

A Guide for Visitors

Welcome to Emmanuel Episcopal Church



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A History of the Emmanuel Episcopal Sanctuary and Buildings

The sanctuary of Emmanuel Episcopal Church is one of the more significant church buildings west of the Mississippi. Its structure is the oldest Protestant church building west of the Mississippi in use without major modifications.

In 1853, Lockhart was a tiny community on the frontier. It had dropped “Springs” from its name when it incorporated just 5 years before. This period was one of missionary zeal, as reflected by the circuit riding preachers who evangelized the border areas. The Emmanuel congregation was organized in 1853, when the Missionary Society of the Episcopal Church in Philadelphia sent the Rev. Joseph Wood Dunn to the Lockhart region. The church met in a school house with its first congregants. The Articles of Organization refer to the church as “Amanuels”. Frontier Texans weren’t good spellers. As the church membership grew, it outgrew the small school facility, and the time came to build a permanent edifice.

Money was a scarce or non-existent commodity in the 1850s. The Rev. Dunn cast around for inexpensive construction methods, and he and the church members settled on a type of concrete, probably learned from local Mexican-American artisans, of mixing caliche, sand and gravel. The result is a Gothic – Spanish style structure with thick whitewashed walls some two feet thick. Four members of the church agreed to roof the building, if Rev. Dunn would get the walls and windows built. The good preacher had to personally guarantee a \$600 advance, and he collected donations from as far away as Philadelphia to repay the note. The church was completed on August 22nd, 1856, and arrangements were made to procure six glazed sconces for lighting. On May 17, 1857, Bishop George W. Freeman, the last non-resident Episcopal Bishop of Texas, preached a sermon in the small sanctuary. He noted in his journal: “It is a neat building, quite church-like, and excellently adapted tone of the great purpose of a Protestant Church, the preaching of the gospel. It is the easiest church to speak in that I am acquainted with, and, in reference to the science of acoustics, is worthy of imitation.”

The sanctuary’s original floor was polished limestone. The altar chancel, rails, and window frames were made of local walnut. Originally, there was a belfry. Damaged by a hurricane in 1879, it had to be removed in 1880. The original bell was also damaged, and given to a church member. The replacement bell, probably from the railroad, was later hung on a cedar post.

Some interesting myths have grown up about the sanctuary. One is that it served as a stable for Union troops during the Reconstruction period. Research shows that the Union troops were actually stationed in Austin, and when sent out on patrol to Lockhart, camped at springs near the old ice house, adjacent to the Livengood Feeds property. Some cut nails found under a wooden floor laid in 1899 lent credence to this story, but apparently there is no truth in it. Another is that there was a choir loft directly above the nave. The small area, now hidden behind louvered windows, would have been too small (and hot) for any choir numbering more

than 2 persons, and in all probability provided access to the (now removed) belfry. There may have been a loft in the actual sanctuary, but this is unknown. Finally, the story persists that the church support beams, made of cedar, were brought from the Indianola area by carreta. Given the abundance of cedar in the Lockhart area, this also is probably not true.

In the 1970s the church (and by that I mean the congregation) decided to embark on a major rehabilitation of the sanctuary. The original floor was uncovered and re-finished. A parish hall was created out of an old structure that had once been a garage, and the detached parish hall was made into classrooms. All buildings were then joined under one roof and stuccoed. Shortly after this, the church bell was hung in its own bell tower. The church's current appearance is the result of this labor of love.

Acquisitions include the ½ acre adjacent to St. Mary's parking lot, and the old Holter Building; this building, complete with an old Coca Cola advertisement on its side, houses Kirk Tunningley's Big Dog Neon business. The old storage shed on the north side of the Holter building was torn down, and that open space is now occupied by a prayer garden and columbarium.

An old newspaper caption below a picture of the exterior of the building noted its plain appearance and remarked that it could be easily missed by one passing the church. Like our bodies, it is not what is on the outside that matters, but what is inside. The interior of Emmanuel is elegantly simple and creates a Holy place filled with the spirit of all who have and will worship here.

We invite you to, "Come and see."

By Todd Blomerth and Liz McGinty

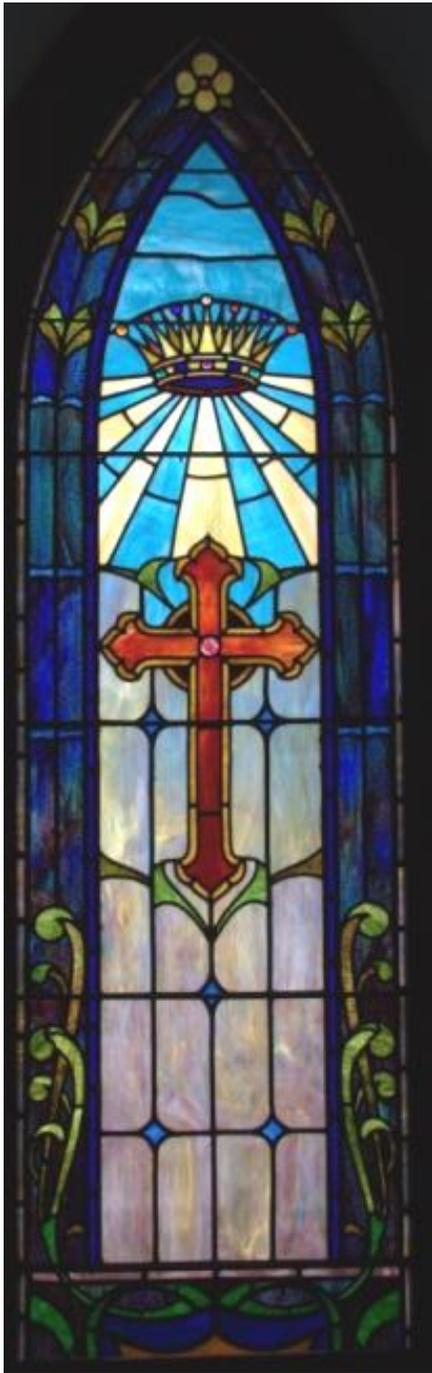
Emmanuel's Windows

As with many churches, Emmanuel has been blessed with donations of stained glass windows honoring both God and the memory of a beloved member of the congregation. These windows do much to set a mood of peaceful contemplation. There are nine windows in the sanctuary – four on each side, and the large chancel window behind the altar.

We will begin our tour with the largest and most ornate of the windows, and process from the sanctuary back to the nave, or entryway.



Chancel Window - Elizabeth Head, affectionately known as “Grandma” moved to Lockhart around the start of the Civil War. She married Judge James Head in 1867. Much of her time was devoted to church and charity work. Histories indicate that she nursed the sick without regard to race or creed. Her husband died a short six years after they married, and she spent the remainder of her life as a loving matriarch to the growing Lockhart community. A devout Christian, she would attend other church services when none were being held in Emmanuel. Grandma Head died in 1898, and was mourned by the entire community. In less than a year after her death, the citizens of Lockhart collected enough money to purchase an incredibly beautiful chancel window, dedicated to her memory. The inscription reads: To the Glory of God. In Loving Memory of “Grandma” Head. Erected by the Citizens of Lockhart, Sept. 1899.



North Side Windows (starting nearest the altar and moving toward the nave).

1. This window, with its cross and crown, honors the memory of twelve year old John Trigg Flowers, who died of a leg infection in 1919. The Post-Register's obituary of November 6th of that year notes: "He was a rollicking, fun loving boy..." who had "recently become a member of the Boy Scouts." The boys of his grade in school formed an escort and assisted in placing flowers at the grave at the Lockhart Cemetery. "Flowers, emblematical of a pure, joyous life covered the mound of earth beneath which John Trigg rests."



2. The second window shows Jesus with a flock of sheep, and its inscription reads “I Shall Not Want.” The window was presented in memory of Frederick Stull Thomson (1849-1919) and wife, Kate Morton (Wilson) Thomson (1861-1943). Mrs. Thomson was born on the Clear Fork, and married Fred Thomson, originally from Maryland, in 1883. They had three children. The two sons were still in France after the end of World War I when their father died. His obituary notes that he “longed to live to see his sons return home.” Mrs. Thomson’s obituary tells us: “Mr. and Mrs. Thomson were prominent in affairs and were known all over Caldwell County and indeed over this part of Texas. Their school and their neighborhood on Clear Fork was known as Glenvoir.” They moved to 540 W. San Antonio in 1909 after their children left home. Mrs. Thomson was a member of the First Christian Church. Mr. Thomson and other family members were longtime members of Emmanuel.

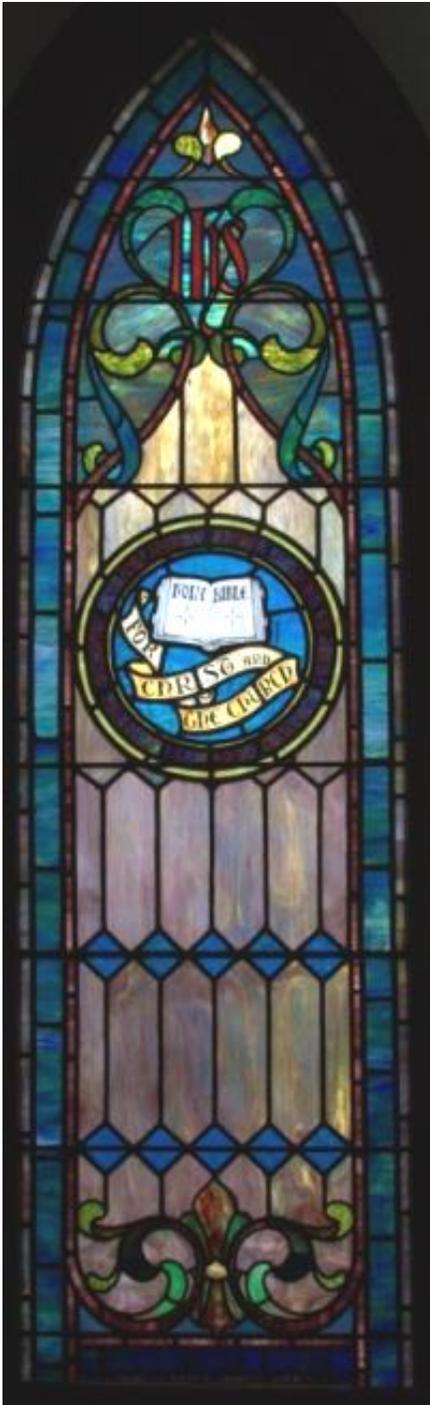


3. The third window, showing a mother with children, and inscribed "Her Children Arise and Call Her Blessed, was placed in memory of Maria Sophia Stull Goll (1790-1863) and Catherine Mary Thomson (1812-1881) by members of the parish as it existed in 1859, obviously after the death of Mrs. Thomson. The 1880 census shows that Mrs. Thomson was Fred Thomson's widowed mother, and resided with him on his farm, along with an uncle, Fred Goll, a Scottish ward and an English cook and servant. Presumably, Mrs. Goll was Fred's grandmother.



4. One of the newer windows, showing a descending dove, was presented to honor the memory of Sam Tabor (1903-1973). Mr. Tabor was Lockhart's mayor from 1940 to 1954. He was charter member and vice president of Lockhart State Bank. His obituary notes: "As mayor he was instrumental in building a new water and sewage system for the city, and is remembered for his work in building Lockhart's street system." He was survived by his widow, Crystal (Branyon) Tabor and son Bart.

South Side windows (Starting nearest the altar and moving toward the nave).



1. Inscribed “For Christ and the Church”, this window was given in honor of Fannie Trigg. No dates are given, but the obituary of Mrs. Frances R. Trigg of January 22, 1920 tells us Mrs. Trigg (nee Field) was born in Eufala, Alabama in 1843. She came to Texas at the age of eleven, and married an Austin attorney, Col. Bingham Trigg in 1868. Her eulogy spoke of the work and her influence along with that of Grandma Head, Mrs. Margaret Carter, and Mrs. Virginia Bonham in keeping Emmanuel alive. The Post Register obituary noted that “her long life replete with good works has been a benediction to this community.”



2. Displaying Christ among the lilies, this window was given in memory of Edward Bennett Coopwood, originally from Mississippi. Mr. Coopwood (1853-1952) served as county attorney for Caldwell County, was Lockhart fire chief for 29 years, organized the Lockhart Creamery, helped create the Lockhart State Park, and was chairman of the board of the First Lockhart National Bank.

3. Given in memory of Fannie Trigg Coopwood, widow of E.B. Coopwood, and a daughter of Fannie Trigg, shows David as a musician. She was born in Austin in 1878. She and Mr. Coopwood were married in 1904. She died in 1958. The Coopwoods had one daughter, Mrs. Frances Morgan.





4. The final window on the south exposure was given in honor of Tom Gambrell (1892-1960), and is inscribed, "Suffer the Little Children." He showed great skills as a second baseman at UT, and was a World War I veteran and charter membership of American Legion Post 41. He served as both county attorney and county judge, and was on the Lockhart School Board for seventeen years. In his eulogy, the Rev. Rodman Kypke noted that Mr. Gambrell loved to defend those in need and to see that they received justice before the bar.

Todd Blomerth, with special thanks to Donaly Brice.



About the Garden and Columbarium

From earliest times, the Church has set apart by blessing, eternal resting places for the faithful departed. These hallowed grounds in church yards give witness to the risen life and the departed's place among the Communion of Saints. Departed loved-ones rested eternally near where they had been baptized, married and nurtured in the faith.

Now, in keeping with this tradition, Emmanuel Church has established a columbarium and garden space in the area between our classroom building and the historic Masur/Holter/Big Dog building to the south. The 40 niches – each with space for two urns – are set in the east garden wall directly behind a fan-cooled cedar pergola. The verde granite face plates are simply engraved with names and dates of birth and death. The area is lighted at all times, and visitors may come whenever they wish as often as they like.

The Columbarium Rules allow Interment in the Columbarium for any Communicant in Good Standing of Emmanuel Episcopal Church; the immediate family of a Communicant in Good Standing, i.e., spouse, parents, parents-in-law, grandparents, brothers, sisters, children or grandchildren by marriage, blood or adoption; and, with the approval of the Columbarium Committee, Christians without any familial affiliation to a Communicant in Good Standing or without any affiliation to Emmanuel Episcopal Church.

About Cremation

Cremation, a long accepted practice in the Episcopal Church and the Anglican Communion, is dignified, theologically and ecologically sound, and economically sensible. It has become increasingly appropriate as land for a cemetery becomes scarce and more expensive and as people search for alternatives to burial that are gentle on our earth.

Biblical Plants in the Church's Garden

POMEGRANATE

Samuel 14:2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men.

Song of Solomon 8:2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

Exodus 39:24-26 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses.

FIG

The chief use of the fig is for its fruit because the fig contains a high concentration of sugar, the fruits can be dried and stored for later use, a practice referred to several places in the Scriptures (I Samuel 25:18 and 3:11 12). The high sugar content may also explain the use of the fig as a poultice as in the case of Hezekiah's boil.

God had spoken through Jeremiah to the people to tell them to submit to Nebuchadnezzar. If they did, they would be blessed; if not, disaster would come upon them. Two baskets of figs are set in front of the temple to signify two groups of Jews. Those who, in compliance with the word of the Lord to Jeremiah, had submitted to the king of Babylon are regarded as good and would be planted in the land. "They will be my people and I will be their God, for they will return to me with all their heart" (Jeremiah 24:7).

OLIVE (TREES & OIL)

Leviticus 24:2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

Psalms 23:5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Hosea 14:6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

Kings 6:31-33 And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall. The two doors also were of olive tree; and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees. So also made he for the door of the temple posts of olive tree, a fourth part of the wall.

Deuteronomy 24:20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

Genesis 8:11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

PALM TREE

Psalms 92:12 The righteous flourish like the palm tree and grow like a cedar in Lebanon. John 12:13 So they took branches of palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!"

ROSEMARY

Rosemary is a tender perennial shrub herb that is steeped in the Christmas tradition. Several variations of the rosemary legend are told, all of which revolve around Mary the mother of Jesus and her draping of a garment over the rosemary plant. One version tells that during the Holy Family's flight to Egypt, Mary draped the child's garment over a nearby bush- that of the rosemary shrub. It was sporting its usual white bloom at the time, which then turned blue in honor of the Christ Child. A variation of this theme indicates that it was Mary's own cloak, which was blue that was draped over the shrub. The color blue is traditionally associated with the Holy Mother in the Christian church and some say the flower is blue in deference to her.

For many centuries people believed that rosemary bush would not grow more than 6 feet tall in 33 years so as to not stand taller than Jesus.

Upset stomachs were settled by gargling with rosemary water, and drinking it. Also ginger root would have been nibbled on. Headaches called for rosemary tea, or spearmint leaves being laid on the forehead. Sweet marjoram's oil was rubbed upon the forehead for relief. Rosemary twigs were boiled in water and used to wash a feverish body.

BAY LAUREL

The Latin name for the Bay Laurel plant, *Laurus nobilis*, is derived from the word "to praise" or to be renowned or famous. The laurel has long been a symbol of tribute, honor, victory, merit, and reward. In Ancient Rome, heroes among the athletes, generals, emperors, and poets received a wreath of laurels as homage to their service and accomplishments.

Withering of a bay tree once thought an omen of disaster.

Other Plants Found in the Garden:

Fern in the fountain, Confederate Jasmine on the trellises, Crossvine (Trumpet Vine) on the pergola, Knockout Roses along the sidewalk, Pear, Mock Pear, Ruby Red Grapefruit, Chinese Tallow, bears breach or *Acanthus Mollis*

Miscellaneous Information

Fruit production and references to fruit are more prevalent than vegetables in the Bible. Ever since man ate fruit from the forbidden tree, he has been having horticultural problems. Of course, fruit plants have been very useful throughout the ages, i.e., the first skivvies owe their existence to a fig bush (Genesis 3:7). Hence, the brand name Fruit of the Loom! Since the fig played such an important role in man's first wardrobe, it was obviously considered to be one of the most important fruits. It is mentioned in at least 25 books of the Bible. The medicinal value of figs is described in several passages such as Isaiah 28:29, "For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover." Yet fig culture had problems then just as it does now. Such problems were emphasized in Christ's parable of the fig tree in Luke 13:6 - 9, He spake also this parable; "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

Patrick Kirwin, Landscape Designer/Architect - KHS Garden Designs, San Marcos TX

Pat Allred, Lucy Knight, Esther Wilson represented the Vestry of Emmanuel Episcopal Church as the Garden Committee

Sunday

10:30am - Holy Eucharist

The Rev. Karen Morris, Parish Priest
The Rev. Tom C. Bruns, Rector Emeritus
Todd Blomerth, Sr. Warden
Laurie Bell, Secretary

Office Hours

Monday – Friday 8:00am–4:00 pm

Closed 1-2

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“For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him.”

John 3:16, 17