

**Interfaith Month Bus Tour To  
Salvation Army, St. Paul's Episcopal Church and Saints Peter & Paul Orthodox Christian Church  
Wednesday, February 24, 2016**

On Wednesday, February 24<sup>th</sup>, people gathered to participate in a bus tour to visit three local churches – The Salvation Army, St. Paul's Episcopal Church, and Saints Peter & Paul Orthodox Church. The tour was organized by the Interfaith Month Committee of the Salt Lake Interfaith Roundtable.

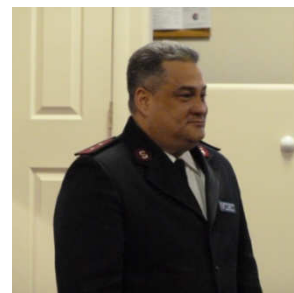
Upon arrival at Salt Lake Chapter of the Salvation Army Corps, Envoys Troy and Anelene Trimmer and Captains Ramon and Amalia Gonzalez, warmly welcomed approximately forty tour participants to their beautiful chapel. Envoy Trimmer spoke about their history while running a video depicting the local work of the Salvation Army.



*Envoy Troy Trimmer*



*Captain Amalia Gonzalez*



*Captain Ramon Gonzalez*



*Tour participants in the Salvation Army Chapel*



*Food Pantry*

Troy Trimmer explained that The Salvation Army is an international movement which was founded in London in 1865 by William Booth who came from a Methodist background. Someone referred to them as a voluntary Army of Salvation. Booth said “We are not a voluntary army, we are a Salvation Army.” The Christian Mission as it was called at that time changed its name to Salvation Army in 1878. From that time they took on a quasi military structure and look, which is top down, but each community has the freedom to establish programs according to their needs. Members who don the uniform are called soldiers. On their uniform they wear an “S” meaning “Saved to Serve.”

George Scott Railton and seven “untutored lassies” came to America in 1880 and began their mission in New York. The Salvation Army expanded west and came to Utah in 1887. In 1988, President Thomas S. Monson of the Church of Jesus Christ of Latter Day Saints was instrumental in gifting the church building to them. The building’s cornerstone was laid in 1902.

Trimmer said that the Salvation Army is now in 127 countries with their headquarters in London. They have one General, who usually serves for four years. Each area has a Commander. In the U.S. they have four territories with Utah in the Western territory. Locally they have two boards that help council them. The church board called the Corps Council consists of church leaders who guide them in church programs.

They also have an Advisory Board which is a non-judiciary board with no legal requirement put upon them, but they look to them strongly for advice.

Envoy Trimmer said they are a Bible believing Christian organization and their basic mission statement is that they preach the Gospel of Jesus Christ and meet human needs in His Name without discrimination. Whatever they give is given with no strings attached. Like the Quakers, they believe in the sacraments but do not require people to take them. They have seminaries in all their territories. Their courses are a straight twenty-one month course, where they learn biblical theology, Salvation Army doctrine, as well as the overall operation of Salvation Army including business administration.

The Church ministry and social ministries are run from this church building. Some of the social service activities they have provided include aid to 34,000 different Salt Lake residents; 800 boxes of food a week and as well as delivering 182 hot meals to homes at night Monday through Friday. They have a drum club for 13 children with the goal to keep them engaged in music which helps them in their education as well as keeping them occupied when out of school. They have provided a Summer Day camp for the last two years for \$35 a week. If people can't afford it, then benefactors grant them a scholarship. The Bell Ringers at Christmas raise 60 % of annual funds approximately \$300, 000 but they have \$3 million budget.

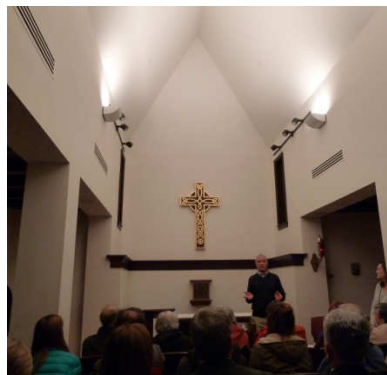
A participant inquired about their Thrift stores. Envoy Trimmer said those were not a viable option in Salt Lake. However in California the thrift stores support adult rehabilitation centers which are inpatient treatment programs for men. The stores serve two purposes, one being as revenue for the program and secondly to serve as a work therapy component. He asked if we had heard the term "On the Wagon, off the Wagon," which said originated from when they picked up alcoholics in New York and had them ride the wagon.

At the conclusion of the talk we were invited to tour the facility, where we were shown the food pantry and the Sunday school area.

### **St. Paul's Episcopal Church**



*Susan Roberts and Russell Pack speaking in the side chapel*



*Tabernacle, Altar & Prie Dieu Prayer Kneeler*

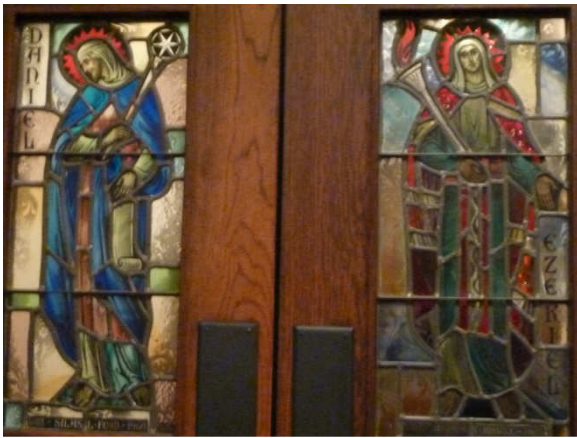
Susan Roberts, associate priest at St. Paul's Episcopal Church and fulltime chaplain at the University of Utah Hospital, greeted us in a small side chapel. Russell Pack, St. Paul's children's ministries coordinator, gave us the history of the church. He said that the original church was built in 1878 and consecrated in 1881. The church was sold in 1917 when they moved to the current location at 261 South and 900 West.

When the church was built in 1917 it did not include the side chapel or the current church. The first services were held in April 1917 in what is now the Parrish hall. Services were held there until 1927. The buildings have been heavily remodeled overtime. We were shown pictures of the original church. He

indicated that the altar, the tabernacle and “Prie Dieu” prayer kneeler in front of us were from the original church and were used until 1927.

Pack handed out a diagram showing the layout of the church in the shape of a cross referred to as Cruciform Architecture. He said that the origins of the church structure are very symbolic. Using the diagram he explained the meanings of various parts of the church, such as the Apse, Chancel, Nave and Narthex.

We began the tour by entering through the Narthex at the back of the church and walked down the Nave while a choir was practicing in the chancel area. It was explained that sermons are given from the pulpit and readings from the lectern, which are on either side of the chancel.



*St. Paul's Episcopal Church Doors*



*Inside the church looking toward the Altar*

The windows near the back depict scenes from the Hebrew Scriptures and Old Testament prophets and along the side are New Testament Parables. Services held at St. Paul's are liturgical and they also have communion which is open to others.

Pack said that the shape of the roof was not for artistic reasons but is intended to look like a ship upside down with the symbolism that the community of the church carries us through the stormy seas. He also mentioned that the doors through which we entered the building are painted red, to indicate it is a place of sanctuary.



*A room in the former Rectory*



*Looking from outside into the library*

After touring the church we were invited to look into the Parrish Hall, the rectory and the library. As we walked down the hallway, Pack showed us the various differences in the flooring from the original one 1917, the addition in 1927 and the last renovation in 2002 when the chapel was built.

## Saints Peter and Paul Orthodox Christian Church

As we entered the church we were met by Fr. Justin Havens who led us upstairs to the chapel where we saw paintings of Jesus and different saints on all the walls and ceiling. Running across the front section of the church was an array of ten beautifully carved wooden arched panels each containing a painting. In the center of the “curtain” were two decorated doors which led to the inner sanctum, where in the past only the priest could enter. Several beautiful chandeliers hung from the ceiling. Directly above one of the chandeliers was a circular painting of Jesus. As we gazed at our surroundings, we noticed that the rest of the church was relatively bare, with a central runner leading to the front up some marble steps to the wooden curtain and several colorful carpets on either side of the runner. Along each side wall was a bench. There was a pulpit and a full immersion baptismal font near the front.



*Front of the Church showing the “Curtain”*



*Fr. Justin speaking to the Tour Group*



*The Back and the South Walls of the Church*



*Ceiling Painting of Christ*



*North Side Wall*

The building was built in 1903 and owned for over 70 years by a conservative Jewish group, Congregation Montefiore Synagogue. In the early 1990's it was purchased by the Orthodox Church. Fr. Justin told us that there are several Orthodox churches in the area and that the Orthodox churches are the same despite the name difference, with the differences being due to the language spoken as well as the music coming from the different cultures.

Orthodox churches were built like Synagogues. In the ancient temples they had a curtain with the Holy of Holies behind it containing the Tabernacle and the Ark, which held Moses' tablets, the staff, and manna. In the old days only the High Priest could go behind the curtain, once a year on the Day of Atonement. After Jesus' crucifixion the curtain was torn in two but the Orthodox Church said even though the curtain was torn it was not completely destroyed. To symbolize that, the doors are now open during the services and it is open to all. This also symbolizes that the Tomb of Christ is open.

In the Orthodox Church they have an altar table where the Tabernacle is placed containing the Ark. Instead of the Torah they have the gospels and instead of the manna they keep the Holy Communion on the altar. There is also a cross. Fr. Justin also indicated that the lack of pews was due to the ancient tradition of worshipping God by standing. This trend became less with the reformation because there was less emphasis of people participating in the sacraments, instead they listened more to the sermon. During the service, both the children and adults worship together and everything is sung or chanted. All senses are engaged in the worship; you stand, smell the incense, eyes see all around, everything is sung; the whole person participates in the worship. In big churches there were paintings of the whole life of Christ from his annunciation, to his coming to the priest, to his baptism, to his crucifixion and his resurrection. It was like a bible of pictures since few people could read or have access to a book.

In the Orthodox Church every symbol, color or accent has a deep meaning. He indicated that in making the sign of the cross with three fingers representing the Father, Son and Holy Spirit and the two fingers the two images of Christ, because Christ was fully God and fully man.

Fr. Justin said that his parish is very diverse with 15 ethnicities represented on a Sunday. Half are American converts to Orthodoxy who were looking for the original church, with himself being one of them.

They have services every morning and night. There is a Divine Liturgy, a Eucharist service every day at ten o'clock and Vespers every evening at six o'clock, which is the beginning of a new day and begins the resurrection cycle. Most of the congregation comes on Saturday night to break Vespers, which is a forty minute service then the family goes home to read their Bible and say their prayers. They come back on Sunday morning for the culmination. He said that it is not one or the other. The culmination of that is the morning Divine Liturgy to receive Christ and the Eucharist and to praise God. In the ancient church in the catacombs, worship on Saturday night started at sunset and ended at sunrise. He said that they're not that quite that vigilant anymore. Fr. Justin also explained that their baptism is by full immersion three times.

When Fr. Justin was asked about Interfaith, he said that Orthodoxy makes a very bold claim that it is the Original Church. He said that what he liked about the interfaith movement "is that we have to unite about common things. His worry is that so many things get watered down so it is not clear what these common things are anymore, and that is important for us."

A participant asked how Orthodoxy came to America. We learned it came from Russia through Alaska and then down to California. At the same time there was immigration to the East coast. The biggest influx was after the Bolshevik revolution.

Speaking on the Hierarchy of Orthodoxy he said that they don't have a pope, but they have many bishops and they are all equal. He said that they have Patriarchs but it is an honorary title. The first Patriarch of

Antioch was St. Peter. Fr. Justin said he can trace his ordination back by succession on paper from St. Peter down to himself. Fr. Justin attended seminary in New York and then came to Salt Lake where there were two elderly priests who he helped. When they retired he was assigned as the Priest. He was a Deacon for two and half years and a Priest for seven.

In conclusion he was also asked about his attire of a long black robe, which he said is worn so that he is easily recognized as being a priest by those who need help. He also said that it helped him not to be vain which is also why they grow beards.