

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES INVENTORY -- NOMINATION FORM

FOR NPS USE ONLY	
RECEIVED	MAY 27 1975
DATE ENTERED	JUL 8 1975

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC
Holy Trinity Greek Orthodox Church
AND/OR COMMON
Holy Trinity

2 LOCATION

STREET & NUMBER
279 South 200 West
CITY, TOWN
Salt Lake City
STATE
Utah
VICINITY OF
CODE
049
COUNTY
Salt Lake
CODE
035
CONGRESSIONAL DISTRICT
2
NOT FOR PUBLICATION

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE
<input type="checkbox"/> DISTRICT	<input type="checkbox"/> PUBLIC	<input checked="" type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE
<input checked="" type="checkbox"/> BUILDING(S)	<input checked="" type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> MUSEUM
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> COMMERCIAL
<input type="checkbox"/> SITE	PUBLIC ACQUISITION	ACCESSIBLE	<input type="checkbox"/> EDUCATIONAL
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input checked="" type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> ENTERTAINMENT
	<input type="checkbox"/> BEING CONSIDERED	<input type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> GOVERNMENT
		<input type="checkbox"/> NO	<input type="checkbox"/> INDUSTRIAL
			<input type="checkbox"/> MILITARY
			<input type="checkbox"/> PARK
			<input type="checkbox"/> PRIVATE RESIDENCE
			<input checked="" type="checkbox"/> RELIGIOUS
			<input type="checkbox"/> SCIENTIFIC
			<input type="checkbox"/> TRANSPORTATION
			<input type="checkbox"/> OTHER:

4 OWNER OF PROPERTY

NAME
Greek Orthodox Church, "Holy Trinity"
STREET & NUMBER
279 South Second West
CITY, TOWN
Salt Lake City
STATE
Utah
VICINITY OF

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE,
REGISTRY OF DEEDS, ETC.
City and County Building, County Recorder
STREET & NUMBER
450 South State Street
CITY, TOWN
Salt Lake City
STATE
Utah

6 REPRESENTATION IN EXISTING SURVEYS

TITLE
Utah State Register of Historic Sites
DATE
1974
DEPOSITORY FOR
SURVEY RECORDS
Utah State Historical Society
CITY, TOWN
Salt Lake City
STATE
Utah
FEDERAL STATE COUNTY LOCAL

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input checked="" type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input checked="" type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED DATE _____
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

Holy Trinity Greek Orthodox Church is a fine example of Byzantine design. It is of rectangular construction with two short side wings giving the church the necessary requirement of the figure of a cross. It is of burnished-colored brick with one large dome and two smaller ones. Corinthian columns on the outside are cut from granite.

Four heavy doors lead to the entrance (narthex) where candles are lighted and ikon venerated--not the paintings themselves but the personages represented. The nave has two lines of columns that separate the central body from the side pews. Stained glass windows with arched tops light these pews. The side wings terminate in large stained glass windows. The windows depict important New Testament themes: the Annunciation; the Nativity; Christ's Presentation to the Lord; Christ at twelve years of age in the Temple; Baptism by John; Calling of the First Disciples; the Transfiguration; the First Miracle; the Prodigal Son; Entrance into Jerusalem; the Last Supper; Gethsemane; Calvary; the Crucifixion; Burial; Resurrection; and Pentecost.

The windows are replete with many universal and Christian symbols: the Hand of God; shafts of water to represent baptism; the Dove, symbol of the Holy Spirit; dark cloud with rays of light (God's absolution); the chalice; bowed head for candidate awaiting Holy Orders; seven candles and olive branch (the reading of seven Gospel passages and the oil of the Sacrament of Unction); two crowns symbolizing the Sacrament of Marriage; the peacock who is shedding his feathers for more brilliant ones reminds the faithful of Christ and Resurrection; the lily representing Easter and immortality; and the phoenix, the mythological bird that bursts into flame at death and rises again from its ashes, another sign of Christ's triumph over death.

Other symbols are the vine (Christ: I am the vine, ye are the branches); the rock supporting the Church; the ship that brings the faithful into port from a stormy sea; the open book (the Holy Bible); the cross; the Alpha and Omega, the first and last letters of the Greek alphabet ("I am the Alpha and the Omega, the beginning and the end, the first and the last"); and the Triangle that represents the Holy Trinity.

Various symbols of Jesus are on the windows: IC XC NI KA, (Jesus Christ conquers: the sign Emperor Constantine saw in the sky and had made into a banner with which to lead his Christian armies); the sponge and spear of the Crucifixion; the fish, a sign used by Christians to communicate with each other in times of danger; two tablets that stand for the Ten Commandments; and the torch, light of Christianity.

The ikon screen that separates the nave from the altar has three doors, two side doors on which the Archangels Gabriel and Michael are painted, and the center door, the Holy Gate, beyond which is the altar table. The ikons on the screen are in the prescribed Byzantine order: on the right of the Holy Gate is the figure of Christ in bishop's robes; on the left the All Holy (Virgin) and infant Christ;

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next to it is the ikon for which the church is named, the Holy Trinity, showing Christ, a white-bearded man (God), and a dove (Holy Spirit) above Them. Saint Demetrios, John the Baptist in animal skins, Saint Paul, and various other Church Fathers and martyrs are shown. In a row above are ikons with scenes from the life of Christ. Over the Holy Gate is the Last Supper ikon.

On the inside of the large dome that is supported by a square set on columns is painted Christ Pantocrator (Christ the Creator of All). The pendentives of the dome have paintings of the four Evangelists. A clearstory allows light to enter. A massive crystal chandelier hangs from the central dome. During Holy Week, when the congregation is in mourning for Christ, the chandelier is unlighted and a greyness is in the church. At the Resurrection the chandelier again glows and light is synonymous with joy.

The church has recently been cleaned and painted. There is no sign of deterioration in the structural elements.

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place of Greeks looking for work and his lieutenants waited in coffeehouses with documents for them to sign.

This constant movement of men from labor gangs outside of Utah and into Salt Lake Greek Town and out again continued until the late twenties. The church was the pivot of all activities. Bearded, long-haired priests wearing black robes, glinting pectoral crosses, and black cylindrical hats walked the streets of their Greek Town domain, performed the mysteries (sacraments), arbitrated disputes, helped out in matchmaking by writing letters to Greece for illiterate immigrants, and a brave one, Father Vasilios Lambrides, climbed a Bingham Canyon mountainside to exhort Greek strikers seeking to end Skliris' role as their labor agent to put down their guns.

Until Greek churches were built in McGill, Nevada; Pueblo and Denver, Colorado; Pocatello, Idaho; Great Falls, Montana; and Price, Utah; the Salt Lake City church was the center of Greek life in the intermountain West. If the immigrants could not come to the church, priests went to them. They rode trains and stages to bury the many young men killed in industrial accidents, to marry others to picture brides, and to baptize an extraordinary number of children. Archbishops and bishops came to Salt Lake City as to a far-off outpost. As religious articles were replaced with finer ones, the old ones were sent to the churches being built in the mountain states.

The growing number of weddings and baptisms required the building of a larger church. The first American-born generation was now of school age. The new church was built on a lot on the corner of Third West and Third South; it was bought from the Sweet Candy Company for \$20,250. The original cost of \$60,000 believed to be adequate for the construction rose to \$150,000. The architects were the local firm of Pope and Burton working with a Greek architect from Chicago, N. A. Dokas. The church was still in Greek Town, now one block east of the railyards. It presaged the future exodus of the Greek "colony" eastward into the city and beyond it to the mountain slopes as the Greeks became more prosperous and left industrial work for small businesses and professions.

Also called Holy Trinity, the new church dominated the ethnic neighborhood. It rose, of burnished colored brick with one large dome and two smaller ones, in traditional Byzantine design.

The first service was held on the Day of the Dormition of the Virgin, on August 13, 1924. Trains and stages brought high-spirited Greek bachelors from the surrounding mining, mill and smelting towns. The congregation met at the old church and, led by the priest and chanter, small boys holding banners and glistening standards, walked to the new one.

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A consecration of the church took place on August 2, 1925. A Greek church cannot be consecrated until the mortgage is paid in full. That the Greek immigrants were able to do this within two years shows their dedication to their religion. They were making the transition from labor to storekeepers and businessmen on a small scale. They were marrying, the expense made greater by their bringing brides from Greece, and they had the obligations of helping their parents and of providing dowries for their sisters as Greek custom decreed.

In the basement of the church, Greek school was held after "American" school. Girls' organizations and boys' clubs met there; members retained throughout their lifetime a sense of shared heritage. Many lodges representing various provinces in Greece also conducted their meetings in the basement.

The AHEPA and the GAPA sponsored many community celebrations with Greek music and dancing and Greek food. The American Hellenic Education Program Association was established to counteract hostilities during the Ku Klux Klan revival of the twenties. The Greek American Progressive Association formed in protest to AHEPA Americanization policies that the GAPAs feared would destroy Greek ethnicity.

Volatile church meetings and elections were held in the basement as were wedding and baptism festivities. Plays were performed on a small stage, both on the old theme of Greek liberation from the Turks after 400 years bondage and on contemporary topics, usually comedies on immigrant woes in a new country.

The most important and joyous of all church celebrations was the Easter Feast of Agape (Christian Love). Forty days before Easter the Orthodox begin to relive the events of Christ's life. All meat and meat products are forbidden. Profound grief is intoned during Holy Week. On Great Friday His flowered tomb is carried three times around the inside of the church while dirges are sung. In immigrant days the procession followed around the church block. After the Resurrection on Great Saturday, fasting is over. The Easter feast rewards the faithful with roast lamb, symbol of Christ, eggs dyed red for His blood, goat cheese pastries, and honey and nut sweets.

The peak years for weddings and baptisms was in the twenties. The immigrants were beginning to think less often of returning to Greece with their savings. Instead, more picture brides came; the church was continually being swept of rice and Jordan almonds (pelted at the groom), both fertility symbols.

During this time also, the Greek Orthodox Archbishopric was being established in America. The Greek immigrants divided into two factions: those favoring King Constantine and Bishop Germanos Troianos against the followers of Premier Eleftherios

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Venizelos and Meletios Metaxakis, Metropolitan of Athens, and Bishop Alexander. The dispute in Salt Lake City was disruptive and bitter, but did not close the church, as had happened in many parishes. The church was closed only once, for a short time. This occurred when the "old" Julian calendar was "Americanized." The date of Christmas was changed to December 25. Easter was retained to follow the Jewish Passover. The Serbian Orthodox, however, continued to celebrate Christmas by the "old" calendar on January 7. They also held on to the old-country funeral march to the grave. In the early twenties they were still walking behind the casket from the church to Mount Olivet cemetery, a distance of three miles.

Until the second world war, any attendance in church or festivity in the basement also was an opportunity to shop at the Greek importing stores nearby for Greek feta cheese, kalamata olives, liqueurs, Turkish coffee and paste. Gregory Halles, a leading confectioner in Greek Town, busily took orders on these occasions for pastry sheets (filo), wedding crowns, baptismal meals, and the memorial wheat that was eaten by friends and relatives forty days after a person's burial.

The Depression of the thirties brought difficult years for the church. A president of those years kept the books, swept the floors and made repairs after his work day at the Garfield smelter.

Following the second world war, prosperity coincided with the coming to maturity of the immigrants' children. The influx of hundreds of new immigrants from Greece gave a vitality to church activities. In 1950 a Memorial Hall was built north of the church to honor the 440 parishoners who had served in the armed forces, 13 of whom died.

The ethnic neighborhood surrounding the church was rapidly changing. Old pioneer houses were torn down and warehouses and service stations were erected. Although the Greeks moved farther and farther east and Greek Town ceased to exist--only one restaurant and two coffeehouses remained--they clung to the church in the old familiar neighborhood.

Today Holy Trinity Greek Orthodox Church remains almost as it was in immigrant days. There have been no additions or remodelings. The installation of stained glass windows, the covering of the wax-spotted wooden floors with tile and the carpeting of the platform leading to the altar are the only changes. No longer, though, in the dungeon-like room beneath the basement does the sexton make candles from bees wax. The bee, its honey and wax have a holy significance. The disappearance of brown wax candles and their replacement by paraffin is symbolic of the fading of ancient customs from economic necessity.

The church still dominates the old neighborhood. Visiting church officials say they are amazed that a Greek church of its size and beauty was built in the

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rustic West of 50 years ago. It is a fine example of Byzantine architecture, a costly construction rarely built at the present time. No other church in the intermountain West has its strength and "a little of Heaven brought to earth."

Holy Trinity is the last vestige of immigrant life left in Salt Lake City. All Greek Town stores are gone, as are the Italian import and grocery stores. The Guadalupe church was torn down to accomodate a freeway south of the Greek church. The entire Japanese district was demolished when the Salt Palace, a sports arena and convention center, was built--even though the Japanese made heroic efforts to save it. Only Holy Trinity stands between the Denver and Rio Grande and the Union Pacific, three historic structures with their symbiotic past.

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES 1923-24

BUILDER/ARCHITECT Pope and Burton/N. A. Dokas

STATEMENT OF SIGNIFICANCE

The first Greek Orthodox church in Utah, Holy Trinity, was situated in the center of the non-Mormon immigrant district of Salt Lake City and was the nucleus of Greek Town. Dedicated in 1905, it served the Greek, Serbian and Russian people for almost twenty years. The church, on Fourth West, between Third and Fourth South Streets, was a small yellow brick building with one dome. Besides the Greeks, "colonies" of Finns, Italians, South Slavs, and Japanese surrounded it. The Greek colony was the largest. Importing stores, boardinghouses, shops of all kinds, coffee-houses, and restaurants serving Greek food were numerous.

The Greek immigrants built their church to insure themselves the religious rites of life and death. None of them believed that America would be their permanent home. Many villagers brought small vials or amulets of Greek earth with them. If they were to die in "exile," as they called any life outside their fatherland, they would have a bit of their country sprinkled in their coffins. They were all males and almost all of them boys and young men. Only one Greek woman had arrived from Greece at the time of the building of the church.

Greek Town was one block west of the railyards--the lifeblood of the Greeks and all immigrants. During the first twenty years of the century, when Greeks began coming to America in increasing numbers, rail lines were proliferating though the prairie states and into the West. Branch lines were laid to connect 40 recently opened coal mines in Carbon County, Utah, with the Denver and Rio Grande and Union Pacific terminals. Old narrow gauge track was being replaced by standard gauge. The laying of track and its upkeep was a major industry and a wholly immigrant occupation.

Although fewer Greeks came to America than the Italians, with whom they are often compared, there was a disproportionate number of them in Utah. They were the largest ethnic component on railroad, mine, mill and smelter rolls. Greek labor agents accounted for this unusual situation.

The leading padrone was Leonidas G. Skliris. One of the first Greeks in the state, he grew immensely wealthy as a steamship company representative and a supplier of Greeks to industries. From each Greek he exacted a large initial fee and one dollar a month deduction in wages thereafter. Skliris was the labor agent for Denver and Rio Grande and Western Pacific railroads, Utah Copper Company (now Kennecott), the Carbon County coal mines and, through Greek padrones in surrounding states, with labor gangs everywhere in the West. He made Salt Lake City the meeting

9 MAJOR BIBLIOGRAPHICAL REFERENCES

- Holy Trinity Greek Orthodox Church of Salt Lake City, Utah, Fiftieth Anniversary Book, 1905-1955.
- "Toil and Rage in a New Land, The Greek Immigrants in Utah," by Helen Zeese Papanikolas, Vol. 38, No. 2, Utah Historical Quarterly (Spring, 1970).
- "Description of Holy Trinity Greek Orthodox Church of Salt Lake City, Utah," (1958) by Rev. Father Steven A. Katsaris.

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY less than one

UTM OK
HL

UTM REFERENCES

A	1, 2	4, 2, 4, 1, 7, 0	4, 5, 1, 2, 6, 8, 0	B			
	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING
C				D			

VERBAL BOUNDARY DESCRIPTION

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE

Helen Zeese Papanikolas

ORGANIZATION

Utah State Historical Society

DATE

STREET & NUMBER

603 E. South Temple

TELEPHONE

328-5755

CITY OR TOWN

Salt Lake City

STATE

Utah

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL STATE LOCAL

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

FEDERAL REPRESENTATIVE SIGNATURE

Melvin T. Smith

TITLE Melvin T. Smith, State Historic Preservation Officer DATE April 18, 1975

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

AK Weertman

DATE

7/8/75

DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION

ATTEST:

Charles W. ...

DATE

7.7.75

KEEPER OF THE NATIONAL REGISTER

Octing