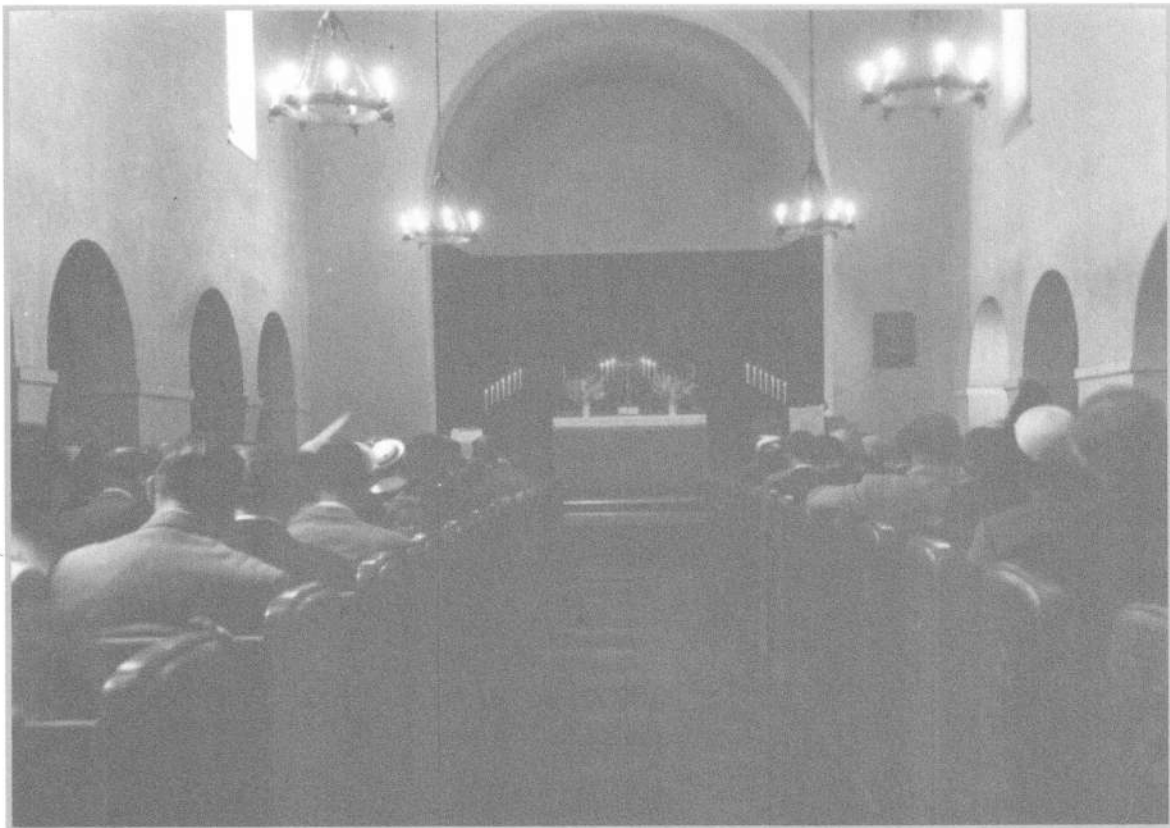


Grace Evangelical and Trinity Lutheran Church

San Mateo and Burlingame, California



A TIME LINE -- HISTORY
NOTES FROM THE PAST
DATES, EVENTS and PEOPLE

Introduction

History of Grace Evangelical Lutheran Church of Burlingame and San Mateo
1925 to 1950

Draft Version December 1997

Recently, I began a fact finding project to learn more about the beginning of Trinity Lutheran Church, Burlingame, California. The journey began in the Trinity Church Office one Sunday after worship. Within a cabinet were many historical items including worship folders, newsletters, installation folders, dedication folders and photographs that had been collected by various members.

The most treasured discovery, was a manuscript called "A History of Grace Evangelical Lutheran Church of Burlingame and San Mateo - 1925 to 1951. The authors name is not known.

The original document was typed on a manual typewriter. There were many corrections, strikeouts, arrows, page codes, and additional notes in the margins. Today's modern computer makes it possible to reproduce this material.

This is still a work in progress and I'm still looking for additional information about Grace Lutheran Church and Trinity Lutheran Church. Consequently, I need everyone's help. You can help by searching through any scrapbooks or photo albums for additional materials not presently available within the archive materials.

More Photos are needed:

- I do not have any pictures from 1925 to 1950.
- Any pictures of the "pioneers" who started Grace Lutheran Church in 1925 would be appreciated.
- All materials will be returned to the owner as soon as I have a chance to update the computer files.
- This "draft version" is being presented as an outline that will ultimately lead to a final version.
- This material is being presented from a historical viewpoint only and is not meant to stir up any old wounds that may have been left by the separation of Grace Lutheran Church into two separate churches in 1951. Nor do I want to open up any other unpleasant memories.
- A history of these congregations is very important to future generations. Synods original mission plan in 1922 was the establishment of more Lutheran churches along the San Francisco Peninsula. God has truly blessed these churches with His gifts of time, talent and treasure. The zeal of the members is truly remarkable and the work of the Holy Spirit can be seen throughout Grace Lutheran and then Trinity's history.

*Paul Pope
December 1997*

A BRIEF HISTORY OF

GRACE AND TRINITY

LUTHERAN CHURCH

SAN MATEO AND BURLINGAME, CALIFORNIA

NOTES FROM THE PAST

DATES, EVENTS and PEOPLE

A TIME LINE HISTORY

History of Grace Evangelical Lutheran Church of Burlingame and San Mateo
1925 to 1950

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Grace Evangelical Lutheran Church

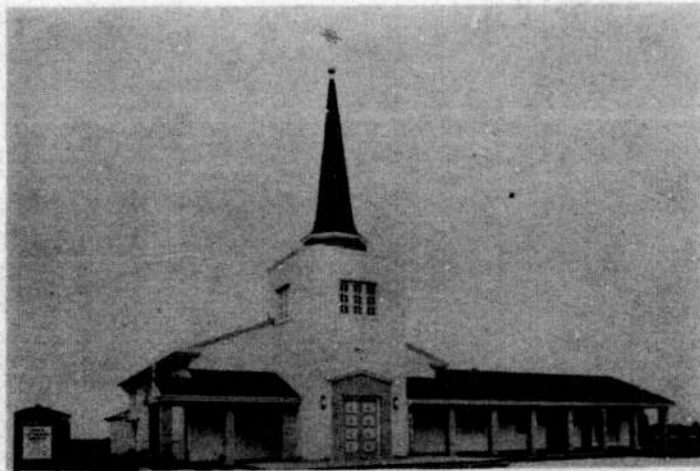
25th Anniversary Services

Sunday, May 21, 1950

Sunday, May 28, 1950



**EL CAMINO REAL AND SHERMAN AVENUE
BURLINGAME, CALIFORNIA**



**ALAMEDA DE LAS PULGAS AND 29TH AVENUE
SAN MATEO, CALIFORNIA**

**Albert R. Kurtz, Pastor
Vernon W. Hillmer, Assistant Pastor
Albert Kurtz, Jr., Parish Worker**

History of Grace Evangelical Lutheran Church of Burlingame and San Mateo
1925 to 1950

Draft Version December 1997

Note: This manuscript is a reproduction of the original text that I found in Trinity Burlingame's office. The original author is unknown.

This history is being prepared on the occasion of the twenty-fifth anniversary of the organization of Grace Lutheran Church. It was on May 25, 1925, a Monday evening, that the regular monthly meeting of the congregation made it a special order of business to adopt a constitution and organize as a regular congregation. Heretofore they had met informally to conduct the business of the group.

Since this implies activity previous to organization, it seems proper to record developments as they led up to May 25, 1925. The only records existing for that period are the informal financial records kept by Mr. Baden, the ministerial records, Ladies Aid minutes and the memories of those who participated.

It began one day in June 1922. The mission board of the Missouri Synod realized that the West was growing and needed churches. One of the young men at the seminary in St. Louis, Albert R. Kurtz, received the call to establish Lutheran churches between South San Francisco and Sunnyvale and to start a Lutheran club at Stanford University. He was to reside at Palo Alto.

The call was accepted and, taking out only enough time for their wedding and a suitable honeymoon, the Reverend and Mrs. Albert Kurtz arrived in Palo Alto in August of that year. Within a few days, however, there came a request from San Mateo for Pastor Kurtz to perform a marriage ceremony. Miss Borchers was about to be married, and her fiancée, Reverend Steyer had been referred to Pastor Kurtz by Dr. Brohm of San Francisco. This turned out to be a significant event, for the Reverend Mr. Steyer immediately urged the starting of a mission in San Mateo. Pastor Kurtz says this was responsible for their starting a year earlier than planned. The Borchers-Steyer marriage took place in September 1922.

Pastor and Mrs. Kurtz began making calls on people whose names had been given to them by San Francisco pastors. The first service was held Sunday, October 8, 1922 in the San Mateo Woman's Clubhouse on the southeast corner of El Camino and Santa Inez. There were eighty-five present at this first service. On November 5, 1922, a Sunday School was started with eight present.

It would seem that things were happening very fast once they got started. As a matter of fact, there had been two previous attempts to start a mission in San Mateo, but they had failed. It is a moot question as to whether this was a help or a hindrance. Pastor Kurtz relates that every place he went to call he was told the same thing, "It has failed twice before and it will fail again." Even Mrs. Baden, who later became a most enthusiastic member and worker tells of herself that when Pastor Kurtz approached her, she said, "I am not going to come. We have the machine, and we love our Sunday morning drives to the city." Never the less, trusting in Divine guidance, Pastor continued patiently to serve the little group that gathered.

Right after the New Year the ladies began to meet. The first meeting took place on a rainy day, January 24, 1923 at the home of Mrs R. Howell with six ladies present. They say it was a "terrible rain" that inaugurated the Ladies Aid and that rain has been a part of many of the occasions marking the beginning of something new by the congregation. So, it has almost become an omen indicating that the undertaking will grow.

Besides the hostess, those present were Mrs. Baden, Mrs. Borchers, Mrs. Currier, Mrs. Havighorst, and Mrs. Kurtz. At this meeting, Pastor Kurtz served as chairman and acting secretary. He also prepared a constitution for them for the next meeting and Mrs. Kurtz was elected President; Mrs. Howell, Vice President; Mrs. Havighorst as secretary; and Mrs. Baer as Treasurer. Mrs. Havighorst resigned at the next meeting and Mrs. Edler took over the duties of secretary, in which capacity she served faithfully for ten years. We are happy to report that several of these ladies are still with us and taking active parts in the work of the church. They are Mesdames Baden, Baer, Borchers, Edler, and Kurtz.

Looking back over the years, these ladies will grin and say, "We, all, were so young. None of us except Mrs. Howell had ever been to a Ladies Aid meeting." Pastor Kurtz says of himself that, "He had not only never been to a meeting, but had never even heard of a Ladies Aid." Of those years as secretary, Mrs. Edler says "I always felt so incompetent and actually wept when some one found fault with the minutes" and all the ladies are apt to mention that Pastor Kurtz was "so shy." Despite these vicissitudes, the Ladies Aid prospered and they had their

first sale on September 19, 1923. At this bazaar, which took place in the garden of the Baden home at 41 West Popular Avenue, they took in \$200.

All articles sold were donated by the members. The ladies relate that a tent was borrowed and put up in the garden for the occasion, and coffee was prepared on the laundry stove. Because the group was so small, it was amazing that they could realize what they did, and when they say they were close to \$200, they sold each other cups of coffee to make it come out even. In retrospect, they estimate "at least a hundred were there." To drum up business, Mrs Baden approached the president of St. John's Ladies Aid and said, "Mrs Schroeder, we expect you to help us", and so it became a custom that the ladies attend the bazaar of their sister congregations. Since many now living on the Peninsula formerly lived in San Francisco, these affairs are happy occasions where old times are relived and old friendships renewed. The annual bazaar has become an institution which was interrupted only once in the following years.

On March 2, 1924, Mrs. Baden was elected President and under her leadership during the next ten years the Ladies Aid grew and proved to be of great assistance in helping solve the financial problems of the congregation.

Because the church council was meeting informally, no minutes were kept, and therefore Mrs. Edler's are especially important. From them we learn that Pastor Kurtz brought plans of the new church to the May 1924 meeting of the Ladies Aid. Pastor Kurtz said that the congregation had secured a loan of \$4000 from the District Mission Board "which was about all the district had". He got this loan on the basis of promises made to him as he canvassed those whose names had been given to him. The lot for the new church had been donated by Mr. Baden and was located on what was then called *Griffith Avenue* but is now 319 *San Mateo Drive*.

Building of the new church began on September 12, 1924 and finished December 7, 1924. The cost of the building was \$7125. There were two services marking the occasion, the Reverend A.F. Breihan speaking in the morning and Reverend T.C. Pieper in the afternoon.

It was in October 1924 that Pastor and Mrs. Kurtz moved from Palo Alto in order to be near the building site during

construction. Although they thought they would be moving back to Palo Alto when the building was completed. It must have become apparent he was expected to stay, for that is exactly what he did.

There is a story about that:

The pastor who preceded him in San Mateo was the Reverend Titus Lang. Pastor Lang might have succeeded here, too, except for the fact that Mrs. Lang was a young woman from the East. Probably never having been away from home before, she got homesick, and Pastor Lang asked to be transferred. Those who remember those early days recall with awe how very hard Pastor Kurtz must have worked, serving Palo Alto and San Mateo, commuting between the two for three years, and conducting two services on Sundays.



Mrs. Baden and Mrs. Baer relate that there was a restaurant called "Chartiers" in the Woman's Clubhouse, and that during the Sunday evening services, the rattling of dishes could be heard and was most disturbing. Perhaps it was for this reason that the first communion service was held in the Baden home, at 41 West Popular.

The "pioneers" also describe the condition of the clubhouse on Sunday morning. The debris of Saturday night's party was everywhere - so they had to go over to clean it up in time for services.

In their own church building now, the ladies individually donated dishes and utensils and used funds from the treasury for additional equipment. The ill wind that brought failure to the amusement area started at *Pacific City* (now Coyote Point) resulted in a windfall for the Ladies Aid. One of the members had ventured to operate a restaurant there, and when it failed, she donated the dishes to the church. Some of these restaurant dishes are still in use at the church.

It was wonderful to have a church that was their own. The ladies mention with fervor how beautiful it seemed to them, and Mrs. Baden recalls saying, "If heaven is as beautiful as this church seems to us, I surely want to go." In February 1925, the Ladies voted to start Wednesday evening

choir practice, and in May they planned a supper for the congregation. Radio sets were then very scarce, and one was being loaned by Mrs. Wollmer for the occasion.

This same month, on May 25, 1925 the church council met to organize as a regular congregation. The following members signed the constitution adopted at this meeting, and thereby formed the first church council:

- Pastor Kurtz
- John H. Baden
- John Borchers
- George F. Borchers
- Thomas N. Gesso
- W.A. Krase
- S.J. Olafsson
- P.H. Phillips
- Paul Schirmer
- Henry P. Spitzer
- Wm. H. Ziedrich

The congregation voted to join the Missouri Synod. Election of officers was held immediately after the signing of the constitution and the following were elected as the first Board of Elders.

- Wm. H. Ziedrich
- Henry P. Spitzer
- John Baden
- W.A. Krase

At their first meeting which followed immediately after the council meeting which elected them, the elders elected their members in the aforementioned order to the offices of President, Vice President, Treasurer and Secretary, respectively. By October of 1925 the congregation began to see its way to paying part of the pastor's salary and by June 1926 the council voted to pay the full amount. The old treasurer's records for those years have written in the corners below the official monthly record, penciled notes, "Gas & El 2.04, Water 50" etc. These expenditures had not been included in the disbursements. This little habit on the part of the treasurer made it necessary for the council to pass this resolution:

"Treasurer¹..... authorized and instructed to pay the monthly

¹ Treasurer was Mr. Baden

water, gas and electric bills from the funds of the congregation", instead of his personal funds. But then this was the least of his generous acts. He also had a little habit of donating lots, pianos, furnaces and canceling a loan and many other things whenever there was an excuse for doing so.

Since a congregation cannot grow and flourish as Grace Lutheran Church has without cooperation on the part of all its members and friends, and since many have given generously of that intangible asset, time, as well as money, no attempt will be made in this report to itemize or mention everything that has been donated during the years since it began.

The action of the church council in September 1926 to replace the common chalice cup, then in use, with individual cups indicate that this was a progressive group.

Only two years after moving into the new church on Griffith Avenue, the Sunday School became overcrowded, and since many members lived in North Burlingame, efforts were directed toward establishing a Sunday School and steps taken to acquire lots for a church edifice up there. The search for a new site narrowed down to a lot on the southwest corner of Balboa and Easton, but the final decision was against buying because the owner refused to sell the adjoining lot. Thereupon and after much investigation, it was decided in March 1927 to buy the lots on the corner of El Camino Real and Sherman Avenue. Two more adjoining lots were donated in 1935.²

Church bulletins were issued from the very beginning, almost, for in November 1923, the Ladies Aid decided to have a basket on the table to help support the "Assistant Missionary" bulletin. This was a monthly bulletin at that time and remained so until January 1930 when the council voted to replace it with a weekly bulletin. At that time it was also decided to do away with all announcements from the altar, so perhaps that accounts for the bulletin being called the "Announcer".

The Ladies Aid, in the meantime, was eager to help the congregation and voted in November 1927 to start sewing

² These four lots are now the site of the Burlingame church, parish hall and parsonage.

clubs. Two were started, one in Burlingame and one in San

Mateo. When reminiscing, they will tell of the tense rivalry between the two groups. In fact, it was so intense that in June 1928 they decided to combine them. The Ladies Aid now had an auxiliary group which is still in existence, although for a time during World War II, these meetings were combined with the regular monthly Ladies Aid meeting on account of shortages of food and transportation.

With the responsibilities of their own church and the lots in Burlingame on which taxes had to be paid, the treasurer often made up deficits personally. Sometimes the council voted to ask the Ladies for assistance. They were always agreeable in complying with the requests, but managed somehow to accumulate in the saving bank a sizeable sum. Pastor Kurtz was finally prevailed upon to explain to the ladies all the matters dealing with finances and to read a letter from the board of elders on the matter. The minutes of that meeting tell us that they voted to agree with the letter and that all funds in excess of twenty-five dollars be turned over to the council. The treasurer's record shows that \$847.66 was turned over as a result of this action.

The year 1928 also saw the institution of the Sunday nursery to take care of children during divine services. This was a distinct innovation and pre-dated by almost ten years any such undertaking in the whole state of California. Now practically all churches have them.

During the next two years, the group struggled with the overcrowded Sunday School room and the limited funds. In August 1928, however, it was resolved to request no further subsidy from the mission board, and from that date the congregation has not only been self-sustaining but has gained a reputation for paying its district budget.

The first ushers appeared in November 1929 when the council voted to appoint four young men to take over those duties. These young men were:

- Wm. Edler, Jr.
- Herbert Schwarz
- Norval Dowling
- Harvey Dowling

The reeds of the old organ were in constant need of repair, so in May 1930 another organ, purchased from St. Paul's
History of Grace Evangelical Lutheran Church of Burlingame and San Mateo
1925 to 1950

Episcopal Church, San Mateo, was dedicated. There seem to be no records regarding the acquisition of the first one, but the second one was made possible by a cash contribution from another zealous member.

The little congregation was now caught in the wake of the depression of the 30's, and there was talk of selling the Burlingame lots. They were having difficulty making the payments, but appeals to the Ladies Aid were answered, and in December 1932 the final three hundred dollars was paid.

In this interval, the elders had studied the possibility of enlarging the Sunday School room on Griffith Avenue, but decided against it since the church could not be enlarged, too. They even considered moving the building to the new lots, but were told it was cheaper to build one. The real estate people called it "a white elephant". Grace Lutheran Church was incorporated during January 1930. In March 1930, the Ladies Aid voted to replace four dozen teaspoons which were stolen; they had been robbed!

During the latter part of 1932 conditions must have been most discouraging for those trying to run the affairs of the congregation. After finally having decided to build in Burlingame, the council made application to the Church Extension Fund for a \$10,000 loan, but this was declined because of the appalling deficit in the treasury of synod. The council voted that the finance committee should investigate the financial condition of the congregation with a view toward bettering the church's financial conditions. The Treasurer reported balances for home purposes each month in amounts such as \$7.95, or \$88.08; so it was nip and tuck from month to month.

This year also brought new robes for the choir to use for special occasions. The robes were not purchased until 12 years after an offer from the Moore Company, manufacturers of gowns, to loan to the congregation a supply of gowns for the choir to use, *free of charge*. They were first used for the 1932 Easter service.

Ten years had elapsed since the marriage of the pastor and his wife had taken place, so the Ladies decided to celebrated their anniversary. At their July 1932 meeting, Mrs. Kurtz received a beautifully decorated cake, but when she proceeded to cut it and share it, the knife met a solid surface; the cake was a pan decorated as a cake. Mrs Dowling was celebrating her 25th anniversary that same day

and she received a real cake. The ladies enjoyed a real cake after all.

In February 1934, the council voted that hereafter the ladies be invited to attend all of its meetings. The July meeting of the council was cancelled because of the prevailing infantile polio paralysis epidemic. Pastor Kurtz relates that there was much discussion regarding canceling church services for that same reason, but they were held regularly.

Although the ladies resolved to work extra hard and raise five hundred dollars if the council decided to enlarge the Sunday School, it was decided instead to build on the Burlingame lots and try to sell the Griffith Avenue property.

The New Year 1936 saw the congregation free of debt because a member had wanted to start the "New Year Right" and sent a check to make it possible. February 2, 1936 was the date set for *the burning of the mortgage*, and the ashes to be saved and put in the cornerstone of the new building. At last it was time to order drawings from the architect, and contracts were made with Walter R. Hagedohm of Los Angeles.

It was nearly two years before a congregational meeting was called on December 12, 1937 to approve the preliminary plans for the new church, and many months later that final plans were accepted so that on August 22, 1938 bids were requested. The Williams Company was low bidder, and on September 18, 1938 they were awarded the contract.

The intervening years were busy ones, however. The finance committee has secured a \$10,000 loan from the Church Extension Board, had secured loans from members and had adopted the insurance³ plan, secured another loan for \$7500 from District, purchased a Hammond organ for which \$1000 had been donated plus \$100 allowed for the old organ, and secured gifts from individuals. These latter included a piano, carpet, special carpentry and paint now necessary at the San Mateo church.

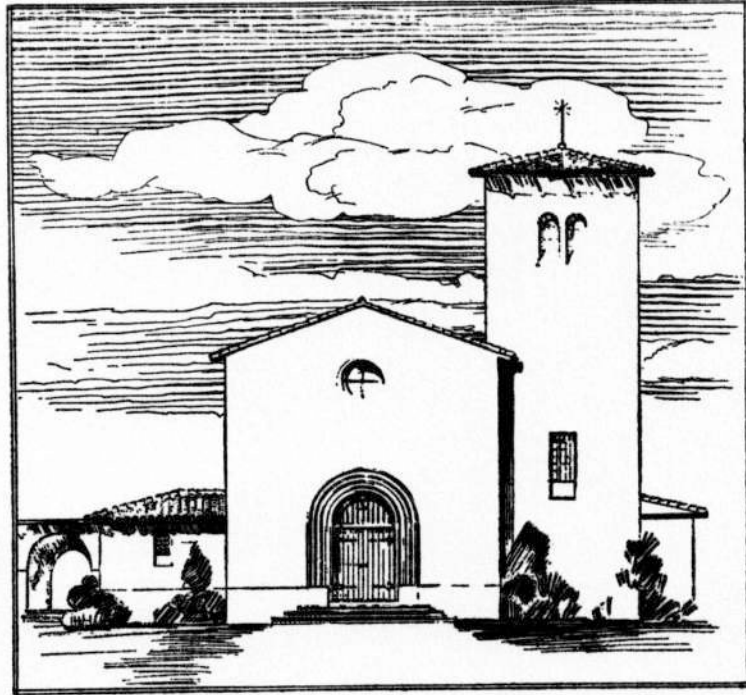
The new lots had several trees which had to be removed if any new buildings were to be built there, and when the trees had been cut, members were urged to get free wood.

³ These were usually a loan to the church that also purchased life insurance for the member.

The contract for the new church had hardly been let when plans for the proposed parsonage were ready, and the legal groundwork laid so that it could be built on the corner lot of El Camino and Sherman in accordance with the master plan. Upon recommendation of the building committee, however, it was decided to build the parish hall instead, and Mr. Gesso was awarded this contract.

Dedicatory Services

Sunday, February 26, 1939



Grace Evangelical Lutheran Church

**EL CAMINO REAL and SHERMAN AVENUE
Near BROADWAY
BURLINGAME, CALIFORNIA**

**ALBERT R. KURTZ
PASTOR**

The new Burlingame church was dedicated on February 26, 1939

In October 1939 the Ladies had their first rummage sale. It was, in a way, forced on them because they tried to give some items away and no one would take it! Discarded clothing had been gathered and deposited with Mrs. Reece

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with the idea that the needy should come and get it. But, no one came and the clothing collected, so to dispose of it, a rummage sale was held. During the war, these sales were extremely well patronized by citizens who had relatives in war-stricken areas and because clothing production was inadequate. The sales were also a source of income, although Grace Lutheran Ladies Aid withheld from sale the best articles and forwarded them to Lutheran World Relief.

The parish hall was dedicated on November 6, 1939, and on December 5th the Ladies Aid had its first meeting there. The minutes of that meeting say "there was a very large attendance and many visitors".

This large attendance was in large part due to the enthusiasm over the new Burlingame building, but due credit must also be given to the Missionary Group. This section had been very active during this period and reported between 60 and 155 calls had been made to prospective members. The work of this group was temporarily suspended during the war, but was resumed again and it is hoped it will gain momentum as the work progresses.

With this ambitious building program to pay for, the Ladies were looking for new ways to help. A quilting bee was formed and, at one time, they were quilting seven quilts. They also wanted to give card parties like the other churches did, and wrote a letter to the board of elders requesting permission. Their reply, after serious consideration was that it would be perfectly all right to have such parties for social purposes only, and not for commercial purposes or if valuable prizes were given.

A few months later, April 1940, consideration was again given to the problem of whether the ladies might serve meals to outside groups. At that time they were told to bring it up again, when they had a specific request. In October 1948 a final ruling was made to the effect that all requests for use of either the organ or other church facilities be made by a properly authorized person for church benefit.

For a year after moving into the new church, Sunday School classes were continued in the San Mateo building. All the children wanted to go the new church, so the San Mateo Sunday School was abandoned and the hall rented since no prospective buyers for the property turned up. When WWII

came along and it was decided to offer the building to the government housing commission, but they could not use it due of a shortage of building materials and the additional expense of conversion.

In May 1940, it was decided to build the parsonage as the payments on it would be only \$25 more than rent. Building costs had risen considerably since bids had been submitted originally, and the year's delay cost \$750 as far as the parsonage was concerned. The building was reported completed on March 31, 1941 and because of bad weather, a formal dedication was dispensed with and a short service following regular Sunday services substituted.

December 7, 1941 ushered in the Second World War and black-outs for the parish hall, bomb insurance, a shortage of labor to get rid of termites who immediately moved into the new structure, food rationing, travel restrictions, Red Cross and Servicemen's Centers, housing shortages, and many other problems beset the board of elders.

All ladies' sections were combined to make only one meeting a month; half of the loose Sunday collections was allotted to the Servicemen Centers. Wednesday evening services were held for those working on Sundays. Refreshments were simplified; First Aid classes were started; coffee and sugar was placed under lock and key. The Red Cross used the kitchen for a canteen class and for this privilege gave the ladies the large yellow mixing bowl which they have found so useful in the kitchen.

Finally, in August 1943, the San Mateo Drive property was sold to the *Plymouth Brethren* for \$5500. The sale of the San Mateo property plus \$1000 turned over by the Ladies Aid made it possible to have another mortgage burning ceremony. This was set for February 27, 1944 at which time the fifth anniversary of the Burlingame Church was to be celebrated. The ladies managed to secure enough ration points so a luncheon could be served to mark the occasion. Speakers that Sunday were Professor Huchthausen in the morning, and Professor Wessling and Pastor Herman Theiss in the afternoon.

But, in spite of those dark days, the church officials had confidence in the future and in May 1944 resolved to buy three more adjoining lots on El Camino for \$5100. That same month, Pastor Kurtz announced that a missionary would

be loaned to the congregation. He would visit potential members. In August the Reverend Radtke was ordained and assigned to do missionary work in this vicinity and also for the purpose of establishing a branch Sunday School.

August 1944 brought the first war casualty among the members in the service, and this marked the beginning of a memorial fund for candelabra. The Elders voted to send \$2.00 gifts to members who were a part of the military service. Either some of these were never received or the men never cashed the checks, judging from the action taken years later to clear the books of these uncashed checks.

At this time, too, it was decided to establish a pipe organ fund, and a benefit program held on November 8, 1944 at which moving pictures of the new volcano "Paricutin" were to be shown.

As mentioned before, termites moved in when the workmen moved out. Because of the war, it had been difficult to secure workmen to repair the damage, but on November 4, 1944 an emergency meeting was called to handle the matter. Steps were taken to eradicate the termites at a cost of \$630, a fact well kept in mind for future builders.

The influx of war workers and general migration to the West Coast increased the work of the pastor beyond what could possibly be handled by one man. So, application was made for a vicar as analysis of the finances indicated there would be enough funds. There was, however, a great shortage of man-power to fill the calls made to the Board of Assignments, so the request could not be granted at this time.

Collections were coming in better than ever before, and with no mortgage to pay on, the treasurer reported the bank balance was getting fairly large. The Elders voted to buy government bonds for sums allotted to the memorial, crucifix, and organ funds. It was also suggested that a five year program be started for funds for the school to be built on the new lots on El Camino near the church. With this in mind, the education committee was authorized in May 1945 to prepare a brochure of the new school as it was hoped to have it ready for classes in September 1946.

During 1945 the congregation wanted to buy additional folding chairs, but none were available; they wanted to secure an amplifier for the organ, but Sherman Clay had

none. In September, 1945 a fourth lot was purchased on El Camino, but the one adjoining the parish hall was unavailable as the owner decided to build an apartment on it.

The celebration of the twentieth anniversary, May 35, 1945 is especially noteworthy because just the month before 18 adults had been confirmed and they were invited to the anniversary dinner. The committee in charge of this dinner had difficulty getting ration points for it, but they managed it some way.

In 1946, the school building committee changed it's plans entirely when it was learned El Camino Real was to be widened. This would make the lots smaller so there would be no room for a playground.

The search for lots in South San Mateo began and this took over a year. Large plots suitable for a church and school were already getting scarce in this section which only a few short years ago was pastureland.

In March 1946 a second application for a vicar was filed and this time it was granted. The congregation purchased a projector, screen and necessary equipment for splicing film.

This would be used to bring visual education facilities to the Sunday School.

The heavy load of the war period now showed its effects on the pastor's health, and he was granted an extended vacation from May 20th to September 1, 1946. During this time, the Reverend Robert K. Menzel was called to serve the congregation.

The return of Pastor Kurtz and the arrival of the vicar, Robert Koehler, was a readymade occasion for a congregational dinner. In a short time, however, it became apparent that Pastor Kurtz had not recovered sufficiently to resume the heavy duties of his position and therefore he was give an indefinite leave of absence. During this time, Pastor Klaustmeyer commuted from Palo Alto to serve the congregation along with Vicar Koehler. By Christmas, Pastor Kurtz had recovered and was able to resume most of the duties of a pastor.

The real estate agent had found a customer for the extra El Camino lots, and at a congregational meeting on March 16,

1947 sale of these lots for \$24,000 was authorized. In three years these lots which the congregation had purchased for \$7370 and increased in value 300%. This transaction put the congregation in a favorable position financially to buy the South San Mateo property at 29th Avenue and Alameda de las Pulgas for \$15,750, which action was taken on April 13, 1947.

With this cash gain of \$7349 as a nest egg, the finance committee laid it's plans for a new San Mateo church and the building committee engaged the architect, Vincent Raney. By September the preliminary plans were ready, and in December at a special congregational meeting, it was voted to accept the master plan and adopt the insurance plan of financing. The two churches would continue as one congregation and to discourage the organization of a separate congregation in San Mateo until such a time as two separate congregations would be feasible, desirable and practical and to call an assistant pastor.

This building program was predicated on the congregation's securing a loan of \$20,000 from District, but this was denied for the reason that it was felt there was enough money available locally and there were many other missions not so fortunate.

The finance committee set to work to sell insurance policies. On April 15, 1948 a victory dinner was held to celebrate the achievement of their goal of \$32,000 of which \$12,000 was in savings. This, with a \$40,000 bank loan permitted the congregation to award the contract to the low bidders, Monson Brothers, for \$60,903. Ground breaking took place and the cornerstone was laid on August 29, 1948.

With two churches to be served, it was in order to call an assistant pastor, and Vernon W Hillmer accepted the call extended to him at a special meeting March 21, 1948. Ordination ceremonies took place on July 25, 1948, his father the Reverend Hillmer preaching the sermon. A reception given by the Ladies Aid followed the ceremony.

Dedication of the new parish hall in San Mateo took place on December 12, 1948 with Pastor Herman Theiss preaching in the morning. This was followed by a dedicatory dinner in the new parish hall on January 20, 1949. For this occasion, since there was as yet no kitchen equipment in the new building, members of the board of elders hauled from the Burlingame church all the kitchen and dining room

equipment.

With services planned in both churches and an extended activity program contemplated, it was voted to employ the services of Albert Kurtz, Jr. Beginning July 1, 1949, as he was graduating from seminary in June. He accepted the call upon his graduation.

More choir robes became necessary as the assistant pastor had created much enthusiasm among those willing to sing. Pastor and Mrs. Hillmer, being accomplished musicians proceeded to develop this phase of the church programs as well as the organization of a Young Married group.

The cycle had completed itself:

- Pastor and Mrs Kurtz came as a young couple, and created enthusiasm among many their own age.
- Pastor and Mrs Hillmer are now doing the same among their own generation.

Since the building of the San Mateo church, new groups have been formed for the ladies. It is as if the Ladies Aid sent out missionaries, for the Eight O'Clock Circle and Breakfast Club were both started with the blessings of the Ladies Aid and by its members.

The Eight O'Clock Circle which had its first meeting September 23, 1948 started with the idea of promoting a parochial school. When they discovered the cost was prohibitive, they discussed the situation and still decided to continue and work patiently toward that end. By means of various undertakings, they have accumulated enough to by a \$200 bond from the congregation. If and when a school becomes a reality, that might be considered the nucleus.

The Breakfast Club meets in San Mateo in order to give those living in that area a chance to participate in church work. This group meets informally, but regularly, and has so far purchased 100 sets of table silver with the aid of cereal coupons. This group met the first time on February 15, 1949 with 21 present. A Young Married Couple's group has been started, too, but the baby-sitting problem has slowed down its progress.

The master plan of the San Mateo plant includes a patio with barbecue facilities. The Walther League has undertaken to work toward the realization of this project, and as a start, put on a carnival in April 1950, the

proceeds of which were to be allocated to that end.

As May 25, 1950, the anniversary of the organization of the congregation approaches, plans are being made to call an additional pastor to carry on the work of this fast growing congregation, Grace Lutheran Church, Burlingame and Grace Lutheran Church, San Mateo. On May 25th, the exact date of the anniversary, a congregational dinner is planned to celebrate its Silver Anniversary.

SACRED ACTS PERFORMED SINCE ORGANIZATION OF CONGREGATION

Baptisms, 479; Confirmations, 250; Marriages, 375; Burials 338

Appendix I

Twenty-Eight Years of Events:

October 8, 1922	First Sunday Service at San Mateo Woman's Clubhouse located at the corner of Santa Inez and El Camino Real.
November 5, 1922	First Sunday School
January 24, 1923	First Ladies Aid Meeting
September 12, 1924	Began Griffith Avenue Building
December 7, 1924	Dedicated Griffith Avenue Building
May 25, 1925	Organized as a congregation
July 1925	Joined the Lutheran Church - Missouri Synod
March 1927	Purchased Burlingame Lots
August 1935	Two more lots donated
February 2, 1936	Burned the mortgage on the Griffith Avenue property
September 18, 1938	Construction Contract let to Williams for Burlingame church
February 26, 1939	Dedication of Burlingame church
November 1939	Dedication of Parish Hall, Burlingame
February 1940	Sunday School abandoned in San Mateo
August 1943 Plymouth	San Mateo property sold to Brethren
May 1944 near	Purchased three adjoining lots Burlingame church on El Camino

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	Real	for \$5100
September 1945		Purchased additional lot for \$2270
March 16, 1947		Authorized sale of El Camino lots for \$24,500
April 13, 1947		Voted to buy South San Mateo lots for \$15,750
August 29, 1948		Cornerstone laying, San Mateo Parish hall
September 23, 1948		First meeting of 8:0'Clock Circle
December 12, 1948		Dedication of San Mateo Parish Hall

Appendix II

The following is a reprint of a letter written on the architect's stationary about the Christian Symbolism included within the design of the Burlingame Church.

Walter R. Hagehorn
ARCHITECT
995 SOUTH WESTERN AVENUE
LOS ANGELES, CALIFORNIA
PARKWAY 7792

February 23, 1939

SYMPOLISM AS EVIDENCED IN GRACE EVANGELICAL LUTHRAN CHURCH Burlingame, California

Man lives by symbols. In our daily life we encounter symbolism at every turn; traffic is directed and regulated by symbols, individuals and companies have their ensignia or symbols denoting their craft, trade or product.

So from time immemorial the church has used symbols. In mediaeval times, church symbolism reached its greatest heights, witnessed by the beautiful stained glass windows, and the marvelously carved stone and woodwork of the small parish church, as well as in the magnificent cathedrals. In the catacombs the early Christians carved the symbols representative of Our Lord, the Blessed Sacraments, and of the Holy Trinity.

In our humble way, we today, also use the selfsame symbols in our houses of worship, each one a story told by a familiar sign that may be read at a glance.

Let us now consider the wealth of symbolism used in Grace Evangelical Lutheran Church,⁴ being careful not to take the symbol as the very thing it symbolizes, for that would be idolatry, but as a representation of the blessings of our Faith through symbols.

As we approach, we see, on the highest point of the tower, a Latin cross, the actual form of cross upon which Our Savior died, indicating that a religious body has its home here, whose doctrines include a confession of the Lord Jesus Christ and his atoning death.

Over the doorway, carved in wood, is the shield of Faith, which reminds us as we enter, to give thanks to the Lord Our God, who has given us the wonderful gift of Faith. The double

⁴Grace Lutheran Church, Burlingame is now Trinity Lutheran Church, Burlingame. History of Grace Evangelical Lutheran Church of Burlingame and San Mateo 1925 to 1950

doorway, reminds us of the two-fold nature of Our Lord, human and divine.

Upon entering the nave we see the altar, at end of the chancel, the altar being the outward expression of our belief in the Lord's Supper. The font indicates our belief in the Sacrament of Holy Baptism.

The Chancel symbolizes the Church Triumphant. Every vestment, every piece of sacramental linen has its traditional meaning. The liturgical color green symbolizes growth, life, immortality, fidelity and hope, and particularly denotes the Trinity season. In the symbols used on the lectern and pulpit hangings the older forms of lettering have been used. The symbol on the lectern consists of the Circle of Eternity, enclosing one of the most ancient monograms of Our Lord, the Chi Rho, being an abbreviation of the Greek word WPICTOC, meaning "Christ", together with the Alpha and Omega, signifying that Our Lord Jesus is the beginning and end of all things, in eternity. The Omega as here used is the ancient form, and this entire symbol exists in countless examples of the Catacombs.

On the pulpit hanging we find the IHC symbol, being an abbreviation of the Greek word IHCOYG, meaning "Jesus", placed in the Circle of Eternity, with the alternate straight and wavy rays of glory proceeding from it. This is a Messianic symbol of Our Lord, and refers to the prophecy in:

Malachi 4:2, :

*"But unto you that fear My name shall the Sun of
Righteousness arise with healing in His words."*

Here again the older form of IHC is used in preference to HIS, which is a more modern abbreviation, and form. The fair linen on the altar represents the cloth used to wrap the body of Our Lord, and the five crosses on it, the Five Wounds of Our Lord. Thus on the Mensa of the Altar, we find at each corner and at the center, Greek crosses incised in the marble, also representing the Five Wounds of Our Lord.

On the altar stands the graded Cross; this is Latin cross which stands on a base composed of three steps. These three steps represent the three Theological Virtues. The lower step represents Charity, the broadest and greatest of these three virtues; the second step denotes Hope, without which Charity avails but little; and the highest step is Faith, which is placed next to the Cross to express the fact that Faith is the gift of God through Our Crucified Lord, and not of our own will,

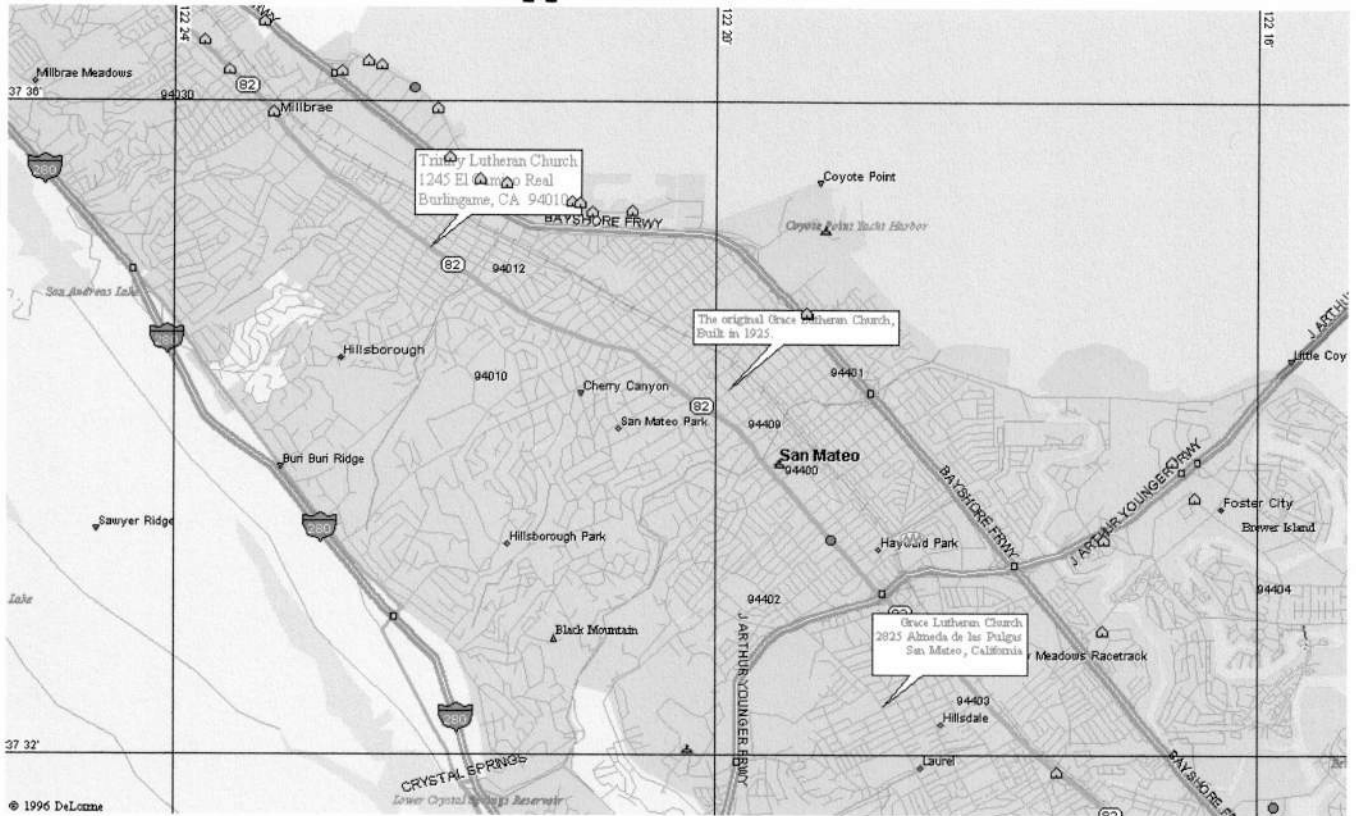
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reason or understanding.

The flickering candles on the altar symbolize Our Lord Jesus Christ, the living Light of the World. The threefold division of the retable of the altar represents the Holy Trinity. Thus we see, from the time we approach our house of worship, through the service, and during our meditations, we have before us representative symbols of the Blessed Sacraments, Our Lord, and the Holy Trinity; symbols which at a glance tell a complete story.

Appendix III

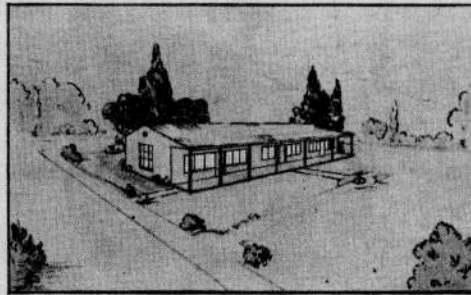


Area Map Showing the location of the first Grace Evangelical Lutheran Church, Trinity Lutheran and the present Grace Lutheran Church.

Appendix IV

During 1945 Grace, Burlingame, made an attempt to start a school. The school was not built due to a space limitation problem that resulted from the widening of El Camino Real. A reprint of the original school prospectus is presented:

PROSPECTUS *of* GRACE LUTHERAN SCHOOL



1225 EL CAMINO REAL
BURLINGAME, CALIFORNIA



"The Soul of Education is the Education of the Soul"

**Prospectus of Grace Lutheran School
1245 El Camino Real
Burlingame, California**

GENERAL INFORMATION

Nature and Purpose

The Lutheran Church of the Missouri Synod has always recognized the need and the value of a thorough religious training for its children. In addition to the formal instruction in Bible truths we shall offer an integrated system of Character Education which includes secular training from the Christian viewpoint. Our aim is a vitalized Religion that moulds and builds the life of the child. The Lutheran Church believes that whatever makes a child a good Christian makes him a good citizen.

All administrative and instructional activities are conditioned by the Bible axiom, "The fear of the Lord is the beginning of wisdom." Ps. 11:10. Only consecrated and thoroughly trained teachers will serve as instructors.

Although the school is to be maintained primarily for the training of future Lutheran men and women, its doors, to the extent of its facilities, will be open to other children whose parents wish to give them the advantage of religious instruction and Christian training.

Control and Government

This school is to be a department of Grace Lutheran Church. Its policies and activities are controlled by that body. A board of education is elected annually. This board is specifically entrusted with all matters pertaining to education within the church. For your information we list a summary of our aims and policies.

Our Aims

To train the child in those fundamentals that will make him a good Christian and a good citizen. To teach Religion, not as a subject only, but to let it be the permeating influence in all teaching, as well as in all disciplinary and administrative matters.

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To maintain the highest standards in our religious and secular instruction and training.

Our Policies

To provide a unified religious training of pupils, not during the week only, but on Sunday as well; hence, pupils of the school are invited and urged to attend divine services.

To do our utmost to keep the pupils with us as long as their conduct is not a detriment to the school. The school reserves the right to expel or suspend any pupil who does not submit to and accept Christian instruction and training and who willfully, and despite proper instruction and admonition, conducts himself so as to become a menace to the spiritual and moral welfare of other children.

To cooperate fully with the Public Authorities as to school attendance, health examinations, safety education, and other matters that concern the welfare of the community.

To maintain a friendly attitude of cooperation toward the Public School System of this city.

To encourage our patrons and pupils to give their wholehearted support and cooperation in the carrying out of these policies.

Tuition

All parents of pupils who are not members of Grace Lutheran Church will be required to pay a monthly tuition at a rate specified by the Education Board of Grace Lutheran Church.

ADMINISTRATION OF THE CURRICULUM

Entrance Requirements

This is a private church school. It is not a Special School for children who are morally, scholastically, or physically abnormal. Our endeavor is to conduct a regular school in which normal children are instructed along normal class procedures.

Any pupil who wishes to enter this school must present a transfer from the school that has released him. If this transfer indicates satisfactory standing of the pupil, he will be given an opportunity to enroll as a regular pupil.

Pupils who wish to enter the First Grade as beginners must be six years old on or before December 31 of that year.

COURSES OFFERED

Religion

The work in Religion is conducted on the basis of the following general objective:

"To develop Christian character founded on faith in the redemptive work of Christ as revealed in the Bible, the Word of God."

A threefold approach to the study of religion provides for:

1. History - a study of Bible Stories.
2. Doctrine - a study of the chief parts of Christian doctrine as taught in the Bible.
3. Practice - an effort to apply religious principles to personal conduct in daily life, both in and out of school.

English

The work in English is based upon these general aims: To develop the Christian attitude toward Literature as to choice and interpretation of reading matter.

To learn to know and appreciate some of the best selections in the field of Literature. To develop effective and careful use of written and oral language. To apply correct and careful use of English wherever it is used.

Social Science

This includes Geography, History, Civics. In Geography, it is our aim to lead the child to recognize God as the Creator and Preserver of the Universe. History is the manifestation of the hand of God in the destinies of nations. American and European background history is taught in that light.

In Civics we propose to teach the fundamental principles of government and citizenship as taught in the Fourth Commandment and in various passages of the Bible.

In general, Social Science aims to give the pupil an understanding of present social conditions through a study of the past, and to develop the ability to evaluate the affairs of the community and the world at large.

General Science

As the term "General" indicates, this course is intended as one that introduces the pupil to the fields of Nature, Health, Physics, Geology, Astronomy, Mechanical devices and their inventors. In this field, as in Social Science, it is our endeavor to lead the child to recognize God as the Creator and Preserver of all things, rather than to accept the ever changing theories of men concerning the origin of all things.

Next to becoming familiar with various natural phenomena the pupil is led and urged to develop wholesome interests in this field.

Mathematics

In Arithmetic an effort is made to lead the pupil to understand that even the knowledge of Arithmetic will aid him to serve God and man. Lev. 19:35 and 36; Luke 16:1-13. Arithmetic has three distinct values:

1. Practical - for the child's use in his future calling.
2. Social - as a member of society he must know the science of numbers.
3. Intellectual - since Arithmetic helps to develop logical thinking.

We believe that a thorough foundation in the fundamental processes is the chief factor in bringing a pupil to practical use of the science of numbers as later situations may demand.

Music

Singing holds a prominent place in our curriculum. Music, "the handmaid of religion" exerts a cultural influence. Lutheran hymns and chorals represent a unique type of good music.

It is our aim to guide the pupil:

1. To regard music as a precious gift of God.
2. To develop his musical gifts.
3. To use music to glorify God and to edify man.

All classes receive daily instruction in fundamentals, as well as practical application in singing. A School Chorus gives excellent opportunity for pupil expression in music. Appreciation is fostered through weekly phonograph programs.

Art

This subject includes the appreciation of Art and its application through drawing. It is our aim:

1. To guide the pupil to love the beautiful.
2. To teach the pupil to observe his surroundings.
3. To train the hand and the eye.
4. To help develop native and latent talent.

Handwriting

Although we are living in the so-called mechanical age, we recognize the need for handwriting that is legible for practical purposes. To be able to write well is one of the arts that is worthy of attainment. It is our aim:

1. To develop the ability to communicate thoughts in a neat, legible style of writing.

Physical Education

This work is required of all students physically fit. Regular gym periods are given each week. These periods are devoted to postural exercises, as well as to directed recreational work. Besides this work there is directed play for all pupils. Later we hope to add indoor team activities. This course includes health habits as a part of General Science.

This Prospectus is to provide you with a guide to our proposed School and what we shall have to offer. We shall welcome any suggestions or comments you may have to offer for the achievement of a high-standard School.

Appendix V



The original Grace Lutheran Church building was located at 319 San Mateo Drive. At the time of construction in 1925, San Mateo Drive was known as *Griffith Avenue*.

This picture was taken on a Sunday afternoon, June 15, 1997. The building shows considerable amounts of damage and neglect, especially at the foundations due to large cracks. At the time when this picture was taken, Burlingame realtor, Clay Herman, had listed the location *For Sale*.

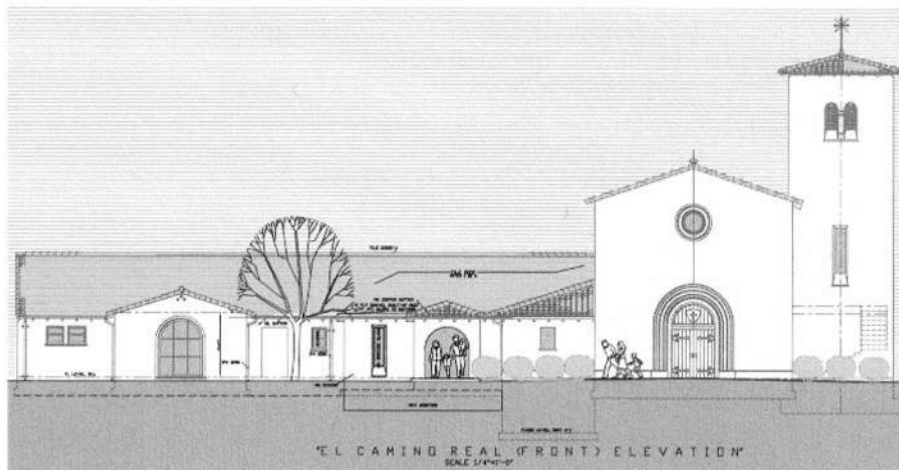
This property and the adjoining property, to the north were later developed as office space.

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TRINITY LUTHERAN CHURCH

BURLINGAME, CALIFORNIA



NOTES FROM THE PAST
DATES, EVENTS and PEOPLE

A TIME LINE HISTORY

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March 28, 1951

A sub-committee feasibility study to separate Grace into separate congregations states:



"After extended discussion including careful consideration of the history of the congregation..... "That complete separation of the present congregation into separate congregations for Burlingame and San Mateo is both desirable and feasible, and should be undertaken at the earliest possible date."

An appraisal report of the Burlingame and San Mateo properties was completed by C.W. Hollebaugh, M.A.I. (See Appendix V for more details)

July 1, 1951

Grace Lutheran Church, Burlingame is reorganized as Trinity Lutheran Church. Weeks of voluntary work by many members preceded this birth date. The first and foremost objective was to call a new pastor

July 8, 1951

Articles of Incorporation for Trinity Lutheran Church have been filed with the Secretary of State.

July 29, 1951

An "Ice Cream Social", sponsored by the Eight O'clock Circle was held in the parish hall

August 25, 1951

At the congregational meeting Tuesday, July 31st, a call was extended to Reverend Paul Huchthausen, professor of classical languages at Condordia College; Oakland, California.

September 2, 1951

A hearty welcome to the new organist, Mr. Oscar Erpenstein.

September 9, 1951

At 4:00 o'clock, the Reverend Huchthausen was installed as pastor of Trinity in a service which included more than 300 friends and members of the church.

September 30, 1951

A bazaar sponsored by the ladies of the parish was a definite success.

October 21, 1951

The choir met at 8:00 o'clock for a reorganizational meeting.

October 21, 1951

The initial meeting of the fall season for all Trinity Walther Leaguers.

October 28, 1951



A new Church Council is elected. Council members are:

- Mr. H. Wampner, President
- Mr. C. Roepke, Vice President
- Mr. L. Hoelter, Secretary
- Mr. F. Glazier, Treasurer
- Mr. R. Abraham
- Mr. A. Henning
- Mr. J. Hafstad
- Mr. R. Knollin
- Rev. P. Huchthausen, ex-officio member

December 2, 1951

A men's club was formed

December 30, 1951

Pastor starts a series of lectures on Christian fundamentals.

January 6, 1952

The new council is formally installed during the church service.

March 2, 1952

A new sign on the front lawn is installed.

March 30, 1952

A "Conquest for Christ" effort reaches a sum of almost \$2700, (including \$90.00 given by the Sunday School) in cash and pledges.

February 1953

"Attractive cut-out letters of wrought iron spelling TRINITY LUTHERAN CHURCH have been affixed to the front entrance of the church..... Many thanks to the Building and Maintenance Committee, including P. Jordan....."

News of the event appeared in a local



HAND WROUGHT 'NAME'—This new lettering, installed over the entryway of Trinity Lutheran Church, Burlingame, was the handiwork of Allan Ross, a member of the congre-

gation. The church maintenance committee made the installation.

(Photo by Celle-Lykken)

newspaper.

May 22, 1953

Plans are presented to the voters outlining a "Building Expansion Program". Frank Cary is chairman of the Building and Maintenance Committee and he oversees the construction progress. Volunteers will help keep down the costs. Funds received so far amount to \$6,213.02 from a total of 30 families.

February, 1954

Concordia A Cappella Choir of Concordia Teachers College, Seward, Neb, sang at Trinity.

June 13, 1954

The building expansion and the new pipe organ are dedicated on Trinity Sunday.

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EVENTS

FROM

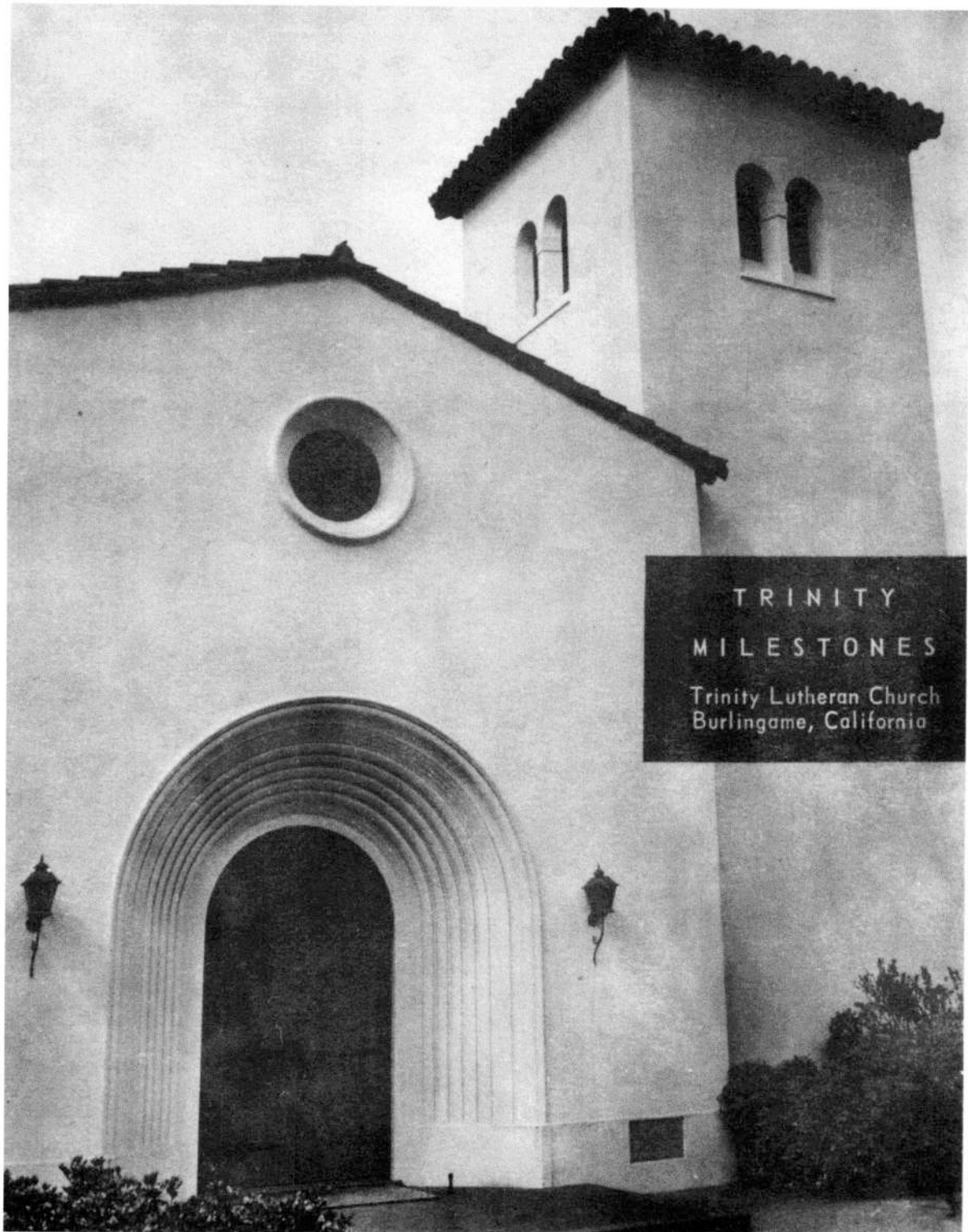
TRINITY'S HISTORY

There have been many important events in Trinity's history.
There is a need for additional photographs and any other
information that can be included in this history.

If you can help, contact Paul Pope at (650) 343-6412.

Appendix I

The First Trinity Dinner Program, 1952



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This message from Pastor was included within the "Trinity Milestones" program handout.

"TRINITY MILESTONES"

A milestone is a marker indicating the distance from one point to another. "Trinity Milestones" is designed for precisely such a purpose. The first point is the present, the middle of the year 1952. The other point is eternity, toward which we are all progressing. The milestones between these two points are intended to remind us of the everlasting grace of Our Lord and of our unending obligation to serve Him, both as individuals and as His Body, the Church. AS each milestone comes into view, we want to pause in order to reflect upon our past accomplishments and plan our future, Kingdom work.

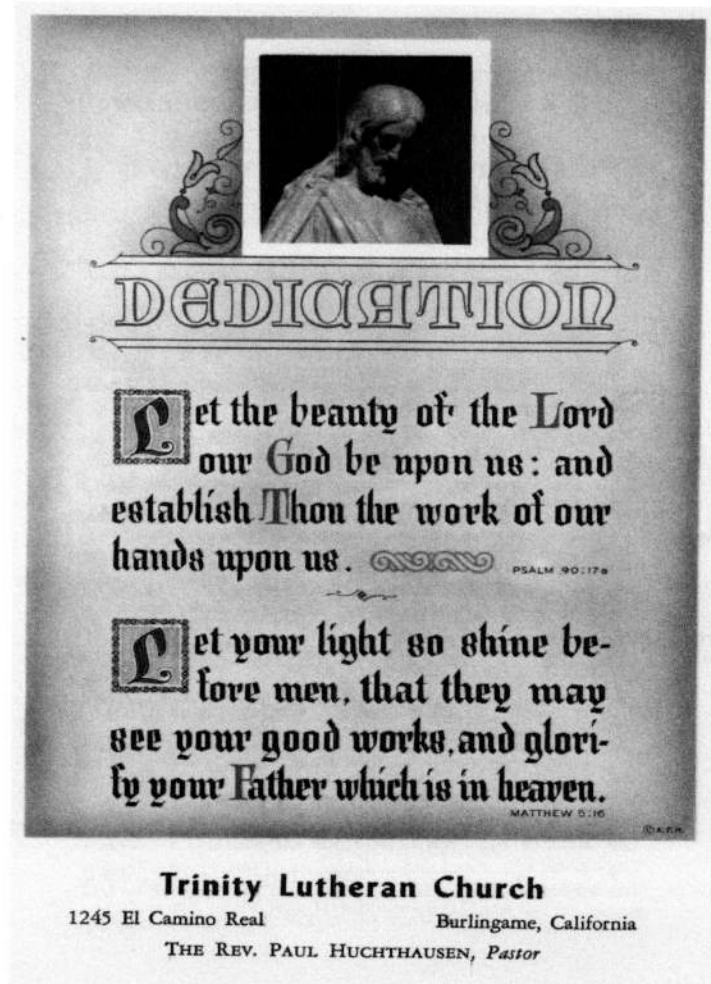
Today we have reached our first milestone as a reorganized parish. It is fitting that Trinity Lutheran Church should annually celebrate her birthday on Trinity Sunday. It is even more fitting that her members today reaffirm their loyalty to the Triune God by continuing "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." In that spirit, let us light our first candle this evening

In His Name,

Paul Huchthausen, Pastor
Trinity Sunday, 1952

Appendix II

The RESURRECTION WINDOW
DEDICATED ON TRINITY SUNDAY
MAY 27, 1956
(Rose Window)



In Memory of Walter Stelling
Son of Mr. and Mrs. Barthold Stelling

*The following is reprinted from the worship program dedication of
the Rose Window.*

Description of the Rose Window

Our new chancel rose window is a glowing tribute to the Holy Trinity and especially to the Second Person of the Trinity, God the Son.

In the very center of the window is the Lamb of God" from St, John's Book of Revelation. The Lamb, our Lord, is seen triumphant over death, His victory being symbolized by the banner resting over His shoulder, the white banner bearing a ruby cross. The Lamb is placed on a field of deep glowing ruby-red, the symbolic color of martyrdom and Divine Love, recalling the words. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." (Rev. 5,12)

Emanating from the center symbol are twelve petals forming the traditional "rose" form, The top petal contains the symbol of the Holy Trinity, the "Triquetra". This form, consisting of multiples of three elements, is symbolic of the Father, Son, and Holy Spirit, co-equal without beginning or ending. The central petals, on left and right, contain the monograms of our Lord. On the left hand petal we see the ancient Green monogram for CHRISTOS, or Christ, consisting of the two Greek letters Chi (X) and Rho (P), the first letters of the word Christos, or "anointed" - CHR, The right hand petal contains the monogram for Jesus, consisting of the first three letters of the Greek word for Jesus, IHCOYC, - IHC.

On the bottom petal of the rose is the coat of arms of Martin Luther, the silver rose ensigned with the red heart bearing the sable

About the central motif of the Lamb are disposed green leaves

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symbolic of mankind's hope for salvation through faith in Christ.

Eight glowing flames are symbols of Regeneration through Divine Love. Eight is the ancient number for Regeneration, while flames represent the ardor of Spiritual Love.

The field of the window is composed of varied blue glasses, blue being the color of Divine Wisdom. There are various secondary accents of purple, turquoise and white, with eight small golden crosses forming a ring around the central panel containing the Lamb.

HAROLD W. CUMMINGS, *Designer*

The Cummings Studios
San Francisco, California

Appendix III

STAINED GLASS WINDOWS

of

TRINITY LUTHERAN CHURCH
Burlingame, Calif.

Dedicated on Trinity Sunday
June 9, 1968

All windows have been given to the glory of God and in memory of loved ones. They were designed and installed by John Wallis & Associates of Pasadena, California.

The clerestory or upper windows are nine in number, four on the right in nave and chancel, five on the left, including one in the choir loft. In addition, there is a circle window in the center of the choir loft above the organ.

The progression of the thematic materials in these windows is such that they have their center in the "Rose Window" above the altar, the Resurrection Window.

As one enters the church he will note that the four windows to the right of it portray scenes from the life of our Lord -- the Incarnation, Christ the Teacher, Christ the Healer, and Christ the Redeemer. The Resurrection Window presents the living Christ who is also the life of His Body, the Holy Christian Church.

All the windows to the left, beginning with the chancel window, portray the Church in its various functions as the Body of Christ -- the Church as the dispenser of the Sacraments of Holy Communion and Holy Baptism, the Church as teacher, the Church in its mission role, the Church at worship.

The circle window in the choir loft portrays the Holy Trinity and is therefore a constant reminder of the name of our church and of our dedication to Father, Son, and Holy

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Ghost.

The theme of the six small aisle windows on the right -- five in the nave and one in the narthex -- is derived from one of the ancient canticles of the Church, the Te Deum Laudamus. The canticle is found in the Order of Matins in The Lutheran Hymnal, beginning on page 35. The progression of the theme is to be viewed from left to right, beginning with the window nearest the pulpit and ending with the one in the narthex.

Each window contains in lettering a key phrase from the Te Deum and one or more symbols illustrating the phrase.

Uniting the windows artistically, the Lord God, the object of our praise, is symbolized in all the windows by the Sunburst, one of the most ancient of His symbols. In the first five windows only a portion of the Sunburst is shown, but in the last window the total Sunburst is the very heart of the window.

The first window states the theme of praise, the next four indicate who does this praising, and the last one is the epilogue, stating the eternity of our praise.

The aisle windows are balanced on the left side by five ecclesiastical wood carvings, beginning with the one in the narthex above the doors and progressing along the left aisle in the nave. The theme of these carvings is derived from another ancient canticle, the Venite, a portion of Psalm 95. This canticle is also found in the Order of Matins, beginning on page 33.

The carvings are the gift of the Ladies' Aid Society in memory of members who have been called to their eternal rest. They were designed and installed by John Immel of South San Francisco, California.

THE CLERESTORY WINDOWS

(A) The Incarnation

Undesignated

This window depicts Mary and Joseph with the holy Infant. At the top is the Messianic Rose, symbol of the prophecy of the coming of the Savior. The lettering, John 1:14, is a reminder of God's great Gift to humanity.

(B) Christ the Teacher

In memory of Claus E,
Rudelius (father of Mrs.
Forrest S. Glazier)

Presented by Mr. and Mrs. Forrest Glazier

This window is carried out entirely in symbolism. The central symbol is the Chi-Rho atop the mountain with an indication of the Sea of Galilee at its base, representing the Sermon on the Mount. The Maltese Cross in the lower right is symbolic of the Beatitudes. The Wheat and Tares and the Ten Lamps, five of which are lighted, illustrate two of our Lord's parables. The Tablets of the Law with only the numerals I and II refer to His teaching of the two great commandments. The lettering, Matthew 13:9, serves as an admonition.

(C) Christ the Healer

In memory of David Howard
Dusham (son of Mr. and Mrs.
David W. Dusham)

Presented by Mr. and Mrs. David W. Dusham

This window shows a figure seated beside his crutch, reaching toward Christ in mute appeal. Our Lord is reaching toward him in blessing and as if to help him rise. The cross symbolizes the faith, which is a

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necessary part of healing. The olive branch is the traditional symbol of healing.

(D) Christ the Redeemer

In memory of Roland William Abraham,
Sr. (husband of Mrs. Roland W.
Abraham, Sr.)

Presented by Mrs. Roland William
Abraham, Sr., loved ones, and
friends

This window tells of our redemption through
the crucifixion, with two small crosses in
the background. Also shown are two symbols:
the Pomegranate, traditional symbol of the
Resurrection, and the Butterfly,
traditional symbol of Eternal Life.

(E) The Church and Holy Communion

In memory of Adolph Barthold Henning

Presented by loved ones and friends

This Sacrament is portrayed by our Lord's
presence and two kneeling figures, one in
humble gratitude for the blessing received,
the other in joyous anticipation of it.
The Sacrament is depicted by the
traditional symbols of Wheat and Grapes.

(F) The Church and Holy Baptism

In memory of James Raymond Alberts,
Sr., D.C. (husband of Mrs. James R.
Alberts', Sr.)

Presented by Mrs. James Raymond Alberts,
Sr., Dr. and Mrs. James R. Alberts, Jr.,
loved ones, and friends

This Sacrament is portrayed completely
in symbolism. Centered in the window
is the Font, and above this is the
Dove of the Holy Spirit. At the lower
right is a stream of water and two
fishes, traditional symbol of Baptism.
In the lettering, John 3:5, our Lord
speaks to us of the necessity of Holy

Baptism.

(G) The Church and Christian Education

In memory of Anna Krase Henning

Presented by loved ones and
friends

Christian Education, which is not limited
to childhood, is shown by three generations
of a family listening to their minister.
The symbol at the bottom is the traditional
Lamp of Christian knowledge. The seven
flames symbolize the Seven Gifts of the
Holy Spirit.

(H) The Church and Missions

In memory of Jurgen Albrecht Junge and
Anna Maria Junge (parents of Mr. Albert F. H. Junge)
and Rudolph W. Rust and Minnie Rust
(parents of Mrs. Albert F. H. Junge)

Presented by Mr. and Mrs. Albert F. H.
Junge

The concept of home and foreign missions is
indicated by a layman offering bread and a
cup of water to children of various races,
The symbol at the top is a tent stretched
wide to offer shelter and is derived from
Isaiah 54:2.

(I) The Church and Worship

Undesignated

(J) The Holy Trinity

In memory of Frank William
Roepke, Jr. (brother of Mr. Carl
F. Roepke, Sr.)

Presented by Mr. and Mrs. Carl Frank
Roepke, Sr.

The circle window is devoted to the
Trinity, the name which our church bears.
This is expressed by a combination of
symbols rather than by one of the usual
formal Trinity symbols. The Burning Bush
is dominant, and in the flames are small
symbols of the members of the Trinity: the

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Hand of God, the Rose of Sharon, the Chi
Rho, the Dove, and the Seven-fold Flame.

THE AISLE WINDOWS

(1) "We Praise Thee, O God"

In memory of George William Edler, Sr.
(husband of Mrs. George William Edler, Sr. and
father of Mr. George William Edler, Jr. and
Mrs. Robert H. Knollin)

Presented by Mrs. George William Edler,
Sr., Mr. and Mrs. George William Edler,
Jr., and Mr. and Mrs. Robert H. Knollin

Shofar (horn) and lyre.

(2) "To Thee All Angels Cry Aloud"

In memory of Harold George
Boese (husband of Mrs.
Harold George Boese)

Presented by Mrs. Harold George Boese

Angels' wings.

(3) "The Glorious Company of the Apostles Praise Thee"

In memory of Joyce Doyle (sister of Mrs. Katherine
Blackford).

Presented by Mrs. Katherine Blackford

The Spiritus Gladius, symbol of the great apostle,
Paul

(4) "The Noble Army of Martyrs Praise Thee"

In memory of Joyce Doyle (aunt of Miss June Blackford)

Presented by Miss June Blackford

The palm of martyrdom

(5) "The Holy Church throughout the
World Doth Acknowledge Thee"

In memory of Gerhard and Anna
Bruns. (parents of Miss Emily
Bruns)

Presented by Miss Emily Bruns

The Ship of the Church on the sea shaped like the
globe of the earth.

(6) We Worship Thy Name Ever, World without
End.

A censer with smoke ascending to mingle with the rays
of the Sunburst.

Appendix IV

The following program describes the dedication
of the
ALAN MEMORIAL PIPE ORGAN

Dedication Concert
of the
Allan Memorial Pipe Organ

TRINITY LUTHERAN CHURCH
Burlingame, California

THE REV. PAUL HUCHTHAUSEN
Pastor



PROFESSOR HUGO GEHRKE, M. Mus.
Organist

assisted by

MRS. HUGO GEHRKE, *Soprano*
MISS HARRIET MUELLER, *Oboist*



TRINITY SUNDAY · JUNE 13, 1954 · 7:30 P. M.

A Brief Description of the Organ

The new organ in Trinity Church was built by Felix F. Schoenstein & Sons of San Francisco to specifications prepared by Prof. Hugo Gehrke of California Concordia College. At present there are 20 speaking stops, controlling a total of 819 pipes of various shapes and sizes, from the heavy wood Sub Bass to the smallest Mixture pipes, less than six inches long. The plans include provisions for four additional stops, for which the stopkeys are already built into the console.

This organ has been designed primarily as an instrument to lead the congregation in services of worship. Accordingly, it is supplied with a chorus of Diapasons at 8', 4', 2 $\frac{2}{3}$ ', 2', and 1 $\frac{1}{3}$ ' pitches (the last three being controlled by the Mixture stopkey). These sets of pipes, in the regular sequence of the overtone series, provide a fine mass of pure organ tone for the accompaniment of the congregation in the singing of chorales, hymns, and liturgy. In addition, the Fagotto may be used (corresponding to the brasses in an orchestra) to bring out the melody of a hymn with added force and intensity, and provide the organ with greater climax on festival occasions.

The softer toned flutes and gambas are useful especially in organ preludes and voluntaries. They also serve to round out the full ensemble of the organ.

The work of assembling the organ in the church, as well as regulating, voicing, and tuning the pipes with painstaking care, was done by Messrs. Lawrence Schoenstein and John West.

Stoplist of the Organ

GREAT ORGAN

8' Open Diapason	68 pipes	2' Rohrfloete	12 pipes
8' Spitzfloete	68 pipes	III Mixture	183 pipes
4' Octave	12 pipes	8' Gamba	68 notes
4' Rohrfloete	12 pipes	Chimes	

SWELL ORGAN

8' Rohrfloete	68 pipes
8' Gamba	68 pipes
4' Blockfloete	68 pipes
2 $\frac{2}{3}$ ' Rohrquinte	68 notes
2' Blockfloete	12 pipes
8' Fagotto	68 pipes
Tremolo	

PEDAL ORGAN

16' Sub Bass	32 pipes
8' Open Diapason	32 notes
8' Sub Bass	12 pipes
8' Spitzfloete	32 notes
4' Octave	32 notes
8' Fagotto	32 notes
4' Fagotto	32 notes

Trinity To Dedicate New Organ

The third anniversary of the reorganization of Trinity Lutheran Church, Burlingame, will be celebrated by members tomorrow with a Holy Communion service at 11 a.m., a congregational supper at 5 p.m. and a special organ concert at 7:30 p.m.

At the morning service, 11 new members will be received into the church, bringing to 42 the total number of new members in the past 12 months.

A new pipe organ and newly-completed parish hall facilities will be dedicated.

The new organ is the gift of Mrs. James H. C. Allan, member of Trinity, in memory of her husband. It was especially designed by Prof. Hago Gehrke, head of the music department of Concordia College, Oakland.

The new parish hall facilities comprise 1300 square feet, including Sunday School rooms, a pastor's study, publicity room and storage area. Construction of the addition is valued at \$18,500, and took one year to complete.

Most of the work was done by volunteer members of Trinity, under the direction of Mr. Frank Cary. The project was financed by the congregation with the aid of special contributions by The Ladies Aid, Eight O'Clock Circle and Sunday School for furnishings.

Invitations to the evening organ concert have been sent to sister churches throughout the Bay Area. The program includes selections from Bach performed by Gehrke, assisted by Mrs. Gehrke, soprano, and Miss Harriet Mueller, oboist.

Members planning to attend the 5 o'clock supper are asked to make reservations with either Mrs. William Edler at DI 3-7594 or Mrs. Fred Faber, DI 4-3583.

Appendix V

The following is a sub-committee report that was give to the congregation, after an appraisal study made by C.W. Hollebaugh, M.A.I., Appraiser on March 2, 1951

Page 1

March 28, 1951

REPORT OF SUB-COMMITTEE

After extended discussion including careful consideration of the history of the congregation, appraised value of the physical properties, present indebtedness, contributions and donations, and the developments that have taken place within the congregation during the past six to nine months, your Sub-Committee recommends the following:

1. That complete separation of the present congregation into separate congregations for Burlingame and San Mateo is both desirable and feasible, and should be undertaken at the earliest possible date.
2. That the Burlingame congregation absorb the entire mortgage debt which it is estimated will amount to \$30,000.00 at the time of separation provided that a loan can be negotiated along the lines set forth in the statement attached hereto.
3. That the life insurance and bond obligation be divided equally between the two congregations. Considering the fact that some of the people holding insurance policies and bonds have moved away or are not active members, it should be possible for each congregation to assume the insurance and bond obligations of its members and still accomplish a 50-50 division of the total obligation.

From a financial standpoint, the acceptance of the above recommendations would result in the following:

1. Permit the Burlingame congregation to start operating as a separate unit with a complete church plant (church, parish hall and parsonage), with net physical assets of \$112,250.00, and with a fairly certain expectancy of contributions and donations sufficient to handle normal operating expenses and necessary payments on a debt of \$47,000.00.
2. Permit the San Mateo congregation to start operating as a separate unit without the need for financial assistance from the outside and as the membership and contributions increase, allow for the accumulation of funds for necessary improvement and expansion of physical properties. (San Mateo congregation will assume \$17,000.00 obligation in bonds and insurance.)
3. The Burlingame congregation having 61% and the San Mateo congregation 39% of the present total net assets.

Respectfully submitted,

SUB-COMMITTEE

BHB/db

PROJECTED FINANCIAL DATA

(Based on Sub-Committee Recommendations)

<u>ESTIMATED ANNUAL MINIMUM REQUIREMENTS</u>	<u>Burlingame</u>	<u>San Mateo</u>	<u>Total</u>
Pastor's salary, allowance, pension fund, etc.	\$ 3,800.00	\$3,800.00	\$ 7,600.00
Parsonage rental (\$125.00 per month)	-	1,500.00	1,500.00
Organist	360.00	360.00	720.00
Garden and janitorial services . .	800.00	600.00	1,400.00
Utilities	550.00	400.00	950.00
Insurance and taxes	500.00	400.00	900.00
Maintenance and repairs	500.00	250.00	750.00
Supplies, publicity, office expense, etc.	700.00	700.00	1,400.00
Insurance premium payments	1,200.00	1,200.00	2,400.00
Payments on mortgage <u>a/</u>	2,280.00	-	2,280.00
District and synodical and charities	<u>500.00</u>	<u>500.00</u>	<u>1,000.00</u>
<u>TOTAL ESTIMATED MINIMUM REQUIREMENTS</u>	<u>\$11,190.00</u>	<u>\$9,710.00</u>	<u>\$20,900.00</u>

RECEIPTS

Envelopes, loose, Sunday School, etc. <u>b/</u>	11,340.00	9,143.00	20,483.00
Estimated donations (Ladies Aid, etc.)	<u>750.00</u>	<u>750.00</u>	<u>1,500.00</u>
<u>TOTAL</u>	<u>12,090.00</u>	<u>9,893.00</u>	<u>21,983.00</u>

EXCESS OF RECEIPTS OVER ESTIMATED MINIMUM REQUIREMENTS

900.00 183.00 1,083.00

VALUATION OF PHYSICAL PROPERTIES

Appraisal, March 2, 1951	159,250.00	89,000.00	248,250.00
Indebtedness	<u>47,000.00</u>	<u>17,000.00</u>	<u>64,000.00</u>
<u>NET VALUE OF PHYSICAL PROPERTIES</u>	<u>112,250.00</u>	<u>72,000.00</u>	<u>184,250.00</u>
Percent of total	61%	39%	

a/ Monthly payments of \$190.00 on a 20 year, 4½% interest loan of \$30,000.00.

b/ Average of calendar years 1949 and 1950 for Burlingame. Twelve months' total (March 1, 1950 to February 28, 1951) for San Mateo.

These pictures were included in the 1951 appraisal report

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Appendix VI

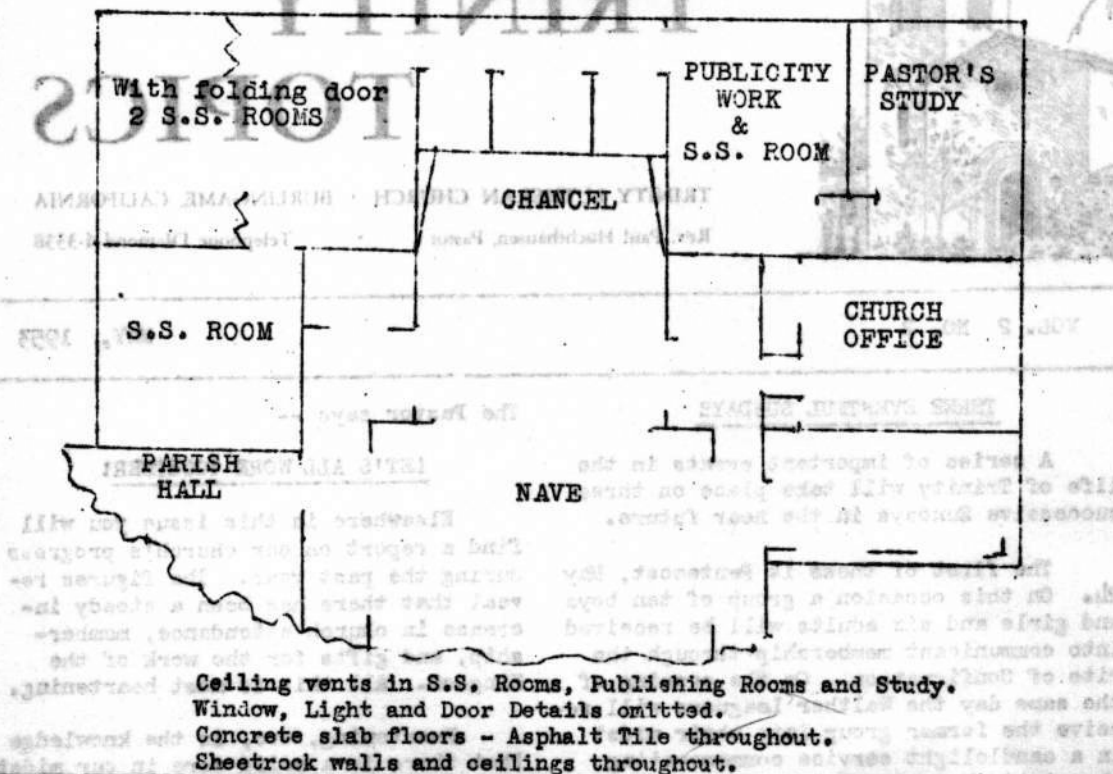
This article appeared in the Trinity Topics concerning the expansion program that would add over 1,000 more square feet

TRINITY TOPICS

MAY - 1953

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THE EXPANSION PROGRAM



As a church grows both in spiritual and physical strength, greater demands are placed on its members to maintain future growth. Thus it is with Trinity.

The plans shown above represent a physical addition of approximately 1,287 square feet of usable working area. They also represent an opportunity for improving Sunday School facilities, providing for a complete publicity work-and-storage room, and giving the pastor much finer and more efficiently arranged office space.

CHURCH OFFICE. The present pastor's study will be designed to meet several needs: it will serve as the secretary's room, a reception room, and a church library. In addition to this it is intended to serve as a Sunday School room.

PASTOR'S STUDY. The northwest corner of the proposed new addition will be designed for the pastor's new study.

WORK ROOM. At the left of the pastor's study a work room is to be located which will be used chiefly for publicity purposes. This room will provide the much-needed space for storing the many supplies necessary for publicity work. It will also serve as an additional Sunday School room.

THREE ADDITIONAL SUNDAY SCHOOL ROOMS. These will be located off the northwest corner of the parish hall, taking in the space now occupied by the rose garden and a small section of the parking area. Two of these rooms can be made into one large room by means of the folding door. The third room will be designed for a confirmation and Bible class room, as well as a supply room for Sunday School purposes.

CORRIDOR. Immediately back of the chancel a corridor will connect the work room with the new Sunday School rooms to the south. A section of the corridor will be constructed so as to provide a furnace for heating each unit in the new expansion program.

At the Voters' Meeting scheduled for Friday evening, May 22, a complete report will be presented on the details of the expansion program, including an estimate of the costs. According to present plans the costs will be held to a minimum through voluntary labor.

These plans are the result of many hours of work on the part of the Building and Maintenance Committee. Should the plans be approved by a majority vote of the Voters' Assembly, a united effort on the part of all members will assure Trinity Church of a much-needed addition to its present facilities.

The Installation
of
The Reverend Paul Huchthausen, M.A.

Pastor of Trinity Lutheran Church
Burlingame, California



The Sixteenth Sunday After Trinity

September 9th, Anno ✠ Domini 1951

4:00 P.M.

Appendix IX

Lutherans Here Get New Pastor

The Rt. Rev. Paul Huchthausen has been formally installed as new pastor of Trinity Lutheran Church of Burlingame, in a special service held in the local church.

More than 300 members of Trinity and brother pastors from the Bay Area participated in the impressive ceremonies conducted Sunday and followed by a reception in the church parish hall.

The sermon was delivered by the Rev. Prof. Albert H. Wessling of California Concordia College, Lutheran seminary in Oakland. The Rev. Frank A. Haedicke, pastor of Redeemer Lutheran Church, Oakland, and the Rev. William H. Schroeder of San Jose performed the rites of installation, while ministers of Lutheran churches in Redwood City, San Bruno and Sunnyvale participated in the benediction.

The newly-installed pastor and his family will make their home in the church parsonage at 1505 Sherman Ave. They moved from Oakland, where Rev. Mr. Huchthausen had served for nine years as professor of classical languages at Concordia College.

Effective with his installation at Trinity, the congregation has announced re-opening of Sunday school. Classes will meet regularly each Sunday at 9:45 a.m. and are open to pre-school children through eighth grade.

A new senior and junior Bible class has also been formed and will meet each Sunday at 9:45 a.m.

Appendix X

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Pastor Kurtz Leaving Pulpit

Final Sermon Tomorrow To End 29-Year Ministry on Peninsula

Rev. Albert R. Kurtz, who has been pastor of Grace Lutheran Church since 1922, will preach his final sermon Sunday, concluding a ministry of 29 years in San Mateo and Burlingame.

His sermon topic will be, "The Keynote of the Bible." His initial sermon, preached in the San Mateo Woman's Clubhouse, was on the theme, "The Bible — God's Word."

Mr. Kurtz resigned as pastor of Grace Church two months ago for reasons of health. With Mrs. Kurtz, he will reside in Long Beach. After a year's rest he plans to reenter the parish ministry.

The Kurtzs' two children, Albert and Winifred, are now living in Long Beach.

Albert, Jr., is a graduate of Concordia Seminary, St. Louis, and plans both a business and ministerial career. Winifred, an accomplished harpist, is the wife of Rev. V. W. Hillmer, pastor of St. John's Lutheran Church in Long Beach.

During his long ministry here, Pastor Kurtz founded and organized Grace Lutheran Church and built three churches, the first in 1924 on San Mateo Drive.

In accordance with a 20-year plan, the Burlingame church on El Camino Real near Broadway, a plant consisting of three units, was constructed in 1938-41; the San Mateo church on Alameda de las Pulgas and 29th Avenue was dedicated in December, 1948.

GRACE LUTHERAN CHURCH
Alameda de las Pulgas and 29th Avenue
Albert R. Kurtz, Pastor
9:30 a.m.—Sunday school, adult Bible class, Promotion day, rally day, 11 a.m.
Divine worship, Pastor Kurtz, final sermon, "The Keynote of the Bible."
6 p.m.—Farewell for Pastor and Mrs. Kurtz.

During the past year the congregation was divided into two separate, independent and self-sustaining churches.

Pastor Paul Huchthausen is now serving the Burlingame church which organized under the name of Trinity Lutheran Church. Grace Church of San Mateo is now in the process of calling a pastor.

When Pastor Kurtz arrived here in 1922, he was given the assignment of initiating Lutheran church work on the Peninsula between South San Francisco and Sunnyvale.

He first established Trinity Church of Palo Alto, serving the congregation two and a half years, and formed a Lutheran Club at Stanford University. He was also instrumental in the establishment of Redeemer Lutheran Church of Redwood City and St. Thomas Lutheran Church of San Bruno.

Pastor Kurtz also served the California and Nevada District of the Lutheran Church Missouri Synod as secretary of the mission board for nine years and as visitor of the Golden Gate circuit, comprising the coast congregations from San Francisco to Santa Maria, for one term.

Appendix XI

This reprint of a letter from the Trinity archives, was found in a file labeled "Events - 1951"

Trinity Lutheran Church Burlingame, California

Dear Members and Fellow Christians:

This letter is to announce the special Thanksgiving Service and to bring you a message of interest. Thanksgiving will be observed in a Festival Service in our house of worship and give thanks to God for our personal blessings and for His blessings upon our congregation.

From a small and uncertain beginning in 1922, when for two years services were held in the San Mateo Woman's Club with an average attendance of nine to twelve persons, our congregation has enjoyed outstanding progress and prosperity. With faith in God this small group built the church on San Mateo Drive. The congregation adopted articles of organization a few months later - May, 1925. There followed a testing period of five years when the increase in membership and attendance was slight and slow. Faith in God and His blessing survived the testing period, overcame difficulties and disappointments, and developed to such proportions that the small congregation formulated plans for our Burlingame church, and in 1927 purchased the first two lots of our present property. In 1928 the congregation became self-sustaining. God blessed the faith of these people to dare and to do for Him and the Savior's cause.

From 1930 to 1937 the church membership and attendance doubled in numbers. The small congregation of not more than one hundred members in 1938 undertook the building of our present beautiful church, hoping to complete its \$55,000 building program by 1943 or 1945. Under God's blessing the building was all dedicated by 1941. The parsonage is now paid for in full, thanks to the sale of the San Mateo church (on San Mateo Drive). Large payments made this year and last year have reduced our church loan to the comparatively small sum of \$2,000. For these remarkable achievements of our congregation we give thanks and praise to the Lord, who, in the past four years and nine months, has so blessed and prospered our congregation in its new home that our membership has more than doubled and our receipts have increased by almost threefold.

We, your Board of Elders, have, in view of God's manifest blessings, decided to ask the members and friends on our congregation for special contributions this Thanksgiving and this coming Christmas, as special thank-offerings to the Lord, with the hope that we shall be able to liquidate the \$2,000 still remaining on our church debt. We are confident that each one will want to share according to ability in this endeavor. Large gifts and small will be needed to attain the goal, an average of \$20 to \$25 per family or family representative.

A special Thanksgiving offering envelope is enclosed for your gift of thanks to Christ and His Church. May God bless you, our congregation, our pastor, and our thank-offering

Sincerely Yours,
The Board of Elders of

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Appendix XII

This fact sheet was prepared by Charlotte Knollin for Trinity's 1995 dinner ...

TRINITY LUTHERAN CHURCH of BURLINGAME

44th Anniversary Dinner, June 4, 1995

Bits and Pieces of History

"Our congregation was first established as a mission church in San Mateo, holding its first service in October, 1922, with the Reverend Albert R. Kurtz serving as Pastor. Land was soon acquired, thanks to John H. C. and Katherine Baden, on San Mateo Drive and the small church was dedicated in December, 1924." We started a congregation with the intention to glorify God, to spread the Good News of Jesus, the Savior, and to love others.

"On May 25, 1925, organization as a congregation - Grace Evangelical Lutheran Church - was accomplished and became affiliated with the Lutheran Church — Missouri Synod in July of that year."

"Again, thanks to the generosity of Mr. and Mrs. Baden, property was acquired in Burlingame at El Camino Real and Sherman Avenue on July, 1935; and plans for a new larger church were drawn. Groundbreaking took place in September, 1938, and the cornerstone was laid in October, 1938."

The Reverend Albert R. Kurtz led the morning and afternoon dedicatory services on February 26, 1939. The theme was: "I was glad when they said, Let us go into the house of the Lord." The church choir was directed by Paul L. Scheer. In the afternoon, Rev. Professor A. H. Wessling from Concordia College, Oakland, preached the sermon and Mrs. Will P. Lass, was a soloist. The Parish Hall was added shortly thereafter (and dedicated November, 1939), as well as the Parsonage, now known as Baden Hall, in honor of our benefactors, John H. C. and Katherine Baden (and dedicated April, 1939)."

"With the growth of South Mateo after World War II, land was purchased on Alameda de las Pulgas, as it was felt that this growing area could well be served. A "sister" congregation was established and the first building -- a parish hall -- was soon built and dedicated December, 1948. We then had *Grace San Mateo* — both congregations being served by Pastor Kurtz and his son, Albert R. Kurtz, Jr. It soon became evident that each congregation should function individually, so a separation took place, with *San Mateo* retaining the original name of *Grace Evangelical Lutheran Church*."

"Articles of Incorporation for Trinity Lutheran Church of Burlingame were developed by June 29, and filed on July 8, 1951, and on July 31, 1951, at a congregational meeting, a call was extended to the Reverend Professor Paul A. Huchthausen to be our permanent pastor. He was

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installed at Trinity on September 9, 1951." The first Trinity dinner and anniversary was held on June 7, 1952. In December, 1952, the first volume of TRINITY TOPICS was issued.

In the late 50's, Pastor Huchthausen and Parrish Assistant Paul Schreivogel led an extensive weekday *Christian* education program, grades I through adults -- something offered every day. On June 11, 1961, Paul Scheivogel left Trinity to be the Executive Secretary for Christian Growth of the Walther League headquartered in Chicago, Illinois. Mr. Robert O' Sullivan helped in that area later in that year before he began his work at the seminary. Mr. Bill Plath (now an ordained pastor) and Dr. Walter Krueger have assisted in past years in the areas of youth, Christian education, or music.

On September 18, 1961, the voters met to consider the purchase of the property at 1519 Sherman Avenue for \$19,000. They had until October 29th of that year to decide, having had the first consideration to purchase. Obviously, they decided to buy!

In 1967, Martin Semmler received a 3rd year pin for Sunday School attendance. The next year, our stained glass windows in the sanctuary were dedicated on June 9, 1968. Each of the large windows cost \$825 and each smaller one cost \$150. Two were "purchased" later. The gilt of the Christ the King statue from the Morning Circle was dedicated on January 18, 1970.

"After serving us for 21 years, Pastor Huchthausen retired in February of 1972." Rev. Gerald Miner started to assist Pastor Huchthausen around 1972 and, later, was called to be pastor.

In June of 1975, a missing volleyball pole made news in the TRINITY TOPICS' In 1976, Trinity began to support the ministry of the Word to those living in apartments in and around San Mateo and Burlingame.

On October 1, 1978, at 5 P.M., the Reverend Samuel Battles was installed as the pastor at Trinity. After a time of pastoral vacancy and interim pastors, the Reverend William Reese was called and installed as pastor in 1988. After Rev. Reese returned to the seminary for further study, Trinity was served by interim pastors during another pastoral vacancy.

The Reverend Harlan Limmer was installed as pastor at Trinity Lutheran Church of Burlingame on April 1, 1990, to equip the saints to glorify God, to spread the saving Gospel of Jesus Christ, and to love others by his teaching and preaching of God's Word and administering the Holy Sacraments.

We thank and appreciate Mrs. Charlotte Knollin for her research and writing about some of those early years of Grace and Trinity.