part of the life of Doctor MacIntosh was lived here among us, but not all of it. . . It was in February 1921 that he became our Pastor. In the nineteen years that followed, Trinity Church grew and prospered. To endeavor to report on the work of those years would be to speak where no voice is necessary, for each of you has a particular reason for remembering Doctor MacIntosh. In calling upon the sick, in visiting the sorrowing, in letters of encouragement to the despairing, he has touched our lives with a delicate influence and we hold these memories sacred. His voice in the pulpit has challenged us to better living and deeper devotion.

THE YEARS OF THE SECOND WORLD WAR

1940 – 1952

Rev. Henry Horneman Bagger, L.L.D., D.D.

It was against the background of a war in Europe and America's impending involvement in the conflict that Trinity Vestry was faced with the problem of selecting a successor to Doctor MacIntosh. Without a dissenting vote, Assistant Pastor Kidd was asked to remain and assume the pastoral duties until Vestry would take definite action concerning the pastoral succession. Vestryman B. Grant Stauffer, realizing the additional duties which would devolve on Rev. Kidd, gave him a car as a gift.

Vestry, having declared a vacancy in the pastorate in November 1940, a call was extended to Dr. Henry H. Bagger to become the sixteenth pastor of Trinity Church. Born in Brooklyn, New York in 1893, Doctor Bagger was graduated from Muhlenberg College and from the Theological Seminary in Philadelphia. Muhlenberg College also conferred on him in 1915 the honorary degree of L.L.D. and in 1933 from Gettysburg College he received the degree of Doctor of Divinity. After serving in the pastoral office at Morgantown, West Virginia and at Butler, Pennsylvania, he held the office of President of the Pittsburgh Synod 1930 – 1940.

Doctor Bagger was elected as pastor of Trinity on November 4 which was one day before Franklin D. Roosevelt was voted a third term as President of our nation. On December 22, Doctor Pfatteicher duly installed Doctor Bagger in the sacred office. Two days previous to that date, President Roosevelt selected a board "To prepare defense measures and to hasten aid to Great Britian" a move which the German government denounced as "moral aggression."

When Doctor Bagger and his family came to Lancaster, it was to move into the former home of Judge Eugene Smith at 45 N. Lime street, which property

the congregation had recently acquired as a parsonage at a cost of \$12,000 and on which piece of real estate \$9000 was spent on renovation. Since the passing of Dr. Whitteker the old parsonage on South Duke street had not had a tenant because of its deteriorated condition. In 1939 both the parsonage and the adjoining sexton's house (Nos. 35 and 37) were razed, the cleared ground then providing part of the site for the proposed parish building.

Assistant Pastor Kidd resigned in January 1941 to assume the pastorate of St. Paul's Lutheran Church in Easton, Pennsylvania.

At the first meeting of Vestry attended by Doctor Bagger, he inquired if anything had been done toward a memorial to Doctor MacIntosh, and as Vestry felt something should be done, Paul A. Mueller, Sr., Esq. was named chairman of a committee to consult with the family. After earnest thought on the subject, decision was reached to place a memorial window in the sanctuary. Designed by Joseph Lauber, the MacIntosh window was the fourteenth window which the New York artist designed for Trinity Church. Fabricated under his direct supervision, it was executed by Heingke and Smith of New York. Situated in the west gallery, the window occupies the central position on that side of the church, immediately above the location of the original main door to the sanctuary. Honoring a faithful spokesman of the Lord, it appropriately portrays Isaiah the Prophet and thus carries forward the series of Old Testament windows, all of them being in the west wall.

On Sunday December 7, Mrs. Dorothy MacIntosh Pollard, daughter of the late pastor unveiled the MacIntosh window; Doctor Bagger conducted the act of consecration and Doctor Charles R. Keiter of Lebanon, a close friend of Doctor MacIntosh, preached the sermon. The simple inscription on the window states "In thanksgiving to God and in loving memory of the Rev. Aden B. MacIntosh by his grateful people."

That same Sunday – December 7, 1941 – was signalized by a catastrophic event which prompted President Franklin D. Roosevelt to call it aptly and properly "a day of infamy." On that terribly memorable day the Japanese staged a sneak air attack on the United States Naval Base at Pearl Harbor, Hawaii. This treacherous act took our nation actively into the world conflict. On December 8, the United States declared war on Japan.

As members of Trinity congregation were called into the military and naval services of the nation, Doctor Bagger attempted by correspondence and the mailing of helpful literature to keep in touch with all of them. By January 1942 eighteen members were reported as being in uniform. By July the number had climbed to thirty and when February 1944 rolled around, the *Trinity Lutheran* reported 107 men and 8 women in the services, and further recorded the fact that "none had been reported lost." First of the congregation's service men to depart this life was Roland Klemmer, M. D. who died while on his way home after a long tour of duty in the Southwest Pacific theatre. By the time the conflict came to a close in 1945 a total of 174 members of Trinity had been called



*Rev. Henry H. Bagger, D.D.
1940-1952*

to the colors. Three more members besides Dr. Klemmer died while in the service. They were Donald W. Groff, Evelyn P. Gress, Earl F. Flick.

Looking back several years, Dr. Bagger's Synodical report for 1942 should prove of interest to those who enjoy comparing facts and figures.

Confirmed membership 1198; Communed at least once in 1941, 971; Accessions 88; Net gain of membership 25; Total current expenses of the year amounted to \$22,731, divided as follows: regular \$15,684, unusual \$7,047. In addition there was a total of \$8,778 for benevolence of which \$4,258 was for the apportionment (Paid in full) and \$4,520 for a wide variety of causes.

Acting on the suggestion of Doctor Bagger, a special service was held on November 15, 1942 when Doctor Sykes was honored for his completion of twenty years as organist and choir director. Two hundred and eight robed singers, constituting the regular choir members and former choristers participated. Doctor John Finley Williamson, founder of the Westminster Choir School, Princeton, New Jersey honored Doctor Sykes with his presence and in turn was the honored guest of the congregation. To Doctor Sykes in recognition of the event was given a silver loving cup with twenty red roses and also an engrossed scroll which named him "Minister of Music."

Coming into existence as a result of the World War and the ensuing distress among Lutherans throughout the war ravaged countries, a special appeal named "Lutheran World Action" was introduced by the Lutheran Church in America in

1941. Trinity Church did not initially heed the appeal; then in 1942 contributed \$304. By 1943 the congregation had come to a full realization of the import of Lutheran World Action and responded in a magnificent fashion. Assigned a quota of \$599, Trinity set a higher goal of \$900. By June 15, Trinity members had made total offerings of \$1404 for the cause. In that year the goal for the entire Lutheran Church in America was one million dollars. In behalf of the local membership, the editor of *The Trinity Lutheran* commented, "It was a glorious thing for us to share in it all so generously." In every succeeding year since those early World Action years, Trinity Church has responded appropriately.

Through the generosity of Mr. John F. Horting, Trinity Bible School in 1944 was the recipient of an original painting by Ralph Pallen Coleman, eminent Pennsylvania artist. Entitled "The Christ of the Upward Way," it was done especially for Trinity Church and today may be seen in the parish house.

Since 1766 – as readers of this history know by now – members were expected to rent pew space in the sanctuary, this being a major source of revenue for church maintenance. Gradually there came a realization by pastor and lay leaders that after 178 years this was surely an archaic method by which to finance a church. In a report of a committee which studied the problem, we read "The committee is of unanimous judgement that the pew renting system should be discontinued and all pews declared free." Put to a congregational vote by ballot, the resultant vote showed 686 members in favor of the discontinuance of pew rentals and 31 in favor of the continuance of the old system. Inasmuch as the vote indicated the definite wishes of the congregation, Vestry voted to suspend the pew rental system as of January 1, 1946.

Dr. Bagger's heart was made glad in 1946 when Trinity Church not only met its quota for Lutheran World Action which was twice the amount contributed in 1945 but exceeded the quota. Trinity's apportionment for a two year period – 1946 and 1947 – was set at \$2,965 for each year. Success was achieved by means of Lenten self-denial envelopes and a special appeal by mail. The final accounting showed an offering of \$3,056 which impelled Doctor Bagger to write, "It proves that Trinity is open-eared to the cry of the masses and to the Master's mandate, open-hearted in her understanding sympathy and open-handed in the possession of her comparative abundance."

Unique and inspiring was a service on April 20th, 1947 when the service flags of both World War I and World II" were mustered out. Folded according to military protocol, they were then placed in the archives of the congregation. Representatives of the several branches of the armed services participated in the service. They were William D. Haun of the Army, Robert R. McComsey of the Navy, H. Parke Bushong of the Army Air Force, Marian Riggs McAuley of the Navy Nurse Corps, Shirley Trewetz of the SPARS (USCG), Jane K. Spong of the WAVES (USN) and Elizabeth Koring Moss of the Army Nurse Corps.

In March 1947, the last of the memorial windows in the sanctuary was unveiled and dedicated to the memory of Dr. John Whitteker who first suggested

memorial windows during his pastorate. Known as the "Saint John Window" the inscription reads "In grateful memory of/ The Reverend John E. Whitteker, D.D./ Pastor 1901 - 1920 / Scholar, Preacher, Pastor and Friend / by the congregation and friends."



Hoisting the new carved figures of the Evangelists to replace the original figures which had deteriorated, 6 May, 1950. The particular figure in the picture is Matthew. To the right is Dr. Henry H. Bagger, Pastor.

A striking feature of the exterior of Trinity Church for many years has been the carved wooden figures of the Evangelists — Matthew, Mark, Luke, John — on the four corners at the base of the steeple. Placed there in 1794 they remained steadfastly in their original positions through varying weather conditions, braving the elements for 155 years. In 1949 an examination of the figures indicated that they were in such an advanced stage of deterioration that removal

was urgent. However, decision was made to replace the original statues with replicas because Trinity steeple without the Evangelists was unthinkable. The contract for the new figures was given to the Philadelphia firm of Schaefer and Krause who also restored the originals. Removed to the workshop of the Philadelphia firm, the old statues served as patterns for the new figures which were crafted from laminated wood by Mr. Albert Krause. On Sunday April 30, 1950 the completed duplicates were consecrated in an "Office of Blessing" by Doctor Bagger and on the following day they were hoisted by steeplejacks to their positions at the base of the steeple. The new statues were presented as memorials honoring Mr. and Mrs. William L. Sener by Miriam and Ruth Sener and Anne Sener Rusk; and Mr. William H. Hager by his wife and five sons.

After a masterful work of restoration by Mr. Krause, the original figures of the Evangelists were returned to Lancaster and placed in the narthex of the church where they have been subjects of interest to visitors as well as to members. Worthy of mention is the fact that the carved figures and the original Tannenberg organ case are the only reminders of Trinity's earlier years which are in the church of the present.

Another problem which evoked memories of past years and which required decisive action was the old cemetery, the area of which would be needed for the proposed parish building. At a congregational meeting, only one vote was cast against the plans submitted by Vestry which provided that by court decree, all stones and remains would be taken up and relocated in another portion of church property.

A survey of the cemetery revealed the fact that there were 499 stones still in place, of which number 181 were thought worthy of preservation. In the period from April 18 to November 17, 1949 all of the stones and earthly remains of interred persons were removed from Trinity's "God's Acre." A large number of stones were deposited at the Landis Valley Museum, some were destroyed while the remainder were retained by the church until a decision was reached concerning the future place of sepulture. The remains which were taken up were placed in 39 wooden boxes and placed in the care of Mr. C. Abram Snyder, funeral director, to await final disposition. This marked the second time that the old cemetery was disturbed, the first time being in 1876 when the chapel was built. In that year stones and remains were relocated in Woodward Hill Cemetery. There is not extant any sketched plot of Trinity's old burying ground, showing location of graves but fortunately all of the pastors kept meticulous records concerning funeral services held in Trinity Church. From 1748 until 1820 there were a total of 2,505 funeral obsequies conducted by Trinity's pastors. Still, that does not tell us how many interments followed in our cemetery because many burials took place in other cemeteries in town and in the countryside.

The renewal of the figures of the Evangelists and the elimination of the ancient cemetery were but two projects which were included in a very extensive

program of changes which were completed in 1951. The Rambush Company of New York which had the contract for the interior painting and the redecorating of the church finished their work in time for a rededication ceremony on Sunday October 22, 1950. At this notable service, Doctor Franklin Clark Fry, outstanding American religious leader as well as President of the United Lutheran Church in America delivered the sermon. It was a memorable day and was a great honor for Trinity to have the head of the church in our pulpit. Also it was memorable to Doctor Fry for several reasons. Dr. Charles L. Fry, assistant pastor of Trinity Church 1881 – 1886 and pastor 1886 – 1901 was an uncle to Dr. Franklin Clark Fry. Second, the parents of Dr. Franklin Clark Fry were married at the altar of Trinity Church on June 14, 1898 by Dr. Charles Fry who was a brother of the groom. The name of the groom was Rev. Franklin F. Fry and the bride was Mrs. Minnie C. Stormfeltz.

From 1750 to 1931 twelve young men from Trinity Church entered the Christian ministry. In 1951, a thirteenth son of Trinity, Ralph William Bagger, son of Trinity's pastor was graduated from Philadelphia Seminary. Ordained in Trinity Church, Reading, he was called at once to St. Mark's Church in Allentown. By appointment of Doctor Emil E. Fischer, President of the Ministerium, Doctor Bagger was privileged to install his son – now the Reverend Ralph W. Bagger – in his first charge.

On the evening of June 2, 1952 at a regular meeting of Vestry, Pastor Henry H. Bagger presented his resignation to accept the presidency of the Seminary at Philadelphia. His formal resignation included these moving words:

Coming to you on November 22, 1940, I now look back over more than eleven years and a half in the ministry here in your midst – a full third of all my years in the ministry thus far and a full quarter of the total period of service to which a minister may normally look forward. They have been hard years, war years, and yet good years together. For whatever has been achieved, I am grateful to God and to you and those whom you represent. For what has not been done, I accept my share of responsibility, claiming only that I have done my best. For what remains to be done, I pray that you and the one who may be chosen to succeed me in my office may have wisdom and strength from God himself.

Following a time honored custom when a pastor preached a farewell sermon, Doctor Bagger submitted a recapitulation of his eleven and a half years at Trinity. The parish records showed 793 members received of which 326 were by confirmation and 73 by adult baptism. Four hundred and thirty two infants were baptized, 153 marriages were consummated and 372 funerals (253 being of members) were conducted. The years 1941 through 1951 showed a total of \$343,848 expended for local purposes and a total of \$121,745 for benevolences, or a grand total of \$465,593. Doctor Bagger said "it all means that Trinity is a strong and active parish set down in a substantial community of people who have a sense of values."

Acting with uncommon speed, the Vestry of Trinity Church issued a call in July 1952 to the Reverend Wallace E. Fisher, pastor of Christ Lutheran Church in Gettysburg often referred to as the College Church. Rev. Fisher was not exactly a stranger to Lancaster Lutherans for it was in the fall of 1951 that he had captivated a packed audience in McCaskey Auditorium on the occasion of the annual Reformation service. Happy indeed were the members of Trinity Church when word came from the Rev. Mr. Fisher that he would accept the call to Lancaster.

Native to the western Pennsylvania town of Greensburg, the Rev. Mr. Fisher had been baptized and confirmed in the First Lutheran Church of that town, in which congregation his father was a member of the vestry. After being graduated from Greensburg High School, he went on to Gettysburg College. A member of Phi Beta Kappa, he was graduated with honors. In 1943, he finished his theological training at the Philadelphia Seminary and following ordination served pastorates in Pittsburgh and in Zelionople. In the years 1947-49, he was assistant professor of history in Gettysburg College. Returning to the ministry in the latter year, he accepted a call to Christ Church in Gettysburg. Young and vigorous, Rev. Fisher had already been honored with preaching assignments in various parts of the nation, among which should be mentioned an engagement as Chaplain-of-the-week at distinctive Chautauqua Institution in New York State. In August 1952, at the invitation of the Chaplain's Division of the European Command, U. S. Army, he delivered 14 sermons in Germany before religious and educational conferences.

It was late autumn 1952 when Trinity congregation welcomed as their pastor Rev. Wallace E. Fisher, as well as his wife Margaret Stauffer Fisher and son Mark. Previous commitments of Pastor Fisher made it impossible for his installation before January 18, 1953.

On Sunday November 9, 1952 Pastor Fisher preached his initial sermon in Trinity Church, the title of the discourse being "The Person who matters most." At his installation on January 18, 1953, these clergymen participated in the service: The Rev. E. E. Fischer, D.D., President of the Pennsylvania Ministerium; the Rev. Dwight F. Putnam, President of the Central Pennsylvania Synod, and the Rev. Myron A. Eichner, President of the Lancaster Conference. Doctor Fischer was Pastor Fisher's professor of theology in Seminary and Doctor Putnam was his predecessor at Christ Church in Gettysburg.

Pastor Fisher, besides being an effective preacher, was a trained historian and as such had a full appreciation of Trinity as one of the historic churches of America. It was soon realized however that the new pastor was not going to permit the historicity of the church obscure his task, which was to keep Trinity

Church a vital force in the city of Lancaster. Six months after his installation, he formulated a statement which very clearly showed his respect for the past and at the same time stressed the continuing mission of the Church. On June 7, that brief formulary was printed in the Sunday bulletin for the first time. Since then it has never been omitted from the weekly bulletin. It is here recorded, as being expressive of the past, present and future of the congregation.

Trinity Church is the spiritual heir of two and one quarter centuries of Christian witness in the oldest (*sic*) inland city in America. Lancaster. Originating a half century before the Declaration of Independence, the congregation is the oldest in Lancaster and one of the oldest in Pennsylvania. The beautiful sanctuary stands today as one of America's frontline colonial churches, historically and architecturally. Humbly grateful for its distinguished place in American history, Trinity prefers to stress Christ's ministry to the contemporary needs of the modern city and his atoning power in this atomic age. Trinity, therefore, is a living church with the clear recollection of God's goodness in yesteryear and the hearty expectation of His great blessings in the present.

So eventful was the year 1953 in the life of Trinity Church that it is impossible to write in detail of all that happened. First in importance was the observance of another anniversary, this time the 125th anniversary of the church school. Since 1828 when Pastor John C. Baker organized the Sunday School as it was generally called and by which name it is still referred to at times, Trinity church school has been a vital part of congregational life. Following Doctor Baker, each succeeding pastor gave strong support to the church school, at the same time enlisting support of able lay leaders. Superintendents like Mr. Walter Heinitsch, Dr. J. F. Trexler, Mr. Martin Darmstaetter and Mrs. Ruth Grigg Horting, all of them dedicated lay leaders, made an impress on the school that must always be remembered to their credit. The observance of the 125th milestone in the life of the church school was purposely low-key as Trinity's leaders were looking forward to the long delayed erection of a parish building which when completed would provide cause for a greater celebration. On Sunday February 8, in recognition of the anniversary, these officers of the school participated in the morning worship service: Mrs. Horting, Superintendent; Mr. Raymond Bolbach, Assistant Superintendent; Mr. Darmstaetter, Past Superintendent.

Since the year 1928 Trinity Church had a parish worker, Miss Rachel V. Crigler, who in 1953 relinquished her post to become a school teacher after 25 years of service to the Trinity family. In recognition of her dedicated service, a special evening was set aside when a farewell gift was presented; and on Miss Crigler's last Sunday in Lancaster, Pastor Fisher welcomed her into the pulpit to have a part in the service.

Also on this same Sunday the church school met for the last time in the chapel which, when dedicated in 1877 was rated one of the finest buildings in America devoted to religious instruction. By 1953 it had passed its age of usefulness and was no longer able to meet the needs of the mid-twentieth century.

An appeal for funds to build the proposed parish building carried out in

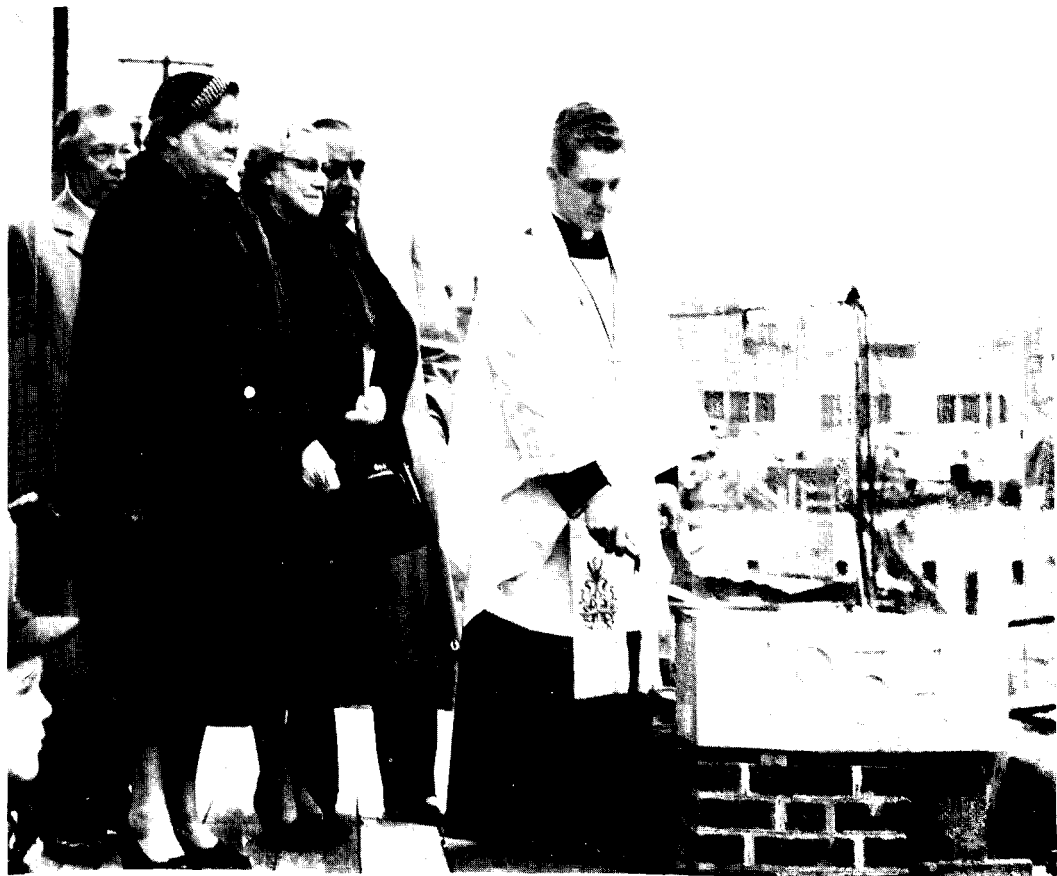
the closing months of 1952 and the beginning of 1953 resulted in gifts and pledges of \$135,000 which sum when added to available trust funds, made it possible to bring to fruition the 1932 vision of Doctor MacIntosh. Orders for the demolition of the chapel were given to Rice and Weidman in July 1953, and by September 13, the old building was but a memory and the cleared land was ready for a ground breaking ceremony. That ceremony was conducted as the concluding part of the morning worship service on September 13. After the singing of the last hymn, the entire congregation filed out of the sanctuary and crossed Mifflin street to the area lately occupied by the Chapel where a brief but significant rite was conducted. Participating were Mr. Martin L. Darmstaetter and Mrs. John F. Horting representing the Church School, and Ann Louise Bolbach and Joseph Cooper representing the Youth of the Church.

During the period that the parish house was being constructed, the church offices were located at 45 South Duke street. The entire church school took up quarters in the building of the YWCA, with the exception of the men's and women's Bible classes which met in the nave of the sanctuary.

In the same month of September 1953, the congregation voted 191 to 14 to sell the parsonage on North Lime street, and gave Vestry authority to purchase a splendid residence at 930 Marietta Avenue as a home for the pastor and his family. Although the new parsonage had about half the floor space of the Lime Street house, the Marietta Avenue home was described as "a house of character and substantiality and adaptable to the needs of various parsonage families."

On October 11, Pastor Fisher was given a student assistant, Mr. Lee McDaniel, who was then beginning his second year of training at the Gettysburg Seminary. Since that time, Doctor Fisher has not been without one or more associate pastors on his staff.

Although the United Lutheran Church in America was organized in 1917, synods of two former church bodies – The General Synod and the General Council – in essence did not really unite but continued their separate ways. This was especially apparent in eastern Pennsylvania where both the Central Pennsylvania Synod of the old General Synod and the Pennsylvania Ministerium of the former General Council operated in the same territory independently of each other. Negotiations to adjust boundaries proved to be a difficult matter and continued for many years. Eventually a satisfactory adjudication was reached at which time a north-south line of division was drawn. All congregations west of the line were expected to affiliate with the Central Pennsylvania Synod while those congregations east of the line would become members of the Ministerium of Pennsylvania. By this arrangement all congregations in Lancaster County became constituent members of the Central Pennsylvania Synod. Trinity of Lancaster, however, held aloof and preferred to retain membership in the Ministerium. This attitude had its origin largely in sentiment. Historically the Ministerium was the oldest Lutheran Synod in America, and, in 1748, when it came into existence,

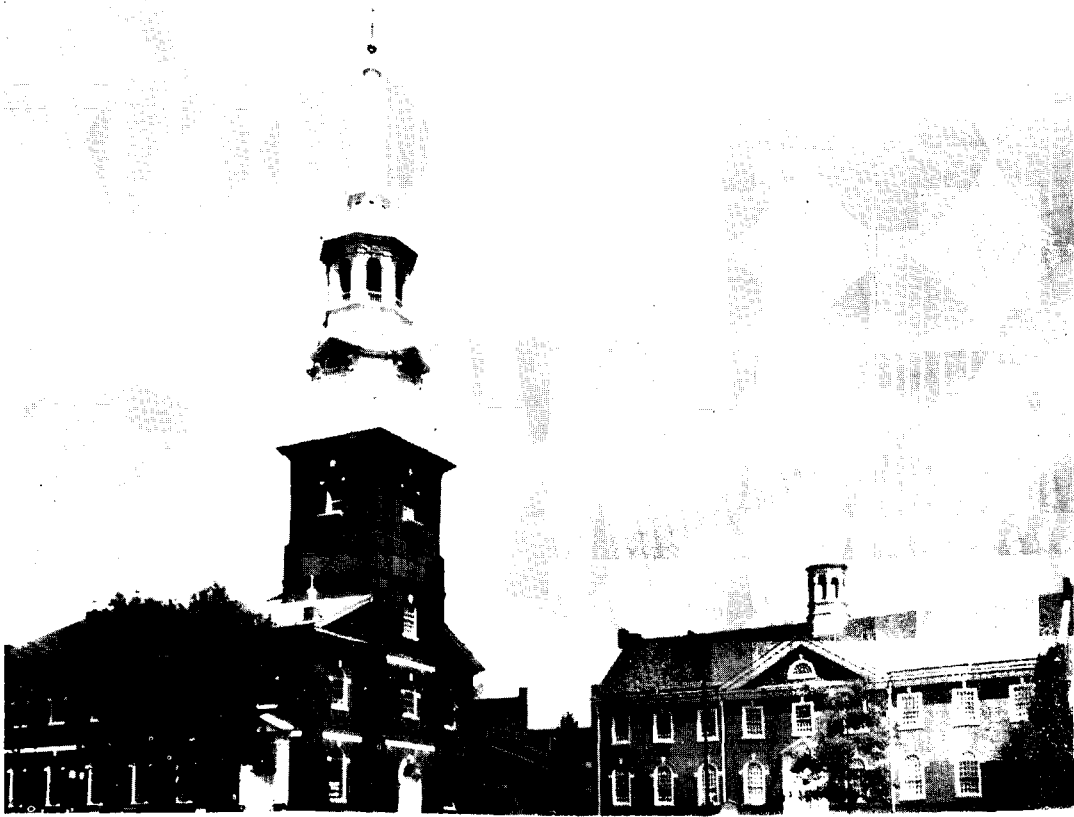


Come: stone laying for the Parish building January 1954. Reading from left to right the participants are Vestryman George Leonard, Clerk of the Works; Mrs. Ruth G. Horting, Superintendent of Sunday School; Mrs. Aden B. MacIntosh, the widow of the former pastor; Adam Z. Moore, Secretary of the Building Committee, Rev. Wallace E. Fisher, Pastor.

Pastor Handshue of Trinity Church was zealous in the process of organization. Quite understandably therefore was Trinity's desire to remain in the Ministerium; but in time both Vestry and congregation realized that this was a historic tie which had to be severed. By a congregation vote and by Vestry action Trinity Lutheran Church of Lancaster transferred its membership from the earliest Lutheran Synod in America to the Central Pennsylvania in February 1954.

January 2, 1955 was the memorable dedication day of the new parish house. For the occasion, there was published an attractive 22 page booklet which by text and pictures told the entire story of the inception and building of the structure. Herewith are excerpts from Pastor Fisher's introductory paragraphs:

This is a thrilling hour in the life of the Lutheran Church of the Holy Trinity. The new parish house is completed. From the first dream of Dr. Aden B. MacIntosh to the hurried last minute touches on the present build-



*Trinity Church – Lancaster. Cornerstone laid May 18, 1761; Church dedicated May 4, 1766
New Parish House. Cornerstone laid Jan. 10, 1954; Building dedicated Jan. 2, 1955
Photo—courtesy Lancaster Newspapers*

ing is a wide quarter of a century. But it took all those years to set the stage for the building of our Parish House. There were lean years and prosperous years, happy years and disappointing years; through each year God has guided Trinity – testing her, ennobling her, enriching her.

We dedicate our Parish House with gladness because we have not constructed a building at the cost of upbuilding souls and expanding the Kingdom. We have kept first things first and God has blessed us. Nor is our joy dimmed by the absence of some who first dreamed and gave, for we feel ourselves surrounded by a great cloud of witnesses.

Some have planted, some have watered; God has given the increase. By his grace the Lutheran Church of the Holy Trinity is poised for her finest hour of Christian service.

For a description of the Parish House, we can not improve on the description which was included in the dedication day brochure. It is reprinted here and made part of this congregational history.

The Parish House is in colonial design fitting admirable into the architectural pattern dictated by beautiful and historic Trinity Church. Fronting on South Duke street it is set forty feet from the curb line and fourteen feet south from Mifflin street. Thus, an unobstructed view of the front of the church building is provided. Then, too, parking facilities for sixty cars are provided at the rear of the Parish House. The building, comprising 468,000

cubic feet, houses all the educational facilities for the Sunday School and Weekday Schools, and an auditorium seating 500 known as the Fondersmith Auditorium and a beautiful colonial chapel seating 120 named the Rev. Richard Courtney Rengier Chapel, a social lounge, a kitchen, a music department, offices for members of the staff and the secretaries and a vault for historical records.

The Parish House was dedicated on January 2, 1955 with the Secretary of the United Lutheran Church in America, the Rev. F. Eppling Reinartz, D.D. delivering the dedicatory address. The total cost of the finished building together with its furnishing, landscaping, the parking lot, the memorial wall on the east side of the church, and the demolition of the old "Chapel" was approximately \$460,000.

Mentioned in the foregoing paragraph is "The Memorial Wall," which represents the plot where the remains of departed members taken up from the old cemetery were reinterred. The brick wall itself extends along the entire eastern line of the church property and in it are placed thirty grave stones, all of which are still legible. On the wall is a marble plaque with this inscription "REINTERRED HERE/ ARE THE EARTHLY REMAINS/ OF THOSE INTERRED ORIGINALLY/ WHERE THE PARISH HOUSE/ NOW STANDS/ ST. JOHN 11-25." In front of the plaque a vault was sunk in which were deposited the 39 boxes of body remains which had been in the custody of Funeral Director Abram Snyder since the dismantling of the cemetery.

The Rengier Chapel in the Parish House



On Thursday July 28, 1955 funeral rites were held for Hon. J. Roland Kinzer, a faithful member of Trinity and one who had risen high in public life, having served in the Congress of the United States from February 1930 until January 1947. Except for Hon. F. A. C. Muhlenberg who was a member of Trinity for the short time (1800-1801) while he held a state office, Lancaster being the state capital, Mr. Kinzer was the only member of the congregation who at any time served in the Congress of the United States. Serving at the Kinzer obsequies as pallbearers were: Martin L. Darmstaetter, Paul A. Mueller, Sr., Esq., Albert W. Seitz, Harry R. Siegler, John H. Jordan, Jr., Paul L. H. Heine. Resolutions adopted following Mr. Kinzer's passing included the following merited tribute:

J. Roland Kinzer's interest in his beloved Trinity was second to none. In a lifetime of service devoted to his profession, to his community, and to his country, he never forgot his church nor his interest in it. During his entire adult life he exercised a wide influence upon the congregational life of Trinity and brought to it the experience of a conservative legal mind.

For the maintenance of the church and its benevolent agencies, a radical departure was inaugurated in 1955 to procure pledges from Trinity members. Until that year it was customary to set aside one Sunday afternoon when an every-member visitation was conducted. In the year of the change, pledging became a part of the worship services on the last Sunday in October. At that period there were three services on each Sunday; and only members who were not in attendance at any of the services on that Sunday were visited. The budget figures for 1956 should prove interesting:

For Trinity's Expenses	\$48,955
For Benevolence	<u>\$25,960</u>
	\$74,915

So successful was the new method of pledging begun in 1955 that it still continues to the present time. As an indication that it met with the approval of the membership, it seems germane to point out that on Stewardship Sunday in 1956 - the second year of the pledging - the budget of \$94,500 was oversubscribed by \$12,934.

Such a wonderful response moved Pastor Fisher to write these words for the weekly bulletin.

Four years ago our total pledges for current expenses and benevolence were \$6000 less than we presently give for benevolence alone. Our worshipping congregation and our giving have surged 'triplly' and joyously too! But a straight look at the New Testament Church which worshipped on risk of life and limb and gave 'beyond its means' will correct our excited perspective and challenge our 'pleasant' commitment.

Through a full century the women of Trinity Church had shown their sense of Christian responsibility by their devotion to the cause of missions. Therefore, it was most fitting that on a night in June 1956 the "Women of the Church" put on a program marking ONE HUNDRED YEARS OF MISSIONS

THROUGH TRINITY CHURCH; for it was in 1856 that Pastor Krotel organized the Junior Missionary Society, forerunner of all mission groups in the congregation. Speaker for the occasion was former parish worker, Miss Rachel V. Crigler. Mrs. Henry Bagger, wife of a former pastor was Mistress of Ceremonies and Mrs. A. B. MacIntosh, the widow of a former pastor and a continuing member of Trinity was the devotional leader. Honor guests were past presidents of the Women's Missionary Society, now become by action of the United Lutheran Church in America, a unit of a new organization titled "Women of the Church." With the installation by Pastor Fisher of the officers of the newer organization, the valiant society of women which had kept alive the important cause of missions came to an end. Beginning in the fall of 1956 Trinity's "Women of the Church" was divided into fourteen circles, each circle having as its leader an outstanding lay woman of the congregation.

October 10-17, 1956 witnessed representative Lutherans from every part of the United States and Canada converging on nearby Harrisburg for the twentieth biennial convention of the ULCA. Of personal interest to our congregation was the election at this gathering of Mrs. John F. Horting to a six year term on the Board of Higher Education and Pastor Fisher's election for a six year term on the Board of World Missions. Already serving on the Board of Publication ULCA was Paul A. Mueller, Sr., Esq. a member of Trinity Church.

While this narrative cannot cover every facet of congregational life, it may truly be said that in every year of the life of Trinity Church something noteworthy transpired, The year 1957 was no exception. In that year several happenings are of historic interest. From April 28 to May 5, Trinity congregation in unison with all of the Lutheran churches of the ULCA in Lancaster County took part in a massive evangelism mission. Each congregation had as missionary a visiting pastor who preached on the opening Sunday of the effort and on four succeeding nights. Trinity was fortunate in having as missionary Rev. Ralph D. Loew, D.D. a faithful and successful pastor from Buffalo, New York. Statistics provided at the close of the program by Mr. C. Lehman Schultz, Chairman and Mr. Fred Huehnergath, Vice Chairmen of Trinity's Evangelism Committee indicate to a degree what the results were in this congregation: 59 new members, 158 lay visitors during mission week, 37 new church school members, and 370 persons interviewed. Of passing interest is the fact that Pastor Fisher in this same year served as a missionary in Denver, Colorado and in Syracuse, New York.

In 1957 while Pastor Fisher and his family were on vacation, at a special meeting of Vestry a letter was drafted and sent to the Board of Trustees of Gettysburg College, the substance of the letter having reference to the absent pastor. It was nothing less than a very pointed suggestion that consideration should be given to conferring the honorary degree of Doctor of Divinity on Pastor Fisher. The communication cited ample reasons why Rev. Mr. Fisher was

worthy of the honor and specially mentioned his work in areas of community life and in the work of the church at large. However, this one sentence in the letter related directly to Trinity Church and is most expressive: "Mr. Fisher has been the pastor of Trinity Church since 1952 or a period of a little less than five years, during which time Trinity has experienced a tremendous revitalization, as evidenced by a greater growth in membership, stewardship and scope of its program than any like period in its long history."

On June 9, 1958, the degree of Doctor of Divinity was conferred on Pastor Fisher by Gettysburg College and in the evening of the same day a congregational reception in Lancaster further honored Doctor Fisher and his family. Subsequently, in 1969, from Susquehanna University, Doctor Fisher received the degree of Doctor of Letters (Litt.D.).

In the course of researching for this history the very interesting fact developed, that of the thirteen pastors who served since 1769 every one of them had right to the title of Doctor by reason of conferred degrees. That leaves only four pastors who were not titled "Doctor" which leads to another amazing observation, that from the time of the organization of the congregation in 1730 only seventeen elected pastors have shepherded the Trinity family!

As an evidence of increasing tasks and responsibilities growing out of a rapidly increasing membership, it became necessary in 1957 to add to the church staff a deaconess, Sister Evelyn Houlroyd, and a business manager, Mr. Ray Head.

About this time action was begun to revise the congregational constitution which had been formulated in 1767 by the Reverend Henry Melchior Muhlenberg on one of his protracted visits in Lancaster. It was a good instrument but after one hundred and ninety years it needed to be modernized. Mr. Albert Seitz, Secretary of Vestry was appointed Chairman of a Committee of Revision. In tackling the project of revision, the committee and Doctor Fisher aimed to hold to the historic document of 1767 in as far as would be possible and at the same time produce a constitution which would be effective in carrying on church government in the twentieth century. In the end, both purposes were satisfied and in 1960 the old constitution with necessary amendments was fully endorsed by the congregation.

Trinity congregation has always been mindful of the many men and women who have used their talents in the church and in the church school through the years, and 1958 seemed a proper time to recognize the services of Mr. M. L. Darmstaetter, who was a superintendent of the church school for many years. At the time of his retirement from official church duties and as he prepared to move to Philadelphia, he was presented with a collection of books and an illuminated scroll "in recognition of forty faithful years of responsible service to The Lutheran Church of the Holy Trinity".

Back in one of the early years of Trinity's history, the congregation purchased a stone house (now numbered # 33) on North Duke street, as a home for

the pastor and family. Through 186 years that house and three subsequent houses served as the parsonages of the congregation. In 1959 at the prompting of Doctor Fisher, the domicile then serving as the pastor's home at 940 Marietta Avenue was sold whereupon Doctor Fisher built a home in the rural atmosphere of Pequea Township. Since that year pastors and associate pastors are free to live in homes of their own choosing, the congregation at the same time giving them allowances for rent in lieu of providing living quarters. Although Doctor Fisher's home is some miles from the city he has the satisfaction when the air is clear of being able to see the stately steeple of Trinity from his home.

Another evidence of Trinity's continuing interest in the development of new congregations in Lancaster County was partial sponsorship in the formation of a new congregation in East Hempfield Township in suburban Lancaster in 1959. Trinity Church gave to this infant congregation a substantial financial contribution for the year 1959 and to this day remains in close contact with the Lutheran Church of the Holy Spirit, the name given to the church at 3131 Columbia Avenue.

Sunday May 14, 1961 signaled another milestone in Trinity's spiritual pilgrimage, the 200th anniversary of the laying of the cornerstone of the present church edifice. In a pastoral letter several months before the observance, Doctor Fisher informed the congregation of the approaching event:

Since the patriarch of Lutheranism, Doctor Henry Melchoir Muhlenberg presided at the cornerstone laying, it is particularly fitting that the patriarch of Lutheranism in 20th century America, Doctor Franklin Clark Fry, President of the ULCA, will be the anniversary preacher at the afternoon service. We are pleased too, that Doctor Charles Muhlenberg Cooper, President of the Ministerium of Pennsylvania, and a direct descendent of Henry Melchior Muhlenberg has accepted our invitation to be the guest preacher at both morning services on Sunday May 14, 1961.

To mark the occasion, a 32 page booklet, giving a chronological history of Trinity's eventful two hundred and thirty one years, prepared by Mr. George L. Leonard, a lifetime member of the congregation and Mr. George L. Heiges, former president of the Lancaster County Historical Society and a Trinity member, was published by the congregation.

In 1961 the Casavant pipe organ, after forty nine years of use, was found to be in need of a massive restoration job or else be replaced. Vestry decided, after serious study, to procure a new instrument rather than make further repairs on the Casavant organ. Conversations with representatives of the M. P. Moller Company of Hagerstown, Maryland, indicated that the type of organ needed would cost about \$80,000; and with this figure in mind a canvass was conducted to raise a needed fund of \$68,000. Happily, the goal was reached and oversubscribed within ten days.

Sunday night, October 7, 1962 the Moller organ was dedicated at a recital by Mr. Robert Baker, organist in the Fifth Avenue Presbyterian Church, New

York City.

As was the case when three other organs were installed in previous years, the cabinet facade of the 1774 Tannenberg organ was retained. The only exterior additions to the new instrument consists of two ranks of exposed pipes taking up the entire wall space to the east and west of the choir gallery. By way of a brief description, the Moller organ is essentially five different organs. The great organ is the exposed division above the southwest balcony. The swell organ is placed inside the Tannenberg case at the top. The choir organ is situated beneath the swell organ inside the casework. The positiv organ is the exposed division above the southeast balcony. The pedal organ is divided, the smaller pipes being behind the positiv organ and the larger pipes being incorporated in the organ case.

For the fourth time in the history of our nation, every segment of the population was stunned when President John F. Kennedy was shot and fatally wounded on November 22, 1963 as he rode in a motorcade in Dallas, Texas. Four days later the funeral of the slain leader was held in Washington with burial in Arlington National Cemetery. Memorial services were held in many Lancaster churches at the same time that the funeral cortege was wending its way from St. Matthew's Roman Catholic Cathedral in Washington to Arlington. Following is a partial report of the local observance, extracted from the *Lancaster Intelligencer*:

Persons of all faiths gathered at places of worship to pray for the dead head of State and his successor, President Lyndon B. Johnson.

Leading the Trinity Lutheran memorial was Rev. Dr. Wallace E. Fisher who called upon Americans to change its national mood and adopt a new resolve to work creatively for human rights and freedom and honorable co-existence. He urged that 'soul searching and repentance and mended ways become our national mood.'

Praising the late president for his leadership of the nation, devotion to his family and his faith in God, Doctor Fisher continued: 'May the impact of his person inspire our youthful and adult citizens to project that image.'

Most of the pastors of Trinity Church, to some extent, but notably Doctor Greenwald and Doctor Whitteker, made contributions by their writing to the literature of the church. However, it remained for Doctor Fisher to produce books which would command national circulation and which would appeal to both laity and clergy. In his first book *From Tradition to Mission* which appeared in 1965, he gave proper space to the history of Trinity church and went on from there to emphasize the ongoing mission of the congregation in the community and in the world. In the following 14 years these other books from the facile pen of Trinity's pastor were published and found thousands of receptive readers.

<i>Preaching and Parish Renewal</i>	1966
<i>Preface to Parish Renewal</i>	1968
<i>The Affable Enemy</i>	1970
<i>Can Man Hope to be Human</i>	1971

<i>Politics, Piety and Poker</i>	1972
<i>Because We Have the Good News</i>	1974
<i>A New Climate for Stewardship</i>	1976
<i>Stand Fast in the Faith</i>	1978
<i>All the Good Gifts</i>	1979
<i>Who Dares to Preach?</i>	1980

Founded 1730
 Present Building Erected
 1761 - 66
 Tower and Steeple 1785-94
 Parish House 1953-55

The Lutheran Church of the Holy Trinity

THE CLERGY

WALLACE E. FISHER, D.D., SENIOR
 LARRY L. LEHMAN, ASSOC
 B. PENROSE HOOVER, JR., AS
 PETER A. BROWN, ORGANIST & C

WORSHIP SERVICES 8:4
 CHURCH SCHOOL 9:

Rev. Wallace E. Fisher, M.Div., M.A., D.D.,
 Pastor since 1959

Marking the 25th anniversary of the ordination of Doctor Fisher on May 19, 1968, his good friend Doctor Elton Trueblood of Earlham College occupied the pulpit at both morning services and also addressed an afternoon audience in Fondersmith auditorium.

Historically the Lutheran Church has ever been recognized as a liturgical denomination which means that worship services are marked with a certain dignity and the use of prescribed forms which are lacking in non-liturgical churches. This pattern suddenly changed in Trinity Church on Sunday November 6, 1972, when, following action by Vestry, the traditional Lutheran service was supplanted by a new order of service "fashioned by lay leaders in consultation with the pastoral staff." A note in the Sunday bulletin had this to say about the revolutionary change in the order of public worship: "The service now in use retains the liturgical order of historic Christian worship, but frees worshippers from archaic language. Reflecting timeless Biblical truths, the service confronts men and addresses God in clear contemporary language." While the discarding of the traditional Lutheran service did not please members who were nurtured in the Lutheran faith, Trinity congregation at this time claimed many members who have had no Lutheran background; and to them the change was agreeable. Those members who, through many years of church attendance had come to a devout appreciation of the traditional liturgy, accepted the change quietly, with the result that the transition was effected without dissension. Also at this time, the so-called "folk communion service" was introduced on the Sundays when the Eucharist was administered. Decidedly an effort to appeal to the younger members of the Trinity family, this innovation met with instant approval with that portion of the congregation. However, the impressive Lutheran Communion liturgy with its ancient chants was retained; and as of this writing, members on Communion Sundays have the choice of participating in the folk communion at 9:45 a.m. or of taking part in the traditional service at eleven o'clock.

With an average Sunday morning attendance of 1200 worshippers at two services, the entire Trinity membership has no opportunity to worship together. To remedy this, an effort was made in 1973 to bring all members together in one service, which could only be accomplished by engaging a large auditorium. Selected as the place of meeting was the gymnasium of the Lancaster Catholic High School. On the day (May 20) of the combined service there was no activity of any sort in Trinity church and parish house. Although a torrential rain was a deterrent on that Sunday morning, the gymnasium was well filled and the experiment was voted a success to the extent that it was repeated in the following year with a second great gathering in McCaskey High School auditorium.

Many auxiliary organizations of lay men and women have flourished in Trinity church through its long history. Most of them, having served their purposes, are now only memories. In 1974 another one came into being. Named LIFE (Living in Faith and Expectation), it included all members in its fellowship. At the same time the organization known as "Women of the Church"

with its circles was discontinued. LIFE began its program in October, and in December held its first special event in the form of a Family Christmas Festival in Fondersmith auditorium. The program featured music, fellowship, and a worship period directed by Mrs. Margaret Fisher, followed by a unique decorating interlude when two gigantic evergreen trees were adorned – one with money gifts for Conestoga Cottage and the other with Christmas balls fashioned by members.

Through the years, following various patterns, the celebration of Christmas has always been worshipful and significant. During the tenure of Dr. Fisher the high point of the season is reached on Christmas Eve with the programming of two popular services – a family service at 7:30 and the community service at 11:00. By custom Dr. Fisher preaches at both services, with the late service broadcast over radio.

Although recent years have supposedly been years of adverse economic conditions, members of Trinity when called upon to underwrite the 1980 budget of \$400,000 overscribed that amount to a total of \$460,000. Total expenditures for 1980 will exceed \$550,000 of which more than \$230,000 will be expended for benevolent purposes. This striking demonstration of responsible stewardship is the greatest in the history of the congregation, giving cause for deep rejoicing.

Further indication of the benevolent spirit in the hearts of “Trinity-ites” is seen in response to another urgent cause. In mid-November 1974 the “World Hunger Appeal” was introduced. To this cause Trinity church pledged \$40,000 over a five year period. By January 1980 contributions exceeded that amount. Instead of stopping at this point, Trinity Church will continue this eminently worthy appeal.

Better than words, the foregoing figures are evidence that the Lutheran Church of the Holy Trinity in Lancaster, Pennsylvania is more than a historic church. It is an extremely lively congregation, fully aware of the religious and bodily needs of the local community as well as of the world. Trinity Church aims to be responsive to the demands of the whole church.

Having visibly demonstrated its continuing mission, Trinity Church in 1974 concluded that the proper time had come to look to the past and publicize its history and traditions. Chaired by Mr. John M. Scheldrup, a committee titled “Historic Trinity” was formed and entrusted with the task of arranging tours and special events, german to the bicentennial of the nation in 1976. A “Lemonade on the Lawn” program on Sunday morning June 15, 1975 in effect inaugurated Trinity’s participation in the bicentennial celebration. On that occasion, State Senator Richard A. Snyder, on behalf of the Pennsylvania Historical and Museum Commission presented a historical marker which was placed in the grass plot on the Duke street side of the church. The inscription on the marker

reads HOLY TRINITY / FOUNDED 1730 / A SESSION OF AN INDIAN TREATY WAS HELD IN THE ORIGINAL BUILDING IN 1762 / THE PRESENT EDIFICE WAS DEDICATED IN 1766 / HERE ARE INTERRED THE REMAINS OF THOMAS WHARTON (1778) AND GOV. THOMAS MIFFLIN (1800). Included in the program was the reading of a proclamation by Mayor Richard M. Scott and the presentation of a plaque by Paul H. Ripple, M. D. President of the Historic Preservation Trust of Lancaster County.

Trinity congregation, fully cognizant of its years of activity before and during the stirring formative years of the nation, rejoiced in participating in the national bicentennial. Moreover, the congregation is looking ahead to the year 1980 when Trinity will be 250 years old. Doctor Fisher and the present Vestry are determined that the observance at that time will be the most auspicious of all anniversaries.

During 1977 the single outstanding event in Trinity's life was Sunday, May 15, set aside to celebrate the 25th anniversary of the Trinity ministry of the Reverend Doctor Wallace E. Fisher, senior pastor of the congregation. Not alone was Doctor Fisher honored but his able helpmate Margaret Stauffer Fisher was justly recognized for her contribution to the ministry of her husband and to the enrichment of parish life.

Margaret Fisher has been graciously and effectively active in the life of the parish as a church school teacher, discussion group leader, lay counsellor, visitor, auxiliary advisor, adult forum teacher, and as founder and teacher of the Friday Bible Fellowship.

Associate Pastor Larry L. Lehman has epitomized Doctor Fisher's pastorate at Trinity thus:

He has unstintingly served God and Trinity's flock as an acutely sensitive pastor, skillful administrator, intensely involved counselor, faithful friend, insightful teacher, bold and effective preacher, and vigorously courageous prophet.

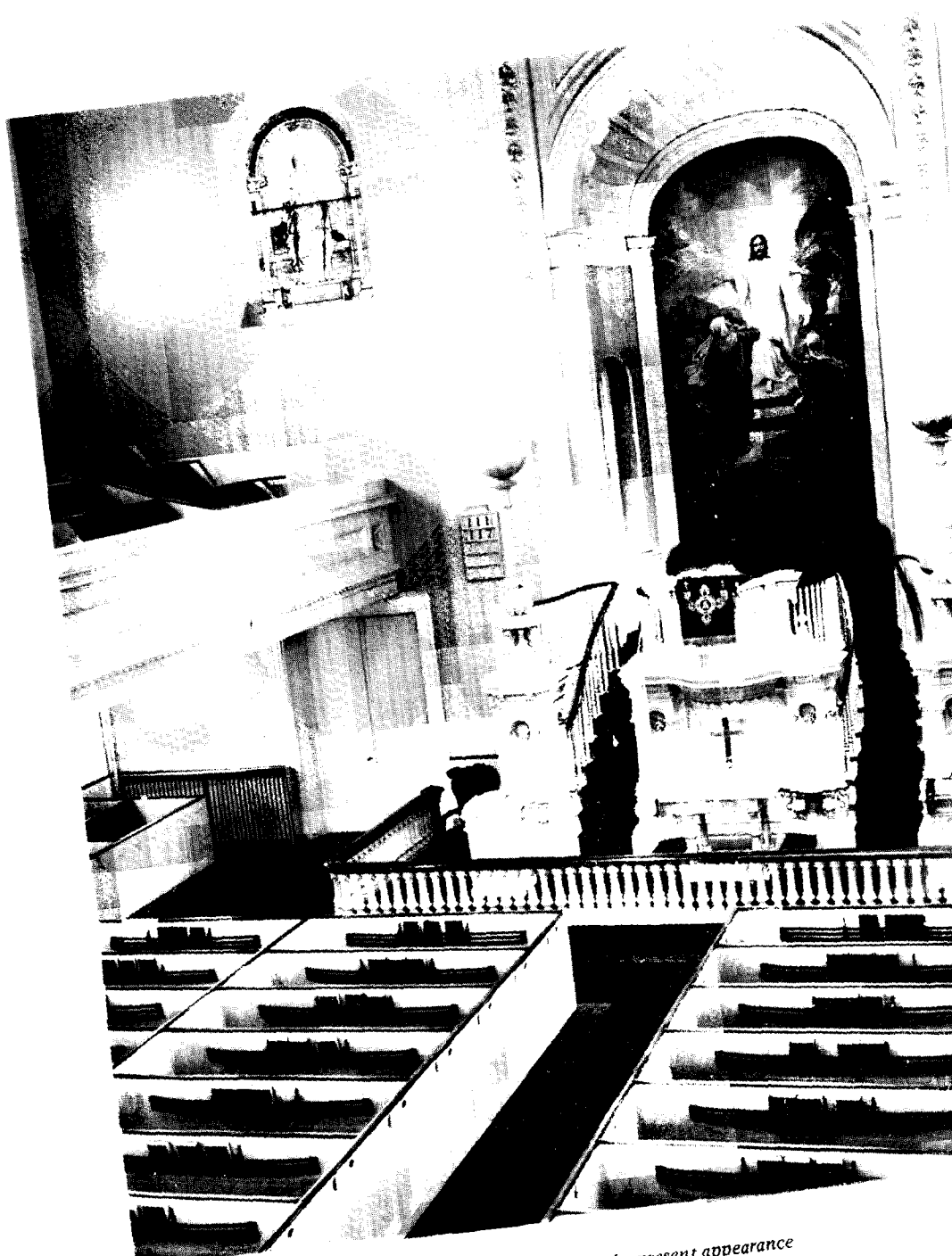
Beyond the parish, Doctor and Mrs. Fisher's multiple involvements in community life has had a creative impact in Lancaster city and county.

In the life of the church at large, Doctor Fisher has preached for interdenominational, academic, civic and military gatherings in the United States, Canada and Europe, and has served as lecturer in conferences of all the major and most of the smaller denominations throughout the nation.

Visiting preacher for Doctor Fisher's anniversary was his friend, Reverend Doctor Gabriel Fackre, Professor of Theology in the Andover Newton Theological School, Massachusetts.

Only one other pastor in Trinity's long history served for a longer period than has Wallace Fisher. He was Gothilf Henry Ernest Muhlenberg whose pastorate covered the years 1780 - 1815.

As this congregational history comes to a conclusion, the chronicler is conscious that even though his aim was to present a comprehensive narration of events covering 250 years, it is even now, and always must be an incomplete



... present appearance

story. An exhaustive study would include numerous references to additional incidents of greater or of lesser importance, more facts and figures, to the point of becoming tiresome, as well as the names of hundreds of faithful devout men and women who by their contributions of time and talent have been of inestimable importance in the continuing progress of the Evangelical Lutheran Church of the Holy Trinity.

Numerically, the strength of the congregation as presently constituted may be fully comprehended from these figures. (Dec. 31, 1979)

Baptized members	2,057
Confirmed members.	1,704
Communing members.	1,683

APPENDIX A

Sons of the Congregation Who Entered the Christian Ministry

- | | |
|--------------------------|-----------------------|
| Ralph E. Bagger | Charles E. Rudy |
| William P. Cooper | Daniel Rupley, D.D. |
| George W. Eiwen | Alvin H. Stoner |
| William K. Frick, D.D. | Andrew E. H. Tapper |
| Ira S. Fritz | Herman Whitteker |
| Lawrence R. Recla | Peter N. Wohlsen |
| Karl L. Reisner | J. Howard Worth, D.D. |
| Richard Courtney Rengier | |

APPENDIX B

The Memorial Windows

- First floor, east side, beginning at front
- No. 1 To the Glory of God in loving memory of
JOHN FORNEY STAUFFER
CLARA FONDERSMITH STAUFFER
 Dedicated by their sons
CHARLES F. and F. GRANT STAUFFER
 "The Announcement by the Angels" 1919
- No. 2. To the Glory of God and in loving memory of
ROBERT BUCHMILLER 1825-1873
MARY A. BUCHMILLER 1830-1904
 "The Adoration of the Magi" (Epiphany) 1905

No. 3. To the Glory of God and in loving memory of
EMELINE HALBACH
By her son
ROBERT McCULLEN HALBACH
"Jesus in the Temple" 1931

No. 4. To the Glory of God and in loving memory of
1800 GODLIEB SENER 1877
1810 REBECCA ZAHM SENER 1901
"The Baptism of Jesus" 1921

First floor, west side, beginning at front

No. 5. "He was wounded for our transgressions."
In memory of
REV. RICHARD COURTNEY D. RENGIER
1879-1913
Son of
ALBERT S. & REBECCA D. RENGIER
"The Crucifixion" 1913

No. 6. "I am the Vine, Ye are the Branches."
To the Glory of God and in loving memory of
CHARLES ALLEN FONDERSMITH
July 24, 1846
April 12, 1909 1910

No. 7. "This is my beloved Son, Hear ye Him."
To the Glory of God and in loving memory of
CHRISTOPHER HAGER 1800-1868
CATHERINE HAGER 1804-1870
"The Transfiguration" 1906

No. 8. In memory of Pastors and People
who founded and maintained this church
1729-1912
May the future be as rich in blessings as the past.
"The Good Shepherd" 1912

No. 9. "Blessed are the pure in heart, for they shall see God."
Dedicated by JOHN H. SHRUM & ORELIA SHRUM PINKERTON
To the glory of God and in loving memory of
WILLIAM SHRUM ob 1889 & ROSANNA SHRUM ob 1899
and children WILLIAM S. - M. ELLA - KATIE G. - S. ALICE 1915

Windows in gallery, east side beginning in front

No. 10. To the glory of God and in loving memory
of REV. JOHN W. RUMPLE
March 11, 1839

Feb. 10, 1920
"St. Peter" 1920

No. 11. To the glory of God and in memory of
Z. TAYLOR SHOBER
and
W. SCOTT SHOBER
Presented by MRS. JULIA McKNIGHT
"St. James" 1926

No. 12 WALTER MILLER
1876-1945
Devoted member and vestryman
"St. Paul"

No. 13. REV. JOHN E. WHITTEKER, D.D.
Pastor 1901-1920
Scholar, Preacher, Pastor
and Friend
By the congregation and friends
"St. John - Patmos" 1940

Windows in gallery, west side, beginning in front

No. 14. In loving memory of
MARY ELLEN MUSSER
1856-1920
"Abraham" 1924

No. 15. To the glory of God and to the memory of
MARY C. MARKLEY
and ANNA M. MARKLEY
Daughters of George W. and Ernestine D. Metzger
and George W. Markley
Son of S. B. and Mary C. Markley
"Moses" 1931

No. 16. In thanksgiving to God and in loving memory
of the REV. ADEN B. MACINTOSH
Pastor from 1921 to 1940
By his grateful people
"Isaiah" 1941

No. 17. To the glory of God and in affectionate tribute
to MERCY FRIDAY MILLER
1876-1941
and her life of unbroken devotion
to her Church and community
"Ruth" 1943

No. 18. To the glory of God
 Given by MRS. AUGUSTUS W. DEMUTH
 In loving memory of
 her parents
 CHARLES and MARGARET BUCKIUS
 her sisters
 ELIZABETH and KATE BUCKIUS
 "Micah" 1943

Windows on north side of sanctuary

No. 19. *West of apse*
 To the glory of God and in loving memory
 of Baron Leon VonOssko
 Born Dec 6, 1858
 Died March 6, 1906
 "Angel of Glory" 1906

No. 20. *East of apse*
 "Thanks be to God which giveth us the
 victory through our Lord Jesus Christ"
 "Angel of Hope" 1906

APPENDIX C

Organists and Choir Directors of the Congregation

Mr. Jacob Loeser	1744—1785
Mr. George Roehrig	1785—1789
Mr. Frederick L. Maehold	1789—1797
Mr. Frederick A. Damisch	1797—1800
Mr. Peter Sprickman	1800—1802
Mr. Jacob Strein	1802—1828
Mr. Jacob Slemmer	1828—1832
Mr. George C. Strein	1832—1838
Mr. John G. Fetter	1838—1855
Mr. Levi Smith	1855—1860
Mr. Anthony W. Schmied	1860—1868
Mr. Benjamin Shreiner	1868—1886
Mr. Edwin H. Albright	1887—1887
Mr. Walter Bausman	1887—1890
Prof. Carl Matz	1890—1901
Prof. Clarence N. McHose	1901—1921
Mr. Walter Westphal	1921—1922
Dr. Harry A. Sykes	1922—1946

Mr. John Lively	1947-1950
Mr. Richard W. Harvey	1950-1955
Mr. Donald Nixdorf	1955-1958
Mr. Virgil Cooper	1959-1965
Mr. Carl E. Schroeder	1965-1972
Mr. Peter A. Brown	1973-

APPENDIX D

The Organization of the Evangelical Lutheran Church of the Holy Trinity January 1, 1980

The Church Staff

The Rev. Wallace E. Fisher, M.Div., M.A., D.D., Litt. D., *Pastor*
 The Rev. Larry L. Lehman, M.Div., *Associate Pastor*
 The Rev. B. Penrose Hoover, Jr., M.Div., *Associate Pastor*
 The Rev. Milton R. Wilkes, M.Div., M.A., *Parish Visitor*
 Mr. Peter A. Brown, *Organist and Choirmaster*

Mrs. Arline S. Fellenbaum,
Doctor Fisher's Secretary
 Mrs. Patricia Baker, *Office Secretary*
 Mrs. Beverly Saylor,
Financial Secretary
 Mr. Edwards S. Richards, *Head Sexton*
 Mrs. Elizabeth J. Weber, *Housekeeper*

Mrs. Debra D. Smith,
Church School Administrator
 Mr. Hugh R. Geib, *Head Usher*
 Mrs. Dorothy Bolbach, *Librarian*
 Mr. William E. Hutchison, *Chimer*
 Mr. George L. Heiges, *Archivist*

Officers

President, Doctor Fisher
 Vice-President, Melvin J. Evans
 Treasurer, William J. Deisley
 Secretary, Sara D. Desch

Trustees

J. Albert Seldomridge
 Melvin J. Evans
 William J. Deisley

The Vestry

Dorothy H. Bolbach
 Douglas L. Breneman
 William J. Deisley
 Sara D. Desch
 Melvin J. Evans
 Robert D. Grobengieser
 Joseph G. Habecker, Jr.
 Jean A. Henry
 Ruth Grigg Horting
 Charles B. Kahler
 Dorothea C. Knepper

Herbert C. Mearig
 Paul A. Mueller, Jr.
 Judith A. Neff
 J. Albert Seldomridge
 Samuel F. Stacks
 Anna Laura Thompson
 Randolph N. Truitt
 Mary Lou Wain
 Jack Q. Williams
 Robert H. Witmer, M.D.

APPENDIX E

Assistant Pastors, Associate Pastors and Student Pastors 1870 – 1980

Charles S. Alberts, Assistant	1870–1872
David H. Geissinger, Assistant	1872–1874
John W. Rumble, Assistant	1873–1875
Elvin C. Haupt, Assistant	1875–1880
Luther E. Reed, Assistant	1880–1881
William H. C. Lauer, Assistant	1900–1912
Paul L. Yount, Assistant	1913–1915
Samuel E. Kidd, Assistant	1938–1941
Ansis Kersfelds, Pastor in training.	1950–1951
Lee McDaniels, Student Pastor	1953–1954
R. Ray Evelan, Assistant	1953–1958
Ernest W. Werner, Assistant.	1958–1959
R. Ray Evelan, Associate	1959–1962
Earl C. Feight, Jr., Associate	1960–1963
Hugo W. Shroeder, Jr., Associate	1963–1964
Jack R. Hoffman, Associate.	1964–1971
Vincent R. Eshelman, Seminarian.	1968–1969
Vincent R. Eshelman, Associate	1969–1972
Larry L. Lehman, Assistant	1965–1968
Larry L. Lehman, Associate.	1971–
R. Ray Evelan, Associate	1972–1974
B. Penrose Hoover, Associate.	1974–
Milton R. Wilkes, Sr., Pastoral Visitor	1977–

APPENDIX F

Sources of Information and a Selected Bibliography

Original records of Trinity Church 1730 – 1976

- 1844 – History of Lancaster County – By I. Daniel Rupp
- 1854 – Reminiscences of Lutheran Ministers in Lutheran Church Review
- 1861 – Memorial Volume of Trinity Lutheran Church – By Rev. Gottlob F. Krotel
- 1874 – History of New Sweden by Israel Acrelius – Translated by Wm. F. Reynolds
- 1882 – Halle (Germany) Reports – Translated by John L. Schulze
- 1883 – History of Lancaster County – By Franklin Ellis and Samuel Evans
- 1889 – Life of Doctor Greenwald, Pastor at Trinity – By Rev. C. Elvin Haupt

- 1898 – Minutes of the Lutheran Ministerium of Pennsylvania 1748 – 1898
- 1902 – The Lutheran Church in Pennsylvania – Dr. Theodore Emanuel Schmauk
- 1903 – History of Franklin and Marshall College – By Dr. Joseph Henry Dubbs
- 1905 – The 175th Anniversary of Trinity Church – Dr. John E. Whitteker
- 1926 – David Tanneberger, Organ Builder – Paul E. Beck
- 1927 – Old Trinity Steeple – By John W. Lippold
- 1928 – Old Trinity Graveyard – By John W. Lippold
- 1928 – Henry Ernst Muhlenberg, Botanist – Prof. Herbert E. Beck
- 1931 – John Christopher Heyne, Lancaster Pewterer – By John J. Evans, Jr.
- 1936 – Story of Old Trinity – By Walter Miller
- 1936 – The 175th Anniversary of Laying of the Cornerstone
Addendume to the Whitteker History of 1905 – By Dr. Aden B. MacIntosh
- 1938 – Indian Treaties of Pennsylvania – Reprinted in facsimile from original printing by B. Franklin – Historical Society of Pennsylvania
- 1938 – Swedish Settlement in the Delaware Valley – By George L. Heiges
- 1942)
- 1945) The Journals of Henry Melchoir Muhlenberg – By Dr. Theodore G.
- 1958) Tappert and Dr. John W. Doberstein
- 1942 – The Muhlenberg Family in Lancaster County – By Dr. H. M. J. Klein
- 1945 – A letter written by Benjamin Rush 1787, tells of Dedication of Franklin College in Trinity Church – Edited by Dr. L. H. Butterfield
- 1948 – John Caspar Stoever, Colonial Pastor – By Dr. Roy L. Winters
- 1950 – The Muhlenberg Family in Pennsylvania – Dr. Paul A. W. Wallace
- 1952 – History of Franklin and Marshall College – Dr. H. M. J. Klein
- 1961 – 200th Anniversary of the Laying of the Cornerstone – Chronological History of Trinity Church – By George W. Leonard and George L. Heiges
- 1965 – From Tradition to Mission – Dr. Wallace E. Fisher
- 1967 – Organs for America – By William H. Armstrong
- 1972 – Early Lancaster Architecture – By John W. Lippold
- 1975 – Carved Chippendale furniture of Lancaster County
Data on David Tannenberg – By John J. Snyder



Dr. George Leonard Heiges

About the Author

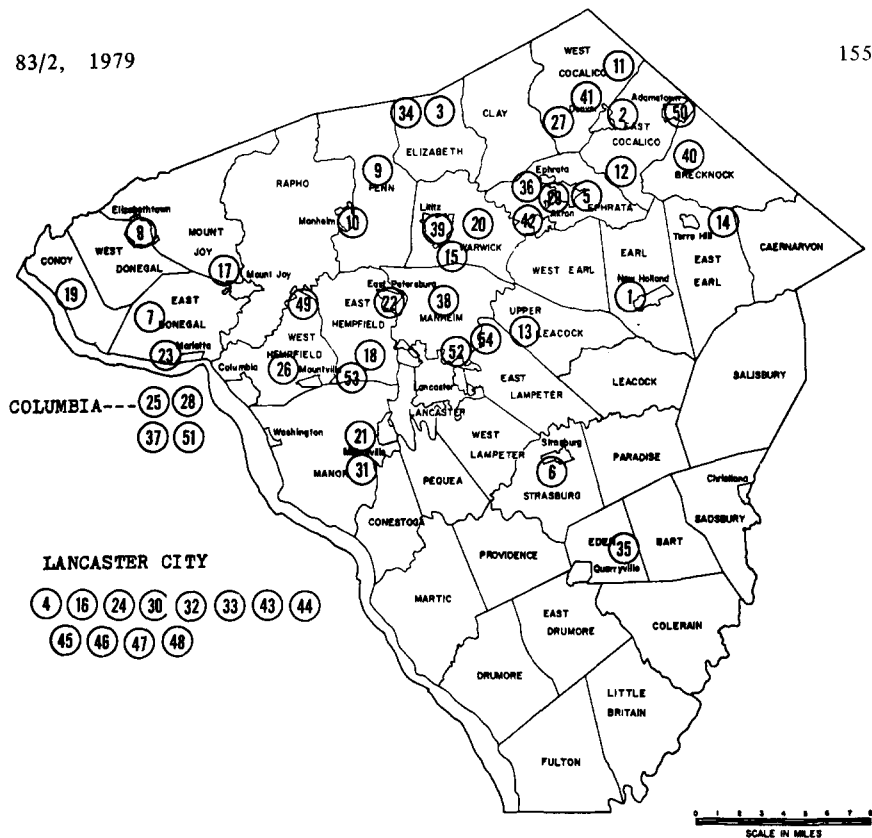
Dr. George Leonard Heiges, a long-time local historian and officer of the Lancaster County Historical Society, served as President from 1949 to 1959, a period of remarkable growth and activity for the Society. Son of Benjamin F. Heiges, former principal of Manheim public schools, and later assistant superintendent of county schools, George received his professional training and doctorate from the Philadelphia College of Pharmacy. He served in the U. S. Navy as a pharmacist mate during World War I. Following the war he became a pharmacist in Lancaster and then opened his own pharmacy in Manheim to which he added a well-stocked book store. Following his retirement from his own business Dr. Heiges served as a pharmacist at the Lancaster General and Osteopathic hospitals for many years before retiring the second time.

Long identified with the "Stiegel Church," Zion Lutheran Church of Manheim, Dr. Heiges became as a result of his intensive research on the life of Henry William Stiegel the recognized authority on that colorful ironmaster and glassmaker. In addition to several books on Stiegel, Dr. Heiges has written dozens of scholarly monographs and papers for the Society. Well into "four score" years, Dr. Heiges makes his home in Manheim Township and is a regular communicant of Trinity Lutheran Church, of which he is archivist.

Development of Lutheran Congregations in Lancaster County

By J. W. W. Loose

1. New Holland, Trinity, 1730
2. Denver, Muddy Creek, 1730
3. Brickerville, Emmanuel (Old Warwick), 1730
4. Lancaster, Holy Trinity, 1730
5. Ephrata, Bergstrasse, 1752
6. Strasburg, St. Michael's, 1754
7. Maytown, St. John's, 1766
8. Elizabethtown, Christ, 1771
9. Penryn, St. Paul's, 1771
10. Manheim, Zion, 1774
11. Reinholds, Swamp, 1808
12. Reamstown (Zoar), Salem, 1817
13. Leacock, Zion, 1817
14. East Earl, St. John's (Centre Church), 1819
15. Kissel Hill, Salem, 1824
16. Lancaster, Zion, 1827
17. Mount Joy, Trinity, 1827
18. Rohrerstown, Trinity, 1827 (see Holy Spirit)
19. Bainbridge, St. Luke's, 1838
20. Rothsville, Jerusalem, 1840
21. Millersville, St. Paul's, 1845
22. East Petersburg, Zion, 1847
23. Marietta, Zion, 1852
24. Lancaster, St. John's, 1853



25. Columbia, First English, 1853
26. Mountville, Concordia, 1859
27. Schooneck, Mellinger's, 1861
28. Columbia, St. Paul's (Missouri Synod), 1862
29. Ephrata, Trinity, 1869
30. Lancaster, Christ, 1869
31. Millersville, Bethany (discontinued), 1869
32. Lancaster, Grace, 1874
33. Lancaster, St. Stephen's, 1874
34. Brickerville, St. John's, 1875
35. Quarryville, Mount Eden, 1876
36. Ephrata (Lincoln), Salem, 1879
37. Columbia, St. John's, 1881
38. Neffsville, St. Peter's, 1881
39. Lititz, St. Paul's, 1885
40. Bowmansville, St. Paul's, 1886
41. Denver, St. John's, 1890
42. Akron, Zion, 1891
43. Lancaster, Emmanuel, 1896

44. Lancaster, Advent, 1897 (see Good Shepherd)
45. Lancaster, St. Mark's, 1902 (see Good Shepherd)
46. Lancaster, Mount Calvary (Missouri Synod), 1904
47. Lancaster, Redeemer, 1908
48. Lancaster, Ascension, 1910
49. Landisville, (Salunga), Zion, 1910
50. Adamstown, St. Paul's, 1911
51. Columbia, St. James's, 1920
52. Lancaster, St. Matthew's, 1947
53. Lancaster, (East Hempfield Twp.), Holy Spirit (derived from Trinity of Rohrerstown), 1959
54. Lancaster (Manheim Twp.), Good Shepherd (merger of Advent and St. Mark's congregations), 1971

N. B. Historians use various methods of determining dates of founding: some select the date missions or Sunday schools were established – a common means of creating an eventual Lutheran congregation – while others use the charter date, ignoring much earlier but undocumented activity. Most of the congregations listed were affiliated with the Lutheran Ministerium of Pennsylvania until 1953 when all (excluding the Missouri Synod churches) except Lancaster's Holy Trinity Church became members of the General Pennsylvania Synod during a realignment. Later the Lancaster church joined the CP Synod. Many of the rural congregations maintained “union churches,” that is, Lutheran and German Reformed congregations shared the church building, its name, and even, in earlier days, occasionally the same minister.

Lititz Lutherans may claim with good reason their first congregation was St. James's, begun in 1744 under the Reverend Lawrence Nyberg, a Swedish Lutheran pastor who subsequently adopted Moravian religious views and was deposed from the Lutheran Church, ending the two-year existence of St. James.

The above list does not pretend to be all-inclusive and absolutely accurate: it is the best compilation the editor could assemble from available data. Comments, corrections and additions will be welcomed.